1. Interviews and Teachings at P. B.'s Private Initiation
2. Consecration and Cosmic-Consciousness
3. Gerner Larsen's Course in Spiritual Science
4. Ronn's Introduction to The Analyses
5. Answers to Six Questions
6. Preface to The Book of Life

P R I V A T

T E A C H I

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M A R T I N

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I N I T I A T I O N

M A R T I N U S

C O P E N H A G E N

D E N M A R K

CHAPTER I of A Printed Booklet By M A R T I N U S entitled "Mental Sovereignty."

Consecration and Cosmic Consciousness:

As I had previously mentioned, my spiritual mission began with some psychic experiences, and the special nature of these experiences was something quite private for me alone. Yet they were of a significance for other people was the fact that they left me in a condition which enabled me to receive an extensive knowledge about he whole universe. Yes, the very divine world plan became clear daz consciousness. I got the faculty of perceiving things that co ld not possibly be experienced through mere physical perception. I saw how each limited thing no matter of what size, was a revelation of infinity and so with eternity. Eternity thus became noticeable as the fixed point, while ~~through~~ time and space was the movable. Thus being conscious in eternity, I had become identical with "the Absolute", "the Imperishable" and saw everything from "this Absolute "this Imperishable"standpoint. Being conscious of eternity, identical with immortality, I transcended every conception of time. I existed both before and after anything and could thus see both its alpha and omega, its beginning and end, or its course of life. It is this faculty of experience that I, in my mainwork "The Book of Life" express as "COSMIC CONSCIOUSNESS", just as I have given the description of the details of life seen from this power of observation, as "cosmic analyses". So these "cosmic analyses" are the same as observations made possible becaue of my freedom from time and space. So my physical experiences were a process, which, so to say, suddenly brought about this freedom in my consciousness. I had experienced a "consecration". A change of my consciousness had happened through the process mentioned above. While I earlier, was only conscious of a certain time and a certain space, I was now in a certain way conscious of all times and all spaces. While my consciousness before this experience could be expressed as "local consciousness", it could not be expressed a s "universal consciousness." And after this change of consciousness it became a very easy thing to supply myself with information regarding the fate of the living being and thus that of terrestrial mankind. It became an easy thing for me to see that the whole ocean of suffering, in which terrestrial man is, is only due to the fact that they are not yet mentally free. They are still bound by time, by space or by matter.

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Their life or world conception thus has not anything to do with eternal life itself nor with the real world plan. They form at the very utmost only a partial or incomplete conception of a detail of the universe. But only to know or perceive a detail and to believe that that is the whole is of course, to live in an illusion. But to live in illusion is of course, the same as to live in error. And as a life based on mistakes can only cause disappointments, we have here got the cause why the daily life of worldly-man is a life in disappointments, sorrows and sufferings.

Vedanta Veda = knowledge-Spiritual Vision

CHAPTER II

Why World Man Represents Death Instead of Life.

Disappointments, sorrows and sufferings ~~xxxxx~~ are the cause of the desire or the craving to find the cause of the distress. So the worldly men gradually learn from their experiences. While the sufferings cause in the being the faculty of distinguishing between real pleasrue and dislike, which develop both mental and physical feeling, then the struggle for life stimulates the faculty of intelligence, and with the develop~~xxxxx~~ment of those two great faculties the being cannot help that culture is(?) being formed in its (?) consciousness. The developed feeling manifests itself as a faculty of pity, compassion, fellow-feeling and enables the being to feel the desire to help other living beings who are in trouble, while the faculty of intelligence enables the being to regualte this desire so that it becomes logical. Such a harmonious fellow-feeling for other living beings is the same as we express as "love". The development of this "love" to all living beings will then be the first result of the daily world-life.

At the same time as the "love" above mentioned the freeing of the being from matter is being developed too. To love one's neighbour actually is the same as to love life. Opposite (outside) the living being do in reality only two outer factors exist.: namely, matter and the neighbour. What again is the same as respectively death and life. To love matter is of course the same as to think of matter, and one becomes what one thinks of, which means that it developes in

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ones consciousness. As matter is subject to death, one will then develop death in one's consciousness. When one loves matter above all. And was not that exactly what was announced to Adam and Eve as a result of "the eating of the tree of knowledge" other than just an exaggerated revel in material phenomena, material advantages, as well as a corresponding exaggerated struggle against material evils? That such a being gradually only has thoughts of matter, matter and matter again in its consciousness becomes natural. Yes. Such a being even becomes so buried in matter, so that thoughts of life neither can flower nor develop, and as a result of this it only gets the faculty of percepting matter. That such a being then must believe that everything, yes, even itself, is matter and hence only can constitute time and space and then be subject to an absolute beginning and end, does nonly certify how unbelievable to itself its own high identity as an eternal or an immortal being is. As it thus cannot observe real life but only sees matter everywhere, we see here, how fundamental the cosmic or spiritual death of thisbeing is. It thinks about itself that it does nonly form a collection of different sorts of matter, and the same it thinks about its "neighbour", or all other living beings. It does only perceive life as a row or as series of answers of measurements and weight. It says for instance, about the living being, that it is bad, good, ill, healthy, clever, unintelligent, charming, and so on ans so forth. But all these expressions about the living being are only temporal phenomena. They have got a beginning and an end and are thus only temporary things. But temporary things can impossibly be entirety-analyses of eternal things(!) "elp! (but temporal things cannot possibly be in their entirety an analysis of Eternal things.) How's that? or, How can you measure the Infinite with the finite,hmmmm? They can only just be analyses of details or of something mere temporary in the field of these eternal things. And here we have come to the outlook or world view of the general world man. It only sees details in the universe and perceives these as unity. Their false impressions of unity is it that form that world of illusions which underlies all disharmony and the state of sorrow and suffering, which today forms the general condition of world men. It is not very peculiar that one in that dark and sad sphere of general condition begins to dream about a sphere where there should be quite differently light and happy conditions., be

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harmony or a real peace. The living being connot go on living and continue to think that life does not exist. Indeed, it does percept something, which it calls, "living beings", but it does not percept life itself in these beings. It only sees that combination of matter, of which such a being consist and which forms its organism, but as this is subject ot beginning and end is perishable, it believes of the same living being that is just a created thing and documents through that its own lacking knowledge (ignorance) of the real life. But a field, which the being does not know or does not know exists, naturally can only represent "death" in the consciousness of this being, and thus it happens that world man, who represents death instead of life, is Adam and Eve, who died through "eating of the Tree of Knowledge."

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Answers by MARTINUS to the six questions.

1st Question

In order to be able to understand the following replies to the six asked questions it is indispensable to be familiar with the structure of the eternal picture of the universe. In pursuance of this structure all living beings are of eternal nature. They are in posession of a super-consciousness with corresponding psychic bodies, by virtue of which they are able to survive the disintegration of the physical organism and to go on living in the psychic or spiritual world. From this sphere they later on will become connected with various phenomena and forces and thereby be able to re-incarnate into a new physical body - and so on. Thus the living entities which are of ever-living nature and do not die even when their organisms perish, consequently are able to experience life eternally. It is this experience of life which by the Bible has been termed "The Eternal Life". In order that this eternal life may be experienced, however, it necessarily has to be marked by contrasts. Therefore this eternal life is organized as a circuit, or a circular movement, which has been so ordained that the life-experience of the living being first goes through an epoch of culminating mental and physical darkness and consequent imperfection, or shortcomming. When the individuals have reached the culminating life-experience of this epoch of darkness, they hereby in their consciousness have acchieved perceptive ability of the great divine light and well-being. Hence they become filled with longings for the contrast of the darkness, and the development of light inside their consciousness, which has arisen as a result of this longing, cannot be stopped before they have reached the culmination of this mental state, i.e. have reached perfection of consciousness. The first epoch, namely mental darkness, is familiar to us as "The Evil" mentioned in the Bible, while the last epoch, namely mental light, through this very book has become familiar to us as "The Good". Like all other manifestations of existence these two mental culminations are adherent to an eternal, perennial principle of circuit evidenced for inst. by day-and night, summer-and-winter, etc. And this very principle it is which lets the water appear in turn as sewage and as crystal-clear drinking-water, and as the red sky of evening and dawn, in order to become again sewage, thus going on eternally. This creation of the alternate contrasts is absolutely necessary to sustain the ability of eternal life-experience. Without contrasts every concept of life would be absolutely impos-

with the structure of the eternal picture of the universe. In pursuance of this structure all living beings are of eternal nature. They are in posession of a super-consciousness with corresponding psychic bodies, by virtue of which they are able to survive the disintegration of the physical organism and to go on living in the psychic or spiritual world. From this sphere they later on will become connected with various phenomena and forces and thereby be able to re-incarnate into a new physical body - and so on. Thus the living entities which are of ever-living nature and do not die even when their organisms perish, consequently are able to experience life eternally. It is this experience of life which by the Bible has been termed "The Eternal Life". In order that this eternal life may be experienced, however, it necessarily has to be marked by contrasts. Therefore this eternal life is organized as a circuit, or a circular movement, which has been so ordained that the life-experience of the living being first goes through an epoch of culminating mental and physical darkness and consequent imperfection, or shortcomming. When the individuals have reached the culminating life-experience of this epoch of darkness, they hereby in their consciousness have acchieved perceptive ability of the great divine light and well-being. Hence they become filled with longings for the contrast of the darkness, and the development of light inside their consciousness, which has arisen as a result of this longing, cannot be stopped before they have reached the culmination of this mental state, i.e. have reached perfection of consciousness. The first epoch, namely mental darkness, is familiar to us as "The Evil" mentioned in the Bible, while the last epoch, namely mental light, through this very book has become familiar to us as "The Good". Like all other manifestations of existence these two mental culminations are adherent to an eternal, perennial principle of circuit evidenced for inst. by day-and night, summer-and-winter, etc. And this very principle it is which lets the water appear in turn as sewage and as crystal-clear drinking-water, and as the red sky of evening and dawn, in order to become again sewage, thus going on eternally. This creation of the alternate contrasts is absolutely necessary to sustain the ability of eternal life-experience. Without contrasts every concept of life would be absolutely impossible. During their eternal experience of life the living beings thus always have to repeat their experience of darkness and of light in order to keep their ability of eternal perception, thereby sustaining their joy and happiness of existence. With regard of such time- and space phenomena like for inst. the physical sizes

of the living entities, these are quite insignificant in this connection. Dimensions, be they great or little, are nothing but created, external phenomena. Behind these an eternal being is of existence. That this living being through one epoch is manifesting itself in shape of an amoeba and through another as a human being is not altering one iota of its eternal cosmic identity. The life as an amoeba is nothing but a temporal epoch, an ephemeral detail of its eternal existence, or life-experience, just in the same way as the epochs of darkness and of light are. The eternal existence thus consists of one epoch during which the living being is going from light into darkness, and which we may term as "entangling". During this the individual becomes still more entangled in coarse, physical matters of mineral, vegetable and physical character. When this phase has been fulfilled the individual begins her wandering out of darkness into light. This last epoch is familiar to us as "development", or "evolution". Here the individual deliberates herself more and more from physical matter and eventually becomes a being who exclusively is handling spiritual and physical matters, a fact which involves a correspondingly deliberation from reincarnation for the individual. Thus eternal life goes on imperturbably through epoch of "entangling" and "development", through phases of darkness and light: a kind of cosmic days and nights, of cosmic summers and winters.

-ooOoo-

2.

Concerning "evil spirits", they are of no real existence as such, but must rightfully be considered living entities which at present are passing through their epoch of darkness during the eternal circuit. However, darkness being an indispensable contrast, without which light could never be experienced, it cannot be termed "evil" by its cosmic analysis. This can merely be done inside a domain of primitive or naïve consciousness where this analysis of darkness cannot be perceived. Hence no beings at all can be really and absolutely "evil". Terms like "Fallen Angels", "Lucifer", "Satan", or "Devils" are merely expressions of vital, but ephemeral steps of the eternally proceeding life-experience. Indeed, it is by virtue of this phase of the divine plan of the universe and as a consequence of the fact that darkness is not identical with "evil", that the Bible rightfully is able to let God exclaim that "everything was very good" when he had finished the creation of the world.

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3.

Through reincarnation, or the number of physical, terrestrial lives, experienced by the human being, he developes in his mentality psychic talents of sight, heering, smell and taste, nay of everything which is perceivable and which may become habitual consciousness on the physical plane. It is a kind of echo-waves arising from the intrusion of the physical plane into the mental one by means of the physical perception of the individuals. These waves have especially been intended for the facilitation of after-death transition of the beings from the physical plane, or for the disengagement of the spiritual being from his physical body. - Preferably these physical-spiritual faculties shall not come into function while the spirit still abides in the physical body, as this to the highest degree may act as a disturbance of the normal life-experience of the human being. If you are of a disposition which allows the use of these faculties in wide-awake physical state, the best thing to do is to ignore them. Persons who are particularly listening to these physical-spiritual voices will also be able to hear the voices of discarnated beings. While passing through their purgatory phase, however, a great deal of these beings want very much to seduce beings on the physical plane, so you ought to be on your guard of this reason, too. I have experienced cases where an individual was about to be absolutely ruined because she became obsessed by a spirit which got the physical being totally into its power, thereby finding went for its sexual cravings and other abnormalities. The deliberation of the individual from the spirit succeeded, but such kinds of situations are of a character which generally makes the case incurable by ordinary physicians, because the latter ones are of the eroneous conviction that the individual has become insane, and consequently prescribe a treatment intended for such a disease. Of course this treatment has not the slightest effect, and the person in question grows still more helpless towards the obsession.

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At the stage where the modern, scientifically minded man of to-day finds himself, is it most harmful to develop the

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At the stage where the modern, scientifically minded man of to-day finds himself, is it most harmful to develop the psychic nervcentres while still living on the physical plane. Such development of the psychic nervcentres gives the human being access to the so-called super-natural experiments. These psychic nervcentres must not be artificially goaded; they will

automatically develop together with the cosmic evolution of moral and as a consequence of the great birth, x) or the organic initiation which will take place when the individual has passed the "Keepers of the Threshold", i.e. when she has overcome and mastered the last imperfections and shortcommings of her nature.

-ooOoo-

5

Terrestrial man has not been surrendered entirely and unconditionally to the laws and forces of nature. Until a certain degree he has obtained experiences, and the knowledge, understanding and volition, aroused herefrom. By means of these factors he shall be able to subjugate the earth. To a certain degree he thus has the faculty of opposing the influence of nature and, as it has presently become evident concerning terrestrial man, he has tied the forces of the elements to a great extent and is able to make millions of the powers of nature work to him in shape of gigantic and powerfull engines. But just as terrestrial man has overcome physical matter he also has to become master over the powers of thought, thereby gaining the ability of making his own ways and manners absolutely perfect and thus become the "man in the image of God", From a cosmic point of view, however, no suffering at all can be considered a punishment, because it is forming a kind of instruction, a teaching concerning erroneous manners which hence arouses wisdom. Without suffering no wisdom. Wisdom in its turn is identical with knowledge of life, and knowledge of life is the indispensable qualification of the absolutely perfect behaviour which makes man become the image of God. There, where human beings are acting quite perfectly, sufferings must come to an end, as sufferings cannot be anything but the result of imperfection and shortcomming. Thus sufferings must be considered the

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x) Great Birth = stable cosmic illumination, please confer with my "introduction", notice of I. Okkels.

ception of God. Grace is merely something with which a brutal oppressor may present the subdued being. - What concersn karma, or dark destiny, this destiny will come to an end at the very moment when the being does not sow this destiny any more through his ways and manners.

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6th Question

As the living being is no "created thing" but a being of eternal nature, it has not come into existence according to a preceding plan. Nothing but a "created thing" can be predestined and planned by a living being as something which shall be made to serve a purpose. The living being is the beginning of all aims and the master of all objects and not a production of these. The aims and objects are, on the other hand, details which are emphasizing eternal life, thereby making evident its appearance as light, knowledge, divine love, beauty and happiness.

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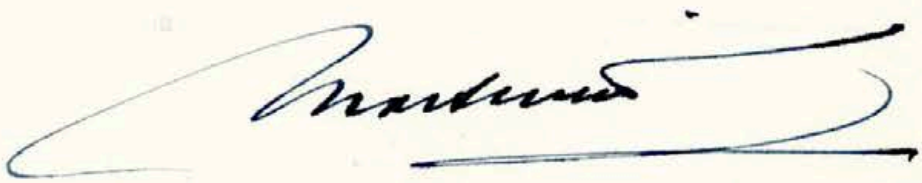

Students ought to help Paul Brunton carry on his work, as it is a good one. They ought to do their utmost for it. In doing that they will also help their own development.

"MARTINUS"

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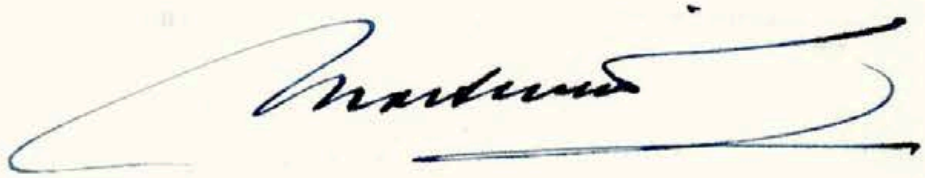

Students ought to help Paul Brunton carry on his work, as it is a good one. They ought to do their utmost for it. In doing that they will also help their own development.

"MARTINUS"

MARTINUS' 6 Vol. of Book of Life

Preface

1. Every living being who comes to the world with no exception is receiving the experience of life. This is the case, no matter whether this being belongs to the societym of beings called "terrestrial humanity", or to the other forms of life we accustomarily are perceiving as "animals", "plants" and "minerals".

2. The experience of life can merely exist in shape of an interaction between two forms of energy, namely that which comes from the universe in shape of our surroundings, and the energy which is radiating from our own interior in shape of our manifestation. This interaction in shape of the experience of life is identical with the creation of our existence and hence it is evident that we are, each of us, composing a factor of no inferior quality to this creation of our destiny, and this is especially so because we inside a certain domain are in posession of a so-called "free will".

3. That means, however, that each being is placed opposite an ocean of forces, the manifestationm of which is familiar to us as the notion "nature", and which in form of the elements, in form of the material things, in form of thought-climates(thought-layers?) and especially in form of our fellow-beings is able to act on the being on,(according to?) a scale of highly different forms of manifestations, ranging from the most terrible ~~kind of dislike~~ forms of dislike unto the most wonderfull and lucid forms of pleasure. Thus this gigantic(immense) organization of force is able to affect the individual apallingly and horribly just as easy as to affect him in a pleasant and happy way and is thus to an equal extent a contributory factor by the creation of a happy destiny of the individual as well as an unhappy one.

4. As I mentioned before we are not quite at the mercy of those immense forces. Inside the domain which is controled by our free will we in reality are constituting the dominating,(main?) factor to the adjustment of the influence of those immense forces upon our own existence. However, as the main factor behind our free will generally is our own knowledge it will depend upon the scope of this knowledge whether we will experience a happy or an unhappy destiny. If this knowledge does not include familiarity with the realities which are identical with the absolute necessary foundation of a truly perfectly harmonious and happy concord between our manifestation and the universal energies(the energies of the universe?), we will have a less perfect destiny, or experience of life, to the same degree as that with which our knowledge differs from this familiarity. In reality our knowledge turns out to be the dominant factor to the adjustment of our interection with the effects, directed towards us by nature. According to our ability of avoiding the forms of energy which are unpleasant and ungraceful, we still more will enter,(Be influenced by?) the forms of energy which are pleasant and gracefull.

5. One look on the world will make evident that the manifestations of the living beings , or the so called "struggle for existence" really is identical with no more and no less than efforts to overcome everything of unpleasant nature. When we are building houses and putting on dresses it is in reality to overcome those universal energies (energies of the universe?) who in shape of an unfavourable climate otherwise would undermine our experience of life. The same thing is asserting itself when we in the civilized societies find schools, hospitals, philanthropic efforts, police and fire-service, government- and administation arrangements, churches, sects and religious communities etc. because all those realities with no exceptions are iden-

tical with visible effects of the individuals' individuals' struggle against realities among the universal energies(the energies of the universe?) who are unfavourable to the creation of a happy destiny of the individual. This "struggle of existence", or these ever increasing efforts of the individual to overcome and bind(tie?) the unpleasant energy-forms of nature, in everyeday life is known as the notion "development"("evolution?").

6. As none of the beings are in posession of the same knowledge they consequently will differ from eachother with regard to their interaction with natur and hence will meet with highly different forms of destiny or existence. And even through this consequently arisen chain of veried forms of destiny, or existence, is it that we are able to ascertain the beings' rise from darkness into light in the same way as it is the full knowledge of this chain which will reveal to us whence we come and whither we go, whom we are and how we must live in order to bring our own unfoldment (display?) of energy in accordance with the manifestation directed towards us by nature, thereby making us receive full happiness ourselves. This happiness, or perfect destiny of the individual thus depends on a full knowledge of life's most profound laws and eternal fundamental principles, i.e. the knowledge of the very sense of life, and hence the acquisition of such a knowledge is identical with "The absolutely only necessity" to terrestrial man who from a cosmic point of view still is unconscious.

7. My own life is of such a character that I by own experience have been able to meet with this knowledge in such pureness that the divine words:" See, everything is well with the world" havde been justified in all ways and hence cannot be but identical with the absolutely direct answer to the question "What is truth"

which still is of current interests to the world. Therefore I have felt it to be my duty to let this experience, or knowledge of mine become accessible to all human beings, and it is even just this personal knowledge of mine with regard to the cosmic realities which in shape of a celestial providence, or divine being is commanding the universe which I endeavour to demonstrate with the expression "The Book of Life" or "The Eternal Wisdom".

8. Such a demonstration ~~must~~ needs embrace themes and chains of thought whith which common ~~ordinar~~ terrestrial man until now never or merely occasionally occupied himself which/ ~~and/he therefore has no mental training~~ in keeping and utilizing in his consciousness. Consequently I have considered it helpfull to give a visible materialistic expressions of those mental realities so that those in stead of forming mere mental manifestations, of use only to the trained thinker, or ~~lexika~~ occultist, now will appear as palp able materialistic pictures, which are amenable to physical sight and hence can be explored in the same easy and plain way as a far-off landscape with its rivers, mountains and cities can be studied on an exactly prepared map. Thus the intention with my illustrations is to make the ~~study~~ access to the study of the cosmic, or spiritual universe just as easy to humanity in general, as the study of the physical, materialistic territories now is eccessible to

each pupil in school by help of geography. It is namely not the intention of life, or the plan of the divine system of the universe that the study of those highset realities shall remain reserved for certain, separate beings, and especially so because no better foundation is found of the creation of the "Everlasting Peace", so hot desired all over the world, than even the result of this study, or knowledge of the analysis of the cosmic universe, when being spread to the masses.

9. In order to understand my way of illustration properly you keep in mind that the mental, or cosmic realities of which my pictures are expressive, have no material, or physic form but are identical with cosmic, universal laws, fundamental principles, notions, causes and ways of perception. Realities, however, who have no material, figurative expressions cannot be artistically reproduced, printed or photographed. Hence my illustrations are not identical with photographies, or artistically reproductions of that what they are representing as it very well can be the case with a map. My pictures , on the contrary, are created in the way that when I wish to illustrate someone of the named formless (nonmaterialized?) realities, I give a specially made mark, by colour, line or figure, or sign, to each of the main details appearing in this reality. Then I put those different Sign together in the order, and succession, corresponding to the combination in which they are appearing in reality and which is invisible to the physical senses.

Thereby a materialistic picture be-

becomes visible which thus by its very nature is no copy of - but a visible mark or fact of a reality, invisible inside the materialistic field. The practical effect of this will will be that the cosmic realities become thereby get a kind of accessibility the materialistic sight. Consequently some of the beings who m still have no further developed sense-endowment than this sight, at an earlier time than elsait else would have been the case will be able to mar commence working with, and hence getting knowledge of, these sides of the experience of life, which else still would have remained a secret to them. Thus my illusstrations do not give represent a picture of that which they are expressing, but they are symbolizing ~~that~~ it and hence rightfully can be termed symbols.

10. In connexion with the previously given informations I further have considered it helpfull in beforehand to give a survey of the tolerant and independent forms under which the Book of Life is appearing in the thought-sphere of the earth. Thereby I have the hope of being able to help the student to maintain the attitude towards this book which will be most lucky, or helpfull to himself. I thus mean to make it clear to the reader that the universal picture of universe or the eternal wisdom, which through a

divine, fatherly correspondence in shape of the direct speech of life has entered into my consciousness, and the further transformation of which it has become my privilege to manifest to to the world in shape of the Book of Life and by virtue of the knowledge which is identical with this manifestation, that this picture of the universe by no means at all claims to be the "absolutely only thing". The cause of this is that such claims, or demands never can appear or exist without belonging to the symptoms, or marks of ignorance. The Father, the Providence, or the Omnipotence, never let a single manifestation be powerfull, or huge, enough to render all other kinds of manifestations superfluous, no matter to whom, or to what this manifestation may belong. On the contrary ~~they~~ He (providence etc.) to an equal degree ~~are~~ is making use of all existing manifestations together in order to produce the bliss, adapted to the hopes and longings of every being. Thereby each living being is appearing as an absolutely indispensable part of the cast of the immense adventure, which is called existence. The manifestations of a single being , they be ever so luminous and perfect, thus by themselves never vill be great enough to render superfluous all other forms of influence on the beings by the Providence, or the Omnipotence. We therefore never have and never will experience that a so-called "Holy being" or a "Holy Book" will be able to constitute more than a

a single nuance or a fraction of the immense interplay of forces, which every day show themselves to us as a living, illustrated gallery of pictures, where universes, suns, planets and beings, each with their corresponding forms of beauty and values of inspirations are passing by our eyes which are filled with wonder corresponding with our state of development and sense-endowment.

11. The Books of Life is identical with a result, produced by the material effects of the super-physical state of the universe. These effects originate from such vaste, immense, domain and is of such extensive nature, that an absolutely self-experienced impartial general view hereof merely can be acquired by help of senses which are observing from a state of development, advancement, or from a point of view which can be reached only be help of a fully developed ability of love. Therefore, hence, the perfect understanding and acknowledgement of the true nature of the book will be partial coloured and moulded in accordance with the degree with which the student's own senses belong to a state of development, where you still merely are in posession of a less developed, or partial ability of love.

12. It here must be realized that a being with a partial ability of love is synonymous with a being whose self-found material of experience not yet is of such a character that it as a natural aptitude enables the being of seing or perceiving that no manifestation can exist without composing,

constituting, at the same time a result of a lower and a foundation of a higher state of manifestation, and hence cannot exist by itself without being at the same time identical with an indispensable factor in the process called "evolution" and with a confirmation of that all is well with the world. As long as the material of experience of an individual still does not contain the experiences which make evident to the being that all is well with the world, this material will appear as a regulator of the ability of love of this individual, and hence this ability will be able to ~~sprout and flower~~ bud and flourish merely in the same fields as those ~~in which~~ with regard to which ~~the~~ its material of experience is budding and flourishing. But this in its turn is indicating that the individual in such a case is in posession of a greater love and thereby of a greater ability of ~~tolerance~~ tolerant feelings in the domains where its material of experience is flourishing than it is in the domains where its is only budding. In accordance with this the individual is but able of manifesting itself in existence as partial, or more sympathetic minded towards some domains of experiences than towards other ones.

13. The whole, universal, existence with all its details, or manifestations, is identical with the only existing, ultimate and absolute truth, because all things, ~~and~~ or manifestations appearing in existence are of absolute equal usefullness

and therefore to a corresponding degree indispensable to the established foundation of evolution or order of individuals. Hence this, to be more sympathetical, or more appreciative minded towards one thing rather than another one is identical with being in mere partial contact with the general manifestation of the real truth. But the individual's unbalanced attitude to real truth is quite natural, because it merely can be manifested by an individual who, as named before, on account of a missing, defective material of experience is unable to perceive, see, that all is well with the world. Hence this individual is forced to feel a greater, or lesser, antipathy towards that in existence which to a corresponding degree is discordant with that which it consider to be right itself. Thus the individual is not yet in possession of the material of experience which constitutes the foundation of the individual's transformation into an instrument of the release, outlet, of a culminating sympathy or love directed towards all beings; a sympathy, or love, which is quite impartial, independent, or unaffected by the manifestations, or state of development of all individuals.

14. As the Book of Life is given to a world which especially is reserved for beings of partial manifestations of sympathy, or love, I naturally will not be able to prevent that many, even among the most excellent of all beings, will not

at once be able to understand the Book of Life, be-
cause this one is identical with a reproduction,
~~expression of the existing, real, majestic~~
~~picture of the universe with all its balancing,~~
~~universal unity-manifestation~~
regulated by a culminating ability of love, of
the existing, real, majestic picture of the uni-
verse with all its balancing, universal unity-
manifestation. Although the book is manifested in
an elementary form, adapted to those beings, this
certainly will not be able to prevent that these
when studying the content of this book/
beings on account of their innate natural ~~predis-~~
aptitudes, natural predispositions, more or less are
compelled to over- and underrate the mutual details
hereof, in accordanceto whether they still are ap-
pearing in a partial way in the consciousness of
those beings. Consequently they merely will be able
to impart to themselves an understanding, or a men-
tal picture of the named details, which will appear
in a more or less partial form in favour of the do-
mains where the love-ability of these named beings
is most advanced, and more or less unfavourable for-
med with regard to the fields where this ability is
least advanced. In these fields all beings as a na-
tural disposition hence will be compelled, forced,
to feel a kind of intolerance. This will be the
greater the less the ability of love of these beings
is developed, advanced, in these domains, because
the intolerance always will appear for these be-

ings disguised as "justice" in accordance with more or less their/failing ability to see that all is well with the worldx in these domains. As this intolerance, disguised as justice, thus is existing as a natural disposition of those beings, they will be in posession of no other help to overcome the former than an eventual exterior, or theoretical basis. Consequently their perception of the absolute truth, or the reality as it exists with its laws, principles and notions, must deviate from the picuture which it has been given in shape of the Book of Lifex to the same degree as that with which their perception is deviating from being impartial or balanced. This perception, however, has not been created by their will, but has arisen from their material of self-experience up to this date. This material is, as mentioned previously, of such a character that it has not yet been able to create the foundation of a culminating ability of love. Hence these beings cannot possibly be in posession of a tolerance which they/ is directed towards all domains, and/consequently maybe even in various fields, must become my adversaries quite independent of/their eventual wish to the size of/ be the opposite./The result of such a deviating perception will at last always lead to a confirmation of the reality, and therefore all those who, on account of their natural dispositions are forced to be my antagonists, in reality will appear to be my collaborators. Hence there in this case, as well as in

all other decrees of life, will be no reason at all to return, or answer to the intolerance of these beings with a reply produced by intolerance. On the contrary there will ~~be~~ merely be a full and firm reason for a reply produced by love and appearing in the form of an instructing and helpfull hand. And the revelation of ~~kxx~~ reality, or truth, appearing in the shape of the Boook of Life, will neither in any case constitute a lesser defence for the antagonists of this book than it is for all other beings , or individuals in existence.

15. When I with this preface have referred to problems which will be specially illuminated later in this book then the only/reason herefore, as said before, is to make the student familiar with the immense great understanding, tolerance and liberty(independence) his perception of and consequently his attitude towards the Book of Life will meet from(by?) the source, from which this book has ~~ari~~ been issued. This will be the case quite independent of ~~the~~ how the attitude of the student may be, and so his thoughts, opinions and points of view neither now nor in the future in any way will be bound dogmatically by this book; ~~BUTXXILLXXONXTHEXCONTRARYX~~ but will, on the contrary, herefrom receive all possible inspiration to feel himself ~~fr~~ absolutely free to think/and to work/for himself, and further, quite independently to pick out his informations himself from any book , or from any place where the realities are to be found which are especially suitable

and consequently inspiring for him. The originator of the Book of Life is namely since long consenting to the fact that it is of no use for anyone to search his informations from, in, this book, if these informations only are to be found in a form inspiring to him inside Islam, Buddhism, Christianity and the sects and textbooks comming within these religions. In the same way it is of absolutely no use for anyone to search in those places if the informations specially for him inspiring informations merely are to be found in the Book of Life. Therefore it is not the purpose of the Book of Life to lead the reader away from the religion, sect, creed, or conception of life, inside the scopes of which he eventially may find himself and which to him maybe is of an especially vital worth, or divine inspiration. On the contrary the Book of Life on account of its universal impartiality merely has the purpose to lead the seaker after truth to the comprehension that the daily experience of life with its occurrences, its pleasant and unpleasant experiences, its light and dark sceneries is identical with a correspondence, directly released by providence and especially adapted to him. As the individual in question gradually becomes conscious of his own eternal existence he will become able to reflect(reply?) to this correspondence just as easily as he now is able to reflect to(reply to) the correspondence of an equal fellow-being. The Book of Life thus will give the student some idea of how this correspondence or

this direct speech is constituting the only and exclusive fundamental religion of ~~life~~ life existence because it can merely exist with everyone being teachers and everyone beings pupils and with everything being doctrines. As all living beings thus are born members of this religion there are no ceremonies of entry or admission. And as its domain for ever and ever embraces nothing less than the universe itself, we here are meeting with the only religion in existence in which there, literally, is but one fold and one shepherd.

The Book of Life is a reproduction of the experience of this all-embracing "Religion of Life" and has been created, written, with the purpose to stimulate the ~~ability~~ development of the individual's ability of self to understand this religion and so become able to se himself, not from the Book of Life but from the the direct speech from life itself what he may and what he may not, and what is real and what is unreal. From this you will be able to understand that the Book of Life in no case at all is intended to act as a stimulating force for the creation of sects, religion or creed, especially because the religion of life, as mentioned before, is recognizing all living beings, those who have a creed as well as those who have none, the so-called "Holy ones"("Saints?)as well as the "Impious ones",ani-

mals as well as human beings as its born(ex-ofucio) ~~XXXXXX~~, members, performers and worshippers. And for the same reason the Book of Life will neither appear as a combination of prohibitions, religious articles and penalty causes. On the contrary it will appear as an ~~absolutely voluntary~~ guidance, absolutely voluntary and released by love, which will help the truth-seeking student in the school of life to find his way to whom or that in his daily surrroundings and experiences which may be of a vital inspiration and instructive influence specially for him by the creation of a future happy destiny for him , and this with absolutely no regard to what zone, state or perception of life this whom or that may represent. Thus the Book of Life cannot be encysted into, or monopolized by any kind of sect, or religious community, because this book by its manifestation of universal, impartial love and visdom and by virtue of its identity with the universal expression of the living religion of life ~~XXXXXXXXXX~~ of which all, as said before, are members and everything doctrines, just as well is a text-book for those who are no members of a sect as for those who are.

16. To every seeker of truth or student of life's highest problems it will be of immense importance to be guided to the proper source of enlightenment. As the divine wisdom is radiating, emanating, through many, far different forms of beings, sciences, religions and branches of art

gions and branches of art it may be ~~of some~~ rather difficult for the seeker of truth to find out which of the named realities and what shape of this very reality it is, which to him is constituting the proper source of enlightenment. Hence it may be helpfull here to give the information that a reality or manifestation to be identical with the proper source of for an individual must be of such a nature that it is in harmony with the level of consciousness or the zone of experience to which this individual belongs and therefore to this individual can act but as a vital inspiration. If this reality lies too much ahead of the field of experience, or the level of consciousness of the individual in question, it to the latter will seem phantastically. In the same way it will seem to be naive if ~~the state of development~~ ~~of the being in question~~ it is too inferior to the state of development of this being, and in both cases it cannot strike the chords in(of) the consciousness of the individual which makes the latter experience the reality as truth. If a thing, however, cannot be experienced as truth, this very thing even thereby will get a tinge of untruth, falsehood, And here we are facing the main principle of the problems, which in colloquial speech are known as the notions "false prophets", "false Messiahs", "false teachers of the worlds"("false world-redeemers?") etc. As it here becomes evident ~~these realities need not~~ thus these realities need not be absolute false but only

~~but~~ becomes ~~only~~ so to a being towards the character, ~~x~~ or state of development(advancement) of which their vital, or illuminating values, worths, are ~~much~~ so/in advances, respt. lacking behind, that no contact, or rational connection can be released with this being.

Thus it is important to every individual, or to every seeker for truth ~~that~~ through his daily doings and experience of life to find the beings, the forms of manifestation, the reading, the occupation or the little or much, which to him is identical with ~~an absolute~~ ~~intuitive~~ a perfectly vital or stimulating foundation of his development from ignorance to knowledge, from darkness to light, from the dark realms ~~TO THE~~ to the luminous zones of love before the eternal deity.

17. In order to help the seeker of truth to realize whether he is at the source, which to him is the special proper one ~~IT WERE WILLEXPEXT~~ it here will be helpfull to state that such beings, things, manifestations or realities which are of a special valuable inspiration and thus are identical with the named/stimulating foundation are to be recognized very easily by the fact that ~~they~~ they when being experienced or perceived are emanating a stream of warm-waves, of vital force, or energy, a ~~stre~~ flow of ideas, of longings after representing a greater perfection, a stream of hope and belief in the Providence or the Father, a stream of divine satis-

faction(content?), harmony and happiness, an irresistible need of charity(love), or an increased ability of loving everything and everyone which is pervading the ~~being~~ individual in question. Where he is in connection with one, of several of these streams is his proper place in existence. And this is the absolutely ~~one~~ only place where it can be hoped that the individual will be able~~x~~ to acquire the first weak tendencies of the ability of the conscious experience of ~~its~~ his own daily existence as ~~identical~~ being identical with a divine, fatherly correspondence or speech, reserved and adapted to him by providence. This is namely the only existing form of ~~the~~ adjustment of the consciousness, or/attitude towards the experience of life through which it is possible for the individual to become one with the way, the truth and the life and thereby with the Father, ~~or~~ i.e. to become conscious in the deity. Thus it is quite subordinate/ whether the individual has(finds) his connection with these named streams ~~through~~ by means of one religion or another, through the Book of Life or through another book, through one, ~~reality~~ or another of the realities of existence. ~~thus~~ The main thing is, on the contrary, that the individual is precisely there where he either is, or is able to come in connection with whom, or that, through which his own inspiration can be released.

18. After these informations(enlightenments?) I hope you will be able to see that you from the Book of Life will not meet any kind of intolerance

On the contrary you from the Book of Life will be met with the greatest possible understanding and sympathy quite unconcerned by the level of consciousness, or the state of character, which you may belong and consequently even quite unconcerned by the attitude you may maintain toward the Book of Life.

In connection and contact herewith I believe to have made the Book of Life evade all those realites which otherwise by (through?) a false perception of the true nature of this book might have let it become of a dogmatical binding or imprisoning monopoly to the independent thoughts and manifestations of to-day and of the future.

19. Having stated the tolerance and sympathy with which the attitude of each student or reader of the Book of Life will be met from the source, from which this book has originated the only thing left is to give a little survey of my own relation to this book and of the essence(kernal?) of the content of this book, which hence will find its expression through the following lines.

The Book of Life constitutes a total expression of the universe, the life or the existence, adapted to the level of dawning cocmic consiousness of terrestrial man. This expression has been transformed down from the zone of development where all superphysical, or spiritual realities do not exist as mysteries or utopias, but on the contrary are appearing as that which constitutes the fundamental

conscious experiences and details in the shape in which I have been able to experience them myself through my own cosmic sense-endowment(set of senses?), ~~developedxthroughxlovexintelligencexxxxxx~~ which ~~are~~ is constructed and regulated ~~x~~ by means of an advanced love, intelligence and intuition.

In this way life has revealed itself to me as a luminous light and perfection and has revealed the identity of the ~~beingsxwith~~ individuals as being "sons of ~~the~~ God". Further it has let me understand that true love is the ~~greatestxpower~~ most powerfull factor of all manifestation(creation?), because this "to bring happiness and bliss to~~m~~ everything with which you get into contact", is the only thing which can make the individual realize himself, his divine Father and the enduring world order. At the same time real love is the only thing which is able to ~~freexxxxx~~ free the individual, or to lead him away from all that which belongs to the notion "pain". At last life revealed to me that the destiny of each being is constructed by the effect, to which it is itself the cause. As a consequence of this I have felt that I ~~thrxxxxxxxxxxxxxxxx~~ by revealing my state of consciousness through pictures, text, speech and manners can be of use as a helpfull hand to all those, who are seeking for ~~truth~~ the truth, the Father~~s~~ or the deity, and to everything which the father has given to me in shape of any surroundings. — NB !

The fundamental usefulness of this becomes evident thereby that the Book of Life, on account of the universal(main?) view it is representing, cannot exist without constituting one great defense/ ~~towards the reader for all those who might happen to appear as his accusers~~ of ~~his accusers for~~ the reader towards all those who appear as his accusers. Thus/ Its main purpose is to make them learn to love him so that they will be able to be good and kind towards him, and at the same time to show them that each time they forgive him what greater, or lesser molestation he may have caused to them, they are deliberating themselves from one ~~OF THE SANDBAGS~~ of the sandbags, which heaviness in shape of "nonforegiveness" is keeping them tied (bound?) to the lower and less advanced forms of existence from which they, to the same degree as they let/ these sandbags ~~are~~ go, ~~more~~ still more freely and unhindered can rise themselves to brighter and happier (regions of) ~~the~~ planes of existence before the throne of the Eternal one. It (the Book of Life) will show them that this is not merely a beautifull dream, but a living reality which is taking place in their surroundings every day. It will make them understand that he, as well as they and all other living beings are working in the same garden, and that only one God and one single religion is to be found. A religion/ ~~which vividly~~ of which the vividly illustrated doctrines each single moment is demonstrated for each son of God ~~MANS OF FATHERS~~ by means of a fatherly correspondence, which is adapted to his

temporal level of development and which he is meeting through his surroundings. Further the Book of Life will make evident that this only single God and this only single Religions is embracing and composing everything in existence, and that everything which else is to be found in existence under the notion "religions" merely is responses, or ray-bunches from the immense light-ocean of this only, all-embracing living religion.

Thus the Father has let my own experience, and what I have learned herefrom, or my state of consciousness be of such a nature that its reproduction in shape of the Book of Life has become synonymous with a revelation of the identity of the living beings with "Sons of God" at the same time as it is exposing the intimate, mutual relation of the religions to eachother as bunches of rays from one and the same ocean of light and thereby becomming a further defence of all beings in existence. Thereby the Father in the most wonderfull way has made the Book of Life become an instrument for the demonstration and removal of of the last remnant of that kind of ignorance which creates intolerance and its followers "sufferings". Ignorance is namely the real cause of everything belonging to that, which is called "the evil". Where ignorance is removed the so-called "evil" cease existing.

Everything which belongs to the notion "the evil"

thus is identical with effects of ignorance. Consequently these effects cannot exist without at the same time to represent the arousing moments of all forms of a "Why", or of the cry for "more knowledge" which has been directed towards the eternal light by the thousandfold multitude(legions?) of beings. By making the Book of Life identical with the before named instrument, the Father therefore has made this a thrown back reflection towards this cry from His own inexhaustible principle of wisdom, and thereby He has let "the eternal truth" appear in a new incarnation so that it can go on emitting light and warmth to the world with eternal youthful beauty, power and glory.

2o. As information about myself I have only this to say that when I have become able to experience life in the way as has been mentioned here in the preface then this exclusively is due to realities, the detailed elucidation of which will be given later in the Book of Life under the name,(termination?) "The Great Birth". Hence there in the preface merely will be to adduse that this birth is identical with the release of a superphysical, or spiritual process which takes place in the consciousness of every individual when this has reached a phase of development being especially adapted for manifestation of love, intelligence and intuition. The consequence of this birth is that the latent super-physical, or spiritual faqulties abiding in the being in question will become released

and thereby impart to the individual a corresponding spiritual, or cosmical sense-horizon by which he ~~fuux~~ ~~dnmentxlixxxperxxxxxx~~ has the fundamental experience of his own immortality, the meaning of life and the eternal Deity. In the case of this incarnation I experienced this spiritual process to its fundamental extent when I was 30 years old. After having passed through its powerfull, white and golden baptism of fire I found that I had received(acquired?)/ ~~got~~ quite new faculties. I began to be able to behold(to see) into eternity itself.

21. I saw that I was an immortal being, and that all other beings in existence were eternal realities, who, in the same way as I,(like myself)/behind themselves/ had an unending chain of previously experienced lives. I further saw that we, all of us, ~~xxxx~~ have developed from low, primitive forms of existence to our present phase~~x~~ and that the latter was but a temporal link in this scale of development and that we thus were in a road onward ~~a~~ to immense high(elevated?) planes of existence in the distance. I saw that the universe was constituting one great living being inside which each of all other beings were organs and that we, men, animals, plants and minerals, all of us were one family, that we from a metaphorical point of view were ~~xxxxxxxxxxxxxxxx~~ of the same flesh and blood. I saw luminous and sparkling worlds with humanities, not dreamt of, humanities of a morale and an idealism which in divine unfoldment and harmony with the law of existence and in proportion to the universal terrestrial morale were to be paralleled with the oasis in proportion to the desert. But I also saw

worlds which were of a far lower nature, worlds where barbarism was such a powerfull condition that the living beings there had to kill in order to sustain life. This is to say worlds where the highest main-condition of life was identical with the most outstanding kind of offence against the law of existence. Thereby these worlds are made the most outstanding scenes of the unfoldment of illness and distress, misery sorrows and sufferings, i.e. the kind of globes which the earth cannot be quite acquitted of belonging to. Further I saw that darkness or the so-called "evil" in reality is identical with the individuals' development of qualifications which are indispensable to enable these individuals of experiencing a later life in the higher worlds as happiness, or bliss. As a consequence of this I learned to understand, I became perfectly in concordance with the fact that "darkness" from a cosmic point of view is just as great a benediction(blessing?) as the light and that, from a cosmic point of view all is well with the world. But I also felt that this knowledge never can be experienced or appear as true reality to any being before its ability to feel love has become so advanced that it can be but good or kind towards all living beings and thus cannot abuse this knowledge as a foundation of defence for egoistic, or unkind acts. So I felt the whole universe be pervaded by an immense, unending love and wisdom. Whereever I looked in the darknes, it became light. I had become my own source of light. The cosmic baptism of fire which I had experienced, the closer analysis of

which I cannot go into here, had left behind the fact that quite new sensorial faculties(abilities?) had been released in me, faculties which enabled me of perceiving, not in glimpses, but in a permanent state of alert, (wakefull?) day-consciousness, all the principal support(forces?), invisible causes, eternal universal laws, fundamental energies and main principles being of existence behind the physical world. Thus the mystery of life was no mystry to me. I had become conscious in(of) the life of the universe and had been initiated in "The Divine Principle of Creation."

22. Further it is also a noteworthy fact that I after these experiences was absolutely prevented from reading. The mere thought of reading a book was enough to produce a sensation in my brain as if it was going to be burst. And during the time from ~~my~~ the experience of this spiritual proces and until I fundamentally had seen through the whole picture of the universe and made it manifest in form of pictures, I thus had no contact at all with any book or with any other kind of theoretical guidance. With regard to the time before ~~my~~ the awakening of my cosmic faculties I either/ in no way/could be said to be a well-read man, because I never had made any studies but had only received the teaching ~~in~~ of a common-peoples school. Being born in the country this in my case meant two by three lessons in the week during summer-time and somewhat more ~~in~~ during the winter. In this school I was taught the Christian doctrines or that which I with my own announcement call "The old spiritual impulse of the universe". With exception of

that which I was taught as a child I thus have had no connection at all with either Teosophy, Antroposofy, Spiritism, or with any other schools of thought prevelent at present until I had experienced the whole picture of the universe myself and ~~exaix~~ had made it manifest in shape of my symbols and drawings. Thanks to this happy circumstance my whole cosmic manifestation (creation?) now will be able to appear to the world in its pure, original form, ~~xxxandxxhexabxxxxxxexevxxxxxx~~ thereby making possible that my existence can constitute a living evidence of the fact that there really is a phase of the eternal development where you are quite independent of books or of the theoretical knowledge taught by other beings and where you, by virtue of your own highest experience, are able to gain the highest, most elevated wisdom and knowledge - a phase where you in the middle of a temporal, physical state can attain to be elevated into en eternal, glorified existence.

This cosmic state and experience of mine became the factor of release to my resulting appearance to(in?) the world and to the creation of "The Book of Life". However, as this spiritual proces as named before will be experienced be each individual when he during his eternal existence is passing through the phase of development (advancement?) necessary for this experience, it here will become evident that I with regard to sense-endowment do not constitute any exeption at all to the rule, and that I thus in the eternal development, (evolution?) do not constitute a single jot more than that

what all other beings before me have been and what all other beings after me will become.

Signed in facsimile

M a r t i n u s

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Signed in facsimile

M a r t i n u s

MARTINUS "On Illness & Healing from A Cosmic Point of View"
1953 Lecture

over 4 x 2 hours and during this rather limited time it gave a surview of his picture of the universe and further showed the consequenses to be drawn herefrom, when applied to ourselves - i.e. when we looked at our own body from a point of view based upon microcosmos, or, so to say, to depict our body as a universe, seen from one of the micro-worlds, of which our whole body consists. This point of view was made clear to everybody be help of some most wonderfull symbols, among which a human body as a Milky-Way-system. Thereby we saw that just as we by night have the impression that the starry world above consists of an immense space with widespread, tiny particles of matter, so do our own body and, indeed, all our materialistic surroundings from a micro-cosmic point of view dissolve into a similar void where the single particles of matter are found to be relatively just as far away from eachother as are the stars of the nightly sky. As no limit is to be found, neither upwards into macro-cosmos, nor downward into micro-cosmos, where the micro-particles themselves are found to consist of space with very little points of matter in it, and so on eternally, all the world, from a materialistic point of view seems to dissolve into an absolutely nothing, filled with whirling energy. But from a spiritual point of view, however, Martinus in his own, logically manner, showed that this empty space was no void at all, but was filled with the very essence of life - with the consciousness of God, resp. with all the little parts of this consciousnes, which are called living beings. - Based upon this understanding Martinus showed, how all ilnesses, nay, indeed all manifestations, have their origin from this spiritual sphere. Illnesses have their ultimate origin in wrong ways of thinking. At this point of the course a symbol was shown which explained how each of the six fundamental energies corresponds with a special part of the body (Instinct (red) = skin and muscles; the energy of heaviness (orange) = stomach and intestines; the energy of feeling, (yellow) = lungs, heart and blood; intelligence (green) = brain; intuition, (blue) = sexual organs; and memory (indigo) = skeleton, bones, hair, nails.) By help of several symbols Martinus explained what happened in the micro-universe, when we for instance ate meat. The stomach of a meat-eater is a kind of inferno, a place where the killing principle is manifesting itself to a very high degree, as the stomach is forced to kill a major part of the micro-life contained in the meat in order to reach that kind of micro-life in the meat which is able to be transferred into the human body. Of course some amount of killing

MARTINUS "On Advance Healing" from A Cosmic Journey View
1953 lecture

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also takes place when the vegetables are eaten, but the vegetable micro-life stands on the same level of development as the plants - i.e. these micro-individuals are unable to feel pain and horror such as the animals and their micro-individuals do, because the plant-individuals are not conscious on the physical plane in the same way as the animals. There is, however, one kind of vegetarian food which can be transferred to the human organism without killing, namely the fruits, or, to be quite correct, the pulp which is placed around the kernals. When humanity develops so far that the kingdom of real man has come, the nourishment will consist exclusively of such pure food and of the atmosphere, through the lungs. -

But what happens, when a human being is for inst. angry, hateful and egoistic, and thoughts of that character fill all his so-called"empty space"? This Martinus has made quite clear by help of some marvellous, new symbols where you see the picture of one of the myriads of micro-suns populating our universe, the body which sends out energy(light) to its micro-planets. On the first symbol everything is perfect, and in balance; all the 6 fundamental energies have their proper place, and the whole picture breathes peace and beauty. - On the next, however, we see the situation which arises when the macro-individual gets, for inst. angry. An overwhelming amount of the energy of heaviness(orange) flows through the whole universe, and brings all the little planets and the whole solar system out of balance. The result is immense catastrophes in the micro-world; planets collide, and are destroyed by fire. Of course we do not feel this, if the whole matter only is about one single atom; but if such conditions spread to a wider field inside the human organism, the effect, from a human point of view is experienced as pain, as illness.

Of course the narrow limits of the course did not alow Martinus to go into particulars with regard to the various special ilnesses, but it was made quite clear and understandable for everybody that the main cause of all kind of illnesses was a wrong way of thinking. And Martinus once more showed to everyone that the command from the bible to love your neighbour as yourself was valid in all domains of our life, and that even the tiny, living beings inside our own universe are our "neighbour" whom we ought to love as ourselves.

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Extracts from the book

"On the Birth of my Mission"

by Martinus

Condition before my spiritual awakening.

From my earliest childhood until one evening in March 1921 I was, on the physical plane just as ignorant of everything related to the concept of "spiritual realities" as any ordinary mortal chosen at random from the rank and file of humanity. I knew nothing about immortality or regeneration. I had no conception of the laws governing our destiny or of the real identity of the animal world. I had no idea of the supremacy of love or the mystery of creation, nor had I any realistic experience of the Deity in my own being. From a religious point of view I was an absolute nondescript. When this condition remained intact until an age of maturity, it was due to the circumstance, in this respect most fortunate, that I had never got into touch with any religious book or sect, apart from the catechism of the national church. Nevertheless I was deeply religious and entertained a heartfelt love of God. I cannot remember a single day that I did not pray to God. But this disposition of mine was my own secret. Jesus was my grand ideal and guide. In all cases of doubt I always formed my question like this: "What would Jesus do in such and such a situation?" and the answer was presently forthcoming. In the fraction of a second I knew how Jesus would have acted in a similar situation. And this led me on to the Father, to the very presence of God. By following the divine decree, thus made known to me, I got - taintless, safe, and sound - through all difficulties, temptations, and pitfalls, which otherwise every human being, from his mother's womb entering into the world, more or less is destined to encounter.

Meditation proves to be the factor giving rise to my spiritual experiences.

And so it came to pass that one day, at my thirty years of age, quite illiterate as I was, I entered the house of a man, at that time unknown to me, in order to borrow a theosophic book. A colleague of mine at the office where I was employed had re-

commended me to a stranger, whose theosophic books he was just studying. Through a conversation with this colleague my attention was arrested by this kind of literature. At this time a very strong yearning for spiritual knowledge had seized me, combined with a longing to be doing something beyond scribbling figures, and so I eagerly grasped at this opportunity. Thanks to my colleague, I was most heartily invited to the man referred to above.

After having talked with this man for a while I left his house, taking with me a theosophic book, and his parting words still ringing in my ears:

"You will soon be teaching me."

As he had foretold, so it came to pass. I did not get through the book in question, and little it was that I remember from its contents; but it had the effect of making me meditate on God. And one evening, when I tried hard to do so, I had the following experience, after which, for psychical reasons, it was quite impossible for me to go on reading, for from that moment my own consciousness had become an inexhaustible spiritual fountain, rendering absolutely superfluous all study of literature.

What my friends really witnessed.

It was in this metamorphic state of mind that I once more came to see my friend of wide reading, this time in order to return his book. And he, as well as my colleague at the office, and all the rest of my past and present acquaintances can thus bear witness to the change that had come over me. They will testify to the fact that a person can acquire knowledge by other means than those usually employed: external, visible, and generally indispensable. To them it proved to be a fact that a miraculous source of information may be opened to an ignorant man, entirely without book-learning or knowledge and research on the part of others, and make him an instrument for the highest wisdom, knowledge, and religious enlightenment of life. They are the twentieth century's spectators of the Holy Ghost's reality. They have been privileged to see revelations of the past repeated in a contemporary, and to witness the manifestation of wisdom, the synthesis of life, the infinite "word of God" made flesh, transmuted into "Holy writ", which is to become spiritual nou-

rishment for present and future generations.- May they, in gratitude and love to the eternal Father, constantly bear in mind and rightly appreciate what through this experience they have been so favoured as to witness.

A Christ-like being in dazzling glory.

Following the direction given in the borrowed book I one evening tried to meditate on the concept "God". And suddenly, without knowing exactly how, I found myself in a condition that made me feel in the presence of something immensely sublime. Quite a small luminous point appeared in the distance. For a moment it disappeared, but shortly after became visible again, this time much nearer. I could now see that the light emanated from a Christ-like being, presenting itself in a dazzling white light, spangled with shades of blue. The light was so intense and vivid that it reminded me of those sparklers we used to put on Christmas-trees. The sparks in my revelation, however, were diminutive in comparison, but in return much more numerous.

There was once more a pause, during which I found myself in complete darkness. But then the figure anew illuminated the plateau. I looked directly into a fiery figure. A Christ-like being of dazzling brightness now moved straight towards me, raising its arms as if about to embrace me. I was entirely paralysed. Unable to make the slightest move, I gazed straight into the radiant being's diaphragm, now just outside of me and on a level with my eyes. But the figure kept closing in, and presently it entered my own flesh and blood. A sublime feeling thrilled me. The paralysis left me. The divine light, which had thus taken possession of me, enabled me to take a sweeping look throughout the world.

And lo! continents and oceans, cities and countries, mountains and valleys - all steeped in the light now emanating from my own mind. In this white light the earth was transfigured into "the Kingdom of God".

The divine experience was over. I had once more before me my physical reality, the details of my room, the modesty of my position. But "the Kingdom of God" kept illuminating my brain and my nerves.

The golden baptism of fire.

When on the morning of the following day I seated myself in my meditation-chair, I was again at once enveloped in the divine light. I looked into a bright, blue heaven, which seemed to be drawn aside, by which a still brighter heaven appeared. And thus it kept on, until a heaven came out so exuberantly dazzling in its golden flare and vibrating at such a velocity that I felt myself at the summit of what my organism and my mind could endure. A single step, a single fraction of a second more, and the celestial oscillation would, with the immense power of lightning, in the twinkling of an eye have put an end to my earthly existence. But during the fractions of a second that the revelation lasted I experienced a world of holiness, purity, harmony, and perfection. I found myself in a sea of light. This was not, as in my first revelation, white as snow, but was rather of a golden tinge. Everything was fire of a golden lustre. Throughout were vibrating thin, golden filaments, glittering here and there, within and without. I felt that this was the very consciousness of God, his own sphere of thought. It was the substance, the omnipotence, the supreme power, through which the divine ego ruled and directed oceans of worlds, galaxies, and nebulæ, in microcosmos as well as in macrocosmos. I was spell-bound. The divine fire vibrated within me and without, above and below. "The Spirit of God", which according to the Bible "moved upon the face of the waters", the "fire" that Moses saw burning in the thorn-bush, the "fire" that took Elijah into Heaven, the "fire" through which Jesus was transfigured on the mountain, the "fire" that appeared above the heads of the apostles, and subsequently changed Saulus into Paulus on his way to Damascus, the "fire" that throughout all times has been the "alpha" and "omega" in every form of sublime creation, manifestation, or revelation. It was this very fire blazing in front of my own eyes, vibrating in my own breast, in my own heart, enveloping my whole being. I felt as if bathing in an element of love. I was at the origin, the very source of everything warm in a father's and mother's sympathy for their offspring, of mutual devotion in the amours of a young couple. I saw the power that made the hand sign the letter of pardon, abolish slavery, protect life's petty ones, whether it be a little

animal or a frail human being. I saw the sunshine that can melt the ice and remove the cold from every mind, transform the barren deserts of hopelessness and pessimism into fertile and sunny regions of conciousness, warm the heart, inspire the brain, thus making the individual forgive injustice, love his enemy, and understand the criminal. It was as if I was resting at the bosom the Almighty Deity. I was dwelling at the fountain-head of love supreme, perceived divine perfection, experienced being one with the Way, the Truth, and the Life, was one with the Father of all.

Effect of the golden baptism of fire.

So overwhelming a concentration of God's supreme being no earthly, animal organism is as yet capable of sustaining, and so I had quickly to break off the divine vision. But even though the celestial experience had to be suspended, I never wholly returned to the physical world. My being had undergone a change. I was born in a new world, had become conscious in a new body. And from that moment, the world beyond all physical phenomena was permanently incorporated in my daylight consciousness. The golden light had left me in a condition of conscious immortality, by which I became aware that only life exists, and that darkness and suffering are merely camouflaged love, and that the divine being pervades everything and everybody.

But in my own being love's flame was greatly manifolded. I saw everything material alive, the manifestation of God, his veritable flesh and blood. I caressed the so-called "dead" as well as the living material, mineral as well as animal matter. I loved the stones as well as the sentient beings, because they all constituted the body of God. And God's body caressed me. It was as if the golden light, the outpouring of the Holy Ghost, the Father's own consciousness, the sensation of his personal presence as a conscious Ego close to me had left everything in glory of love penetrating everything. I felt that everything was radiating sympathy, within and outside myself. I was being loved by this Father. And with an affection firmly reciprocated I re-entered the physical world. The sufferings, sorrows, and tribulations of animals and men were again evident to me, the shady zone of existence once more predominated. But above the deep shadows of the darker zone the golden light kept scintillating in my heart and mind.

In my brain and along my spine I still felt the warmth of the supernatural light. From my hands and my lips it has already been brought, and will continue to be brought, to shine in other brains, to vibrate in other spines, to scintillate in other eyes, and to be apprehended by other minds. My word is the torch-light of life. The divine spirit of it lights up in darkness, removes superstition, and brings about the love of God. Everyone living in harmony with this will get to love the Father, and will no more be walking in darkness. For to love the Father is equivalent to loving the world, including everything and everybody. This all-pervading love cannot but result in a general mental cohabitation. But this again means the perfect satisfaction of our greatest desires, the fullest acquisition of life, the maximal sensation of happiness, the pinnacle of celestial bliss.

What if my experiences had not left positive results, to be investigated by others?

I have here confided to the paper the main features of the psychical and spiritual experiences which at a given time were vouchsafed to me, and which, as a whole, represent the manifestation of a divine vocation to the work that henceforth became the occupation of my life.

Now there might be some who would imagine that my experiences were mere hallucinations or visionary dreams. But let me at once point out that during these experiences of mine I was fully awake and that they were under my conscious control. The transfigurations that I experienced came about whenever I sat down in my meditation-chair, without my first having to fall asleep, fall into a trance, or in any other way lose my ordinary consciousness. Moreover, it must be borne in mind that, as far as the experiences described are concerned, they were initiated and concluded according to my own wishes and in proportion to what my organism could sustain.

As for any further account of my revelation, the Holy Ghost, or my consecration to the work alotted to me I must refer to my work "Livets Bog". Here I shall confine myself to mentioning that an event of so sublime a reality is an entirely personal experience, exclusively intended for the being in whom it takes place and can never in the same way be verified by others as for

the one overshadowed. So I shall no more dwell on the mere details of the apparition, these being primarily tokens of intrinsic value to myself and, in the last analysis, can neither affirm nor invalidate the veracity of my mission.

The spiritual visions I have had are thus in themselves of no account, unless they have left visible effects, subject to verifiable observations. A good many people may urge that they have had spiritual visions or revelations, but most of these experiences have left no extrinsic or visible sign, no obvious change in the individuals themselves, nor any examples to others. Whether these experiences, therefore, are due to imagination or reality cannot be verified by outsiders and, accordingly, are of no intellectual validity. These visions can be accepted only by such as are satisfied by "belief" and thus lay no claim to intellectual and scientific understanding. Hence, these people require no scientific basis, but are content with "faith" without evidence.

If the visions in question are unreal, mere illusions, "belief" in them amounts to nothing more than "fanaticism", and the earnest "believer" is only an ardent "fanatic". Consequently, it may entail considerable risk to believe in revelations that are void of all evidence, i.e. uncontrollable by the human intellect, and the verisimilitude of which, therefore, cannot be communicated to others.

What in my spiritual experiences is fundamental to the investigator

Of paramount importance to the reader is not my spiritual experiences as such, but the effects they have had, for these can more or less be verified by anyone ethically disposed and sufficiently impartial and open-minded. These effects constitute my consummate expressivity: the presentation of a real and logical cosmic analysis, an absolutely incontestable cosmology, resulting in an initiative realization of a new mentality, a new cultural standard, in which a genuine understanding of life, its distinctive loving principles, and culminating cosmic logic may be summarized in the term "everything is very good". From utopias we may thus pass on to a world of realities and tangible facts, accessible to each and everyone whose intelligence and emotion have matured accordingly.

But understanding of this cannot possibly be acquired by

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<u>That is my spiritual experience is irrelevant to the Universal.</u>

Of paramount importance to the reader is not my spiritual experiences as such, but the effects they have. And, for these can more or less be verified by anyone ethically disposed and sufficiently impartial and open-minded. These effects constitute my concrete expressivity: the presentation of a real and logical cosmic analysis, an absolutely innovatively unconstrained, resulting in an intuitive realization of a new mentality, a new spiritual standard, in which a genuine understanding of life, the absolutely loving principles, and unlimiting cosmic logic may be summed in the term "everything is very good". Thus utopian be may thus pass on to a world of realities and tangible facts, open-mind to each and everyone, where intelligence and emotion have matured concretely.

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If the visions in question are unreal, mere illusions, "belief" in them amounts to nothing more than "fanaticism", and the earnest "believer" is only an ardent "fanatic". Consequently, it may entail considerable risk to believe in revelations that are void of all evidence, i.e. uncontrollable by the human intellect, and the verisimilitude of which, therefore, cannot be communicated to others.

What in my spiritual experiences is fundamental to the investigator

Of paramount importance to the reader is not my spiritual experiences as such, but the effects they have had, for these can more or less be verified by anyone ethically disposed and sufficiently impartial and open-minded. These effects constitute my consummate expressivity: the presentation of a real and logical cosmic analysis, an absolutely incontestable cosmology, resulting in an initiative realization of a new mentality, a new cultural standard, in which a genuine understanding of life, its distinctive loving principles, and culminating cosmic logic may be summarized in the term "everything is very good". From utopias we may thus pass on to a world of realities and tangible facts, accessible to each and everyone whose intelligence and emotion have matured accordingly.

But understanding of this cannot possibly be acquired by

mere reading, nor can it be imparted by others. It can be turned to account by the inquirer only through absolutely voluntary and impartial appropriation of this mission of mine, transferred to his own consciousness, in his own daily life, and in his own reaction to all his environments. Only people ethically defect would pass their verdict without making their own observations. But in order fully to realize this, it is incumbent on the student, to the best of his ability, to make my mission part of his own life, for only by so doing will he experience the truth of a serene existence in the goldenwhite illumination of organisms in dazzling brightness.

The prevailing fact, apart from current opinions of my spiritual experiences.

Whatever people may think of my revelation or divine experience - my golden-white baptism of fire - the fact remains that through this glorious event, entirely without any preliminary studies of books or appropriation of knowledge through other sources, beyond the traditional Protestant catechism, I was enabled, by means of my chief work "Livets Bog" and my other writings, including symbols, by speech and bearing, to frame a layer of consciousness, a mental climate, thus furnishing men and women with a perfect survey of all situations in life. The analyses of this survey of the Cosmos constitutes a consistent unity of absolute perfection, by which, in all particulars, it presents itself as the culmination of a logical view, the system of which will inevitably result in the ultimate solution: love, balancing equably between intelligence and emotion.

Through my work, consequently, is brought to light the cosmic analysis, directly intelligible, that "not a sparrow falls to the ground without the Heavenly Father's will", and that "the hairs of our head are all numbered"; that we are all on our way to perfection; that everyone is under divine providence; that we are all immortal beings; that all is infinite love; and that the ultimate truth of life, as expressed in the phrase "everything is very good", will never fail.

This virtual science, which through the holy spirit in me is thus being manifested, will in course of time transform human mentality. It removes hopelessness, melancholy, and doubt. It

illumines the darkened mind. It reechoes the divine invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest", and confirms the divine truth: "Lo, I am with you always, even unto the end of the world". And thus everyone will be happy and blissful, "one with the Father of all".