

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

President: Martinus

Vice-president: E. Gerner Larsson

Letter no. 1, 1959.

Dear Reader.

The present letter should have reached you ages ago. It was my intention to have despatched it immediately after my return from India this spring, but so many matters intervened that needed settling first that my letter could not be sent off until now. I certainly owe all my Indian friends in particular an apology for not having written them before, but I know your kind heart, and feel sure you will understand and forgive my seeming remissness. My only excuse (if any excuse could be really valid) is that my work does not allow me sufficient leisure to cope with a private correspondence of such magnitude as would be involved. However, in issuing an English version of our "contact letters" it is our earnest wish that, by this means, we may be enabled to get in touch with our English-reading friends the world over in much the same way that, through the medium of the Danish and Swedish versions of said contact letters, we are now in touch with our own countrymen, and with our many Swedish friends, at home and abroad.

Time and again we receive enquiries from friends in U.S.A., Canada, England, France, Holland and even from out-of-the-way places in Africa and Australia, requesting Martinus writings in English - without our being able to meet such requests. But now that Martinus' work abroad has led to the establishment of two permanent centres in India - one in Delhi and one at Kotagiri in southern India - a circle of friends here in Denmark has decided to help us to start the English version of our contact letters that we have so long wished to issue. Incidentally, we are pleased to be able to inform you all that a quite comprehensive introduction to Martinus' Cosmology is now obtainable in English, as well as several of his smaller books, and moreover that the first volume of Martinus' principal work "LIVETS BOG" ("The Book of Life") is shortly to be published in English, though only as an "emergency edition" - the publication of this work in the same print, paper and style as in that of the Danish edition being considerably beyond our exchequer. But, by means of the emergency edition now going to press, we have an opportunity of giving our English-reading friends abroad a first hand impression of this work, which, here in Scandinavia has gained considerable recognition among an ever-growing number of people studying Spiritual Science.

It is only natural for us to wish that we were better off than is in

fact the case, so that we could have been able to have had all Martinus' works translated into English, and thus have disseminated a wider knowledge of his existence and work over the entire globe. But life taught us long ago that everything really great grows in silence, and blossoms only at the time appointed by God Himself. Martinus' Picture of the Universe is not an expression of a new faith. By his definite dissociation from any kind of exclusive organized "society", and by his unmistakable desire never to try to make a "member" of anyone interested in his work, Martinus has, in the happiest possible manner, carried his work through without the formation of any kind of sect - always a danger when dealing with religious thoughts and ideas. I feel it imperative to stress these points in my first letter to you. For you must fully realize that this letter comes to you from religiously open-minded people in Denmark whose only wish is to contact other religiously open-minded people in all parts of the world. The announcement of the existence of Martinus has already reached round the world, and from many quarters we are continually being asked, and ever more insistently: "Who is this Martinus?" Put quite simply, the answer is that, in creating his illuminating cosmic analyses, Martinus has proved himself one of the greatest religious personalities now living in the world to-day. The basic foundation of Martinus' extremely comprehensive spiritual production was the extraordinary cosmic experience he had in the spring of 1921, which in a few days transformed this young 30-year-old Dane from a quite unknown nonentity into the creator of the greatest work on spiritual science humanity has yet been confronted with.

The fundamental point about Martinus' spiritual work is the proof of the fact that humanity to-day stands on the threshold of a new spiritual era in which man's former ability to believe blindly is now being slowly replaced by the ability - by using his own senses, i.e. by means of his alertly observant "day-consciousness" - to see and grasp the stupendous cosmic laws and principles upon which our eternal life depends. A new radiant cosmic impulse is vibrating in over our world to-day affecting every truly spiritually developed human being. The effect of this phenomenon is already making itself felt in the almost universal breaking with religious traditions that is so much in evidence everywhere in the modern world. In the West as in the East we see how the modern intellectual youth of to-day ever more and more turns his back upon ancient traditions, and is beginning of his own accord to seek the Divinity which he feels must exist behind the many religious dogmas and nebulous beliefs. But this search, this spiritual hunger, is very different from that known in former times, being as it is, so completely individual in character. No modern youth to-day wishes to be tied down to any single religious system. He wishes to be as completely free in his spiritual search as he is free in his physical scientific researches, he does not wish to bear any responsibility that is beyond his own personal, conscious experience. To-day we are witnessing a world in the throes of embarkation. And it is not only in the religious field that humanity is now at a crisis, it is so in almost every field. Ancient national ideas are being ruthlessly torn asunder by forces emanating from a new spiritual illumination which, with unmistakable clarity, shows us that much of what our forefathers believed in as true ideals, now prove to be the greatest hindrances to the progress we all so hopefully desire. From mere tentative nebulous beginnings all the states of the world are gradually solidifying into a cosmic unity that has already been given the name: "The United States of the World." But this new, all-embracing organization, the faint contours of which are gradually emerging, cannot exist on a spiritual foundation comprising sundry

sectarian, split-up world religions. It must be founded on a spiritual realization that is identical in the East as well as in the West, in the North as in the South. And this conception cannot rest on a mere "faith", it must rest upon a sum of enlightened knowledge, which at one and the same time accepts the Truths given to the world by all former spiritual leaders at the same time that it extends their spiritual teachings, and thus bears us unwards to the ultimate conclusion Martinus expresses as "The Eternal Cosmic Structure of the Living Being", and as "The Definite Solution of the Mystery of Life".

We who in this tiny Country of ours, have been enabled to witness at first hand the birth of Martinus' "Picture of the Universe", and who through our studies have received a dazzling impression of the ocean of light radiating from his teachings know that we are here confronted by that "Science of Tolerance", which alone can succeed in helping a world split by religious sects and dogma-ridden associations. Everywhere to-day a very floodtide of development is wearing down the forms of life that humanity formerly thought unalterable and everlasting, and intellectually minded people feel more uprooted than ever before. But you and I know that it is in just such a dilemma that the Godhead brings about the birth of a consciousness invested with the power and the insight to "deal His bread" to the World's spiritually hungry millions. Everywhere in the world humanity is on the look out for the religious genius who, rising from obscurity, will revise and renew the age-old ideals. In one respect, however, most seekers are on the wrong track, searching as they do for a spiritual leader. But the world is in no need of a new Missias. It needs no new heroic figure to whom it can bend the knee. What the world of to-day really wants is only one thing: knowledge, knowledge and once again, knowledge! And we who have had the inestimable happiness to meet Martinus on our way, and to accompany him these many years, know beyond a shadow of doubt that his Picture of the Universe in every way fulfils every possible demand for spiritual knowledge that we from our present imperfect spiritual level might be able to make. And moreover, we know too that anyone who has had the opportunity of meeting Martinus personally, must in honour bound admit that a more humble, modest personality would indeed be hard to find. On no single point has he ever claimed anything for himself. Year after year, in profound silence, he has been completing his stupendous work. Beyond that all his spare time has been given to assisting numberless unhappy people who have sought his help. Martinus is now 68 years old, and is putting the last final touches to the Picture of the Universe known by his name and which has been created solely in the spirit of the Loving Hand that Life is always ready to offer to those who, with all their heart and soul, truly seek the Kingdom of God and his Righteousness.

A few years ago, in 1954, Martinus was invited to visit Japan and India, where his thoughts have aroused such widespread interest that I, as his closest collaborator for almost 30 years, am now once again setting out for these distant countries, in order to do what I can to meet the demand for more information about Martinus' cosmic analyses. Everywhere in Europe, as well as in U.S.A. and Asia, the craving for more information about Martinus' Picture of the Universe is steadily growing - hence this letter to you, trusting that you are spiritually far enough advanced to be able to grasp these profound sublime problems.

We beg you to understand that we are not trying to invite you to become a member of any new sect, a new belief, or any new mental shackles. All we wish is that, should you feel prompted to do so, you will join us as a completely independent fellow-worker in our endeavours to disseminate

a profound cosmic apprehension of Man's true Development and Purpose.

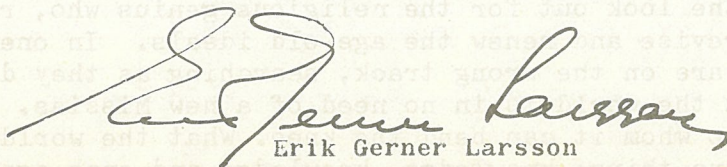
To spend one's time and energy on the work of spreading better knowledge of Martinus' teachings is the same as to be in contact with Reality and with the Future. At the same time, there is no reason to hide the fact that such work will always entail a certain amount of burdensome details and difficulties, but, on the other hand, no other kind of work will ever give greater pleasure or more profound inner satisfaction than the knowledge that one is participating, literally and truly, in promoting the world peace that humanity, after its long history of pain and suffering, so earnestly longs for.

And finally, just a word or two especially to our friends in India. Provided no unsurmountable obstacles should intervene (e.g. the Formosa crisis) I reckon on being back in Delhi by the end of November. I should be pleased to hear from you and am looking forward to see you again.

With kindest regards from Martinus and from all our fellow-workers in Denmark.

I remain,

Very sincerely yours,



Erik Gerner Larsson

A few years ago, in 1954, Martinus was invited to visit Japan and India, where his thoughts have aroused such widespread interest that as his closest collaborator for almost 30 years, am now once again set him out for these distant countries, in order to do what I can to meet the demand for more information about Martinus' cosmic analyses. Every-where in Europe, as well as in U.S.A. and Asia, the craving for more in-formation about Martinus' picture of the universe is steadily growing - hence this letter to you, trusting that you are spiritually far enough advanced to be able to grasp these profound spiritual problems.

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letter no. 1. 1958

Martinus

THE IMMORTALITY OF LIVING BEINGS.

Only by Recognizing the Immortality of All Living Creatures Can the Justice of Their Happy or Unhappy Fates be Revealed.

If the human race is ever really to understand the justice of the cosmos, the justice of human and animal life and the justice of all the ills and unhappy fates to which human beings of to-day seem heir, it is an infallible condition that we realize that all living creatures are manifestly immortal, or, to be more explicit, that besides our mortal physical organism we possess a higher, more radiant and psychically immortal form in which we continue our lives after having shifted, or sloughed off, our present mortal coil. Thus, in this psychic or cosmic form we survive each and every form of dissolution entailed in leaving our present physical organism, and, by means of this spiritual form, we are enabled to assist at the physical procreative processes, and afterwards, in developing the tiny embryo in the maternal womb, which is to be our new organism in our coming physical life on earth. As every organism is thus a "created thing" so also must it perish. But, as stated above, by virtue of this our cosmic or psychic structure, every individual creature will survive the dissolution of his material organism and will continue his life's experience in the spiritual or psychic world until conditions are such that he once again can assist in being re-born into the material world. In this way every individual creature will continue in a certain field of his immortal existence through a succession of physical re-births until such time that he has gained a certain degree of perfection of thought and behaviour.

To Gain the Highest Perfection and Thus Become Truly a Human Being "in God's Image" it is Necessary Intellectually to Experience God's Infinite Love and to Fully Realize the Justice of His Universe.

Now, is there anything in life or existence to bear out this conception, and moreover, in such a convincing way that it can be accepted as anything but, or more than, a beautiful assertion? Why, yes, life itself confirms it, and indeed so emphatically that to any normally developed, intelligent and dogma-free person it must be tantamount to an incontrovertible fact. One of the purposes of life is to enable man, by using his intellectual faculties, to learn to observe and fully realize not only the truth of his own immortality, but also the justice of his lot in life; and this so completely that he is unshakably convinced of the justice of God's love in His management of the universe; for this realization will then become the unalterable basis of his life. When this fundamental basis or cosmic knowledge has been gained our mere presence cannot but be a "blessing and a joy" to those around us, and, what is more, we ourselves shall then become one with God. It is the only way in which to fulfil the Divine purpose: namely, to reach the supreme initiation, and thus eventually become a being truly "in God's image". Verily, God is indeed "a joy and a delight" to all living creatures. This alone must be His purpose in the development of man. And we on our part must in all our actions try to fulfil the Divine principle by being an ever-shining beacon, at all

times radiating warmth and positive inspiration. Without these qualities we cannot possibly hope to become beings "in God's image".

What This Development of the Living Beings Confirms.

What can we find in our daily life to bear out the irrefutable fact of the immortality of living beings? In seeking the answer to this question we must, of course, first try to comprehend the nature of God's stupendous Act of Creation; we must grasp the fact that it is no mere natural accident that causes Creation - the Force that guides and holds in their courses the myriads of suns that go to make up the galaxies of microcosm and macrocosm, or, that decides the lives and fates of human beings, as well as every other incidental phenomenon of the Universe. This tremendous Act of Creation in all its aspects and phases may not, perhaps, be easily comprehended by the ordinary layman, but nevertheless quite a considerable number of characteristic features may be tested and proved by quite ordinary intellectual methods. There are numberless concrete results that spring to mind that can easily be controlled within our human experience. And these finished results of Nature's (God's) Creation prove, in their final grand total that, without exception, all have been arrived at and called into being solely for the good and wellbeing of mankind and indeed of all living creatures. Among these finished results we might mention, among other blessings, our human senses. Is not our sense of sight, that of hearing or smell, etc. as well as the marvellous concert of our vital organs, a quite miraculous blessing? Is not, indeed, the transformation of our Earth from a blazing ocean - a roaring world on fire - into its present delectable state - this happy home for every member of the animal or vegetable kingdom - is not this transformation, or creation, a veritable "boon and a blessing" to all living creatures?

There was an epoch when the apparently lifeless mineral forms were the only phenomena present on Earth. These mineral forms gradually developed into plant life, and these plants again developed into animals and animal organisms. And finally animal organisms developed into human beings. Through the passing of millions of eons of development there was thus a creation of enormous numbers of material phenomena, which again resulted in the development of organisms suitable for the materialization of living creatures, and these became ever more and more perfect. And thus we come to realize that this gradual transformation is not yet finished. It is still going on to-day! Behind all these visible phenomena there appears to be a "something" that, through these various organisms, apprehends the world around it. This "something", in combination with an organism, is what we define as "a living creature". Thus, this great process of development of the world is apprehended by living creatures. In animals and human beings this awareness is more awake and conscious than is the case in plant life. Within the field of human development we note that people nowadays no longer live under such ignorant and primitive conditions as did, for instance, our forefathers in the stone age, forced as they were, to live in holes and caves. They had none of the soft attractive clothing materials that we know to-day. They had none of the wonderful technical discoveries that the human race of to-day has in such redundancy at its disposal. We are born into modern conditions, live in well-built houses, have excellent means of transport and communication and have evolved machines that can lighten our daily tasks. In short, we are born into the beginnings of civilized conditions, and have inherited a sum of physical knowledge and ability far in advance of anything even imagined by our prehistoric ancestors. But still, even to-day, there are many drawbacks and inconveniences that have to be put up with, which people of the future will certainly be rid of. People of the future will stand as high above us mentally and physically as we now stand above prehistoric man in his primeval forest or deep in the African jungle. At the same time we note too, how this development

gradually transforms the disposition and philosophy of living beings from brutality to humanity. While, at a former stage, it was supposed that to annihilate or subjugate one's enemies by force was a praiseworthy, indeed the only truly righteous way of serving God, humanity nowadays begins to feel distaste for this form of worship and for this form of life. To-day human beings everywhere are growing to long for a truly lasting peace on Earth. If we still continue to make war on each other, it is largely because we do not envisage any other way of gaining that redemption and release from War and Misfortune that, in our hearts, we so greatly desire. And yet, nowadays, some quite considerable effort is beginning to be made to establish a universal and lasting peace through peace and not through war. But, apart from this, an evergreater proportion of the world's population to-day lives under far better and healthier conditions than was the case not so very long ago. The desire for peace and justice for all men is growing and spreading throughout the world. This great process of development, to which all living beings are subject, may be compared to a great river the waters of which flow out from dark and gloomy subterranean caverns into beautiful, sunlit open spaces. All of which goes to bear out the fact that God is leading all living creatures out into the Light.

How Ignorance Has Created the Superstition That Living Beings are "Mortal" Beings.

Evolution has thus led us on to search for justice in the processes of Nature and of Life itself. But, in this, human ability is still somewhat inadequate. Most people are persuaded that in reality there is no justice in nature - that everything is apparently accidental. And since we do not yet possess the ability to apprehend the cosmic structure of living beings - their psychic or spiritual side - and must adjust ourselves to the purely physical, millions of like-minded people are forced to live and suffer under the misconception that living beings are "mortal" beings. Now, if this were indeed the case, it would mean that we are born, live and grow - mentally as well as physically - only eventually to perish. So that all we have learnt and experienced is irrevocably lost. And here we come to one of humanity's greatest problems: As long as we believe in the fallacy of mortality it will be impossible for us to see any meaning in life or in any philosophy of life. If human beings were indeed mortal and had only a certain span of life before them before extinction, true justice (as mentioned above) would be a definite impossibility. For, if such were the case, all living beings on earth would have to go on living in a state of all-embracing, terrifying injustice. Is it not only too obvious that, even at birth there is a fearful, indeed quite brutal difference in the fate of every individual born? Why are some children born to wretchedness and poverty - to be ill and ailing all their lives, while others are born in excellent circumstances and full of life and vitality? Why should some children be born of cruel and primitive parents completely lacking in any love for their offspring, while others spring from right-minded, loving parents of quite another category? Why should millions of people die in poverty and hunger while others again live in a redundancy of wealth and profusion. If human beings have nothing more to look forward to than their present unsatisfactory life it is obvious that there is indeed no justice in the world.

If Living Beings Are Immortal.

If we imagine an eternal life that may be won after one's physical death only by fulfilling certain moral conditions, this reward would hardly justify the injustice of the physical existence to which all human beings are at present subject. And then again, quite a lot of people are born in such circumstances that it would be impossible for them to fulfil the moral conditions requisite

to gain this eternal happy life after death. They must, perforce, sink helplessly into hopeless perdition - into the everlasting torments of the damned, into a hell from which there is no release! How can this be justified? And we must also realize that no life once begun can ever be eternal, it can at best be but a temporal span, for it will at all times represent merely a limited space of time that stretches from its beginning to any given point in its so-called "eternal life". Thus it will at all times represent a certain age - be so and so old, precisely because it had a beginning. In reality, eternal life can no more have a beginning than it can have an end. An eternal reality cannot be "created". It must have existed always, otherwise it couldn't be eternal. On the contrary, we see that it constitutes only a limited space of time, and is thus a perishable phenomenon. The promise of an eternal existence which begins only after death, cannot have any root in reality. Consequently it cannot justify the obviously unjust difference there is in the fates of individual beings. No, there must be some other and far better explanation - a completely logical analysis which will truly reveal the Divine justice and love, in spite of all this seeming injustice.

If it were really true that human beings could be sent to perdition - into an everlasting hell from which there was no return, there to writhe and groan under the most terrifying sufferings, how could a Divinity which intentionally created such an existence for his children ever be "the all-loving Father" which our humane world religions state him to be? How could a Divine Being with such sadistic and illogical cravings for punishment be the Divine Living Foundation for the peoples of the world - the One and Only who will unite them in an all-embracing radiance of Loving-kindness, Wisdom, Art, Beauty and Happiness?

No. There can be only one possibility of justice in a world fit for human beings, and that single possibility is that they are definitely immortal. If we accept this immortality as a fact, it can be shown that the universe constitutes an all-embracing justice that is so finely drawn, that not even the smallest grain of dust can fall accidentally. Everything is bound by Law. But here some may say: Quite so, but is there really not some possibility of being able to prove this immortality? Certainly - that is just what there is. If we consider all the creative processes of Nature, we can hardly fail to note that, (as mentioned above) in their final grand total, they all, without exception, exist solely and only for the Good and Well-being of living creatures. It cannot be denied, it is true, that in many cases, this would not at first sight appear to be the case: Animals murder and kill each other. So do human beings; quite apart from the unhappy conditions which we know as illness, want and misery, which afflict so many living beings here on earth. From this it is obvious that such depressing phenomena are not the final goal of the Divine Creation. They are surely but a stage in the unfinished state of God's Creation. They merely go to show that as this creative process proceeds things will gradually improve, and eventually all living beings in contact with God will come to witness the revelation of the Mystery of Life, and will see it in all its radiant perfection of Light and Love. That people to-day are still unable to see this fact is simply because they themselves are not yet finally developed. But they are all, without exception, undoubtedly on the Grand Highroad leading to this final consummate perfection. But to understand that such is indeed the case, we must hold fast to the necessity of realizing the immortality of human beings.

The Immortal Structure of Living Beings.

By closely examining themselves, most intelligent, unprejudiced observers will sooner or later come to realize the immortality of their inmost structure.

A special word has already been coined in all languages by which this conception can be expressed. I refer to the word "I." This word is usually accompanied by a verb or some other word. We say, for instance: "I ran," "I was glad," "I was hungry," "I was ill," etc. From these simple expressions it is evident that this I constitutes the source of what the accompanying word expresses. Such words are thus an expression of something the I does. The I is therefore a paramount "something" within us. It is the true ego or self.

Now what exactly is this I? First of all, we have to understand that it is this I which, by virtue of its organism and consciousness, is able to create, to wish or to desire; just as it is also this Something that possesses a will, and controls said organism. It is this I that is the inmost cause of the organism. It is the conscious perceptive Awareness and creative factor within the organism. Whenever the I leaves the organism the earthly frame either sinks into unconsciousness or falls asleep. And if the I does not return into the organism the latter quickly becomes a corpse, and we say of the creature in question that it is dead.

It is of importance to realize the structure of this I, for otherwise we can never fully grasp the fact of our immortality. We agree, then, that our I is a creative or consciously experiencing factor. But, if that is so, it cannot be identical with what is created, for it is an irrevocable condition that a creator must be in existence before the thing created. But if the creator, that is to say the I, existed before that which was created, how could the latter be its analysis? This again can only imply that, in its true structure the I, or the creator, must be nameless. Whatever else we may say of this I, it can only be an expression for something it has created or produced, and not for the actual I itself.

If we say: "it is evil" or "it is good", "it is big" or "it is small" or the like, such terms cannot refer to the ego or the I, but are only expressions for something the I has created. Here the I appears as something existing in itself outside that which was created, something which in itself cannot have been "created," and which must therefore express an eternal reality. It must, therefore, necessarily be nameless, and so we have called this supreme "something" in living beings: "X.I." Our I (or ego) then, is thus eternal. It never had a beginning and can never have an end. But, as it is not identical with what is created, it is in itself total silence. For it cannot be perceived by the senses. If it represented something which, like matter, was oscillating or in motion, it might be tangible enough to be thus perceptible. But it is precisely by virtue of its complete silence that it is intrinsically beyond our perception, and is therefore unable to produce that reaction on the perceptive faculties that would constitute experience. Consequently, to the physical senses, it cannot manifest itself as anything more than - "nothing". But this "nothing" must also be an illusion, for it is an incontrovertible fact that this directing, consciously apprehending and creating I exists definitely as our inmost ego or true self. But, at the same time, this I in its inmost nature, and quite apart from anything else, does not constitute a living creature. It can only be expressed as: "something that is." But this something has the ability to create and to experience. It can combine with a physical body by virtue of which it can manifest itself to other living beings, and moreover, through the said inhabited organism, it can perceive and recognize the latter's presence and manifestations. There is thus a definite reality attached to this I which enables it somehow to combine with matter, which then becomes a tool for its manifestations and material activities. Hence this reality forms the main organ, or main centre, for our ability to experience life. Now, this ability, or power, must be just as

definitely eternal as the I itself. If there had ever been a time when the I did not yet possess this power of perception - of experiencing life - which, incidentally, in reality is the same as its general power of creating, how could this have come into being? Without a creative power nothing can be created. A creation cannot come about from nothing. In other words, something cannot emerge from nothing, just as little as something can ever become nothing. The creative power of the ego, or I, is thus, like the ego itself, an eternal reality. But an eternal reality cannot be limited in space or time. It cannot be weighed or measured. Consequently the general creative power possessed by the ego, cannot, in its inmost structure, be analysed in any other way than by saying that it is also: "something that is." We have therefore called this creative power of the ego: "X. II." This creative power, when combined with matter and with the structure built up from this combination, might be expressed as the "supreme consciousness" of the I. Attached to this supreme consciousness there is another sphere of the living being's structure, manifesting itself to us as the "subordinate consciousness" of the I. Through this "subordinate consciousness" the I possesses its "day-consciousness" and its "night-consciousness." This subordinate consciousness is carried by six organisms, or bodies, one for each of the six fundamental energies, viz: "instinct", "gravity", "feeling", "intelligence", "intuition" and "memory". The physical body is a part of the subordinate consciousness, and through it the other bodies to a greater or lesser degree reveal themselves; and thus they assist in forming the I's power of experiencing and apprehending - its consciousness, character and will power, its ability to wish and to desire, etc. These sub-conscious bodies are dimensional in space and time. That is, they are created, are built up, culminate and perish. They are, of course, mere tools, and, like other created things, are subject to wear and tear, and hence (as mentioned before) are perishable.

But the ability to create new organisms, or new bodies, is localized in the supreme consciousness, which is imperishable. On the strength of this fact the ego, or I, is thus enabled to survive all temporal phenomena and hence the dissolution of its own physical body; and it is also able to build up a new body when suitable conditions are present. This subordinate consciousness in its inmost principle is just as indestructible as the supreme consciousness - the "X. II". Only such organisms or bodies as have been created by the subordinate consciousness are perishable, and are therefore dimensional in space and time. But the structure of the subordinate consciousness itself is eternal. Consequently it, too, is nameless in its inmost structure and can only be described as: "something that is". We have therefore called this sphere of the living being's structure: "X. III." These three X's together embody exactly the three conditions necessary for this "something" to manifest itself as a living being. These three principles are inseparable. If one of them be omitted, the other two lose their potential importance, for the I would then be unable to manifest itself as a living being. All power of manifestation and of experiencing life would then be totally impossible. These three analyses belong inseparably together and thus they constitute the immortal structure of the living being. In this way the living being embodies an entity composed of three inseparable eternal principles which provide that the being in question manifests itself as an eternal, immortal individual entity supremely above space and time.

Immortality and Justice in the Fates of Living Beings.

In experiencing the immortality of living beings one cannot fail to notice how Justice, including also the Love behind all creation in Nature, and behind the fates of living beings, tend to reveal themselves to such as really seek

with heart and mind to realize the Truth. They understand that all living creatures are subject to a Divine process of transformation in the form of evolution. And whenever this development has been completed in any individual being, that being will certainly become "a boon and a blessing" to his fellow-creatures. He will become a radiant warmthgiving, mental sun, cheering and illuminating all around him. Then it is that we feel God's imminent Presence. But wherever living beings are not yet fully developed, they cannot, of course, fulfil the Divine Purpose. Here it is, that we sense the great half-lit regions of mental chill, hate, bitterness, jealousy and envy, etc. These are what gives birth to wars and to an unhappy fate for the beings thus concerned. And it is a gloomy region of this description that to-day prevents our earthly humanity from enjoying true peace, happiness and well-being in its social relations and cultural pursuits. But immortality shows that this condition is but a passing phase similar to all other epochs of evolutionary development in Nature's, i.e. God's, creation. And just as all previous epochs have always led succesively from primitive to more perfect and completely developed stages, why then, should not the present epoch continue steadily in a forward direction, and thus be gradually replaced by an epoch in which all the blessings and cultural improvements of a lasting peace could be enjoyed by all humanity? This can be seen in the great process of development which transformed our globe from a state of blazing fire into its present very treasure-store of Divine possibilities for improving the standard of life. We see too, how there arose ever more perfect forms of life, and ever more suitable and perfect organisms, or physical bodies, for living beings. And as immortality now shows that it was the selfsame beings, namely ourselves, that stood behind the reactions of primeval mineral matter, that it was ourselves that later came to exist in plant organisms, and later again came to experience life in yet more perfect organisms, viz: those of animal creatures, for latterly to manifest ourselves in that truly marvellous organism we nowadays call the human body, we cannot fail to grasp the fact that, in reality, we are in process of being modelled by a Divine Being whose Master-hand is lovingly leading us on to yet another epoch, and that, in the coming state, every human being will eventually be consummated and completed "in God's image." Now, a Being in God's image is the same as a being who is at one with God in everything, and consequently can manifest only such qualities as: loving-kindness, wisdom, art, beauty and happiness. He will radiate the imminent Presence of God everywhere he treads.

Immortality thus shows us that not a single living being can forfeit his divine inheritance. Not a single being can be made to suffer an everlasting hell, or even to suffer the pangs of a continuously unhappy fate. For all living beings, without exception, are cradled in His Divine solicitude and Love. All will be conscious in God, and thus be at one with his neighbour, at one with the Earth, at one with Nature and with the true life. He will thus, in every situation be at one with the Way, the Truth and the Life.

A greater revelation, or a clearer vindication of the Justice and Love embracing all the varied phenomena of life cannot be given. Verily - Justice and Love are but the fulfilling of His Law.

(Translated from Danish by C. Campbell-McCallum)

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 90.

"A religion capable of comprising the entire human race must appeal to the most prominent representatives of modern science as well as to those of the most primitive varieties. It must be able to give infallible answers to all the experiences and adventures of the West as well as the East. It has to satisfy all nations. But a religion which has to satisfy such enormous demands, cannot be of a local nature. It cannot take aim at one special people, one special science or one special field of experience. It cannot be partial to anyone or anything. It has to leave open every conceivable possibility for evolution. Such a religion therefore must be, not alone of an international but also of a universal nature. It cannot be an idea of truth. It must be truth itself. Otherwise it will fail. It will be a dividing instead of a uniting power; it will create discord between its adherents and "non-adherents". It will put a barrier between "the faithful" and the "unbelievers", between "saved" and "lost", or it will go against its purpose and create nationalism instead of internationalism, create selfishness instead of unselfishness and thereby become a source of discord, instead of becoming a basis for the fulfilment of the earthly human beings wish for a permanent peace. The religion which should be able to unite all races, nations and religious communities to "one herd", can thus only be constituted by one reality, which is absolutely identical for all human beings, quite independent of if they belong to the white or the coloured races, no matter if they belong to simple or cultured human beings. It has to show each thing its entitled place in the divine world-plan, and thereby make all things understood, and all understand. Such a religion cannot be constituted by a "fabricated" religion, but absolutely only by "Life's own religion", (see paragraph 15) or of the eternal truth itself in an unveiled condition. This again means the same as an outstanding knowledge, which is in harmony with all experiences about life's eternal laws, its deepest problems or the divine world-plan. This conviction about life's highest problems, which must be so strong, that it can

gather and unite all earthly human beings' interests in itself and thereby become that firm central point on which the coming human kingdom can rest, cannot be a myth, a legend, an assumption or a theory, a combination of traditions or dogmas. It cannot be a conviction which has become authority, because it is Buddhistic, Mohamedan or Christian. It cannot either be a conviction, which has become popular because it is oriental or occidental, because it is European, or American, because it is material or religious. It can only be a conviction which has authority, because it is an analysis of facts and has its root in the daily life and real experiences of the earthly humanity. The spiritual basis, which will make all people on earth "one herd" or unit, cannot thus be constituted by a belief in, but by an experience of the Godhead. It must be the vision of the eternal Father. Just as the individual has learned to experience day and night, summer and winter, sea and land, so also must he learn to experience the one great God, the only great "herdsman". Only in this experience alone lies all wisdom, happiness and harmony. And only through this will the world peace be conveyed to the zones of the earth, and thus the divine real human kingdom arise. But to experience the Godhead is just the same as to experience his manifestations. These will again be expressed as the beings daily existence or experience of life. But to experience the daily existence with all its phenomena, its so called "crimes", mutilations, war, misery, poverty, suffering and illness, as well as its light sides, as identical with the manifestations of the Godhead, to that the individual has no faculty before it sees these realities' identity, place and purpose in the divine world-plan, and thereby becomes a witness, that these realities have a divine mission and lead to a divine and lofty goal, and that they all without exception are in the highest contact with the idea "all is well". To get this faculty, to be able to see life from such a big and elevated horizon, that the whole world-plan becomes visible, becomes knowledge, will thus constitute the common spiritual interest, the absolutely only religious basis which can unite all earthly human beings to one people, to one kingdom, to "one herd". "