

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

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Letter No. 12.

Dear Friends in India and Abroad.

A few month ago I stood on one of the bridges, which from Hardwar leads over the Ganges. Below me thousands of pilgrims bathed in the river, and above me radiated and glittered Himalaya's snowcovered peaks in the sun. I was with three lovable Indian friends, who had invited me to one of my life's most wonderful holidays, to Rishikesh and the surrounding country. Experience after experience had succeeded each other, the one more wonderful than the other; but the experience, which I here will describe, seems to me to be the one, which made the deepest impression on me. Because the thousands of praying human beings, in the river and on its banks, formed together with the shining snow-clad mountain peaks a picture of indelible beauty. It was the human being and its goal in a sum total. We all live in the relative security of the valey, but deep in our soul an unquenchable longing burns after that purity and beauty, which we feel up there, where no dark mountain wall obstructs the view, and where all is deep peace and harmony.

When I here tell about this experience, which made such a strong impression on my mind, then it is because it occurs to me to be the best introduction to that section in "The Book of Life, I," which Martinus has called, "From animal to human being". Because in this section, which I personally look upon as being an almost independent "book" in Martinus great chief work, he just describes for us the transformation our mind has to go through, before we are spiritually ripe to behold the real heavenly light. However much I would like to lose myself in Martinus cosmic analyses in these my short letters to you, I have, however, all the time to keep this end in view, that they deepest seen only can and shall serve that purpose, to make you interested in that study, which has created my own unshakeable spiritual foundation. But I know that the human being, who once seriously has read only this section in "The Book of Life", never will be the same as before. When I read it the first time, - I was very young at that time, - it acted on me as a cutting ray of light out in a colosally dark space. Which of us has not used uncountable hours to ponder over that mystery, which hides itself behind both our psychical and purely physical appearance here in the world? - So many people in their spiritual search, commit the great mistake to direct their consciousness towards the purely psychical side of existence. They want so much to know something about "life after death", and I understand them. Because we all want to know about it. But as we here in

our world always must know the true background for every physical problem's regular understanding, then we also have to adjust ourselves to the fact, that it is in our eternal past, we have to look for the explanation, both to our present and our eternal future. Because it is our eternal past, which has given us the experiences, which must form the natural and unshakeable background for our real understanding of that life, we are on the way towards, and of that life, which to-day surrounds us on all sides.

Nothing, I think, wearies the grown-up human being more than a small boy's or girl's persistent questioning. Many a father or mother have become desperate by this eternal "why this?" and "how that?" - In exactly the same way as every real father and mother give themselves time patiently to answer their child's question, thus also has Martinus in his chief work used that line of action, carefully to meet every doubt, every real intellectual objection. It gives him undying honour, that he never in his life has chosen the spiritually cheap solution to give us a work, which in pure postulate form has told us, that life is like this, like that. I do not doubt, that it is actually possible to write a book about the solution of the mystery of existence in a so called "modern form", therefore incredibly thrilling, easily read - and very quickly forgotten! I know it, because I have in reality read an incredible number of these books, which, while I read them, appeared to me to be very thrilling and also very enriching, but which afterwards were so easily forgotten, in the same moment, when I had a new book of the same type in the hand. When reading Martinus life-work, then it happens that one becomes furious, because it is so elaborate. "Why all these repetitions?" groans the impatient one, who tries to race through Martinus' work, only to experience, that his attempt leads to this, that his head begins to nod, and the gentle cerebral paralysis, which one calls "sleep", attacks him. And it is good for him! Because "The Book of Life" is not a book in the ordinary understanding. It is, in a way a sea of books within books. Independent of the so-called "modern human being's" hurry, Martinus has developed his life-work as a cosmic Himalaya, to the summit of which only that one reaches, in whose soul a never quenched thirst continuously demands satisfaction. In a world, where all claims to be "spiritually interested", there it is a refreshment for the soul to know, that there still exists a certain and absolutely unshakeable relation between that, which one seeks, and that which one attains. If we try to find a "cheap solution" for our problem, well then, one gets it. Yes, gets it, for only quickly to discover, that one did not get anything. But if one has the courage to lift one's eyes towards: the spiritual Himalaya, which we all must climb, if we really want to see the heavenly light, well then, one is also ripe seriously to study "The Book of Life".

In my previous letters I shortly mentioned some of the chief thoughts in the introduction to "The Book of Life". Also the chapter "From animal to human being", belongs to this introduction; but here Martinus touches for the first time the problem, which relates to creation of our present physical and psychical structure. As you will have understood, then Martinus is uninterested in that, which we call "success"! He has never tried to be recognized as a "spiritual master", and does not wish, neither followers in this word's common meaning, nor anything of all the publicity, which for him is more identical with the mass-human being's "cheap solution" of the problems, which never can be solved

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"en masse". No, what Martinus wishes, is only this, to stretch out his hand towards that human being, whose spiritual hunger is deep enough to follow him up towards the heights, where gained perception, converted into practical living, is the only "key" to new knowledge, new perception.

To Martinus the earthly human being's body is more than just a "body", the form of which everybody knows. Both physically and psychically it constitutes for him the "key" to the real solution of the life-mystery. And while we are so accustomed to perceive ourselves as something quite unique, as the supreme product of the "universe"; and our globe, our planet, as the only inhabited, the only livable, then Martinus perceives us only as a bird of passage between the common animal and a coming type of being, which he calls the "real human being", just as he perceives our globe as only one of the innumerable milliards of inhabited or livable globes in the universe. These two perceptions alone unveil the depth of the difference between that perspective under which we live, and that from which Martinus describes life. But Martinus goes further. With irrefutable logic he points out, that our physical body in reality is a "mere detail", and that the "main things" are the faculties, aptitudes or talents, which unveil themselves through that form, which we count for so much, that we believe, that life ceases for us, the day this form breaks down and goes into disintegration. To Martinus the physical body is - and it does not matter what form it has, if it is a plant -, an animal- or a human body-, only an "instrument", by the help of which the living being behind the form experiences and releases those powers, which we together have given the name "life". This thus means, that life for Martinus is of a purely spiritual nature. It constitutes a kind of "electricity". For him, that which we call our "brain" and our "nerves" are only that "antenna-system", which constitutes the requirement for receiving, converting and dispatching the electrical vibrations, which we have called: the instinct-energy, the energy of gravity, the energy of feeling, the energy of intelligence, the energy of intuition and the energy of memory. For him the here mentioned cosmic energies or powers in reality represent "cosmic electricity", each with their restricted wave-lengths. The expression so often used in daily speech, such as "to be on wavelength with each other", thus in Martinus' world-picture suddenly gets both meaning and content.

For Martinus the living being is thus in reality both a "sender" and a "receiver", and the development shows itself for him solely through this, that life consists of innumerable grades of "receivers" and "senders". Further down on the ladder we find the beings, which we call "plants". The receiving- and sending-system of these beings only allows them to correspond with the most limited wave-lengths of the existence of the universe. After the plant follows the being, which we call "animal", and which differs from the plant by being able to correspond with more extended wavelengths. And then comes the human being, who besides being able to correspond with the wavelengths, which plants and animals use, now feebly begins to be able to correspond with the real longrange wave-length of the universe, for which reason his faculty to "see" and "understand" life naturally lies on a much higher plane, than is the case with the plants and the animals. But while the plant's and the animal's sense-experience still is altogether under that, which Martinus indicates as "cosmic automatic", as these beings have not yet experienced that, which he has given the name "I-conscious-

ness", then the relation is quite different regarding the earthly human being, who by its growing faculty to correspond with the finer and more penetrating "cosmic wavelengths" of the universe, not alone have experienced to become "I-conscious", but also to get this I-consciousness extended to such a degree, that he now begins to get on the right track of his real eternal and immortal nature as "son of God", or an eternal and insoluble part of the spiritual universe, which in all hides itself behind the physical.

As the earthly human being in his evolution has passed both the plant- and animal-kingdom, and still with an overwhelming part of his conscious life is tied to the last mentioned, then it is clear, that both his sender- and receiving-condition must bear trace of this evolution. And we therefore also see, that while the plant-being and the animal-being, in their own way, are in harmony with their own nature and therefore send and receive cosmic energies in such a way, that the result in reality expresses beauty and grace - here naturally apart from the processes, which in the animal kingdom involve homicide and destruction, - then only very few human beings possess a sending- and receiving-apparatus, which is able to radiate constant harmony. Where the plant-being thus normally permanently radiates beauty and bliss, and in reality constitutes one of life's most blessing "caresses", and where the animal, as long as it lives in its own nature also constitutes a representative of a certain inner balance and harmony, on the other hand there the earthly human being constitutes, through his absence of knowledge of the cosmic energies, which he both receives and sends, a cosmic "life-unit" of quite a special kind. He can release the most lifegiving and inspiring vibrations, which make all and everything in his surroundings to shine and glitter with altruism and joy of life. But in seconds this picture can be changed and become a cosmic storm of so terrible dimensions, that death and mutilation is the result. In contrast to these human beings, whom Martinus calls "earthly-human beings", stand the "real human beings" or those, we have given the name of "the World-Redeemers", "wise men" or "cosmic conscious", who to such a degree have these cosmic powers under control, so that they in all the relations of life are able only to send out energies or powers, which shine and radiate in mutual harmony. These human beings in reality constitute "the flowers" of that development, in which we to-day find ourselves. And they have all this in common, that they each on their step and on each place, where life has placed them, only have been animated by one single wish, namely: to teach all, with whom they come into contact, the art to mix their thoughts in the same way as the one which they themselves use. These radiating wise ones were thus life's real "cosmic chemists". That which they had attained, was nothing "supernatural". They had only "perfected the run and reached the goal", namely this, to have the absolute and unshakeable power over their own consciousness, which only means: the cosmic powers, with which both they and all of us permanently are in connection. But in contrast to us, the past human beings knew neither "electricity" nor "wavelengths", they simply did not know the fourth basic form of material: the radiating! They only knew the solid, liquid and gaseous materials. But to-day we are all fully intimate with the fourth basic form of the material: the radiating; and it is on this knowledge that Martinus bases his whole teaching. And here is it then, that we in the chapter "From animal to human being" finds the first introduction to the science, which through the coming centuries will

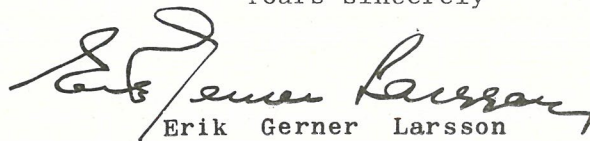
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constitute the absolutely unshakeable, spiritual foundation for quite a new culture, which will include the whole world, and in which every single human being already from his school years will become adjusted to this, that really great in life is only that human being, who in all relations is able to control his own mind, which then again means: is able to receive and transform all the cosmic powers, with which he is in contact, in such a way, that the result becomes one single shining radiation of the energies or powers, which we today express with the words "humaneness" or "altruism".

In my following letter I shall enter still deeper into the analyses, which I in this letter only have been able to describe in its periphery!

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

Yours sincerely


Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 215.

"As the earthly human being, on account of his memory-body's primitive standard, does not yet perceive or feel his gold-copies, then he is necessarily insensible in his function of intuition in the same way, as he is insensible in his own nails- og hair-cutting. The process of intuition thus experiences in the form of "sight", and not in the form of "feeling". But as the earthly human being's body of intuition still only constitutes a very small and feeble embryonic kernel, and is incarnated in the more advanced embryo of the intelligence-body, in the same way this is incarnated in the still more advanced embryo of the feeling- or emotional-body, which again in the being's physical life is incarnated in the gravity- or physical-body. This physical body already long ago has become the fundamental carrying body of the consciousness of the earthly human being, which means, that it in this body has its fundamental day-consciousness. The intuitional sight then becomes of a correspondingly feeble nature, and as previously mentioned, outside the control of the being, and occurs in an automatical way, when its intelligence-and feeling-functions are released in pure love-energy. The kernel of the intuition-body then functions, and the individual concerned "sees" into the "history of the universe". This is the beginning of this form of life, which in its culmination bears that plane of existence, which we here in Livets Bog express as "the divine world". But as the mentioned sight of the earthly human being only is born by an embryo-kernel, then that sight is necessarily of a correspondingly primitive and still unconscious form in that world, which means, that it still cannot experience it as "sight", but only as some suddenly emerging fragments from a higher

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knowledge or form of consciousness in the individual. These fragments can naturally be more or less profound all according to the individual having been purified from lower tendencies in the consciousness."

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Martinus:

W H A T I S D E A T H ?

To the greater part of humanity Death is an insoluble riddle. Materialistic-minded scientists, with their fabulous knowledge of the physical world, are of opinion that, by and large, death is simply a cessation of life - the complete annihilation of individual consciousness and of all apprehension of life, though there are, of course, scientists who content themselves by saying that death is a problem that physical science should waste no time or energy in dealing with. To large numbers of people physical science is naturally an accepted authority because it has solved innumerable problems in the physical world, and moreover, as, in many fields, physical science has been of immense benefit to mankind, people are inclined to consider said science authoritative in any field, including that of death. Consequently man tries to resign himself to the fact that he lives only once, and hence his main concern must be to get as much pleasure out of this life as possible, even though this may at times be at the expense of his fellow-creatures. At any rate the thought of death is made light of as long as it does not seem immediately imminent. The materialistic attitude is then, either that death is the end of everything, or that it is something man should not trouble his head about.

But there are also some, indeed, who believe that death is but the threshold to another life, be it either "heaven" or "hell", at any rate to a different form of life which they call "life everlasting". As regards the question of life after death mankind is thus divided into two groups: "believers" and "non-believers". If we consider the field of believers we see that it ranges from the time when man first appeared on earth as the ape-man and from thence onwards to man of the present day. The non-believers, on the other hand, appeared at a much later date, having come into being mainly during the last couple of centuries, and having become especially numerous now that the materialistic concept of life has come to rule the opinion of the world to-day. The belief in death is the foundation of modern civilization. People kill all those they dislike, they punish murderers with death, and arm themselves for future wars; that is to say they specially train themselves in the art of killing as many of their fellow-men as they can manage of other races or creeds which they dislike. And all this they do in the firm belief that these people can be completely exterminated by death, and consequently will no longer be able to trouble them any further. This belief is a fundamental force in modern civilization. But it is not only in our present materialistic attitude that such a capacity for killing is conspicuous. For countless ages this principle has been followed also among the rank of the "believers". Is not the Law of Moses, "an eye for an eye and a tooth for a tooth", an edict justifying capital punishment as the only right and just way of obtaining justice? For centuries Christian and Mohammedan alike have carried on "holy wars" to exterminate "infidels" or, if possible to convert them to the "true faith". Among the "religious faithful" the killings are carried out in the belief that the victim they do away with will end in "hell" anyhow, and will here be further punished by the God whom they themselves thing to please by their murderous attitude. Thus we see that the materialists kill to exter-

minate, while the "faithful" do so in order to send people to "hell". Both cases reveal a blood-stained murderous mentality which results in turning life on earth into a very "hell" because this is a "devilish" mentality based on hate, and with immeasurable sufferings as its only result. Life on earth is more a display of and belief in death, rather than a display of and belief in life.

Now, has this death-mentality, which now for thousands of years, has ruled humanity, first in the name of religion, and later in that of materialism brought about the slightest improvement of life on earth by gradually having exterminated all "evil" people? No, on the contrary, it would seem that ever new discoveries of ever bigger and more murderous war-machines must be made in order to try to destroy the "criminal-minded", and "amoral" enemies who, people fear will otherwise destroy them if they cannot be forestalled in time. These exterminating methods have thus not succeeded in developing a model type of humanity. Wars, robbery, murder, crimes and perversity now dominate the world as never before, and this at the same time that millions of human beings are in dire need, die of starvation, or are infected with so many illnesses that hospitals cannot be built fast enough to house them. In spite of milleniums of exterminating campaigns humanity is still full of murderers and robbers who, under more or less well-camouflaged devices, live on the fat of the land by removing each and all who in one way or another seem to threaten or thwart their own self-expression. But it is not alone such people who, with weapon in hand, kill their fellow-men, that are murderers. Murder is a far more comprehensive and widely spread phenomenon in this world than most people would suppose. The same weapons or poison that are used for murder, are also used by most people when they show resentment, lose their temper, are revengeful or spiteful. These are microscopic murders, murders at long sight, caused by poisonous remarks and offensive words which insidiously penetrate other people's minds and inflict cuts and wounds which gradually, in effect, destroy their happiness. Life in the jungle is paradise compared to the hell on earth that exists between fellow-human beings to-day. Civilization has become an intellectual jungle where murder is done by intelligence in stead of by tooth and nail. And now human intelligence has even found means of releasing the forces acting in the very structure of the earthly body in order to use them as "weapons of defence!" Humanity may be compared to the passengers on a ship out on the ocean who have started to quarrel among themselves, and in pure desperation have begun tearing apart the vessel itself in order to procure materials to make explosives, which may not only kill the combatants themselves but very possible also blow up the whole ship. Would it not be said that such people had become insane? By means of atom- and hydrogen-bombs man creates wounds in the very organism of his own earth - wounds which may prove fatal to the living beings on the face of the earth. Were it not for a Power infinitely stronger than man's, humanity's belief in death and its display of murderous forces would soon have put an end to all life on this globe. But such a stronger Power exists. This Power has caused the evolutionary development of the earth through millions of years - from the time it was an incandescent nebula in space, and thence onwards until it has now become the wonderful dwelling-place for living, thinking beings that it is to-day. And this Power will certainly know how to prevent man's futile attempts at sabotaging

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the Creative Process which is to carry on the further development of this earth and of all humanity. People believe that death is either an extinction of consciousness and experience of life, or that it is a threshold leading to an everlasting life in the celestial bliss of heaven or in the pains of hell. That they cling to these beliefs is a natural result of the temporary stage of development on which they stand, and they cannot well be blamed for displaying a jungle mentality, for this is due to the simple fact that a large part of their consciousness still belongs to the animal kingdom.

The idea of goodness, of charitableness, and of a world in which there is peace, is however also present in their consciousness. It is the "seed with which all families of the world shall be blessed", if sown through actions of everyday life. Only by this means will man be able to overcome "death". He will then become a divine living being, not merely from a physical, but also from a cosmic standpoint, in contrast to his present condition in which, though he may appear physically full of life, he is still cosmically a dead being which finds itself in "the kingdom of the dead". For death is not what mankind understands by the word. Death is the condition in which mankind at present finds itself. If death were really what people takes it to be, and if their conception, that "their evil enemies must be exterminated", were right, humanity to-day would, after having for thousands of years systematically destroyed all "evil" elements, now consist only of a residue of noble natures all living together in a communion of love, or would, at least, be governed by such chastened souls. But neither one nor the other is the case. The world is governed by supporters of war and adherents of armed power duly elected by a majority of the people itself. For millions of people, conditions of life are far harder and more troublesome to-day than they ever were for prehistoric primitive peoples. To-day millions die of hunger because they have no possibility of earning their daily bread. All life-giving work in the world is more or less monopolized and is therefore privileged. All physical blessings which justly belong to humanity as a whole and ought to be of benefit to everybody, are private property owned partly by individuals, partly by powerful concerns or share companies. This private monopolization of all natural advantages in the world is definitely lethal in its effect. Such paltry benefits as common impecunious people are able to secure by their working ability, are in reality but tiny fragments of this all-embracing private monopoly. All civilization of to-day, the mutual relations between nations, and all intercourse between individuals, finds itself in a culminating worship of death. Man believes in death, he lives in death by radiating deadly energies, he hates, takes revenge, punishes, and seizes the good things of life by means of death. The wintry chill of death holds uncontested sway in man's world; even scientists, doctors, naturalists and philosophers believe in death. Looking out millions of light-years into space the stupendous miracle there displayed evokes but the trite remark that it is all just a lifeless mechanism! Physical science can only tell about size, weight, distance, time and space etc., can reveal nothing but lifeless numbers. The eating of the "tree of knowledge" is coming to pass, death is being worshipped in stead of life.

But is there no "resurrection" from this kingdom of death? Indeed, this is just the coming evolutionary epoch that mankind is about to enter. People will

come to realize that what they call death is rather a nativity, a metamorphosis, and that no living being has ever ceased to exist, just as no living being has ever begun to live! They have always been, and they will always continue to be. Eternal life is not something that begins after death or begins at birth. Eternity is "something that is", just as we too are "something that is". We are one with eternity itself.

Humanity forms exactly what might be called a "cosmic corpse", because people mistakenly identify themselves with the physical body which, in reality, is nothing but a tool enabling them to experience life in a physical world. Life itself is not to be found in the physical world, it is only the effects of life that we experience here. The actual Force, or Power, that causes these effects is something spiritual. This spiritual power vibrates throughout the whole universe as a rhythm of life, a cosmic breathing, a constant life-renewal. It manifests itself by means of the eternal principle of contrasts, without which it would be impossible for us to experience our eternal life. This is the reason for the existence of light and darkness, of cold and heat, evil and good, etc. and none of these manifestations of life could be experienced if their contrasts were not also present, and could thus be experienced by living beings. We know that there are also two contrasts called "truth" and "untruth". They are two forms of mental forces which are identical with the contrasts which we call "life" and "death", "good" and "evil", "the perfect" and "the imperfect". Humanity finds itself at present in a culminating display of the "evil" or the "imperfect", which again are identical with "death" or untruth.

Has humanity abandoned truth? Was it once perhaps in closer touch with truth? Decidedly so. Truth was once a far stronger and more vital force in man's being than is now the case. Formerly his belief in an eternal life beyond physical existence was a powerful force in his manifestation of life, and it is so still among all so-called primitive peoples. The belief in life instead of death - the belief that life is the truly primary factor of existence, and that death is something secondary and less important in the process of life, has been the initial foundation for helping humanity on its way through the first stages of development as animalistic beings. Primitive peoples think that everything is alive, animated by "spirits", "gods" and "demons". And this conception of life is indeed much nearer the truth than what is believed by the materialistic and atheistic beings of to-day. Of course, the aim of life is not to let humanity return to this primitive stage in order to come nearer the truth. An eternal development is borne forward by the principle of contrasts and the Truth, conceived instinctively by the bushman or Australian native will be apprehended by civilized man by means of his "feeling", intelligence and intuition in the full light of his day-consciousness. And this again will lead to a manifestation of life which will turn man into a divine co-worker in the universe, and thus indeed into a "being in God's Image".

The civilization of earthly humanity as it is to-day is a "cosmic cemetery". The magnificent palaces, the exaggerated luxury, the gilded uniforms, orders, titles and so forth, are but "tombstones" showing that "something" is buried here. This "something" will, however, rise from the "grave", and this will be brought about by the fact that every individual being constituting this "something", re-directs his forces from a display of death-dealing thoughts and ac-

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tions, to a display of life-giving charitableness, which requires not only feeling, but also intelligence and insight into the physical as well as the spiritual laws of life. The entire materialistic, technical and scientific development is that "eating of the fruits of the Tree of Knowledge" which, for a time, forces man to experience "death", because he has lost his ability to realize eternal life. But, the principle of re-incarnation - which is also an element of the eternal rhythm of life or evolution - causes every individual being to "sow" and "harvest" from life to life the experiences which incite him to become a seeker. This is the beginning of his awakening from the cosmic-ally "dead" condition to becoming himself one with "the Way, the Truth and the Life".

This lecture was given on July 12th, 1954. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.

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