

CONTACT

with THE MARTINUS INSTITUTE
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Letter No. 15.

Dear Friends in India and Abroad.

One of the features that makes Martinus' Cosmology so absorbingly fascinating is the fact that it always deals, at one and the same time, with the very near and the very remote, with the definitely temporal aspect and the equally definitely eternal aspect. To stand with a beautiful and sweetly smelling flower in one's hand is so definitely a temporal experience that probably no human being can be found who has not enjoyed it - but to be consciously aware, at the same time, of eternity itself behind this experience is given only to those who possess within themselves an inborn talent enabling them to apprehend this eternal background. And so it is with everything in life. Even the tiniest grain of sand contains within itself - however fantastic it may seem - all the selfsame elements and the same cosmic structure as that of the entire universe! And yet, to most people, said grain of sand is nothing more than one of the most trivial things on earth. Life, or what we call "our existence" thus, at all times, offers two widely differing valuations of everything we see: a temporal and a cosmic aspect. If we chose the former valuation we shall observe that it represents something Martinus calls the "faculty of sensing from below", which only means that we have chosen to consider life from the purely physical point of view, the foremost flower of which we find in our so greatly vaunted physical science. In that case it is the dimension, weight, colour and shape of things that occupy our attention, and, by using this method we are able to obtain an apparently amazing insight into the world of Nature. Now, as there is no limit to the multiplicity of forms in which Life can manifest itself, so there are also no bounds to the above-mentioned physical point of view. But one thing it does not give. It yields no information as to the spiritual reality behind the outer form. We may, of course, acquire a certain knowledge of Life's purely physical-chemical reactions, but of the fundamental causes of these reactions, viz: the spiritual-chemical - or, as we would prefer to call them: the cosmic-chemical reactions - we learn nothing at all. Thus, voluminous botanical works may very well be written without touching even once upon the simple fact that it is quite feasible that a plant - taken as a living being - is something more than a mere physical object.

The sensory method, which Martinus terms "the faculty of sensing from below" has thus a cosmic counter-pole. To this counter-pole Martinus has given the name: "the faculty of sensing from above". This faculty proclaims itself by asking questions and demanding answers within quite other fields than the purely

physical-scientific sphere. It requires answers to all questions touching our eternal life. Now, as this form of science cannot be based upon physical conceptions, such as size and weight etc., but can, on the contrary, be based only on a dawning awareness - which exists in every human being - that life is something else and more than what can be "seen and felt", that life has also a hidden, spiritual aspect, so, in fact, no better name could be given to this special form of research than the term: spiritual science.

But this term involves a certain danger. The term: "physical science" is so closely connected with examinations, scientific degrees, laboratories, etc., that many people look upon the term "spiritual science" as a kind of falsehood, under whose banner "uneducated pirates" of all categories may disport themselves, without any possibility of controlling their often, admittedly, quite amazing assertions. But that a thing or a conception is so misused - and no one can deny that the field of spiritual science is often misused, indeed sometimes quite shamefully - need not be taken to mean that the term is wrong. In plain language, whenever an earthly human being becomes capable, by means of his own personal experiences, of seeing through the physical aspect of things and is thus able to grasp the inner spiritual laws behind the outward physical frame, he becomes an unassailable representative of the sphere of spiritual science. To deny this truth, and even more to attack it, will always be synonymous with an attack on everything that makes life worth living. There is within us all a "Something", which we may call our Ego - the "Divine Spark" - or, as Martinus prefers it, "X 1", which by its very nature is inherently raised above even the smallest feeling of slavery or dependence. No matter how cruelly we may be treated in our physical life, to what abysmal depths we apparently sink, or how little we may be able to make use of our skills and talents, in short, however poor a figure we may cut in other people's eyes, (and in our own, for that matter) there is still something within us that is far superior to all this, which, at certain, often extremely painful moments, suddenly gives us a strong inner feeling that the outward world is nothing but a great illusion, a mere play of forces, beyond which there shines a heavenly radiation, of which we ourselves are an integral part. It is this "Something" - known and felt by countless millions - that forms the kernel of all true spiritual science. Around this kernel are grouped an eternal stock of experiences plainly divided into two categories, one consisting of the innate skills and talents with which we are born as a result of the experiences we have gained in our eternal past, and the other, of all the new experiences we gain in our present life. All these will glide automatically into the spheres which, by virtue of the already mentioned abilities, aptitudes and talents, stand ready to receive them. And life is built up in such a wonderful way that when we possess a specially well-developed talent of this description, we need but a few additional experiences to see clearly what others without that talent are completely unable to grasp. A Newton, for instance, needed but a glimpse of an apple falling from a tree to envisage the "law of gravity" as a factual reality. And a Finsen needed but to notice an ailing cat turning its body to face the sun so that its healing rays could shine continuously on its wounds, to realize the healing effects of radio-therapy, which would later make his name famous throughout the world. And so we might go on. The great geniuses differ from us more ordinary mortals only by reason of the fact that in former incarnations they have

elaborated their personal experiences in such a manner that in their present life they can exhibit them as innate talents which determine that these people are now born to be brilliant servants of the humanity, of which they are an inseparable part.

The faculty of sensing from above is thus the basis for our ability to understand that life is something more than mere physical matter, and that, behind this matter there are profound cosmic laws, and further that these laws collectively express what we in a poor manner describe as "God's Divine Consciousness". As in all other aspects of life, we find that some people possess a wonderful innate ability to apprehend and understand these cosmic laws - this "inner meaning of life", while others appear to be totally devoid of this ability, but this does not detract in the least from the validity of the fact itself. The only thing this condition determines is that we who possess this ability must teach ourselves to understand the necessity of thinking and acting with unbounded tolerance towards the latter kind of people. Just as a blind man cannot apprehend colours, so such people cannot grasp our talk about the existence of what to them is a vague and unreal Godhead. The many - indeed, far too many - heated discussions that are waged on this subject have no root in a fault on their part but solely in a fault on our part!! For, what has become of our humility when we bandy words with them? Where is our serene peace of mind or beauty of soul when, with flaming eyes and fiery cheeks we excitedly argue our cause? Where is the dignity that should have resulted from our lofty strivings? Let us be quite honest on this point. Only such people as are able in all life's situations to think and act with genuine loving-kindness, modesty, humility and warmth of soul, can call themselves true representatives of the spiritual science which will one day form the natural sequence of that physical science; which Martinus so beautifully describes as "the sea air in the vicinity of the ocean".

As it was always the half-scholars who were the greatest hindrance to the advance and development of physical science, so also it is the behaviour of wise-aces that is the cause of the scepticism with which people in general so often treat the ideas of spiritual science. It is so easy to confer a knighthood on oneself by using the spiritual experiences of others. So easy to dramatize this beautiful subject. So easy to make oneself the center of social attention. And so saddeningly cheap!

No! Spiritual science will never be seriously threatened from without. It can only be threatened from within. But here, indeed, it is being threatened quite forcefully. On the other hand, even if still very very young in our time, spiritual science possesses a vital force within itself that will certainly survive any contingent "youthful failings". Year by year it will grow ever stronger, guided and protected by human beings who have long outgrown primitive ambitions and foolish vanities. For nowhere in life is the conception "ambition" more ill-placed than here, and, as sure as only those in whose heart the tender fronds of true humility have taken root will be given the opportunity by personal experience of meeting that Godhead whose Name the brilliantly clever, but often far too immature disciple carries on his lips.

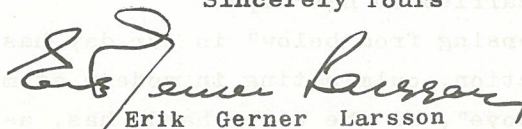
While the "faculty of sensing from below" in our day has been carried to quite a fantastic point of perfection, culminating in modern atomic research, the "faculty of sensing from above", on the other hand, has, as yet, hardly divested

itself of its swaddling-clothes! Its prominent "scholars" and "professors" are by no means graduates of famous colleges or universities. They have consisted, in the main, of "men of the people". Humble people with a burning desire for God in their hearts. One of their number, and He that we, in the West, are most familiar with, was a young carpenter's apprentice from Gallilee in Israel. A young Jew, who, subjected to one of the most humiliating legal prosecutions the world has yet brought us tidings of, - from a rough-hewn wooden cross, with blood streaming from a crown of thorns - could proclaim to the world: "It is accomplished". Though himself a victim of a barbaric animal-like mentality he was able, enveloped by that fearsome mental gloom, to represent the Divine Light which now in our time once again begins to blaze forth against the dark background of hate. And once again brought to us by one of those humble souls to whom to give, give, and give yet again without cessation, is the hall-mark of their inner mental life.

Let us be very realistic. To-day we all stand at a cosmic cross-road. Behind us lies a world which can never again return. Ahead us we have a world still in its earliest infancy. We find ourselves involved in a tremendous cosmic birth-process, in which the world as we know it to-day will pass away, as a new world, the structure of which we can but faintly conjecture, comes into being. Where do we stand ourselves? Many - far too many - cling to the vain hope that the world they have known will continue as heretofore. But this hope will never be realized, for their world has already ceased to exist. If we persist in clinging to such illusory conceptions we shall only succeed in making our lives unnecessarily painful. The writing on the wall has now been visible so long that no excuse is permissible for not having marked its warning significance. We stand, in the clearest meaning of the word, confronted by a new world. A world in which only he stands on really firm ground, who has seriously grasped the fact that the "animal" in us must be brought under control, if peace and harmony are to reign in our soul and become our unassailable daily companions. But no one can control his own mind without knowing this mind of his. And here it is that spiritual science - which in our work came about as a result of Martinus' cosmic analyses - so clearly represents the "faculty of sensing from above" that any one taking up these studies with that true humility in his heart which alone is the proper qualification, can gain an insight into Life leading to a revelation which he is quite unable to envisage to-day. But one thing must be realized beforehand by this student, namely that whereas physical science operates as a journey outwards, ever further outwards, the study of true spiritual science takes the form of a journey inwards, ever further inwards. The "gold" we find on this journey will not, however, be given as a medium for showing off, it will be given us as an asset by the aid of which we can spread the life-giving warmth of loving-kindness throughout the world. If we fail to use it in this way, it will irrevocably turn to dust and ashes in our hands.

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

Sincerely Yours


Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 218 and 219.

" The advanced intuitional being or the being beyond the great birth has thus, through its cosmic clear-sight, admission to the gold-copies in previous lives right down through the common animal condition, down through the vegetable- and mineral-kingdom, through lives on different globes. Yes, it even sees the gold-copies through the evolutionary panoramas of globes, sun- and milky-way-systems. Such realities thus give rise, in the form of the gold-copies, to the reactions in the highest spiritual bodies of the individual, which bring about the thought-experience or thought-process "from above" in the same way, as the physical objects and manifestations give rise to the reactions, which through the individual's physical senses cause the thought process "from below".

As a gold-copy constitutes the left-over result or idea of a past release of energy, then all the existing gold-copies together constitute the ideas or results of the universe. As the gold-copies are the same as the concentrated and purified results and ideas of the universe, then the individual, by virtue of the intuitional body, thus gets the faculty to look into the "history of the universe", in which its own past eternal panorama, in the form of the gold-copies, also is manifested. When the faculty of intuition has become so developed, that it appears as a permanent sight in the individual, then it "sees" its own immortal existence; the eternal and infallible laws of love of the universe; the universe as "a living being", and experiences thus as a fact "the sight of an all outshining Godhead".

Just as the individual thus as here referred to, develops the power to "see" the gold-copies, thus also shall it, when the memory-body is sufficiently developed, be able to "feel" those gold-copies, which represent its own past eternal panorama, which thus means, that it will be able - not alone to "see" that panorama - but also to experience it as its "own memory". But this experience has no importance for the "Introduction", and we shall therefore not mention it here."

Martinus:

D Y I N G C U L T U R A L F A C T O R S

From Eastern religions we learn that *m e d i t a t i o n* is the grand high road leading to perfection. We are advised to rid ourselves of all earthly ties, material desires and longings, to retire into solitude and concentrate ourselves solely on God and on matters of the spirit. The fact that Eastern peoples have made this view a primary article of faith has been highly instrumental in forming their attitude and behaviour. But this does not seem to have brought them any nearer to perfection. Millions of human beings in Eastern countries must eke out a miserable existence, ever in imminent danger of dying of hunger, while other millions starve to death every year without very much being done about it. Eastern peoples are extremely religious, and decidedly spiritually minded, but are not, however, intellectually inclined. Numbers of more or less "wise men" have appeared among them from time to time, and some of them have been greatly revered by the general population, but even if these philosophers have, admittedly, been in many ways the divine leaders of their countrymen, they have never been able to liberate them from their misery or to create a secure, peaceful type of civilization in their Mother countries. With the exception of the genuine world redeemers who have lived in the East, these "wise men" never possessed true cosmic consciousness. They gained a certain proficiency in psychic and occult experiments, which now, however, belongs to bygone stages of development.

The primary principle in the religious attitude of Eastern peoples has thus been to occupy themselves as little as possible with material things and to concentrate mainly on spiritual matters. Even if such a view may be beneficial in some ways, it may also, (as has actually been the case) lead to a kind of "derailment" in which the human beings either stagnate or stray aside from the path leading to the goal that is their true destination. This unintellectual spiritual attitude has become a sort of "sleeping pill" - a flight from the outer world. The main factor in life became too much meditation on spiritual matters and gave too little training and practice in associating with one's "neighbour".

Through this artificial training in meditation, many people's spiritual attitude became far too exaggerated as compared with their stage of moral development. They came to prefer to live in solitude away from other people. Even though many of these hermits may be pleasant and delightful enough people to talk to, this by no means implies that they can be accepted as models of what is the true aim of humanity. It is not the purpose of life to escape into solitude away from one's fellows and think only of God. Fleeing from our fellow human beings means fleeing from the lessons and mind-enriching experiences which daily association with other people will unavoidably entail.

This tendency to by-pass the true road, i.e. life together with other people, and the training thus given in trying to make such association more perfect, has **also**, though possibly in another way, appeared in the Western world in the Christian religion. In this religion - in spite of the fact that Christ showed us by His example the mode of behaviour of a perfect human being - people have created a "sleeping pill" called "Forgiveness of Sins", and "Redemption through the Blood and Mercy of Christ". In this dogmatic conception of Christianity it

is not charitable acts that are the goal of human strivings, but it is solely a question of becoming a member of the chosen flock for whom Christ suffered crucifixion. According to this dogmatic Christianity we are all born in sin, have the original sin within us even before we are born, and are already obvious candidates for eternal damnation if we do not beseech God for his Mercy and for Redemption "through the Blood of the Lamb".

Here in the West, this is the main comforting "sleeping pill" for people whose mentality is still so unintellectual within the spiritual field that, to them, this ideal seems divine, even if it has nothing whatsoever to do with Christ's own mode of behaviour. Both the Eastern and the Western highly unintellectual spiritual attitude have clearly shown that neither of them will ever be able to lead humanity to true peace in the world, or to a state of things where the blessings of life will be equally and fairly shared by all mankind. The only way of ensuring such a peaceful world will be by developing the true art of living in the consciousness of human beings, or, in other words, by developing their ability to live in complete harmony with each and all of their fellow human-beings. The course of life is not a road along which people should flee from each other, to live in solitude in out-of-the-way places, nor is it a road along which they should elbow their way forward at the expense of others while foolishly imagining that they will be saved if only they beg for Mercy and the Forgiveness of Sins.

When people believe that Redemption lies in separation from other people they get out of training as regards getting to know and understand these other people. They abandon the training given by making use of all those skills and abilities in their consciousness specially intended for use in forgiving others, serving others and understanding others. By living in solitude they lose their ability to uncover all the evil, unfinished tendencies in their nature. "But that can only be an advantage" some may suggest. No! For if these tendencies are not brought out into the light of day they cannot be conquered and thus got rid of. It is not difficult for some people to appear to have a good character if he lives in solitude away from other people, and they even supply him with food and clothes, and honour and respect him as a holy man. It is all very well to sit training oneself up in pious thoughts - that we may all have use for now and again. But it is not enough merely to think such thoughts, they must be practised in life to be of real importance. How would numbers of the aforesaid hermits fare if they were suddenly forced to live among people who slandered them, lied about them, persecuted them, and dealt them all the painful blows that have to be met in daily life among other people. One cannot help wondering how long - untrained as they are in living under such conditions - they would be able to sustain their holy atmosphere. Wouldn't they most probably suffer material shipwreck in such surroundings? But this is exactly what people of the East have done. They have allowed an unintellectual spiritual attitude to entice them away from their proper development in daily, practical material life, and in this way they have allowed the Western nations to become their masters and oppressors for centuries. It is thus amply proved that meditation and solitude are not the ideals which will lead humanity forward to perfection, peace and happiness.

But the Western dogma of "the Remission of Sins" and "Redemption through the Blood of Jesus", or through "God's Mercy" has certainly not afforded the Western

peoples any real peace or protection either! Numberless wars have been fought in the name of Christ; priests have blessed the armaments of war and have prayed to God for victory, and the host of true believers has become ever smaller as the intellectual faculties have gradually been developed.

Western people to-day stand well-equipped as regards their practical intellectual powers, which have been developed in the struggle for existence, but, for this very reason their religious dogmas have proportionately lost in importance, so that now the chief objects in life have become the material values.

There is war both in the East and in the West. All are at war with all, and there is little possibility nowadays of finding any secluded solitudes to escape to. Even Tibet which for thousands of years has been a locked religious fastness, has now been dragged out by the communists into the sphere of materialism.

But having reached such an impasse, what fact stands out with ever-increasing insistence? The fact that Meditation on one hand, and the "Remission of Sins" and "Christ's Mercy" on the other, must give way as staple cultural factors. But does this imply that Materialism and Godlessness shall prevail? Not at all. There is no question of victory either for Eastern or Western conceptions, and even if it is evident that both the Eastern and Western orthodox beliefs have degenerated and must go under to practical materialism, the latter cultural factor alone will prove just as untenable as a too narrow-minded unintellectual spiritual attitude. The only remedy that can assist mankind to get out of this "everyone's war against everyone else" which dominates the world to-day is the universal acquisition of a thorough knowledge of the physical and psychical laws of life. Life constitutes but one single purpose, namely, that life must unite with life, and this unity can only be consummated through love.

But love does not consist merely of caresses and the uniting of the bodies of living beings, with the propagation of the races as its objects. Love is a power which permeates the entire universe. We know it also under the expression "The Holy Spirit". What the great world redeemers proclaimed in the past, and what Christ has shown humanity by His example, is that it is possible for every individual human being to ally himself with the Divine or Universal Love in such an intimate way that, instead of fleeing from life as it is here in the physical world, we let this love pour into this world, transforming it by our practical mode of behaviour.

But we have learnt that, if we are to be able to familiarize ourselves intellectually with the physical world with its profusion of natural laws, we must have a Science through which we may get to know said laws, and thus be able in practice to evolve a mode of life and of creation in conformity with these laws. By reason of man's continuously improving power of thought - which is a spiritual power - we all live just as much in a spiritual world - namely the world of thought - as we do in the physical. In order to be able to familiarize ourselves with this spiritual world - which is also governed by multitudinous laws - we must also have a Science through which we can get to know these laws and conform to them. And here we have just such an assisting factor - given to humanity through the modern Spiritual Science - which, put into practice by ever increasing numbers of human beings both in the Eastern and Western Hemispheres, will form the basis for a new world civilization, the motto of which will be: "EVERY-ONE FOR HIS NEIGHBOUR". The human beings of such a new kind of civilization

will not take flight into solitude - even if they will, occasionally, enjoy being alone. Nor will they try to join any special sect calling themselves the "saved" or "chosen people", and holding the view that anyone outside their group is irretrievably lost and will expiate his sins in the torments of an "Everlasting Hell". They will know that "Hell" is nothing but that very world of war, revenge, hate, bitterness, misunderstanding and self-made suffering, which is sown and reaped by human beings in life after life, as long as they do not live in conformity with the universal law which is the essence of all laws: the Law of Charity. Training in the exercise of this law is the only reliable way to establish peace in a world where the best of Eastern and Western civilizations can be united. There no one will wish to flee from this world's "vale of woe" into a too one-sided meditation on spiritual things, nor will anyone forget the spiritual reality and its laws in preference to all the mundane happenings of the physical world.

Many followers of Western Christianity have been of the opinion that it was their duty to go abroad as missionaries, and that, in so doing, they were carrying out Christ's bidding: "Go forth and make disciples of all men". So they have tried to convert Eastern peoples to the doctrine of Christianity and to a belief in "the Forgiveness of Sins", "God's Mercy", and "Redemption through the Blood of Christ". They have, undoubtedly, done much good, especially through their practical, intellectual abilities, when serving as doctors and teachers. But as long as Christianity among Western peoples remains only a dogmatic faith one must adopt in order to be saved, and not a mode of life one must try to live in accordance with Christ's teachings, the "Christians" of the West are certainly not the disciples of Christ they profess to be, and hence are not in a position to create a Christian civilization. When Christ said: "By this shall all men know that ye are my disciples: if ye have love one to another", this precept is in such contrast to the civilization of the so-called Christian countries that every oriental who has begun to develop any logical sense, and is also receptive to new impulses, will disdainfully exclaim: "You can keep your Christianity for yourselves, it yields no good result. But give us your Science and Technology, so that we can create our own modern community".

Western peoples can put the forces of Nature to work for them, but, at the same time, they employ these forces to manufacture bombs and other instruments of destruction, which they use both against one another and against Eastern peoples. All possible variations of war and discord ravage the countries of the West, so much so, indeed, that the populations of these countries stand just as badly in need of becoming Christ's disciples as do the peoples of the East.

What humanity is witnessing to-day, in the East as well as in the West, is the decline and fall of an old civilization. It was built upon religious cultural factors which are now dying. The materialism that replaces them is but the embryo of a new civilization, a primitive inception of the organic structure which will embrace the entire globe, and thus fulfil the old prophecy: "A new Heaven and a new Earth", and "One Fold One Shepherd". It will be the fulfilment of the promise that, through the seed sown by Christ, "shall all the peoples of the earth be blessed", not by being baptized with water, by dogmas and sacraments, but, as Christ also said: by being "baptized with the Holy Spirit".

The Holy Spirit - which is the same as cosmic science or spiritual science -

will gradually be accepted and understood by the people in the East as well as in the West. Not as a religious doctrine that must be adopted if one is to be saved, but as a science dealing with both the physical and psychical laws of Nature. Through spiritual science Eastern peoples will learn to combine their spiritual attitude with practical and logical efficiency, and will thus be able to organize the physical world for the good of all. And they will teach the Western peoples that true Christianity does not consist of dogmas, rituals and prayers for mercy, but of emulating Christ's mode of behaviour, viz. to serve - or in the modern sense of the word - to use the highly developed creative power one has gradually acquired, to create civilization which, in big as in little things, will be based on peace and co-operation between all human beings of the earth.

And people in the East as well as those in the West will understand that, whether in their prayers to Providence they address their words to God, Father, Allah or Brahma, these are only different names for the Divinity in which we all "live, move and have our being", whose Holy Spirit, or Divine Consciousness, pervades and permeates the entire Universe.

This lecture was given on October 19th 1952. The present condensation made by Mogens Møller has been approved by Martinus.

(Translated from the Danish by C.Campbell-McCallum.)

