

# CONTACT

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President: Martinus

Vice-president: E. Gerner Larsson

No. 2

Dear Reader.

We have all doubtless, in our walk through life, run into a discussion about reincarnation. We have either been for it, - against it, - or neutral. In reality, it has taken up more time in the mind of many, than they are willing to admit. The later years especially have given the problem, reincarnation, a flavour of its own. The reasons being that the constant danger of a third world war, the much talk about the unidentified flying objects which are being seen all over the world, have made human beings give a lot of thought not only to their own destruction and that of the earth they live on, but also to the thought of possible life on other planets. Never in our time has the question of reincarnation been more actively discussed. So let us take a good look at it.

For those who have learned to think Martinus' thoughts, - reincarnation is no longer a question, - - it is a reality.

People may be divided into groups. One which firmly believes in only one life, another, which do not know for sure, but feel that they have lived before and that there must be a life here-after, - - but how, and where?

Let us call the first group, the "one life" believers. The other group, the "many life" believers.

The "one life" believer, lives a life according to his or her belief, which means in most cases a very selfish life: a life lived in a terrible rush, for there is so little time and so much to do. Money usually becomes the great object. It becomes a GOD. Position in life becomes the next most important thing. With only one life in mind, naturally, all the gold, the comforts, and the luxuries this world holds, become the only worth-while objectives. We live only once, so let us live. This is a very common remark to be heard from the first group of people.

So they live! - - Love is either for sale, - used too little for other benefit than gain, - or the word, "LOVE", is a sentimental joke, too little time to bother about loving your neighbour. Life is a

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precious thing, you only have this one, - so make it a comfortable one for yourself. All the nonsense about God and a life here-after is a fairy tale for children to believe in, but when you have reached adolescence you have no time for beautiful fairy tales. You look around and find that the people who believe in God and a life here-after, are still not protected from sickness, sorrow, or poverty. Where is that God they believe in? Why doesn't HE help them out of all the mess they are in? Is it not just a fairy tale for weak souls to cling to? Life is much too short for sentimentality. You are here to-day and gone to-morrow so it is everyone for himself. This is usually the "one life" believer's outlook on life. He so definitely doesn't have to be a bad person, far from it, but naturally his outlook on life must necessarily be to look out for himself. His eyes are on the world's luxuries and comforts, so, quite understandably, this being his only life, as he believes, - he wants a share of it. With that outlook on life, intolerance, selfishness, and greed, have easy access to his soul. For he must "make good" in that little time he has been given to live. He seldom has the time to enjoy nature's great beauty, and his life is often an empty one even if he succeeds in reaching the high standard of living he so dearly desired.

But this is definitely not meant as any criticism. A "one life" believer, is just, at the moment, on the rung of a "ladder", where his vision is not clear enough to make him "see". So to criticize him, judge him, or blame him for not believing in reincarnation, would be as stupid, as blaming a man for having brown eyes instead of blue. This is just an analysis of the two groups of believers to make an interesting study of the kind of life they usually experience.

The other group, the "many life" believers, the ones who feel they have lived before and definitely feel they are coming back time and time again to learn a lesson, - have a very different outlook on life. That also includes those who do not know for sure, but feel that there must be more than just this one life.

First of all, to such people time is not limited, they are in no rush, for what they cannot gain in this incarnation that they can gain in the next. This group, which believes in reincarnation, is usually more spiritually inclined. This does not mean they are perfect or angels in character, but it does mean that they usually have a deeper understanding of others, greater tolerance, and more love in their hearts than the "one life" believer.

The reasons for this are varied. Either they fear God's punishment because they believe in a God and for that reason they try to live a better life so they may come back to a better life, or being spiritually inclined, they have learned a very hard lesson full of sorrow in their last incarnation and on that account have developed a greater love and understanding in this life. But whatever the reason, - in this group you will always find a more open mind for the spiritual. To some of them life can be very beautiful even in their saddest moments, for they believe in karma and accept their punishment for their own wrong doings. They seldom blame it on others but realize they have to harvest what they have sown. They accept the following:

The soul has lived before and will come back again and again.  
Those who know themselves can visualize their last incarnation.  
We are given the surroundings we have deserved through our doings  
in our last life.



We are given the happiness we have deserved through the pain and sorrow we have experienced.

We meet the truth and the beauty we have deserved through the talents we have developed.

We meet the souls we have loved and hated, the friends and enemies we have deserved.

We are given the position we have deserved, the lessons we are worthy of through our own will and abilities.

We are given the character we have deserved through our strength or weakness in bad as well as in good.

We are given the conscience we have deserved, the voice of our ego which remembers everything and which bids us d o, or n o t d o.

We meet the God we have deserved through the vision we have of God.

Can more beautiful thoughts than those rule your life? Can anything be more divine by which to live and to treasure in your heart all through your life on earth? I don't know of anything more true, more captivating and more enchanting. Imagine this world if every human being lived with those thoughts in their soul. Is it not the very essence of reincarnation?

To-day people all over the world feel insecure as never before, and this in spite of all the wonderful inventions we have developed to give the human race comfort and security. But do we feel any real comfort in our soul? No! All we can do is to look around us, and wherever our eyes fall we see tired faces and frightened eyes. We see human beings racing against time, to make time. For what? For more hate? More intolerance? More wars?

For, indeed, if you believe in only one life you must race through it with speed, for time will always be against you. To wish is not enough, for no matter what you want in life you will only, if you get it, lose it again, - as long as your wishes are selfish. The day you have learned to wish for good, for beauty, and for love, for tolerance and freedom for everyone, your wishes will be built on a solid foundation which cannot crumple into ruins, but will stand like a beautiful masterpiece, blessed by God's divine love. And in the stillness of this divine aura you will feel deep in your soul that there is more than time enough for all your wishes to come true, that time does not matter at all, but the "road" you walk on, does matter. What you think and do to others, does matter.

In our haste through life we lose our inner harmony and our contact with our inner self, for we definitely have both an outer self and an inner self. The outer self we give to the world, but the inner self is much more active than many realize, as a matter of fact, we really live much more intensely in our inner world than we do in our outer world.

The "many life" believers, all those who do believe in reincarnation, realize this, and that is why you usually find greater harmony and balance in those persons than you do in the "one life" believers. The people who believe in many lives have no haste, but those who definitely feel they have only one life, burn their "life candle" at both ends in their race against time and in their crazy hunger for luxury and excitement, in their desire for a high standard of living. - The results? - Our overloaded hospitals and nerve clinics are the sad black picture developed out of an excitement-hungry, money-crazy human world of to-day, in its deadrace against time.



It is in the midst of this chaos that thoughts of reincarnation have developed into greater and more active discussions than ever before. Like lightning from a clear blue sky it has struck the human race. The very thought of a possible chance to live a better life, has lit a shining candle in their souls. To live in a world where hate, intolerance, wars, and sickness does not exist. A place where the noise of a crazy excitement-hungry world cannot be heard, where a wonderful aura of divine stillness, love and understanding surrounds their tired disillusioned souls and makes them see deeply how meaningless this hasty life is.

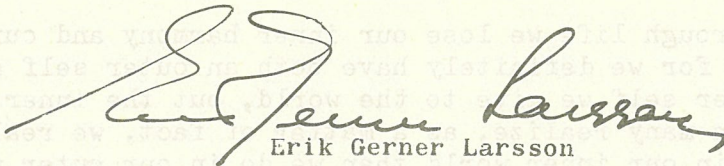
Yes, indeed, our world to-day is on the way into a new era, although to most people it does not look much like it. We still have a very stony road to traverse, but high above us shines a great divine cosmic light over our earth and it is getting stronger every day. Where now hate, intolerance, greed, quarrelsomeness, sickness, and sorrows spread their rotten seeds all over the earth, - in the future beautiful divine thoughts will take their place. Birds shall sing their love songs from an ever-blue sky and people shall walk the earth with smiles on their faces, and with love, deep understanding and an everlasting tolerance in their hearts. God shall not be "just somewhere" in the Universe, but shall live deep in every soul. Yes, shall be a reality, - one we all are in daily contact with.

When will that be? The day you and I have learned to live in complete harmony with the laws of the Universe. The day you and I have learned to love God above everything else and our neighbour as ourselves. The day we not only say, but truly mean in our heart: "God, let it not be my will but yours". The day we honestly accept the precept: "That in Him we live and have our being".

When that comes our world will be a united world of freedom, love, and deep understanding. From every lip shall be heard the praise to God with whom we all are one.

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

I remain,  
Very sincerely yours,



Erik Gerner Larsson



Martinus

IN THE TOILS OF SUPERSTITION.

Every living being is confronted by two realistic facts, namely, by the "Something" that perceives and experiences life, and the "Something" that is experienced. Now, what does the average human being really know about these two phenomena, representing the psychic life within ourselves and the world we live in? Literally nothing over and above the mere fact that he exists. This ignorance actually becomes a fact when we consider that from the time he was still at the monkey stage, and from then on till he reaches his spiritual initiation - "the Supreme Birth" - man has lived under a very phantasmagoria of illusions, or of conceptions based entirely on imagination. That these conceptions are mere fantasies of the brain - being based on no real factual knowledge - becomes a true fact just on account of the way mundane man plans and builds up his co-existence with his fellow-creatures.

The frightful world dramas that, at recurring intervals, ravage the world, leaving man's cultural works as a heap of rubble, and incidentally, annihilating, or turning into helpless invalids, millions of human beings, show only too plainly the truth of the old saying: "The spirit is willing but the flesh is weak." Everybody wants to create a democratic civilization with untrammelled individual liberty, but people are compelled by forces over which they have, apparently, no control, to create a society in which this democratic liberty is very much an illusion. At its present stage world civilization is still like a great "Zoological Gardens" in which every individual country is an isolated section. That it is necessary to keep the individual creatures caged in such a social order becomes an unavoidable fact, however, whenever the "animals" try to break out of their confinement. Do we not see "greedy sharks", "crafty snakes", and other slimy reptiles in the form of black-market matadors and "big business" speculators - including definitely criminal elements - trying every wily trick by which to secure essential values for themselves at the expense of their fellow-creatures.

But as long as it is necessary to enforce restrictions, laws and a judicial system in a society, it can only be a proof that the majority of its members have not yet become perfect human beings, indeed, many of them exhibit such subversive qualities that they are a direct danger to those around them. But as such shady natures only lead to the loss of physical and spiritual liberty, it can be understood that they are unconsciously their own worst enemies and, thanks to the imperfections of their nature, they undermine and destroy their own liberty.

Now what can be the true reason why human beings so obstinately stand in their own light? Simply crass ignorance of the laws of life and hence the acquisition of an all-pervading superstition, based on the misconception that, in this world, it is "every man for himself!"

In animals this belief is an unshakable instinct. It is the "law of the



jungle." Any animal that fails to fulfil this law must irrevocably perish. But life itself proves only too plainly that this brutish conception is not the law of human existence. Have we not seen only quite recently that those who would conquer the world and make slaves of others, must inevitably succumb, either by committing suicide or on the gallows as a war criminal. All humanity wants liberty and democracy. People hanker after a world free of aggression and of fear, or a world in which everything is the exact opposite of that inhabited by animals. Why can't they have it?

Might not the answer be that earthly man is not yet a finally developed being? Does he not still harbour qualities in his conscious being that run counter to the fulfilment of his inmost wishes? Is he not, in spite of all his superior physical science, still an ignorant being who is in reality not nearly as free as a wild animal galloping over the prairie and enjoying his unfettered liberty.

Man lives under the shadow of authorized and unauthorized physical and mental prisons, restrictions and regulations, all instituted with the sole object of binding and controlling his activities. He has still the uninhibited egoism of the animal in his blood, but is, after all, no longer an animal pure and simple, for he is also in touch with human knowledge and abilities. But by using human knowledge and skill solely to the advantage of his own animal egoism, man's civilization has become an extremely sharply guarded "zoological gardens." We see everywhere how his animal nature has been organized in the form of huge armies, but also how the price to be paid for these proud forces "on sea, on land and in the air" has entailed even sharper divisions among human beings, how it has rendered necessary even more concentrated mental prisons, thus making for even yet more apprehensiveness and fear of each other than before.

To reach the understanding that man's main object should not be to make a "zoological gardens" - a physical and mental concentration camp - of his civilization, or to deprive human beings of their liberty, but, on the contrary, to create a humane way of life in which "all serve all," and in which mental emancipation becomes just as obvious as mental restraint seems natural to-day, in reality means to cast off the trammels of the last great remnants of superstition, and of the animal imaginings on the Middle Ages. This will be to understand that the great truths revealed by Christ, Buddha and Mahomet - though so often reviled as "pure superstition" - are in reality the very basis of the type of human existence which all more advanced thinkers of to-day so fondly envisage. With indisputable clarity life has proved to man that whenever he has tried to enslave others, to persecute and imprison them, he has himself been deprived of the selfsame freedom he would take from others. The sword has not solved even a fraction of the problems it has created.

Now, what can people do individually to release themselves from the mental confinement that life, as lived to-day, means to the herd? "We must run with the herd," is the answer invariably given, "otherwise life would be unendurable." But is this really necessary? Because one converses with a murderer or a thief, one need not necessarily become a thief or a murderer oneself. On the contrary, one might gain greater influence in a beneficial way, if one is not such a person's compeer. Is it not by the very demonstration of one's non-conformity with the herd in a beneficial direction, that one becomes a pioneer for its development? If no one dares to do anything but follow the brute will of the herd, and continues to live under the bane of its superstitions, the herd will never be redeemed or released from its slavery. If no one dares to go first out of the jungle of physical conceptions, fan-



tasies, and the sheer superstition that the herd lives in, it will never be able to extricate itself from the toils. And life shows also that quite a number of courageous individuals do venture to make the jump. Everywhere we observe how people who represent quite another world than that of the herd - people who, by virtue of their own development, and consequent insight and understanding - have had the courage to break with the habits and beliefs of the herd and have possessed themselves of new and far more humane conceptions of life. They have grasped the truth of the precept: "to give one's life for others." By their mode of life and spiritual emancipation they have become representatives of the pioneering spirit which is a prerequisite condition of the mental redemption which is to lead humanity out of the "zoological gardens-like" world of to-day, with all its frontier-bound, caged in nationalities. And even as these few brave individuals grow in number and gain influence in their respective countries, so will the mental structure of these countries be gradually altered.

The problem is thus not how to get on oneself in a world full of ill-starred unfortunates, but rather: how to improve one's neighbour's welfare? If one adjusts his mentality to this "wave-length" one will invariably come into contact with the very soul, or psyche, of the universe, and will thus be "at one with the divinity of the Godhead." "Love thy neighbour as thyself, and be ready at all times to serve and succour him in every way", this is the only possible way out of one's own "zoological gardens", and of escape from the "zoological gardens" expressed by the world civilizations of to-day. For, in the same way that nations are bound by their own undeveloped natures, so is individual man. Only when this fact is seriously recognized can the liberating process begin which will eventually carry every single human being onwards to a state in which, by his own way of life, he can participate in making God's spirit a shining beacon, and make the world a revelation of mental liberty and beauty - as is its Divine Objective and Purpose.

The concept of "superstition" is thus far more dangerous than most people think. For it comprises far less those misconceptions which most people think comes under the concept of superstition than those they all actually do live under. Numberless people to-day live in the dogged belief that in coming eons the world will continue to be split up into small, separate, frontier-bound nations, and that their sustenance will consist forever of such dangerous elements as meat, tobacco and alcohol, just as most people live under the delusion that marriage, as we know it to-day, will remain unaltered, and that money and war are necessary constituents of existence. Nevertheless all these conceptions are based solely on superstition and on crass ignorance of the cosmic laws and principles of existence. They are by their very presence a paramount cause of the present misfortunes and sufferings, upon which, at a later stage of development, humanity will look back with surprise and horror. And yet, these few conceptions mentioned above, are but a modest list of the hosts of mental misconceptions which to-day are the intrinsic cause of the sorry plight in which man finds himself. But inasmuch as this sad state is a pre-requisite basis for the craving for liberation and for true spiritual insight, this craving is an unmistakable sign that humanity is now on the very threshold of a new epoch in its spiritual development from the animal stage up to a way of life truly worthy of human beings. My words are in no way intended as an attack on present conditions, but are more a simple statement of the fact that the domain of superstition is far more comprehensive than most people to-day imagine. Earthly human beings live most of their conscious life in the shadow of these towering misconceptions, which have become the hell, or culminating fear of the future, and so adversely mark modern man. This hell is, however, in no way an expression of punishment by an angry God, but on the contrary is solely and only the consequence of a life lived without



cosmic insight regarding that "Something" which experiences, and regarding the "Something" that is experienced. Only when the day comes when this ignorance has been replaced by an unshakable knowledge of the identity of the living being as the Son of God, and only when the unquestionably negative belief that mortal death is the final conclusion of the life of every individual has been replaced by a realistic knowledge of the definite immortality of every single living creature, will the long and dangerous Age of Superstition have lost its power over man - and humanity will then be united in an attitude to life which, in every case, from the least to the most important, will be in profound and most intimate contact with the Great Reality hidden behind the words: "Love one Another!"

The problem is thus not how to get on oneself in a world full of ill-fated unfortunates, but rather: how to improve one's neighbour's welfare? If one adjusts his mentality to this "wave-length" one will invariably come into contact with the very soul, or psyche, of the universe, and will thus be "at one with the divinity of the Godhead." "Love thy neighbour as thyself" and be ready at all times to serve and succour him in every way, this is the only possible way out of one's own "zoological gardens" and of escape from the "zoological gardens" expressed by the world civilizations of to-day. For, in the same way that nations are bound by their own undeveloped natures, so is individual man. Only when this fact is seriously recognized can the liberating process begin which will eventually carry every single human being onwards to a state in which, by his own way of life, he can participate in making God's spirit a shining person, and make the world a revelation of man-ly liberty and beauty - as it should be.

This lecture was given on February 16th, 1947.

The present condensation made by E. Gerner Larsson has been approved by Martinus.

(Translated from Danish by C. Campbell-McCallum)



MARTINUS

# LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 140.

"As suggestion constitutes an idea, caused in the individual solely by feeling - not by intelligence - which again, on that account, gets the stamp of reality and the power over the mind of the individual without any material or intelligent reason, then the "liquid" religious nourishment or the divine suggestion thus becomes a religious idea, inserted in this way into the individual, and which again without being intelligently supported, governs the individual, who is neither conscious of nor being capable of understanding this. As such a control again is the same as "belief", then all such individuals, whose religious condition makes them come under the idea "believer", become identical with beings, whose religiousness still is maintained by virtue of the divine suggestion. To be unshakeably "believing" in something, which is not intelligently proved, will thus be the same as being suggestionized. And "believing" beings are thus all without exception individuals, who are not yet able, by their own help, to get the religious inspiration or understanding through the daily material events, but thus get their religious need or satisfaction through "belief". Belief thus becomes visible as an adjustment of consciousness, which opens for the influx of spiritual energies in the individual. As consciousness in itself is energy, and energy cannot be transformed unless on the basis of another energy, then the here mentioned spiritual energies thus become visible as realistic facts, as they gradually transform the consciousness of the individual. When an individual thus comes under the divine suggestion, which means, that it temporarily is given an unshakeable belief in one or another religious ideal, then there will at once begin to flow a spiritual or cosmic power, corresponding to the ideal, through the consciousness of the individual. This power will thus be on a more or less eminent spiritual level, all according to the level which the mentioned ideal represents. The spiritual powers, which in this way flow through the primitive nature-being, is thus not on the same level as those, which flow through the more



developed culture-being, as the belief of this last being is directed towards an ideal, which is of a higher spiritual nature than the one of the nature-being. When these spiritual powers flow into the consciousness of the individual, then they cause a joy, which at times culminates in ecstasy, besides inspiration or renewed desire to aim at the ideal on which its belief is based. Where such a transformation of consciousness suddenly takes place it will be identical with what we in daily life call "conversion". Belief is thus the absolute only road through which the still primitive being - cosmically seen - can get admission to its religious nourishment and satisfaction. It is the only way by which it can get the necessary cosmic power or energy supplied for its evolution. This to be able to believe in a religious ideal, will thus for such individual be a spiritual condition of life. But as this to believe is not anything which is subjected to the will, while it is therefore impossible by physical power to force a belief on a being, then it has to be imparted to the individuals in other ways. The less intelligent the individual is, the easier it believes. But as easier it believes, the more open or susceptible it is for the spiritual energies without intelligent reason. It thus receives the religious or spiritual energies more in the form of impulses or psychic urge, than in the form of real analyses; while the opposite is the case with the more advanced earthly human being. The more advanced this being is, the more impossible it becomes for him to believe without intelligent or reasonable argument. He can therefore, according to how his evolution proceeds, only get his receiving adjustment for religious nourishment or cosmic power through real analyses, experiences and self-adventures, which again is the same as real "knowledge".