

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

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President: Martinus

Vice-president: E. Gerner Larsson

Letter No. 3, 1959.

Dear friends in India and abroad.

It often happens when the talk is about Martinus' work, that people ask, if his teaching is a sort of theosophical philosophy, or if his work is part of their teaching? The question is understandable. As soon as the talk is about any spiritual subject outside of the teaching of the churches, people start to wonder about it and believe it must belong to some kind of a religious society or organisation. However, those who have followed Martinus' teachings from the very beginning, studied his cosmic analyses and symbols, in his great divine work: "Livets Bog" (The Book of Life), know that Martinus' teaching of cosmology does not come from any theosophical books or other kinds of teaching taught anywhere in the world to-day. Martinus' teaching of cosmology stands by itself because it is born out of Martinus' own divine experience which he had in the spring of 1921, when he, through "The Golden-White Baptism of Fire", gained day-clear cosmic consciousness.

It is in a way sad to think that to be understood and accepted in our world of to-day, a human being cannot go too far out of the ordinary beliefs without being looked upon as an eccentric or a fake. Although we all know that time and time again new developments are discovered from the mineral, plant and the animal world, which leave the world in wonder, - - it is a very different matter when a human being, out of the clear blue sky, gives to the world a startling new explanation of many burning questions, such as: "What is Soul?" - - "What, in Reality, Is This Universe With All Its Stars And Solar Systems?" - - Why Are We Born, And Where Do We Go From Here?" - - "What Is God?"

That in our world to-day there exists a human being with day-clear cosmic consciousness, who does not have to gain his knowledge from any presently existing books or from anyone, but from direct contact with God. One who does not have to guess what is beyond it all, but with his own eyes, and fully awake is able to see God and all life in this our great Universe, - - is for most people completely impossible to accept as truth. Such a human being must be a fake. The world will accept any new discovery inside the material scientific field, no matter how fantastic this discovery may be, but when a great divine discovery is made inside the spiritual field, which is outside the ordinary

teaching and beliefs, then - - the man is a fake, and this God's greatest gift which he brings to our troubled world too, is met with distrust and disbelief. It is sad. Still, it is also understandable that such a man and his great teaching is met with distrust and disbeliefs, by some people. For what Martinus brings to this world is so outstanding, so out of the ordinary, that it is far from common knowledge. Neither was it an easy task for Martinus to give this divine knowledge out to the world. Martinus readily admits that the first seven years were difficult for him. The spiritual experiences he had to go through when his physical body and mind were illuminated with such high electrical currents that his nerves many times seemed unable to withstand, - - were extremely painful to his whole system. It is not until Martinus had finished his Main Symbols over the three X's, that he gained full day-clear cosmic consciousness, and now in his own soul had the whole foundation to fulfil his mission.

We who live in the world to-day have two realities before us, the person, Martinus, and his great work: "Livets Bog" (The Book of Life). The future will only have one reality - - Martinus great work, his divine world cosmology, which is to be found in the six volumes: "Livets Bog", and in all the many other smaller books he has written during the past 37 years, where every day he intensely has been working to fulfil his mission on earth. From the day God let His Golden Light shine into his soul and taught him the laws on which all life in the Universe are based, - - Martinus has spent every minute of his life to give this knowledge to the world.

The future generation will not have the man Martinus living among them, but they will have all his great divine work to read and learn from. But they will also read about the man to whom God gave cosmic consciousness to fulfil a great mission on earth.

What is Martinus' mission here on earth? - - To give to this troubled world a true over-all picture of man's purpose for walking this earth; a full true explanation of the laws which govern this great Universe under which we all must live and obey; - - to give every true seeker a chance to find God and himself in this chaos we live in to-day; - - to give the seeker the true answers to the often misunderstood questions of Life, - Death, - and Reincarnation. And only a man with day-clear cosmic consciousness, who "talks" with God as you and I talk to each other, a man to whom this great Universe holds no secrets anymore, can give a true clear answer to all those questions.

There has never been written a book like: "Livets Bog" for never has any seeker got such straight-forward answers, such clearly understandable explanations of himself, - of God, - and of the Universe we all live in. We have had other great personalities with cosmic consciousness walking our earth, who have given their wisdom to those who understood, but none wrote down all his divine knowledge so that every human being could understand, for the simple reason that the world was not yet ready then for such divine wisdom. They only gave fragments of their great knowledge, they knew others would come after them to give full explanations when the time was right.

It would be impossible here to give the readers a clear picture of this Martinus' outstanding work: "Livets Bog", as one cannot explain in few words six volumes of cosmic science, but I do like to point out Martinus' divine

analysis of the three X's, which represent the ego, "X. 1.", - the creative power, "X. 2.", - and the things created, "X. 3." A more sharp, clear explanation of man himself cannot be given, as it is given by Martinus in his work, "Livets Bog".

Another great thing in this book is Martinus' explanation of reincarnation. He clearly shows us the only "road" to walk, if we want to get out of the chaos we are in to-day. He shows us the direct road to God, and who could better tell us than a soul who has walked the "road" himself and reached his destiny?

The road to God is a road of great beauty, but it is also a stony road on which we learn our lessons. Learn how to love everyone and everything alive, animals as well as human beings. Learn how to get rid of hate and intolerance in our heart. Learn to give everyone complete freedom in thoughts and actions. Martinus knows that absolutely no one can do or think any other way than his soul dictates him to do. We are all standing on a certain step on a "ladder" in life and only have vision from that step on the "ladder", - therefore, it is truly foolish to judge anyone, for we must remember we all have lessons we Have Learned, - - lessons we are Learning Right Now, - and lessons waiting To Be Learned, and we don't all learn the same lesson at the same time. There will always be some ahead and some behind us. The whole thing is a matter of evolution. How can we therefore ever judge anyone or punish him for something he has not yet learned?

As Martinus says: "on your road to your divine destiny, God, - let your soul shine over everything alive with great love, tolerance, and deep understanding, and let only HE who knows be the judge. Then, - and only then, shall you find the way out of all sorrows and sickness. If you are a vegetarian, look at the meat eater with understanding eyes, for he also shall one day find such great love in his heart that he cannot kill another living being which has as much right to live as he, - but do not judge him for something he has not learned yet. Everyone must live in harmony with their own wishes. If you reach the step on the "ladder", where your vision gives you a greater "view" of life - be not intolerant to those on the "ladder" who have not yet the same "view" as you, - but with love and understanding reach out your hands and help those in need".

That is the road to cosmic consciousness. The only "road". Some will try a shortcut to this destiny, but Martinus, who knows, will tell you that it does not exist. You must walk all the way for every step you walk is a lesson you must learn and you cannot skip any.

In his book, "Livets Bog" Martinus teaches you the road to a perfect life in harmony, peace, and love. He takes away every fear of death that might be in your mind. He takes away the horrible thoughts of a possible purgatory after death. He gives the clear true picture of the world "beyond the veil". He lets you see into other planets and lays open for you this great Universe, which have to us been a mystery. Martinus gives to this world of unhappy people a new world to live in that they never had dreamed possible. All of a sudden everything makes sense. He never leaves anything unexplained. To understand Martinus' spiritual science, his every divine thought, is to be given a new wonderful world in which to live. His thoughts become yours and

rule your daily life, and a wonderful peace and harmony enters your soul. All which you before felt was meaningless and inhumane in your life now makes sense to you, for you now realize that you, and you alone, are your own master of life, your own destiny, that you must harvest whatever you have sown of "bad thoughts as well as good".

Yes, indeed, Martinus has a very important mission on earth, for his divine cosmology, his great cosmic teaching in "Livets Bog" is "The Key" that shall open the door for every true seeker. With the "key" in your hand, God, - The Universe, - and Reincarnation, hold no secrets anymore, are no mystery to you, but clear facts with all your questions answered. You will know that your body can die, but never, never your soul. You will know why generation after generation here on earth had to go through wars after wars, live in constant fear, sickness and despair, and why we still to-day are living in a terrible chaos.

To a cosmic soul, like Martinus, our world is a dark "Winter-zone" compared to the many planets in the Universe where life is lived in a constant atmosphere of harmony and beauty and where the very air breathes love to its inhabitants.

But it is not God's will that this earth shall live in darkness forever, and always be a cold "Winter-zone", for already shines over a very great part of our world a golden cosmic light, which some day, not too far out in the future, shall cover every part of this earth and change it into a warm wonderful "Summer-zone", where every soul shall bloom like a beautiful flower and delight each other with its cosmic clear atmosphere of intoxicating divinity

To be shown the road where the sign of destiny "Cosmic Consciousness" flames in golden colours ahead, is to be given the greatest gift God can give us - "cosmic dead" people on earth, and Martinus' book "Livets Bog", is the key to which the gate will open to the road that leads to the sign of destiny: cosmic consciousness.

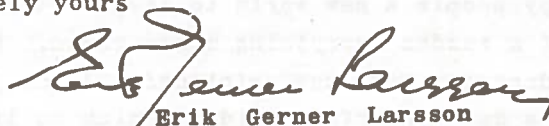
I have often been asked the question: "What is Martinus standpoint towards our world's religions of to-day?"

Let me give you a very clear answer to that. Martinus work itself is the greatest Defender to all our world's religions together, because it is the very essence of them, revealed to you in its clear cosmic light. Martinus himself does not want to be adored or admired in any way, he forbids that. In his own nature he is a very simple and humble man, he only wants to keep himself in the absolute background of his great work. For him it is only the result of his spiritual experience, of his cosmic consciousness (not his own personality), which is his main-interest. He wants people to take all that of his analyses they can understand and use in their daily life and go round about all that they do not understand for the moment, - I don't believe that a gift can be given in a more humble and tolerant way.

With kind regards to everyone from Martinus and from all our fellow-workers in Denmark.

Sincerely yours

Letter No. 3.


Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 162 and 163.

Regarding influencing other beings with one's knowledge, then one has to show great consideration, forethought and caution, just as there has to be absolute voluntary susceptibility present in those beings whom one wishes to influence, without regard to how noble and in harmony with truth one's understanding and knowledge is.

162. Of a more fundamental nature than the theoretical influence will be the influence one exercises over others by one's practical manner. If this expresses tolerance, humaneness and gentleness towards all living beings, then one is a real power in leading the earthly humanity towards the universal peace, towards the divine light, towards the real human kingdom. Because just as illness can be infectious and thereby be spread amongst individuals, thus also do one's practical manners or ways infect and are spread to all those individuals in one's surroundings who are susceptible to these manners and ways. Our practical manners therefore become the chief factor in the influence we exercise over our neighbours, quite independent of how much knowledge or wisdom we are in possession of. This last can, as previously stated, never in any case be anything but a subordinate factor, as long as we, in our practical manner, still do not in any appreciable degree manifest tolerance or love for our neighbour.

163. If anyone has another religious perception, another form for idealism, than the one we hold, then it is due to the fact, that his determined powers, or intelligence and feeling, find themselves at another stage in evolution, than the one on which we find ourselves. This stage can be either in advance or behind our own development, and that individual will then, respectively in corresponding degree, cultivate an opinion, religion or view of life, which also is either in advance or behind it, in spite of all protest from outside. We can, as earlier stated, try to protest against other beings' religious opinion, and we can prevent it from coming to a physical outburst or manifestation, but we cannot remove it from the inner consciousness of the individual. It will, in spite of all, have its own spiritual opinion, until life itself, through experiences, develops it into higher understanding. It can thus only develop – not by discussion – from a lower to a higher level of consciousness. To dictate to a being a form of life or religious understanding for which it is not yet ripe, will be just as impossible as to dictate to a tiger to live on plants. Every form of intolerance is therefore identical to the manifestation of an expression of consciousness, which to a great extent, still is animated by the dark radiation's moral and powers, and will everywhere, where the lower nature expresses itself, spread sorrow and suffering, death and terror, instead of light and love. Intolerance can never in any case be an expression for real love.

Martinus:

NATIONALISM VERSUS INTERNATIONALISM

A word which has been much on everyone's lips of late is the term „nationalism“. Actually the word covers an age-old principle: that of the „herd-spirit“. This principle is a primordial urge, and not just a political movement invented by humans. It is fundamentally present in the very animal kingdom, where it acts as a protective measure. Many animals can better assert themselves in the struggle for life when in a herd, such as e. g. wolves, lions, buffaloes, and monkeys etc. And how should a single ant or a bee hold its own if it were not a member of a community? In primeval man we find this same gregarious tendency. And it is here that we observe the herd conception in its first tentative unfoldings, and, moreover, we know from history that these same tribes, or clans, were the initial beginnings of the many nations that the world to-day consists of. If we consider a modern state we observe how one of the most fundamental features of its structure is its attitude towards the conception: „sovereignty“, i. e. its absolute independence of all other states and nations. To be and to remain „sovereign“ is the vaulting ambition of every state, and forms the basic foundation of all its policies, in politics, in ecclesiastical matters, in education and above all, in its military set up. The national idea thus forms the most profound religious instinct of the herd, indeed, it is in reality, its super-religion – that for which it is willing to sacrifice even life itself.

In opposition to this national ideology we have the ideologies of the world religions which are completely international in character, that is to say, they are against the formation of „herds“, and against the formation of sovereign nations and states. When the Christian message reads: „Go out into the world and make disciples of all men,“ i. e. of all the peoples of the world, which may be taken as the main content and mission of Christianity – this is definitely quite another ideology than that governing the policies of individual states. In making Christian disciples of all nations, all races and all peoples, – that is to say, disciples of the „Love thy neighbour“–principle, we are in reality combating the whole idea of nationalism and isolationism. Indeed, the mere fulfilment of the Christian hope: that there shall be „one herd and one shepherd“ means nothing less than the disintegration of nationalism, for the only way of accomplishing the fulfilment of this hope, would be to create a united world state comprising each and every former individual state, and having one central government common to all. If we remove this preeminent principle of Christianity, what is there left to fight for?

No one has ever given a better definition of the herd-spirit than that given to the Jewish people by Moses. Here we are confronted by „herd worship“ in its most undiluted synthesis. Here we find an isolationist policy of such adamant character that it has been able to withstand every kind of attack made on it in the course of the millennia, and that, in spite of the fact that this same tribe or flock has been compelled, time and again, to flee into exile, and now finds itself dispersed over the entire globe. Hunted, scorned and persecuted by all other nations, the Jewish nation has always somehow contrived to retain its inner solidarity and its unshakable conviction that it is „God's own chosen people“. Just look at the strength and virility

with which it is fighting for its life in Palestine to-day, after so many centuries of exile!

But is it not this very urge to isolate itself that is so characteristic of the Jewish people, that repeats itself in every other nation of the world? Is it not the infringement by other nations of a nation's belief in its right to be independent that is the incessant cause of riots, revolutions and war? And have not all such wars, which usually began as minor skirmishes among single tribes, been but the precursors of the very Armageddon that began in 1914 and has continued as a world conflagration ever since, and which now seems inextinguishable? It is true that there have been repeated attempts to re-establish peaceable conditions, but what good are such conditions when it is clear as daylight that they are, in fact, but a necessary breathing space in which to recuperate and re-assemble more arms for new and ever more frightful manifestations of war and violence? As long as it is based upon occupation a conclusion of war can never be anything more than a provisional truce. I am not referring merely to the military occupation which the victors in the last war maintained over the lands they had conquered, but much more to the kind of occupation which, on account of their nationalistic obsession, the respective nations maintain over themselves.

But can one call nationalism an „occupation“? Is not an occupation exclusively the same as a deprivation of liberty caused by another state? No, indeed, it is not! When a nation lives under such conditions that its subjects cannot go into a shop to buy a pair of socks, a pound of sugar or a gallon of petrol or other important necessities of life without having obtained the permission of the state to do so, there must be some super-power superior to that of the state itself, and through which this loss of liberty can be maintained. This power, which is thus over and above that of the state, and which is able to tyrannize its citizens by threats of ever stricter deprivation of liberty, and can even force the state itself to organise its policies in conformity with the most modern gangster methods, such as by exploitation and infringement of property rights, must obviously be the higher and truly basic form of occupation.

Every single nation in the world to-day is being gradually weighed down by this power – which does, in fact, threaten all humanity with extinction. So fearsomely strong is this power that, if there were not a paramount World Purpose which is in every way inexpressibly superior to this worldly power, things would end by turning our world into an uninhabitable lunar landscape – a desolate and lifeless globe.

But, thanks to the Divine structure of the world, this can never happen! At the eleventh hour man will ultimately unearth this monster, which is indeed his real and most dangerous enemy – that enemy which holds humanity shackled tenaciously to confinements, restrictions, lack of goods, indeed to all the miseries which stamp our world civilization of to-day. This monster is none other than the mental conception that man calls „nationalism“. So, nationalism is by no means the attractive ideal it is supposed to be, but is intrinsically a psychosis – a mental derangement – that will gradually lay civilization waste, if the worship of it is not effectually checked. For, just as beneficent as this mental conception seemed in bygone centuries, so equally malevolent is it to-day.

How easily this may be grasped may be seen by merely turning back the wheel

of development a couple of hundred years in time, back to the age when the horse-carriage was the most advanced means of conveyance, and when little or almost nothing was known of people in other countries. Now, in a world where the horse-carriage formed the supreme means of traction, and where people were completely self-supporting, all politics turned unavoidably on the nation's home affairs, for, under such conditions it had practically no foreign affairs. A tribe living deep in its primeval forest without contact or intercourse with other tribes, possibly even quite unaware of the very existence of other tribes, will not run foul of such other tribes. Its whole world of ideas will turn on its own welfare. In such circumstances nationalism is wholly a blessing. Here it means that the tribe will be pulling together. It means the consolidation of the forces of the tribe as a whole. But these united forces can never in such a case mean war or misfortune either on the tribe itself or on other tribes.

But the modern civilized states of to-day do not live in the same state of isolation as did primeval man in his forests. The former live in close juxtaposition with each other, and, in many cases, are indeed vitally dependent on each other. This propinquity has gradually evolved a structure which, in many fields, has turned these modern states into one collective unit. On account of rapidly growing technical and chemical knowledge these states have been enabled to overcome distance, which again has led to an ever growing knowledge of, and insight into, the affairs of other nations; of life on, and the physical features of other continents. This has resulted in a prodigious exchange of goods between them, to an ever-increasing degree of intercourse and this again has led to the creation of gigantic industries, the fantastic outputs of which are based on just this growing volume of intercourse between the nations. It really seemed at one stage that this amazing development was to bring about a degree of human happiness such as had hitherto never been experienced. But as this development proceeded one factor was unable to keep pace with man's ever-extending horizons. This was his attitude towards his own herd - his own nation or people. Here he continued to retain his primeval jungle conceptions. At the same time that he was being transformed almost unconsciously into the citizen of an entirely new empire arising around his jungle settlement - at the same time that he was enabled to travel whither he would over the entire globe, indeed could speak to the whole world, and over the wireless, could hear and even see the whole world - he steadfastly denied his new identity as a world citizen, and clung tenaciously to all the old conceptions that has meant happiness in his „jungle forest“, to the mental territory that formerly was the „world“ of the stage coach and saddle-horse!

To his mind, his tiny settlement still remained the centre of the universe, its inhabitants were still „God's chosen people“. He idolized his people, their flag and national symbols as an expression of the greatest and best in existence. And thus, unconsciously, he became a traitor to the great new world which the Godhead, through man's extended consciousness, growing material and scientific knowledge, has made him a citizen of.

And the more man worshipped the nation as an independent unit, the more he betrayed the great new world state which he could not possibly dispense with or avoid living in. The result of this must inevitably become what the World's Redeemer had already betokened, viz. a disruption, a „Day of Doom“.

Modern man's consciousness is no longer just a „jungle consciousness”, or a „snail's-pace consciousness” – content to just potter round the parish where its owner is settled. Man is to-day by birth not merely a national being, but is indubitably an international being. A national being is one who possesses knowledge and interest only in a nation's home affairs, and is totally ignorant of the world and other states around him. But a human being born into our modern civilization of to-day is brought up from birth to a knowledge of all international affairs. As something quite natural he learns of the existence of other countries, and receives, also as something equally obvious, a host of cultural impulses from these countries and thus, almost imperceptibly, he becomes more and more internationally adjusted, indeed he begins to feel a certain contempt for all those of his contemporaries who, by keeping separate from the influence of these impulses, to his mind becomes little more than depressing, narrow-minded „stay-at-homes”. It therefore becomes increasingly clear that a cultivated and internationally-adjusted individual with such views will one day realize the foolishness of being forced by nationalism to be a traitor to a system on which, in almost every field, he is so increasingly dependent. Man's real trouble and misfortune to-day is his rock-fast adherence to nationalism. Individual human beings are no longer members of a tribe, or citizens of a self-supporting community in which the horse is the acme of tractional communication. He has reached much farther in his transformation from animal to human being – his transformation into a being „in God's image”. But now he has to realize that worship of the national idea can only result in isolation – an exclusion from the world state that is now becoming an ever more vital necessity both to himself and to all his fellow human beings. He must learn to adjust himself to the thought that the world state must take precedence over his own individual nation. For the world state is not something in the process of being formed. It came into being when the first journey round the earth was completed, and since then it has steadily stabilized its existence. Though he may, possibly, not be aware of it every human being to-day is a citizen of this world state. But the great majority still swear to the nationalistic idea, and as long as this view is retained the birth of the world state can only come about as a terrifying anarchy. And it is this anarchy which is reflected in everyone's war against everyone else – that is the primary cause of every dictatorship and every loss of personal liberty. It therefore becomes increasingly incumbent on every highly developed human being to remember the Christian exhortations: „One flock and one shepherd”, and: „Love thy neighbour as thyself!” and, correspondingly, to learn to love the World State as our own State – our own Mother Country.

Unless individual human beings bring their consciousness into contact with this inmost kernel of the world religions it will prove impossible for the world state to be created in accordance with the Divine World Purpose. Exaggerated worship of the national idea, of one's own Mother Country, race or faith must unavoidably delay and retard that development which is to lead all humanity out of the chaos now ruling among nations to-day. To join the forces that support the creation of a truly international World Commonwealth comprising all nations and having a central government, all of whose individual members are in profound agreement with the inmost kernel of all the great humane world religions, is thus the same as to be in contact with the World Purpose itself. That is to obey the laws upon which all happiness depends. That is to be at one with the Truth expressed in the words, „Thou shalt love thy God with all thy heart in all things, and thy neighbour as thyself” .

(This lecture was given on November 30th, 1947. The present condensation made by E. Gerner Larsson has been approved by Martinus. Translated from Danish by C. Campbell-McCallum)