

CONTACT

with THE MARTINUS INSTITUTE

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President: Martinus

Vice-president: E. Gerner Larsson

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Dear friends in India and elsewhere abroad,

"Of course it happens to one that one is terribly threshed by fate, but this ruthless destiny only crushes the straw, the corn feel nothing of it and jump merrily in the barn".

The quotation is from Goethe and fell in my pen just as I was about to write this letter to you. For nothing occupies a person more than his own destiny. It is - in a way - the axis about which his life is turning. Is fate good to us we find life "bright and wonderful", but is it against us life is "not worth living"! Everyone of us knows these conditions, and everyone of us have we swung between them. It is just this condition making the more mature person come to a halt one day and ask himself where the "fixed point" is to be found between these two contrasts. And he who has taken this first step often feels as if he or she just has stepped off a merry-go-round and can in that moment feel a direct relief in discovering, that this in fact could be done too.

Martinus calls this process: to go consciously from the temporal to the eternal and shows us, that it is the first real step along the road towards the inner peace and inner balance, which all evolved human beings hunger for. We are so engaged in the still faster rotating merry-go-round of life, that many would not feel the passing of day if not fate interfered and once in a while made the "merry-go-round-tour" a little bit too drastic, a little too nauseating. Then is it that "you get off" - that is if you do! And discover the truth Goethe gives expression in above mentioned quotation. Placed outside one self as a quite, objective watcher of what you recently experienced, you time and again observe how "the corn jump merrily in the barn". You see - that is if you have developed the ability in you - that it was not the outer details of the experience - which engaged you so wholly while it lasted - which are the essential. They are only "the straw" which the threshing-machine enjoyed itself with. The essential is the insight, the understanding of life that was the result of the "threshing".

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I have often expressed that mere physically we came naked and will leave naked. Owing to a serious illness while still quite young I very early made a thorough acquaintance with this truth, that it made a deep influence on my inclination to both humans and things. We are not here to stay. We are - on the contrary - very casual guests, and for by far the most of us it is always "later than we think". But my inclination to life has never made me neither a "boogie-man" nor a pessimist. On the contrary, I have always found life wonderful, mostly perhaps because I so early learned the art: consciously to be able to go from the timely to the eternal. Consciously to be able to abstract from the mere momentary and quite coolly value my situation from such a far viewpoint, that it in a way did not concern my own person as such. I have never concealed from myself or others that I owe this ability to Martinus, and as I from experienced life-practice know how immense valuable this ability is, I have wished to touch upon it in this letter and am - in fact - thankful to Goethe for starting me with his thought. By far the greatest part of people live in a too typical condition of "near-horizon" to their own destiny. To these people their fate is not really a microscopical part of their real eternal life. They magnify this fate up to incredible dimensions, dramatize it beyond all limits and quite forget, that some day this - which at present overshadows all world problems - will merely be a micro-part of that design of life which is the source of their eternal being. No one can reproach anyone for this condition, which has its root in the simple fact that most of us have grown up without real knowledge of the eternal cosmic principles and laws of existence. We have no cosmology at our schools, and our children leave all institutes of education - from the smallest to the biggest - without real knowledge of themselves, of their own cosmic structure. This structure is thus yet "undiscovered". You anticipate its existence, but it is in reality first through Martinus' clear, cosmic analyses that the foundation of this new science has been created. But life is eternal. We shall always be "in the middle of it", so what we have not got today, we shall have "to-morrow". Some day everybody will be made acquainted with -from his earliest childhood - that he has always been and will always be, and that the life he lives momentarily not alone is a result of his own eternal past, but also constitutes the foundation for his coming eternal future. There will be nothing sensational in this condition, even if it seems so at present. It will be as natural to everybody as the fact that the earth is round, a thought which once was so sensational that you hardly dared think it.

And one of the thoughts, one of the principles, which then will control every evolved human being, will thus be the principle of perspective. Will be to know that most dangerous of all is, out of apparent "real" experiences to draw the conclusion which keeps this "experience of reality" going further than its own inner cosmic purpose. Take f. ex. personal hatred. No matter how we act, there will always be people who do not like us, who can not "endure" us. But does that really concern us? Definitely no longer than we ourselves want it to. Some years ago I
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knew some people who honoured me with - I thought - a quite incredible aversion and found myself - in short - in the process we all know. Because aversion or dislike breed - as we know - the same feelings. When I one day talked to Martinus about this matter, to my big surprise he answered me, that he wondered about the big compliment I yielded these people. Compliment!!! I was chocked. That was indeed the last I wanted to grant them. But then Martinus brought order in my mind with the words: Yes, I meant what I said, because it is a great compliment to offer people, who do not like you, that you give them the right to take away your peace and happiness in life. Don't you see that you always feel bad when you think of them. As long as you do that, they have conquered you, then they decide if you are to be happy or not, then they have the real power over your life - not you yourself!" This conversation was a teaching for life to me. It let me suddenly in a lightning glimpse see the cause of this wonderful liberty of soul, I for so many years had seen Martinus himself live in. This fantastic independence of people and surroundings - also very unpleasant - which always has characterized him.

To Martinus life is exclusively a condition of correspondence between himself and God. To him every experience, every human being, yes, everything he meets on his way is either letters or sentences in this conversation. Not for a second he will promote any single being to play the principal part as God. He knows - what we can only guess - that only two living beings exist in the Universe: God and the son of God! And that the inner purpose of life - or object of life - not is reached until the day everyone understands this. Until then we shall over- or underestimate our experiences, all depending on the frame of mind ruling over us. Then we shall ride hard and violent on the ever unruly horse of sympathy and antipathy, from which Martinus long ago has descended.

Instead of sensing our life as this eternal condition of correspondence between "Father and Son", we perceive all good things as coming from God, and all the rest as one big insult. How silly and how childish! We want fairy-tales without villains, dramas without contrasts, life without colours - or everything which God neither can nor will give us. Because he will not deprive us of life, just teach us to administer it. And in the bargain to our own advantage. For this he created love, and he never ceases teaching us, that if we want to revenge us nastily at our enemies, we need do just one little thing, but then on the other hand - a thing which will quite stun them - not to say kill them - namely: love them more than we love ourselves. Serve them and make their lives bright and lovely. I once believed this was absolutely impossible. But it is not. For there is one thing life does not ask of us, and that is: to be obtrusive. Do not people like us, let us then heed the words of Abraham to Lot: if thou will take the left hand, then I will go to the right. Is not the whole land before thee? Abraham went, but did not slam the door behind him in a colossal bang! And thus we all have a right to go, even if we have to stay in the same room with the others. Because we are not alone eternal beings, we are also - if we care to be - quite invisible beings. We can be physical near, and yet millions of miles away, and we have a right to be, if we do it in a loving way. Others can command everything but not our soul. "Because", Martinus says, "not we - but the others - decide how much we may love them. If our love

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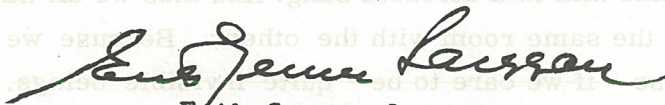
is opposed to them, or it will destroy them, we have the responsibility for how we use our forces of love. In many cases we love them more by keeping away from them and reduce our love to a caressing thought!" And here we stand. Here we have a real opportunity to test our own mind, and to train it in a perhaps quite new behaviour: to love our enemies, do good to them that hate us, and pray for them which despitefully use us and persecute us.

An old proverb says: "Sit close to your friend, but don't sit his hip off!" Proverbs often say wonderful things. Deep wisdom of life radiates out of this quotation. Life has taught me, that best are the friendships which do not demand constant association in order to continue. Many will find Martinus' own life lonely in spite of the fact, that it constitutes the absolute contrast to loneliness. We can feel lonely because we too often promote people to gods, and when we loose their friendships, we think we have lost everything. Martinus has never elevated any human being above his natural and thus by God fixed place. People have obviously gone from him - a few in anger - but every time I have heard Martinus say the same thing, either with a smile or a little sad: "They shall all come back to me for they will come back to the truth which it is my mission to teach mankind!" Try to think what power and inner freedom such an inclination gives! Martinus knows with every fiber of his soul, that in reality there is only one person we can hurt - and that is ourself. We might believe that we can "walk away from life", for we are very childish and thus very ignorant. But the cosmic-conscious knows, that life - or God - is in everything and all over, and is therefore not something from which you can flee.

Conscioulsy to train ones ability of perspective of existence constitutes thus the first real step on our way onward towards the light we all seek. We use the expression "light", but could just as well use the expression "peace". Because how wonderful it feels "to be at peace with your God and at peace with your neighbour!" When the stage is reached where you not alone do not want war, but deliberately avoid it, yes use all your intellect to find other ways than just those leading to where the energy of explosion rules. And here I find it divinely that none of us must wait for "the others". Every one of us possesses a divine right "to walk away from the road". Walk away from the road leading to new complications, new sufferings, "new straws to be threshed". It is really a grand day of ones life, the day you consciously understand, that God has never demanded that we alter others, but that we in all have his blessing, when we solely concentrate on trying to remove that in ourselves, which does not represent HIM in a worthy way.

With love from Martinus and collaborators!

Yours most sincerely,



Erik Gerner Larsson.

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MARTINUS LOGIC

Quotation from chapter four.

"Almost every child is born into a spiritually biased community whose chief characteristic is unfriendliness to people whose spiritual bias is different from their own. From their earliest childhood young people are encouraged to feel indignation, intolerance and combativeness towards groups and parties which think differently from theirs. Yet they do sometimes abandon the religious or materialistic bias in which they have been brought up and they then with enthusiasm find an outlet for their intolerant and primitive natures in working for the principles and ideas of the new set of notions which has captured them.

Because the different prejudices are so contradictory, they cannot all be identical with absolute truth or reality. Some of them are certainly more or less erroneous and must clash to some extent with the absolute truth of life. They are indications of something spiritually or materially of a lower order of things.

Propensities which are more or less erroneous and more or less out of harmony with reality, are, of course, symptoms of fanaticism, and it is thus evident that the leadership of mankind, to some extent, therefore lies in the hands of "fanatics" who preach death and destruction to those who think differently from themselves on material and religious matters. The strangest statements are widespread, broadcast by means of films, the wireless, the press, books and speeches. Never before has "superstition" had at its disposal such efficient means to power as at the present time.

But these means to power will, of course, gradually be of service to the truth and will be used in the dissemination of correct ideas on reality.

Meanwhile, people do not know what reality actually is. The reply to the important question "What is truth?" is still seen by the great majority of people only through the coloured spectacles of selfish-
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ness, misunderstanding, superstition and fanaticism. The question still remains a subject of discussion, and the different answers create strife, and are the real origins of war, suffering, failure and apathy.

As long as humanity permits a state of affairs in which one section of its individual members is born in poverty, exploited and unhonoured, and another in luxury, extravagance and idleness, and as long as humanity allows a man's honour, dignity and power to depend on the size of his bank balance, there will be no logic in the mental make-up of mankind, and this will be demonstrated in its misdeeds and its inevitable suffering."

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Martinus:

WORLD-RELIGION AND WORLD-POLITICS

The mystery of daily life

For most people the world over daily life is a mystery. It is loaded with a colossal flood of riddles. But it is not the existence of these riddles alone which cause so much trouble and suffering, but also that many people try to solve the riddles with results which often prove to be wrong. These erroneous solutions have in many cases led man into ruin, because he in good faith has adapted himself to them, and acted accordingly. His daily ways and behaviour has thus become wrong. Yes, these people have literally become derailed, meaning: that they practise a behaviour which - unknown to themselves - makes their daily lives into more or less suffering of unhappy destiny, all according to the nature and extent of the derailment. This derailment - or wrong behaviour - becomes obvious through all greater or smaller wars released through the attitude of mankind, as well man to man as between nations and states. We have just witnessed wars, revolutions with torture and deathchambers, mutilations and executions galore, yes, that murders and killings in these cases are authorized. What is the general opinion of the destruction of Hiroshima and Nagasaki, where millions of people were annihilated, apart from all those maimed for life, ruined or homeless? What about the many people born to parents in need and great misery and primitivity who will live an unhappy and suffering life till they die, while others were born to parents in riches, luxury and comfort? Why have some people not where they can lay their heads while others own gigantic wealth - are milliardaires? Why must mankind enlarge and build new hospitals, in spite of the untiring work of doctors and science to remedy this ocean of diseases, that mankind is infected with? Why do diseases not decrease more and more? Why all these destructing, maiming and deathly wars martering and injuring mankind, and making life into an era of Doomsday or Armageddon? Not strange that life is a mystery to the peoples of the earth.

Why war, Armageddon and sufferings?

According to this mystery of daily life the most fundamental in the existence of mankind is: to find the solution of this mystery of life. In the very primitive and un-intellectual stages this solution is no special problem. These people's perception of life is still almost entirely promoted on the basis of their instinct. This ability of instinct constitutes an organic automatism by means of which life of these beings is promoted, as long as they have not yet had their intelligence evolved, and this therefore only exists more or less latent. It is the ability of instinct which to a degree of 100 % promotes the life of plants, as it chiefly promotes the life of animals. This ability too promotes all automatic functions of the living beings' organisms, and - as mentioned before - it also quite automatically promotes the not yet intellectual persons' religious sense. This sense is the same as an ability to feel - temporarily or through the un-intellectual stages - the existence of higher and mightier forms of life than that of mankind. These higher forms of life or beings were believed to rule over the forces of nature, and in reality over man too. While instinct could convince them of the existence of higher forms

of life or beings, it could not confirm to them how these beings looked or how they lived their lives. They here only were able to comprehend the forms of life of these beings as analogous with their own. They created therefore these beings in their own image. They took for granted that these supreme beings also lived in war and battle like mankind. They reckoned that there were bad and good beings among them - like among mankind. And from this conception of the higher forms of life or beings originates the imagination: "Gods" and "Devils". The Gods were the good beings, and the devils were the evil beings - to be feared because they were mightier than mankind. It was a question of being in favour with the good beings: The Gods. And this conception gave birth to the perception of - and the inclination to - "a Providence". This conception and inclination became what we today call "Worship of God". The conception of Omnipotence was thus the carrying foundation for mankind's perception of morality. This morality again gave birth to the laws guiding their behaviour. As this behaviour thus was based on the beings' conception of omnipotence, it had to become more or less imperfect, since the conception of omnipotence was more or less imperfect. How could the perception of omnipotence be imperfect, since it automatically was born in the minds of man out of his instinct? All automatic functions caused by the ability of instinct in the beings' organisms - or in other relations - are normally infallibly in contact with reality. This is correct. But it must be remembered that the ability of instinct is not the cause of all perception of omnipotence. It has only caused the perception of an existent providence or deity, but no conception at all of how this deity looks in details or appearance. This aspect in the conception of omnipotence is being created by the yet very primitive, incomplete or unintellectual ability of perception, i.e. an ability the result of which is neither intellectual nor intuitive. This perception of omnipotence created by the beings by means of said ability is thus unintellectual and therefore more or less unreal.

The beings perception of omnipotence - and the from this resulting morality or behaviour - was thus based on more or less unreal or misconcepted ideas in relation to the absolute real or cosmic truth or solution of the mystery of life. But it lies outside of what a human being with his ability of understanding life experience based on mere instinct and fantasy can understand. The beings' perception of morality was brought about by their inner feeling of an existence of "Gods" and "Devils". It is this instinctive feeling of an existence of higher beings we today call "religious belief". This religious feeling is the leading star in the morality and behaviour of all peoples, as long as they are yet quite unintellectual, and must live on their ability of instinct, gravity and imagination.

We see then that mankind in its primitive or unintellectual states of evolution are led by force of their instinct just like animals. The difference is only that animals are not conscious of this guidance. They are not guided by religious belief. Their instinct guides them to do what for them is a condition of life. Man has here had his ability of thinking evolved in such a way that he can make his own perception of the life he is living, even though these perceptions on the primitive stages are quite unintellectual, and thus more or less faulty. It is this incorrectness which shows the primitivity of its source or its unfinished condition. The real truth in the life of these beings was thus only their instinctive perception of a presence of a higher force. The more or less untrue was therefore the perceptions brought about by the beings' unintellectual ideas of - or descriptions of - the appearance of this higher power, in the forms of Gods and Devils and the daily life

of these beings. It was obvious that they could not perceive the daily life of these giant beings differing from their own, but yet manifested in a condition fulfilling all the dreams and wishes they themselves possessed, but could not fulfill in their own lives. Thus emerged an ideal to which mankind could adjust their lives. These ideals had to be a glorification of the killing principle, this being the prevailing principle of life in the animal world, and likewise part of the mentality of the unfinished human being called "the bestial" in man. We have a good example of this the human beings' idealization of the killing principle in our Nordic mythology, in which the highest ideals were to kill and be killed. Failing this you could not go to "Valhalla" - the "paradise" of this mythology. People lived in war, robbery, plundering, killing, and suppression of one another. And the better talents one possessed in this the better favour you had with the gods. That this existence based on killing would cause a multitude of sufferings is obvious. As sufferings bring about the human ability in mankind, meaning: the ability to feel sympathy or love, all these killings - or this murderous behaviour - gave offence to this new emotional feeling in mankind. They began imagining new ideals better suiting their incipient ability of sympathy or altruism. These perceptions were formed in new laws for behaviour preached by World-Redeemers, and the so-called: World-Religions emerged.

Here in the West the Christian World Religion became dominating. In this World Religion the love-ideal is no less than: to love God above all things and thy neighbour as thy self. Furthermore it says: to forgive thy neighbour not alone seven times a day - but until seventy times seven times daily. Whatsoever ye would that men should do to you, do ye even so to them. - Put up again thy sword into his place: for all they that take the sword shall perish with the sword. But are these ideals strictly kept by the peoples of the West? Absolutely not. As the observance of these ideals is the absolute condition for the creation of a real and absolute peace on Earth with all wars, murders, robberies, plundering and suppression, executions, hate, and revenge being an impossibility, it is not so strange that mankind although calling themselves "Christian" live in war, Armageddon and sufferings.

Man's misunderstanding of the christian ideals of the World

Why do followers of the christian religions not comply with the strongly prescribed ideals of their religion? How is it that the so-called "christian people" until today are the cleverets "warriors" in the world? Why do they not love their neighbours? Why do they not do to others as they would like others to do to them? Why do they not observe the command concerning "putting up the sword", but they not alone use the sword, they manifold their ability to kill, destruct and maim millions and millions of times by means of their control of the atom forces? Why are there more and more empty seats during services on christian churches? Why are more and more people becoming materialists and atheists? Why does not mankind do everything possible to comply with the christian ideals, to get the absolute peace, that they all really wish for? To be able to understand this situation of mankind, we must look back on the mentality of the human beings to whom the christian ideals were given. How was the mentality of these people before they became subject to the preaching of christian ideals? It was of such nature, that it could of course not accept these vast gigantic ideals to their full extend. By

virtue of their religious instinct they were conscious of an existence of higher beings than mankind, and could furthermore accept an almighty Deity. In this field they were able to accept. Here their instinct helped them and promoted their unshakable belief in this one almighty God. And tired of the killing "Valhalla-religion" they were to a certain degree accessible to the humanism or altruism prescribed by the christian ideals. But here we have since witnessed that they could not at all manage to comply with these ideals. They could neither love their neighbour - nor refrain from getting into wars - refrain from killing. And at last they lost faith in these ideals. They then created the idea, that these ideals could not be complied with by mankind. Only the Redeemer or Christ could comply with them. The ideals were then interpreted in such a way - or clothed in such a manner - that they better suited the behaviour they were able to yield. The conception of absolution from sin was then introduced. It could be obtained by the Crucifixion of Christ, which was perceived as a punishment for the sins of man, which the Redeemer or this innocent being had taken upon himself. By praying for mercy the repenting people should be exempt from the effects of the evil they had caused. That this alteration of the christian World-Ideals not to any special degree was able to inspire mankind to get away from the killing ideals of the past is naturally quite obvious. And therefore wars are in certain situations blessed as are the weapons of murder and infernal machines related to wars. And the World must today live in an Armageddon of wars, murders, and religious chaos and atheism. But it is in reality nothing but the fulfilment of the "Doomsday's" epoch predicted by Christ himself.

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