

# CONTACT

with THE MARTINUS INSTITUTE

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President: Martinus

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Dear friends in India and elsewhere abroad,

One of our readers has asked me to try to explain, quite cosmically, how it happens, that one single person, in this case Adolf Eichmann, can obtain the terrible power over other people that he can annihilate millions of apparently innocent people's lives. The question is intelligible because the Eichmann-case must shake anyone trying to think deeply about what life lets us experience here. In hundreds and thousands men, women, and children have been driven like fat stock to the now ghastly famous gas chambers just to be annihilated, and mind you, driven by people who afterwards everyone of them plead this: that "they acted according to orders!" and therefore now feel innocent! The thought can seem horrible, and is in itself horrible, but just the same it happened and now we are confronted with a legal proceedings, where one man is attempted made responsible for all this bestiality.

Well! There is no doubt about the result of this legal proceedings. Eichmann will presumably himself somehow or other meet death in a near future and thereby the so-called "earthly justice" will be done. But his death does not solve the problem for the person who, besides the earthly justice tries to comprehend the cosmical justice behind this drama, which does not alone concern Germany but really all mankind.

In a way I think that a Hindu easier understands the cosmic side of the problem than a Christian, because to a Christian a child is something absolutely innocent. We have all grown up in the conception that this life is the only one we live, is our only physical life, and that childhood thus constitutes an absolute beginning of this life. As Christians we are thus without an "eternal past". This is something very fundamental in our own lives and lies, often quite unknown to ourselves, as a basis for our valuation of the events we witness. But this conception has nothing to do with reality. Eternity has no "beginning". Either we are "eternal" in the real meaning of the word, or we are "created things" with the fate of every other created thing, namely: beginning, culmination and conclusion. That we as Christians substitute the thought of conclusion with the hope of an eternal existence after death just reveals that something in us is against this special form for logic making our physical death into an unshakable end of our life. That person has scarcely been born who in earnest can picture for himself a non-existence, even if he is able to picture a non-existence for others.

The Hindu, however, has grown up with the conception of quite another kind, namely the conception which Martinus so sharply presents with the words: "No living being can experience anything whatever to which it does not itself constitute the first releasing cause!" To the Hindu life is clearly divided in three. He accepts his eternal past as constituting a necessary

basis for the present which he experiences and for the future he is going to meet. Therefore, his perception of the idea of "innocence" is quite another than ours. To him a new-born baby is not an innocent being. It is a being with the burden of guilt of his own eternal past built-in in what Martinus has given the name "element of fate", a fact which works like a magnet on the events, which together will remodel or transform man into what his temporary cosmic destination is, namely: "The real human being" or the being with "the law written in his heart".

When I mention this it is to make clear at once, that even if it is a very beautiful and valuable feeling to perceive f. ex. children and women as being innocent in this or that cruel fate befalling them, this feeling has sprung of sentimentality more than of knowledge of the actual condition behind our fate or destiny. The words "whatsoever he soweth that he shall reap" has a deeper perspective than people in the West usually realize.

If we now turn to the bestiality which the attempt of the obliteration of the Jewish people really was, we must in one way examine the eternal past of this people and in another examine how it happens, that in the midst of a time priding itself with the name: "Civilized" forces can emanate, leading to the release of such incredible brutality which the German annihilation camps notoriously were. In the first case we are in the peculiar situation that the history of the Jews is one of the best revealed stories found, manifested through the so-called "Old Testament". The reading of this history leaves no doubt in the mind of the reader. As a people the Jews have not been less bestial than other peoples of the world, and have thus, also like other peoples, built themselves a collective fate or destiny, the inner nature of which there can be no doubt. But contrary to so many other peoples the fate of the Jewish people has exposed itself "with the curtain up". It has almost acted as a world-wide cosmic instruction to anyone who can really both see and hear. In this respect the Jewish people has had the tragical destiny "to be chosen" in a way no other group of people need envy them.

One of the causes for this people's so openly unfortunate fate was, that it for so long was without a native country. The Jew was a foreign element everywhere within the peoples by whom he settled. This in itself contains a challenge to a universal mental primitivity. Realizing to what a terrible degree the national thought or idea has dominated and still dominates many peoples it was impossible to avoid the arising of what we call "anti-Semitism". Because any community needs in the time of crises a "scapegoat", and here an element like the Jewish or a national minority always will be in the danger zone.

From a cosmic point of view the national thought or idea in its original primitive form constitutes the greatest danger of our time, as it more than anything else stands in the way of the evolution leading to the creation of "The United States of the World".

Nationalism as it was perceived once is dying today. But like everything dying, the dying nationalism likewise has a last violent outbreak of life. This outbreak we experience in our time, and one of its symptoms was actually: Nazism, the inner idea of which was a hundred percent connected with a past which is irretrievably over and done with. Hitler created the myth of the German "master race", an idea neither great nor original as every nation more or less has repeated this mental state. But many Germans grappled this idea with true religious enthusiasm. To reign over the whole world and form it in his own image is actually the dream of every primitive person, but this dream becomes real dangerous when it as in the case of Hitler, Mussolini, and others takes a steady form and becomes a mass movement. The dream then becomes something more than just concerning this one people only. It then becomes a "tumour" in the global organism of the total human society. Nazism became such a tumour. As a magnet it drew any with itself related individual into its steadily growing

organism, and whatever ones opinion is these individuals separately should get the perception that he alone was the "sound cell" in the organism of the globe - all others were ill, were degenerated, were born to be ruled by these self-appointed "supermen". This is what one must know to be able to understand why an Adolf Eichmann probably will go to his death convinced of his own innocence.

Today we all know that Nazism needed a "scapegoat" and that this "scapegoat" was the Jewish people, who was accused of being the real reason for all the misery in the world. We know too that Omnipotence or life, whatever you call it, operated the Nazi-tumour out of the whole earthly organism. But what many do not think about is that any tumour has a certain talent for metastasing, i. e. form "layers" or offshots. Nazism died, but did the hatred towards the Jews die with it. The hatred towards this people was in the world before Hitler's time, but did it die with Hitler? Did not this tumour, which Nazism really was, form little "layers" here and there the whole earth over? Does not a certain reluctance still exist against this people, who has suffered so excessively much that one should think, that time had come now when this reluctance could die by itself?

We all know the answer! The hatred against the Jews exists today. The "small anti-Semitism" representing an ugly "layer" of the big one exists in too many people's mind, and here could be a reason for a warning. It still is part of human nature to find "scapegoats" for existing difficulties, and thanks to Adolf Hitler and many others a horrifying number of people the world over still find it easiest to direct their aversion against people who are not of "the same blood and the same race" as they. How many in this country have not great difficulties with themselves when looking at the Germans with eyes, who have nothing in common with the eyes with which they viewed them in the years 1940-1945.

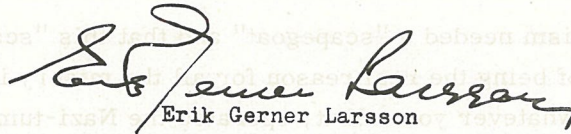
No! The problems of the world are not cleared up through national visions. If you really want "peace with your God and peace with your neighbour" you must wander that difficult way which is adapting the cosmic view that alone puts things where they belong. We are all "sons of God" in the deepest meaning of the word, and regardless of the present world situation we each and every one of us have our own personal fate wholly constituting a result of our eternal past, and which in it contains the condition itself for the eternal future to which we are on the way. The problem is not Jew or not Jew! The problem is quite simply: human or not human! There is something of a Hitler in everyone of us and it is from the part of our mind that he controls the danger threatens us. This is what is meant by the word: "Therefore let him that thinketh he standeth take heed lest he fall!" Physical arrogance is a sad affair, but worse than that is spiritual arrogance, the idea: that "we" are better than "the others", or as I one day in horror heard it expressed: "We high intellectuals!"

The wicked " - ism's" time has not yet past away. The organism of the whole human society is still filled with "tumours" of severest kind. And the sign whether one with all his soul belongs to one of these bad tumours ought to be known by anyone, because it manifests itself, though perhaps fantastically well hidden or camouflaged, in such an aversion against differently thinking and being, that you really accept the thought of their obliteration. Here is where the self-examination of every single person ought to take place. Today the Germans are horrified over what took place in their own country and dissociate themselves from it in disgust. But what they experienced threatens any people. Political fanaticism, religious fanaticism, yes, all kinds of fanaticism are still living and thriving all over the world today. But fanaticism creates tumours, and nothing can today be wiser than to warn everyone against the "growing wild cells" of fanaticism, because before you know they catch you. Perhaps such thoughts occupy an Adolf Eichmann just now, who besides being one of the biggest execution-

ers of Nazism also was a snug and plain German family-man, who among other things loved to play Beethoven.

With love from Martinus and collaborators!

Yours most sincerely

  
Erik Gerner Larsson

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# MARTINUS LOGIC

Quotation from chapter six.

"Man on earth is evidently still in a stage where separate individuals can only with great difficulty get into contact with the true sense of life or find a correct reply to the great question "What is truth?". The difficulty even gives rise to the opinion that there is no sense at all to be found in life, that there exists no reply to the question, and that everything is chance.

It is especially in the so-called "intellectual" circles that it is the fashion to think that life has no meaning and that it is quite impossible to obtain knowledge about incorporeal realities. It is therefore worth exploring how "intellectual" these ideas are and whether they are possibly among the "air-built" opinions, one of which we have already encountered.

A concept, whether intellectual or scientific, can only be based on firm facts. Every analysis of its details must be based on experience. Otherwise, it is only a supposition which unforeseen facts always threaten to destroy, and such a supposition is in no way stable or unshakable.

Intellectuality is the same thing as stability of thought or the power to keep one's thoughts in touch with reality; and an idea which may be destroyed by facts and thus be shown to be false, cannot be "scientific" or truly "intellectual" at all. Only the analysis of a fact can be stable, irrefutable and completely "intellectual". Only that can take its place with full rights in "science". Only facts can make up absolute logic.

Is it then possible to provide a foundation of observed facts for the materialist outlook on the world, according to which immortality is contested, all talk of "spiritual realities" is neglected, everything is believed to be matter, and fate is believed to be pure chance? Is this outlook on the world based on an analysis of facts?

It is incontestable that, from one point of view, this really seems true; but what is seen becomes fact only in the sphere where the witness has perfect competency to analyse it. Outside that sphere it is not facts but only surmises, illusions and superstition that can be created.

The materialist outlook is based on occurrences actually "seen". In everyday life we "see" creatures born and die; we "see" nature cruelly destroy and kill by the agency of volcanic eruptions, earthquakes and cyclones, drought

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and poor harvests. We "see" many creatures the innocent victims of accidents, injuries and unnatural death. We "see" hatred, wickedness and murder, massacres, wars and executions. We "see" poverty, hunger, dishonour and slavery. We "see" people crippled, blind, deaf and dumb, lame, idiots and madmen. Everywhere we "see" hypocrisy and slander, cowardice and suicide, cries of fear and the agony of death. In short, we experience a very full "witness" of chance and chaos. We "see" a quite unplanned world.

With that we have completed our examination of the whole basis of the materialist outlook. The "evidence" on which it rests is not a thorough analysis. It is, on the contrary, rough and unexplored. It is the first direct and undetailed picture received by any sceptical witness who has no great power of analysis and no acute logical sense."

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Martinus:

## CONSCIENCE II

Real wisdom has always been and will always be based on the living being's own experiences. Through experiences of sufferings a being's ability for sympathy for other living beings grows. The more ability for sympathy with others a person has, the less he can bear to do things which will cause suffering or despair to another person. In proportion to whether he CAN bear to do such - or do it "thoughtlessly" as we say - he will not escape the effect of his words or actions in such a way, that his failing ability to think or act in accordance with the humane form for love and logic little by little will be disclosed to him. It is thus this humane behaviour which is the plan or sketching of Omnipotence for mankind. It is through this mankind shall succeed in creating a real human kingdom on earth.

When some experiences have been made, so many, that a desire arises in the mind of the human being for greater knowledge, and a wish - on a larger scale - to do "the good that I would" and refrain from doing "the evil which I would not" - then this person little by little will be susceptible for theoretical teaching. This teaching, of course, should not be a lifted "pointer" or expressions like "you must" or "you must not", that belong to earlier stages of evolution. It must be an explanation of the evolution of all of mankind, of people's and the individual person's formation of destiny, that everyone must reap as he or she has sowed, and finally: that this harvest not alone reaches from birth to death in one life, but from life to life over a long period of evolution. If the searching human being is accessible for such teaching, it means that said person has a way and possibility through this to receive help to self-help. The help is the breadth of view and understanding of the present situation on the basis of the past and with far sight into the future, which will be the person's destiny, and which he himself in part is creating through his thoughts, words and actions in the present. But the teaching will be of no help, if you just receive it as something interesting and exciting, through which you get to know more about others and thus perhaps mean that you on account of this knowledge are a little better than others, who do not possess this knowledge in their consciousness. What has significance for the evolution of the individual human being is: whether his daily behaviour is in contact with his "pillar of light" - his conscience - or not. This "pillar of light" is your ideals, conceptions, and knowledge of what is "the one thing needful". An examination of your knowledge will soon show you, that much of it is not out in your daily consciousness so that you can not immediately make use of it. In this knowledge you are not practically conscious, just theoretically, which in this case means, that it is a poor regulator of your actions. As a spiritual investigator you to a considerable extent live on a step, where "the Holy Ghost" in many fields is cooperating in your daily way of acting. But there also are fields, where you do not care much whether your action is in contact with what this "Holy Ghost" - i.e. the pure consciousness of love - dictates to you, and here it is that difficulties and sufferings appear. You can f. ex. be earnestly engaged in qualifying in a special field, so that you pay less attention to the other

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fields of your consciousness, whereby you very easily in these fields happen to release a behaviour, which appears to be in disharmony with your "pillar of light" - with what Omnipotence plans for you. Here my work can have a certain significance for you, as it either shows you how you can prevent sufferings and unpleasantness or else - how you can meet them in such a manner, that you extract the right experience from them, so that you some other time may mix your mental energies correctly. My analyses can help you to view your own mental pillar of light correctly and thus make it easier to you to see the way you ought to follow. The way in which every one of us with our special combination of abilities is going to manifest light is foreseen by Providence, and a plan has been made for our future, the plan our conscience and our ideals tells us about, if we listen intensely enough to the inner voice. Therefore it is best that we today, when we through our thoughts, words, and actions are partly forming our future, consider Providence's plan with us by listening to our conscience. The effects that we cause today with our behaviour will cause effects, that we shall meet in coming years and coming lives. They will contribute to our future physical and mental appearance, and partly deciding the coming spots of darkness and light in our consciousness.

Does that mean that we can oppose the plan and will of Providence with us, so that it never becomes reality in the physical world? - No, we can not. But we can oppose it for some time by omitting the work with our own evolution or by working against the laws and break down our organism and mentality by living wrongly. Yet life itself will "read the proof" for us on that in such a way, that we through our course of fate meet the experiences, which again will create contact with our pillar of light and thus inspiration and joy in our existence.

If you are on the way to catch a train, it is a pity to discover that you have forgotten something and must turn back to fetch it and thus risk missing the train on which you had decided to go. Such is life. Terrestrial man has a certain goal, which his innermost longing and will-power want to reach, what I call "the great birth" or the experience of "cosmic consciousness". This is the same as the real humane condition to which conscience shows the way. Think which delays it brings, if one - in certain areas - does not take life so seriously and does not quite follow the great architect's plan for us. To help people with this I create my analyses. "Livets Bog" (The Book of Life) is deepest seen just a description of the field of light, which every person is creating in his own consciousness. All cosmic analyses which have come to your knowledge through my work, are details in your own superior self, your own superior longings and desires. The more you study these analyses, the clearer you will see, what it is all about, namely: to become clever at displaying humaneness, and little by little you will learn, that deepest seen is everything you witness, and everything you experience a radiant unfolding of love even though most of what you experience at this moment could indicate the opposite. What mankind experience at the moment will contribute to the development of its feeling of conscience and its intellectual abilities. These energies of consciousness will together make man a highly intellectual being, a being who in his evolution approach the culmination of intellectu-



alism, which is the culmination of love. To perceive the culmination of intellectualism and love is to perceive God's consciousness, to "see God" it is called, and it is not just an experience everybody some time will have as an inner ecstasy of a mystic kind, it is an experience you will be day-conscious of. You will observe that God's creating power streams through you as thoughts and actions, which you will be day-conscious of. You will be able to say with Christ: "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the words".

There are still two principles which are natural to speak about in connection with the conception: conscience, and that is "the remission of sins" and "the sin against the Holy Ghost". As already mentioned no sin or sinners exist - cosmically seen - what are named such, are mistakes and people making mistakes on account of ignorance. The revelation of the mistakes will sooner or later - perhaps several lives will pass - result in the experience of remorse, which again will cause that conscience little by little acts before the deed is committed, which means, that man now, on account of his experiences and knowledge is not a "sinner" any more. Terrestrial man has through christianity learned, that he can get "remission of sins", meaning that if he has done something wrong, he can, on certain conditions, avoid the unpleasant consequences of his action. Is this correct - cosmically seen? - It is, when you understand the universal laws behind this. The mentioned conditions are that you repent what you have done, that you really regret it with all your heart and soul. That will namely cause the vibrations in ones aura to be different than before. Such is the effect of remorse when real, and you will no more be able to commit a deed, which you now bitterly regret. Fate shall not work as a punishment, but as a teaching, and that you have received sufficiently when you cannot commit an act like the one you regret. Then you have had "remission of sins", i.e. even though you have "sowed" several actions of the same kind, for which you have not yet "reaped" the effect, these waves of fate, when they some time reach us, will be neutralized and dissolved without any unpleasantness or any suffering for us. We then will, in force of the vibrations of our aura, that is: the way we think and feel and our conscience, be protected within this very area, and this is the only form for real protection existing in the world.

But what does it mean that "sin against the Holy Ghost can not be forgiven"? - It means: that there are mistakes from which it is impossible to avoid the consequences. This of course does not mean that there are beings, who will be punished in all eternity, because they have committed some kind of sin. That is a primitive, yes, quite sadistic way of thinking, and God is no sadist, who wishes ignorant beings punished. It means, that it is an eternal, universal principle, that living beings must reap as they have sowed, until their consciousness and behaviour is altered through the conscience, and they commence sowing differently and thus reap. We actually meet the Holy Ghost in our conscience and we can act against it in two ways. Partly by having areas where we are not at all in contact with our "pillar of light", and therefore do not feel remorse, and noone can, for that reason, explain to us, that we act wrongly. We must then inevitably take the consequences of our lack of knowledge. These consequences will display themselves as disharmony and unhappy fate. We will eventually discover, that we temporarily have cut ourselves off from the divine plan for our

lives. By our own behaviour a deep cleft has come between us and the divine world plan. This we experience as suffering and pain, and through this we learn to understand the explanation, which we had not the talent formerly to comprehend, and we shall contact the area of our pillar of light, which will be able to protect us and help us against those very actions and their consequences.

The other way in which we can "sin against the Holy Ghost" we display if we act against our conscience. - This will also mean that our contact with the "pillar of light" is not strong enough, else we should not be able to do it. A person acting against his own conscience, only suspects its inner voice, it has not become real knowledge. This being must therefore experience the consequences of his deeds leading to experiences giving him more than "suspicion", and which strengthen his conscience so much, that he will be able no more to act or think in that way, and then he or she will - in this field - have received "remission of sins". "The sin against the Holy Ghost" is thus the same as violation of the laws of life, or resistance against that, which is God's plan with ones life, and that cannot be "forgiven", that is: these deeds must be reaped as experiences. When these experiences have been made, the being is protected within this mental area and has obtained "remission of sins". However many fate-waves of this kind there are, which may have been sowed in the past and therefore await you in the future, they will dissolve or be neutralized by the being's protecting aura.

To become acquainted with the divine laws is tantamount to wishing to live by them, but on the border-zone between the animal kingdom and the real human kingdom this compliance can be very difficult. It is not always easy for the uninitiated to know which behaviour is the right one, and which is the wrong one. Here the study of my work comes in helpfully as it can assist in keeping your conscience awake. As you still possess a number of bestial, primitive forces in you, which have not been cultivated, and as this cultivation can only take place through the constant control of your thoughts by your alert conscience, the problem: an "alert conscience" is thus not unimportant. One of the domains in which the primitive forces are still quite active in terrestrial man, is in marriage. Without the constant regulating influence of an alert conscience, you can easily commit errors in relation to the person, to whom you are most closely connected. But also in relation to friends and enemies you will time and again observe the influence of the primitive forces in your mind. The mistakes you commit in these relations are the ones you particularly must make the subject of your examinations. To realize ones own faults is the quickest way to arrive at loving your neighbour as thyself. To gain a harmonious life, one must at all times openly observe, if the action one is about to make, is a cloak to disguise something egocentric, or if it as its deepest motive has the wish to create happiness for others than for oneself. Deep inside you would like to accomplish something to the benefit of the creation of the real human kingdom. You are all in on this creation, and the fact that you have already been permitted to meet the cosmic analyses means, that you have a responsibility as human being. It is your task to show others a shining example in your way of life.