

CONTACT

with THE MARTINUS INSTITUTE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

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August 1961.

Dear friends in India and elsewhere abroad,

A very clever statesman once said, that "politics is the art of the possible". But cannot this be applied to idealism also? Anyway, I believe that if you have the inclination in your ideals, they will not be as overwhelming as they are when you make them absolute. When so many people consider an idealist identical with a fanatic, it is evidently because many idealists are more partial-idealists than all-round-idealists. They have - unknown to themselves perhaps - chosen the ideals with which they feel in sympathy, and made them the main point in their existence. This often causes the kind of life which leads people to isolation, because they very easily get into too sharp a conflict with their surroundings.

In a way, every human being is a born idealist, in the sense that no person can live without certain conceptions making the determining force behind their actions. Any form of exchange of ideas or discussion is founded on the fact that different conceptions clash. For primitive people these collisions very easily release actual brawls, because arguments of power here have their sphere, whereas the more cultivated person has the courage of his opinions, but does not care to force his views - his idealism - on others. Finally - in advance of these two groups - we have the highly intellectual person, to whom a drastic exchange of opinions is so alien to his nature, that he prefers in such a case to follow the words of the Nazarene, "Be ye therefore wise as serpents, and harmless as doves" and "let your communication be, yea, yea - nay, nay".

As the human capacity for ideals - however - has its root in - not one - but in two sharply divergent moral-centres, it is obvious that real pure idealism of the kind preached by the great wise ones, must still be a very rare thing in our world. Most of the idealism which we meet on our way, constitutes, more or less, a compromise between the quality or impulse of destructiveness, and that of unselfish love. We can thus experience that young men, in true loyalty to the ideal of not killing their fellow-man, voluntarily exchange forced military service with a stay at a camp for conscientious objectors, and at the same time they spend their time of leisure during this "period of idealism" - hunting! Here two instincts collide: the age-old instinct of hunting, in which the animal is considered to be a "thing", versus the dawning humane instinct,

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in which - at any rate - the humane being is fully protected. And we could continue in this way. For life in our world for every single person - every single day demonstrates as a battle between the two forms of nature inherent in him: the ancient bestial nature - concentrated on the "morale of power", finding its distinguishing expression in the words: "An eye for an eye" - and the dawning human morality, which has slowly led us on to the more altruistic social standard, which we - f. ex. experience in Scandinavia to-day.

The arrow of evolution must be visible to every intellectual to-day. Humanism, that is, all the ideals grouping around the creating center of altruism and tolerance, is in rapid development. Ideas and notions which a mere hundred years ago were accepted as of eternal value - just think of the idea of colonization! - tumble down before our eyes. The dream of The United States of The World, which just a few decades ago was considered Utopian, is day for day taking a more concrete form. But observe, that two relatively new ideas: the conviction that coloured people have the same right to their countries as we have to ours - and the conviction that world-peace can not be a reality until all the states of the world have become united in an extensive community founded on the rule of law; and that this can only evolve at the expense of conceptions or ideals, rooted in the so-called "Power Complex". The "national" idea or conception, which to countless people the world over seems both holy and inviolable, will by the demands of life itself be subjected to a revaluation, which will shock many. For this revaluation will mean inevitably, that ideas like emperors, kings, princes of all categories, together with military notions of "death for the fatherland" etc., will disappear from the world. Already now they constitute - for a great many people - a ridiculous, rudimentary condition, and the cause of this is, that they constitute a conflict of ideals, which life will not accept in the long run.

But all this is only the outer sign of a new world being born. Other signs are the economical levelling taking place in our time, and which inevitably will abolish the former "God"-ordained conditions. There was actually a time in which man regarded the ideas: "rich" and "poor" as an eternal part of the world-order, as something which had always existed and always would do. This condition is also slowly cancelled by life itself - inevitably, and the time is not too far off when the word "poor" will include the category of people only, whose spirit still moves about in "small shoes". But the battle between the two existing forms of ideals will continue far deeper into the mental life of human beings. Man will not continue to be the beast of prey he once was; and, slowly - forced by a steadily increasing self-experience - science will learn that countless of the illnesses we fight to-day are not alone rooted in the spiritual disruption caused by the battle between the beastly and the humane ideals in every person's mind, but also in the simple fact that: while the beast and the very primitive man of nature can, without great risk, eat meat, the human being - who deeply in his soul dreams of realizing his own human qualities - can - only by taking an unnecessary risk of painful consequences, continue his nutritional traditions inherited from the animal-world. Whether you like the thought - or not - is in a way quite unimportant, man is on his way to become a plant- and fruit-eating being. The time it takes to accomplish this transformation is just as unimportant as the time it has taken to transform us from primitive nationalists to intellectual internationalists.

It is only where these new ideals are pressed forward artificially, that the fanaticism arises which is more of a hindrance than an encouragement for the thought behind - for the ideal behind.

And old proverb says, that "God's mill grinds slowly"! "God's mill" does! Because what we witness is not the work of a single human being. It is evolution itself. It is - cosmically considered - the accomplishment of God's plan with man, for which he - as something quite as a matter of course, needs eternity. And here again we then stand before a conception, an ideal, which has all the future in it, and which decade after decade will grow stronger and stronger, and thus work its influence on the individual, namely: reincarnation - or the idea or theory that we are not only eternal beings in the actual meaning of the word, but that this eternity manifests itself through countless psychic-physical circuits of completed transformation of the soul, first from mineral to plant, and thereafter from plant to animal, and now from animal to human-being, continuing onward towards still greater and greater circuits - greater and greater experiences of life.

True, this thought is overwhelming for most people the first time they hear about it. But have you just once looked into it, and acknowledged it as an acceptable answer to our experience of the feeling of imperfection? We all suffer from that. It will quite quickly show the way to answers to questions which lie latent in all of us. Because: of what use is a brilliant and glorious future to mankind, if we are excluded from the experience of it? It sounds really beautiful, that we shall rejoice on behalf of coming generations, and that we shall be happy to be able to contribute to times after us being more beautiful than the time before we came. But our lives constitute in a way a "far future" for the generations who lived thousands of years before us. And it is the fact, that the idea of reincarnation puts things straight for the one to whom it is more than empty words. Because a meaning in life emerges, if all the sufferings, the disappointments, the pain and the tears that we shed in this life all in all constitute a fruit - indeed a bitter one - of our own inhuman action released in former lives. Then the words, "Whatsoever a man soweth, that shall be also reap", gain a perspective, and the thought of future "as our own future" becomes a living, inspiring thought. Through his sparkling cosmic visions, Martinus has showed us that there are only two beings in life having real importance to us, namely: Omnipotence and ourselves. Everything is - cosmically seen - just a correspondance between these two. The result of this we call "our consciousness", and here we again have "our foot on the ground". Because no human being doubts, that his or her consciousness to-day is greater than just a few years ago. Year by year everyone of us notices that we now know more - understand more than before. But hence we can see - if we want to - that there can be a conflict between our will and God's, or the will of life. To-day the will of God is humanity. We notice this will everywhere. If we are in tune with it, we rejoice over the gigantic exodus the world has entered into. If we are against it, we are shocked over the tumbling of "the good old days" all about us. But just because we are part of it, we need a certain orientation, and here I find it wise to accept the thought of a new era's idealism as "the art of the possible"! Let us not be behind times, nor too far ahead of time. Preferably in contact with time! Let us all realize those new ideals of life, which we feel ripe to realize? Ripe? Yes, precisely

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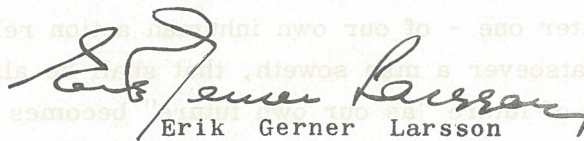
ripe. Because, where we are ripe, we are, "Gentle, showing all meekness unto all men". Where we are still immature, we are repulsive spiritual bawlers, who want to be more than we are. And the world to-day is full of these bawlers. We meet them everywhere, within all groups. In their lack of understanding of what was, and what is coming, these people constitute a kind of spiritual "Teddy Boys", who do one thing only: create dissatisfaction and disturbance about them.

If you however understand just a little of the gigantic drama life is in itself, you become quiet. Then you do not only wish to live in peace yourself, but you understand that if you want to, you can create much peace about you. For you can very well renounce alcohol, tobacco and meat without stirring unpleasant sensations. It all depends in which way it is done. Because within these domains it is a question of whether the act is the result of a ripe mind. Then it will be obvious and natural that this in itself will protect the performer against any interference. If it is - on the contrary - the result of an unripe mind ---!

Our relation to our ideals will always be a question of use or misuse. For our ideals express our inner hidden idea of life. If we use the inner idea of life in the right way, life will not only be with us - it will protect us always. But if we misuse this idea, we have not a more bitter enemy than life itself. This our surroundings will never tire from telling us about. Let us therefore cheerfully meet the new era, but let us walk quietly!!! As storm belongs to the area of war, so does quiet - of gentleness - meekness, the friendly and obliging, belong to the area of peace. And if we want peace, let us then be satisfied with realizing those ideals of peace which we are naturally built to realize. Then we are honest with ourselves, and honesty is still the most respected virtue in the world!

With love from Martinus and collaborators!

Yours most sincerely



Erik Gerner Larsson

August 1961.

MARTINUS

LOGIC

Quotation from chapter five.

"Is it surprising that millions of people, consciously or unconsciously, join in the cry "What shall I do to be happy?" and that there are people who are absolutely unable to believe in anything as far as the meaning of life is concerned?

Is it without good cause that some people consider every new reformer to be a fraud and believe every religious body a centre of fanaticism, deceit and fraud, a centre for the exploitation of good faith and for self-enrichment?

It is not astonishing that the author of this book is considered by many people to be a new fanatic, and they therefore receive his teachings with acute scepticism; it is not astonishing that people who have neither the sympathy nor the intelligence to understand my work, declare as a foregone conclusion, without any proof or real justification whatsoever, that I am "an up-start fraud and charlatan!"

To declare that any religious or spiritual reformer is an impostor, without any kind of justification other than the fact that others have masked self-fish deeds and dishonest cupidity under the guise of religious or spiritual activities, has nothing in common with logic, and such statements are contrary to all justice.

It is thus evident that the general circumstances of everyday life do not encourage logic and justice, but, on the contrary, make people form judgments without any factual basis and build up imaginative edifices, not with the help of their intelligences but under the direction of spiritual factors of another type. Even "scientists", the outstanding exponents of the processes of thought, do not always follow pure logic or have a firm foundation for their thoughts. I have known cases where people otherwise considered educated have refused to read "Livets Bog" ("The Book of Life") or even examine it, through prejudice and without any real justification, just because "there is a cross on the cover".

The symbol in the shape of a cross on the book was thus enough to give these people a reason for considering it of no value to them. They probably thought that behind this symbol there were the usual religious dogmas and doctrines linked with the cross which many dislike or hate; but the person who knows the meaning of the symbol and has studied the contents of

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the book, knows how thoughtless and baseless such an idea is, and how unscientific a person who says such things shows himself to be.

Behind the symbol of the cross there may be hidden something quite different from an array of old-fashioned religious dogmas and doctrines. Under the eternal sign there may appear a true science with an entirely new and mathematically correct picture of the world, which, by using evidence made manifest in a logical sequence of facts, demonstrates that life is eternal and the individual immortal, a science which is accessible to every mature and clear-thinking intellect. This fact is unconsciously ignored by those who hate the cross, when they form prejudices without prior examination and when they make statements without knowledge of the facts.

Such prejudices and declarations are like "castles in the air", and basing their attitude on a foundation of "air" does not flatter "intellectual" people very much.

Yet, do not many people nowadays rely on "air-built castles"? - Do not many people, especially at the present time, let their acts be dictated to them by pride, vanity and snobbery, greed, envy and jealousy, intolerance and hate, without any consideration of logic and common sense? -

Is it not custom and habit, fashion, public opinion and the press, which govern the individual's acts more than his logic does? - Do not the majority of people fear public disapproval, the loss of respectability, position and occupation so much that they willingly sacrifice their loyalty to logic and truth, if that seems necessary to save them from unpleasantness? - Yes, beyond any doubt. Individuals join together in a herd, whose opinion is law, a law with authority on morality and justice, without any consideration of its state of development, and quite independently of the amount of fallacy it contains. To act contrary to this opinion demands courage, presence of mind, and wisdom.

The road to truth, justice and real knowledge thus passes through the purgatory and crucifixion set up by public opinion, through the latter's apathy towards anything unusual which has not been approved of by contemporary official authorities, and through its contempt and precipitate rejection of anything which has not received the stamp of official approval. Irony, suspicion, slander and ridicule are realities which every seeker of the truth must conquer and against which he must immunize himself in order to be able to recognize real logic and begin to experience true life.

Thus society itself, through prejudice, makes the road to real truth and understanding of the meaning of life extremely difficult. Great obstacles are placed in the investigator's path. A haze of illusion lies on everything and everybody on the plane of primitive existence."

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Martinus:

CONSCIENCE I

We all know the notion of: conscience. We have experienced its effects partly in ourselves and partly in other people, and we have also experienced that it does not work equally strongly in everybody. What is really understood by: conscience? - It is a conflict in the mind of terrestrial man, but what forces fight to command the mind? - We call them: "good" and "evil", and the evil we call "sin", but we do not know what "good" and "evil" constitute as "forces of consciousness", or why one is "good" or "bad".

It is a fact that terrestrial man belongs to the animal kingdom, but it is also a fact that he usually does not like being called an animal. He feels himself elevated above the actual animal kingdom, because in his consciousness is something which does not belong to the animal kingdom. Terrestrial man is not a real animal. But then the question is whether he is a real human being? - Some are more humane than others; some have absolutely not the heart to say or do things which others can say or do without any scruples, and then there are some, who in a moment of excitement or irritation happen to say or do something, which they later regret that they have said or done. The inner voice of conscience gives them no peace. "For the good that I would, I do not, but the evil which I would not, that I do", said Paul, and must not all who want to be honest to themselves admit that this sentence fits them too?

When a terrestrial man acts or talks in an excited or irritated condition he acts automatically. In principle it is the same that takes place in his consciousness and organism as that which takes place in an excited animal. There is just the difference that where the animal is able to apply its physical force and teeth and claws only in the service of agitation as tools of attack and defence, terrestrial man can use his intellect and use the words and perform the acts which can hurt and annoy his opponent as much as possible, yes, perhaps even bring him to despair. May be some exist who can do this with a "good conscience", but in most people a certain mental distaste over the situation will begin to assert itself when the agitation calms down, and in some this distaste is so big, that they cannot find peace of mind before they have done something to alter the situation: "made it up" as the saying goes. The feeling of conscience creates a sort of increasing scale with a zero in the actual animal kingdom and step by step towards conditions, where the humane in humans dominates as altruism in thoughts, feelings and actions.

Terrestrial man appears differently in life than animals, but he also appears different than he once in the future will do, when he has evolved to the condition which I call "the real human being".

The animal has no conscience nor has "the real human being", because he no longer is able to commit the acts which give remorse. Terrestrial man is a being on wandering towards a higher form for existence, and this journey he partly produces himself. Rightly to make this journey he must have a "model" to go by. This resembles the creating of a great work of engineering where a plan must be created in advance.

Without this plan with its drawings, it would be impossible to create a perfect work. The designs give the details for the craftsmen to go by to make this physical creation a realization of the architect's and the engineer's plan. There is a plan too in the life of animals and humans, yes, in the life of all living beings. The animals are on wandering to have their consciousness developed but still live in very close contact to their primeval instinct and have not yet begun willingly to work on their own evolution in the way for example that terrestrial man has. Terrestrial man has begun trying to find out what is right and what is wrong and applying his will-power in trying to comply with it.

But how can man find out what is right and what is wrong? - By means of his conscience. Conscience is not a relative conception like f. ex. bad and good. Conscience is something absolute, it is a principle and it is the very factor in the consciousness of terrestrial man transforming him from animal to human being through a series of incarnations. It resembles a light and dark "shadow" following us, like the dark shadow following us when we walk in the sun. We also have a light "shadow" or a light sphere following us mentally, just as we have a mental dark "shadow". Every living being fills in a link in the plan of Providence, and where terrestrial man is concerned every man fills in a link in the creation of the real humankind here on earth. To be fully in contact with the plan of Providence or the world plan, mankind must be equipped with a principle to steer by, and such a principle is thus constituted by the light sphere following the human beings. It does not exist in physical matter, but is a psychic reality, and this mental lighting sphere we all have in our consciousness in the form of ideals from the real human kingdom. These are the ideals we wish to be able to realize.

When we hear beautiful music it stands as an ideal for us to be able to play or compose such as those, who have created this music. Walking about in nature we admire its colour sceneries and a longing is awakened in us to know and express everything which is the foundation for the beauty of nature and its logic. Facing lacks and flaws so distinctly shown in our present culture and civilization we long to create a better social and international structure. We have plenty of ideals, wishes, longings and goals we should like to have fulfilled, and they all together constitute the lighting sphere which we have with us. When we read in the bible that Moses led the Israelites through the desert by means of a pillar of light, which always was before them, then this in reality was such a lighting mental sphere leading him - it was nothing physical. Our ideals are in the lighting sphere accompanying us. These ideals are of course quite relative to the one who has the breadth of view over them. Observed with cosmic consciousness it is seen that they constitute steps - step over step in the lighting sphere - darker the longer removed from this sphere and lighter the more they become one with it. That is why "good" and "evil" are relative ideas and that is why we all are smitten with remorse over the same things. Whether the same manifestation will create happiness or sorrow in our mind depends on how far we have come on our wandering towards the great edifice called "the real human kingdom".

But how can one say that conscience is something absolute, a principle, when it consists of relative ideals? - The reality of the ideals appears because they are

viewed from some viewpoint of man, their condition and appearance, their "form" and "colour" depending on from which degree of consciousness they are seen. They are "coloured" by the temporary level of mind of the human being, like f. ex. the colour of the forest to us quite physically depends on whether we see it as a bluish horizon - a near forest - or a forest we are in the middle of. Just as the forest changes as we come nearer to it, our ideals also change as we little by little in our evolution, step by step come nearer to "the real human kingdom". Gradually the ideals of terrestrial man will become marked by the detailed structure of this world, and the ideals of the animal kingdom: The principle of power, the right of superior force, which still follows mankind as the mental "shadow of darkness", will tune away as a far off horizon.

What is remorse, cutting in the mind like knives? - It is the mental distaste, yes, in some cases the suffering and pain emanating when people's actions are in utter opposition to the ideals, which have begun to appear in the light field of vibration of their minds. It is as if they have created a rupture within themselves. They feel having gone a little back in evolution. But this decline is only apparent. It is caused because people believed they were bigger than they actually were. They have neglected to look at the plan of their lives and must then make the necessary experiences in the form of unpleasant happenings, which will be stored in their file of experience - called memory. These experiences will little by little make man think, feel, and act according to more humane principles, make him reach further onward in his evolution towards higher steps, from where the details of both the structure of "the real human kingdom" and the structure of "the real human being" will be anticipated more and more distinctly and be combined with the human's ideals, wishes and longings. He will then be less able to do anything creating remorse, and all the energy spent on making man angry at himself or disappointed in or grieved over himself can be used to the benefit of the whole in quite another manner.

If we examine the relation between the living being and the world plan we see, that this constantly is presented to the being in a way, which its ability of perception is adjusted to receive. Primitive man has this sketching manifested to him through his medicine man, who shows him the way to live, based on his own experiences, considered most perfect and fitting most closely into his next step of evolution. When human beings come further on in their evolution it is seen, that the task of leading them onward will be taken over by more highly evolved beings, to whom God's sketching of man's creation has become quite conscious. Such a higher being who was quite conscious of God's plan with the creation of man we have in Jesus, who - so to speak - walked before mankind and was its "lighting pillar of a cloud". Thus every genius will walk ahead and be a "pillar of light" for his contemporaries, be that model or that sketching which these beings are longing and wishing to be like. Through the model they get the explanation as to how they must live and think to have their wishes fulfilled.

Christian people's conscience is - more or less - in contact with the mental light emanating from Christ, and something like it applies to people for whom Buddha or Mohammed have been leading stars. But the outer light - the outer authority is little by little to be taken over by the human being's own inner light, and here experiences

alone can help. When you have had a certain insight in the "sketching" the model represents and have seen, what your duty is, what your right field is and have begun to accustom yourself to follow it, and then in one way or the other happen to forget the goal, then is it that you suddenly will discover that you in the long run cannot afford to do anything different than shown by the "sketching". If you diverge the least bit from what your conscience tells you, it will, according to the divine laws, happen that you in some way or other will experience unpleasantness. When man has an unfortunate destiny it profoundly means, that he in one or more fields has not been in contact with God's plan or sketching, he has been a poor helper for Omnipotence in the creation of his own higher mentality.

Through experiencing an unhappy destiny it is unavoidable for man not to be called to reflection and learn that he must change his behaviour to get into contact with God's sketching. The experience of an unhappy destiny is thus an expression of absolute love on the part of Omnipotence, even if - while it lasts - it is not felt as such. Did we not experience the consequences of our own actions, we should never reach the beautiful world of wisdom. It is therefore divine that the errors always are revealed. The revelation of errors will always result in the experience of remorse. Did remorse not exist, one would never know whether a thing was right or wrong. These errors were formerly called: "sin". But cosmically no sin or sinners exist. What is called "sin" is error based on ignorance. When humans call an error "sin" is it because they in their own field of consciousness are accustomed to be bitter or hostile to everything exceeding their once accepted conventions, but this inclination is in itself an expression of error, of ignorance.

By our own behaviour a deep cleft between ourselves and the divine world plan can arise, we experience this as suffering and pain, and through this we learn to understand the explanation, we have not formerly been able to comprehend. We shall be helped and guided, but we ourselves must experience the way to the wisdom, which is the nucleus of all experience.

(To be continued in our next Contact Letter.)

August 1961.