

CONTACT

with THE MARTINUS INSTITUTE
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Dear reader!

In Cosmos Holiday Camp the height of season is slowly fading out now. Looking back we feel that this season has been a very particular one. We began by inaugurating the new lecturing hall, the three hundred seats of which all were occupied. On this special day a divine weather gave an additional lustre to the function. From all quarters people gave eloquent expressions to their admiration and joy at this new building, the beautiful rooms of which really form the "head" which the Holiday Camp has been missing for such long time. The season of this summer means the beginning of a new chapter in the history of the Holiday Camp, in which our dream of making this place become an instruction centre in Martinus' Cosmology really begins to come true. ^{o)} Never before the participation in the spiritual life of this place has been so intensive. The sun failed us this summer but in return for this the sunshine of spirit has illuminated and inflamed life here as never before.

Lectures and courses have followed each other all the time, and the participation has reached dimensions that could not possibly have been contained within the framework of the old lecturing hall. This year I have specially concentrated on Martinus' analyses of micro-cosm, analyses which, even if they have not yet been worked out in details, all the same have given us some ideas of a sphere of life which until now has been a closed world to the human mind. This sphere is not easily accessible because our knowledge of it is still so superficial. However, the very limited idea we may be able to get of this new world when looking through the eyes of Martinus is still so fascinating that you have to realize that a field of mental action here has been found, of which the dimensions and possibilities are simply marvellous.

When organizing the teaching in this subject I chose as my starting-point the knowledge of macro-cosm we already have received from Martinus. The life-principles of all these three cosms are identical and the farther we are penetrating into our own micro-cosm the more we are impressed by the rather fantastic similarity between life in this world, so absolutely inaccessible to our physical senses, and life in the world surrounding us on all sides.

We know all of us that it is hard, if not nearly impossible, for many people to comprehend the idea of the earth as a living being. But once this idea has been accepted a door is opening into an immense department of knowledge which makes us see life in quite a new aspect. Be-

o) During the season of 1963 instruction in Martinus' Cosmology will be given in the English language if wanted.

cause, if we put ourselves in the place of a cell in relation to this immense Globe-being, we shall be able to visualize rather clearly the life of our own cells in the universe which is formed by our own body. A topical example is illustrative hereof. Cancer of the lungs is not of recent date. But it is something quite new, however, that cooperation of hospitals in many different countries has revealed that this special disease is increasing appallingly, and that this increase now has become so alarming that the physicians have forced, so to say, their respective governments to warn the citizens against the danger that threatens all smokers.

If you imagine the campaign in progress as being called forth by the ego of the Globe, you in reality now are able to visualize the dislike of a macro-being to one of its own habits, demonstrated by a group of cells - Public Health Board, Press, Government, etc. To what an extent this dislike will result in affecting the threatened group of cells - the smokers - naturally depends on the strength of the named dislike.

In reality the above described situation is quite analogous with the situation found in the smoker's own universe. Here we also find a macro-being who resolves to stop smoking. And this macro-being is also facing a very great number of "citizens" - cells, addicted to nicotine - the joint reaction of whom is releasing a craving for nicotine, the macro-being is not able to overcome, and so everything is starting again!

If one looks upon the life of the Globe-being as an oversized edition of one's own mind it is not so difficult to see how life around us in reality is revealing the same fights as those, being fought in our own soul. Antiquated views, represented by large systems of cells (members of political parties, etc.) are opposing new, so-called "modern" views, represented by other cellular systems. Because, what is any member of whatever group, or party, you may think of, if not a "cell" inside a certain opinion or conception. If such a cellular system increases abnormally, it means that the conception or views in question are seizing power in just the same way as our own conceptions may become master of our own universe. In this connection you need only reflect on such thoughts or ideas as the idea of nationalism contra that of internationalism, the evil idea of racial hatred contra the opposite one, religious ideas contra irreligious ones, the democratic idea contra the idea of dictatorship, vegetarianism contra consumption of meat, etc. The rise or fall of all these ideas depends on the number of cellular systems they are able to influence. If you consider these ideas as parts of a bigger pattern, namely the mental structure of the Globe-being, you will rather easily be able to find your own position in relation to this pattern. Just as we, in our inner heart, may strengthen that part of our mind which wants to back up progress, so it also happens and, as it seems, even against our own will that we are opposing this very progress. For it is a deplorable fact that our inveterate habits and ideas may grow on us so that we in certain situations go against that which our better selves know to be the right thing. In the world surrounding us we may even find examples of governments opposing that which is considered the best thing by the majority of the citizens. Here we are witnessing a teaching at the highest cosmic level and here we may gain the first, vague understanding of the fact that "thoughts" in themselves form a field of force, the extensive influence of which we very seldom realize.

Far too many people consider it absolutely unimportant what they are thinking privately. But we are far from being so "private" as we like to imagine. No matter how isolated we feel, we are all the same part of mankind, and if we look upon humanity as the brain of the Globe, we cannot but understand that it makes a great difference, whether the brain of the Globe is healthy or not. Only a short time ago we witnessed such a partial brain-disease break out here in Europe. Now a new, great idea is beginning to have its effect. It is the idea of the

common market and its political background. This new thought is the consequence of all the miseries and sufferings this brain-disease gave rise to. To oppose this new thought seems to me the same thing as to oppose development, and this attitude may well become disastrous to those who take it up.

A very wise man once wrote a book which was called: "Your Thoughts - Your Destiny". This man was right. What you are thinking habitually will form your life in the small scale. Because, even we are globe-beings and have the responsibility of such a being. We seem to be within our rights in thinking what we like to, but this right is only a seeming one. For no human being deliberately wishes to get ill or to lead an unhappy or miserable life. But untold human beings are nevertheless preparing such a fate for themselves on account of the thoughts to which they attach themselves and the consequent effects of these thoughts on their own universes. It is so very easy to brush aside the physicians "hysterical" warnings against the nicotine danger, haughtily smiling and with a cigarette dangling between the lips, and it is just as easy to raise an outcry about our "loosing our national character" if we join in a new and united Europe. It is so easy to ridicule a vegetarian as a "fanatic" and to sneer at an anti-militarist for being a defeatist, and so on, but to me it seems that all this "easiness" is among the cheap and easy solutions which always cost a terrible price on the day when the real account has to be settled.

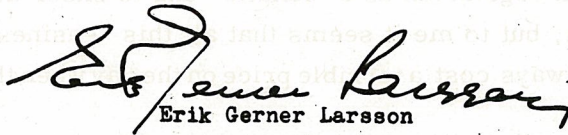
Not long ago all our diseases were considered merely physical occurrences which could be cured only by physical means. Today most people find this attitude hopelessly antiquated and naïve. Today one begins to understand that all diseases, whether they have reference to persons or to nations, emanate from the mentality of the persons and nations concerned. It seems to me that there is not far from the above point of view to the acknowledgement of the fact that we are all living in the organism of a great macro-being and are influenced by all that which is going on in the mentality of this being. And it does not seem impossible to me, either, to realize that this macro-being is just as interested in keeping and sustaining its life as we are in keeping and sustaining our lives. And if you do realize this it might happen that you all of a sudden feel you have overcome the atom-bomb-panic which is threatening all of us. Because even we have in our universes "unruly" cells which may grow dangerous to our lives and health. If such a thing happens we consult our doctor and ask him to help us. In principle it is quite conceivable that a macro-being may do the same, even if we, considered as cells, are in no position to understand this, just as a cell in our universe is precluded from understanding what we are doing. But one thing we do conceive, and that is our ability to look after the interests of our own cells when their cries for help reach us, disguised as pain and suffering. And if we look upon ourselves as cells inside the gigantic organism of the Globe I find no cause to oppose the idea that the total amount of aversion to the evil nature of war in shape of the pain we all feel when thinking of a new war, is in itself representing an enormous force in the mental life of the Globe. Today so many are killed on the battlefield of their own indifference. It is so hard really to make up one's mind, so difficult to carry into effect a real change of life that most people put it off till tomorrow. Because sufficient unto the day is the evil thereof, isn't it? But is it, really? Isn't it conceivable that if we are unwilling to take the responsibility for our own lives, other people will be quite ready to do it for us. Hitler was horribly ready. And so was Mussolini. And to think that with them this very type of men has disappeared is so naïve that it cries to heaven.

No, the "virus" of evil has not left the organism of the Globe, it is still going strong, and

not to activate against its effects seems to me the same as to ask disaster to enter into one's own life. Therefore Martinus' analyses concerning micro-cosm cannot be overrated, and therefore anybody who does not know them must be pitied, and as a consequence of this I am looking forward anxiously to the publication of these analyses. Somehow we have always felt that the laws of life were the same in micro-cosm as in macro-cosm, and we have even been able to form some ideas of the fact that thoughts are mightier than most people believe. By lifting only a little corner of the veil covering that micro-cosm which in every respect is subject to our own will, Martinus has let us behold a new world, and even if the knowledge of this world is imposing upon us a new and extensive responsibility, it also makes us feel the inward connection between all forms of life and makes us realize more profoundly and more inspiring than ever before the truth of the words: "In Him we live, and move, and have our being".

With kindest regards from Martinus and all our co-workers,

Sincerely yours



Erik Gerner Larsson

(Translated from Danish by Mrs. I. Okkels)

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THE "I" ONE WITH ETERNITY

The Fear of Death

Why is it that almost everyone is afraid to die? Indeed, quite a lot of people can only think of death as something horrible. Yet this process, which we call "death", is something that, to all unfinished living beings, is quite inevitable. None of us who live in a physical organism can escape it. We all have to pass through its gateway. But, when man, and most of the higher animals, are afraid of death, their fear may be attributed to the general, indeed almost complete ignorance of the true nature and purpose of death.

Why the Organism Becomes a Corpse

Terrestrial man's knowledge of said process comprises only that part of it which takes place on the physical plane. The really concrete fact, however, is just that a normal "death" manifests itself as an irrevocable state of sleep, which overwhelms the being in question. This kind of sleep distinguishes itself from ordinary sleep in that the sleeper does not re-awaken any more to life and activity in his physical body - which accordingly becomes a "corpse". Survivors see that the dead body now enters upon a state of disintegration or decay. Whatever it was that used this organism to manifest itself or signalize its presence to others, heard with its ears, saw with its eyes, or actuated the organism, has totally disappeared. Said organism has thus been abandoned, or released by this "something". And consequently, it is now a corpse, a wreck, which, like withered leaves in autumn, must disintegrate or decay in order to re-enter the cycle.

How People get the Idea that the Dissolution of an Organism Signifies the Extinction of the Being that Occupied it

As the "something" which previously controlled said organism and caused it to "live", is something quite imperceptible to physical senses, and hence can only be apprehended by its presence as the director of said physical organism - which has now become a corpse - the superstition or misconception has arisen, and has become widely accepted, that this invisible "something" was identical with its organism. People thus regard the physical body as being identical with the actual "living something" which revealed its presence through said organism. Indeed, as it was imperceptible to physical senses, people did not even recognize its existence. And when this "something" was not recognized, the organism was all that was left - for people could recognize and accept only things that were physically visible, or perceivable by physical senses. And having once acquired this misconception people could hardly avoid the impression that the dissolution of an organism signified also the dissolution of its originator. And with such a prospect of dissolution and extinction of life in view, death did not appear a very attractive experience. Indeed, it is not a very inspiring or pleasure-promoting prospect even today. The better a person is situated on the physical plane, and the more he enjoys his physical and material benefits, the greater is his fear of having to "die". And very naturally, for he is convinced that his "death" means the total extinction of his life and whole existence.

Why should "Death" not be a Pleasurable Experience, like all the other Normal Processes in Life?

As death is a process applying equally to all living physical beings, analogous with their birth, their satisfaction of hunger, the quenching of their thirst, their evacuation, their sleep and the other permanent, daily functions of life, it is obvious that there must be something fallacious about man's fear of death. For it is certainly a pleasure or gratification for living being to enjoy these recurring processes in life. It is a pleasure to gratify one's hunger or assuage one's thirst, just as it is a pleasure to evacuate when one needs to, and to rest or sleep when rest is necessary. Normally, no one fears these processes, on the contrary, they are accepted as pleasures. Why, then, do people feel such a fear or horror of "death"? Why shouldn't death be even as great a pleasure as the other vital processes? For it is just as much a release of something vital to the being as a release in case of satiation of hunger, sleep or evacuation.

How "Death" is a Blessing for the Originator of the Organism

In normal circumstances death does not take place before the being has become "full of days". Now, as the physical organism is a created or built-up instrument enabling a being to manifest itself and experience life physically, this instrument, like all physically created things, must be subject to wear and tear. And it is this slow decay that is the cause of "old age". When this decay has advanced so far that the organism no longer serves as an efficient tool for experiencing life physically, it will be released by the aforesaid "something" for which it acted as a tool. That this "something" gets liberated from an organism that has become so feeble that the being can no longer find its way about or look after itself alone on the physical plane, can hardly be anything but a divine blessing for this same "something". Consequently "death" becomes a convenience analogous with those other processes mentioned above which also were an enjoyment and a pleasure. If beings are nevertheless afraid of "death" it is, as said above, solely because they consider themselves identical with their physical body, and are convinced that the dissolution of this body means their own total extinction. If the beings were not victimized by this superstition they would be overjoyed at the prospect of such a liberation from an enfeebled or damaged, and hence useless physical body - as "death" in its normal or natural form most decidedly is.

Senses Enabling Humanity to Experience Immortality and the other Grand Totals of Life

If death is thus nothing but a liberation and no total extinction of the existence of the living being, why has Nature or Providence not provided living beings with senses through which they might realize this liberation, or the true nature of "death", and thus be saved from all this mortal fear or horror of death which they now experience? The answer is, that such senses are actually on the way in the mentality of terrestrial man. Living beings are all in course of development, and this development will most assuredly equip humanity with senses through which all will be able, not only to experience their own immortality, but also to fathom the solution of every psychic riddle which today is bound up with their physical existence and their individual fate, in order eventually to acquire full cosmic consciousness and be at one with God and thus come to fulfil in its entirety God's purpose with man, viz. "to make him in His image, after His likeness."

How we may Know that our Organism and our "I" are Not Identical

When we consider a living being in the light of our physical senses, what, exactly, do we

see? We see a physical organism which is controlled and directed by "something" we cannot see. This "something" is what we characterize as our "I". Consequently this "something" is not physical, for it cannot be perceived by physical senses. How then can we know that it does exist and that our organism and this "I" are not identical? If we carefully observe the physical organism, we cannot fail to gain this knowledge. The more carefully we do observe it, the more clearly do we see that it constitutes solely and only a tool. Its whole structure is built up solely with the object of fulfilling a specific purpose. Thus we realize that the organism of a living being does not constitute the primary aspect of said being. Indeed it cannot in itself be the actual living being, for it is controlled and directed solely by an invisible "something". Hence this "something" - or the "I" - that rules the organism, must incontestably be the only thing that is truly alive.

The "I" and its Organism

In speech and indeed in our whole manifestation, we continually express this "I" as the deciding factor in our behaviour and in our will, just as we also indicate this same "I" as the something that wishes and desires, as the something that feels pleased or sorry, etc. In all situations connected with ourselves, we express ourselves through the medium of this "I". Now, as this "I" expresses itself, or makes itself known, by means of the physical body, just as this body constitutes the medium for all its sensations and experiences, the living being becomes apparent as a "something" which possesses an instrument enabling it to experience and to manifest itself. At the same time, it becomes obvious to us, that this instrument is a created object. It had a beginning, just as it will one day come to an end. So this instrument is limited in time and space. We see that it constitutes an enormous combination of organs, each created for its own specific purpose, so that the "something" named, or the "I", can use it to create its own experience of life, and its own manifestation. Now, as this instrument, namely the being's physical body, is constructed of physical materials, it will, like all other created physical objects, be liable to injury or damage, and in like manner that said instrument, or tool, suffers damage, it will cease to be a useful tool for the "I" in question. Indeed, the damage may be so great, that said tool becomes totally unusable by the "I". Consequently, the tool, viz. the organism or physical body, will, as pointed out above, be released from the "I". The "I" is thus liberated from the organism which it no longer has any use for. Indeed it would be a fearful nuisance to the I if it could not be released from this now useless tool.

"Death" is Definitely No Absolute or Real Death

That the physical body is thus destroyed, either through damage or wear and tear, in no way signifies that the "I" is also destroyed. Only the latter can no longer manifest itself in physical matter. And this is why survivors are led to believe that the being in question, or the "I" which manifested itself through the organism, is dead, which in this case means that it had completely ceased to exist. And it is this conviction, or belief that a being's life and existence ceases entirely when the I is released from its useless, physical body, or physical sensory instrument, that causes survivors' fear or horror of death, just as it causes the grief felt by surviving friends of the "deceased", because they can no longer enjoy their friend's company on the physical plane. But this opinion of "death" is most definitely a complete illusion. "Death" is certainly in no way an absolute or real death.

The Immortality of the I

Consequently, as death is nothing more than a process of dissolution it cannot possibly happen

to anything that has not been created. Only things that have been constructed or created can be destroyed. But as the I of a living being cannot possibly have been constructed or created, but in itself the only reality in existence that can create or build things up, it cannot possibly itself be either destroyed or broken down. Thus it constitutes, in itself, the Creator, and cannot, therefore, be identical with the thing created. Only created things can come into being, and later be destroyed. But realities that have not been created or constructed cannot possibly perish or be destroyed. Such realities cannot but be imperishable and thus eternal. Consequently, the I is eternal and thus immortal.

Our Cosmic Structure is in God's Image

As the whole universe reveals itself to us as one enormous creative process, and thus also as a corresponding multiplicity of created phenomena, all of which in their supreme analysis prove to be a joy and a blessing to living creatures, it becomes obvious that the universe must constitute three incontestable analyses, namely: the Creator, the Creative Power, and the thing created. These three realities contain precisely the three principles that are necessary for a "something" to be able to manifest itself as a living being. As these three principles cannot exist independently, or in disassociation from each other, they constitute a Trinitarian Principle. If the Creator did not exist, neither the Creative Power, or the objects created, could come about. If the creative ability did not exist, every created thing in existence, that is to say, the whole universe with its multiplicity of details, could never have come into being. Consequently the universe in itself constitutes a living being in which we all live and move and have our being. Now, if we consider ourselves, we see that we, too, constitute the same Trinitarian Principle. Our I constitutes the Creator, just as we, too, possess a Creative Power and a result of this power, viz. our organism, our mode of behaviour and all our other manifestations. Thus, in our cosmic structure, we are definitely in God's image.

Why the Living Being, in its Cosmic Structure, is Superior to Time and Space

If now, in our Highest Self, we thus constitute the supreme principle, which manifests itself through the other two principles, viz. the Creative Power and the objects created, we are definitely superior to the limits of Time and Space. And, as our Highest Self is identical with the Creator, it cannot itself have ever been created. It has always existed, and is thus eternal. But if it has always existed, it can have no age. We cannot say of it: it is so and so old, for it never had a beginning, but is infinite. Consequently, it is superior to all conceptions of Time. Now, as in itself it constitutes the Creator, and is thus the producer of what has been created, it cannot in itself, have any analysis, for, whatever, we may say of our higher self, we can only express it by citing something it has created. If we say of it, it is Evil, or it is Good, this Evil or this Good is something it has produced, and thus cannot constitute an analysis of itself, for it existed before the thing created. Hence, it cannot be anything but nameless in its true cosmic nature. It is superior to all created phenomena, and thus cannot be expressed as being identical with any of these. As only created things constitute Time and Space, our higher self is consequently superior to all conceptions regarding Time and Space. Only objects it has created are time- and space-dimensional, and hence transitory and impermanent. As the living being can thus manifest itself only through transitory phenomena, including also its own physical organism, it is not surprising that it is considered mortal, as long as people - due to their lacking development - are unable to perceive the cosmic structure of the living being.
(To be continued.)