

CONTACT

with THE MARTINUS INSTITUTE
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Dear reader!

From a purely theoretical point of view most people should be able to look on the Globe as a living being, because their whole life from cradle to grave is a mental interplay or correspondence with this very being. You cannot remove one single element belonging to the Earth without causing a rupture of the cosmic education to which we are subjected all of us. That most people, however, have reduced their concept of life to include only human beings and even might have confined this conception to include only their relatives and acquaintances, is a comprehensible, but very tragic fact. Tragic, because they by doing so have placed themselves outside the cosmic totality which is the only absolute reality.

If you, however, have accustomed yourself to look upon all kinds of surrounding life as the expressions of one great consciousness, you will find that your daily life is assuming quite another character. Very quickly you get extremely interested in the life moving in this enormous consciousness and with all means you will try to penetrate into its inmost essence. Why? Simply because you very quickly will realize that it is an over-dimensional edition of your own consciousness. You will, so to say, "recognize" your own reactions, your own struggles in the life going on around you, and you will begin to understand that it really does matter a lot in what way you are thinking and acting. It is familiar to us that our own mind is split up in two very diverging "minds", each with its own deciding ethical principle. One part of this mind of ours makes it possible for us to hate and, when doing so, to try to justify our attitude by forming certain ideas of the righteousness of this hate. Owing to these ideas we are able to sanctify our anger, and now the path is clear for action. Our neighbour is our neighbour no longer, no, he or she is an "enemy" who must be annihilated. In other words: the mental balance, necessary for all activity, is redressed, and now we are able to kill with a perfectly clear conscience, for we are only performing the will of God, aren't we?

But in the other part of our mind charity is the deciding factor. In reality this part of our mind is very irksome for all of us. Unlike the other part of the mind this one never brings about repentance, whereas it always is the cause of repentance. You may regret your anger, your embitterment, and your hate, but never your kindness. And, what is more, each of us has experienced that the first named part of our mind, that which releases malice in its countless numbers of expressions, is always reducing us to petty-minded people, while charity, or the other part of our mind enlarges us, makes us jubilant, and arouses in us a desire to embrace the whole world.

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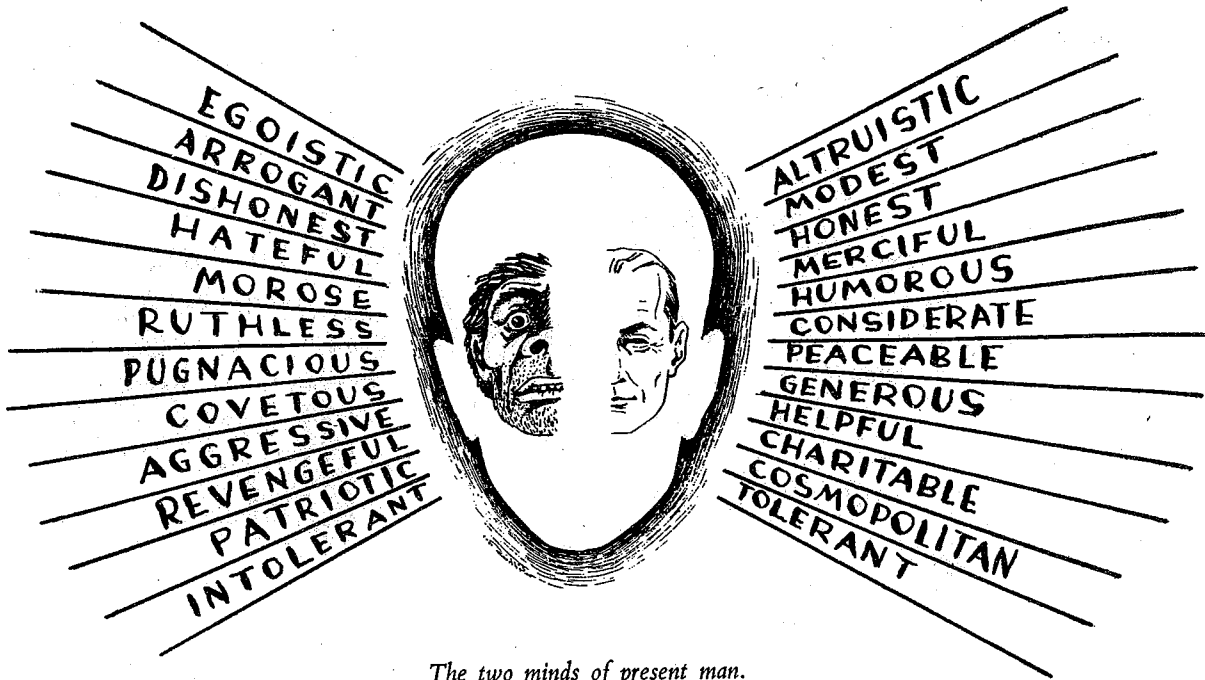
All this is familiar to us from our own experiences. But only a minority is familiar with the fact that the same state of things is manifesting itself in the great consciousness of the Globe in which we, in a restricted sense of the words, "live, and move, and have our being" Because, as long as we are citizens in this world, we depend on the life of our Globe. Once this Globe was so absolutely immeasurable that it to us was nothing more than an enormous lump of dead matter, nothing more than the object for our own desire for conquest. We were unknown individuals living in tribes which later developed into the nations of today. Ignorant of the real laws of life we built up an continued succession of illusions, illusions of which life itself is reading the proofs today, and does so in such a pace that most people find it difficult to keep up with it. Let us, for instance, have a look at the idea of nationalism. Millions and millions of people still cling to this conception which makes them so terribly narrow-minded. These people are still dividing the population of the Earth in two parts, "us" and "the others". To them the idea of "one world" is more than incomprehensible, it is absolutely evil, because it takes from them what they are able to understand and confronts them in return with an idea they cannot possibly comprehend, no matter how kind this idea is, and no matter what freedom it might be able to give their souls.

Looking inward, however, we observe the same. Most people cannot yet reconcile themselves to a world where they do not possess things in the same way as they did previously. Those people still consider it grand to possess much more than they need and are still willing to give their lives for the so-called "holy right of property", no matter how many beautiful mental qualities they else may have. So you find the same conditions internally as well as outwardly, in the small way as well as in the great one.

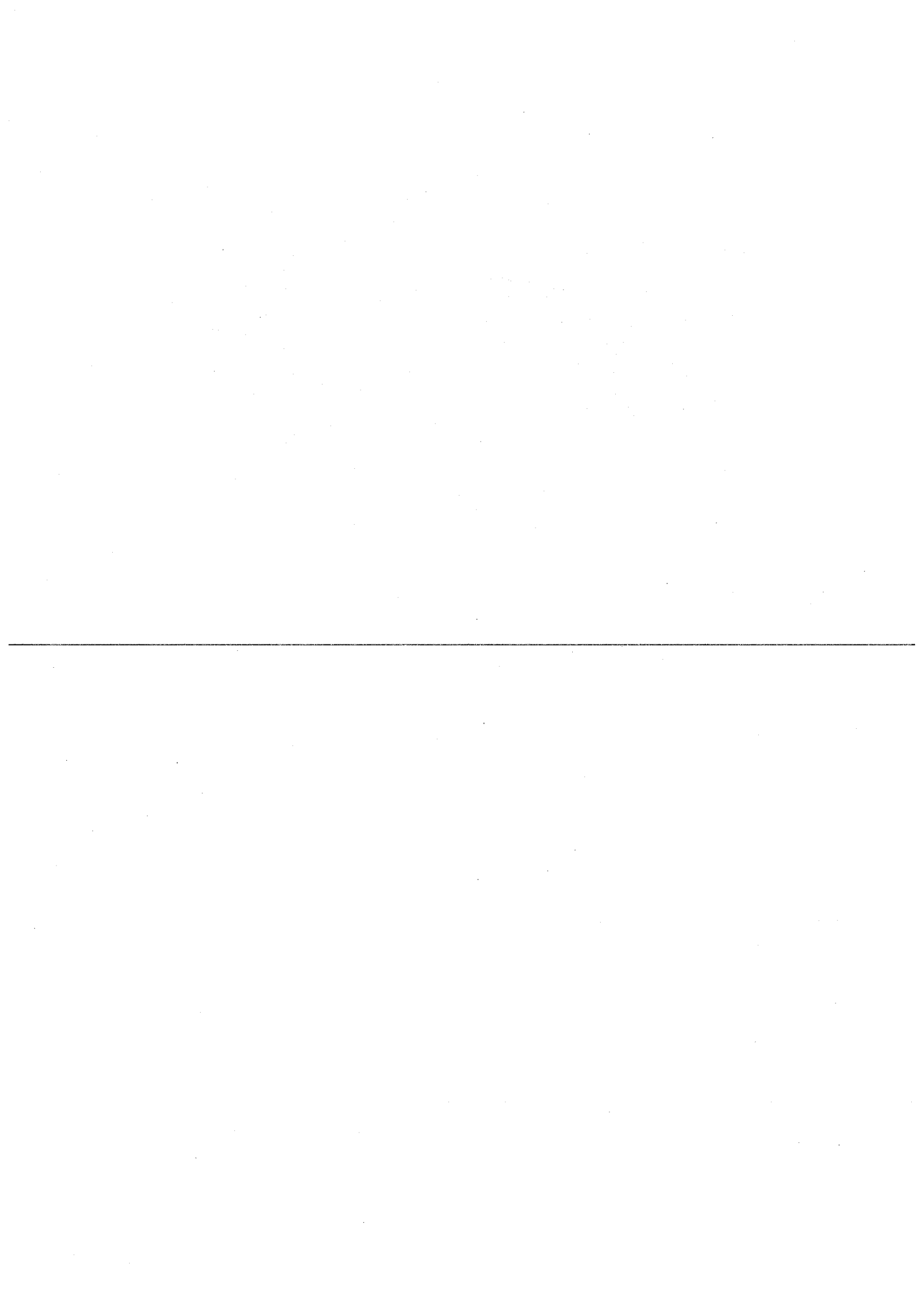
But the Globe is immeasurable no longer. On the contrary! Day by day the distances between us are diminishing and very soon we will all be the nearest neighbour of each other and will have to find out how to obtain a neighbourliness so beneficent that it will let life become one great, permanent experience of happiness.

And don't you think that the road to this beneficent neighbourliness goes through the knowledge of the real, cosmic facts in the universe? I do. And the most obvious fact to investigate must be the realization of the Globe as a living being. Through thousands of years all prominent religions of the world have preached that "everything is life" - and this means that death, in the general sense of the word is not only an illusion in itself, but is even the most dangerous illusion at present because it reduces our understanding of life and consequently excludes us from the true cosmic life of the universe. Once we knew very little of the life which moved around us. Today even the smallest details are familiar to us. The mineral, vegetable, and animal kingdom are all analysed through and through so that each talented child is familiar with their inner structure. And the human world? The discovery of the fourth fundamental form of matter, the radiant one, in reality threw wide open the door to the universe. Today the life of the Globe is brought into our own homes by press, broadcasting, and television. We are out of things no more. On the contrary, we are placed in their very centre and in such a way that we are forced to make up our minds about them incessantly!

And at this stage the idea of the Globe as a living being really begins to become of immediate importance. We have got accustomed to ask: "What is USA saying?" or "What is USSR saying?" as if these two great unions of states have the deciding influence upon the life of the Globe. Nobody has ever been able to convince me that one of these groups consists of "angels" and the other one of "devils". To me both unions consist of human beings, each of them with his own individual destiny in precisely the same way as I am a human being myself with my



The two minds of present man.



own absolutely sovereign destiny. To me each single nation, be it great or little, is forming a region in the enormous mentality of the Globe and it causes me no difficulties to conclude from the news received through press, broadcasting, and television how the volitive forces of this enormous global consciousness are functioning. Because they are working in precisely the same way as my own consciousness. I, and every human being of any mental development, are every day experiencing inner conflicts between our ancient habitual state of consciousness and the new one which is developing in our mentality. In the same way I am observing that an identical state of things begins to take effect in the macro-being we in a very personal way have named "Tellus Mater" or "Mother Earth". Everywhere a tremendous clash between old, antiquated views and new, impetuous ones can be seen. And behind all this I see or rather feel a macro-cosmic will which will know how to make the new views become victorious and the old ones pass away. I feel no doubt concerning the lines which the will of the Earth is following. In the heart of my heart I feel an unswerving urge to disengage myself from the paralyzing mental perceptions of the past, perceptions which fettered my mind and made me serf, a slave to thoughts and ideas, the logical conclusion of which must be mental thralldom. In the same way I also feel that the Globe now is disengaging itself from exactly the same ideas and perceptions in favour of a life with a far wider or really an unlimited perspective.

I am no fanatic, so I will never appear to you as a member of any mental or political union. But it is quite clear to me that a new set of idealistic ideas is being born in this century. These ideas spring from the consciousness of the Globe and they will be victorious not at the present time of the single human beings, but at "God's time". And it is this mental attitude which makes it possible for me to avoid any kind of fanaticism. I am not in a hurry and have no intentions to obtain more than my own consciousness makes possible and reasonable. But it is obvious that the consciousness of the Globe is in the same melting-pot as that where my own one is, and therefore it comes easy to me to join in the development it at present undergoes. It is evident to me that a new world is being born, a new world where the idea of nationalism in its present, primitive form is doomed, a new world where all values will be revalued, all humane ideas will be victorious over the inhumane ones, no matter whether humans, animals, plants, or minerals are concerned. It is a world of charity which is coming into existence but I do not expect it to reveal itself to me in full bloom in this life. It is enough for me to see the first beginning of this new life everywhere, and my soul is filled with a profound happiness to think that in my new, coming lives I shall take part in this evolution which already now is in perfect harmony with my own mental life.

In this life, however, only one thing has caused me real sorrow, and it is that so very few look upon life from a cosmic point of view. Everywhere I witness people who confine themselves to what Martinus so aptly calls "mental prisons". I watch people, I love, who are going to die, and who are fighting against their death to the very last moment because their souls are surrounded by thick walls of fear. Over and over again life forces me to bow my head in grief that people prefer the "small visions" to those which lift up the soul and bring it into the luminous flames of the cosmic light. That we all are "sons of God", are "heirs" to a beautiful, future kingdom or to the life which even now has begun to reveal itself to us, is a perception in which life's true greatness is to be found in contrary to the narrow and limited forms of life which today enclose everybody and always threaten to tie our spirit to the dust which only too easily sticks to the souls.

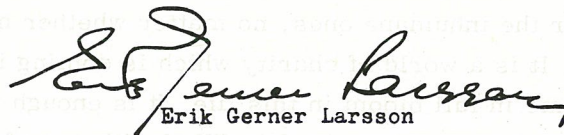
The Globe a living being - The idea of reincarnation a reality - The single human being imperishable - I know that these three ideas arouse opposition in most people mostly, perhaps,

because they invite so serious reflections. Still, these ideas will finish by giving peace of mind to modern man. I feel easy in my mind by the conviction that even my fragile and perhaps weak will forms a part of a great being's conscious will to create the world which will form the outer frame of the future, physical lives I dream of. And it is a rather inspiring idea that I am no passing, unimportant guest in this world. On the contrary, I shall return here and take a share in the completion of all with which I now feel so intimately connected. And the idea of my own absolute immortality seems to me the logical consequence of the inner sensation of cosmic truth, of the mental craving I have experienced as the central part of my nature through all phases of my life. To be born with a faculty of dreaming dreams which never are ment to come true seems to me to border on pervertedness. No, we existed, before we were born, and we will continue to exist even if people in our physical death might see the end of our life.

Today we live in a period of rationalization and efficiency, and the worship of the golden calf is more frantic than ever before. Feverish dreams of conquest of other planets make people spend thousands and thousands of millions on illusory prospects at the same time as millions of human beings have not even got their daily bread. All this is realities to people with both feet on the ground - seen from a cosmic point of view it is but temporary phenomena which disclose that the human mind is in a vacuum between a state it has left and the one which is coming into existence. It is a mental age of puberty which necessarily must precede the grown-up age towards which we all are heading. One day people will laugh at all this and understand that our own world holds enough of problems, and that the solution of these problems is the real mission of our lives. But it will also become obvious that these problems have not been solved until the conception of God which many people today consider directly ridiculous and absurd, again has been restored to its sublime position in human thinking, again has become identical with "the way, the truth, and the life".

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

Sincerely yours



Erik Gerner Larsson

(Translated from Danish by Mrs. I. Okkers.)

November, 1962.

Martinus:

THE "I" ONE WITH ETERNITY II

Our organism is not the same as Ourselves, or our I

The true fundamental and eternal structure of living beings is thus invisible, and can only be perceived indirectly through its manifestations, among which is, of course, its physical body. But as this body is something that has been created by the living being in question, it certainly cannot constitute the living being itself. So, as the organism does not constitute the true self of said being, we none of us have ever seen an actual living being. In this way, we have never really seen the real self of either friends or enemies, of our parents, relations or any other kind of being. We have seen only their temporary organisms, or the created instruments by means of which they manifested their spirit, or revealed their presence.

The Cosmic Analysis of a Living Being: "Something that is"

The transformations which these bodies or instruments go through, in order that said beings may manifest themselves, does not apply to the true Self of said beings. This Self is eternally unchangeable. It is solely in the manifestations of said being, or I, that transformations of any kind can take place. These manifestations may be perfect or they may be less perfect, they may be evil or they may be good, they may disintegrate or be destroyed, they may be old, or they may be new, etc., but the true structure of a being is neither good nor bad. It can neither age nor be youthful, it cannot disintegrate or be destroyed. The true and only possible analysis of the being is that it constitutes "something that is". On the other hand, it may reveal itself in a multiplicity of variations. And when such a being comes to experience the so-called "death", it is certainly not its cosmic structure, or I that dies, but solely its physical manifestations, which in this case means its physical body. Thus we realize that the actual living being can never die. Whatever it is, in a living being, that constitutes the Creator and the Creative Power, it still exists, even if the physical organism has completely passed away. So, in other words, the being itself goes on living and can still experience and create, but temporarily no longer on the physical plane.

Why is it Unreasonable to Suppose that a Being's Present Physical Organism is the Only One in which it has Experienced Life

Thus far we have given instances of some of the realities which prove that a living being is not identical with its physical body, but in fact constitutes an eternal, changeless reality which can experience and create. But, incidentally, we have so far only ascertained that said manifestation and experience was in virtue of said being's physical organism. But as the actual being which controls this organism constitutes an eternal reality which can create and experience, it would be highly unreasonable to assume that its present physical organism, which is only a temporary instrument - and, incidentally a very impermanent one at that - should be the only organism this eternally-existing, cosmic being has created or controlled. Or, moreover, that the brief physical life to be gained by its means, should definitely be the only medium at disposal for experiencing life or for manifesting itself on the physical plane that it has any possibility of employing. And then, again, what about the infinite former existence that it enjoyed before its present incarnation? - And further, what about the limitless future before it and after it has completed its present life? Should this eternal existence beyond the present

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incarnation be merely a lonely, desert wandering through an existence entirely without incident or manifestation of any kind - merely a deathlike sleep? - What use, then, its eternal creative power? - What use its present physical life, this infinitesimally tiny fraction of a second compared with all eternity? - What use an eternal life at all, and a corresponding creative power, if said living being is to use it solely and only to create the insignificant iota of experience which a single physical life on earth would contain, when compared with said eternal existence, and correspondingly infinite possibility for creation? - No, such a preposterous conception could never exist in the Divine Scheme of Things. Everything created in His world is designed and created solely to fulfil definitely useful purposes. And the sole object of every purpose is to constitute a joy and a blessing for living beings. Consequently, the sole object of an eternal creative power is to give the eternal existence of the living being a correspondingly eternal, permanent experience of life in the form of manifestation and creation.

Every Living Being has a Spiritual Structure

In order that the above description can be accepted as a fact, it will be necessary to show that there must be something about a living being that proves that it is able not only to manipulate, or put physical matter to its own use, but also to manipulate invisible matter, which, unlike physical matter, is not directly perceivable by physical senses. Such application or employment of non-physical matter - or substance - is evident in the functioning of the being's consciousness. Its percipient and sensory impressions are created through a kind of matter that is not discernible by physical senses. Everything that a being normally reveals through its physical manifestations, has been first conceived in the form of mental images or thought structures. This experience of mental pictures or thought-combinations is most certainly not a physical experience. It constitutes an incontestible, so-called: "spiritual experience". Without such a condition of spiritual experience any possibility of an I being able to manifest itself would be out of the question. It is in this mental world that a being's physical existence is created and experienced. In addition to its physical body every being has thus a spiritual structure as well. As it is able with this structure to form and create mental images, to guide and direct its physical organism, and to guide and direct its manifestations and experiences on the physical plane, we see here once again that the physical body of a true living being is simply and only an instrument that is implemented by a spiritual being.

How we come to Realize that there is a Higher Plane of Existence than the Physical

In this way it becomes obvious that, in point of fact, living beings do not live on the physical plane at all. Their fundamental consciousness, their process of thinking and use of will, all constitutes solely a function of, or a manipulating of spiritual matter. And, in this way, we come to realize that there must be a higher level of existence than the physical, and that it is on this plane that living beings exist and have their true home. Through their physical body they apprehend only the reactions to contacts made by their physical body with physical matter. Through the physical, sensory system these reactions are then transformed into spiritual impulses - that is to say, into electrical impulses. These impulses are thereupon transferred to the being's spiritual structure, and there result in discernment or perception. Only through this perceptive cognition can a being know what it is he experiences through said sensory impulses. And thus it is only here that his experiences are transformed into consciousness, knowledge and memory. Consequently it is not on the physical plane that he becomes cognizant

of what he perceives by means of his physical senses. The physical senses can only register reactions, and with the assistance of the cerebral system, transform them into electrical impulses which then make contact with the being's spiritual structure, which is solely an organ or medium for transforming these physical, sensory impulses into discernment or knowledge, which again enter a special spiritual organ for storage as memory. In my main work: *Livets Bog* ("The Book of Life") this organ has been termed the "Fate-element". All the experiences met with by a being exist in this organ as memories. These memories form the basis of everything the being possesses of understanding and knowledge. Upon the strength and quality of this knowledge depends how much a being can understand and transform into perception and cognizance of new experiences, or sensory impulses.

Why a Being can Survive the Disintegration of its Physical Organism

But as the consciousness, knowledge and perceptive faculties of a living being are all on the spiritual plane, and thus its fundamental, experiencing and manifestational structure is, in reality, solely on this plane, said structure cannot, of course, be affected by the loss of its physical body. The being still retains its consciousness, mental faculties and knowledge intact. As its physical body has now ceased to exist, it can no longer receive physical sensory impulses, and consequently can no longer directly experience the physical world. But, as its consciousness and thus its functions of thought still exist, said being can still think, viz. create in spiritual matter. Here matter forms itself automatically in accordance with the being's thoughts or mental images. And as it no longer possesses a physical body, and can no longer sense physically, its own thoughts, and the thoughts of other beings come to form its outward surroundings on the spiritual plane of existence.

The Age of an Organism does not apply to its I, or its Directing Force

Through this very brief survey of the cosmic structure of living beings, we have been able to realize the fact that in their true higher identity or cosmic existence living beings are not identical with their physical bodies which were manifested more or less in physical matter. Hence, this organism has nothing to do with the cosmic being who directed said organism in any other way than by forming a temporary instrument for the being in question. And as this instrument is a created thing, it is, of course, transitory or ephemeral. It is subject to wear and tear, and consequently must be doomed to extinction, just as it once had to be brought into being. Thus its period of existence, its age, is not the age of the living being that directs it, and for whom it constitutes a medium for experience and manifestation. When we say of a living being that he is so and so old, it is, in reality, only the age of the organism that we speak about. When we say of the same person that he or she is good-looking, so and so tall or short etc., our remarks refer only to the organism and not to the being that directs it.

The "I" or the Living "Something" that Directs the Organism is One with Eternity, Infinity and Deity

The invisible being which controls an organism is a Cosmic Being, and thus exists beyond Time and Space. It is not a created thing, but, on the contrary, constitutes the "something" that is the Author and Creator of said organism, who uses it as an instrument or medium for his manifestation and as a means of experiencing life. But as creation can only be a manifestation of Time and Space, the Creator cannot be identical with Time and Space. Said Creator

must have existed before the object created, for how could said object have otherwise come about? - And then, as the Creator must exist before the object created his existence cannot be dependent on that of the object he had created. Consequently the Creator can just as well exist after the object created is no longer in being, as he could exist before said created object ever came about. This Creator, or this "Something" is the same as the "I" of every living being. This I with its intrinsic cosmic structure has thus never itself been created, but has existed from all Eternity, and similarly, will continue to exist for all Eternity. Now, as the inmost cosmic structure or the I of a living being can, unquestionably, only constitute the "Creator", it cannot possibly be identical with the "object created". Hence it is definitely superior to and beyond anything that is Time and Space dimensional. And that is why it cannot be analysed in any other way than as "Something that is", the analysis of which is again exactly the same as that of "Eternity", which also can only be expressed as: "Something that is". Consequently the I in every living being is thus identical with Eternity. It is true that the term "Eternity" is normally used as an expression for unlimited or infinite Time, but, unlimited Time, just as unlimited Space, cannot possibly exist. As soon as the analysis of something can only be expressed as "unlimited", said analysis can no longer constitute an analysis of the object in question, but on the contrary, constitutes solely a term expressing the Creator or director of said object, which Creator is precisely the only one that can exist beyond the limits of Time and Space, for these limits can exist only as a product brought into being by said Creator. And thus it becomes obvious that Eternity and Infinity have both exactly the same analysis as the I of the Creator. They can only constitute "Something that is". Now, as this analysis also expresses the supreme cosmic identity of the Godhead, all living beings in existence - whether in the Microcosmos, the Macrocosmos or the Intermediate Cosmos - are each and all one with Eternity, Infinity and Deity.

(Translated from the Danish by C. Campbell-McCallum.)

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