

CONTACT

with THE MARTINUS INSTITUTE
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Dear reader!

A few years ago I stood on one of the bridges which from Hardwar leads over the Ganges. Below me thousands of pilgrims bathed in the river, and above me radiated and glittered Himalaya's snowcovered peaks in the sun. I was with three lovable Indian friends, who had invited me to one of my life's most wonderful holidays, to Rishikesh and the surrounding country. Experience after experience had succeeded each other, the one more wonderful than the other; but the experience, which I here will describe, seems to me to be the one which made the deepest impression on me. Because the thousands of praying human beings, in the river and on its banks, formed together with the shining snowclad mountain peaks a picture of indelible beauty. It was the human being and its goal in a sum total. We all live in the relative security of the valey, but deep in our soul an unquenchable longing burns after that purity and beauty, which we feel is to be found up there where no dark mountain wall obstructs the view and where all is deep peace and harmony.

When I tell you about this experience which made such a strong impression on my mind, then it is because it occurs to me to be the best introduction to that section in "Livets Bog" I., which Martinus has called, "From Animal to Human Being". Because in this section, which I personally look upon as being an almost independent "book" in Martinus great chief work, he just describes for us the transformation our mind has to undergo before we are spiritually ripe to behold the real heavenly light. However much I would like to lose myself in Martinus cosmic analyses in these short letters to you, I have, nevertheless all the time to keep this end in view that they deepest seen only can and shall serve that purpose, to make you interested in that study, which has created my own unshakable spiritual foundation. But I know that the human being, who once seriously has read only this section in "Livets Bog", never will be the same as before. When I read it the first time - I was very young at that time - it acted on me as a cutting ray of light out in a colossaly dark space. Which of us has not used uncountable hours to ponder over that mystery which hides itself behind both our psychical and purely physical appearance here in the world? - So many people in their spiritual search commit the great mistake to direct their consciousness towards the purely psychical side of existence. They want so much to know something about "life after death", and I understand them. Because we all want to know about it. But as we here in our world always must know the true background for every physical problem's regular understanding, then we also have to adjust ourselves to the fact that it is in our eternal past, we have to look for the explanation, both to our present and our eternal future. Because it is our eternal past which has given us the experiences which must form the natural and unshakable background for our

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real understanding of that life we are on the way towards, and of that life which today surrounds us on all sides.

Nothing, I think, wearies the grown-up human being more than a small boy's or girl's persistent questioning. Many a father or mother have become desperate by this eternal "why this?" and "how that?" - In exactly the same way as every real father and mother give themselves time patiently to answer their child's question, thus also has Martinus in his chief work used that line of action, carefully to meet every doubt, every real intellectual objection. It gives him undying glory that he never in his life has chosen the spiritually cheap solution to give us a work which in pure postulate form tells us that life is like this, like that. I do not doubt that it is actually possible to write a book about the solution of the mystery of existence in a so-called "modern form", therefore incredibly thrilling, easily read - and very quickly forgotten! I know it, because I have in reality read an incredible number of these books, which, while I read them, appeared to me to be very thrilling and also very enriching, but which afterwards were so easily forgotten the moment I had a new book of the same type in my hand. When reading Martinus' life-work it happens that one becomes furious, because it is so elaborate. "Why all these repetitions?" groans the impatient one, who tries to race through Martinus' work, only to experience that his attempt leads to this that his head begins to nod, and the gentle cerebral paralysis, which one calls "sleep", attacks him. And it is good for him! Because "Livets Bog" is not a book in the ordinary sense. It is, in a way, a sea of books within books. Independent of the so-called "modern human being's" hurry Martinus has developed his life-work as a cosmic Himalaya, to the summit of which only that one reaches, in whose soul a never quenched thirst continuously demands satisfaction. In a world where all claims to be "spiritually interested" it is a refreshment for the soul to know that there still exists a certain and absolutely unshakable relation between that which one seeks and that which one attains. If one tries to find a "cheap solution" to one's problem, well then, one gets it. Yes, gets it only quickly to discover that one did not get anything. But if one has the courage to lift one's eyes towards: the spiritual Himalaya, which we all must climb if we really want to see the heavenly light, well then, one is also ripe for a serious study of "Livets Bog" ("The Book of Life").

In my previous letters I shortly mentioned some of the chief thoughts in the introduction to "Livets Bog" ("The Book of Life"). Also the chapter "From Animal to Human Being" belongs to this introduction; but here Martinus for the first time touches the problem which relates to the creation of our present physical and psychical structure. As you will have understood Martinus is uninterested in that which we call "success"! He has never tried to be recognized as a "spiritual master" and does not wish, neither followers in the common meaning of this word, nor anything of all the publicity which to him is more identical with the mass human being's "cheap solution" of the problems, which never can be solved "en masse". No, what Martinus wishes is only this, to stretch out his hand towards that human being, whose spiritual hunger is deep enough to follow him up towards the heights, where gained perception, converted into practical living, is the only "key" to new knowledge, new perception.

To Martinus the terrestrial human being's body is more than just a "body", the form of which everybody knows. Both physically and psychically it constitutes for him the "key" to the real solution of the mystery of life. And while we are so accustomed to perceive ourselves as something quite unique, as the supreme product of the "universe"; and our globe, our planet as the only inhabited, the only livable, then Martinus perceives us only as a bird of passage between the common animal and a coming type of being, which he calls the "real human being", just as he perceives our globe as only one of the innumerable milliards of inhabited or

livable globes in the universe. These two perceptions alone unveil the depth of the difference between that perspective under which we live and that, from which Martinus describes life. But Martinus goes further. With irrefutable logic he points out that our physical body in reality is a "mere detail", and that the "main things" are the faculties, aptitudes, or talents, which unveil themselves through that form which we count for so much that we believe that life ceases for us, the day this form breaks down and goes into disintegration. To Martinus the physical body is - and it does not matter what form it has, if it is a plant, an animal, or a human body - only an "instrument" by means of which the living being behind the form experiences and releases those powers, which we together have given the name "life". This thus means that to Martinus life is of purely spiritual nature. It constitutes a kind of "electricity". For him that which we call our "brain" and our "nerves" are only that "antenna-system", which constitutes the requirement for receiving, converting and dispatching the electrical vibrations, which we have called: the energy of instinct, the energy of gravity, the energy of feeling, the energy of intelligence, the energy of intuition and the energy of memory. For him the here mentioned cosmic energies or powers in reality represent "cosmic alectricity", each with their restricted wave-lengths. The expression so often used in daily speech, such as "to be on wave-length with each other", thus in Martinus' world-picture suddenly gets both meaning and content.

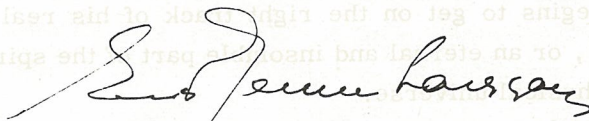
For Martinus the living being is thus in reality both a "sender" and a "receiver", and the development shows itself for him solely through this that life consists of innumerable grades of "receivers" and "senders". Further down on the ladder we find the beings which we call "plants". The receiving- and sending-system of these beings only allows them to correspond with the most limited wave-lengths in existence or the universe. After the plant follows the being which we call "animal", and which differs from the plant by being able to correspond with more extended wave-lengths. And then comes the human being, who besides being able to correspond with the wave-lengths, which plants and animals use, now feebly begins to be able to correspond with the real longrange wave-lengths of the universe, for which reason his faculty to "see" and "understand" life naturally lies on a much higher plane than is the case with the plants and the animals. But while the plant's and the animal's sense experience still is altogether under that which Martinus indicates as "cosmic automatic", as these beings have not yet experienced that which he has given the name "I-consciousness", then the relation is quite different regarding the terrestrial human being, who by his growing faculty to correspond with the finer and more penetrating "cosmic wave-lengths" of the universe, not alone have experienced to become "I-conscious", but also to get this "I-consciousness" extended to such a degree that he now begins to get on the right track of his real eternal and immortal nature as "son of God", or an eternal and insoluble part of the spiritual universe, which in all hides itself behind the physical universe.

As the terrestrial human being in his evolution has passed both the plant and animal kingdom and still with an overwhelming part of his conscious life is tied to the animal kingdom, then it is clear that both his sender- and receiving-condition must bear trace of this evolution. And we therefore also see that while the plant being and the animal being in their own way are in harmony with their own nature and therefore send and receive cosmic energies in such a way that the result in reality expresses beauty and grace - here naturally apart from the processes, which in the animal kingdom involve homicide and destruction - then only very few human beings possess a transmitter and a receiving set which is able to radiate constant harmony. Where the plant being thus normally permanently radiates beauty and bliss and in reality constitutes one of life's most blessing "caresses", and where the animal, as long as it lives in

its own nature, also constitutes a representative of a certain inner balance and harmony, there the terrestrial human being constitutes because of his absence of knowledge of the cosmic energies, which he both receives and sends, a cosmic "vital unit" of quite a special kind. He can release the most life-giving and inspiring vibrations, which make all and everything in his surroundings to shine and glitter with altruism and joy of life. But in seconds this picture can be changed and become a cosmic storm of so terrible dimensions that death and mutilation is the result. In contrast to these human beings, whom Martinus calls "terrestrial human beings", stand the "real human beings" or those we have given the name of "World-Redeemers", "wise men", or "cosmic conscious", who to such a degree have these cosmic powers under control that they in all relations of life are able only to send out energies or powers which shine and radiate in mutual harmony. These human beings in reality constitute "the flowers" of that development in which we today find ourselves. And they have all this in common that they each on their step and on each place, where life has placed them, only have been animated by one single wish, namely: to teach all with whom they come into contact the art of mixing their thoughts in the same way as the one which they themselves use. These radiant wise men were thus life's real "cosmic chemists". That which they had attained was nothing "supernatural". They had only "completed the course and reached the goal", namely this, to have the absolute and unshakable power over their own consciousness, which only means: the cosmic powers with which both they and all of us permanently are in connection. But contrary to us, the past human beings knew neither "electricity" nor "wavelengths", they simply did not know the fourth basic form of matter: the radiating! They only knew the solid, liquid and gaseous matter. But today we are all fully intimate with the fourth basic form of matter: the radiating; and it is on this knowledge that Martinus bases his whole teaching. And here it is that we in the chapter "From Animal to Human Being" find the first introduction to that science, which through the coming centuries will constitute the absolutely unshakable, spiritual foundation for quite a new culture, which will include the whole world, and in which every single human being already from his school years will become adjusted to this, that really great in life is only that human being who in all relations is able to control his own mind, which again means: is able to receive and transform all the cosmic powers with which he is in contact in such a way that the result becomes one single shining radiation of the energies or powers which we today express with the words "humaneness" or "altruism".

With kindest regards from Martinus and all our co-workers

Sincerely yours



Erik Gerner Larsson

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Martinus:

THE IMMORTALITY OF LIVING BEINGS

Only by Recognizing the Immortality of All Living Creatures
Can the Justice of Their Happy or Unhappy Fates be Revealed

If the human race is ever really to understand the justice of the cosmos, the justice of human and animal life and the justice of all the ills and unhappy fates to which human beings of today seem heir, it is an infallible condition that we realize that all living creatures are manifestly immortal, or, to be more explicit, that besides our mortal physical organism we possess a higher, more radiant and psychically immortal form in which we continue our lives after having shifted, or sloughed off, our present mortal coil. Thus, in this psychic or cosmic form we survive each and every form of dissolution entailed in leaving our present physical organism, and, by means of this spiritual form, we are enabled to assist at the physical procreative processes, and afterwards, in developing the tiny embryo in the maternal womb, which is to be our new organism in our coming physical life on earth. As every organism is thus a "created thing" so also must it perish. But, as stated above, by virtue of this our cosmic or psychic structure, every individual creature will survive the dissolution of his material organism and will continue his life's experience in the spiritual or psychic world until conditions are such that he once again can assist in being re-born into the material world. In this way every individual creature will continue in a certain field of his immortal existence through a succession of physical re-births until such time that he has gained a certain degree of perfection of thought and behaviour.

To Gain the Highest Perfection and Thus Become Truly a Human Being "in God's Image" it is Necessary Intellectually to Experience God's Infinite Love and to Fully Realize the Justice of His Universe

Now, is there anything in life or existence to bear out this conception, and moreover, in such a convincing way that it can be accepted as anything but, or more than, a beautiful assertion? Why, yes, life itself confirms it, and indeed so emphatically that to any normally developed, intelligent and dogma-free person it must be tantamount to an incontrovertible fact. One of the purposes of life is to enable man, by using his intellectual faculties, to learn to observe and fully realize not only the truth of his own immortality, but also the justice of his lot in life; and this so completely that he is unshakably convinced of the justice of God's love in His management of the universe; for this realization will then become the unalterable basis of his life. When this fundamental basis or cosmic knowledge has been gained our mere presence cannot but be a "blessing and a joy" to those around us, and, what is more, we ourselves shall then become one with God. It is the only way in which to fulfil the Divine purpose: namely, to reach the supreme initiation, and thus eventually become a being truly "in God's image". Verily, God is indeed "a joy and a delight" to all living creatures. This alone must be His purpose in the development of man. And we on our part must in all our actions try to fulfil the Divine principle by being an ever-shining beacon, at all times radiating warmth and positive inspiration. Without these qualities we cannot possibly hope to become beings "in God's image".

What This Development of the Living Beings Confirms

What can we find in our daily life to bear out the irrefutable fact of the immortality of living beings? In seeking the answer to this question we must, of course, first try to comprehend the nature of God's stupendous Act of Creation; we must grasp the fact that it is no mere natural accident that causes Creation - the Force that guides and holds in their courses the myriads of suns that go to make up the galaxies and microcosm and macrocosm, or, that decides the lives and fates of human beings, as well as every other incidental phenomenon of the Universe. This tremendous Act of Creation in all its aspects and phases may not, perhaps, be easily comprehended by the ordinary layman, but nevertheless quite a considerable number of characteristic features may be tested and proved by quite ordinary intellectual methods. There are numberless concrete results that spring to mind that can easily be controlled within our human experience. And these finished results of Nature's (God's) Creation prove, in their final grand total that, without exception, all have been arrived at and called into being solely for the good and well-being of mankind and indeed of all living creatures. Among these finished results we might mention, among other blessings, our human senses. Is not our sense of sight, that of hearing or smell, etc. as well as the marvellous concert of our vital organs, a quite miraculous blessing? Is not, indeed, the transformation of our Earth from a blazing ocean - a roaring world on fire - into its present delectable state - this happy home for every member of the animal or vegetable kingdom - is not this transformation, or creation, a veritable "boon and a blessing" to all living creatures?

There was an epoch when the apparently lifeless mineral forms were the only phenomena present on Earth. These mineral forms gradually developed into plant life, and these plants again developed into animals and animal organisms. And finally animal organisms developed into human beings. Through the passing of millions of eons of development there was thus a creation of enormous numbers of material phenomena, which again resulted in the development of organisms suitable for the materialization of living creatures, and these became ever more and more perfect. And thus we come to realize that this gradual transformation is not yet finished. It is still going on today! Behind all these visible phenomena there appears to be a "something" that, through these various organisms apprehends the world around it. This "something", in combination with an organism, is what we define as "a living creature". Thus, this great process of development of the world is apprehended by living creatures. In animals and human beings this awareness is more awake and conscious than is the case in plant life. Within the field of human development we note that people nowadays no longer live under such ignorant and primitive conditions as did, for instance, our forefathers in the stone age, forced as they were, to live in holes and caves. They had none of the soft attractive clothing materials that we know today. They had none of the wonderful technical discoveries that the human race of today has in such redundance at its disposal. We are born into modern conditions, live in well-built houses, have excellent means of transport and communication and have evolved machines that can lighten our daily tasks. In short, we are born into the beginnings of civilized conditions, and have inherited a sum of physical knowledge and ability far in advance of anything even imagined by our prehistoric ancestors. But still, even today, there are many drawbacks and inconveniences that have to be put up with, which people of the future will certainly be rid of. People of the future will stand as high above us mentally and physically as we now stand above prehistoric man in his primeval forest or deep in the African jungle. At the same time we note too, how this development gradually transforms the dispositions and philosophy of living beings from brutality to humanity. While, at a former stage, it was supposed

that to annihilate or subjugate one's enemies by force was a praiseworthy, indeed the only truly righteous way of serving God, humanity nowadays begins to feel distaste for this form of worship and for this form of life. Today human beings everywhere are growing to long for a truly lasting peace on Earth. If we still continue to make war on each other, it is largely because we do not envisage any other way of gaining that redemption and release from War and Misfortune that, in our hearts, we so greatly desire. And yet, nowadays, some quite considerable effort is beginning to be made to establish a universal and lasting peace through peace and not through war. But, apart from this, an evergreater proportion of the world's population today lives under far better and healthier conditions than was the case not so very long ago. The desire for peace and justice for all men is growing and spreading throughout the world. This great process of development, to which all living beings are subject, may be compared to a great river the waters of which flow out from dark and gloomy subterranean caverns into beautiful, sunlit open spaces. All of which goes to bear out the fact that God is leading all living creatures out into the Light.

How Ignorance Has Created the Superstition That Living Beings are "Mortal" Beings

Evolution has thus led us on to search for justice in the processes of Nature and of Life itself. But, in this, human ability is still somewhat inadequate. Most people are persuaded that in reality there is no justice in nature - that everything is apparently accidental. And since we do not yet possess the ability to apprehend the cosmic structure of living beings - their psychic or spiritual side - and must adjust ourselves to the purely physical, millions of like-minded people are forced to live and suffer under the misconception that living beings are "mortal" beings. Now, if this were indeed the case, it would mean that we are born, live and grow - mentally as well as physically - only eventually to perish. So that all we have learnt and experienced is irrevocably lost. And here we come to one of humanity's greatest problems: as long as we believe in the fallacy of mortality it will be impossible for us to see any meaning in life or in any philosophy of life. If human beings were indeed mortal and had only a certain span of life before them before extinction, true justice (as mentioned above) would be a definite impossibility. For, if such were the case, all living beings on earth would have to go on living in a state of all-embracing, terrifying injustice. Is it not only too obvious that, even at birth there is a fearful, indeed quite brutal difference in the fate of every individual born? Why are some children born to wretchedness and poverty - to be ill and ailing all their lives, while others are born in excellent circumstances and full of life and vitality? Why should some children be born of cruel and primitive parents completely lacking in any love for their offspring, while others spring from right-minded, loving parents of quite another category? Why should millions of people die in poverty and hunger while others again live in a redundancy of wealth and profusion? If human beings have nothing more to look forward to than their present unsatisfactory life it is obvious that there is indeed no justice in the world.

If Living Beings Are Immortal

If we imagine an eternal life that may be won after one's physical death only by fulfilling certain moral conditions, this reward would hardly justify the injustice of the physical existence to which all human beings are at present subject. And then again, quite a lot of people are born in such circumstances that it would be impossible for them to fulfil the moral conditions requisite to gain this eternal happy life after death. They must, perforce, sink help-

lessly into hopeless perdition - into the everlasting torments of the damned, into a hell from which there is no release! How can this be justified? And we must also realize that no life once begun can ever be eternal, it can at best be but a temporal span, for it will at all times represent merely a limited space of time that stretches from its beginning to any given point in its so-called "eternal life". Thus it will at all times represent a certain age - be so and so old, precisely because it had a beginning. In reality, eternal life can no more have a beginning than it can have an end. An eternal reality cannot be "created". It must have existed always, otherwise it couldn't be eternal. On the contrary, we see that it constitutes only a limited space of time, and is thus a perishable phenomenon. The promise of an eternal existence which begins only after death, cannot have any root in reality. Consequently it cannot justify the obviously unjust difference there is in the fates of individual beings. No, there must be some other and far better explanation - a completely logical analysis which will truly reveal the Divine justice and love, in spite of all this seeming injustice.

If it were really true that human beings could be sent to perdition - into an everlasting hell from which there was no return, there to writhe and groan under the most terrifying sufferings, how could a Divinity which intentionally created such an existence for his children ever be "the all-loving Father" which our humane world religions state him to be? How could a Divine Being with such sadistic and illogical cravings for punishment be the Divine Living Foundation for the peoples of the world - the One and Only who will unite them in an all-embracing radiance of Loving-kindness, Wisdom, Art, Beauty and Happiness?

No. There can be only one possibility of justice in a world fit for human beings, and that single possibility is that they are definitely immortal. If we accept this immortality as a fact, it can be shown that the universe constitutes an all-embracing justice that is so finely drawn, that not even the smallest grain of dust can fall accidentally. Everything is bound by Law. But here some may say: quite so, but is there really not some possibility of being able to prove this immortality? Certainly - that is just what there is. If we consider all the creative processes of Nature, we can hardly fail to note that, (as mentioned above) in their final grand total, they all, without exception, exist solely and only for the Good and Well-being of living creatures. It cannot be denied, it is true, that in many cases, this would not at first sight appear to be the case: animals murder and kill each other. So do human beings; quite apart from the unhappy conditions which we know as illness, want and misery, which afflict so many living beings here on earth. From this it is obvious that such depressing phenomena are not the final goal of the Divine Creation. They are surely but a stage in the unfinished state of God's Creation. They merely go to show that as this creative process proceeds things will gradually improve, and eventually all living beings in contact with God will come to witness the revelation of the Mystery of Life, and will see it in all its radiant perfection of Light and Love. That people today are still unable to see this fact is simply because they themselves are not yet finally developed. But they are all, without exception, undoubtedly on the Grand Highroad leading to this final consummate perfection. But to understand that such is indeed the case, we must hold fast to the necessity of realizing the immortality of human beings.

(To be continued.)

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