

CONTACT

with THE MARTINUS INSTITUTE
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Dear Reader!

Everybody agrees to the existence of a psychical power or regulator behind the purely physical appearance of plants, i. e. a kind of consciousness. The plant is no "dead thing", it reacts against heat and cold, light and darkness, and thus shows that it is capable of distinguishing between the conceptions "pleasure" and "displeasure". Beyond this point peoples' views differ as one normally ends any further discussion on this problem by talking of the reactions of the plant as an expression of "instinct", one of the most undefined conceptions in the world. As we as a matter of fact ourselves constitute with regard to the shape a kind of "extension" of the plant, and like the plant react strongly against heat and cold, against physical light and darkness, it is only natural that we want to know Martinus' outlook on this problem. We want to acquire a purely cosmical definition of the conception "instinct", which is so much discussed.

To Martinus, "terrestrial man" constitutes not only a physical, but also a psychical extension of the plant. Through his analyses Martinus has clearly proved how the vast majority of our purely physical sensory organs have their first nebulous form in the structure of the plant. He has clearly shown us how the very sensitive "light cells" of the plant, which make it possible for them to turn towards the light, constitute the "beginning eyes", and how the juice in the decorative flowers of the carnivorous plant constitutes the beginning of gastric juice, but also how the flower itself constitutes a beginning of the first stomach. It is true that to Martinus the purely physical reactions constitute some sort of instinct, but while this conception to most people is reckoned among the most primitive reactions of life, it means to Martinus a lot more. To him it constitutes the last phase of a previous experience of intuition, now concentrated in a cosmical automatic function which with a hundred per cent certainty leads the plant towards new and far more comprehensive life experiences than what can fall in its lot on the place where it is now restricted by its present stage of development. To Martinus the carnivorous plant is something more than an interesting experiment on the part of nature, to him it is simply a living creature en route, towards what? Towards that kind of life experience which falls on our lot at present. For to Martinus the purely physical life functions constitute exclusively the "key" which leads him to the domain of the living being which is hidden for the majority of people, viz. the cosmical domain or the domain where the meaning of life itself appears to "he who has eyes to see, and he who has ears to hear with".

To Martinus the living creature possesses not a single faculty which has been created by itself, and that does also apply to the faculty of the plant to turn towards the light or to

distinguish between heat and cold, light and darkness. To him all these functions originate from the psyche of the living being who experiences them. And this beginning lies far removed from the world with which we are conversant. To him neither the plant nor the being we normally call "animal" are finished-created beings. They are living beings who are on "their way", in the sense that each of them expresses conditions of sub-consciousness for a being who concealed behind these forms is slowly approaching the real awakened "day clear" experience of life. Compared with us these creatures are only able to feel real life instinctively or by premonition. In a still deeper darkness than what we experience they fight their way towards the same light as we do. The difference between them and us is only that the sunlight and the sun's warmth the plant instinctively knows do exist we experience consciously through the organs which the plant only possesses in the embryonic state, and this faculty to surmount and kill, which constitutes the basis of animal life, we have led forward to culmination. It is not the animals that are genius killers, it is we. The animal is "moral" in its killing, for it kills normally only to live, and doesn't know anything of conscious hatred and wickedness. It is still spiritually pure in the sense that the killing simply constitutes life condition for it. It normally only kills from instinct of self-preservation; we on the other hand kill from reasons the animal is not aware of, reasons that lead us straight into the area of culmination of the killing principle itself.

But before a new mental condition can become a reality to us, i. e. a new condition which we desire whole-heartedly and therefore use the whole of our energy to attain, we must have passed through the contrast of this condition. The sun which the plant does not see, we see, and the prey, which the animal cannot reach with its claws, is very easily reached by our rifles. In comparison with both plant and animal we are the most perfect beings. For we have become masters of the forces of nature which again and again destroy the animals. In the physical world we are the uncontested victors, and we must be considered mere gods to the creatures who have not like we experienced the pain in connection with this victory. What would a lion and a tiger not think of us if they could think as we can? Where they have to use their faculties to the utmost to satisfy gnawing hunger, we have only to pull the trigger of a rifle, and immediately the prey we hunt falls dead to the ground without knowing from where this death came. Indeed, physically we are great, we have, as the poet expresses it, "Tamed the lightning and given the dragon wings", and everything by means of a certain cultivation of the instincts on which, animal as well as plant, have based their life.

A cultivation of instinct? How does this process take place? Simply by means of the advancing process we call "development", and which fulfils itself through what we call "self-experience". We, too, have once been very primitive killers. Our stone axes, sharp flint stones, our spears, and our bows bearing witness of this. But through our experiences, our hardships we learned so well that today we are incontestible masters within the domain of killing. But our hardships had also other consequences; pressure develops counter-pressure, and under the pressure of the difficulties the surrounding world caused us a new cosmical faculty was born. The faculty of contacting the intelligence energy of the existence. There is an invisible line through what we call the "animal kingdom". This line indicates the difference between the animal still living on its instincts, its cosmical automatic functions,

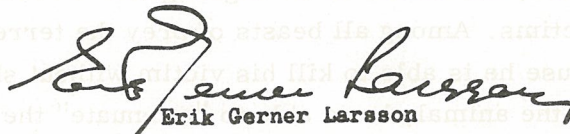
and the animal who in its fight with the surrounding world has woken up to the consciousness of its own self. The animal who is able to distinguish between "I" and "It", and, to put it shortly, the animal who is aware of recognizing the things from its experiences of them, comparing the memories of them, and as a result of this forming new combinations, or in other words starting the process we call "thinking". The fact that we have given this being the name of "man" has nothing to do with true reality. For a man, a real "human man" does in reality differ as much from the real animal as this differs from the plant. The name of "man" as a designation of the being who originated from the animal kingdom and through its conduct and its behaviour differed so much from the animal kingdom from which it came - that it is possible to make a line of demarcation there - is in a way disingenuousness. Therefore Martinus uses another name too. He calls us "terrestrial men", contrary to "real men". For terrestrial man is neither animal nor man. It is a transitional being between the animal kingdom and the real human kingdom, in the same way as the carnivorous plant is a transitional being between plant and animal and like the formations of crystals we find on our windows in Winter and which we call "frost flowers" constitute transitional beings between the mineral kingdom and the vegetable kingdom. While we are not yet able to deal with the last mentioned transitional forms, as we must first create the necessary conditions of understanding the reality behind the words, we can, however, with prospects of good results deal with the transitional being Martinus calls "terrestrial men", for these beings are ourselves, you and me, all the people with whom we are associating. And here we are moving within a sphere where our own conscious self-experience is "closest" and from which we have far better chances of understanding Martinus' analyses than on any other domain, whatsoever, and our own experiences confirm as clearly as possible the cosmical processes Martinus describes to us in "Livets Bog" ("The Book of Life"), and which proves to us that this process was started by the violation of the law by the animal, expressed in the commandment "Thou shalt not kill", and it has led us so far that we ourselves have become conscious co-workers in the transformation of our own mind from being animal-like and thus killers to become humane, and thus life-giving. It was the energies reverberating from the killing that started the development of our sympathy, and it was this developed sympathy which created the animosity against the repetition of the killing, and thus started our contact with the intelligence energy of existence. It is true that we were still killers, for our minds couldn't change completely from one day to another, but thanks to the intelligence we increased the distance between ourselves and our victims. Among all beasts of prey the terrestrial man is the greatest coward not only because he is able to kill his victim without showing himself, but also because, contrary to the animal, he is able to "attenuate" the killing to the mental poison we all know under the name of hatred, revenge, calumny, insults, etc. In a lecture Martinus once used the words that "No man is more than his tears have given him the right to be", and that's true. For our real quality as human beings has very little to do with our beautiful words. The true nature of this quality is only revealed by one thing, our way of behaviour, and here we see clearly that it is only theoretically that the human being has the right to call himself man. In actual practise we obey still in numerous ways our animal-like instincts, although in our consciousness, contrary to the real animal, these

instincts now appear as gloriously prepared talent nuclei, or faculties, we are able to use in such a way that years of suffering to the adversary may be the result if we are overpowered by anger. How many people have we not met whose faces are marked by the result of sufferings, hatred and infamous wickedness? And how many sufferings haven't we ourselves caused others owing to our imperfect opinions? Jesus was in the deepest harmony with the laws of life when he formulated the eternal words "Judge not, lest ye yourself be judged". No man has ever judged on the basis of human disposition, but on the animal disposition. Where we have suffered and wept ourselves there we understand. But on the domains where suffering has not yet haunted us we feel strong. There we judge, there we are better knowing and self-assured. But once again we come across Jesus words, the words which should warn us "He who seems to stand, be careful that he does not stumble". These words are no warning to the animal in us, for it will not listen to such words. They are a warning to that part of us which would do the good, but too readily is a victim of the radiating impulses of the animal instincts.

Thus, the creation of our consciousness is no small matter. It goes back millions of years in the past and will continue far into the future until its end has been arrived at. The end Martinus has expressed in the words, "The great birth" or the cosmical experience, expressing the last line of demarcation between the actual animal kingdom and what he has given the name of the "real human kingdom", but we are on our way. Numerous reincarnations and stages have been passed, and new human faculties grow strongly in the depth of our souls. These faculties are of interest to us. The investigation and the protection of these are our goal. For all of us would like to be better than we are. Behind all mental nebulous conditions we feel that life has a greater purpose than that only of living for oneself. Here we are on equal terms with the plant being for in the same way as it turns towards the physical sun because it feels its light and heat as something life-giving, we turn towards the cosmical sun whose light we in a previous life have felt intensely through the great wise men of past generations, and which we now through newly developed sensory organs experience in Martinus' cosmical analyses which exclusively aim at helping us in our struggle to reach a glorious goal, expressed in the most beautiful word, man.

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

Yours sincerely



Erik Gerner Larsson

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Martinus:

THE GARDEN OF GETHSEMANE

The first time we learned about the Garden of Gethsemane was in our childhood. We were told that it was a small Grove just outside Jerusalem at the foot of the Mount of Olives, beyond Kedrons Brook, and we learned that Jesus was fond of resting there together with his disciples, and that he came to that place when his fate was to be decided. Here the Master made the hardest decision of his life, whether he should let them crucify him, or he should flee.

To the vast majority of people who base their life upon religious orthodoxy, and consequently are unable to make intellectual demands on the words of the Bible, this event was only an outer physical event according to the Bible, an event which in the deepest sense only was an internal matter between God and Christ. To the millions of people who have lost the ability to believe in the narratives of the Bible, and through their attitude towards life have completely given themselves over to matter or materialistic science, the narratives about Jesus in Gethsemane Garden doesn't mean anything.

None of these two large categories of people see the real truth about life which this event in itself is intended to give the "Who has eyes to see and ears to hear with". With regard to the vast majority of the religious narratives of the past, they have as a matter of fact been related as outer historical events, and at the same time they reveal a purely spiritual problem. Therefore, the spiritually uninterested person can only comprehend these narratives as historical, in the same way as he comprehends other events handed down from the past. The great spiritual mystery which conceals itself behind the narratives of the Bible cannot be understood by such a person, often he does not know the existence of such a mystery either.

Otherwise, as far as the spiritually matured people are concerned, they have through their development passed the purely materialistic stage long ago, and have become conversant with the fact that there exists more between Heaven and Earth than the purely materialistical science knows of. Such people have long ago discovered that the narratives of the Bible express something more than history only. To these people these narratives reveal themselves as "depots of wisdom", where the beginning seeker of truth can get his premonitions confirmed, with regard to the solutions of the mystery of life or the real and absolute truth.

What concealed wisdom lies behind the narratives about the drama in the Garden of Gethsemane? The words tell us that here Jesus fought the spiritual struggle, the result of which was his giving himself over into the hands of the authorities for crucifixion. That is in the first instance merely physical narratives of where in Palestine these events took place. This narrative does not contain any kind of mystery. On the contrary, it contains an absolute clarification. Thanks to it, it became no problem for future generations where Jesus was taken prisoner. And the other part of the narrative i.e. Jesus' spiritual struggle does not apparently contain any mystery either. Outwardly, it was a person's struggle with himself whether he should flee or take the consequence of his attitude and his life-work.

And still the concealed truth has appeared in this part of the narrative which shows us how a man through his relationship to the Godhead is able to fight through the deepest sorrow, the greatest hardship and hopelessness, and conquer the culmination of darkness itself. This is the part of the narrative of importance to us, as it makes the "Garden of Gethsemane" not only a physical description of a place, which in itself doesn't mean anything, but on the other hand makes it the name of the spiritual event which means everything. The event which took place in the Garden of Gethsemane constitutes in reality a narrative about a spiritual stage, at which a human being can conquer the fear for his own annihilation or death, and submit to the will of God without fear whether this is fulfilled through crucifixion or success. Imagine yourself this stage, imagine how it may be felt, spiritually to have conquered all dark fate and any kind of unhappy condition, to be able to raise one's eyes towards the Godhead and happily exclaim, "Father let not my will, but thy will be done", and "Into thy hands, I commend my spirit".

It is true that this condition, this stage, was so far removed from the mental stage of development of ordinary man, that one became a victim to the superstition that it was quite unattainable for other people than Jesus Christ, the Son of God, and that the only way to conquer the darkness was mercy and forgiveness by him who had passed this stage, therefore, the sacraments were made, so that each one who believes and becomes baptized may be blessed or attain inner spiritual equilibrium. But since the sacraments may only be substitutes for the real truth, that day would come when these substitutes - completely intended for the spiritually immature people - were not sufficient and therefore, had to lose their power. Development is not static. All people are thanks to their eternal nature on their way towards a higher stage of intellectualism than what has found its provisional expression in materialistic science; and if we look at the religious field we see that millions of people today, thanks to the intellectual development they are subjected to, cannot any longer be helped by the sacraments, christening and other religious suggestive instruments which once gave them the inner peace and security they still need. To such people the only thing to do is to try to use their increasing intellectual forces to develop a profounder understanding of the truth they still feel exists, but which they are now looking for in a different and far more clear form than the one religion has proclaimed, and through this search the developed man will soon discover that the event in the Garden of Gethsemane is not a narrative about a man at a spiritual stage of development, which is completely unattainable for others, but on the contrary, is the narrative of the spiritual condition which can be obtained by everybody.

The truth about, or the solution of the mystery in the Garden of Gethsemane, when it is devoid of every detail caused by uncontrollable feelings, is that Jesus' behaviour constitutes in everything a model for terrestrial man. In the same way as he fought his "struggle" in the Garden of Gethsemane and conquered darkness all human beings will finally learn to fight their struggle against the same darkness. No living being can live the life of some other living being or take its fate. Everybody has his own life which in itself is the result of his own desire. He can build his life up to become radiant intellectualism and love for others, but even this condition is his own fate, and not that of others. If some other person is to experience the same fate, he must also build up his fate himself, and here the

Garden of Gethsemane, or as I would prefer to call it "Gethsemane" becomes the unshakable model on the victory of all darkness of the highly intellectual man. We see that the unshakable foundation for Jesus in his victory over darkness, the fear of death, and the horrors of crucifixion, was due to the huge power burning inside him, vibrating in his nerves and making his brains create the word "Father". And again and again we see how this power makes him reveal to the world that he himself had a profounder understanding of his facing a living force like himself, an omnipotent force, from which he himself was an offspring. And what, or whom could be greater than this omnipotence, and with what or with whom could he be more related? Was it not then more reasonable that he besought this omnipotence, this omnipotence who was his father? Should not every human being's intellectuality grow towards this attitude that is the highest in life, as it is an unshakable fact that intellectualism cannot exist without growing? And will this growth not lead the son directly into this father's consciousness and make him one with the omnipotence? Will this intellectualism, after having understood that this omnipotence is its father, not continue its growth into immortality, beyond the boundaries of time and space, experiencing itself as identical with eternity? For why should it otherwise grow? And don't we in the World Redeemer Jesus Christ recognize a being who has passed this growth and become one with the Almighty power of the universe or the cosmos? Wouldn't the distress of ordinary small people, the mockery and spite not disappear like dew before the sun in front of this overwhelming cosmic outlook, this deep union with the Almighty? What did the physical body mean in this connection where the intention was to show human beings the eternal "Something", the divine spirit and consciousness which had created the body they now tortured? Hadn't the body to be rent in order that the superiority of this elevated spirit could become a reality? How should such a superiority to death and mutilation be demonstrated without this crucifixion? For any being may be happy and sing his praises to the Father when no pain, no death, no crucifixion threatens him.

In Gethsemane we see this enormous spiritual superiority which can only materialize itself where a human being has experienced the omnipotence as the culminating love of a father. We saw Jesus facing the darkness. We saw he had to face the crucifixion, and we saw that for a moment he hesitated, because of the prospects of this unavoidable darkness, and that he prayed to his father, "If it is possible, let this cup pass away from me". Sweat turned into blood. He was made of flesh and blood like all imperfect people, so this fright would come. It was the unfinished condition of his physical father and mother he fought with; for his own spiritual condition had long ago passed through the darkness and fear of death, which he had shown on many other occasions. And therefore, we see how his own strength of mind, and his love for the divine Father quickly conquered darkness, and that a radiant angel appeared before him. It was then, for the first time, the most elevated, the purest and the most humble of all prayers was born on the lips of a human being. This crisis was ended with the words, "Father let thy will not my will be done". This crisis is the most perfect model of the victory of spirit over matter, history has ever known. From the moment this prayer was said, suffering and darkness were no longer any problem for Jesus, for with enormous spiritual power he endured crucifixion and death, and instead of ending his life, as many people at that time believed, he started it first. With what joy

has not the history of his life gone round the world. Constantly his spirit has worked among us. His words have been spiritual bread for numerous millions of people, and hardly an hour elapses where his name is not on the lips of countless people; but his words have greater perspectives than most people understand today. With his behaviour he did not wish to become a God to human beings, a creature nobody was able to copy. On the contrary, his soul was yearning to herald for human beings that "actions speak louder than words". "No man cometh unto the Father, but by me", simple words which are interpreted over and over again, and which only say, "Nobody can come to my divine Father, but by my way of behaviour. I am the pattern of the "Image of God", in which human beings are to be created". By his own behaviour he created in the Garden of Gethsemane the spiritual foundation which will never perish. Only he who follows him will be united firmly with the omnipotence. To all others a new Gethsemane is waiting ahead. The purpose of life to any living being as well as to any community, any nation, race or people will be this, to surmount any threatening Gethsemane and thus be firmly united with the all radiating divine will. Where this happens Heaven will inevitably be within the scope of each single individual as well as the nation.

What is modern man to do when he finds himself in the middle of the darkest hour of his own life, in the middle of his own crucifixion, his own collapse? He has to mobilize his whole intellectual power to find his way to God's will, God's intention with the experienced pain. If he does this, he will, like Jesus, conquer the darkness. For he who understands, in the darkest pain of his own life, to renounce his own will in favour of God's will, there will always be sent an angel to him in his darkest hour. And it is easier to obey God's will where one renounces what has caused this "Gethsemane". It might be the loss of a small child, the death of a spouse, it may be the experience of unfaithfulness and the desertion of the person one loved dearest, "Gethsemane" shows itself in many ways. But it can only be conquered by putting up with what is unavoidable. What is done cannot be undone. The hopes attached to what was lost one must get rid of. With all one's might one must try to find the possibilities of the changed fate. At the same moment you place the whole pain in God's hands and free yourself from fear and fright, from the destructive forces of hate and bitterness, then a radiant angel will penetrate our aura, and the presence of God is felt so intensely that fear and sorrow disappear from one's mind. The joy of life will start pulsating in blood and nerves. For in the light of God's will even the deepest pain changes, the deepest humiliation will quickly change into the warming and life-giving blessing which is the divine fruit of each single finished spiritual circuit.

October, 1963.