

CONTACT

with THE MARTINUS INSTITUTE
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Dear Reader!

One of the reasons why Martinus' World Picture seems so fascinating to the one who meets it is the comprehensive outlook it gives us. All of us are used to the fact that life, human life, is something which is within the "frames of history", that it causes a mere explosion in the soul to come across an ideology which not only ignores this "historical time", but lets us see it in a perspective where it has practically only the character of a few years. Here I think of Martinus' analysis of cosmic life and cosmic death.

To the vast majority of people death is something which exclusively concerns their present life, and as a matter of fact in such a way that they prefer not thinking of it. The reason for this is quite clear. One knows what one has. Life is something definite, something realistic, whereas death is so abstract that the majority prefer not dealing with all its problems. How unwise this is Martinus shows us through his analysis of the huge domain of cosmic death. For to Martinus death is something quite different from the heart-failure which definitively puts an end to our appearance on the physical plane. Yes, one may almost say that this event which seems so epoch-making is reduced by Martinus to a repetition only of something which we have experienced so many million times that one can almost feel ashamed of thinking so much about "this something". But if one has started seeing the problem as he sees it, then one understands that the future human being through Martinus' analyses will reach so far that he will free his mind of one of the greatest burdens which human beings carry today, viz. the horror or the fright of death.

To Martinus our purely physical death is an immense experience of light in the sense that it means the beginning of a temporary existence free from suffering as well as the renewal of an organism which has fulfilled its purpose at death.

No the "death" which Martinus deals with in a far higher degree than we do is the one which controls our minds and the consequences of which are an all too negative, if not depressing outlook on life. He fully knows this outlook and more than that, he knows its real and true source. He has looked upon our life from the "top of the mountain" and followed the course of its spiral circuit from that world of light where everything was wisdom, spirit and beauty. Where we see the origin of life in the sperm cell joining together with the egg cell, Martinus sees it in the living being's desire for the contrast to what the soul is completely saturated with. Two viewpoints, the materialistic and the cosmic are here being confronted with each other. Only rarely can one feel the contrast

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between darkness and light so strongly as in the moment one for the first time understands the real difference between these two viewpoints. For where temporality ties us and creates fright and uncertainty, creates a number of miscalculations, there cosmology gives us the liberty and the inner security which the soul feels as an almost too great fulfilment, a too wonderful answer to the thousands of questions which in a world such as ours one hardly dares to confess has burnt in our souls right back to the days of our childhood.

Like all wise men, Martinus has a tolerant smile with regard to the comprehension that life should have a beginning. So sublime are his thoughts that if this comprehension may inspire somebody he will never take this joy away from him. But to him this comprehension is a childish illusion. He knows in a way we others can only have a vague idea of that life and eternity are identical, and that is no doubt the core of his mission, his work among us to show us that real death, i. e. the mental death, to put it into a language of parables from the New Testament, only haunts he who buries all his talents on his appearance in our world.

We are all born with the inner possibilities of cosmic understanding of the phenomena which surround us, but the hunger for experiencing the splendours of this physical plane is so great amongst most people that it completely takes the power from the talents which, if they had a real chance of development, could make life the wonder, which is its final purpose, but, as it so often happens, most people choose what is coarse and glittering instead of what is valuable but not so glittering. "To be" is in our world tantamount to being rich, having success, being of importance, and being admired, not to be endowed with a soul which puts before all other things the desire to find and the wish to sacrifice everything in his search for God.

"Utopia", says he who has come to terms with things as they are, and who himself is participating in the "race". "Reality", says he who has burned his boats and as a result experienced that there may be more true religion found in a small flower than in the largest cathedral in the world. For reality in the truest meaning of this word is only what grows in "pari passu" with the age and step by step gives greater and greater spiritual life and greater joy of life. It is here the roads of cosmical death are crossed by the "resurrection" which in a few seconds can make a human being feel his previous life, yes all his previous lives as one great preparation to what has suddenly happened. To "awake" in a spiritual sense, really to "awake" is the most beautiful experience in life and the moment it happens it is as if a veil is drawn from everything that was regarded as accidental before, perhaps even without meaning, and wicked. Now one sees the same events in quite a new light. One sees them as pearls on a string. Not one may be omitted, for they constitute the complete pattern which as if by magic has made one completely and unbelievably independent of everything and everybody apart from one only, the Godhead himself.

It is this "awakening" Martinus wants with his work for our own sakes. Because he knows that all of us are longing for happiness, inner peace and harmony. But also that we seek this inner peace and harmony through wrong channels. To him death is the greatest illusion that exists. It simply does not exist for him. He knows that we have always been living and will continue to live, but also that life is so arranged that we wander from hunger to saturation, from contrast to contrast. He knows, where we can only have a vague idea that we have actually at one time experienced the contrast to our present situation, but also this stage becomes saturation. But to him what we call "darkness" is only camouflaged

THE HISTORY OF THE MAGPIE MOTH

It is obvious to see that this caterpillar is "measuring" its way forward (see photo 1). On the front body at the right hand side there are three pairs of "legs" whereas the hind body has two pairs of "legs". Having only legs at each end, such an oblong caterpillar can only move by pulling its hind body right up to its front body, and then its back becomes very squeezed taking the form of a bow.

The caterpillar is white with a number of black spots of irregular shape. When the caterpillar has eaten of the leaves of goosberries and sometimes also of the leaves of red currants and a few other bushes, and in the course of the month of June has become fully grown, it prepares itself for its transformation into a butterfly. It finds a suitable twig (see photo 2) and spins a kind of net by means of fine spinning threads produced by some glands placed on its lower lip.

It is hard to recognize the caterpillar because it is wrapped up in what is called a cocoon. A big case with some yellow transverse stripes (see photo 3). Here the transformation takes place, which is in reality something of a miracle. The caterpillar which has five pairs of "legs" and a mouth has been transformed into a slender butterfly with three pairs of thin legs and two pairs of big fine wings, and at the same time its mouth has changed into a proboscis.

During the cocoon stage one does not observe anything. The caterpillar lies in a torpid stage without eating anything, but many changes take place with regard to the shape and the internal organs of the caterpillar. Within a few weeks this wonder of nature takes place (see photo 4). The black cocoon bursts open (look at the right hand side of the twig). The transformation is complete. The caterpillar has turned into a butterfly.

On the twig sits a beautiful specimen of the caterpillar turned into a butterfly. The approximately 4 cm large wings are of yellowish white colour, but close to the body it shades into an orange-red colour. Black spots are spread over the wings, and on the body itself, as seen from above, one gets a good impression of the gaily-coloured wings. In July and August these butterflies may be seen flying around, laying their eggs on the leaves of goosberries.

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Historien om stikkelsbærmåleren

Det er tydeligt at se denne larve „måler“ sig fremad (fot. 1). På forkroppen (til højre) er der tre par ben, mens bagkroppen har to par andre gangredskaber, der kaldes gangvorter. Når sådan en langstrakt larve kun har bentøj i hver sin ende, kan den kun bevæge sig ved at trække bagkroppen helt hen til forkroppen, og så bliver ryggen stærkt krummet — den danner en bue. Larven er hvid med en del sorte pletter af uregelmæssig form.

Når larven har ædt på bladene af stikkelsbær — undertiden også af ribs og et par andre buske, og hen i juni måned er blevet „mæt af dage“, hvilket her betyder fuldvoksen, forbereder den sig på at blive forvandlet til en sommerfugl. Den finder en passende gren (fot. 2) og spinder der et slags net ved hjælp af fine spindtråde, som kommer ud af nogle kirtler, der sidder på underlæben.

Det er svært at genkende larven, for den er indkapslet i det der kaldes en kokon — et stort hylster med nogle gule tværstriber (fot. 3). Her sker forvandlingen, der i virkeligheden er noget af et mirakel. Larven, der har fem par gangredskaber og en mund, forvandles til en slank sommerfugl med tre par tynde ben samt to par store, flotte vinger, og samtidig ændres munden til en sugesnabel.

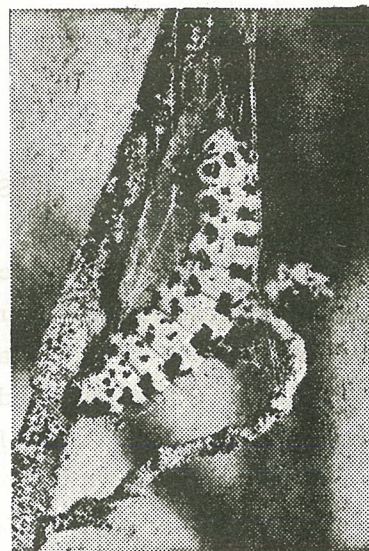
I løbet af puppestadiet ser man ikke noget — dyret ligger som i dvale uden at tage næring til sig,

men der foregår uhyre mange fordringer, både med hensyn til dyrets form og de indre organer. Efter nogle ugers forløb sker dette naturens vidunder (fot. 4). Den sorte kokon sprænges (til højre på grenen), og forvandlingen er fuldbyrdet, idet stikkelsbærmåleren nu er blevet til en sommerfugl.

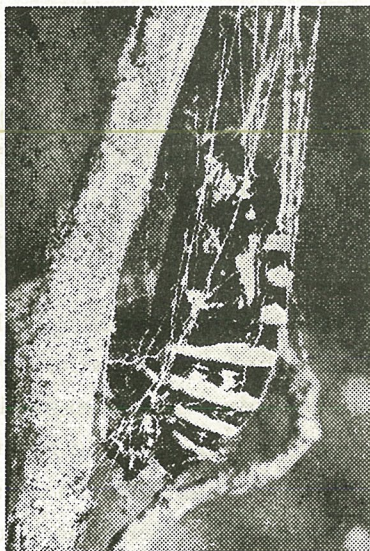
Nu er forvandlingen ført til ende



Larven „måler“ sig frem.



Den spinder et net.



Larven er indkapslet i en kokon.



Stikkelsbærmåleren er blevet til en sommerfugl.

— og dyret har samtidig skiftet navn, for på grenen sidder et smukt eksemplar af Harlekinsommerfuglen. De cirka 4 cm store vinger er hvidgule, men går nærmest kroppen over i det orangerøde. Sorte prikker er spredt ud over vingepladerne og på selve kroppen.

Set fra oven får man rigtigt indtryk af de spraglede vinger.

I juli og august kan man se disse sommerfugle, der flyver rundt og lægger æg på blade af stikkelsbær m. m.

"light". And that is the knowledge he wants to give us. If we accept this knowledge - and we will do this as soon as we are saturated by the various pleasures of this world - we would see that life has other and far greater pleasures in store for us.

What kind of pleasures? asks the sceptical, and the answer to this is the "Pleasures of life my friend. Not only the pleasure which belongs to the category where moth and rust doth corrupt, but in a far higher degree the pleasures which you will obtain when you acquire so much control of your own mind that you may forget your private little self in preference to others". For weighed on the golden balance, what pleasure is greater than that of seeing a fellow-being confide in one and reveal his inner thoughts? What pleasure is greater than the one where other people's search for spiritual nourishment makes the inspiration pulsate in blood and nerves and enables one's soul to become an intermediary between this world and the one which is all spirit and fire? You may be as rich as you are, you will however always be poor compared with he or she whose soul is of such a calibre that it radiates and shines towards even his bitterest of enemies.

No, the death that lurks on us is not the one that stops the mercurial heart's beat. It is the one where the soul is bound by conventions, where everything becomes false correctness and where human beings have become more form than spirit, more death than life. Martinus is not the only one who has this comprehension. Christ's eternal words about the "whited sepulchre" indicate the same thing as well as his parable about the Pharisee: "God, I thank thee, that I am not as other men are". But only Martinus has given us the enormous outlook which makes the whole cosmical panorama of life a reality for us. Never before has a Master of thought painted with so bright colours and with such a gigantic perspective. A fixed world, a universe permeated with divine spirit rolls past our wondering eyes when we are listening to his lectures, and is often felt as though a divine hand has caught hold of all the strings of the soul and made them vibrate, when one concentrates upon the heaps of knowledge which he has bestowed upon us.

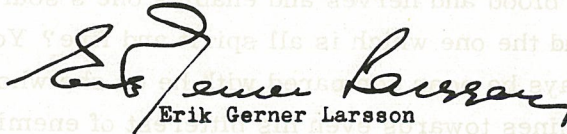
Are these words too great? No definitely not, for how is it possible to express in simple words the joy it is to come from a heavy, a stifling darkness into a glorious, warming and life-preserving light? The caterpillar in the abyss does not realize its own darkness, its own restricted world until the day it flies up towards the sun as a beautiful butterfly, and the human being does not either understand his own miserable condition until he has broken the shell of egotism, which surrounds him, and becomes one with the humanity which have a right to all the love with which his soul is full. It is so easy to "evaluate" life from one's own comfortable chair and cosy room, but it is nevertheless a sign of "death", and we all know it; for if physical wealth was the final purpose of life then all rich people would be the true representatives of happiness.

No, no man is closer to his "cosmic death" than he who mumbles to himself, "Now I have collected food enough for many years to come". Alive, really alive is only the human being who feels insecure by seeing other people's sufferings, and is therefore anxious to find ways to help them. And here Martinus' ideas make the blood of the fatigued human being pulsate; for his world picture is like a fire that will never burn out, but on the contrary become bigger and bigger the more we take from it. And this world picture means life in the way that it never stops to combat the habits which lead us straight into the polaric zones of death. However, where this world picture gains a foothold the warmth of the cosmic sun begins to make the frozen hearts melt, makes them understand the deep secret

behind the almost incomprehensible spirit of self-sacrifice of all really great human beings. Martinus' world picture is perhaps more the world picture of the future than that of the present. But just to hear about it and understand a little of it is like meeting spring an icy-cold winter day, and with one's whole soul feel that also the cold, the pain, the disappointment, the hardships and the sufferings are limited, and that behind them there exists a world which is in everything the contrast to what we in the depths of our soul understand by the bitter and negative word "death".

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

Yours sincerely,



Erik Gerner Larsson

Martinus:

THE PRINCIPLE OF REINCARNATION
OR
THE RENEWAL OF ORGANISMS

Something which is a fact to all people, that is if they think of it, is that they have to die some day. Most people do not give it a thought, except when they are witness to the death of a friend or a relative, and then the mere thought strikes them with horror. Death is a riddle to most people. "Nobody has ever returned and told how things are on the "other side", and perhaps there is no other side at all", such people usually state. Therefore, it is natural that my lectures also include the mystery of death, which will gradually cease to be a mystery and something people should be afraid of.

What is death? First and foremost it is an experience which all physical beings in this world have to endure. Nobody doubts that they will not have to experience it, as it is too apparent in all things which surround us. Furthermore, death is not only a process which will come to us once, it is already present inside of us. We already started the process when we were born. Where is the tiny child's body in which it was born? Where is the tiny child's face with which it excitedly looked forward to the wonderful adventure of Christmas Eve, the radiant smile on its little face when the wonderful adventure of Christmas approached, or the other happy hours of childhood? This face does not exist any more on the physical plane. It has a different face now. And if you are an old man or woman today, you may ask, where is the young and agile body now with which you in your youth embraced the one you loved? And where is the matured body with which you provided a climax on your life's work and experienced the culmination of your physical appearance in this life?

If you are old, these bodies have died long ago. The old man has as a matter of fact already experienced the reincarnation or the rebirth several times before his death. It cannot be denied that these physical bodies no longer exist. Now you will perhaps state that the present body of an old person is the same as the one he had as a child and a young man, only it has become outworn. But such a comprehension is based on an illusion. An organism is a "living thing", an organisation of living microindividuals which we call organs, cells, molecules and atoms.

Apart from the organs, the circuit of these microindividuals is so fast that their physical appearance becomes of a far shorter duration than that of the macroindividual. Therefore these beings are continuously being renewed in the organism of the macroindividual. Every minute there are cells and atoms which are born and die, so that this organism is practically subjected to a constant process of change, and in the course of only a few months is almost quite renewed. Thus it is no small number of bodies an old man has already left behind him. Every renewal must therefore be considered a new body. But you do not feel these reincarnations or rebirths so much because behind this transformation you continue a steady experience of life. The renewal takes place only gradually and in so gentle and adapted way that the experience of life is normally not interfered with or interrupted. But if one could imagine that the renewal of these microindividuals occurred at one and the same time, the organism would consequently have to die and another quite different organism would have to replace it. A kind of death process would then take place between the

renewals. Our child's body would then remain unchanged until the moment we were matured enough to take possession of our youth's body, and the conception "to grow" would be unknown to us in the sense as we now know it. The renewal which couldn't take place gradually had to take place suddenly. It would be necessary for us to fall in a kind of sleep or be in a dormant stage, and during this sleep the new body which should carry our youth's consciousness would grow up very quickly, and the child's body had to shrink just as quickly and be discarded and replaced by the new body. We would thus wake up in a new body to be used for a certain period until a new renewal should take place. Actually there exist beings in the physical world which experience their life renewal according to this principle, viz. various insects which pass through the caterpillar-, the chrysalis- and the butterfly-stages. These beings must experience a kind of death process between each of the stages within their single local terrestrial life. Imagine yourself if you had to go through the same stages. Then you would be overwhelmed some day by a heavy desire to sleep, and the body by which our relatives and friends used to identify us would shrink together and wither, and a new body would appear. The day-consciousness would now begin to work again and we would wake up into a new and beautiful body which nobody of course would recognize as "us". Yes, it is true that we could participate in the funeral of our newly discarded body. To some people these things sound funny, to others frightening, but there exist in fact beings in the universe, even on this globe, who experience the physical renewal according to such a principle. I have only stressed this because it does reveal a tiny bit of the process which human beings call death and which they are often so frightened of. But people have no other reasons to be afraid of death than those they make up themselves. And through the spiritual science the "enquiring spirit" of our time has the chance of making himself conversant with what is understood by the death process, that fright and uncertainty can be conquered and replaced by confidence and security. It is quite true that at the death process, known by human beings, only the discarded physical body or the corpse is left without it being possible to see the being appear in a new body. But is this an unshakable proof of the fact that consciousness dies when the organism is dissolved? No, we can only experience another human being's consciousness, physically, when this being has a physical body in which it can manifest itself, in the same way as we can only experience radio waves if there exists a wireless set which can transform these waves into sound waves. But do we doubt that these radio waves exist even if we cannot hear them? The psyche or the consciousness of the living being is a reality too, existing as rays and waves. These energies cause the entire life renewal and the change of organisms where it takes place in separate stages as in the case of the above insects, and when a gradual and almost imperceptible change takes place as in the case of the terrestrial human being. And if we compare the renewal of organisms of the insects with that of terrestrial man have we not then a proof of this faculty of renewal as well as all other faculties being subjected to the conception "development"? The ability of terrestrial man to renew his organism is actually far more developed than that of the insects. To be able to renew one's organism quite imperceptibly as terrestrial man does in his physical incarnation through the stages childhood, youth, manhood and old age without having to disconnect the day-consciousness function and to have a feeling that it is still the same organism - although it is not - is something of an ideal compared with the stage of development where the beings in one incarnation have to go through a kind of death process several times.

The terrestrial human being has reached a stage of development where he is free from that kind of unpleasant interruption in the renewal of organism, until his terrestrial life through illness, accident or the wear and tear of old age is interrupted and his consciousness is carried by the spiritual or radiated bodies which also carry the consciousness during sleep. But as there exists a condition of renewal of organism which is more primitive than that of terrestrial man, it is just as natural that some other condition exists which is more superior to that of terrestrial man, but which terrestrial man can gradually develop himself to make use of. That is a renewal of organism, where also the process which we call death can be changes to a gradual process of transformation instead of an abrupt transition from one condition to another. Thus the "horror of death" will be conquered, and there will be no more shock condition in connection with this process, as now when human beings with their physical eyes see other people's physical bodies transform into corpses, without their being able to see the same people in the radiated bodies which now carry their consciousness.

As the change of organism, the principle of re-birth or reincarnation is thus subjected to development, this development must serve some purpose, which is to make the development as smooth as possible. Terrestrial human beings and the categories of beings related to him have as a matter of fact arrived at this stage of perfection in the course of one single life on earth, and that to such a perfect degree that he does not feel his renewal of organism and denies the reincarnation. He only notices the process of change where it has not yet become perfect, and is called death. Here he has not yet come so far that he has managed to create a partial renewal of the organism, but is subjected to the total renewal of the organism; and because he is only used to a "partial death", he believes that the total renewal of the organism is tantamount to a "total death". But human beings will only put up with this ignorance with regard to the eternal laws of life for a short time. Many searching people have already started their search for a solution of the riddle of death. But it is not the purpose of life that people are to concern themselves with "death" and the "spiritual world" on a mysterious plane, it is to become day-clear science, and human beings will gradually be able to surmount death through his knowledge and his creative power. It is the will of Providence or the Godhead that the living being through a long period of the evolutionary spiral is to reach the stage where he will be able to experience his eternal existence without the interruption of organisms which must take place in the vegetable kingdom and the animal kingdom of an evolutionary spiral. That means that such a faculty of imperceivable renewal of organisms which terrestrial man has acquired within a single life on earth will also in future be mastered by the same being when he moves from the physical plane to the radiated plane. As a matter of fact, it is the conception "resurrection" which will become a reality to terrestrial man who, when reaching such a stage of development where he can master the matter by means of his will-power, cannot any longer be characterized as a "terrestrial human being" but as a "real human being", a "man in God's image". In my cosmical analyses and symbols I prove where in the evolutionary spiral this goal will become a reality. In the last part of the 3rd kingdom of the spiral, the real human kingdom, such a perfect existence will start becoming a reality. Thus, the being's transition from the physical to the spiritual life experience will not be hindered by any "death process", the transition will then be just as perfect as the transition from childhood to youth, from youth to manhood, and from manhood to old age is today for the

terrestrial human being.

Until this stage of development has been arrived at, terrestrial man must, however, still experience his existence as an appearance partly in a physical shape and partly in a spiritual shape where the transitions can only take place as a complete renewal of organisms which causes that the human being is only conscious in the sphere where he is at present, and at any rate often during his stay in the physical world feel inclined to deny the existence of the other sphere. In a way in its principle the same as if the caterpillar would deny the existence of the butterfly. Through modern spiritual science the searching "human caterpillar" of our time possesses the possibility of getting to know other worlds than their own small local "caterpillar world". They may get a genuine idea of the development of life, of the process of creation, which they are in the middle of, and they may acquire a knowledge of what creates the development of this condition, where pains, sufferings and death are conquered. This condition of imperceptible renewal of organism which terrestrial man now is experiencing in a physical incarnation, has of course taken a long time to arrive at, and just as naturally it will take its time until the transition of the spiritual world can take place in the same way. But even now each single terrestrial man has the possibility of making death something beautiful, instead of something horrible. He must learn to die by learning to live, i. e. by getting to know the laws of life and by trying to live in conformity with these laws. The more a human being with his thoughts, feelings and actions come on the same wavelength as the fundamental tone of the universe or the universal ethics: - which is to be a blessing and a joy to living beings, the easier death can be faced when it comes. It will be felt like a renewal of life, a lovely rest from the at times, rather difficult life in the physical matter. But it will not be a rest like that you get in an arm-chair or on a sofa, no it will be the same which you experience during the most glorious holiday one can imagine. By means of one's thoughts one is to visit zones and spheres at will and also this is based upon universal laws. Then another renewal of organism takes place, the being must return to the world where there is hardship which develops it and where it hurts to think in the wrong way, but now it is equipped with a new fresh organism, which is built up in its mother's womb, and new possibilities in its future physical life to be able to think and learn to live so that it may gradually overcome death.

November 1963.