

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

President: Martinus

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May 1963.

Dear Reader,

Over and over again I happen to be placed in the painful situation to have to give a reply to the question: "What do you think of astrology?" Honestly, I do not like neither the question, nor the answer I feel I must give. I am averse to the question because it implies a short and concise answer, and to the answer because it very rarely will satisfy the inquirer. If the question had only been otherwise formulated, as f. inst.: "Do you like astrology?" then I had been able to give an honest "No" as reply without being obliged to go into details about this "No", whereas the question, asked in the above form, claims a more thoroughly answer than that to which the inquirer might be prepared to listen.

Really, I do not like astrology for the simple reason that I do not understand all those queer explanations, those "working out"s and the whole peculiar terminology connected with all those ideas. But to conclude herefrom that the whole of astrology is nothing but humbug and swindle is a far too wide step for me. Because something which has been existing for such long time and during that time has made its influence so much felt, and which still continues to influence millions and millions of people, such a thing need not be wrong at all because I do not understand it and neither have an interest in it. This does not imply, however, that I have the slightest doubt about the fact that the casting of horoscopes to a very high degree is fraudulently exploited all over the world, and that I consider this swindle to be one of the blackest spots on that spiritual life which moves outside already accepted conventions.

Everywhere in the East it is common practice never to give a daughter into marriage without having first asked advice of the stars. Also, when someone is appointed to an office, in addition to his certificates one ordinarily ask for his horoscope too. One is somewhat staggered the first time one has this experience at close quarters for, after all, this is very different from the occidental system. However, something which is applied to such an extent as it is really the fact here, must be different from and above such a thing as curiosity. There must be experiences with a strong touch of reality behind these phenomena, otherwise they had hardly become so fantastically widespread as even an elementary examination reveal them to be.

Personally I cannot possibly believe in astrologic "working out"s. Whether they are nonsense or not I do not know. To me they seem nonsense and I never should be brave enough to let my course of action be based upon advice from that hold. Having seen, however, what enormous importance other people, especially orientals, attach to the notion "horoscopes" I have, of course, made some discreet inquiries in order to try to form an opinion of these things. And here, at last, I have picked up the clue of something which might be of interest even to

others. Those who have received my letters from India might remember that in one of these letters I have described an encounter with an Indian astrologer who predicted war between China and India at a certain later date. I never shall be able to forget this experience which impressed me deeply. He was a Brahmin. Very dark, and with a look in his eyes so fanatic that I only on very rare occasions have seen the like. Sitting crosslegged on the floor he to me seemed to be nearly in a semi-trance. His descriptions of the coming events had no lack of horrors and we were, most of us, rather influenced by the certainty with which he read the stars. He was a famous maker of horoscopes, he had visited other continents, all together he was a highly esteemed person. Thus one had only the choice of considering him either a real seer or a big liar. Well, even if a kind of war did come between China and India, such a lot of particulars concerning time and places were out of harmony with his predictions that my opinion has not been altered by this experience. And when I last year read in the newspapers that Indian astrologers had predicted that all kinds of suffering and misery would befall Mother Earth on the 4th of February 1962 as a consequence of the ill-boding constellation of the stars at that time, I did not join those who crossed out the date on the calendar and prepared their houses for disaster.

This quest of mine has, however, lead me to the following result: I think that in this world some human beings have a gift of intuition which is so brilliantly developed that, when concentrating on the fate of a single person, they are able to foresee his fate in the shape of a spiritual adumbration, and from these observations to cast a so-called horoscope which may be used as a guide by those, who believe in it. And I believe that it is these intuitive presentiments which underlie the respect, inspired by the astrology of the past. That an astrologer together with a calculating machine by means of the year and hour of my birth should be able to "predict" the future fate of mine (and of the untold others being born at the same time) appears to me so absurd that I in this connection am able to feel nothing but astonishment by the fact that some people really are able to believe in such a thing.

In the hoary past each reigning prince had his own private astrologer, and most likely he often followed the advice and guidance of the latter. Is it not possible, however, that these astrologers acquired their great influence on account of something which is not much commented on in modern astrology: a very high moral and, emanating herefrom, a faculty of intuitional contact with the psychic field of force with which the reigning prince was in contact?

Behind astrology lies a long life, and some time is likely to pass before this "science" will have to yield to a more realistic and matter-of-fact mental attitude. Although most of us have a natural urge to look a little into the future I consider it a mercy that the visions being thus obtainable, are so misty and diffuse as they really are.

After all, at present you need neither prophetic nor mediumistic faculties in order to predict that the Earth is moving into an era of a terrible description. This ought to be obvious to all intelligent people. To predict that this state of things should reach the climax on one certain date or another will by most people certainly be felt as an annoying speculation in the sensationalism which is so typical for present times, that it most likely will make people react contrarily.

All of a sudden "flying saucers", horoscopes, and yoga have become parts of our everyday life. We hear about these things nearly every day and to many people it surely gives food for deep reflection. Because in the aggregate these things are an unmistakable sign of the fact that many, far too many people are spiritually helpless in face of today's incidents. But no highly developed beings will descend from other planets to rescue us from ourselves, and

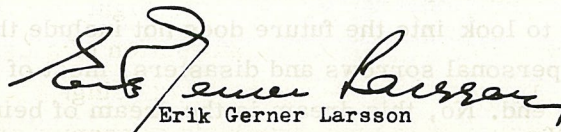
neither will any human being actually be able to read his own future fate in the stars, no more than any teacher of yoga will be able to give us that inner peace which is the condition of a happy life. Today life abounds with cheap solutions of all our problems if we are only able to believe in them. But this is the very thing we are not able to! At present the band of sceptics is greater than that of the faithful, and it is good so. For this world shall not forever and ever be governed by belief in others, by an unending worship of orthodoxy. The world is on the point of reaching adult age and, without regard to the sad consequences, the disturbances and troubles experienced all over the world are but growing pains of the human society. It leaves me completely cold whether this is written in the stars or not, for I am able to perceive and realize this to such a degree that it gives me confidence and peace of mind. According to my opinion the advancements of the world cannot be achieved by a renaissance of ancient mystery, but only by an educational adoption of that cosmic attitude towards all the problems of life which we find in the picture of the universe, presented to us by Martinus. For this picture of the universe is a lofty and a wide-ranging one with a pure and crystal-clear atmosphere. It does not request you to think along previously appointed paths, but takes the thought logically from one point to another, thereby creating the conditions necessary for the conscious, inner growth which alone is felt as real, spiritual health.

The dream of being able to look into the future does not include the wish to be allowed to see all the misery, all the personal sorrows and disasters, most of us will have to experience before this life comes to an end. No, this dream is the dream of being allowed a modest advancement of the wonderful happiness which is awaiting all of us "just round the corner". But although being quite excusable, these dreams are all the same rather dangerous. Life is not to blame because we think that we have a claim of happiness on it. If we would only examine ourselves and our own wishes and motives more thoroughly than we really do, we would very soon find out that life is close upon giving us more than we deserve. There is a profound, but very palatable truth in the words: "The amount of happiness we are experiencing ourselves, is conditional on the amount of happiness we bestow on others", and it is very wholesome to give our full consideration to this very truth. For the fact that at present "the whole world lieth in wickedness" is due to no other kind of diabolical mentality than the one we are giving expression to ourselves. And how can we possibly expect peace in this world of ours when we, the white men, until now have not done much more for our yellow, brown, and black brothers than to cram them with tommy guns, automatic rifles, and the like kinds of "play-things"? We have "sown the wind" and must be fully aware of the fact that very soon we shall "reap whirlwind"! And this whirlwind is certain to come whether all astrologers of the world are able to see it or not. If we, the children of a century which by future historians will be characterized as "the Century of Death", if we really were so clever as we ought to be, we should stop for a moment and start thinking! At present we are surrounded on all sides by "defensive military forces" which are draining the world of its youth and of its enormous physical resources without giving us as much as a suspicion of the safety and peace for which we all are longing so bitterly! A defensive military force which is challenging war rather than protecting us against it! Is that really the grandest thing life has to offer us? Is there really nothing which is better? Is it not so that all the greatest sages of the world, inclusive of Martinus, all arrive at the conclusion that only he who loses his life for the sake of others will find it? I wonder if we are not, all of us, our own most bitter and evil enemy because we are concentrating on ourselves instead of concentrating on our fellow-beings! And I wonder whether mankind in the future will experience the peace we dream about because these coming people will put their heart and soul

into the study of the science of peace, while we with all our might and with all means are devoting ourselves to the study of the science of war and destruction? For are we, perhaps, the peace? Is it not so that we, as Martinus says, most aptly can be described as "travelling and living high-explosive bombs"? And is it not so that Martinus is right when he maintains that only by removing the dynamite from our own minds can we possibly contribute to the real increase of peace in this world? Martinus IS right, and he is also right when he maintains that the only kind of force which can possibly protect us and take us unharmed through the disasters which so obviously are on their way, is the amount of brotherly love, comprehension of others and real toleration which we shall succeed in developing in our own mentality before the catastrophes really begin to descend upon us. Therefore I prefer Martinus' clear analyses to the belief in astrologers, horoscopes, or the like. These analyses do not give cheap solutions of anything whatever. They are merely demonstrating the real nature of life and putting three red lines under a truth which was familiar to mankind long before Martinus came to live among us, namely: "Whatsoever a man soweth, that shall he also reap".

With kindest regards from Martinus and all our co-workers

sincerely yours



Erik Gerner Larsson

(Translated from Danish by Mrs. I. Okkels)

May 1963.

Martinus:

## HUMANITY AT ONE WITH GOD II

### THE FINISHED AND UNFINISHED CREATIVE PROCESSES IN GOD'S MANIFESTATION

In recognizing a Living Being as the Author of all movements, creations and functions within the stupendous release of energy throughout the universe, it now becomes far easier to understand why it is that all creative processes, in their final grand total, must exist solely for the Joy and Blessing of living creatures. We see here an irrefutable confirmation of the fact that, not only does there exist a Living Being, or an Author, behind all the manifestations of the Universe, but this Author also substantiates the fact that His very nature and mode of behaviour is nothing but absolute "Love".

The old conception of "God is Love" is thus finally realized. If we consider our own organism, and the organisms of all our fellow-beings, we cannot but see that they all without exception, in their normal condition, are a Joy and a Blessing to their authors. And if we consider all the other creative processes in Nature we cannot but be struck by the fact that in their final result they are there solely and completely as a Joy and a Delight to living beings. Are sunshine and rain not a blessing? - Are the turnings of the earth on its own axis - thus producing Summer and Winter, Night and Day all over the earth, not definitely a "boon and a blessing?" - Is not the production of all kinds of foodstuffs, which everywhere spring forth, a joy and a blessing to living beings?

At the same time there are, it is true, numbers of cosmic creative processes that are as yet by no means complete in God's creation of man. And it is clear, too, that such processes do not all seem either a boon or a blessing to living beings. How can War, fatal accidents, or bodily sufferings ever be a Joy and a Blessing to living beings? How can calamitous paroxysms of Nature, such as earthquakes, floods and similar catastrophes ever be a boon and a blessing to their victims? - Or how can the many kinds of incurable diseases or unhappy fates, including famine, death or torture in concentration camps, or crucifixion in one or another form, ever be anything like a boon and a blessing? Is it not so that, to most people, conditions in the world today seem to exhibit a very ocean of injustice? Why is it that one child is born to illness, poverty and suffering, while another is born to a life of enjoyment and happiness, to fame, riches and bodily comfort? Why is not everybody born to enjoy the same happy fate? Where is the Divine blessing in such happenings?

As we shall see, however, in the following, all these unfortunate conditions are due solely and only to the fact that here the Godhead is still in the act of transforming living beings into "Man in His Own Image" - that the process is not yet finished. If we consider the living beings in the intermediary cosmic sphere of life, that is to say, plants, animals and terrestrial man, it is easy to see that such beings are individually at different stages in the Divine process of creation. While plants and animals still find themselves in a kind of embryo state, terrestrial man has come so far in this same process of creation that, in his mental development and mode of behaviour, we can now begin to envisage the approaching birth of a perfect human being. And the farther forward terrestrial man comes in the release of this birth the greater manifestation of Love will he exhibit in his mode of behaviour towards his fellow-beings and towards his surroundings, and the nearer will

he be to fulfilling the Purpose of the Divine process of Creation, namely, to become a perfect human being in God's Image.

### GOD'S CONSCIOUSNESS OR THE ENTIRE UNIVERSE IS A REVELATION OF LOVE

It is not easy for an inexperienced investigator to find any logical meaning in the epoch of doom or unhappy fates. But just because one cannot see any purpose in a thing, that thing need not necessarily be a curse or an infliction. There may well be a logical purpose in it all the same, indeed, there may even be a loving goal in sight in its manifestation or creation. To understand the aim or object of Nature's processes of creation, or manifestations, it is necessary to learn to distinguish between finished manifestations and those that are still unfinished. By considering all the creative processes of Nature that are finished, and thus fulfil their object, it will never be possible to find any that are not, either directly or indirectly, a boon and a blessing to living beings.

But in Nature, or in God's creation, there are numbers of manifestations that are, as yet, far from finished. It is therefore only natural that these manifestations can fulfil their final aim no better than mankind's unfinished manifestations can fulfil theirs. Those natural manifestations, or creative processes, which stretch out into the future for hundreds or thousands of years before they eventually reach their final goal, cannot, of course, today serve as such a boon and a blessing to living beings as will be the case when their creation is fully accomplished, and they thus reach their final perfect condition. Indeed, at their present stage, they might even seem more of a curse. But all the creative processes Nature succeeds in completing within a short enough period for us to follow them to their final concluding result, will, without exception, serve only as a boon and a blessing to living beings of one kind or another. As mentioned above, we need only consider our own organism and all the other benefits so generously provided by Nature in order that we may live and exist in health and comfort. Among the creative processes which we, with our present physical senses, are unable to follow throughout their entire course - stretching as they do far beyond the period of time our present terrestrial life will last - are, e.g. the process of perfecting humanity, of improving its moral standards and developing its cultural qualities. It is easy to see that these processes have not nearly reached their goal in every case, and thus fully succeeded in becoming a joy and a blessing to living beings. If they had done so, such things as War, Illness, Famine and Poverty, or other forms of Pestilence could not possibly exist. Everyone would love everyone else. When all, as now, are, so to say, at war with all, this must be attributed solely to the fact that people's mental attitude and consequent behaviour is still far from perfect, or fully created. Everywhere where Suffering appears, there is a tendency which Nature, or the Godhead, has not yet brought fully to its final stage of development. The fact that animals are obliged to kill in order to live, or that mankind wages war, hates, murders, kills or maims his fellow-creatures, are definite proofs, in each separate case, that Nature's great process of Creation is not yet fully complete.

As all the final results of Nature's creative processes, or God's manifestations, which we are able to observe, prove each and all of happy or beneficial effect, and as the reverse is never the case in even a single instance, it is obvious that the Grand Purpose of Nature's or God's creation is solely to transform everything in existence into a boon and a blessing to living beings. Everything proves the incontestability of this analysis. Here we are con-

fronted by an indisputable confirmation of the Presence of an almighty, all-wise Creator, or Godhead, as the ultimate Originator of all creation, all manifestations and all experience of life. As this Godhead is thus the origin of all creation and manifestation, and as said creation and manifestation is so conclusively, and in every way, a joy and a blessing to all living beings, the age-old belief that God is Love, thus becomes an irrefutable reality.

#### THE IMMORTALITY OF THE LIVING BEING

This brings us down to the burning question: "Of what benefit can it be to contemporary humanity that people in the future will be so perfect that no wars or suffering will evermore come about in their physical epoch?" We who are alive today, like our ancestors of old, will then long since be dead and gone. But are we really so? Is there anything that might suggest such a thing? No, in plain point of fact, there is not a single thing that does. Our physical organism "dies", it is true, but organisms are merely created phenomena, and all created phenomena are limited by time and space, and consequently cannot be eternal. Moreover, all of them must disintegrate and perish, just as they were once created or built up. Now, as each of them constitutes a created phenomenon, it cannot possibly constitute the living "Something", or "I", for which it served merely as a tool. It is not the organism that directs the I, but the I that directs the organism. We have already found, in our analysis of the universe set forth above, that the latter constitutes the organism and manifestation of a living being, or the Godhead. In our own structure and behaviour we recognize in precisely the same manner the analysis of a living being. For, here too, we discover a "Something" which manifests or reveals its presence through an organism, or physical body. And as this body in all its details constitutes solely a tool by which a "Something" can reveal itself, this "Something" must thus form the true nucleus of life actuating said organism. So, as this "Something" is, in fact, what we term our "I", it cannot in itself have any analysis. If we say it is evil, or we say it is good, these analyses will only be terms for phenomena the "Something" in question creates by means of its organism. But the thing created cannot possibly be identical with its creator. The creator existed before the thing created, and will go on living even if the thing created no longer exists. The eternal nature of this "Something" is its only analysis. But this analysis cannot but be nameless, and thus can only be expressed as "X. 1." Now, as the "Something" named possesses a creative power this power must be even so eternal as the "Something" itself, for, if there was ever a time when it possessed no creative power, how would the latter then have come into existence? Consequently, it, too, must be expressed as a nameless "Something" which we define as "X. 2." But as "X. 1." and "X. 2." both exist eternally these two X's, like the "X. 1." and "X. 2." in the structure of the Godhead, are the source of a reality we call "X. 3." Just as the "X. 3." of the Godhead constitutes the eternal result of the latter's manifestation, or creation, so too, the "X. 3." of the living beings also constitutes the result of their manifestation, or creation. As these three X's, as is also the case with those of the Godhead, constitute an indivisible entity, which again, in this case, is the same as a living being, said being must be absolutely eternal. Consequently, as the living being constitutes an eternal reality, its present existence cannot comprise its entire life and nature. The age it now has, is no more than the age of its present organism, and is definitely not the age

of its eternal structure. Ergo, its present organism is not the only organism this "Something" has made use of. Hence the former constitutes but a single link in the chain of organisms, or physical bodies, it has made use of in its preceeding eternal existence.

Now, as this "Something" is able to create one physical body after the other, its organism-principle is thus also eternal, and hence exists beyond time and space. In this, its eternal state, it constitutes - as mentioned above - in the form of the three X's, a trinity-principle in exactly the same way as the Godhead. So we see here how terrestrial man, in his very eternal structure, is a being in "God's Image". He consists of the same three eternal and inseparable principles as does God himself, and he is thus guaranteed an eternal existence, with a never-ending experience of life, and is thus immortal. And further, as the "Something" - which is the same as the "I" of the living being - is undeniably immortal, and consequently survives the dissolution of its organisms, as well as their building-up, we witness here how it becomes possible for this "Something" through life after life in successive physical existences, to be gradually perfected by God's creative process, and thus eventually to radiate light and warmth in the brilliance of God's Spirit, as a finished human being in His Image.

#### THE GODHEAD AND THE VITALLY IMPORTANT INTERDEPENDENCE OF LIVING BEINGS

As the above-mentioned Divine "Something" or "I" of living beings is the same Divine "Something" - as we saw above - as that of God's "I", and as the "X. 2." and "X. 3." of living beings are together also the same as the "X. 2." and "X. 3." in the structure of God's Consciousness, all living beings are identical with God, and God is identical with all living beings. In this way, all living beings thus constitute God's sensory and manifestation organs. It is through the myriads of living beings in the universe that God manifests himself and experiences life. And in this Divine, all-embracing sensory structure living beings likewise experience life and live their lives. This Divine sensory experience and manifestation, including the sensory experiences and manifestation of living beings thus constitute a single stupendous interaction of spiritual forces. Without the presence of one of these two sensory or manifestation conditions, the other could not possibly exist, and vice versa. These two sensory structures, both that of God and that of living beings, are each equally necessary for experience and creation of any kind to take place, and this rule applies both in the case of the Godhead, as it does in the case of living beings. If living beings did not exist, how would God be able to sense or to create? And then again, if God did not exist as the synthesis in which all living beings are interlocked in that vital interdependence which precisely determines the experiences and manifestations of living beings, how should they otherwise be able to experience life? The maintenance of the limitless universe, with all its creative processes, forms of movement and conditions of experience, is thus a combined interaction between God and living beings. This interdependent interaction constitutes the experience and manifestation of life, both of God and of living beings.

(To be continued)

(Translated from "KOSMOS 1959" by C. Campbell-McCallum)