

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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President: Martinus

Vice-president: E. Gerner Larsson

June 1963.

Dear Reader,

The coming of spring is a true confirmation of the fact that it is the small pleasures in life which create the real feeling of happiness. Perhaps each of our "harbingers of spring" does not look important, and nevertheless there is hardly anything else that pleases most people more than the sight of the first tiny sprout forcing its way up through the hard soil, indicating that spring, the most wonderful time of the year, is near.

Of course not everybody takes pleasure in horticulture, but I wonder whether most people in our latitudes do not possess the ability to feel themselves filled with joy at the sight of nature's many small and unmistakable signs of the fact that winter, the darkest period of the year, is now over. I believe so.

But spring is more than the return of light. It is also the return of life itself, and the time when the matured human being earnestly feels the gloriously cosmic creative power wherever he looks around.

It is an easy thing to accept "nature's forces" in what we experience, but also too "cheap". For is it not the same with "nature's forces" as it is with the conception "phantasy"? Both conceptions too easily become a "bag" into which you can put everything you do not quite understand. But if you have this thirst for understanding more than what is palpable, a snowdrop or a winter aconite is more than its purely outer and in itself so inspiring shape, well spring is perhaps life's greatest "cosmic goldmine".

For nowhere else can this divine, creative power be noticed more geniusly than in what is taking place just now.

With all deference to the world's inventive geniuses none has so far been able to construct a packing machine so effective, so space-saving as a quite ordinary flower bud. One day an inconsiderable small brownish thing, the next day a sparkling orgy in colour and shape. And to presume that this tiny, simple thing might have created itself, can only be anticipated by he who has never asked a real thorough question to himself. No, only to the spiritually immature mind the expression "nature's forces" is a satisfactory explanation of the almost endless chain of mir-

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acles that spring constitutes.

To people who have passed the stage of the "cheap solutions" and boldly seek "behind things", the huge manifestation they behold constitutes the proof of the existence of a godhead they have always looked for. It is true that there may be more religion found in a fullblown flower than in even the most inspiring sermon.

At one time in our life all of us ask ourselves the question, "who are we"? For as a matter of fact no human being is really satisfied by being a member of the family only or a son or a daughter of this or that person. The matured human being feels deeply in himself that he is more than only a shape which can be named or put into records. All of us recognize ourselves both as a "something" and something more we have tried to express by the word "soul". But what this soul consists of, how it is organized or has been created, those are the questions which seem impossible to answer. They seem unreasonable as they continue to crop up, apparently impossible to answer.

Intuitively all wise human beings have succeeded in accepting a kind of answer for the simple reason that they have "felt" an immense mutual connection with all existing life. From this solidarity springs their deep respect for life. But intellectually or in this connexion "high-intellectually" only Martinus has been able to give us the answer which puts our own thoughts on the right track of "the felt reality" behind things. And here his analyses of the vegetable kingdom and its cosmic structure seem to me fabulously fascinating. The cosmic valuation of life of the past generation was only small. People at that time only knew a fragment of the real cosmic pattern of this life, and they had to base all their conceptions on this fragment, which could only give them a rough idea of the conceptions, "cosmic light" and "cosmic darkness".

The sensory faculties of these people were only able to give them the tiniest comprehension of cosmic ethics. They only had a presentiment of the conceptions "good" and "evil".

Quite different as far as the future human being is concerned. He will become as conversant with all cosmic life spheres or life zones as we ourselves are today conversant with the lifezone of the animal kingdom to which a great deal of our consciousness still belongs, and on the basis of this huge cosmic breath of outlook even the tiniest "harbinger of spring" meets us with a radiance which Martinus simply has to express in the words "as long as there exists a flower, the recollection of a higher world cannot be deleted", and why? Because purely physically the plant expresses the most perfect, intuitive creation we behold in this world.

Each single detail of even the tiniest plant bears witness of a perfection of each single link of creation we are able to watch, just from the seed through the sprout to the flower and the capsule. Everything is perfection. No disharmony exists in colours, no waste of energy, one single concentration on perfect creative

power, of intuition.

"Nature's masterpiece" is the flower called by the poet. No, "God's masterpiece", says the cosmically matured human being to whom all that we have given name of "nature" is identical with the overwhelming and omnipresent consciousness. For is this perfection in the appearance of the plant not able to put our consciousness on the track of the thoughts behind the purely physical appearance, then we only notice "the thing" and not what it is actually an expression of, namely all the world of consciousness of which it is an expression in the same way as other things.

If any being in our world is able to fulfil the demand of being a pleasure and blessing to anything with which it comes into contact, it must no doubt be the plant in its culminating activity. Shape, colours, perfume, everything sends towards us the purest divinest blessing one can imagine, and at the same time it puts us on the track of what we in our time dare call "the lost godhead".

And if we allow Martinus to guide us further, it happens inevitably that the "fragment of pattern" we previously accepted, gradually retreats before the pattern which has existed from eternity and will last to eternity. The pattern in which each detail in itself discloses the whole plan. For like the flower which in its culmination constitutes a final wonderful reflection of a world which is now fading out of the sight of our cosmic perspective, thus the degenerating carnivorous plant leads us into a world we know too well, the world we ourselves are the issues of.

Thus, from the flower we catch a glimpse of this "cosmic bridge of light" which on the one hand connects us with our eternal past, whereas on the other hand it connects us with our eternal future, in which we too with every thought and every action are to become the same blessing to our surroundings as today the flower is to us.

It is easy for people to say that the plant and the animal "only live on instinct". It is true, but if one knows what instinct really is, the word "only" seems almost blasphemous. For the instinct is the escutcheon of the complete cosmic cycle. It is the cosmic automatics itself, which carries and maintains every form of life, and which makes it possible to live without having to worry about heart-beat and breathing. And when on a spring morning we feel ourselves almost intoxicated of all the beauty we face, it is exactly due to the cosmic power we call instinct, and which with a radiant background of intuition let us participate in a process of creation the purpose of which is for a while to decorate our own world with such an orgy of light, colours and perfume, that we must inevitably feel ourselves transferred into a world where all talking of atom war and other horrors is merely felt as a nightmare and not the reality it actually is.

For the young man and woman spring is a matter of course which they naturally feel happy about, but whose deeper purpose they are not familiar with.

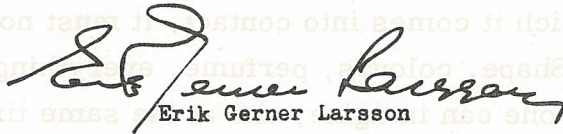
For the grown-ups, however, and especially those who through sorrow, disap-

pointment and hardship have arrived at the stage of maturity which solely makes them independent, spring is simply the greatest miracle of all. They almost feel in everything they experience God's presence, and every time they happen to watch this wonder they feel overwhelmed by a deep gratitude.

To those people spring with all its flowers and teeming life is one glorious, divine caress, an ocean of light, against which, in a deeper sense, all dark shadows of night must shrink.

With kindest regards from Martinus and all our co-workers

sincerely yours



Erik Gerner Larsson

June 1963.

Martinus:

### HUMANITY AT ONE WITH GOD III

#### WHY THERE MUST BE BARBARISM, SUFFERING AND AN ERA OF MALIGNANCY AND DOOM

The above-mentioned experience-of-life is known to us all, for the simple reason that we ourselves possess it. Thus we see that this experience, which also comprises manifestation or creation, stretches from supreme hate to supreme love which again may be defined as culminant animalism and culminant humanitarianism. So, to the great question: "Why should barbarism, hate, ignorance and suffering, or indeed anything we call "evil" exist at all?" or "Why can the living being's experience-of-life not consist of a permanent or unceasing succession of experiences of wisdom and love?" - the answer must necessarily be that if an experience of life is to exist at all it must be an experience of contrasts. For experience of any kind is only possible through the medium of contrasts or dissimilarities. How could a painter produce a picture if there were but one single colour in the world, and everything had to be delineated in this single colour? - How should sound-pictures, musical works, or suchlike conceptions exist if there were but a single musical sound or note to work with? - And similarly, if there were no contrasting sound-elements how would speech be possible? - How should any feelings of success, happiness or well-being come about, if one had not previously experienced adversity, unhappiness and suffering? - In like measure that we have suffered pain, hardship or an unhappy fate are we able to enjoy the reverse of this fate as joy, happiness and pleasure. In order that living beings may enjoy the very highest forms of pleasure and happiness, of well-being and a perfect experience of life, it is absolutely necessary for them to know the contrasts of this blissful form of experiencing life, such as gloom and suffering. The forms of life to be experienced by all living beings are therefore arranged in spiral circuits. These circuits are subdivided into special spheres of consciousness stretching from a maximum of Gloom to a maximum of Light, which again, may be taken respectively as the culmination of Hate and the culmination of Love. Among these spheres of the spiral circuit, the vegetable kingdom constitutes the first stage, the animal kingdom the second and the human kingdom the third. From then onwards the spheres are no longer of a physical nature, but, on the contrary, constitute only spiritual or psychical spheres. These are defined and more closely described in my main work: "Livets Bog" ("The Book of Life") as the Kingdom of Wisdom, the Divine World and the Kingdom of Bliss.

The eternal life of living beings thus consists of a continuous passage through these various kingdoms. When they have passed through all six kingdoms they will once more enter a further spiral circuit in order, in like manner but in new forms, to pass through the six kingdoms or spheres of this new spiral circuit, and thus onwards through new circuits to all eternity.

In the course of every circuit the beings will again experience a maximum of Gloom, in order, by this experience, to gain an ability to fully appreciate the culminating maximum of Light in the same circuit. As said beings thus, in each circuit, renew their experience of the maximum of Gloom, at the same time they renew, or maintain, their eternal capacity to experience life as regards being able to experience and distinguish between Light and Dark, between Good and Evil, and, by means of this ability - of their own free will - they will, during the Light epoch of each spiral, eventually appear as culminating human beings, cast in the image and semblance of God, and be thus completely at one with God to all eternity.

## "DEVIL-CONSCIOUSNESS" OR THE MAXIMUM OF GLOOM

Living beings within such a circuit thus go through all existing stages of Life's philosophy, of manifestation or creation. If, for instance, we consider the various forms of vegetable life, we note that their mentality on the physical plane comprises merely instinctive movements or instinctive creation. A plant can but vaguely sense pleasure or displeasure. It cannot analyse either of these feelings, and thus experience them as day-conscious facts. But plant organisms are, however, gradually developing towards becoming animal organisms. And the latter organisms are again developing towards becoming human organisms. This latter stage is the one at which terrestrial man has now arrived. He still exhibits a large proportion of animal nature in his mentality and behaviour, though at the same time, to a certain degree, he has developed a more human consciousness or mentality. Of human qualities, it is more especially his intellectual talents that have been developed so far. On account of these specially developed intellectual abilities, without having developed his more humanistic qualities, the attitude and behaviour of such a person will be preponderantly animal, for it is the animal-principle that is the dominant power in this case. Now, as, on account of his human intelligence, he is able to develop his animal tendencies to a disproportionate size, this factor will greatly contribute towards the advancement of the culminating phases of an impending gloom.

No other being on earth can equal terrestrial man in his proficiency at murdering and maiming - in harbouring hateful and revengeful thoughts, or in waging war upon his fellow-beings. Terrestrial man has thus grown out of the animal stage as regards intellectuality, but he is still definitely at the animal stage as regards humanitarian or charitable tendencies. Accordingly he constitutes neither an animal nor a human being pure and simple. In short, he represents a Being-in-mental-darkness. His murderous and pain-provoking spirit can only be defined as a "Devil-Consciousness". He constitutes the very antithesis of a perfect human being, or of one who can exhibit only intellectualised feelings, which again are the same as those of Justice and Love. Through this aforesaid Devil-consciousness, or over-sized animal mentality terrestrial man accordingly experiences the contrast through which, as said before, he will develop his ability to experience Light.

## DOOMSDAY A COSMIC PSYCHOLOGICAL TRAINING

Through this culminating Darkness or Doomsday-condition God is thus able to re-create or transform the creatures into "man in his own image". By such means living beings are brought to realize the consequent effects of the death-dealing, malevolent existence to which they harness so many of their fellows. It is through the effects of releasing such unhappy fates and unenviable conditions that living beings learn how to live, and how not to live - how to treat their fellow-beings, and how not to treat them. As we of the present day are now experiencing the doomsday era predicted in the Bible, it is not difficult to study it and comprehend how God, by this means, creates the culminating, perfect human being. We observe how old traditions die out. The religious autocracy, through which God steered and guided humanity in former days, now exists only as a mere shadow of its former strength. Humanity craves power - it wants to be the ruler itself. Have we not seen how persons of inferior development, in whom animalistic qualities were still regrettably to the fore, rose to an apex of power and, by force of arms and reverberating drums, herded millions of human beings out into the maelstrom and terrifying horrors of war, with all the derailments, mutilation and suffering incurred by the "Principle of Killing". And what was the result of their autocracies? What did they leave behind them for suffering humanity to remember them by? They left important centres of culture

and densely populated cities as useless rubble-heaps, they killed the sons and husbands of numberless mothers, and the fathers of millions of children, they maimed and transformed other millions of people into cripples and invalids, not to mention others again, who languished in concentration camps, perished in gas-chambers, or died on the actual battle-fields. They left everywhere only hunger, poverty and misery. Demoralization, materialism and godlessness became the ruling principles among large sections of the community, and, to a large extent, became the ideals striven after in science, literature, art and film.

Any true, lasting peace, such as the human races are at length beginning to hunger for, is impossible in our time as long as War continues to rage across the world, only spasmodically held in check here and there by a terrifying armed neutrality and futile attempts at balancing world power. And what has become of these war-promoting wielders-of-power who thus imagined they could save humanity by force of arms, torture, murder and manslaughter? - Have they not all alike perished miserably in these same cesspools of war-promoting practices they themselves had so energetically beguiled humanity into adopting? - They knew not, or would not listen to the eternal Law bidding us to: "Put up thy sword in its place, for all that take to the sword, shall perish by the sword", or: "For whatsoever a man soweth, that shall he reap", or: "Whatsoever ye would that men should do to you, do ye even so to them".

We have, then, had something of this Doomsday or the culmination of Darkness at close quarters, and have thus witnessed quite terror-striking conditions. But, inversely - as mentioned before - these conditions are in no way intended as a punishment for sins humanity has committed. There is not the smallest iota of wrath, punishment or revenge on the part of God. What we have witnessed is solely and only that humanity has violated the laws and principles that govern the continuance of the universe - of all creation. And, as these laws and principles are eternal realities, which cannot by any means be annulled or revoked, it was upon this rock that humanity came to grief. And thus it must always be with those who violate the eternal, immortal Laws. It is an eternal, unalterable law that: "Whatsoever a man soweth, that shall he reap". No one can sow barley and from this seed harvest wheat. No one can sow wrath, hate, or resentment against his neighbour and harvest his sympathy or love. Seed and harvest, whether of a physical or spiritual nature are bound eternally by a definite law, viz. the Law of Cause and Effect. In his ignorance man releases actions and behaviour which will irrevocably become causes of disastrous effects in his own fate. But as the Law of Destiny determines that all releases of energy must return to their source, all living beings will come to enjoy - or suffer - the effects of their own actions and behaviour towards their fellows. In this way they are thus the arbiters of their own fate, and must try to form it so that it will prove a "boon and a blessing" both to themselves and to all around them. They will discover that when anyone sows hate he can only harvest hate, and similarly, he will harvest love when he sows love. Hence the era of Darkness is nothing less than a cosmic psychological training. Through its gloomy events and occurrences God demonstrates to humanity what to do and what not to do - what kind of people should be elected to rule, and what kind should never be allowed to gain power. The darksome deeds committed during the storms of this century are divinely eloquent in proving the fact that War creates nothing but War, and that War most certainly cannot be wiped out by War. We can only repeat, once again, that: "He that takes to the sword, must perish by the sword!"

And what else is clearly evidenced by these malignant doomsday horrors? - Why was it that those millions that were tortured or killed in the hell of Armageddon were not protected against such horrors? - They were not protected precisely because said horrors were the

effects of unfortunate actions they had committed in several former lives, and which now struck a balance. They were due to the seeds they had sown in former lives which now came to be harvested. It is, of course, true that the persons in question cannot remember their former lives, and consequently cannot understand that they have themselves released the causes of their own unhappy lot. But this fact will not release such beings from their fate. For it is precisely the object of said unhappy fate to develop a more sympathetic attitude in the beings in question, so that a really humanistic tendency can come into being, and so that, with the growth of this quality, man may come to "love his neighbour as himself", which is the ultimate fulfilment of the Law of Life. As, when in this way, an individual comes to harvest a similar fate to that he brought upon others, he will hardly fail to discover, in due course, the inner cause of his predicament. And, upon making this discovery he will hasten to alter his attitude and actions so that they will become a boon and a blessing to those around him, i. e. to his neighbour.

As we now realize that the organisms, or physical bodies that get injured or killed, are not identical with the living beings, but are merely the instruments used by said beings, it is clear that, in actual fact, no living being ever "dies" on account of his "doomsday existence". Every single being survives even the worst of darksome conditions, and carries his experiences with him into his next terrestrial life, in the form of greater intellectual powers, talents and improved moral qualities. Experience of suffering not only promotes a development of intelligence, but, at the same time, it provides the being in question - as said before - with a more humanistic attitude. For every life on earth a being lives through a dark fate, caused by an unfortunate mode of behaviour, he grows ever more humane and charitable, and eventually becomes able to practice the percept: "To love his neighbour as himself" and, in doing so, thus fulfils the purpose of God's creation in making man "a being in his own image".

#### HUMANITY AT ONE WITH GOD

Man in the semblance and image of God, is a being whose manifestation and creation in their final grand total are exclusively "a joy and a blessing" to all living beings, indeed, to everything and everybody around him. He is a being who, with all his soul and spirit, loves his neighbour even as himself, and who, in this way, fulfils the ultimate Law of Life, which ordains the structure, as set forth by Christ, of the World Redemption: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust".

As terrestrial beings in their mode of behaviour gradually come to fulfil the tenets of this Law of Life, the causal well-springs, the sanguinary effects of which have from time to time coursed like a doomsday torrent through man's mind and behaviour, will eventually dry up. And so, above the waning darkness of this "Armageddon", I see Eternal Peace, as a radiant, warmth-giving summer sunrise, beaming forth over a kingdom in which God's original command: "LET THERE BE LIGHT!" has been ultimately fulfilled. The peoples of the earth have become one with God!

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



## SPECIAL NEWS-LETTER

Dear Reader,

The next contact letter will be the September Issue and consequently no contact letters will appear in July/August.

Our contact letters are now translated into Swedish, English and German, and from next autumn they will also appear in Esperanto.

As you will probably know, these contact letters are the only connecting link between those interested in Martinus' Cosmology. For many years these letters have been published in Scandinavia, and besides their purely spiritual contents they also contained information of new books from Martinus' Institute, of courses, and lectures given in Copenhagen as well as in the large and small towns all over the country. Also information of summer courses in Kosmos Ferieby has been given. These courses and lectures have been conducted by 3-4 lecturers, as well as by Martinus himself. Through our contact letters all particulars of that kind have been distributed to the study circles and single individuals.

For those who do not think that they have gathered sufficient knowledge from these contact letters, we may say that the form and contents of the letters to some degree presupposes a parallel study of the rather comprehensive literature of Martinus', or a participation in study circles dealing with these topics, which, as a matter of fact, are not particularly digestible without special tuition.

Therefore, we suggest that you create study circles on these topics. Such circles will give you a good chance to concentrate upon the questions in connection with a solution of the mystery of life, and the circles will thus make it possible for the lecturers from our Institute - who for many years have given lectures in Scandinavia - to travel over the English-speaking countries. Without the existence of such circles the practical and financial possibilities for the lecturers' work will not be available.

These lectures have hitherto only been given in Scandinavia. Yet, Martinus has given lectures in Iceland, India and Japan, and his right hand man, Mr. Erik Gerner Larsson has been in India three times to give lectures. Lectures on Martinus' Cosmology in the English-speaking countries are expected to begin within a few years, as soon as it is at all possible. Therefore, we ask those of our readers who might be interested in creating, guiding or participating in such study circles with a view to our lecturers regularly visiting them to apply to the Institute, which will guide you and if possible connect you with other people in your own town or district, who might be interested.

June 1963.



Last winter the Institute started the production of tape for tape-recorders of lectures given over Martinus Cosmology, which tape together with the colour slides of Martinus' symbols used at the courses can be submitted to miscellaneous study circles upon request.

A similar arrangement will also be made in the English language in a not too distant future.

With regard to the literature we shall try to arrange it so that the study circles will be able to obtain a reduction of the price in case of bulk purchase.

Should you be interested in Martinus' Cosmology and the creation of a study circle, please apply to:

The Martinus Institute (Foreign Dept.)  
Mariendalsvej 94/96  
Copenhagen F.  
Denmark.

Finally, I want to point out that the work Martinus' Institute performs parallel with other international, social or humanitarian work is to a great extent based upon voluntary man power and voluntary contribution.

If Martinus' analyses are of any value to you and you yourself would like to support this work, either practically or in the form of contribution, please inform the Institute.

We thank you for the interest you have shown our work so far.

With kind regards from Martinus and our Co-workers,

THE MARTINUS INSTITUTE

Tage Buch

