

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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President: Martinus

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Dear reader,

As I here at the Institute in my teaching about Martinus' World-Picture just have finished my examination of the problems attached to that which we in everyday speech call the "mystery of death", I shall in the following touch upon a few of the thoughts in which Martinus has given us part. To us there is something very definite about death, no matter how much we from a theoretical point of view may learn about it, but to Martinus this interpretation is the greatest contrast to life ever produced by human beings. To him the dividing line between the power of perception from above and the power of perception from below nowhere goes deeper than here, and I believe that especially that group to which our Contact Letters are addressed would like to have a quick glance over Martinus' view on this field which is so very important to us.

Regarding the problem of a cosmic death I shall here be content with underlining that this problem, or perhaps rather this concept covers the fact that the living being's development fluctuates between an experience of cosmic light and darkness. To Martinus the background for our present life experience is a cosmic experience of darkness, which approaches its total culmination. To him we are beings who in our life experience now are "furthest away from God", which means: furthest away from the adjustment of life with the cosmic laws, on which all real inner spiritual harmony rests. Regarded from Martinus' world we are specialists in a life against the cosmic laws, which really means that we are specialists in killing, both physically and mentally. It is necessary to outline this background, because without it we will miss every assumption for being able to understand the purely physical death's mystery regarded from Martinus' view.

Because Martinus looks upon our opinion of the mystery of death as the greatest imaginary contrast to life, it becomes a fact that to him only one reality exists and that is life itself. To him it is an unshakable, personally experienced fact that only life exists. That we in certain moments may doubt our own absolute immortality is to Martinus quite irrelevant. Only when he by means of his analyses tries to build a bridge between his and our perception our doubt becomes a concern of his. He himself lives in a condition of fully awake day-consciousness regarding not only his own but also our condition as unshakable immortal Sons of God. This should be born in mind when we think of his Cosmic World-Picture, which he has not created to his own benefit, but on the contrary only to our benefit.

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These plain facts I wanted to underline because we just here see the difference between the power of perception from below, i. e. our perception of life, and the power of perception from above, i. e. the cosmic conscious human being's perception of the same reality. Because while the problem of death and the perceptions on which we live regarding this problem is very much rooted in the plain fact that, while death to us is a visible loss of a physical body and the resulting rupture of every contact, every correspondence with the perhaps existing immortal soul behind this body, then the same death to the cosmic conscious human being expresses only a temporary change of a special organ in the living being's combined cosmic organic structure. The difference is obvious. Where we in our perception of our physical body too easily make it synonymous with life itself, then to the cosmic conscious being it is in a way only a mere detail, namely an instrument with which to experience life. Where we may doubt the living invisible "Something" which we call our "I", then this "I" to the cosmic conscious being is life's fixed and unshakable point around which everything really moves. Therefore, we also see that to us it is easy to make our "I" and our consciousness plus our physical body into one thing, but to the cosmic conscious being these same realities are three quite different things. Of these three things the body is of least importance, is the most insignificant thing to this human being. To the cosmic conscious being the "I" and the consciousness become the absolute main things.

As the "I" in its own nature is above any other analysis but the fact that it exists, then only one thing remains with which to occupy one's thought and that is our consciousness. And here it is that the light which Martinus has called the power of perception from above lets us see things which most of us hardly by ourselves would have been able to find out, one of the reasons being that a consciousness is something else and more than an apparently accidental collection of ideas about the world of phenomena, which we call life or existence. The consciousness is a world just as organized as is our body. It contains elements which we, by means of the indirect way of perception called thinking, can separate and render probable to ourselves, our "I" in such a way that a radiating cosmos arises from this chaos in which we lived before. The first effect of the cosmic view, which is expressed by the power of perception from above, is that now it is easy to see that the most simple analysis of our self, which we are able to trace, is that we only constitute an "I" plus all our faculties or talents. To Martinus the terrestrial human being is not a being with one brain only. It is a being with an "I" plus many small brains all coordinated into one brain. Each single one of these small brains constitute a centre of a group of conceptions concentrated around a certain desire. If a being for example has had the desire to play the piano, then we here have all the ideas which finally have resulted in the creation of the talent for playing the piano. If this desire is still very "young", perhaps only one or two lives, then the faculty or the talent for this play is still very little developed. If the being finds himself on the culminating stage then we are facing a genius in this beautiful art. And the same is valid regarding all other desires which all find themselves at one or another place on a scale, stretching from the birth of the desire over its culmination to its saturation and the following "ceasing to flower" to the advantage of the birth of new desires.

If we look upon our world of desire it is easy to see that by virtue of our special cosmic position as sexually one-poled beings, we have a heavy lopsidedness to the pure material life experience. We live much more on either male or female logic than we live on human logic, which invariably leads to a cosmic understanding of all the life phenomena. In practice this means that only in the idea of physical success the greatest majority of people see the "meaning

of life". As a result of this, these human beings altogether concentrate themselves on this success and too late discover that this concentration only can be accomplished at the expense of the spiritual talent nuclei, which only are able to give life its real contents the day, when the physical success eventually have reached the saturation point. To Martinus it is obvious that the single human being's understanding of life after what we call "death" must be very small and mostly superstitiously conditioned as long as we just refuse to take it seriously in the sense that we actually do something in order to learn to know it. The misty perceptions of this life appearing through the several religions' proclamations of blissful heavens and dreadful hells is to Martinus only the spiritual kindergarden's first glimpse of that reality which is reserved for the teaching of the oldest classes. It is the first separation of the moral ideas in black and white and serves for him only to be that arrow, which points forward towards the true clarification of the problems. That he accepts these religious proclamations and all their sacraments and creeds as being immensely useful in the human being's first feeble spiritual childhood, yes directly loving, if they are not misused, is another matter; to him they are only the feeble beginning of the cosmic life which awaits he who satiated by physical successes begins to understand that eternity is something else and more than to defeat the rivals and the subsequent ovation from the ignorant masses. To Martinus eternity is identical with life itself and through his World-Picture he teaches us that the art to live is not only the highest form of art existing, but also that this form of art is only intended for - eternity. But what then is the art to live? As life only contains two possibilities: either a life with the laws or a life against the laws, then there can only be one answer to the question, and that is that the art of living is the same as to live one's life in accordance with the laws.

The laws? What laws? Being children of an evolution the arrow of which points directly back to the green hell of the jungle it is certain that we still only have knowledge, conscious knowledge of that series of laws, in which the power plays the decisive main role. It is true that we have heard about other laws, also about the law of love, but to us this whole region is still more theory than daily life practice. Wherever we turn our eyes we see that the terrestrial human being in a way may be expressed as practical malicious and theoretically good. The human being sets himself limits to his goodness only to include human beings - and hardly that. To most people the animals, the plants and the minerals still constitute a dead world with which one can do as one likes after one's discretion. It is this plain and undeniable fact which makes Martinus characterize the terrestrial human being as "cosmically dead". And it is in the light of this psychic structure and its dangerous limitation that one has to estimate the terrestrial human beings' possibilities of understanding life after death. We all have an innate talent for the understanding of this life, a small feeble flickering light, which, if we protected it with care and gave it the same nourishment we so willingly give to all our purely material desires, could flame up and become the shining star, which could show us the way in that twilight, which the first time after the occurrence of the physical death naturally must be to he or she who quite simply have solved the problem by denying its existence.

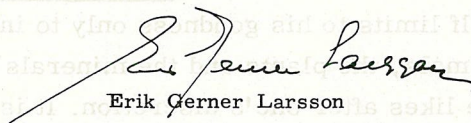
But the average human being not only "burry" this divine spark, it destroys it as much as it can be destroyed at all through the upbuilding of such foolish ideas as: "We only live once", implicit. "and so let us live", which again means: enjoy. That the price of this multifarious enjoyment not only becomes a life where the soul already here may be arrested in blubber and lethargic thinking in groves is another matter, but could such a human being, in whom this

takes place, only in an infinitesimal flash realize how poor his or her life because of this adjustment becomes in the same moment the overworked heart is forced to stop its beats, then perhaps this sight would become that shock treatment which would make it change its course. But life is mercifully. It is not in the nature of the Godhead to be intolerant and miserly. On the contrary. We can do with ourselves just what we want to - but we must pay for it! And the payment is just "death" - here and now. Compared to the life which the cosmically conscious human being lives, the great majority of the human beings live such a dreary life that the word "dead" is the only one that can cover it. Because a life against the laws is a life against that logic, which creates spirit, art and thus that beauty which alone rightly can bear the name of "life". In our hurry to create a good life "to ourselves", we often overlooked the little, plain thing which is called "the right to life of others". And from the situation in which we now find ourselves it appears very clearly how dangerous it has been!

In this situation Martinus by means of his analyses shows us the way forwards, not only to a wonderful life after death, but a wonderful life in the future, not only including life in other spiritual conditions than here, but also a returning to life here in a new physical body, build up of the talent nuclei which we now so industriously develop through our many varying desires. Because to Martinus life is only one life and that whether it takes place here or in other forms of life. To him life is only "the eternal instant", and he only wishes one thing for us: that this eternal instant must become so rich, so beautiful, so inspiring as is at all possible. And that it can only be through knowledge - not about special spiritual conditions directly after death - but, on the contrary, through knowledge about the living, the radiating, the divine universe itself, or about that world plan which not only guarantees that "not even a sparrow falls on the ground without your Father", but also that all, even the smallest vermin, by virtue of its own sufferings, its own self experienced knowledge, its own wonderful insight, one day "enter into the joy of thy Lord"!

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

Yours sincerely



Erik Gerner Larsson

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Martinus :

## THE MENTAL CHANGE OF COURSE

Every living being is in actual fact a phenomenon which is in movement, and that holds good not only in the sense that our physical body moves from place to place. Behind the physical movement another kind of movement exists which we call transformation. All living beings are subjected to a process by virtue of which they cannot possibly continue to be the same being as they were before. This process of transformation is both a physical and a spiritual reality. The physical transformation we experience as childhood, youth, manhood and old age, and it may be experienced with physical senses that in a physical incarnation the organism undergoes these transformations. But a physical life is not only a transformation of a physical organism. Behind this outer transformation an inner mental transformation based on experience and knowledge takes place. Every new experience is a new knowledge, and knowledge is an enrichment of consciousness. This enrichment or expansion of consciousness we know under the concept of evolution. All living beings on this globe are subjected to a process of transformation or evolution from primitive mental and physical conditions to high-intellectual conditions in organisms which will be far better tools for experience and unfoldment of creative power than are the present physical organisms. To the beings appearing on earth as human beings this great process of transformation is especially of current interest. And that it is of very present interest for the human beings is due to the fact that they have come so far in evolution that they can begin to experience it day-consciously as distinct from the animals, which still only experience through instinct and very primitive feelings. The life experience of animals is a kind of automatic function. The animal cannot violate any moral laws, but through its instinct it fulfils those laws which apply to the animal kingdom and to that special kind to which it belongs. The fox cannot get a bad conscience because it has "stolen" a hen, nor can the tiger because it has killed another living being. Murder, theft, jealousy and much more of a similar kind which amongst human beings is an expression of the highest degree of immorality, are culminating virtues in the animal kingdom. If the beast of prey got a "bad conscience" it would starve to death. But why can a human being get a bad conscience, and why does the human being, who also belongs to the animal kingdom, experience life in quite another way than do the many animals on this globe?

Between the terrestrial human being and the other beings on this globe belonging to the animal kingdom, there is the substantial difference that the terrestrial human being is on its way out of the animal kingdom towards a higher stage of evolution, the principles and laws of which are already beginning more or less to manifest themselves in its consciousness. The terrestrial human being experiences a mental movement, which is a transformation from animal to real human being. The mental movements of the animal are instinctive and do not create any conflict in its mentality, but in the terrestrial human being we find both a degenerating animal mentality and a beginning human mentality, and the tension between these two kinds of mentality will invariably create conflicts and inner fight in the mind of the terrestrial human being. The animal is being guided and directed by its own instinct of self-preservation, which by instinct leads it to do the right thing in that special situation it experiences. And the "right thing" to the animal will always be that which is to the advantage of itself and the survival of its species.

But in the terrestrial human being's consciousness a nature is arising which is contrary to

that of the animal. While the animal is being directed by its own instinct of self-preservation, the human being itself more and more must make up its own mind about its way of life or unfoldment of individualism by means of awake day-conscious use of will. This awake day-conscious use of will often opposes the instinct of self-preservation inherited from the animal, which is still present in the terrestrial human being as habit-established consciousness. Thereby conflict arises. While in the animal it causes a natural and happy life experience to follow the instinct of self-preservation or selfishness, then in the human being it creates unhappiness and suffering to follow this tendency. Perhaps the human being does not feel it at once, just because the instinct of self-preservation is a habit-established function. But gradually it experiences the effects of its selfishness, and these experiences create movement or transformation in its consciousness and a change of course is taking place. Where before the course was made for the "right of superior force", and to be useful meant to be useful to oneself, then in order to experience happiness the terrestrial human being must now start to create it himself with his will by controlling his selfishness and his inherited animal instincts and desires. With his will he must force himself to renounce many of the phenomena he desires, but which he can begin to realize will cause trouble and suffering to other beings. To the same degree as he with his will can do this, he grows into a new stage of life, his life begins to follow a course, the goal of which it is to live to the benefit of the entirety, and the results or effects of which are not killing, robbery and fight, but love for one's neighbour and an unfoldment of intellectual faculties, which will transform the earth into a world where humaneness, art and science will flourish as never before, and the states will be united to one human state where the idea "the right of superior force" is not known.

Much has already been done in order to help humanity forwards to such a condition, but still something is lacking for the human beings to have come so far. The religions have helped the human beings to advance quite a lot, and to some people their blind belief in the saving through the religions may still be a comfort. But in all parts of the world more and more human beings cannot be content with believing. Their pure scientific adjustment to life and their developed intelligence make them incapable of believing in dogmas or being inspired by ceremonies. They demand facts and they would like to understand and not just believe. They miss a "compass" after which to steer their course. The human beings are as a whole series of small ships sailing on a big mental ocean. They are all steering towards the same harbour, but they all highly disagree about the course. Therefore a terrible chaos rules on this ocean, and catastrophic collisions take place every moment. Not only do single ships bump against each other and are thereby being damaged or destroyed, but it may happen that whole groups of ships are being run down. World wars, revolutions, sabotage and all that one calls these war actions are such collective sinking of ships on the mental ocean. The ships can go under, but the captain can always get a new ship to sail with, and in this case the captain is the living being's "I", which must try to find the right course towards the common goal, the common harbour, which is the mental condition characterized as the "human being in God's image".

Many of the mariners have the propensity to think that they all know the right course and absolutely sail the right way, while the case is that they really are on a wrong track and cannot find the harbour with the means they use to find their bearings. They try at times with power and violence, at times with phantastical statements to persuade other ships to follow their course. They are bound by special theories and ideas of political, religious or other kinds, the object

of which they assert are the goal of all human beings. But no religious movements, no sects or world religion and absolutely none of the political parties of today will ever reach forwards to get all the world's human beings as followers. All these "movements" more or less move in a wrong direction. Their "compass" is misleading. How do the misleadings of the life-compass show themselves? They manifest themselves in the way that these political and religious movements and also many associations of idealistic kinds speak about the love for one's neighbour and for humanity. But they do not at all understand the essence of love. For some things they have enormous liking and for others they have a strong disliking, a disliking which in certain cases unfolds itself as "holy wrath", "righteous indignation", yes at times as hatred. But it is impossible for the ships on the mental ocean to reach that harbour, which they are longing for, as long as they still have hatred or antipathy on board. The real human love which Christ has shown the human beings and which all the greatest wise ones of the past have spoken about, does not turn itself towards anyone or anything with antipathy. Christ said: "You shall love those who hate and pursue you", and he spoke about forgiving not only seven times, but seventy times seven times daily. No human being may at any time come on the level with having to forgive more times in one day! But can one learn to forgive? Not as long as one only uses one's feelings. Only when one with one's intelligence really understand that no human being at the moment can be different to what it is, because it by its way of being represents a certain temporary stage of evolution based on experiences and knowledge gained in the past, then one can see that it "does not know what it does". If it really knew it would not do it. If we ourselves have not got the heart to do that which another human being has done, then it is because we in our consciousness have experienced that it is not right to do it. But this the concerned human being has not yet learned in its consciousness, and therefore it acts as it does. But in the future it will get the experience, because it must harvest what it has sown, and at that time it will not have the heart to do it. One cannot insist that any living being shall act from experiences which it still does not have. It would be just the same as to demand that a child should act as a grown-up human being. Cosmically seen there are many grown-up human beings on earth who still are like children, but through coming incarnations they will also become more and more "grown-up", which means more and more humane in their thoughts and actions.

Now some human beings surely will ask: "But the so-called spiritual science then, is that not too a religious sect, which will try to acquire converts and give expression to having a monopoly of the truth?" "Is it not also a ship which tries to persuade others to follow its course?" To this I must answer that about my work there never at any time will be formed societies, sects, communities or parties of any kind, And also that no human being shall be prevailed upon to become a "member", as there is nothing of which to become a member. Human beings who feel themselves attracted to my cosmic analyses and desire to study the World-Picture, which I describe in my Chief Work „Livets Bog ” ("The Book of Life") and other books, do it on account of an inner movement or transformation, which is already taking place in their mentality. If you in your consciousness do not already possess certain experiences, then my work will not at all be of interest to you. An inner organic function must be present and it is this function which one calls love, a human love which does not unfold itself by also containing hatred against the so-called "evil" and "unrighteous". When this "evil", "unrighteous" and "devilish" are the result of an unfinished condition, then the being cannot at the moment be otherwise than it is. But it is absolutely not the intention that all this shall continue to exist on the globe. The

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evolution or the transformation of the living beings proceed, though the human beings at times seem to think that it does not go quickly enough. In our time we are living in a stage of forced development, everything goes quicker now than it did hundreds of years ago. It therefore also gushes out over the earthly humanity with experience material. The great world wars, the revolutions, unemployment, the many both physical and psychical illnesses, the personal troubles which every human being meets with, all this is contributory to the fact that the human beings' longing for peace becomes greater and greater. Also their intelligence is being developed, therefor science and technique have so great progress. But science and technique alone cannot create peace in the world, then peace would have been created long ago. The religions, the sects and the parties cannot do it either. On the contrary, they obtain less and less power over the human beings because as the intelligence develops they can neither believe in religious nor in political dogmas. No, the change of course, the road to peace must be created in the single human being's own consciousness through experience and learning. What then can the spiritual science do, how can it be to the advantage of the searching human beings? That it can, because the human being who is in possession of a great material of experience by the study of the cosmic analyses can put this material in order in his consciousness. He can begin to see the coherence and the intension behind apparently casual and meaningless phenomena and experiences. He gets perspective behind this experience instead of the fact that before life seemed flat and trivial. But it is his own material of experience, which the human being has as basis, and then he has the possibility to work with himself by following the spiritual science, not only in theory but also in practice, to steer his course towards the mental harbour which is the peace the human being is longing for. It will become an inner reality in the human being, but it will also be an outer reality thereby that it will radiate through the human beings' thoughts, feelings and actions in its daily life.

How can one know if one with the mental ship has turned the course towards the harbour of peace? One can feel it in one's reactions towards the surroundings. If one easily becomes angry, sour or irritable and unkindly criticize other human beings' adjustment and way of being, then there is something wrong with the compass, and there may be danger of collisions or running aground. But if one puts one's will in on praying to Providence about help to be able to meet the single situation and the single human being with that sympathy and that form of love which will be the most helpful at the moment, then the dark shadows of anger and irritation will retreat and the sun of love for one's neighbour will radiate and shine through the consciousness.

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BOOKS OBTAINABLE IN ENGLISH

	\$	£
<u>LIVETS BOG</u> ("The Book of Life" I), by Martinus. Treats subjects as: The world situation. The new world impulse. An international world empire under creation. From animal to human being. Evolution. . . . .	6,00	2.00.00
<u>THE ROAD TO INITIATION</u> , by Martinus. This book is an aid to the person who really wants to try to perfect his mentality and mode of life in order to obtain wisdom by personal experience. Deals with subjects as: The key to the gate of Wisdom. Why humility is absolutely necessary. This book also contains:		
ON THE BIRTH OF MY MISSION, by Martinus. Perhaps the most interesting book that has ever been written because here we are faced with a first-hand account of that experience which was the source of the creation of Martinus' life-work. And:		
COSMIC CONSCIOUSNESS, by Martinus. Explains subjects as: Cosmic consciousness and God's creation of light. Every kind of discord has its root in underdevelopment or intellectual inability. Man's perception of life is his "fate-compass". The road to "Cosmic Consciousness" goes through development of the faculty to understand and forgive. And:		
AROUND MY COSMIC ANALYSES, by Martinus. Contains subjects as: What is needed to understand the cosmic analyses. The greatest obstacle for the attainment of the most supreme knowledge. Why one should not judge or be intolerant towards other human beings. 150 pages in all.		
	2,00	14.06
<u>EASTER</u> , by Martinus. Hardly any event in world history has been more important to occidental man than the one which took place at Golgotha nearly two thousand years ago. The picture of this event which is given by Martinus in this book is of a beauty surpassing everything known until now. 73 pages.	1,50	10.06
<u>THE IDEAL FOOD</u> , by Martinus. Why the vegetarian food is healthier than the animal food. "The ideal food" for moderns. Some advices to those who want to become vegetarians are topics Martinus deals with in this book. 150 pages, 2 symbols. . . . .	1,50	10.06
<u>INTRODUCTION TO MARTINUS' COSMOLOGY</u> , by Eric Gerner Larsson, but drawn up under the personal guidance of Martinus. It is based on the Picture of the Universe as revealed in <u>LIVETS BOG</u> (The Book of Life), the principal work of Martinus. 280 pages, with 31 symbols in colours . . . . .	10,00	3.10.00
<u>MARTINUS</u> , by Erik Gerner Larsson. A brief outline of Martinus' childhood and adolescence with glimpses of his teaching. 94 pages . . . . .	1,50	10.06
<u>CONTACT LETTERS</u> 1 year subscription inclusive of postage. Ten issues . . . . .	4,00	1.08.00

We beg to remind you of the fact that it would be a pleasure to us to forward four samples of our Contact Letters to anybody you consider really interested in the work of Martinus if you will only take the trouble to let us have the address of the person in question.

