

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

March 1964

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

President: Martinus

Vice-president: E. Gerner Larsson

Dear Reader!

Deep in each single human being, indeed in every single living being there exists a never completely satisfied longing for experiencing what we may express by the word "joy". We know that we are certain of one thing, that is sorrow; but it seems to us that joy, the sunny hours, are very sparsely given to us. As the "problem of joy" is something which concerns all of us, I think it will be of interest to try to concentrate more deeply upon its structure than usually is the case. For the "problem of joy" is to a high degree of a cosmic nature, and without knowing the cosmic basis of it one is almost helpless in one's longing for seriously trying to make it grow in this world.

To the majority of people joy is hardly known as anything but the contrast of sorrow, and of course it is also true that our life experience takes place between these two mental or spiritual poles. But joy is more than that. It is an expanding and life promoting power, whereas sorrow is inhibitory and destructive. If we are happy, we feel like making other people happy too; then it is easy to give, and life seems a blessing. If we are sad, however, we feel like isolating ourselves, like giving up everything, and from this stage it is not far from feeling life as a burden, as a hell.

Sorrow and joy are not something which concern only us. All advanced animals possess this faculty, and not infrequently in such a "human way" that it ought to make us understand that the human being is not the only being who has a soul. We know that a dog can die of grief, and that highly developed animals, which through captivity have become closely attached to human beings, die very quickly if they suddenly lose the love and care of understanding keepers. It is important to know this, because that puts us on the track of the cosmic origin of these faculties. But the animal is not conscious of its own "I". It still lives in the present almost without contact with the cosmic principle of perspective of life. It is different as far as terrestrial man is concerned, for to him time has long ago been split up in no less than three different periods of time: The past, the present and the future. As a rule the animal forgets quickly. To far the majority life concerns the outward life. They are constantly moving about, always busy. They are not yet to any appreciable extent influenced by the psychical light and darkness which are the result of the

March 1964 (58/16/F)

Printed in Denmark

faculty of thinking. Not so with terrestrial man who without real contact with life, sometimes even without any knowledge of, the actual existence of this cosmic life, lives in such a way that he lets past, painful events influence his life experience of both the present and the future. But the fact that man is attracted by joy and always tries to find it, consciously or unconsciously, does not alter the fact that sorrow is still taking the leading part in its daily life. If the opposite were the case, we would not, as we do, see so many faces bearing the mark of suffering. The reason is easy to find. Man is not like the animal a "free being", he is tied up by his past, firmly connected with his hardships, the sufferings which life has made him experience. We all experience disappointments, hardships, pains and sorrow. As we do not realize the inner nature of these conditions as loving cosmic messages; but often experience them as unpleasant conditions which through no fault of ours we have to experience, we often, though unknown to ourselves, transform them into spiritual burdens which we carefully bring with us into each new day we are given. Our life experience has thus become incredibly limited. For it is obvious that if one's heart is full of wrath, feelings of revenge and hatred against others, joy cannot thrive in our soul. It is this ignorance of the real nature of sorrow and pain which has caused the human being to adopt religious ideas where conceptions like "eternal punishment" and "eternal pain" have become firmly rooted. Man has made his faculty of hating and seeking revenge, inherited from the animal kingdom, divine; yes, has simply created a Godhead with corresponding abilities. However, there is an apparent difference between the cosmic structure of terrestrial man and the animal. In the consciousness of the animal the faculty of being able to remember exists in a far higher degree than in the developed terrestrial man, and the faculty of remembering constitutes the basis of hate. If you are unable to remember, you cannot hate, at any rate not so intensely as the human being who is not able to forget an offered affront or an imagined ignominy. We therefore see that whereas the primitive human being may still feel spiritually at home in a thought world where hate still takes an important part, the matured human being does not only feel dislike for hate, but he also feels that his own faculty of being able to hate is a disgraceful thing. And better that way. For as long as we want to maintain our right to hate, we are closing most firmly the "spiritual door" for the understanding of the inmost nature or message of sorrow, pain and hardships.

The Godhead is not a punishing Godhead as we understand it. It is true that we have all learned the sentence "Vengeance belongeth unto me, I will recompense saith the Lord". And having understood the inner cosmic nature of this message we can peacefully leave any wish of revenge to him. For the way God pays is simply by letting the cosmic energies or waves fulfil their own circuit, so that cosmic seed and harvest may follow each other without our personal intervention. For the danger of the feeling of revenge is based on the fact that revenge must be carried out here and at once. It seems to terrestrial man to be too abstract and too risky to leave the revenge to the Godhead.

If we look at the world as it is to-day, it is easy to see that all the religions which still defend their right to revenge and hate are facing destruction. They are simply against the humane forces which through thousands of channels are forcing their way ahead. It is not impossible that we are once more to experience a last reaction on their part, indeed it is like-

ly, but it does not alter the fact that they have lost the domination over the more advanced human beings who are all longing to find an ideology which has completely obliterated the conception of God as an "avenger" or "hater"; but a world picture or religion without revenge or hate resulting in a final hell, is such an enormous contrast to the one human beings know today that it may only be described as a "gospel of joy". And it is this gospel of joy which Martinus heralds through his cosmic analyses. Where the religious life of the past was saturated with fear of God and death, Martinus heralds the existence of a Godhead who is all light and beauty. The creation of this world picture causes a complete change of our attitude towards all that previously were apt to frighten and worry us. With the restoration of the thought of reincarnation as the principal factor of all cosmic thinking, and with the demonstration of the regular existence of the two sexual poles, he shows us the real nature of all sorrow and pain as forces we have ourselves released and the result of which we will have to endure. Where previously we from a spiritual point of view lived in a world without any perspective, which never gave us intelligent or loving answers to our deepest and most burning questions, we now become citizens in a world that is not divided into darkness and light, but where what we call darkness is only the necessary background for our experiencing light.

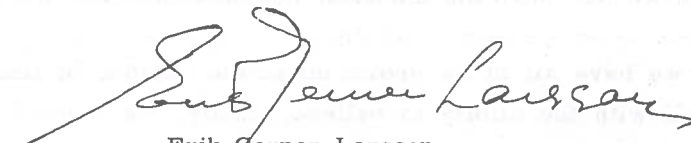
Thus Martinus is the first man on earth who shows us God in the darkness and who teaches us that the inner nature of sorrow and fear is a means of communication between God and the "Godson". Through each of his analyses he shows us how foolish it is to fear the life which in its nature is not only eternal, but all light and perfection. Considering to which degree previous religions imprisoned us in mental prisons from the tiny and barred windows of which we had only the smallest possible outlook, the encounter with this gospel of joy is often felt to be so overwhelming that the soul becomes completely intoxicated. And no wonder. For we have all of us grown up in the shadow of fear fright. As cosmically dying beings, still with the alibity to believe blindly, we found a little comfort in the thought that God in his infinite love and mercy would take compassion on us. But then science came and put an end to every religious belief. Our soul was reduced to a mere illusion and our life was made a result of inheritance and environment. On the background of all this the effect of our awakening to understand the darkness which we have now passed through must indeed be immense - but also wonderful. For no human being can, in reality, live without a spiritual foundation, which can bear the pressure of both feeling, intelligence and intuition. We have now acquired this spiritual foundation in the light of which the ancient truth, often discarded and denounced, radiate towards us in a new light. "The Kingdom of God is within you", says Jesus Christ. But who has understood this? Now we understand it. We understand it in this way: that every one who rids himself of any mean feeling of revenge and hate at the same time allows light and understanding to penetrate his own soul. And what the world needs is light. Around us it is again getting darker and nobody knows when a new cosmic storm will ravage the world, not as a revenge by an angry God, but as a bitter fruit of spiritual ignorance. If this storm is to break out in our own life, I know that every single human being who has earnestly studied Martinus world picture will experience the enormous bearing capacity of it, for not only has this true gospel of life happiness the power to remove the fear

of our physical life, but also the fear of death which previously meant total destruction.

This Martinus has taken away from us and replaced it by the only true comfort that can create light; that we have lived always and will continue to do so in eternity, and that death instead of being an enemy, means the entrance to worlds so beautiful, so filled with joy, that as he once expressed it constitutes the Godhead's greatest and most joyful surprise to each single one of us.

To see the world and yet not be able to see it as it is must be the greatest curse we can experience, for this condition is in itself a fulfilment of the conception of "hell". To wake up and with all one's senses experience in everything and everywhere the Godhead's own glorious consciousness, and to feel in complete harmony with this omnipresent, vibrating consciousness, constitutes the very fulfilment of this gospel of joy of which I have given you an impression. With a true, inner understanding of the truth behind this gospel, we have actually left behind us the state of the cosmically dying and that of the cosmically dead. We are now in the bright state of the cosmically awakened, and if we wish to, we can from this state through our life and ways help so that thousands of others through us can escape the darkness that also we have known and experienced as despair, but which nevertheless formed and will form the background without which we would never have been able to behold the heavenly light and in our blood and nerves feel that peace, joy and happiness which we know to-day.

With kind regards to all from Martinus and all co-workers.



Erik Gerner Larsson

MARTINUS :

HOW YOU COMBAT YOUR DARK FATE

All living creatures have a fate. This fate can only appear in two forms: either as a feeling of happiness or as a feeling of unhappiness. For the majority of human beings are now in a condition where they do not feel particularly safe with regard to their fate, for which reason they mobilize an enormous amount of energy to combat this uncertainty. The daily activity or way of life of most people is exclusively intended to create for themselves a happy fate or experience of life. For this purpose parents have their children educated at schools and universities, have them educated in trade or other professions, and for this purpose most people are chasing for money or riches. It is the general opinion that if you are rich, possess money, you are safeguarded against misfortune. Others try to secure themselves against a dark or unhappy fate by attaching themselves to what we call religion. We see how these people attach their lives to religious ceremonies, sacraments, etc, in order to create a defence against the suffering and the dark fate which they fear.

But how then is the fate of the average human being? Is it not filled with sorrow and worries? Is the community here on earth not full of sufferings of every imaginable kind? Do not disease, distress and misery, war, hate and animosity flourish wherever we look? Yes, is it not so that what we to-day experience is the "doomsday" that has been feared through all ages and which was to express the very culmination of sufferings and dark fate for peoples as well as for single individuals? No wonder that the most important question to all thinking people has become the question of how one can combat all this unhappiness and through one's own life contribute to create the peace and harmony in the world.

Looking back into the history of mankind, we see that the individuals, from the time when they lived as animals in the forest and up to our time when they appear as human beings, who by means of the technological knowledge and enormous insight into the purely physical matter master the elements, have used brutal force and superiority, ruthlessness and crude egotism to force their way forward and thus secure their life, health or so-called happiness. War propaganda and war cry have through all centuries continued to inflame to war, suppression and mutilation, indeed to total destruction of those who were opposed to one's desire and happiness. So great a part of terrestrial man's life was infected by war that this simply became religion irrespective of the fact that man had now reached a stage of development where he christened his children in the name of "the Father, the Son and the Holy Ghost" to make them disciples of him who said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Yes, did it not so turn out that the very nations and peoples initiated to peace and charity became the greatest experts in the art of killing? What nations in the world are better equipped with murderous skill and all-destructive tendencies than the Christian states?

Thus these countries have become a mental phenomenon of quite a special nature. They have a highly developed church system with modern schools and a priesthood, who from hundreds and thousands of pulpits call to a congregation counting millions, that "Thou

shalt love thy neighbour as thyself, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that one is to turn to him the left cheek whosoever shall smite thee on thy right cheek", etc., and at the same time they have huge military schools where the youth are educated to become specialists in the most refined technique of killing. Have other countries bigger armies than the so-called Christian countries? And can anybody deny that the youth of these countries, who have first by baptism, confirmation and holy communion been prepared to become disciples of christianity, later on are forced by the law through compulsory service to be educated in a way of behaviour which is in every respect the diametrically opposite of christianity? No, everybody knows this, and far the majority believe that it cannot be otherwise.

But the fate of a world that has been built on such a special form of logic which this condition reveals must necessarily become like the one, that life today lets us witness. And was this not what the World Redeemer told his disciples when he wept over the destruction of Jerusalem because it missed its opportunity? And was it not the same inner knowledge which made him see the future "doomsday" of terrestrial man? To him it was a matter of course that the Kingdom of Heaven could not be an "outside kingdom" until it had been completed inside each single human being. The "Kingdom of Heaven" can only become an "outside" kingdom when each single citizen in this kingdom carries charity and altruism in his very heart.

Therefore Jesus saw that the Kingdom of Heaven could not become any true reality in the outside world by the formation of religions or sects, by baptism or sacraments only, but had to be crowned and confirmed by "his appearance in the clouds in much splendour", which means with the birth of his mentality in each single individual's leading of will and concentration of thought. And since it is the birth of this "Christ mentality" in the mental world of each single individual that solely constitutes the "Kingdom of Heaven", i.e. the highest happiness that exists, terrestrial man thus possesses in this Christ mentality in his own mind a remedy, the only effective one, to combat his misfortune and sufferings, the disharmony in his life. Every terrestrial man, be he a Buddhist, a Mohammedan or a Christian, must therefore do what he can to prepare himself for this "Second Coming" in his own mentality, or thought world. By doing so he supports and consolidates not only his own life-happiness or radiant fate, but he also becomes one of that kind of citizen which a country must consist of if the "Kingdom of Heaven" is to become an "outside reality".

How then do we prepare for this "Second Coming" in our own mentality or thought world? First and foremost, by bringing the experience of the knowledge of the laws of life upon which all experience of fate is based within the scope of our brain functions, so that by our intelligence or common sense and logical judgment we can understand the reason for our neighbour's mentality and way of behaviour and through that learn to realize the stupidity of any form of hating, taking revenge on or persecuting this neighbour. All kinds of unhappy fate originate in ignorance. If you are ignorant you think wrongly, and if you think wrongly, the way you conduct your will will likewise be wrong. And as a wrong way of conducting your will unavoidably leads to reactions of an unhappy and painful nature, you cannot possibly on that

basis create the contact between you and your surroundings which result in harmony and happiness. And where there is no peace, harmony and happiness between a person and his surroundings, there is war. And war means suffering and death, or the very contrast of the "Kingdom of Heaven" you wished to create. This contrast is called "Hell". Thus there are only two ways in which you can live your life, i. e. the wrong one and the right one. Since the wrong way will give you the experience of "Hell", and the right way the experience of the "Kingdom of Heaven", it is not difficult to ascertain whether you are in contact with the right or the wrong way of life or way of behaviour. That the ordinary terrestrial man because of his ignorance of the spiritual laws and principles of life mostly uses the wrong way of behaviour is shown by the more or less unhappy fate he experiences. Therefore it can be of great importance to him to realize that the cause of this circumstance is only to be found inside himself. Without knowing the profound laws of fate, far the majority of people will try to find the cause of their unhappy fate outside themselves or in phenomena over which they themselves have no influence. Such people will always believe that other people are the cause of their sufferings and that they suffer unjustly, are persecuted or are in another way the victims of the hate and malice of their surroundings. This attitude creates bitterness and self-pity and results in turning the "victim" into a martyr.

This attitude towards life leads human beings into a "vicious circle", as it unavoidably leads to new conflicts over and over again. Therefore it is most important that the human being is given a cosmic education that will teach him to know himself and to understand the connection between his way of thinking and his experience of life. Without knowing this connection, one becomes too often a victim of a way of thinking that leads to egotism, oversensitiveness, and thus to a mental condition which in its nature constitutes the very best basis for "life- and happiness-destroying" tendencies. Only he who "watch and pray", which means only he who has always his thoughts, wishes and desires under control and is in everything prepared to follow the example of the World Redeemer in his own life and behaviour, stands a chance of avoiding becoming a victim of wrong thinking, and only he is capable of facing any dark fate with that spiritual tranquility and superiority and deep humility that lies behind the World Redeemer's immortal words, "Thy will be done, not mine".