

CONTACT

with THE MARTINUS INSTITUTE
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Dear Reader,

I have just finished the study of Martinus' small, wonderful book "Easter" because, since it was published, it has been the greatest inspiration for me every year to make me understand this enormous drama which has influenced on human life to such a great extent. Jesus' sufferings, sentence, crucifixion and resurrection is the greatest human symbol of the cosmic stability of the principle of cycle, and thereby also the greatest consolation to any one who has come in some sort of "Gethsemane", as we know it. For the reason why the "Mystery of Easter" makes such a great impression on every matured human being is due to the consolation it contains: That no darkness will last for ever, no suffering continue for ever, no anguish be unlimited.

As "Sons of the Earth" it is often difficult for us to realize the deep purpose of the anguish which each individual will experience. We have often bitterly realized that we are able to understand that he or she must experience hardship, but indeed not ourselves. We are here facing the great cosmic compassion that the fool is incredibly protected by his own stupidity. Without any profound cosmic insight human being wanders safely where "angels fear to tread", and without a deep understanding of one's own nature, the majority think that their own personal sufferings are only the result of a coincidence of this evil world. But our life is not irrelevant to the universe. Although small, we are not so small so as to get a life outside the cosmic laws. It also applies to us that cosmic seed and harvest alternate and that "even the hairs of our head are numbered". The "Mystery of Easter" teaches us this in such a way that he who has once understood it will for ever possess one of the strongest weapons against the negative, uncertain aspect of his own nature.

For here we are facing a man who through his whole life has only had one thing in mind, namely to be kind to everybody, indeed fulfilling the law: "Thou shalt love thy God with all thy heart and thou shalt love thy neighbour as thyself". And even though he experienced the incomprehensible thing to be dragged before the court, tortured in the most horrible way and eventually executed in a barbaric manner.

But fancy if this had not happened. Fancy if Jesus had been permitted to live his life to its end and had only been remembered as a very kind and wise human being. But if so we might not even have heard about him. Jesus had no chance of spiritual teaching on a high level. Let us state his own words "I know many things which you cannot bear". He was surrounded by people whose ignorance was enormous compared with his cosmic insight.

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That he understood the fatal night at Gethsemane Garden that was the knowledge that made him prepare the greatest, the profoundest, but also the hardest of all prayers "Lord, thy will be done, not mine". In the middle of his misery he understood that his hour had struck, and that without what may be called the greatest drama of mankind his mission could not be fulfilled. It is from this fatal moment and up to the crucifixion itself that this "model" of living being was created who in our bitterest of hours may be the greatest help to us. For here we are not facing a weak person who frightened of his fate tries to flee from his destiny. That would have been too cheap a solution. To Jesus it was an inborn talent to obey the inner voice that now asked him to act in such a way that his closest friends, his disciples scattered to the four winds "afraid of the jews".

"Afraid of the jews". Is it not always like that that what prevents us from obeying the "inner voice" is the fright of the jews, the fright of what others would think of our way of behaviour? It would also have been easier for Jesus to leave Jerusalem. But he was not an ordinary man, he was an initiated, a model, and he knew it. In the very moment he understood with all his soul that there was no escape, should it not result in treason against the mission that had been laid upon his shoulders, he acted without hesitation. Step by step he fulfilled the perfect way of behaviour towards the suffering, towards the most personal, most painful anguish a human being may experience. This great drama has always three phases only. The beginning, the culmination and the end. Here the beginning was, "Not mine but thy will be done". The culmination, "Father, forgive them for they know not what they do", and the end, "It is finished". Not his own, but God's will had been completed. Therefore he could also with the best right end with the words which had later on been the last words for numerous of people, "Father into thy hands I commend my spirit".

A cycle which should get a greater scope than anything else we know had been completed. Historical in its perspective, but also so cosmically subjected to law that all of us have to experience it, not once but many times. For we are not perfect. We are Sons of God, but we are not aware of it in the same way as was Jesus, and therefore we are not able to complete our cycles in the same perfect manner. Time after time we are facing the demands of life, but instead of realizing the will of God behind these demands, we prefer seeing the "wicked game of coincidence" and are thus fleeing from the crucifixion which will reach us some day after all. Will reach us indeed. I believe, and life has not made me think differently, that the crucifixion affords a richer growth than anything else we may experience. We all fear sufferings, fear it so much that many of us dare not really enjoy life and give expression to same, without taking it as some kind of challenge. Notice how many people who somehow or other "knock on wood" as soon as they have expressed that they feel at ease and perfectly happy in all respects. This cannot be true. In many fields of life we have completed the race and reached our goal. In these fields we have both the right and the duty to be happy, for in these fields no painful fate is waiting ahead. And if we omit to do so, we weaken ourselves and make it more difficult for us to resist the sufferings, the hardship in the fields where we have still to experience them. I have an old friend of whom I have a high opinion. Through many years we have seen much of each other and he has often had a bad time. Bad luck and misfortune had been his lot and he has often told me about his difficulties, but I have not observed or heard any bitter remarks from him. He understands that the bad luck had something to do with his own soul, and he does not try to put the blame on fate. This friend of mine has meant a lot to me. From a spiritual point of

view we are both of us rooted in the same world picture, and both of us have realized the great value of the crucifixion. But - and about this we agree - without Martinus' clear explanation of the interplay of the fate energies that result in these repeated experiences of darkness none of us would be able to combat them as we do now. We would unavoidably have landed in the "ditch of bitterness" where today far the majority of us have landed.

But Jesus used the words "Take your cross and follow me", and he did not think that this should always lead to pains. For although Jesus' life was in many ways troublesome owing to his mission, it was not an unhappy life, neither was it a dull life. It often seems to me that the greatest injustice that has been committed to his teaching is that it has been painted in black colours. Jesus was the herald of joy. He was a human being in the true meaning of the word, and that means that he was happy, good and always prepared to help in a free manner. He knew the deeper meaning of giving, and therefore people loved him. But the church has not attained this sympathy. Here the "black", the "life-destructive" and "frightening" has conquered the "light" and "life-giving". Therefore the church is now losing its influence. Jesus was sincere in his human way of living, the church is often insincere. Do not interpret these my words as an attack, only as something ascertained, for it is this insincere attitude that has resulted in the fact that many of us are now looking for something new. Something new that could simultaneously affirm what is worth-while in christianity and thus extend it to such a degree that it would completely overshadow the "dark" which the christianity of church has brought into our life.

Jesus wanted quite simply to teach human beings that they were eternal Sons of God and that life meant love and nothing else. How great this love was he showed us in the most difficult hour of his life where - nailed to a cross - he still tried to forgive, indeed even pray for his enemies. This invincible longing for love is part of his nature, and it reveals to us how much greater he was. For we are not kind-hearted by nature, no. We are Paul's sons. We wish to be good, we understand that it would be of benefit to us, but first and foremost we are our own selves. The model Jesus created on his last painful journey will always be a yard-stick to us. For he wanted and was able to do what was good to such a degree that his own will was replaced by the Godhead's will. This attitude is the very culmination of the art of life. It is the victory itself. To look through the mystery of death and discover that no death exists, only life and life wherever you see is not given to everybody, but to he who without looking for a compromise understands to obey the voice within him. For do we not know all of us that we must pull ourselves together and that the training of ourselves to tolerate an insult and furthermore forgive it straight away? We understand it and accept it if we hear about it or read about it, but if we face it ourselves, well then things are different.

But even if we are able to ignore the "crucifixion" then it will reach us some day, and that created by ourselves! For we want to get on in this world. We dream about it, we want it, and the wish is a power. Some day the situation arises once more, and there is no Bethania to flee to. Then only Gethsemane awaits us. And then the pure, profound beauty of the mystery of Easter is experienced as a loving touch of God's hand. For even if we will then be lonely, and all have forsaken us, then at least one has remained with us, although he is not visible. Also we are guarded by angels, and when the decision is made we shall experience what he experienced, namely that it is true that the road is difficult to pass, but it is possible to do so. For what means crucifixion but a disengagement. Ask everybody who has experienced what in modern terminology is called a "crisis", whether he wants

it "unexperienced", and in most cases the answer will be in the negative. Spiritual crises disengage the soul from the strings that might otherwise choke its victim. Spiritual crises break down the walls we ourselves too eagerly have built up and create sunshine where rottenness is otherwise threatening us. But it is expensive to get through these crises without wounds, and you must free yourself from the feeling of revenge and hate, you must free yourself from the thought that those who became the tools, the executioners are the guilty ones. Here we should always listen to Jesus' kind words "Father forgive them for they know not what they do".


With regard to your fate only one person is to be blamed, yourself. If we do not understand it, or if we do not want to admit it, we only prepare a new Gethsemane. If we want to experience the resurrection, and it is a resurrection to wake up and realize that you are freed from the strings that were choking you, freed from the thoughts which made you wicked and bitter, from wishes that, if they came true, would only cause terrible distress. We must learn to know that it has its price. The elimination of our own will. We must learn to obey the voice deepest inside us which never becomes tired of whispering to us unpleasant truths. Unpleasant, because they neither praise nor flatter us, but on the contrary tell us that we live wrongly.

Jesus used his life in conformity with the divine spirit in his soul. Therefore his life was a success beyond every description. He succeeded in such a way that it has interfered with numerous million of people's lives and created light where despair previously was sovereign. Therefore, Easter is also of importance to people outside the church. The incident at Golgotha was universal and can never be monopolized by a single community. Let us finally listen to Martinus' interpretation of this drama which he might have understood better than anybody else and what he has described in his book "Easter", from which I quote:

"And through his own blood the World Redeemer sees for a few seconds the last picture of his executioners. Through this red panorama he perceives his acts of love, his struggle for truth evaluated and looked upon as the manifestation of robbers and murderers. Through the burning fire in his veins, through the gnawing thirst, his dry tongue is whispering: "My God, my God, why hast thou forsaken me". And behold. Then a higher contact was created between the heavenly Father and his chosen son. The Holy Ghost started to vibrate through the severely tormented, but delicate nervous system. The red vision disappeared, and through a divine clearness he now sees his executioners as spiritually young brethren, and by a last great wave of love through the exhausted and tortured body he embraces them. But at the same moment the continent shook to its very foundation. The sunlight disappeared, the earth cracked and the temple was struck by lightning removing the closing of the Holy of Holies. A deadly fright caught hold of the mob of murderers who had been so self-confident until then, and many of them crept trembling up to the cross. But in the air over the crowd the darkness, the invisible rays of God's Holy Spirit was sparkling. For the voice of God's Son vibrated through the cosmos, "Father forgive them for they know not what they do". But with this divine flood of light the spiritual course of the earth turned into a new phase. The gospel of love, a God of Love appeared where one believed wrath, revenge and punishment ruled. An intimate relationship between a creature of flesh and blood and the Creator of the universe had been demonstrated. Terrestrial man received a message from his eternal Father. But God's messenger turned his face towards heaven. Through the coolness of a mild breeze against his warm body the divine martyr was freed from his final sufferings, and the eternal sentence "It is finished" vibrated as a new wave of light over the world.

In his supreme efforts the "thorn-crowned" Son of God once more opened his tired eyes to see the beloved mankind at the bottom of the cross. And with this picture in front of his dying eyes, God's chosen messenger left this physical world. Through the last dying vibrations of the pale lips, "Father in thy hands I commend my spirit", it was told that the course of the Son of God was turned to the Kingdom of Light. However, the cross has once for ever become the symbol of light".

With kind regards from Martinus and all our co-workers,
Yours affectionate



Erik Gerner Larsson

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Martinus:

WHAT IS ANIMOSITY?

Animosity is the worst evil of mankind. It is a deadly spiritual feeling which has resulted in the destruction of all previous cultures of the world in blood sheds and horror. It has resulted in millions of people being forced to the battlefields, to the torture and death chambers. It has made millions of people cripples and has ruined numerous marriages, family relations, etc. owing to its demoralizing power. Melancholy, depression and suicide have followed in its wake. As long as this mental disease has not been removed from the human psyche and way of behaviour, it will prevent human beings from experiencing a life in the glorious world of culture and intellectual creation which modern science is able to offer mankind today. Everybody's war against everybody to derive personal benefit will therefore, unavoidably, as a result of this feeling, continue like a cancer disease to flourish in the culture created by man. Imagine what the two last world wars, which during this century have ravaged the world, have meant with regard to destruction of material values, quite apart from the death and lifelong disablement of millions of people. And what does it not cost community to use the majority of human being's creative power to produce war materials so genius that it is able to cause death and destruction a thousand times quicker than it is possible to create any other kind of manifestation or creation? Millions of people together with their cultural values can be destroyed in a matter of seconds. Add to this, the expensive military power, army, navy and air-force, which the countries think that they have to maintain, plus the teaching in the technique of killing and manslaughter to which these soldiers have to devote their life for several years. Indeed, the wrath or the animosity among human beings is expensive. On its altar are sacrificed more human lives and health than on any other altar in the world. No burden has been so heavy to human being as wrath or animosity. Not only among the countries, but also between every man. In no other case has been paid so high a price for so little as here. For animosity has not been defeated, has not been extirpated, has not even been diminished. On the contrary, it has become more consolidated as far as the murderous knowledge of capability of human beings are concerned than ever before in history.

Now some people believe that human beings' genius technique of killing will prevent them from making war on each other, because they fear these weapons. But how should such a fear arise on this basis? It remains a fact that the more strength and ability one possesses to combat his counterpart, the less afraid one would be to attack him. And even if human beings could actually be forced to fear to wage war, and it was thus the fright alone which prevented them from doing it and fear was the only motive of not making war, it does not mean that animosity has been defeated, but only that you have become "strait-jacketed". However, a strait-jacket does not cure the lunatic, it only protects other people from his lunacy. A community of beings who only keep peace because they like the mad persons are strait-jacketed is not a community of culture where peace, happiness and joy voluntarily prevail thanks to humane, natural talents. It is thus a community of perhaps not actually mad beings, but nevertheless dangerous beings. Murder, killing, and war will continue to flourish somewhere or other where the pressure of the strait-jacket is not felt too strongly, and where the lunatic person is most insane. Indeed, the road to

defeating wrath and animosity is not strait-jackets, murder, punishments and executions. Animosity cannot be removed by animosity, just as weed cannot be destroyed by weed.

Now somebody will perhaps say that human beings cannot exist without the existence of military forces, police corps and administration of justice, imprisonments, punishments and executions as a defence work against crimes. And perfectly true that is. The community cannot be otherwise today than it is at present. The experience which will be gained tomorrow cannot be acted upon today. To demand that community together with its concepts and attitude towards life should be different today would be as foolish as to demand that "the lunatic" should suddenly become normal. Whether one is sane or insane is not determined by the will, for in that case probably no human being in the world would be insane and wish to hate, take revenge, murder and kill.

Now somebody will no doubt say that it is not possible to compare a community of people with a lunatic, because it gets angry in certain situations, wages wars and destroys its adversaries. How should it otherwise be able to maintain its culture? And that is perfectly true. But against whom is it one is to protect oneself? Is it not human beings who are angry too and who one fears is going to destroy oneself if one does not quickly destroy them? But human beings who want to kill or destroy others and take possession of their country, rob their property and cultural values cannot possibly be distinguished to a high degree from the lunatic. To start a war by throwing atomic and hydrogen bombs over a town with millions of inhabitants is that a sign of sanity or normality? Do not people cause such deadly situations of horror because they fear their adversaries would do the same thing first? They might do so if you do not hurry up and throw your own bomb before they do so. What happens in such a situation? Is it not the "mad" person who kills the "mad" person? Can anybody with real logic sense maintain that this is sanity? No, definitely not.

If this is not madness in a cultural community it would be on an early primitive stage of development where, for instance, the gods were worshipped in the Valhalla and where killing and being killed was considered the highest bliss. But this is not the case. Human beings are most desperate at being forced to commit acts to which their inner humane faculties or conscience are adversed, things which have caused many of their previous performers their peace of mind for the rest of their life. These humane faculties which are thus complete contrasts of the performance of brutality, murder and killing are the humane aspect of human being, or what is actually meant to be the most important part of human mentality. Nevertheless, the reason why human being gets angry or flies into a passion is that it feels to a greater or smaller degree that in this particular situation of its security, its right or perhaps its life is threatened, that its common sense and humane talent cannot remedy it. And war, struggle or brutal power will be the decisive factor. And this method is exactly the same as that which is natural for the animals. Thus it becomes a fact that human beings in their special situation have not outgrown the mentality of the animal, even if they are in all other mental ways human beings. But the fact that the burst of anger is something from which the being has not outgrown and consequently in the said domain of its mentality is underdeveloped, is it evident that the will of this anger must be dictated by this domain in the situation where it is stronger than the reason or the humane instinct of the human being, and where this primitive domain inherited from the animal is stronger than the humane domain of human being and thereby does away with the reason, human being will appear as a "criminal". It demands unjust or absurd things

from its fellow-beings. It attacks, plunders, rapes, lies, steals and cheats according as the animal domain of its mentality is prevailing. The same thing applies to every people, every race all according as the underdeveloped domain of the mentality is dictating its will, policy and administration.

Together with this underdeveloped domain of the mentality which causes the anger and animosity and thus the war, quite a different mentality is appearing in the human mentality, namely the humane aspect according to which it has got the name of "human being". This new domain is logic thinking, which leads to science, art, humanism, peace or to what is the meaning of human life. We have now arrived at the two profoundest mental faculties, which exclusively constitute the foundation of its character and behaviour. They constitute the sovereign rulers of will. The character and the behaviour of human being are thus not ruled by its will, but by the two said mental faculties. The will of human being cannot decide whether it will appear as a Bushman or a Christ, as a criminal or a saint. It is solely decided by the two said mental faculties, all according as the combination of these faculties are to the benefit of one or the other of the mentioned kinds of character or behaviour. In proportion to this, they master the act of will and further human being's appearance as Bushman or Christ, as criminal or saint, all according as it is the animal or human faculties that are superior in the human psyche. Whether it is the animal or the human domain in its mentality or mental structure that is superior, it has as much influence on as it can influence on whether it is twenty or thirty years old, in the same way as it is not possible for anybody to decide his own age, neither is it possible to decide one's own mental structure and mental capacity. As every mental capacity can only be attained by growth, i. e. development, thus a human being's mental structure and capacity, its character and behaviour are not a matter of will, but a matter of development. Whether a man will appear as a Bushman or a Christ, as a criminal or a saint it cannot help more than it can help being born with blue or brown eyes. The transition from a lower to a higher mental stage can definitely only take place by development and not by any kind of fear or anger, revenge or punishment, just as it is not possible to transform a child into a grown-up by anger, revenge or punishment, it is not possible by war, legal or illegal, punishment, torture or death penalty to remove the animal faculties or primitive faculties from the human mentality to enable the human being to become intellectual from an underdeveloped stage, to be transformed into a Christ from a Bushman, to become a saint from a criminal. Therefore, the development will unavoidably lead modern jurisdiction ahead to such a level of psychological knowledge that it is changed into a psychological institution for education and protection instead of, as is now the case, exclusively an institution for revenge or punishment. It will be possible to understand that community must of course be protected against people who are still governed by dangerous, primitive or underdeveloped affects, such as irascibility, wrath and hatred in their way of behaviour just as the community must today be protected against people with dangerous, contagious diseases. But at the same time it will be obvious that primitivity or underdevelopment cannot possibly be a "crime", and that "punishment" for this is just as stupid as it would be stupid to punish a child because it does not possess the same amount of insight of the life problems as the grown-up.

You will now understand why Christ warned us strongly against judging other human beings, as well as you will understand the world-saving truth of his words "Love your

enemies, do good to them which hate you, bless them that curse you and pray for them which despitefully use you, and your reward shall be great and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil".

If the communities through education, schools and colleges make this insight in the human mentality science and practical way of behaviour then the last roar of war will ebb out and hatred and animosity will be transformed into the fulfilment of the Christmas Gospel, "Peace on Earth, and Love's great Delight to Human Beings".

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