

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

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July 1964.

Dear reader,

There may scarcely be any domain which causes the common physical science greater agony than the terrestrial human being's experiences of dreams. Without the faculty to give a clear answer to what dreams in reality are, most of the scientists prefer to describe it as "foggy uncontrollable imaginations" and think by this that they have made themselves safe as regards every impertinent question.

Alright! It is in reality not at all the physical science' object to answer these kind of questions. Because our dreams are not physical realities, which can be measured and weighed. Dreams are expressions of life, though from quite another plane than the physical one. Does there then exist another plane? Yes, another plane does exist, but as this plane evades every form of direct physical control, then it can only be accessible to exploration by human beings, who not only have perceived that life is something else and more than purely physical, but who have also developed faculties which permit them to carry on research outside those boundaries marked by the physical plane.

This may sound as if one had to be that which one in daily speech calls mystic, in order to employ oneself with superphysical problems. But there is no talk about this. One only has in one's mental development to have reached so far as to understand that there are more things in heaven and earth than telescope, microscope and measure and weight can grasp. One has, in short, to have reached so far that one, because one cannot at once understand a problem's nature and solution, does not at once reject it as "unscientific" or still worse: pretend that it does not exist. Because if there is something which exists then it is our faculty to dream. That these dreams in general appear so chaotic that most people ignore them, does not change the fact that they represent fragments of realistic life experiences. Neither the fact that these fragments time after time can be of such dimension that they may express clear and irrevocable proofs to the fact that the terrestrial human being in a certain psychic condition, namely during sleep, is able to experience both in "the past" and in "the future", yes that it in "dreaming" can experience incidents, which not only not have taken place on the physical plane, but which, when they take place on this plane, can be of disastrous significance if such a human being has not through its dream been warned about the possible progress of this incidence.

Are we then quite unconscious during sleep? This question has been asked through all times,

Printed in Denmark

July 1964. (54/1/AØ)

but it is only now that it through Martinus' clear cosmic analyses has got its concrete and unshakable answer. No, terrestrial human being is not unconscious during sleep, and the fatigue, which leads to sleepiness and then to sleep, is not a fatigue which concerns the "I", but, on the other hand, only its physical organism. The "I" cannot be tired, as it is superior to its organism or sense organs. That which in reality takes place during the occurrence of the sleep is only a temporary disengagement of the physical body, a transfer of the consciousness to the spiritual bodies, the purpose of which it is to carry the conscious life partly during sleep and partly after the physical death or the physical body's total collapse.

What then is fatigue? Physical fatigue is solely a result of the wear and tear on the physical nervous system, which takes place on account of the terrestrial human being's violent use of the energy of gravity or explosion. Fatigue is microscopical pain, it is the effect of the thousands of wounds and the tears in the "flesh" of our nerves, which slowly lead to "paralysis" of this "flesh". It is this paralysis we have given the name of "fatigue". As our nerves, however, are wires for our mental powers, thus for the thought-energies, then it is certain that there daily must come a point, where the continual explosions lead to such a degree of nerve fraying, such a degree of dismemberment that the "wires" become useless and have to be "repaired". When this condition takes place we become "sleepy", and at a given moment it becomes quite impossible for us to remain awake day-conscious on the physical plane. The "paralysis" or the "sleepiness" culminates and we lose consciousness. We have "fallen asleep".

As soon as we have "fallen asleep" the thought stream ceases through the worn nerves or is being lowered to such a minimum that a recovery of the wrecked wires can begin. If our sleep takes place normally, then our nerves and our brain will after some hours be restored to health and we wake up "refreshed", which means with "totally repaired" wires, ready again to experience life in its full extent on the physical plane.

But as already mentioned, the "I" cannot be tired. While the physical body during the sleep is being repaired from the effects of the thousands micro-explosions, which the strong use of the energy of gravity causes, then the terrestrial human being has experienced an existence on quite another plane, namely a purely spiritual plane. This plane is no less real than the physical one. But in order to be able to experience on that plane, a certain spiritual development is necessary. This development the ordinary animal only has to quite a small extent, as its awake life on the physical plane is conditioned by a total unfoldment of killing or explosive energies. It is, however, quite different with the terrestrial human being. Here we see before us a scale of life-unfoldment which stretches itself from the animal primitivity and right forward to so high a degree of contact with the high intellectual powers in existence that many human beings in reality live more spiritually than physically. And here it is that the experiences of dream can be so concentrated that they can break through and thereby unveil that the terrestrial human being has two forms of "awake existence", a physical and a psychic or "spiritual" one. The cause to this circumstance is quite simply this that gradually, as the human being gets greater and greater control over its own mind, then it uses smaller and smaller portions of the energy of gravity or explosion in its thinking, which unavoidably leads to the fact that its nervous system becomes less and less ruined by its experiences on the physical plane. The developed human being is neither "hot tempered", "fiery", irritable" nor "furious". It is "mild", "gentle", "humble", "long suffering", "sympathetic" and "forgiving" - all of it mental conditions which act as the preserving power for its nervous system, which again causes a much

greater faculty of experience on the spiritual planes. As the here mentioned states of mind are altogether independent of physical examinations or of physical positions on the whole, then it is here easy to see why the many psychical experiences most frequently take place in quite ordinary people in whom tender-heartedness and practical charity have become natural aims and thereby gradually innate qualities. And it is then also why it is among "quite ordinary people" that these experiences take place, as the enclosure gives expression to. In these human beings there is often an outstanding contact between the two forms of "awake existence", which every terrestrial human being experiences within the twenty four hours of the day and night. The boundary line between the physical "day-consciousness" and the psychic "night-consciousness" is here not so abrupt as it is in animals and those human beings, for whom anger, hatred, revenge and irritability in the daily life experience is so common that their nervous system continuously is frayed in rags and meanness.

As the here described or suggested boundary line between the two states of consciousness in the developed human being becomes less thick than in the primitive human being, then it may happen that experiences which otherwise belong to the psychical state or in the realm of the night-consciousness, push through the "blanket", which separates these two states of experience. This penetration to the realm of the day-consciousness is what we have given the name "dreams". Usually this penetration process is perceived in a chaotic and confused way and is not ascribed greater significance or value. It should not either be. It is not the meaning of life that these two forms of existence, which in their nature and purpose are very different, have to be mixed. But it can happen that they assume a very concrete form which impresses the day-consciousness so strongly that the one who dreams, at his awakening has an indelible memory about what has occurred, a memory which he cannot let go, and which often later on shows itself to be a "warning", which prevents him from experiencing a catastrophe. In the enclosure about the realm of the night-consciousness there are only quite casual extracts, which appear all over the earth. They are only included in order to demonstrate that here there is not any talk about "uncontrolled phantasies". Everyone of the readers of Contact Letters will be able to supplement these few accounts with others and perhaps more important ones. When we have chosen these copies, then it is only to show that what we on the physical plane call "time", is not anything absolute and that the living being is above this idea in the sense that it in a given situation can experience things, which, on the physical plane, to so high a degree belongs to the future that even twenty years here does not play any part. When this is the case, then it in reality means that what we call "future" is "present" at another place or on another plane. But when this is the case then there is a deep and serious meaning behind the words "as you sow so shall you reap". The idea "coincidence" is here being replaced by plan and cosmic order.

Though it may be tempting to continue these reflections, we shall here finish by quoting Martinus, who in the chapter about the "I's eternal sources of energy (Livets Bog (THE BOOK OF LIFE) vol. II, page 378) gives an exhaustive analysis of the here mentioned problem. Martinus here, among other things, writes: "Dreams" are thus real thought reactions in the consciousness of the individual. But as thought reactions again are the same as "experiences", then "dreams" become identical with realistic experiences.

But as they differ from the ordinary physical experiences in that they not, as these, take place through the physical eyes, ears, hands, feet, or other parts of the physical body, as

this with exception of the life conditioning automatic functions such as blood circulation and respiration are set out of function, then they to a certain degree are perceived as unreal by the terrestrial human being, specially as they are not subjected to the mentioned being's conscious control of the will, but appear as apparent coincidences, which may find vent in the most unexpected events. "Dreams" thus makes it a fact that there exist two kinds of realistic forms of "awake" state, namely an awake day-conscious experience through the physical senses, and another just as "awake" form of experience in a state, where the physical senses are put out of function. Both forms of experiences are being experienced by the individual as thought-functions and are equally realistic. The being "sees" in dreams landscapes, towns and human beings, animals, flowers, materials or substances, it "sees" sorrows, unhappiness, mutilations and sufferings, happiness and joy, just as real as in the awake physical consciousness. Yes, it can, as long as it is in the reverie, absolutely not decide in which of the two modes of existence it finds itself. From its "dream existence" the individual receives just as realistic memories about "green forests", "meadows", "fields", "animals" and "human beings", "sorrows" and "joys" as from the awake physical existence. There are, however, certain things which sometimes unveil that the individual in the "dream existence" is not so much subjected to the law of gravity as in the physical existence. Here a much more free condition is unveiled than the one which the terrestrial being is subjected to in its condition of experience through its physical body. Here one may experience to "float" forward through space, just as one also at times can experience a purely "bodily" transformation on the command of one's thought. One can experience oneself as a child, as young or old, all according to one's will. Neither is one so bound to place as in the physical form of experience. There are thus many experiences here which are quite deviating from those which one can experience in the awake physical existence.

The dream thus makes it a fact that there exists quite another form of existence than the physical, and with that quite another world than the material one. The terrestrial being thus lives in two worlds."

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

Yours sincerely



Erik Gerner Larsson

July 1964.

Martinus:

GOD'S "SENSES"

To some people the question at times arises: "If there is a God, how then does He experience "Existence"? To others such a question would be unimportant, they would say: "If there is a God at all, then He must be a hard sadist when He permits all the evil which takes place on earth; but surely there is no God, everything is a matter of casual natural forces". The believers will think that it is blasphemy and even sinful to occupy oneself with such a topic. They believe that God exists, but that He should appear with a mentality or consciousness which was subjected to definite universal laws just like our own consciousness, they cannot understand. But the spiritual investigator whose consciousness is adjusted to find a solution of life's mystery, quite naturally has a wish to understand God's ways as much as it is possible in order thereby to get nearer to the Godhead and carry out what is God's will.

Those people who think that "the ways of God are unsearchable" and that it is sinful to occupy one's thoughts with what God is and how He is experiencing life, they have themselves a meaning about how God is. They believe that He avenges and punishes all sin in the world, yes, even that He annihilates the sinners in His anger, or that He sends them to an eternal pain in hell. They also believe that He blesses and carresses and that one can address oneself to Him in the time of trouble with one's distress and worries. They believe that He has created the earth and all what is found on it, and also the myriads of globes, suns and milky-ways, the existence of which we suspect in the universe surrounding us. None the less they will not hear of this Godhead's consciousness being subjected to any laws governing His thinking or will. They assert that God is so great that one cannot directly come into contact with Him or speak to Him. They assert that a being who is greater than the greatest created phenomena such as stars and milky-ways must surely be too big to speak to such a "speck of dust" as a terrestrial human being. It is excusable that the human beings have such strange or imperfect forms of perception of God. Because most people are only able to perceive the Godhead with their instinct and their feeling and not with their intelligence. Human beings with a strong touch of intelligence, on the other hand, often have the above-mentioned perception that God does not exist, but He is a product of the imagination of naive human beings.

The intelligence is, however, a new energy of consciousness in the terrestrial human beings, and it is even in human beings with a very strong touch of intelligence still of a very imperfect character. By means of his intelligence the terrestrial human being is usually only able to analyse and figure out results of measure and weight and on the whole occupy himself with the physical world. Spiritual realities he generally sees as results or effects of the reactions of the physical substances. Human beings with a strong touch of intelligence therefore study these reactions with interest, and little by little they discover the laws which apply to the physical world, from the systems of the milky-ways' colossal dimensions and to the microworld of the atoms and the electrones. Neither in macro- nor in micro-cosmos does one find haphazardness, everywhere one gets on the track of the material's regular faculty of reaction. One thus has the two forms of perception of life contrasting with each other, the one, the believing human beings: that God is something who is raised above laws and principles and who performs miracles and creates something out of "nothing". The second, the atheists and the

materialists: that everything is only laws and principles, dead mechanical natural forces, which react on each other as the cogwheels in a machine and either act destructively or vitally in an accidental chain of cause and effect without any meaning but the one the human beings themselves create as wishful thinking. The first of these perceptions has a very strong touch of feeling, the second a very strong touch of intelligence. But the terrestrial human being works with other energies in its consciousness than feeling and intelligence; among them an energy which still only manifests itself to a very small degree and only as flashes in the consciousness: the intuition. These intuitive flashes, which are connected both with feeling and intelligence, make the human being, though it may usually only be in fractions of seconds, to perceive a connection between everything in the universe. In former times a human being who had had a series of intuitive experiences and tried to relate them, was usually looked upon as a holy man, a wise man or a mystic. But in our time, and specially in the Western countries where one is not very much adjusted to mysticism, it happens that great researchers and scientists, artists and writers receive intuitive flashes which enable them to see that the universe after all is not a machine with occasional rotations, but that there behind everything are thoughts and consciousness. It is not so exceptional to meet such statements today, but that does not mean that their source suddenly has become "believers". They do not give up their knowledge about the laws and the principles of the universe. On the contrary, it is just the discovery of the very exact logic which exists everywhere in the great as well as in the small, which make them comprehend that all this cannot take place as blind coincidences, but that there behind creation also must be one who creates, thinks and contemplates in harmony with definite laws and principles.

So we see that where intelligence is connected with intuitive experience the human being is enabled to have an inkling of a greater connection between everything, a connection which intelligence alone would not be able to give. But the feeling, the human being's humane adjustment, its will to create peace and harmony in existence also plays a considerable role as a contributory cause of intuitive experience. When the intelligence of a human being can be used not only as a faculty which coldly and calculatingly finds out what can be to his own advantage so he may be able to live in luxury and comfort, even if other people will have to suffer for it, but also is a faculty by which he may try to be of benefit to the intirety, therefore connected with humane fellow feeling and sympathy, then this harmony between intelligence and feeling leads to the leaven of intuition in the consciousness, which means that quite a new world is opening itself before the terrestrial human being.

Naturally, it is not only scientists, writers and artists, who now and then may have intuitive experience, it is only those human beings who perhaps have the greatest faculty to give expression to their experiences. Many people who have finished with the "believing" stage and perhaps almost regard themselves as atheists, because they cannot believe in the common dogmatic ideas about God, heaven and hell, but are both intelligent and in possession of humane feeling and a faculty of charity, often feel the lack of and the longing for a fixed point in their existence. They become seekers and can now and then experience the flash of intuition in their consciousness, though they may not be able to understand what is taking place. In a flash they feel that there is a purpose in everything, a connection between themselves and the great universe, which is of importance, and also that it must be possible to succeed in finding an understanding of this connection. It IS possible. And it has become my duty in my cosmic analyses to show the search-

ing human being that the Godhead is a scientific fact. A new and more matter-of-fact or scientific adjustment on the living Godhead will in time result in quite a new world epoch, which will differ from the old one thereby that one will not create God in one's own image but, on the other hand, create oneself in the image of the Godhead. But in order that one can transform oneself into the image of the Godhead then the Godhead must be a realistic model, something which has its root in reality and the daily existence and not an imaginary being up in the sky. Can the Godhead then become such a realistic and scientifically stated fact? Yes, to the open-minded, sober and intelligent researcher the Godhead really can become a theoretical fact. The very experience of the Godhead through cosmic consciousness or initiation cannot be given to any being, it is something which the being itself must develop into and which will come sometime when the being is in possession of the necessary combination in the consciousness of feeling, intelligence and intuition. It is something which comes with the evolution in the same way as the being once got eyes to see with and ears to hear with. It comes sooner or later to every terrestrial human being just as it once developed itself from mineral to plant and from plant to animal. Now it has to be transformed from animal to a real human being, which just means "a human being in the image of God".

In this process of transformation or creation the human being has reached so far that it has begun to get a free will to become a collaborator or fellow creator in the process. Such a divine collaboration demands understanding and insight, it means knowledge not only of the physical laws, but also of those laws which act behind the psychic or spiritual part of the universe. It is the laws behind the Godhead's consciousness; and when the human being learns to follow these laws then it will be on wave-length with God's consciousness or with the basic tone of the universe and become "one with the Father". My cosmic analyses are an analysing of the Godhead's consciousness and organism. Regarding our own consciousness we do not doubt that our sensory faculty is being unfolded through the sense organs and the same is valid for all living beings with whom we come into contact. In all the different experiences we meet with we see that the living beings experience and create through instruments or organs made for the purpose. It is a universal principle. Sense perception can only take place by means of sense organs. In order to experience physical matter it is necessary for the beings to have physical sense organs, and in order to experience spiritual matter they must have spiritual sense organs. And thus every single living being is provided with senses which make such an experience possible. To believe that the same principle should not be valid for the Godhead, whose organism is the whole universe, is quite illogical. The Godhead can neither sense nor create without tools or organs for sense perception and creation. But as the Godhead has sense organs which consist of material and work with material, then it must be possible to investigate them. Where in the universe do we then find God's sense organs? In order to be able to answer this question one must first understand that all what exists belongs to the Godhead. Nothing exists outside God. The universe with its infinite space and time, materials and living beings, both those we can see and those we cannot see, are organs in this gigantic organism. These organs or micro-beings are divided in groups. Within the terrestrial human being's physical sensory realm such groups of organs can be observed as that which we call species and races. The terrestrial human beings are special centres of experience or sense organs in the Godhead's organism. Together they constitute quite a special form of organic material through which special wave-lengths and vibrations of energy can pass. Thus it is also in our own organism. We have one kind of cen-

tres of experience which we call cerebral cells, another heart cells, we have white and red blood corpuscles, we have nerve cells of many kinds, we have centres of life-experience distributed in all fields of our organism. Is it not exactly the same picture we see outside ourselves, only in a much greater scale than in our own inner self? In such a macrocosmic organism there must also be organs for the demolition and disintegration of combinations of material and in the same way for construction and perfection. The whole infinite universe with the myriads of particles which together form greater particles, consists of living beings which respectively constitute universes and substances for each other. All live, move and have their being in the Godhead, and they are all eternal beings who from their longings and wishes experience an eternal transformation, which is the same as an eternal evolution based on the unshakable law of the contrast principle. But then where is God, is He the greatest of all these beings? No, this principle of life is eternal and infinite in its structure. No outermost or innermost being is found and thus not either any greatest or smallest being. The final result of the structure of the universe is not a being in the dimension of time and space. No matter how big they would appear, they cannot be anything but a son of God who is a micro-being in a still greater being. They cannot be the Godhead Himself. God is the eternity and the infinity itself who has nothing outside itself, no Godhead above Himself. God experiences all in His inner world, and in our own inner world we can also find God. God is the directing "I" of the universe, a "Something which is", eternal and unshakable, and God's "I" has its home in all living beings. When the single being or the single son of God with its own rays and waves of consciousness comes on the wave-length with the loving thought-radiation, which from the Godhead's "I" penetrates all in the universe, then it becomes "one with the Father, one with the Way, the Truth and the Life", it becomes a human being in God's image, a tool of ever higher sense perception and unfoldment of creation.

July 1964.

STRIKING PHENOMENA

CAUGHT AN EARLIER TRAIN

What I am going to relate now cannot hardly be called a strange event, since nothing actually happened.

I was to go from Odense to Copenhagen to see my son. My wife and I was visited by a lady from Copenhagen, and all three of us were to travel together and had made up our mind as to what train we should travel by. That happened to be the train that was damaged at the railway accident at Vigerslev. I do not know why, but suddenly I felt like going by an earlier train. When we arrived at Korsør, we entered the last carriage of the train. I remembered that in case of a train accident the last carriage was inclined to become most damaged and in spite of high roars of protest, I succeeded in persuading my companions to move into a waggon in the middle of the train. We arrived in Copenhagen safe and sound, but the strange thing of the story is that I actually did not think of our position in the train during the journey. Why and from where did I get the idea of catching an earlier train and moving into an other carriage of the train at Sealand? I cannot help thinking that it was an omen, but of course it may be a mere coincidence. Well, that is all, nothing happened to us, but why?

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BROTHER-IN-LAW'S DEATH

Five years ago I had the following dream.

I was looking into an old-fashioned room. It was a big room, and a number of people were sitting around a table. They looked rather inactive and by studying them closer, I discovered that they were my deceased relatives. I recognized all of them. Between me and the room was something like a "wall of running water" (like the window of a cheese-shop), and suddenly I discover my brother-in-law sitting in a chair outside the "wall of water", trying by all his might to get inside to the other relatives. I thought in my dream "what on earth is Emil doing there, he is alive and kicking"? At long last he succeeded with his face all wet from sweat in getting through the "wall of water", and sighing from relief he sat himself down at the table with the others. I woke up in a strange mood and consulted my watch, it was five o'clock. A few hours later I received a telegram from my sister to the effect that Emil had dies this very morning at five o'clock after one hour's illness only.

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SAVED HIS LIFE ALTHOUGH THE BED WAS SMASHED

Last summer when I was visiting some relatives at the northern part of Jutland, I experienced the following strange thing thanks to which I am alive today.

I arrived at my relatives in the evening and when it was time to get to bed I was shown into a small guest-room. In the middle of the night I woke up by hearing somebody calling my name. I got up and went out to see who it was. Nobody was there and I went to bed again. Presently the same thing happened. I flew into a temper, jumped up and rushed into my ant's bedroom. However, she had not called for me. We now discussed the matter for a moment when a thunder-like peal came out from my room and ended our conversation. What was that? We ran into my room. It turned out that a heavy straw press which had been placed on top of my room had fallen through the ceiling and broken my bed into pieces, the bed in which I had been resting a moment ago. Such an event makes me believe that there are more things in heaven and earth than one knows.

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Quotations from: NATIONALTIDENDE.

July 1964.