

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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Dear Reader,

It is, I suppose, no new epoch-making truth that our life has many more "grey days" than it has days of rejoicing. And still, this fact contains something which many people are inclined to overlook; namely, that in the monotonous round of everyday life our quality as a human being has to stand its test. The human being in days of rejoicing, which means the human being who is experiencing a series of intensive mental effects of light, mostly reacts quite differently towards life than it does in ordinary "everyday life". In the first mentioned situation it is generally much more generous, much more grand than usual. Therefore, it is unfortunate to form an idea about a human being's real spiritual quality from the condition in which it finds itself when a wave of success carries it onto the "summits of life" from which everything seems easy and simple.

On the other hand, it is not right either to estimate a human being's spiritual quality from his reactions towards life during those days when a wave of adversity has thrown him down and done it so thoroughly that he altogether has lost the desire to live, to fight against an apparently superior fate. No, the most tenable, the most realistic valuation of a human being's true nature or real spiritual quality must necessarily be taken from his reactions towards life in those days of which we all have plenty; namely the "grey everydays".

A human being to whom the study of the appearance of the cosmic laws and principles in everyday life is his chief interest, time and again experiences the wonderful affirmations of the unshakable existence of these laws and principles, which turn even the most grey and apparently distressing days into a shining link in a divine correspondence or teaching. The human being without cosmic perspective in his thinking, and so also in his adjustment to life, really has a terrible life. Without the knowledge and the adjustment to the idea that he has always existed and thus, because of this, has an eternal past just as well as he has an eternal future, he is compelled to live with an endless chain of wrong valuations and erroneous perceptions of the world of phenomena that surrounds him on all sides. And in this situation we find the well-spring or the cause of that which, with a modern expression, one might call the "immature mind".

In the scientific analysis of the reactions of the immature minds towards life, there is a characteristic and, to a cosmically adjusted human being, a fortunate thing that the word itself or the concept presupposes the existence of a mature mind. That science here draw the line by means of an ideal produced by itself is quite another matter. However, by putting up these two contrasts there is some recognition of the thought that the human being in itself implies the

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possibility for a development from immaturity to ripeness, that is from a smaller to a greater moral perfection. This is something quite new, because hitherto the concept has very much been that life of the human being, from birth to grave, was conditioned by heredity and environment, by facts on which no human being has any real influence. Now it seems as if science begins to understand that these facts do not play the absolute, chief role in our existence, but, on the other hand, must be denoted as secondary regarding the single human being's possibility by means of its will to change the progress of its mental life. This new adjustment is very gratifying, because it signifies a decisive step towards the cosmic adjustment on which the human beings of the future will together base their daily existence.

How closely related the modern psychologists are to the cosmologists, or those beings for whom a new cosmic world-picture has become their foundation of life, will be seen by the fact that today modern psychology fights for the introduction of quite a new idea in the teaching about human conduct; namely, the idea "empathy". We all know the ideas sympathy and antipathy, but the psychologists have realized that these two ideas are not sufficient to cover the whole scale of our mental reactions. In his brilliant book, "The Mature Mind", the American psychologist, H. A. Overstreet, defines the idea "empathy" in this way: "Empathy means that in our imagination we make ourselves one with an object or a person outside ourselves. We have the sympathy with another human being when we suffer with him, when we feel with him. But an empathetic connection is closer; we then in our imagination step into his life and feel it as if it were our own. Though our bodies continue to be separate, still we create a psychic identification. We stop being outside and come inside".

If one reads this definition thoroughly, one cannot avoid seeing that it in itself is a definition of the idea of charity. In the stated way to make oneself one with another human being really means that one mobilizes all one's possibilities in order to help this human being, because no one will be able to perform this process towards a human being for whom he does not care, in any case not in an absolutely positive way. But life also unveils that we care much more for our fellow-beings than has ever been the case in the course of history. The vast majority of human beings have considerably more empathetic experiences in their mind than they imagine. This is astoundingly unveiled by the single human being's life in the "grey everyday life".

While the modern psychology thus fights its way forwards to an ever greater understanding of the fact that the single human being is less a part of a "mass soul" than it is an absolutely independent person, a personal individual diverging from everyone else, then we see that cosmology, as it appears in Martinus' world-picture, reaches out a hand to this fighting psychology in the way that it clearly shows that the possibility for empathetic feelings are smallest there where the earthly human being's sexual structure is lopsided, either to the male or the female adjustment to life, and greatest there where the humane in the single human being's soul has undermined this male or female structure so much that the humane element or qualities have got the upper hand. And nowhere is this more noticeable than in everyday life, where the human being in its reaction towards life, time after time confirms the very existence of these three ways of reaction. An immature soul not only has a strong connection with a human being's sexual structure, but it is simply the way in which this structure shows itself. The human being who is very much man or woman (he-man or she-woman) has in almost every condition of life a very immature way of reacting. Contrary to the mature human being it is not able to accept life, because the maturity of this human being just appears through its prominent faculty to accept life as it is. While the mature human being's mentality contacts life in a perfect and frictionsless

way, then we see that the immature human being's mentality seems to consist of countless points by which it inflicts countless mental scratches both to itself and others. He easily becomes offended, infuriated or irritated because of his lacking empathetic faculty. He simply does not know how to put himself in another's place. By investigating his meanings and perceptions, it becomes a fact that in a downright alarming number of cases they are formed by mental combinations of energy in which the energy of gravity or explosion is predominant. Such a being easily believes himself to be persecuted and does also very easily overrate both adversity and good fortune so that his inner equilibrium is interrupted.

When in daily life we are so often faced with human beings, the most eminent talent of faculty of whom is the faculty to become offended and to complain, then it is because these human beings simply have not undergone that mental education which could bring balance in their lives. These human beings often seem to be beings who, to their own injury, have stopped their spiritual development at a regular child stage. They certainly have grown-up bodies, but it is easy to find out that in innumerable realms they react quite childishly and impulsively. Perhaps the main cause of the great misery in the world is to be found in the fact that many leaders or influential persons really are spiritual babies, whose immature reactions invariably must cause a negative influence on those realms of life over which they have the power.

It is certain that a world mainly populated with human beings with spiritually immature reactions of life must be a depressing world. And the condition is not improved by the fact that these childish souls in grow-up bodies constitute the greater number of parents. To expect that "the influence of the home on this rising generation" will be positively improved before this condition is changed is only a foggy wish-dream without root in that reality which we have great opportunity to observe in the "grey everyday life".

But fortunately, in this condition we also see signs of a change. Everywhere discontentment with the existing form of life is brewing. The human being of today is much more susceptible and open to a new spiritual influence than he has ever been before. He is beginning to realize that "to live" is not only to satisfy the requirements of the body. Throughout the entire earthly human society a deep longing is arising for a new spiritual fixed point. One simply feels that things cannot continue as they are, but one also feels that the question is more spiritual than physical.

The question is spiritual. Today the earthly human being, in any case the spiritually advanced one, lives his life in a kind of spiritual "no man's land". The so-called "good old days" fade out of sight behind the volume of smoke from the two great wars, and the peace these inconceivable massacres were to give the world seems further away than ever. In a world like this the human being meets loneliness. Everywhere this loneliness forces its way into the human being and lets him feel the need of a contact with that entirety which it perceives must exist behind all the apparent chaos it is witnessing. This void is the actual motive power behind the longing for a "new age" revealed everywhere. But a new epoch or a "new world" can only be a world with another spiritual structure than the one which we experience today. It must be a world in which the mature mind has conquered power and has become a common ideal.

Today we are all on the way into quite a new epoch of life from which the human being will extricate himself from that animal slough which too long has stuck to its soul. But this process cannot be accomplished properly as long as the single human being's spiritual education seems to be completely irrelevant to the community. A great number of brilliant possibilities of life are being lost because today the main importance in all education is placed on physical success -

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a typical effect of spiritual immaturity! But if one only understands a little of what is going on in the "grey everyday life", one also understands that this condition is undergoing a transformation. It is not the meaning of life that humanity forever has to be divided into "rich" and "poor". Here an adjustment is in full progress, and before long the greatest problem will not be the purely physical occupation, but, on the other hand, the spiritual one. Today many far-seeing human beings realize that the greatest problem for a human being is not the question what it is to do with its body, but, on the other hand, what it is to do with its spirit, with all its leisure time which it suddenly has got. Here one comes to understand the great danger regarding spiritual immaturity, because immature people are not able to employ their own spirit. So we come to understand that the more mature minds there are in the world, the easier the transformation will be accomplished which finally will let the earth appear to be a wonderful place in which to live for human beings with spirit, sense of art and charity, which is just as natural to the mature spirit as it is incomprehensible to the one whose reactions of life everywhere point to the fact that he is "self-sufficient".

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

Yours sincerely



Erik Gerner Larsson

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Martinus:

## PHYSICAL AND SPIRITUAL EXPERIENCE

It is very important for earthly human beings to be able to distinguish between physical and spiritual experiences. Great confusion is common regarding this question. The human beings do not really know what is physical and what is spiritual. Therefore, it is generally very difficult for human beings to understand the spiritual existence and especially that form of existence which manifests itself when one no more has the physical body through which to experience life. Many kinds of spiritual experiences human beings believe to be physical, and that is why they believe that these experiences must cease at death, i. e. when the physical body separates from the spiritual bodies. As life in the physical world is mainly based on the physical sense perception, many human beings believe that this sense perception is the primary in all experiences, and they cannot understand how life should be able to continue after the death of the body, as they are unable to imagine the experience of life taking place when the physical sense perception has ceased. With such a perception death becomes the same as the loss of consciousness. Today this superstition really rules millions of human beings, though they may call themselves Christians and are baptised in the name of the Father, the Son and the Holy Ghost. At present these adherents of death are predominating amongst the earthly human beings; they represent the most hard-boiled materialists, who start the modern unfoldment of war, whether it is called cold war, or whether it displays itself by means of atomic bombs or other forms of modern infernal machines. Any kind of war only has the intention to kill all that is being perceived as menacing, competing or rival. According to this superstition all that in any way can be an inconvenience to one's unfoldment of life must be removed. It is thought that it might be cleared away, and it is not suspected that in this way, on the contrary, the circumstances grow worse, and one sows a future for oneself which one will come to harvest under still more menacing circumstances. The folly of war will become much more obvious when people come to understand that nothing can be killed and no one can kill. The "enemies" one believes to have killed can never die, and the "revenge" one believes to have taken will only come again in that way that the "enemy" reveanges himself. That it has been possible to destroy the physical bodies of some beings will in the worst case cause that these "enemies" eventually may pursue one in their psychic condition, and if one is belligerent-minded, one is certainly not protected against such persecution. Anyhow, these "enemies" will be reborn in new physical bodies just as we are ourselves, and according to the law of the universe for attraction and repulsion, one will again and again stand face to face with one's mortal enemies, and as the law of fate or destiny displays itself, one will have to "bite the dust" until the hatred can be replaced by forgiveness, understanding and sympathy.

Such a foolish and glaring illogical form of life is like a wandering leading further and further into "hell". And this hell of war is not only a concern of the wars between nations and states, who feel themselves as "hereditary enemies", it is also in the private life of each single human being. There violent wars are also fought, and though the weapons seldom are daggers or pistols, but common words, intrigues and other slow weapons, these wars are just as bloody and infernal as the wars between nations. Lust for power, jealousy, envy and many other similar earthly human qualities display themselves in the daily life in the places of work and in the homes. Many forms of "enmity" undermine the human beings' nervous systems and revenge and hatred create a "hell", which could not exist if they would only stop hating those human beings whom they be-

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lieve are their "enemies". No human being really has any other enemy than the inhuman part of his own consciousness. In the course of time as this is realized by the human being and he begins to acquaint himself with the mystery of life and start working with himself, all this will gradually change; and the human being will learn to see what is psychic and what is physical, what is matter and what is spirit.

The more developed a physical being is, the more spiritual he is. That he is more spiritual does not mean that he invariably has to find himself in an unrealistic condition of delight without contact with other human beings in the daily existence. On the contrary, his effort is needed in the daily life. His greater knowledge, his logical sense and the insight he may have in physical events, based on an understanding of the spiritual world is needed. This knowledge, this logical sense and the faculty to see the physical events in a greater perspective constitutes that which we call spirit. Thus spirit is the same as consciousness, and the spiritual world existing behind the physical world is the human being's knowledge, thoughts and feelings. And that which the same human beings will be experiencing when they through so-called death have become unable to sense through the physical senses is just that part of this great world of ideas or world of consciousness which they by virtue of their own consciousness are able to get on wave-length with. As there exist many degrees of knowledge and consciousness, then the human beings' spiritual world may be divided into many more or less related detailed realms, which again may be divided into categories and groups according to their special nature. Perhaps it sounds strange that the human beings' consciousness may be called a world, because materialistically minded human beings are liable to mean that a world is something which is surrounding one and can be characterized in measure and weight, in height, length and breadth. The spiritual world cannot be measured in this way, as it does not take up space in the same sense as the physical world. Nonetheless, it is possible to speak about a kind of measure regarding the conditions of the spiritual world. Then the point is not measure of quantity but, on the contrary, measure of quality, of spiritual knowledge, morality and development of creative power.

Within the earthly humanity's single individuals many categories of knowledge are found. There are things which almost all know, and there are many different kinds of special knowledge. There is the knowledge about ourselves and about other human beings. There is the knowledge about the animals and the plants. There is our knowledge about the past, about the present and our trust in the future. There is the knowledge about illness, poverty, hunger and misery, but there is also the knowledge about health, richness and well-being. There is knowledge about colours and forms, about tones and rhythms. Through the last century new knowledge about atoms and electrons, about electricity and other variations of rays and waves also has come into many human beings' consciousness. Knowledge has come about suns and galactic systems, about the cycles of planets and satellites in space and much more. Just as humanity is surrounded by an outer physical world it also contains an inner world of mental images or pictures of consciousness. Each human being contains a whole world of such pictures. Some of these mental images it has in common with many other human beings, and one may even speak about collective thought material. Other mental images it has perhaps in common with very few human beings, and some images it has all by itself. But every human being has an inner world of mental images side by side with the details of the outer world. Though it is a physical being it is also a spiritual one. Actually it exists in two worlds, the outer physical and the inner psychic world; and just as it can experience the details in its outer world, so it can also at will experience the details of its inner world. In the first case it must concentrate its consciousness outwardly, and

the experience becomes a physical or material experience, while in the second case it must concentrate itself inwardly into its own world of ideas, and the experience becomes spiritual. But while the being by virtue of its will can stop its physical experience by shutting its eyes and going to sleep, then it can never in any case be without spiritual experience or spiritual function. As it also in many cases can experience spiritually without any physical co-operation, while it never in any case whatever can experience physically without the co-operation of the spiritual faculty of experience, then it is not the physical sense perception but the spiritual faculty to experience which is the primary, while the physical is only the secondary condition of experience. Therefore, the physical being must be characterized as a spirit-being, and its physical appearance is only an incidental circumstance in its eternally spiritual existence. It is easily understood that physical experiences can only take place by virtue of spirit. The fact that we are able to distinguish things and beings is not only based on physical sense perception, but it is also a spiritual function. In fractions of a second we may fetch material pictures from our spiritual files, i. e. our memory. And in cases where we are facing something which we know nothing about, we react quite differently from those cases where we are facing things or persons of which we have pictures in our inner world. When situations quite unknown to the human being occur, he quite naturally tries to find material from his inner world with which to make comparisons and perhaps to draw parallels. White people coming to Africa, for instance, were at first regarded by the negroes as gods coming down from heaven. This idea they could directly get from their inner religious and mythological world. Later when they had learned to know these "gods", their perception changed, and today they can draw pictures from their consciousness which make them meet the flying strangers with weapons instead of throwing themselves at their feet.

We can come to realize that spiritual experiences can exist without physical influence because of the fact that we can relive mental images from previous physical experiences, also of things and beings who are no more on the physical plane of existence. It is true that there is a physical sense experience ahead of these spiritual relived experiences, but we can also experience something in our inner world which can be characterized as new experiences. In our imagination we can combine, arrange and plan things which are not at all found on the physical plane, but which by virtue of our creative power may become physical realities, which means that physical things appear because of our creating spirit. That we also through our spirit and without any physical sense perception can meet with new experiences for one thing becomes a fact through that kind of experience which we call dreams. Is it not so that most people within the realm of dreams have had certain new experiences and seen persons and things which they have never seen on the physical plane? Have not many human beings in their dreams experienced the most beautiful buildings and scenes of nature and heard the most beautiful music? In dreams many people have experienced flying through space without the need of aeroplanes. They have experienced that that which they can imagine, but which cannot be experienced on the physical plane, often can be experienced on the psychic plane. Afterwards people often say that it was just a dream, and generally dreams can perhaps appear to be an awful muddle. But when they do appear like that, it is because through the process of awakening they have become more and more entangled in that world of ideas which constitute the human being's awake day-consciousness. It may also happen that one takes one's dreams along into the physical condition, dreams that are clearly remembered; and if one had not awakened to the physical day-consciousness, the dream would not only have been a dream but reality itself.

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When a human being dies, as we call it, that is to say, when its physical organism loses its connection with the spiritual bodies and becomes a corpse, the individual lives in a world of ideas. But it is not only making experiences in its own world of ideas. The first period after death, which we call the intermediate state or perhaps "purgatory", the being experiences its own world of ideas. But later on, when itself or the "guardian angels" have removed any dark thoughts, thoughts which are also left behind as a kind of mental "corpse", then it by virtue of its bright mental energies, which means all that in the human being which is based on humanism, charity and intellectual faculties, has the possibility to unite itself with the great world of ideas or mental world which are the spiritual bodies of the earth. Just as the physical body of the earth constitutes our physical world, so also do its spiritual bodies constitute a spiritual world in which we can experience all that which we, in accordance with the development of our own consciousness, are able to come into wave-length with. But it is not only after death that the earthly human being is in connection with the spiritual bodies and the "cells" or spiritual beings of the earth living there. Every human being is also in connection with these bodies while it lives in its physical body. It is just a question of evolution when the earthly human being begins to become awake day-conscious, not only in its physical existence, but also in its spiritual appearance or in its identity as an eternal spiritual being, who lives not only in the physical and spiritual bodies of the earth, but in the eternal Godhead's physical and spiritual bodies, which are the same as the eternal infinite universe. The way in which to experience this unity and to become awake day-conscious in it goes through love to all living, and through the ability by means of which one's creative power becomes a boon and a blessing to all living beings. Hatred, vengeance and fear do not create security and well-being; that is only created by that wisdom which is based on confidence and love.

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