

CONTACT

with THE MARTINUS INSTITUTE
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Sample letter no. 1.

Dear reader!

In the last week of March, forty-one years have passed by since young Martinus after long months of mental crises experienced that spiritual illumination, he in his work has named "The Great Birth". Even we, who in later years have reaped such rich blessings from this event, are hardly able fully to perceive what Martinus experienced during these days of spiritual conversion which has only been equalled very rarely in history.

A little we may be able to understand if we have the courage to imagine ourselves being in his situation. If we have the courage to ask ourselves what we might have done if we suddenly, to the core of our souls experienced that a divine wisdom and knowledge had incarnated in us, which for centuries to come would form the spiritual foundation for all humanity. The older I have grown, the more I have been filled with horror when thinking of the inestimable mental pressure this experience must have put upon young Martinus. Most probably such an experience would have filled you and me with a wild panic or with the conviction that we had caught megalomania to a degree never seen before!

Not so with Martinus. Again and again he has told me how the consciousness of his extremely inferior social position never left him, at the same time as he knew with all his heart that God, who had laid this burden on him, would also know how to help him carry it. It was clear to him at once that his whole life now was dedicated to the help of future generations and that God would never demand more of him than he was able to carry out.

It is deeply fascinating once to meet a man to whom the conceptions we have named "ideals" are not the object of his desires, but a daily, living reality. We must realize, however, that until his spiritual illumination Martinus hardly knew the word "vegetarianism", or any of the other "-isms" into which life's great ideals today have been converted. In a way he was as "ordinary" as anybody - but nevertheless! Behind his plain appearance and his simple and kind ways, Martinus was anything but "common" and "ordinary". Because, hidden behind his outside appearance, he in his heart possessed life's most precious talent-kernel - the brilliant jewel of humility.

If anybody in a queer way should have been able to foretell which part he had been

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chosen to play by God, he would have answered only with a hearty laughter. Not even in his dreams Martinus would have been able to perceive himself as anything more than he was: a kind and humble young person from the little village Sindal, an ordinary young man with a most ordinary future. And yet - his soul was the very "clay" which could be formed by God "in His own image and to His own likeness".

This is most instructive, especially in our century where everybody wishes to be "quite a character". Where the very purpose of life seems to be the possibility of playing a part, being a success, and "making oneself notable". Because, if you are not a success, you must be a failure and with that - without interest! And the result of all this has not failed to appear. As to nerves we are perhaps the most "split" generation who until now have inhabited this earth. And in this life, dominated by the frenzy of examinations, the adoration of titles, and the snobbery of intelligence, all of a sudden in our midst a man appears who in the depths of his own soul experiences the birth of that source of life which will become spiritual nourishment for the unhappy millions of the world.

What did Martinus' friends of that and of more advanced time really experience after that 24th of March 1921? As Martinus says himself in his beautiful booklet "On The Birth Of My Mission" they witnessed the fact "that a person can acquire knowledge by other means than those usually employed: external, visible, and generally indispensable. To them it proved to be fact that a miraculous source of information may be opened to an ignorant man, entirely without scholarship or knowledge and research on the part of others, and make him an instrument for the highest wisdom, knowledge, and religious enlightenment of life. They are the twentieth century's spectators of the Holy Ghost's reality: They have been privileged to see revelations of the past repeated in a contemporary, and to witness the manifestation of wisdom, the synthesis of life, the infinite "word of God" made flesh, transmuted into "Holy Writ", which is for ever and ever to become spiritual nourishment for present and future generations".

It is easy to comprehend that Martinus had to undergo a hard time after his spiritual awakening. At that time he was employed as a clerk in a big dairy in Copenhagen, and he thought he could manage to do his daily work at the office and work for his mission in the evening. But his strength failed him, and he therefore asked the management's permission to be transferred to purely physical work, thinking thus to spare his brain. His wish was granted but, being quite unaccustomed to hard physical labour, the latter was exhausting his strength much more than he had thought. However, now good friends who had both experienced his spiritual awakening and as well understood the importance hereof, came to his aid. Thanks to a very modest support from these friends he became able to give up his position and devote himself totally to the creation of his symbols and written analyses which later became the foundation for the publication of the first volume of "Livets Bog", ("The Book Of Life").

Is Martinus a mystic? Again and again I have been asked this question, and my answer always has had to be a clear: No! A mystic is a person who from his cosmic glimpses

derives some vague ideas, but no clear perception of the eternal part of our life. How brilliant the spiritual productions of these mystics might have been - and their importance to untold millions has been simply invaluable - they never gave us the clearly focussed picture of the cosmic structure of the universe which now has become our eternal possession through Martinus' cosmology. Like all other visions, cosmic visions depend on the sense organs by means of which they are experienced. If these sense organs are affected by a masculine or a feminine pole, still vibrating too violently, the visions will be in accordance herewith. Only when these two sexual poles are poised in absolute balance, the holy fire of intuition will be able to burn with a clear and pure flame. And such was the state of Martinus' mind. For the first time in history we here are confronted with cosmic visions being totally controlled by the energy of intuition, i. e. cosmic visions which are transformed into pure, cosmic analyses, being controllable, if you hereby understand a control which depends upon the total of the experiences of your own life and the resulting ability to use intuition in your own sensations. This is so because "the state of evidence" within the domain of spiritual science is different from what it is within purely physical science, where all answers and analyses have to be based on nothing but physical factors.

Thus Martinus' great struggle was not aiming at the spiritual experience itself. Hereto he had free access from the moment when he had passed his spiritual initiation. From that 24th of March and until now when he, although he is more than treescore and ten of age, is still lecturing and writing as if he were in possession of perpetual youth, Martinus has been in continuous contact with the divine consciousness. And it has become his mission to make even us realize this divine consciousness. No, the struggle of Martinus was to overcome the terrible lack of cosmic experiences which mark us as earthborn beings. Because, however gloriously we have made ourselves master of physical matter and forces, we are, all the same, most ignorant of God and of our own eternal existence as "sons of God". Our knowledge in these domains is still only a little more than vague ideas. Not until Martinus' cosmic analyses have been introduced as eminent cosmic working hypotheses we have been able to start gathering information from the vast domains lying beyond the field of merely physical experiences, we today are mastering so brilliantly. And in this respect Martinus' picture of the universe is absolutely sovereign. No other human being has been able to take hold of even our smallest accumulations of experiences and let them become vital parts of the cosmic way of thinking which is a necessary condition of non-physical cognition. Step by step he guides the cosmically inclined individual from one cognition to the next one, always with the purpose to stand up for God against a generation which inclines to deny his existence. Nobody knows better than Martinus how greatly the faculty of blind belief is declining in the coming generation, and nobody has clearer than he realized the consequences hereof. Every single symbol, and every single analysis, is intended to satisfy the demands of the type of person to whom a well-defined answer to a well-defined question is indispensable. Previously all religious instruction was dominated by religious feelings. When investigating Martinus' way of instruction you find that he has replaced this often uncontrollable feeling with mutually harmonized feeling, intelligence, and

intuition, i. e. mental forces which just now are developing rapidly in the mentality of every advanced human being.

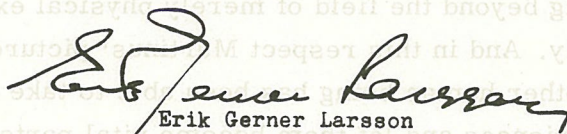
No, Martinus is no mystic. He is simply a human being who has "fulfilled the course and reached the goal". A human being to whom God's existence and his own immortality are evident realities which form the very foundation of his daily life-experience. Although he speaks our western language, his words are directed not to us only but to the whole world, and we, who during our lives have become familiar with his ideas, have made them our possession and the foundation of our own lives, we know that Oriental man will love him just as dearly as we do, who have had the hardly comprehensible blessing to meet him.

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More than forty years have elapsed since that night and day when a human being was initiated to a mission which only he knew would be fulfilled. Once a quite unknown person, whom nobody thought capable of holding life's most sublime possibilities. Martinus today is a man whose name has long since flown around the globe. Day by day the number of people increases who, aided by the knowledge they have received from Martinus, regain their inner poise, the lack of which makes life an absolute absurdity. And so it will go on in the centuries to come. Today this mission, the very heart of which is Martinus' cosmic experience, is putting forth its branches all over the world. We, who have known him during these many years, realize that it is so and we know that when we have gone, others will realize the same after us. And because we realize all this and - still more - because we with the help of his analyses again have found the way which never fails, we are filled with gratitude for the blessing it has been to all us to meet him and - through him - the God who alone can give humanity those spiritual resources which are life's everlasting purpose.

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

Yours sincerely



Erik Gerner Larsson

Sample letter no. 1.

Martinus: And still the concealed truth has appeared in this part of the narrative which

how a man through his relationship to the Godhead is able to fight through the deepest

THE GARDEN OF GETHSEMANE sorrow, the greatest culmination of darkness

itself. This is the part of the narrative of importance to us, as it makes the "Garden of

The first time we learned about the Garden of Gethsemane was in our childhood. We were told that it was a small Grove just outside Jerusalem at the foot of the Mount of Olives, beyond Kedrons Brook, and we learned that Jesus was fond of resting there together with his disciples, and that he came to that place when his fate was to be decided. Here the Master made the hardest decision of his life, whether he should let them crucify him, or he should flee.

To the vast majority of people who base their life upon religious orthodoxy, and consequently are unable to make intellectual demands on the words of the Bible, this event was only an outer physical event according to the Bible, an event which in the deepest sense only was an internal matter between God and Christ. To the millions of people who have lost the ability to believe in the narratives of the Bible, and through their attitude towards life have completely given themselves over to matter or materialistic science, the narratives about Jesus in Gethsemane Garden doesn't mean anything.

None of these two large categories of people see the real truth about life which this event in itself is intended to give. "Who has eyes to see and ears to hear with". With regard to the vast majority of the religious narratives of the past, they have as a matter of fact been related as outer historical events, and at the same time they reveal a purely spiritual problem. Therefore, the spiritually uninterested person can only comprehend these narratives as historical, in the same way as he comprehends other events handed down from the past. The great spiritual mystery which conceals itself behind the narratives of the Bible cannot be understood by such a person, often he does not know the existence of such a mystery either.

Otherwise, as far as the spiritually matured people are concerned, they have through their development passed the purely materialistic stage long ago, and have become conversant with the fact that there exists more between Heaven and Earth than the purely materialistic science knows of. Such people have long ago discovered that the narratives of the Bible express something more than history only. To these people these narratives reveal themselves as "depots of wisdom", where the beginning seeker of truth can get his premonitions confirmed, with regard to the solutions of the mystery of life or the real and absolute truth.

What concealed wisdom lies behind the narratives about the drama in the Garden of Gethsemane? The words tell us that here Jesus fought the spiritual struggle, the result of which was his giving himself over into the hands of the authorities for crucifixion. That is in the first instance merely physical narratives of where in Palestine these events took place. This narrative does not contain any kind of mystery. On the contrary, it contains an absolute clarification. Thanks to it, it became no problem for future generations where Jesus was taken prisoner. And the other part of the narrative i.e. Jesus' spiritual struggle does not apparently contain any mystery either. Outwardly, it was a person's struggle with himself whether he should flee or take the consequence of his attitude and his life-work.

And still the concealed truth has appeared in this part of the narrative which shows us how a man through his relationship to the Godhead is able to fight through the deepest sorrow, the greatest hardship and hopelessness, and conquer the culmination of darkness itself. This is the part of the narrative of importance to us, as it makes the "Garden of Gethsemane" not only a physical description of a place, which in itself doesn't mean anything, but on the other hand makes it the name of the spiritual event which means everything. The event which took place in the Garden of Gethsemane constitutes in reality a narrative about a spiritual stage, at which a human being can conquer the fear for his own annihilation or death, and submit to the will of God without fear whether this is fulfilled through crucifixion or success. Imagine yourself this stage, imagine how it may be felt, spiritually to have conquered all dark fate and any kind of unhappy condition, to be able to raise one's eyes towards the Godhead and happily exclaim, "Father let not my will, but thy will be done", and "Into thy hands, I commend my spirit".

It is true that this condition, this stage, was so far removed from the mental stage of development of ordinary man, that one became a victim to the superstition that it was quite unattainable for other people than Jesus Christ, the Son of God, and that the only way to conquer the darkness was mercy and forgiveness by him who had passed this stage, therefore, the sacraments were made, so that each one who believes and becomes baptized may be blessed or attain inner spiritual equilibrium. But since the sacraments may only be substitutes for the real truth, that day would come when these substitutes - completely intended for the spiritually immature people - were not sufficient and therefore, had to lose their power. Development is not static. All people are thanks to their eternal nature on their way towards a higher stage of intellectualism than what has found its provisional expression in materialistic science; and if we look at the religious field we see that millions of people today, thanks to the intellectual development they are subjected to, cannot any longer be helped by the sacraments, christening and other religious suggestive instruments which once gave them the inner peace and security they still need. To such people the only thing to do is to try to use their increasing intellectual forces to develop a profounder understanding of the truth they still feel exists, but which they are now looking for in a different and far more clear form than the one religion has proclaimed, and through this search the developed man will soon discover that the event in the Garden of Gethsemane is not a narrative about a man at a spiritual stage of development, which is completely unattainable for others, but on the contrary, is the narrative of the spiritual condition which can be obtained by everybody.

The truth about, or the solution of the mystery in the Garden of Gethsemane, when it is devoid of every detail caused by uncontrollable feelings, is that Jesus' behaviour constitutes in everything a model for terrestrial man. In the same way as he fought his "struggle" in the Garden of Gethsemane and conquered darkness all human beings will finally learn to fight their struggle against the same darkness. No living being can live the life of some other living being or take its fate. Everybody has his own life which in itself is the result of his own desire. He can build his life up to become radiant intellectualism and love for others, but even this condition is his own fate, and not that of others. If some other person is to experience the same fate, he must also build up his fate himself, and here the

Garden of Gethsemane, or as I would prefer to call it "Gethsemane" becomes the unshakable model on the victory of all darkness of the highly intellectual man. We see that the unshakable foundation for Jesus in his victory over darkness, the fear of death, and the horrors of crucifixion, was due to the huge power burning inside him, vibrating in his nerves and making his brains create the word "Father". And again and again we see how this power makes him reveal to the world that he himself had a profounder understanding of his facing a living force like himself, an omnipotent force, from which he himself was an offspring. And what, or whom could be greater than this omnipotence, and with what or with whom could he be more related? Was it not then more reasonable that he besought this omnipotence, this omnipotence who was his father? Should not every human being's intellectuality grow towards this attitude that is the highest in life, as it is an unshakable fact that intellectualism cannot exist without growing? And will this growth not lead the son directly into this father's consciousness and make him one with the omnipotence? Will this intellectualism, after having understood that this omnipotence is its father, not continue its growth into immortality, beyond the boundaries of time and space, experiencing itself as identical with eternity? For why should it otherwise grow? And don't we in the World Redeemer Jesus Christ recognize a being who has passed this growth and become one with the Almighty power of the universe or the cosmos? Wouldn't the distress of ordinary small people, the mockery and spite not disappear like dew before the sun in front of this overwhelming cosmic outlook, this deep union with the Almighty? What did the physical body mean in this connection where the intention was to show human beings the eternal "Something", the divine spirit and consciousness which had created the body they now tortured? Hadn't the body to be rent in order that the superiority of this elevated spirit could become a reality? How should such a superiority to death and mutilation be demonstrated without this crucifixion? For any being may be happy and sing his praises to the Father when no pain, no death, no crucifixion threatens him.

In Gethsemane we see this enormous spiritual superiority which can only materialize itself where a human being has experienced the omnipotence as the culminating love of a father. We saw Jesus facing the darkness. We saw he had to face the crucifixion, and we saw that for a moment he hesitated, because of the prospects of this unavoidable darkness, and that he prayed to his father, "If it is possible, let this cup pass away from me". Sweat turned into blood. He was made of flesh and blood like all imperfect people, so this fright would come. It was the unfinished condition of his physical father and mother he fought with; for his own spiritual condition had long ago passed through the darkness and fear of death, which he had shown on many other occasions. And therefore, we see how his own strength of mind, and his love for the divine Father quickly conquered darkness, and that a radiant angel appeared before him. It was then, for the first time, the most elevated, the purest and the most humble of all prayers was born on the lips of a human being. This crisis was ended with the words, "Father let thy will not my will be done". This crisis is the most perfect model of the victory of spirit over matter, history has ever known. From the moment this prayer was said, suffering and darkness were no longer any problem for Jesus, for with enormous spiritual power he endured crucifixion and death, and instead of ending his life, as many people at that time believed, he started it first. With what joy

has not the history of his life gone round the world. Constantly his spirit has worked among us. His words have been spiritual bread for numerous millions of people, and hardly an hour elapses where his name is not on the lips of countless people; but his words have greater perspectives than most people understand today. With his behaviour he did not wish to become a God to human beings, a creature nobody was able to copy. On the contrary, his soul was yearning to herald for human beings that "actions speak louder than words". "No man cometh unto the Father, but by me", simple words which are interpreted over and over again, and which only say, "Nobody can come to my divine Father, but by my way of behaviour. I am the pattern of the "Image of God", in which human beings are to be created". By his own behaviour he created in the Garden of Gethsemane the spiritual foundation which will never perish. Only he who follows him will be united firmly with the omnipotence. To all others a new Gethsemane is waiting ahead. The purpose of life to any living being as well as to any community, any nation, race or people will be this, to surmount any threatening Gethsemane and thus be firmly united with the all radiating divine will. Where this happens Heaven will inevitably be within the scope of each single individual as well as the nation.

What is modern man to do when he finds himself in the middle of the darkest hour of his own life, in the middle of his own crucifixion, his own collapse? He has to mobilize his whole intellectual power to find his way to God's will, God's intention with the experienced pain. If he does this, he will, like Jesus, conquer the darkness. For he who understands, in the darkest pain of his own life, to renounce his own will in favour of God's will, there will always be sent an angel to him in his darkest hour. And it is easier to obey God's will where one renounces what has caused this "Gethsemane". It might be the loss of a small child, the death of a spouse, it may be the experience of unfaithfulness and the desertion of the person one loved dearest, "Gethsemane" shows itself in many ways. But it can only be conquered by putting up with what is unavoidable. What is done cannot be undone. The hopes attached to what was lost one must get rid of. With all one's might one must try to find the possibilities of the changed fate. At the same moment you place the whole pain in God's hands and free yourself from fear and fright, from the destructive forces of hate and bitterness, then a radiant angel will penetrate our aura, and the presence of God is felt so intensely that fear and sorrow disappear from one's mind. The joy of life will start pulsating in blood and nerves. For in the light of God's will even the deepest pain changes, the deepest humiliation will quickly change into the warming and life-giving blessing which is the divine fruit of each single finished spiritual circuit.

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