

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

President: Martinus

Vice-president: E. Gerner Larsson

Sample letter no. 4.

Dear Reader!

Have you ever considered the fact that - in spite of all the terrible things taking place in our time - you and I were born in a century which, in all probability, by future generations will be described as one of the most interesting centuries mankind has gone through? Or that, in other words, in the midst of our consternation and anxiety we, nevertheless, have reason to be grateful to Providence for the incarnation allotted to us in this very century? You may be rather astonished at this introduction to my article, and you may possibly also be inclined to protest. But even so I want you to read the following, and I should not be the least surprised if, at the end of this article, you would agree with me!

Behind us we have today the centuries where the wheel of evolution moved rather like the wheel of a slow Indian ox-cart. If we go back to the middle of the nineteenth century and look backwards from there into the distant past, it may often be difficult to tell the centuries apart. The rhythm of life was so different then from that of our days that we find it almost impossible to understand it. Beyond accounts of wars and descriptions of life at the courts of kings and emperors, it seems that the existence of ordinary mortals was nothing but humdrum everyday life - like one long, drab work-day - where only the one who had some kind of worldly goods was able to lead a happy life, in the proper sense of the word, while all the rest led a life that from our point of view reminded rather of slavery and of a semi-animal existence than of what we call a life of human dignity.

To be sure, Asia has fostered higher civilizations than Europe ever has, but apart from this it is nevertheless a fact that the plight of the masses in the East was not very different from that of the poor in our part of the world. Life can hardly have been happier to a coolie in China than to a villein in Denmark. - No, up to our own time the world has belonged to that part of humanity which by means of brute force, either physical or economical, has endeavoured to procure for itself the advantages denied to the weak. In that respect there has been no difference between East and West or South and North.

But with the eighteenth and nineteenth centuries the wheel of evolution begins to turn faster. An enormous force, a cosmic one, exerted a great pressure; and in the brief span of time that has elapsed since then, the entire trend of things has changed. Our whole civilization seems to be breaking up, so thoroughly indeed that there is a general feeling that the march of events cannot be stopped. The cosmic force in question is known by the name of "Intelligence". To be sure, some of this force had been in operation in the world before the middle of the eighteenth century, but not nearly to the same extent as has been the case since that time. In the light of history Intelligence is still young, considering that it is only during the last two centuries that this force or energy, whose

Printed in Denmark

Sample letter no. 4. (61/4/BS)

nature is purely cosmic in the sense that it is no "invention" of the human brain, but forms an integral part of the living entity's sensory apparatus has had a real chance of developing. Today this cosmic energy or force dominates mankind, just as the Energy of Emotion was predominant until Intelligence took the lead in our mental life. The great masses of the past felt and believed, where modern man sees and knows. The schools of those days were only for the rich, for the ruling classes, and even to them the facilities for acquisition of knowledge were so so. To all others, to all the people whom - to use a modern term - you might call "underdeveloped", life as a whole - outside the scope of their very limited, practical experiences - must have been wrapped in mystery. These people had to live their lives on absolute orthodoxy, both religiously and materially. In both these fields there was a system of final authority which in our view must have been much in the nature of actual tutelage.

But of course this is a question of action and reaction! From the depths of the masses there rose a constant cry to heaven for help, and help was forthcoming by the incarnation of individuals from worlds of a material structure widely different from that of our own world - individuals that in the secret places of their hearts and minds had experienced the reality of other and far more beautiful worlds than ours, worlds abounding in material comforts of which people of those days could have only the foggiest notion. Take a man like Thomas A. Edison, the great American inventor for instance! Hundreds and hundreds of wonderful inventions broke their way through his brilliant brain into this world of ours, literally lighting up its darkness. But he was only one in the sparkling row of individuals that set the wheel of evolution going, and who brought us up to the point where we find ourselves at the present time. In every field life changed its character, and everywhere on earth hope sprang eternal in the human breast! Direct wars of conquest were superseded by social crises and revolutions, a process that won't come to an end until the last yoke will have been thrown off, the last colony released, and the last rest of "Herrenvolk-mentality" burnt out of the mental structure of the human society.

But has earth become a so much better and more beautiful place to live in under the dominion of Intelligence than under the rule of Emotion? Intelligence has enabled us to conquer matter. Physically we seem to be capable of everything, from building up an existence with every kind of comfort to everybody - to extinguishing every form of life! Today nobody will be able to stand up and maintain that man was not endowed with power. Nor is there any denying the fact that this power seems to cost him an exorbitant price: the loss of the mastery of his own soul! In mankind's anxiety to settle with a past still so close at hand that only the evils brought about by this past seem visible, the very same mankind is about to cut the ties uniting it with all the good things that this past also contained. For even if the Energy of Emotion may be dangerous if it dominates the mind, there is one vital thing to be said in favour of it, compared with the neutral, cold Energy of Intelligence: it keeps up man's connection with God, with morality, or, in other words, with a recognition of the fact that real happiness is not a question of being self-sufficient, but on the contrary, of "being thy neighbour's neighbour", as Martinus puts it!

The strength of the Energy of Emotion lay in its power of subjecting man to implicit belief in authority. But man is an eternal being, and in his mind hunger and satiety will keep alternating. And thus it happened that man became tired of simply believing, sick of being bullied and browbeaten by others, tired of having always to take orders from those he realized were only exploiting him. Not till man had reached this state of satiety did he call out for help to the Eternal Father, and help was forthcoming. Today

the Energy of Emotion is losing its power over the minds of men. No kind of bondage is tolerated any longer. Everybody wants to be free. Like an irresistible flood this claim for freedom is sweeping through the world, and it is only a question of time - and a very short space of time at that - until every nation in the world, no matter what race it belongs to, and quite apart from its size or political influence, will be free and independent. And what then?

The question arises: What is freedom? What does this word imply? Does it simply mean the right to make one's own decisions? The right to do exactly whatever you feel like doing, no matter what the consequences? It has probably already dawned upon most advanced thinkers that, as a matter of fact, we have only just got out of one ditch to land, almost immediately after, in the opposite one! Isn't it evident to many, I wonder, that however brilliant a part the Energy of Intelligence has played in the emancipation of humanity, this tremendous cosmic energy or force must have its natural limitations, and that these limitations are found exactly where this energy - by virtue of its cool, non-committal neutrality - destroys the contact between ourselves and the rest of the world or, from a religious point of view, between ourselves and God. Like no other power in our lives Intelligence has stimulated our material desires. It has made us materialists, in the most unpleasant sense of the word, in so far as it has made us all mere egoists. Nowadays everybody wants to be free, and everybody wants to have just a little more than his neighbour! And to many people both of these wishes are granted, leaving them in the end with nothing but a feeling of awful loneliness that threatens to throw them off their balance. There is no harm indeed in thinking of our own comforts too, but the argument cuts both ways, for where is the borderline between ourselves - and the others? Isn't this line to be found where we lose contact with them? Where we have become isolated through our struggle for material goods, and where our evaluation of others has sunk as low as possible, viz. to the point where everybody is estimated according to his power and social position!

There is no getting around the fact, however, that this very borderline had to be reached; and the fact that we have reached it heralds the approach of a new and better world. This new world is also based on a cosmic energy or force, which has been given the name of "Intuition", and towards which the eyes of an ever-increasing number of people from all over the world are being directed. For in the light of Intuition life takes on an entirely different aspect from what it had when viewed only in the light of Intelligence and Emotion. It is not only a fuller life, it is the culmination of life itself - the most perfect, beautiful, and glorious life imaginable. Everywhere the effects of this high and beautiful world are making themselves felt and breaking new ground in every civilized country of today. From the lips of eminent scientists as well as through the marvelous visions of brilliant artists, in colours, words, and music, the coming of a completely new age is heralded to "him that hath ears to hear and eyes to see" - an age in which life on this earth is once more brought into harmony with the eternal laws of the Cosmos surrounding us on all sides. In this connection we must be allowed to say that, small and inconspicuous as our country may be in many ways, we are proud and happy to have among us a man whose cosmic visions are of so far-reaching a nature that it is obvious to all who know him that it is up to future generations to fully comprehend the real greatness of his cosmic philosophy.

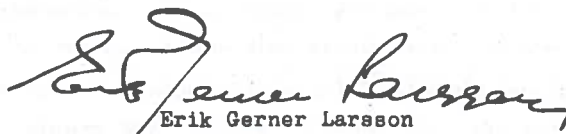
Living a retired life in the unobtrusiveness characteristic of all real sages, Martinus has accomplished the creation of a spiritual foundation for future generations, a foundation that will prove a boon and a blessing to enquiring souls among Christians, Buddhists,

Hindoos, and Mohammedans alike. Humanity of today is not only on the way - it is on its way towards an existence so different from the one it is leaving behind that none of us can visualize this future as it is really going to be. But one thing is evident to everyone who has arrived at years of discretion, so to speak, and that is that the present generation is in dire need of a place where to stand, both spiritually and morally; in other words: a fixed point in life which is equally inspiring to modern intellectuals and to advanced students of philosophy. While on one hand it may be asserted that religion played too prominent a part in previous times because religion degenerated into arid fanaticism, thus constituting a menace to life itself on the other hand modern man is on the verge of a spiritual poverty that cries to heaven! More than any other generation we have "eaten of the Tree of Knowledge", and it turned out exactly as prophesied: we have really "died the death". We are entirely sufficient to ourselves in prosperity and adversity, and consequently loneliness grows upon us! A life without ideals, without God, is no proper life; it is nothing but culminating self-worship, which slowly changes everything into emptiness and depression.

It is on the verge of this coming, cosmic age that all of us who have become familiar with Martinus' thoughts and ideas feel under a deep obligation to draw attention to the existence - not of Martinus, for the man as such is of secondary importance - but to his Cosmology - to the marvellous flood of animating thoughts and ideas with which he enriches our minds - thoughts and ideas that enable you and me and every ardent seeker of truth to re-establish contact with the lost, but ever so beautiful cosmic life surrounding us on all sides! Martinus is no founder of a new religion. But through his thoughts he makes it possible for us to understand the spiritual teachers from all over the world who sacrificed their very lives to help their fellow-creatures. Martinus opens our eyes to the eternal truths in their teachings in such a new and wonderful way that we regain our confidence in them, nay, come to look at them - not as hidebound doctrinarians - but on the contrary as the harbingers of the beauty of real life that they actually are. As a unique figure in our troubled times, Martinus will be recognized by posterity as the one who in this, the most interesting century of all, united man with his own eternal, cosmic past and showed him the way onward to that cosmic future which has already begun to vibrate throughout the world.

With kindest regards from Martinus and all our co-workers

Yours sincerely



Erik Gerner Larsson

Martinus:

## THE COSMIC UNIVERSITY

The most potent factor in the daily life of terrestrial man is the kind of work or occupation through which he turns the greater part of his energy to account. All manifestation of energy is the same as "movement" and constitutes the counterpole of "rest". These two phenomena, "rest" and "movement" together form the synthesis of what we call Life or eternal existence. Some may hold the view that rest eliminates movement, and that movement renders rest an impossibility, but, in fact, this is only apparently so. Either can only be experienced through the existence of the other, and all experience of life consists, at bottom, of impressions of rest and movement in varying degrees.

Can energy and quiescence really form a single synthesis? Decidedly so, for when two contrasting factors form a synthesis, a phenomenon will emerge which, in effect, will give the senses an impression of existence, as a manifestation or revelation. And manifestation or revelation is the same as experiencing life. An impression of being alive would be impossible if this life did not constitute a synthesis consisting of "movement" and "rest". But how can "movement" and "rest" be combined to form a single unit? Quite easily, for "rest" - or the contrast of "movement" is also energy. It is a counterpoise or counter-pressure which can be brought against movement. It is this opposing pressure against movement that is the immediate cause of why the latter manifests itself at various degrees of speed. A movement may be either rapid or slow, indeed it may be so slow that our sensory organs cannot apprehend it as movement, and we are led to accept it as absolute rest. It may also be so rapid that it cannot be perceived by our physical senses either, and here again, it seems to constitute complete rest. In our time, however, physical science has extended earthly man's perspective by elucidating the movements in atomic or galactic systems, which cannot be directly perceived by our physical senses, but solely by means of abstruse calculations made possible by human thought. But, to earthly man, outside these micro- and macro-cosmic movements, there exists solely and only a world of fixed immobility. This "quiescent world" (which only appears quiescent to our mental perspective) is believed by materially-minded people to be nothing more than "empty space". But, to spiritually-minded observers, it is the necessary contrast which enables us to apprehend the various micro-, intermediary- and macro-cosmic movements.

It is not my intention here to enter upon a detailed analysis of cosmic energetics. This subject will be dealt with more fully in coming chapters of "Livets Bog" ("The Book of Life"). But here I will content myself by saying that the whole Universe, indeed everything that can be apprehended by our senses, is a display of energy, against which there is a definite counter pressure. This counter pressure sets its stamp on - or causes - a pattern in the movement, making it rapid or slow, and thus creates what physical science calls frequencies or wavelengths, all of which affect the sensory organs of living beings in different ways. As this counter-pressure is the same as the "will" of the living being, all forms of movement, all displays of energy, and thus all forms of manifestation or creation are something released in the consciousness of living beings. The numberless galaxies of the universe with all their solar and planetary systems, as well as its countless numbers of atomic systems consisting of circling electrons and protons, are simply "movements" that have been released and are regulated by the counter-pressures of forces governed by "will".

All movement in the universe is released and regulated by the will of living beings, but, of this "will" uninitiated terrestrial man accepts only what has been released by creatures he -

by means of his physical senses - can apprehend as living beings. The stupendous release of energy that takes place throughout the universe without having been manifested by beings that can be apprehended by terrestrial man by means of his physical senses are calmly termed "dead" or "blind" natural forces. Of course, terrestrial man cannot well be blamed for being unable to sense or experience the fact that the universe is very much alive, and certainly far from being "dead". But naturally, terrestrial man will not remain for ever in this unenviable state of ignorance with regard to the true correlation of the cosmic system. He will gradually come to know and understand the universally-organic Laws, in order to qualify to become a co-worker in the great Divine world plan, and hence to become "a Being in God's Image" who, like the countless suns in the universe, will radiate light and warmth on all other living beings.

As long as terrestrial man does not grasp the fact that all release of energy in the universe is an expression of will or consciousness, and that, behind this release; there exists a logical cerebration which manifests itself as a world plan, he naturally understands still less the aims and objects envisaged in such a plan, and is therefore quite unqualified to participate as a co-worker in its fulfilment. Such ignorant beings as terrestrial man have therefore been segregated by Providence in "bomb-proof shelters" where they are given a chance of experimenting "on their own" without however having the opportunity of causing such serious damage as might prove detrimental to the realization of the Great Plan - but where, on the contrary, they will be confronted by such experiences as will gradually enable them to become so well acquainted with the cosmic-chemical Laws that they can begin to qualify as co-workers in the realization of said Plan. In our time the mental sphere of terrestrial humanity constitutes such a universal "experimental shelter", or cosmic-chemical research laboratory, where terrestrial man is afforded an opportunity of inter-mixing and combining "thought-material" in every imaginable composition, and of observing the results obtained in this way. At present the tests in this terrestrial laboratory are carried out rather crudely and shiftlessly. The "thought-materials" used are combined and blended with the object of making "profit", or of gaining "power" or "fame", but, by and large, the only result obtained is simply a number of explosions of such an alarming nature that the "laboratory" itself is shaken to its very foundations and many of the "staff" are killed or injured. Terrestrial man imagines that he himself is the highest form of living being in the entire universe, and that all release of energy in the form of stupendous starry constellations visibly circling in space past his own tiny world is merely the result of lifeless accidental forces. In spite of the fact that all these millions of constellations manifest themselves as enormous scintillating suns, the majority of human beings have not yet grasped the significance of this symbolic expression of the purpose of the universe or of the Divine Will, which is thus being transmitted to them from outermost space across unlimited distances of intervening night. They do not understand that, when such immense forces, or such a stupendously major part of this display of celestial energy reveals itself as "Light in the Darkness", this light might be taken as an unmistakable signpost, and give them a clue regarding the purpose of their own existence, namely, to become "a light in the darkness", a boon and a blessing to living beings. Though he is not aware of it, whenever man gazes at the starry heavens and sees the myriads of scintillating suns and misty galaxies, the Divine "working drawing" is being spread visibly before him.

Here the objection might be raised that organic beings of flesh and blood cannot well be compared to solar systems and luminous nebulae. But such an objection just shows that its author is still at the "experimental shelter" stage, and that he is far from sufficiently developed to participate as a co-worker in realizing the Divine world plan. Terrestrial man must learn to understand that, in principle, there is really no difference between suns and earthly human

beings. Suns are centres for manifestation of energy, and this applies equally well to every single human being on the face of the earth. Do these suns not show us that brightly shining and heart-warming energies are of effect at tremendous distances out in space, and there promote the conditions necessary to sustain life on worlds which would otherwise remain barren and desolate? Suns are sources of life-giving and life-promoting energy, and without them no organic life in flesh and blood, and no terrestrial world with its multifarious varieties of plants, animals and human beings would be possible. Our food is concentrated solar energy, and the coal and oil we use to heat our dwellings in winter, when the sun's rays do not heat the atmosphere so directly, are also in a way concentrated solar energy, so that, here again, it is still the sun that warms us in wintertime as well. Our flesh and blood, indeed our entire physical body is thus so closely related to the sun and its energy that we are, in a way, the sun's "children", and it is not difficult to understand that prehistoric man, quite naturally, worshipped the sun and invoked its aid as that of a god.

But our relationship with the sun is not merely of a physical nature. It constitutes also a radiant symbol of how man himself, by radiating light and warmth - and by this we mean human sympathy and neighbourly love - can transform a cold, gloomy and unfriendly world into a bright and peaceful terrestrial habitation. Is it not usually considered fitting to use such terms as "bright" and "warming" about thoughts and feelings which, when translated into action, please and benefit other living beings? Why do we do so? We do it with an instinctive feeling that all life-promoting forces are more or less related to each other. And so they are. In addition to the forces that come to us from outer space - and through which our physical organisms are renewed and maintained - we are also instructed in such sections of the Law of the Universe as we need most of all at any given moment. From the "bomb-proof testing shelter" in which terrestrial man is forced to live while busying himself, so crudely and recklessly, with cosmic-chemical explosives, he has a view of the Grand Design which he is gradually to learn to work after. He must learn to shine forth, and radiate in the same manner as the suns alike upon "just and unjust", and upon "good" as upon "evil". A "Being in God's Image" will never be a being who nurtures dislike of this or that about his neighbour. He will never feel inclined to invoke pain, punishment or death upon any other living being. As long as anyone can still cherish hate, bitterness or jealousy, or can feel anger, envy or irritation with his neighbour, he must remain enchained in the only world where he will be able to learn what happens when he mixes up such kinds of energy in his consciousness, viz. in that physical world which I called the "experimental shelter".

This physical world is one of the cosmic-chemical colleges of the universe, where terrestrial man must advance through many "classes", i. e. through many physical incarnations, in order to acquire the necessary experience through the Law of Karma or Destiny. He must harvest what he has sown, not as a punishment, but as a medium of instruction. Many people on this earth today have come so far along the road that they are beginning to sense the existence of the Divine Grand Plan, and of the fact that they, too, are themselves a part of this plan, and will thus one day become conscious co-workers in its realization. How is one to become so far advanced that one can be trusted to begin working to the Divine working drawing? As in so many other things, one must first be apprenticed and go through one's period of training. There are already numbers of people who have enrolled themselves for this apprenticeship and are now pupils in this cosmic training. But don't believe that this training consists only of studying cosmic analyses, and of becoming interested in them. The study of spiritual science may be likened to the case of an apprentice who, as a part of his training, attends a polytechnical institute where he studies numbers of extremely useful subjects. But

he learns them solely with the object of being able to practise his knowledge in his daily life later on, otherwise this new-won knowledge is of no use to him. The same is the case with spiritual science. It must be practised daily in one's everyday life, if it is to be of any real importance. An essential part of the cosmic instruction now given to all such apprentices or pupils consists of repeated tests to ascertain whether they can make use of the new knowledge gained in their everyday life. That is why it is that we find these students in so many greatly varying circumstances. Some are tied hand and foot by poverty, others again equally so by wealth. Some are confronted by quarrelsome associates, others are bound by serious illnesses or bodily suffering, and still greater numbers are tied down to a type of work in which they have not the smallest interest. Can these candidates endure their afflictions, or tests, without feeling anger, bitterness or irritation? In all cases such afflictions are the result of things the individual in question has done - or sown - in a former life, and which he is now forced to harvest. Are they able to do so without throwing the blame on others for their various troubles? Can they slacken their bonds by loosening something in their own mind or will they try to tear their bonds asunder by force, because they believe they are held in bondage by "all other people"? These and many other tests of a similar nature are what the said candidates will have to pass. If they succeed, they will be passed on to the final exam, which consists of taking part in changing the "experimental shelter" into a better kind of workshop, where chains of successive explosions from major and minor wars will no longer occur, but where all work will be carried out in conformity with the above "working drawing" and where, by means of practical humanity and neighbourly love, they will help to create a world of "Peace on Earth".

Those in responsible positions as well as the subordinate staff employed in the various workshops and offices are all pupils in this school of life. Some must learn to serve and obey, others must be made to tire of being in command and of ordering other people about; both categories must learn to become "fellow workers". They must learn to understand that the display of energy they are able to provide, is a part of the energy of the universe, but, at the same time, exactly the part for which they have been made responsible. Any terrestrial being who consciously begins to realize that he is a fellow human being, will be able - by means of the counter-pressure of his own will - to create that kind of wave-length in his display of energy that is in harmony with the fundamental keynote of the universe, and that is the same as to radiate life-promoting, loving thoughts, feelings and actions on all around him whether he considers them just or unjust. The human being who has become able to change his daily life so as to bring his spirit to shine on others with light and warmth, has been moved up to the next "class" in the cosmic "university", the class where he will be prepared for the great exam, namely, the cosmic initiation, or "the Great Birth".

This lecture was given on March 3rd, 1944. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.