

CONTACT

with THE MARTINUS INSTITUTE
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Letter No. 10.

Dear Friends in India and Abroad.

The spiritual interested human being does always run into one great problem: to whom can he talk about his spiritual interest and be fully understood?

Those who have studied Martinus' cosmic analyses and understood them feel a great urge in their souls to give this knowledge to others. They feel that this cosmic knowledge has given them a new wonderful outlook at life, and a much greater understanding of God, and therefore, in their great enthusiasm they try to give this cosmic knowledge to their friends. To their great surprise, yes, often to their sorrow, they find that the friends they usually are in harmony with in all other things in life, have not the slightest use for their cosmic knowledge, have no ability to understand it at all, and may show intolerance in their attitude. In many cases they will not even listen to you. This experience, however, is something we all either have gone through, or will go through sooner or later, when we are beginners in the study of cosmic science, until we learn to be more wise.

In Martinus' book of cosmic science, "The Book of Life", he has, in his first volume, given us a very valuable explanation of the spiritual power's different reactions in every human being. Martinus calls that part: "The Human Race's Reaction to the New World Impulse". This part in his book is a very great help to us in our first study of cosmic science. It guides us when we, in our enthusiasm, try to feed other human beings the same spiritual knowledge that we have gained, and to our sorrow are met with either no enthusiasm at all, or intolerance, from those we usually have a lot in common with. Martinus shows us clearly, in this part of his book, that only a small part of the human race on earth has developed far enough to understand higher cosmic teaching. The biggest part of the human race is still living under the influence of the old World Impulse. The reaction from the new World Impulse has not yet any effect on them, therefore, they have no abilities to understand it. It is this important fact that a student of cosmic science must learn to realize when he tries with great enthusiasm to feed others his spiritual thoughts. The student must always remember that those people have not yet the deep spiritual hunger in them which is the real foundation for understanding life, and thereby cosmic science. It is tempting, in a discussion of spiritual problems, to talk about your own cosmic knowledge with great enthusiasm, it is only natural, and can do no harm as long as you do not expect everyone else to show the same enthusiasm. People who

discuss spiritual problems may have a certain interest, and may listen to your explanation of cosmic science for a little while. Do not, however, be disappointed when you realize that their interest cool down when you go deeper into the cosmic analyses. To listen to a cosmic explanation of life is one thing, to live by it is another thing. Your friends may gladly agree that it is not very human to kill animals just to eat their meat, but the deeper cosmic facts never reach their souls, and they will go on eating meat with the greatest of pleasure as long as they do not have to kill the animals themselves. It is here easy to criticize, but it is also here that a student of cosmic science must beware. A true seeker must always show great tolerance and understanding in his contact with other human beings, it is one of his most important lessons. Without showing tolerance and understanding the students of cosmic science can only do harm to their surroundings and will lose every friend they have. Only by having this in mind can the students with their newly gained cosmic knowledge do a great deal of good, with setting a wonderful example in the way they live. Enthusiasm is a delightful thing, but, if it is not under control it does more harm than good. Heated discussions of spiritual problems, and about vegetarianism, do not produce anything but harsh words and intolerance. Far more is gained by kind understanding and tolerance shown in all matters, and it can only be a credit to a student of cosmic science. The world has had enough of preachers whose words thundered against the human race in trying to make it change its way of living. The result has not changed the world into any paradise to live in. In the future, the student of cosmic science, will realize that unless he makes his own life a real example of what he preaches, his words about cosmic science are worthless and will have no real affect on anyone. There must be a balance between the word he speaks and the way he reacts in his own life. If there is no balance between the way he lives and the way he talks, others will lose their confidence in him, and much to his regret, he will find that instead of helping a good cause, which is his wish, he has harmed it with his unbalanced emotions. Martinus' "Picture of the Universe", in "The Book of Life", has been called the most tolerant cosmic science ever written. Therefore, if the student really is sincere in his study of cosmic science, he must, in his contact with every human being, exercise great tolerance and deep understanding. Without those two "energies" in his soul he will not develop any further on his road to cosmic wisdom. To study cosmic analyses is not enough, he must also practise what he teaches.

You can here see that just because you and I are deeply interested in Martinus' cosmic science, just because you and I have found a new wonderful outlook at life, we cannot expect that everyone who listen to us necessarily will feel the same way about it. They may show a slight interest, but the deep spiritual hunger, which burns in you and me, is not yet a hungry flame in every soul. This we must understand in our daily contact with others. Many people have only one great hunger in them, the hunger for money and position. Others are quite satisfied with their own personal religion. Some, even think that it is a sin to listen to such a new spiritual reform as cosmic science. It is this a student of cosmic science must remember and therefore always be understanding in his attitude to others.

The cosmic power from the new World Impulse, which to-day has spread its powerful cosmic rays over the earth, has a deep effect in our daily lives. It is

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therefore of great importance to us that we have a practical knowledge of how to react in our daily contact with others. Martinus has given us a guide, a valuable help we can use in our estimation of others spiritual standard; namely, a human being's attitude towards the old World Impulse. Martinus says, that the human being's attitude towards the old World Impulse explains exactly his spiritual standard in life, and it is therefore of the outmost importance that we gain that knowledge.

If we make a study of the human race we will find that a great percentage of it has degenerated in its attitude towards the old World Impulse. This is true in both the eastern and the western part of the world. You will also find that this is true either it takes form of Buddhism, Islam, or Christianity, the human race's attitude towards the old World Impulse has degenerated. To-day, all over the world, millions and millions of people are living outside the world religions' once so solid boundary. We often call those people irreligious, but that is not quite the truth. It is true that our present world religions have no more influence over their lives anymore for the simple reason that those people have lost their abilities to blindly believe in old dogmas and postulates. However, it does not mean that those people are irreligious. It only means that those people have begun to think for themselves. The most spiritually developed of them have already found the enormous difference which is between the clear cosmic words spoken by our great wisemen, and the lifeless theological words which have been built over the cosmic truth. They have learned to distinguish between the real cosmic truth the wisemen gave to the world, and the often horribly destructive dogmatics used by our authorized church communities the world over.

To give us a clear true picture of the human being's attitude towards the old and the new Cosmic Impulse, Martinus has divided the human race into two groups. Martinus calls the first one: Group A., the other Group B. To Group A. belongs every human being who does not have the ability to blindly believe in old dogmas and postulates, and therefore has lost his connection with the old Cosmic Impulse, and now is open-minded and susceptible to the new Cosmic Impulse which powerful rays shine over earth to-day.

To Group B. belongs every human being who still has the ability to blindly believe in old dogmas and postulates. When I say "blindly believe" it is not meant as a criticism, it is just stating the fact that those people believe firmly in their religions without asking questions, without even knowing the cosmic facts behind their religions. Therefore, those people are still suggested by the old Cosmic Impulse, and are not open and ready to accept the cosmic message from the new World Impulse, which they have not the slightest abilities to understand.

Beside the two groups, Group A. and Group B., Martinus divides the human race into six different categories, of which the three of them belongs to Group A., and the other three to Group B. Every human being on earth belongs to one of these groups, which, he belongs to depends on his spiritual development. There is one thing we should make clear in our minds if we truly want to understand the reactions of other human beings. We must exactly know to which group the person belongs that we talk to. We must clearly keep in mind the different vibrations in the two World Impulses. As each vibration strongly affects the people attracted to it, you can see the great importance in knowing which of the Impulses there has the strongest influence on the person you talk to. Separate

sharply in your mind the two vibrations, one is build on faith, the other on cosmic research. One has its domain inside a certain boundary where old dogmas and postulates still are taught, and here finish the explanation of God and the universe with the same old phrase: "God's ways are unsearchable, and we are not to question them". In this group it is your duty to believe without asking any questions, and the people in Group B. dutifully obey. The other vibration stimulates people to think for themselves and has its domain inside all cosmic science which demands you to analyse everything you come in contact with, and use your own developed intelligence. People influenced by this vibration belong in Group A. and they have all lost their abilities to believe blindly without asking questions. The human beings in this group want clear cosmic answers to all their spiritual problems. They go about it in the same way as our physical scientists do, they want to probe deep into the subject in their search for the truth.

Cosmic science follows the same pattern that the physical science does, a thorough analytical explanation of every subject involved. In Martinus' clear cosmic analyses of God and the human being, nothing is left unexplained, and it is in this study you will find the Group A. people. It is here those people search for the true spiritual answers to all their burning questions. It is here, in their studies of cosmic science, they find the answers which make sense to their developed intelligence. In this study they are not answered with old dogmas and postulates, nor are they given an explanation in a "Picture Language". Martinus' cosmic science gives clear cosmic facts they can analyse in a practical intelligent way, as far as their own experiences in life will permit it. The higher you have developed spiritually the more you are able to absorb of cosmic science. Martinus clearly points out that he is not here on earth to create a new religion, of that the world has plenty. His mission is to clearly show the advanced human beings the road to walk, if they want the full cosmic understanding of God, themselves, and the universe they live in. Martinus' mission is to give the sincere seeker the true cosmic answers to all his spiritual problems, and in the same time teach him to use his developed intelligence. Martinus explains, to the students of cosmic science, that three cosmic energies play a very important role in every human beings life, namely: "The Feeling", "The Intelligence", and "The Intuition".

Let us go further into the study of the two main groups, Group A. and Group B. We will now divide them up in three sections. We are all in contact with people belonging in these three sections. With their special cosmic structures they must necessarily react to life very differently. Let us classify the people which belong in the three sections with calling them "Type 1." - "Type 2." - "Type 3". The sections we will call "Section 1." - "Section 2." and "Section 3."

The people belonging to Type 1. can be found in both the main Group A. and Group B. In their consciousness feeling and intelligence are in balance. They are our most noble people on earth because they always in their daily lives exercise love, tolerance, and deep understanding in their contact with others. They are always even tempered. They never judge anyone, but always show great understanding to every human being they come in contact with. They are humble of nature and they serve humanity wherever they can. They are, and they have always been, "God's best working tools". It is on their shoulders that the greatest spiritual responsibilities always have rested. As before mentioned, Letter No. 10.

those people that we have called type 1., belonging in section 1., you will find in Group A. and also in Group B. They were God's greatest "Assistants" in bringing out the conceptions of the old Cosmic Impulse. To-day they are God's divine "Tools" with helping the cosmic message, from the new World Impulse, being carried out on earth.

The conception of the new World Impulse is, in its deepest cosmic nature, just a clarification of the conception in the old World Impulse. They are, in reality, deeply connected with each other. Like a child must have a certain teaching in his first years in school, so must also we have a certain teaching in our earlier state of spiritual life. Later, the child in the school is ready for more advanced teaching, so he moves up in a higher class. His teaching is now an extension of his former knowledge. The same with the teaching in our spiritual lives. We are now ready for more advanced teaching, a clarification of all the spiritual problems we were not able to understand before, we are now ready to extend our knowledge. The new cosmic World Impulse, which shines over our earth to-day, brings us this advanced teaching through cosmic science. To understand this advanced teaching we must first of all fully understand the reactions in ourselves, as well as the reactions in other human beings we are in contact with. We must clearly understand the important role that "The Feeling" and "The Intelligence" play in each of us, because, both are the determinative factor in every human being's reaction to life. As it is the main factor in all our reactions in life, and makes us the person we are spiritually, it is of the outmost importance that we pay attention to this subject: "The Feeling" and "The Intelligence". Without a real clear understanding of this subject we will have no solid foundation to build on in our valuation of the human beings we come in contact with. Without a clear understanding of a person's spiritual valuation we will never be able to have a positive conversation with anyone.

This has been an explanation of the human being we have called type 1., belonging in section 1. To refresh your memory, remember, that under Group A. you will find all the people who have released themselves from the influence of the old Cosmic World Impulse, and now have an open mind for the new Cosmic Impulse. Under Group B. you will find all the people who still believe in old dogmas and postulates and are satisfied in their belief. I repeat this to you because it can be a little difficult for a beginner to understand the classification here described, but, as it will come up many times in my letters to you, I will advise you to concentrate on the groups and get it clearly into your mind. Group A. and Group B., to which the three fundamental types belong in one way or another. Get the clear picture in your mind of the three types: Type 1., 2., and 3. belonging in sections 1., 2., and 3., which are under the influence of the old World Impulse, and therefore belong in the main Group B. Type 1., 2., and 3. in sections 1., 2., and 3., which are under the influence of the new Cosmic World Impulse, and therefore belong in the main Group A. If you first have this clearly in your mind the rest is not difficult to understand. We will now go still further into our studies of human reactions.

We have now learned that Type 1. in section 1. are people who have their feeling and their intelligence evenly balanced. We have also learned that this type of human beings belong to both the main Group A. and Group B. We shall now concentrate on Type 2. in section 2., which also belongs to Group A. and Group B.

Those human beings who belong here in section 2. are very different to the human beings in section 1. Their feeling and their intelligence are not in balance. In this section "The Feeling" is the ruler, its strong vibration dominates completely over "The Intelligence". Those people are very religious human beings, but believe blindly without taking "The Intelligence" in use. The result is often fanaticism. Everything in their lives is ruled by "The Feeling". True, it can in many cases create much beauty, but in too many cases it leads to fanaticism, and that in itself is not only without beauty, but it can also be a very dangerous "cosmic-chemical formula" to play with. We must always remember that we every second of our lives correspond with the cosmic rays in the Universe. Our very experiences in life depend on our contact with those cosmic rays. It is therefore extremely important to know how to mix our thoughts in a way which will bring us in contact with the constructive rays instead of the destructive and very dangerous rays. The human being, who is dominated by his feeling and has no control over it, definitely runs the risk of being a fanatic in his belief, and does more harm to the cause he believes in than he does good, no matter if his idealism is in connection with the old Cosmic Impulse or the new one.

We will now concentrate on type 3. in section 3., which also belongs to both Group A. and Group B. Here again we will find a completely different type of people. In this section "The Intelligence" is the dominating ruler. "The intelligence" is a neutral energy which differs from the energy of feeling, it can be trained and be developed by a human being without any suffering. The energy of feeling can only be developed by personal experience through suffering and sorrow. If a person is born with a highly developed intelligence, but his feeling is latent, the world is his play-ground. A person who has no deeper feelings in him has no scruples, and therefore, he has not any moral either. The world is his to do in what he pleases. Religion is too naïve for him to bother with. Only money and position in life count. You will find type 3. in the business world where he, with his sharp brain, out-wits the less sharp ones, and coolly watches the less fortunate businessmen go broke. You will also find this type inside our physical science world, where, without any deeper thoughts, his brain creates the deadly weapons used for destruction. Inside politics you will find this cool brainy type altering his opinion as fast as it suits his own personal benefit. Last, but not least, you will find this type in the underworld, where his sharp brain has made him king in this world. Here, of course, is the lowest type. Without scruples of any kind, without the slightest moral, he kills, steals, and makes his money on vices.

I have now given you a first impression of Martinus' analyses, of the three fundamental types which are to be found in the A. Group as well as in the B. Group, which again means, as you will remember, that the three fundamental types are either under the influence of the old Cosmic World Impulse, or the new Cosmic World Impulse. Naturally, I have only here in my letter been able to give you a small part of Martinus' cosmic analyses of this great subject, which he has gone into much deeper in his first volume of "The Book of Life" chapter five. I have only given you an impression of the three fundamental types in section 1., 2., and 3., but, of course, you will find many "steps" in between those three fundamental types. However, one way or another, they are connected to one of them, as well as we all in certain situations in life represent them all three, Letter No. 10.

altering from one to another. It is very important that we know exactly what type of person we have in front of us when we discuss cosmic science, as it will save us a lot of disappointments in life. If we do not know the spiritual attitude of the one we talk to we easily risk to get into a heated discussion, and perhaps lose a good friend we ordinary in other things have a lot in common with. In any spiritual discussion; be wise, listen first, and then use the knowledge I here have given you, and decide for yourself which fundamental type you think the person belongs to. Is he "Type 1." you can expect he will listen to you with understanding and tolerance, and should it happen that he belongs to Group A. you can be sure he will be very interested in cosmic science. Is he "Type 2." then be careful. Those people will likely flare up against you and call you irreligious. "Type 2." favours only his own religion and can be very intolerant in his attitude towards any other beliefs. Should you find out that the person you talk to is a "Type 3." then, do not expect anything from this human being but an ironical smile, and a cold shoulder to all your, in his mind, naïve spiritual talk. If you use this knowledge wisely it can be a great help to you in your daily contact with other human beings, and save you a lot of bitter disappointments. However, do remember that the three types I have described are only a fundamental "picture". You can divide them again into many different types who, of course, will definitely have a mixture in their souls of the characteristic features found in the three fundamental types. But if you have a clear understanding in your soul of the three fundamental types in the A. and the B. group, and you use your knowledge wisely, you have the best guide you can wish for in your contact with others. Remember too, that with showing your own understanding and tolerance to others you prove your own spiritual development. This way you not only keep your friends, but also with your wise behaviours contribute to the cause you believe in. Know when to speak and when to be silent, and remember the old saying: "Talk is silver but silence is gold", and that is especially true in cosmic science.

With kind regards from Martinus and all our co-workers in Denmark, Sweden, the U.S.A., Canada, and India.

Sincerely yours


Erik Gerner Larsson

Letter No. 10.

Martinus:

THE COMMANDMENT: "T H O U S H A L T N O T K I L L".

As far as mankind is concerned there is, in reality, only one commandment in the Bible, viz. the fifth: "Thou shalt not kill". All infringements of the other nine commandments are merely variations of an infringement of the fifth. In the same degree that man is able to obey the fifth commandment so, proportionately, does he contribute towards building up for himself a happy fate. And in like degree does he become a "human". In any situation where he is instrumental in killing, he is still an "animal". But man is not an "animal" pure and simple, for even the most primitive of human beings have certain fields of consciousness in which they obey the fifth commandment, while at the same time, in other and more comprehensive fields, they kill. He even thinks that it is a vital necessity for him to kill. He feels that he cannot assert or defend himself in any other way. And this is a conviction that primitive man shares with modern civilized man. Is it not exactly the same rule that applies here? Thus man is partly a murdering and partly a life-protecting being, which again is the same as to say that he is at the same time both "animal" and "human".

Now, most people will undoubtedly assert that they have never been instrumental in killing other human beings, and hence they cannot be murderers. But the mere fact that one has never actually and literally killed another human being is no proof that one is not a murderer. All "unfinished" human beings are murderers. And this must be so. This does not imply, of course, that all "unfinished" human beings are murderers in the sense that they have killed another human being. This form of obeying the fifth commandment is in reality only the first and easiest way of doing so. No, the fifth commandment is related to numberless other ways, where it is very difficult for the unfinished human being not to infringe this divine commandment. Said commandment is a definite prohibition of anything murderous or life-destroying in the human manifestation of will or attitude towards other living beings. And here, as mentioned above, there are numberless actions which are in themselves both murderous and vitally destructive, without directly involving the actual killing or murder of the human being against whom they are directed. Life is a far bigger and more comprehensive process than what happens openly and can be directly apprehended by the physical senses. Man has more functions than those of his digestion, heart, kidneys, liver and lungs, or those of his five senses, sight, hearing, smell, taste and touch. These experiences or functions of the senses are merely coarse physical functions, i.e. reactions of energy, which would be of no importance at all if behind them there were not other functions by the help of which man can translate these physical vibrations into mental experiences, which again, are the same as what we call "thoughts". Thoughts again, are the material which constitutes consciousness. Consciousness is thus the same as the sum total of the thought-materials - memories of experiences - accumulated in the individual in question, as well as the ability out of these materials to create reactions in visible matter, resulting again in

experiences and thoughts in other beings. It is this transformation of physical reactions into consciousness that we call "thinking". And the transformation of thoughts into physical reactions is what we call "manifestation". Life consists, therefore, of an "experience" of reactions, and of a "creation" of reactions. This creation of reactions is thus again the same as the mode of behaviour of the individual in question. In this manner his mode of behaviour will become the same as his manifestation or the revealing to other beings of his existence i.e. his inner, mental, vital functions - his thoughts, his knowledge, desires and will. All this will thus be apparent in his mode of behaviour, and will be judged as his standard of morals or lack of same, as his knowledge or ignorance, etc. This inner, vital function reflects itself in his spirit, his mentality and his conception of life. This conception of life has been formed through the experiences (pleasant or unpleasant) he has met in his daily life. In unfinished man this conception of life is neither permanent or stable. Unfinished man is simply a being, whose conception of life has not yet attained the perfect stage. It has not developed far enough to be based upon the mode of behaviour fulfilling the true Law of Life: "To be a joy or a blessing to everything alive", and thus to appear in "God's Image". Unfinished man is a being who differs, more or less, from the final, perfect stage, and is therefore proportionately not exactly "a joy or a blessing" to those around him. But, as he gradually develops through life's exterior physical reactions, his opinions and conception of life slowly change. What he first considered excellent morals, in every way only just and right, will then sometimes appear glaringly immoral later on and thus seem obviously a wrong mode of behaviour. The new view, therefore, will make him change his mode of behaviour. It is this "change of behaviour" that we call "evolution". We now see that all human beings stand at various levels in this change of behaviour. And that is why some people to-day still adhere to a mode of behaviour that we ourselves have long ago discarded as immoral or unjust, while similarly other people again have long ago discarded the morals and behaviour that we (if we happen to be still at an unfinished stage) consider the only right kind of life and of morals and behaviour.

Thus we all stand on various steps in evolution. What seems morally right and just to one person may well be considered immoral and unjust by another. And that is why all unfinished human beings cannot help being more or less at loggerheads with one another, conformably as they happen to differ from each other in development, and have thus acquired different conceptions of life. They have, of course, not all acquired the same experience in given fields and cannot therefore apprehend said fields in the same way. Everyone will uphold his point of view as the only right and proper one. And in this way all unfinished human beings are predestined to quarrel with everyone else. And isn't this exactly what is happening everywhere in the world to-day?

But to be "at war" with other people is most unpleasant, and therefore man tries to fight against these warlike tendencies. But as in reality the true cause of this is not yet understood, man does not know how to master it. In worst case he can as yet think of no better way than to kill his adversary, that is to say the being who, because it represents a different stage of development from that he himself occupies, is obliged by nature to apprehend

its conception of life as quite as just and right as his own. To kill another being because it tries to uphold its conception of life, only makes it equally right and just that he himself be killed for wishing to maintain his own conception of life as the one and only right one, quite apart from the folly of murdering another being, because it belongs to another step in evolution, and has thus just as much right to live at its level as he has to live on his. The reason for the many varying conceptions of life is then not an act of will, but is a question of the degree of development of the beings in question. This is as natural a phenomenon as the difference between rain and sunshine, or between day and night. To kill someone because he is at a higher or lower stage of development is in itself just as foolish and mistaken an act as it would be foolish to kill him because he had blue eyes, light hair or was so and so tall. Yet nevertheless it is almost a general rule that people murder each other more or less because of the fact that they are not on the same step in evolution. The conflict can but arise from the differing views held by the opposing parties. And differing views can only arise from differing experiences, and thus from different stages of development. There is thus not one single quarrel that is not in its origin due to the fact that in certain fields the opposing parties are at different stages of development. It is this fact that is the cause of all wars, between nations as well as between individuals. Mankind's way of fighting against this war is therefore foredoomed to failure.

One cannot abolish evolution, which after all is the real cause of the differences between people and nations. The main object of war is to regiment the opponents. But how can beings at totally different stages of development be regimented? A primitive native from the African jungle cannot be turned into a highly cultivated, civilized being by issuing a decree accompanied by threats of torture, capital punishment, prison or incarceration if its tenets are not adhered to. Hence dictatorships and war are a hopeless means of establishing real peace. People can murder the bodies of their fellow human beings, but said beings will ever be born, again and again. Enemy will meet enemy as long as there is room for enmity in their hearts and minds. The man who will exterminate all human beings in opposition to his ideas will be always at war. War is a natural result of his stage of development. And, whatever he does, he will never come to represent any other and more perfect stage of development by any other means than by acquiring the principles and mode of behaviour of the stage in question.

It is therefore understandable that beings on a higher level of development are eager to lead those on a lower level to understand the terrible mistake they are making, and to know the utter folly of trying to settle differences by enmity, brutality, violence or force, or by murder and killings. And it was in an attempt to help mankind to abolish war and enmity that the great commandment: "Thou Shalt Not Kill" was given and, through the other nine Biblical commands, to ennumerate the many dangerous variations by which this command might be violated.

To kill is thus the same as to destroy the experience of life of other living beings. If something unfavourable is said to a friend about somebody else, and the aspersion leads to your friend's disliking the person maligned, the slanderous opinion has killed something in the normal function of that friend's

life, in that it has persuaded him to think evil of the person in question. Evil thoughts are poison to the physical blood, and are thus injurious to health. And if the libel reaches the ears of the person slandered it will (if the person in question is still at an unfinished stage) invariably rob him of some of his normal enjoyment of life. Quite possibly it will make him feel more or less down-hearted and depressed, entailing a reduced enjoyment of life, and hence a loss of life's normal experiences. But reducing the normal experience of life is proportionately the same as killing said person's experience of life.

Man has indeed progressed far as regards refraining from killing and murdering the bodies of his fellow-men, except in the carnage of war. But in any situation where he harbours rancour or wrathfulness with his neighbour, and persecutes him with slander or other forms of soul-destroying annoyances and embarrassments, he is killing his neighbour's normal experience of life, leading him into a quagmire of dejection and disgust of life, which may sometimes even turn into insanity and suicide. The only cases in our behaviour in which we do not kill and murder are those, and only those, in which we understand our neighbour and forgive him - or in such situations where we disarm all enmity by friendship. By adhering to this attitude in our daily behaviour we have not only not killed anything, but have actually radiated light and warmth into our neighbour's gloomy mental outlook. And thus we understand how Christ, hanging upon the cross, was able to pray for his executioners: "Forgive them, Father, for they know not what they do". He knew that what they did was the outcome of the level in evolution on which they stood. If they had been on a higher level they would have understood what it was they were doing, and they would never have lent themselves to crucifying a human being. We also understand why He tells us to forgive not merely seven times a day, but on the contrary, as many as seventy times seven! And moreover we understand why one should love one's neighbour as oneself. For he who loves his neighbour as himself would never have the heart to treat him in any other way than he would have the heart to treat himself.

The principle of killing applies therefore not merely to the killing of human and animal organisms, i.e. their physical bodies, it applies equally much or more to the mental field. Any situation involving just one single unkind word comes under the principle of killing - seen from a cosmic point of view. Love is therefore the only way out of the zones of darkness and war. Except through love it will never be possible for us to live in harmony with life and to be at one with our neighbour. And without this harmony there can never be any question of immunity from unhappy conditions in our own fate.

This lecture was given on February 20th, 1955. The present condensation made by E.Gerner Larsson has been approved by Martinus.

(Translated from the Danish by C. Campbell-McCallum.)