

CONTACT

with THE MARTINUS INSTITUTE
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Letter No. 11.

Dear Friends in India and Abroad.

While I, in my last letter to you, touched on the three fundamental categories of human beings, whom one ought to know before one seriously refers to one's nearest friends about one's adjustment to the spiritual side of existence, I will now use this present letter, shortly to touch another extremely important problem, namely the factor which is hidden behind the word or conception "intolerance".

As I mentioned in my last letter to you, then the relation between the mental powers, which we call "feeling" (emotion), and the one which we call "intelligence", constitutes the determining factor behind, what we in the everyday speech call "our will". If the mutual team-work between these two leading mental powers in our consciousness represents a condition of balance, so that the feeling (emotion) is under the control of the intelligence, then the result will always be a wise, moderate and extremely tolerant valuation of other beings' life and ways. The human being who is in possession of mental balance, and always is able to imagine the approximately extreme consequences of his own action on the great scene of life, does not nearly as eagerly fall into the omnipresent pitfalls of intolerance, as the human being, in the consciousness of whom feeling (emotion) dominates to the expense of intelligence. It is wonderful to be in possession of much feeling, (emotion) especially if one, at the same time has the use of a faculty of intelligence to direct this developed feeling into courses, which are fruitful for oneself as well as for one's surroundings. But if one does not have this faculty, then it shows, that a strong feeling more than anything else in life, is able to bring a human being into terrible mental conflicts. Exactly the same, though in other ways is the case, if a human being has a too much developed intelligence in relation to his feeling. Also this type of human being is by nature predestined to be a victim to the "evil fire of intolerance".

About the conception of intolerance, Martinus writes in "The Book of Life", para 159, that "intolerance radiates from animal tendencies of consciousness and constitutes "the greatest guardian of the threshold". Every individual, who shows intolerance, is a representative of the animal kingdom, which means: that he still in reality belongs to the kingdom, where beasts of prey, worms and amphibians have their homes". This may perhaps sound hard, but when we consider, how much suffering this faculty in our nature causes, then it is

absolutely necessary, that we, as spiritual investigators, make it clear, that it never has had and never will have anything to do with the humane in our nature. No matter how camouflaged intolerance appears, it always seeks its nourishment from the low realms of the jungle mentality, and thereby unveils itself as pure inhumaneness.

Intolerance thus constitutes the mental basic power behind our faculty to release hatred or indignation towards another human being; because he lives in other opinions, other ideals than the ones, we think are the right ones. That this faculty naturally must get the most terrible consequences, history shows us with all desirable clearness. The realms where intolerance acts seem unlimited. The religious, the political, the matrimonial as well as the more ordinary commercial realms constitute each by themselves one of the "battlefields", where human happiness is destroyed by this destructive power. Daily here is fought, both hidden and openly, those life-dramas, which time after time cause thick headings in the daily papers. Theoretically we all wish to represent this humaneness or altruism, to which we confess; but in daily practice our actions still too often certify our relation to that zone, where "beasts of prey, worms and amphibians" belong.

The cause of this is the single fact, that we are not yet "finished" developed human beings. We still represent, as Martinus expresses it: "A wounded refugee between two kingdoms". We are still, mentally seen, too much animal to be able to represent the true, human life. On the other hand, we are now so much human beings, that we, in any case theoretically, prefer to appear as blameless gentlemen. As our ways, however, not alone constitute the fruit of our present life, but, in reality to a much higher degree, are caused by faculties and aptitudes acquired in earlier lives, then we have no right to expect, that our surroundings shall follow or in the least accept that pattern of life with which we, at the present time, feel ourselves connected. Too many human beings live on the illusion, that what they understand as "righteousness", really is righteousness. And it is the same with the religious life. We experience also here, how human beings too easily fall victims to the illusion, that just their special belief or perception of the Godhead and the universe, is the only right one; is the absolute only thing; and that every deviation from this belief or perception is not alone pure heathenism, but the "devil's" work. The result of these attitudes we know in the form of that intolerance, which gives itself expression through the ideas "righteous wrath", "holy anger" etc. But as both wrath and anger are physical unbalanced conditions, then it is easy to see through their true nature as pure intolerance. Truly enough one alleges that even Christ could become angry and take up the scourge, as well as he also ate meat and drank wine. In the eagerness to defend his own lack of physical balance and deep cosmic insight, then the being seizes the "cheap solution" of the problems in alluding to the one, who in the West more than any other, tried to teach us never to judge, hate, revenge or persecute, but, on the other hand, to try to love those who hate, beat and persecute us. It is this condition, which to-day causes the church to lose more followers, than anything else. Because religion which can be used for even the most feeble form of intolerance, has not alone outlived itself, but it has lost its inner power of inspiration in our never ending fight against that in us, which

constantly is too livingly connected with the animal kingdom, from which we wish to liberate ourselves.

As mentioned in earlier letters, the earthly human being is to-day in contact with not less than three big cosmic impulses, of which the oldest constitutes the deepest lying cause to our innate faculty to release hatred and vengeance. There has in reality been a time in our spiritual development, where hatred and thereby the faculty to kill, was moral, and thus life's innermost inspiration. Truly enough, we are to-day far from this attitude, which the great majority has rejected as being primitive and humanly unworthy; but it was all the same an attitude, which once carried our whole mentality, and which has deep roots in our soul. How deep the roots, we experience when life goes against us. Because here it is, that we too often react quite differently than in the situations, where life smiles upon us. Even that a Paul knew, when he, with his famous words: "That which I would do, I do not; and that which I would not do, I do", has emphasized, that truth about us, which made Christ form his famous sentence: "He who seems to stand, let him take heed lest he should fall".

The evil fire of intolerance can only be extinguished by one power, namely the gentle, forgiving and all-understanding love. Because really to understand will be tantamount to an unlimited faculty to forgive. It is this message which constitutes the essence of both the cosmic impulses, which brought us our greatest spiritual leaders both in East and West, and of the one which now shines over our globe, and which will not have fulfilled its mission before it has made the mystery of tolerance and altruism to be an indisputable science for us. Intuitively most of us feel, that it is so, and most of us innerly wish, that we, really were able to release an all-comprehending tolerance and an altruism, on the highest plane. But this will be an impossibility for us, as long as we do not basically know our own cosmic structure, our own really cosmic existence as "son of God". We are to-day experts in treating existence's material side, and master the powers of nature to a degree as never before. But in our relation to the powers, which we use every day in our thinking, in all our creation or perception, we are nearly on bare ground. We are almost like a human being, who has come into a chemical laboratory, and sees himself surrounded by innumerable bottles and jars with substances, the nature of which he has no knowledge about. And yet every developed human being burningly wishes, that he just knew the substances of which his thoughts consist. Because we all have a feeling, that if we knew the secret behind this thought-mixing mystery, which we daily experience both in and outside ourselves, then we should be considerably nearer the mental peace, equilibrium and thus the harmony, about which we all dream, than we are now.

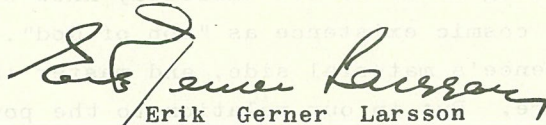
In our spiritual development, we have arrived at the time, when the fourth cosmic basic power in existence, the "intelligence energy", now is under a very strong evolution; and it is therefore quite natural, that all developed human beings to-day wish rationally to understand that side of their own life, which is tied to the idea about an eternal existence. It is in order to meet this continuously growing intellectual hunger, that Martinus has worked out his world-picture as a radiating cosmic chemistry, the analyses and "formulae" of

which every developed human being can try in his own private life. And here it is, that Martinus, as an introduction to this study, which never finishes, but which, on the other hand, every year becomes more and more stimulating, draws our attention to the fact, that we in this study have no more terrible antagonist than our own innate desire to release intolerance towards other differently thinking beings. Though our scientific spiritual study does not lead to an official examination-certificate, then that degree of this study, which we have really understood, unveils itself in a highly official way, namely through our actions! Do these actions unveil, that we have not really changed ourselves; that we are still bound to old habits; that we continuously act from ideas, which cosmically seen, are against the laws, with which we now theoretically are intimate; then our study has only been of little use. Then we are the human beings, whom Christ in his parable about the "sower", characterized as "the stony soil". But if we represent "the good earth" then the cosmic analyses, which Martinus now has given us access to, simply revolutionize our life. We shall possibly speak less than before, but in our eyes a light will shine, and from our being a warmth will radiate, which spreads life and joy around us, and make us be loved by all with whom we get into contact. And is it not that, when it comes to the point, which is life's deepest meaning for us?

With kindest regards from Martinus and all our fellow-workers in Denmark, Sweden, U.S.A., Canada and India.

Sincerely yours

Erik Gerner Larsson



Erik Gerner Larsson

Letter No. 11.

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 214.

"Just as we with the physical sight can see other objects than our own physical body, then we can naturally also, with our sight of intuition, see other gold-copies than our own. But just as we with our feeling-body cannot directly feel further than to areas, where the nerves stretch themselves, and therefore cannot feel the physical pains in our fellow-beings' bodies, thus also cannot we, with our memory-body, feel the gold-copies or memory-material of our fellow-beings. With this body we can absolutely only experience our own memory-material. But by virtue of this body the faculty of memory will later on be of such an eminent nature, that the individual will be able to perceive its memory-material or its gold-copies right back to former spirals of evolution. But as previously mentioned, this faculty is in the earthly human being almost latent, and he cannot therefore "perceive" his memories further back than to the first years of his present life. With the intuitional body he will, on the other hand, be able - not to "perceive" - but to "see" his own and his fellow-beings' gold-copies, which together constitute "the history of the universe". In other words, "the cosmic clearsight" or the intuitional-body gives the individual the experience of eternity in the form of "sight", while the memory- or the body of bliss gives the individual the same experience, but in the form of direct feeling."

Letter No. 11.

Martinus:

HOW TO COUNTERACT ONE'S UNHAPPY FATE

All living beings are subject to their fate. This can only appear in two forms: either as a feeling of happiness or as a feeling of unhappiness. As far as the majority of people are concerned, they find themselves in a state of mind which leads them to feel considerable apprehension as regards their fate, and hence they take enormous pains to counteract this feeling of insecurity. All their efforts and daily activities are directed solely at trying to create a happy fate or experience of life. It is with this object in view that parents have their children educated at schools and colleges, and have them specially trained at various professions or in various subjects. And with this aim most people strive to earn money and become rich. The generally accepted view being that if one is rich - if one has money enough - one is secure against unhappiness. Others again, try to safeguard themselves against a dark or unhappy fate through their adherence to what is called "religion". We observe how such people link their lives with religious ceremonies, sacraments, etc. trying, by this means, to build up a sort of bulwark against the sufferings and unhappy fate they so much fear.

Now, how is then the fate of the average human being of to-day? Is not this fate filled to the brim with sorrows and worries? Is the earthly community of man not filled with sufferings of every imaginable description? Does not illness, poverty and misery, war, hate, and enmity seem rampant wherever we turn our gaze? Indeed, is it not so, that even now we are witnessing that very Armageddon, that "Day of Doom" that has always been so profoundly feared, and which was to constitute the culmination of human suffering and unhappy fate, both as regards nations as well as individuals?

No wonder then, that the greatest problem for all thinking human beings to-day has become the question, how to counteract all this unhappiness, and how to contribute by one's own life to create peace and harmony in the world.

In going back over the history of man we see how - from the time when he lived as an animal in his primeval forest, and right up to the present day, when he appears as a being who, by means of his technical knowledge and amazing insight into purely physical matter is able to control the elements - he has made use of brutal power and superiority, ruthlessness and brute egoism, to bring himself forward and thus secure for himself survival, health and so-called happiness. War propaganda and war-cries resounding incessantly down through the ages have inflamed man to countenance war, oppression and bodily injury, if not indeed complete annihilation of all who stood in his light in obtaining his desires and happiness. So large a part of the life of earthly man has been infused with war that War has become a religion to him, regardless of the fact that he has now reached a stage of development in which his children are christened in the Name of the Father, the Son and the Holy Ghost, in order to make them good disciples of one who said, "Put up thy sword in his place, for all they that take the sword, shall perish with the sword". Indeed, have not those very nations and peoples dedicated to the cause of peace and charity

become the greatest experts at the art of killing? Which, if any, of the states of the world to-day are better armed, or equipped with more murderous ability and all-destroying viciousness than just the Christian states?

On account of this state of affairs these states have now become a mental phenomenon of quite a special nature. They have a highly organized ecclesiastical system, with stately schools and a staff of clergy which, from hundreds of thousands of pulpits, unceasingly exhort their congregational millions to "love their neighbour as themselves", to love those that persecute them and to turn the right cheek when struck on the left - etc. and this, at the same time that they raise monumental schools and military academies where the youth of these same nations is trained as specialists in the most refined methods of murder. What states or nations have larger armies, navies or air forces than the so-called "Christian states"? Can anybody refute the fact that the youths of said nations, after first being christened, confirmed and partaking of communion, and after having thus been prepared to be disciples of Christ, are later on forced by their legislature and legal courts, through compulsory military service to be trained in a mode of behaviour which, in all its phases, is the very antithesis of Christianity? No. All this is common knowledge, and most people take it for granted that things cannot be otherwise.

But a world that is built up on such a peculiar kind of logic as is disclosed by these conditions, must necessarily suffer the fate that life of to-day exhibits with saddening clarity. And was not this the very fate that the World Redeemer foretold His disciples when He wept over the destruction of Jerusalem because it had not known its day? And was it not the same inner foreknowledge that made Him see the approaching "Day of Doom" that was to overwhelm all earthly humanity?

To him it was a matter of course that the "Kingdom of Heaven" could never become a visible kingdom before it had been consummated internally in every human being. The "Kingdom of Heaven" can only become a visible kingdom when every single citizen within it carries charitableness and unselfishness in his heart. And that is why Jesus saw that the "Kingdom of Heaven" could never become a true reality in the visible world simply by the formation of religions or congregations, by christenings and communions alone, but must be crowned and confirmed by His "coming in the clouds of Heaven with power and great glory", which means: by the birth of His Mentality in the will and thought of every single individual.

And as, in this way, it is the birth of the mentality of Christ in the mental world of every single individual that alone constitutes the "Kingdom of Heaven", the "greatest possible happiness in existence" - earthly man has thus in this - in "Christ's Second Coming" in his own mentality - the only really effective means of counteracting his own unhappiness and suffering, his disharmony with life. Every earthly human being, whether he be a Buddhist, a Mahomedan or a Christian, must therefore work to prepare himself for this "Christ's Second Coming" in his own mentality or world of thought. And, by so doing, he will not only substantiate and consolidate his own happiness in life, or his transcendent fate, but he will also transform himself into one of those citizens of which a state must consist if the Kingdom of Heaven is ever to become a truly tangible reality.

How is this "Christ's Second Coming" to be prepared for in our own soul, in our own mentality and world of thought? First and foremost by bringing the experience of the knowledge of those laws of life on which all experience of fate is based within the reach of the functions of the mind, so that, by means of one's intelligence, or an alert, clear understanding and logical power of discrimination, one can come to understand the reason for one's neighbour's mentality and behaviour, and in this way, learn to comprehend the folly of practising or subscribing to any form of hate, revenge or persecution of said neighbour. All unhappy fates have their root and cause solely in ignorance. In all fields in which we are ignorant our thinking is wrong. When our thinking is wrong, our manifestation of will becomes equally wrong. And as a wrong manifestation of will inevitably releases reactions causing unhappiness or pain, we cannot possibly on this basis create that contact between ourselves and our surroundings, which will result in true harmony and happiness. Wherever there is no peace, harmony or happiness between oneself and one's surroundings, there can only be war. And war means suffering and death, or the very antithesis of that "Kingdom of Heaven" it was wished to create. This antithesis is "Hell".

There are thus only two ways of living one's life, namely: the wrong or the right. As the wrong way leads to the experience of "Hell", and the right way leads to the "Kingdom of Heaven", it is not difficult to realize whether one is in contact with the right or the wrong form of life or mode of behaviour. That the general run of earthly people, on account of their complete ignorance of the spiritual laws and principles governing existence, as a rule practise the wrong mode of behaviour, is revealed by the more or less unhappy fate which they experience. To many of these people it may therefore be of considerable importance to learn to understand that the real cause of their unhappy fate is to be found solely and only in themselves! Without knowledge of the underlying laws that govern fate, most people search for the cause of their unhappy fate outside themselves, or in phenomena over which they have no control. Such people will always believe that it is "the others" who are the cause of this or that painful experience, and that they themselves have been made to suffer unjustly, or are being persecuted, or in one or another way are victims of the hate and spitefulness of their surroundings. This attitude can only result in resentfulness and self-pity, and certainly ends in making a martyr of its victim. It is this attitude towards life that brings people unavoidably into "the vicious circle" leading as it does to an ever-widening ring of new conflicts. It is therefore of the greatest importance that man be made subject to a cosmic education where he may learn to know himself, and learn to comprehend the correlation between his mode of thought and his experience of life. Without understanding this correlation, one far too easily becomes a victim of a way of thinking that leads to self-worship - self-hypersensitivity - and hence to a spiritual condition which, by its very nature, forms the best soil for tendencies destroying life and happiness. Only he that "watches and prays" - that is to say, only he that at all times has his thoughts, wishes and desires under control, and is prepared, in his life and behaviour, in every way to follow the World Redeemer - has the possibility to avoid becoming a victim of wrong thinking. And only such a human being possesses the ability to meet every

release of dark fate with that spiritual calm and superiority, with that profound humility which lies hidden behind the immortal words of the World Redeemer: "Father, Thy will, not my will, be done".

This lecture was given on May 11th 1947. The present condensation made by E. Gerner Larsson has been approved by Martinus.

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

Letter No. 11.