

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

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Letter No. 4.

1959

Dear Friends in India and abroad!

Through the first contact letter you received you had the first small insight into our work. Many people here in India have read that contact letter and many questions have been born in their mind after reading it. In my future contact letters shall I try to give you the analysis of Martinus' World Cosmology, his "Picture of the Universe". I shall try to explain to you all the main symbols, in his work, their meanings and their fundamental facts, in an easily understood language, in the hope that you will be interested enough to seriously take up the study of Martinus' own work.

Here in India I have been asked several times to give a concise analysis of Martinus' World Cosmology but I have refused to do so for the simple reason, that I find it impossible to give a short, concise analysis of so great a work. I do know it is possible to give a concise explanation of the latest model of a car, or a T.V. set, etc., but I do not believe the same can be done in explaining the whole cosmic structure of the Universe and its cosmic laws, which are God's consciousness.

I personally feel that our haste in life has a boundary, a borderline, which applies only to our physical world, and stops right there. When the talk is about such high spiritual analyses as Martinus' World Cosmology, I feel that either have we a real, deep hunger for spiritual knowledge, and if so, we have no haste but plenty of time to both listen and read, or, the hunger in us is not deep enough and we are in reality quite happy with life as it is. Are we satisfied with our life as it is and the spiritual knowledge we may already have, a concise explanation of Martinus' Cosmology, of his cosmic thoughts, will only give cause for heated discussions and in reality, does more harm than good.

We are face to face here with one of those questions which demands a clear answer: "For whom has Martinus' World Cosmology been created?" The simple answer can only be that it has been created for those who are born with a talent for cosmic understanding, and for those who cannot find what their souls seek in any of the world's religions of to-day. For those, and those alone, is Martinus' Cosmology brought into our world, and only here, between them, will Martinus' Cosmic thoughts be understood in its true cosmic sense.

Martinus may very well be the first one to point out to us that as we must be born with a talent to be able to paint, compose music, to write a book, sing, or create a masterpiece, so necessarily must we also be born with a special talent to be able to "see God in everything", and be able to understand His ever divine nearness in everything around us and above us. If we are born without this special talent will we soon find out that our hunger for true, deep, cosmic knowledge is not a real, deep hunger, but only a superficial one. We may very well love to discuss spiritual problems and our ability to quote former great cosmic leaders may be very good, but, if we are not born with the special talent in us to understand cosmic science we will soon realize that the hunger in us to try to live up to this cosmic truth we talk about to others is not deep enough to take the trouble to really live it. We only talk about it, but the talent to live by it is sadly lacking. In connection with Martinus' thoughts and cosmic analyses, it is of the greatest importance to understand that we are not facing a new religion which requires membership in its organization, but that here we are face to face with a scientific knowledge that demands the same of us as any other strictly physical science will, namely, patience, and the will to follow a plan in this study. Because Martinus' Cosmology, his "Picture of the Universe" expresses clear science, there can never be any talk about setting up a frame around it, or establishing organizations or sects. Martinus' Cosmic Science, in its inner nature, gives the highly intellectual seeker his absolute freedom in spiritual thinking, and expresses very clearly to him that he must have the freedom in everything and the urge to think for himself.

We have through countless incarnations, had connections with one or more of those religions which still exist in the world to-day. The leaders of each of these religions have, through generation after generation, had great power over their members. They told them what to think and which rituals they had to follow, if they wanted to go to that special heaven they, themselves, believed was the only true heaven. Their power over the human race that belonged to their organizations or sects, was tremendous, and, for that matter, it still is. If you dared to think for yourself, if you dared to go against their teachings, their special ceremonies, they scared you with a "hell" after death, so horrible, that only a small percentage ever dared to lift their voices against those powerful authorities, for fear of this horrible purgatory after death. Yes, even complete destruction was promised them as punishment.

For the first time in history we are now face to face with a spiritual teaching that in every way gives us a freedom in thinking. Where before we were led, or in reality, dictated what to think, we now have before us a teaching in spiritual science which actually demands us to think for ourselves in 100% freedom. Martinus shows us, through everyone of his cosmic analyses, that only we, ourselves are the creators of our own destiny, and also that this destiny is formed by our own special desires. But he also very clearly shows us that we shall not stop to wish or desire in our life. Quite the opposite. Only that we must learn to bring our wishes and desires into complete harmony with the laws of the Universe, the whole inner structure of which is 100% harmony and love. Martinus has only one wish: to teach us the art of thinking, how to mix our mental thoughts in such a way that not only the result will be happiness and great beauty for ourselves but also for our surroundings.

For Martinus the question "Who is God" is not in reality the most fundamental, but rather the question "Who and what is the Human Being". Because, if we have the answer to the last question, we have the true answer to the first. From the day Martinus gained cosmic consciousness every hour of his life has been spent in teaching us who we are, where we came from, why we are here on earth, and why each of us is exactly as we are.

For Martinus one thing is very clear, that the future generations shall be their own spiritual leaders. He knows that in reality no one can lead another human being's life and thoughts: the responsibility lies within each human soul through his own experiences in life. Only what each one has experienced can he understand himself, and therefore will no other have any real influence over his life and thoughts. The responsibility, which we feel to-day was much less strong in us in our earlier incarnations. At that time we did many wrong things we to-day look upon as sheer ignorance, but at that time we looked upon them as natural. But even if we feel a lot more responsibility in us to-day, we still have a long way to go. As Martinus says: "We are Human Beings on our way". We are not the "Perfect Picture" yet, as is God's will with us. We are still "The Rough Painting" on which some day God shall put the finish polish. Martinus clearly shows us that we still do things in our life that we find quite normal to do, but the future generations will look upon them with horror in their souls. The responsibility we feel in our soul to-day is, no matter how we feel about it, very, very limited. We know alright that we shall love our neighbour, yes, even give our life for others if necessary, but our will to put it into practice is comparatively small to the will in us to love ourselves more. Of that we are extremely willing, and we practise it with great joy. And if we dare to compare the soul of a human being, with the soul of an animal, if we dare to point out that our love for our neighbour must include animals too, then the greatest majority of people in this world to-day will call us fanatics, only a small percentage will understand and agree with us. But in spite of what anyone may think, the day will come, when we will all look back with horror at the mass murdering done in the "Murderhouses", which are our well organized Meat Houses. The day will come when we fully understand, that to murder a human being like you and me, or to murder an animal, is exactly the same crime to God. The day will come when any animal to us is our "Neighbour", which our love must include, if we are to have any hope of reaching our real road to destiny, God. Yes, if we will have the slightest hope to have happiness in our life, free from sickness and sorrow. And Martinus goes much further in his explanation of our responsibility in this world we live in. He also clearly shows us the great responsibility we have to the billions of living souls of which our physical body is made; our wonderful micro world. Martinus clearly points out to us, that wrong living and wrong thinking is the reason for all existing sickness. He tells us why, in spite of all modern medical science, we still cannot build hospitals and mental clinics fast enough to meet every day's growing sickness.

Martinus Cosmology is not for people who seek another Messias, a new leader to lead them into another new religion which they can adore. Of this the world has plenty. All admiration, every attempt to worship Martinus personally is met with friendly but stern advice not to worship him, but God alone. Martinus Cosmology is only for those who do not need a leader to worship, but who spiritually can stand alone and think for themselves with an open mind,

free of any mass suggestion.

There is another question I would like to go into, and that is friendship. Martinus again warns everyone that in his seeking for true spiritual knowledge, the student must exercise great patience with those of his friends who do not seek the same thing as he. If you ruin a dear friendship in your spiritual seeking of God you have not learned to be in harmony with the laws of the Universe. For instead of using deep understanding and love, you have used a weapon which can only destroy the happiness of another soul and thereby destroy your own. To Martinus, real friendship is a wonderful thing, and he warns everyone not to discuss spiritual problems with friends who do not understand. Be wise, be patient, and above all, show love on your road to destiny. Because, Martinus clearly shows you, that even if you in your true spiritual seeking gain value for your soul, it takes away a lot too, namely, your right to criticize anyone who does not think like you. Be humble, in its true sense, and you will represent this world's real aristocrat. Do not blame others for your failure in life, for your sickness, or for your misfortune. A true spiritual seeker will find the reason for all this within himself. He will learn to know that all misfortune in life is because of the way he lives and thinks. When the student has come that far, he is well on his way to a better destiny.

Said in so few lines as this contact letter permits me, I think that the true seeker here will find, as thousands and thousands all over the world have found, that Martinus' Cosmology is the "Key" to find, not only your own spiritual structure and the answer to all your questions about yourself as a human being, but also that Martinus' Cosmology stands behind this world's former great wise men. I think that if you some day should take up the study of Martinus' own work, you will find that you yourself get a much deeper understanding of those former great men than ever before in your life. Martinus clearly and very precisely proves their words spoken to the world so long ago. Martinus also clearly explains everything those wise men knew of cosmic knowledge, and why it was impossible at that time for them to give all their knowledge. The world at that time was much too young to understand cosmic science so only fragments of this cosmic knowledge was given.

To-day we have grown beyond this "picture language". To-day we smile and call it fairytales. To-day we want facts. We want to be talked to in a modern language. And Martinus' Cosmology speaks to us in modern language. He refuses just to be believed. He wishes everyone to be very sceptical and to show doubt in their heart when they start studying his cosmology. He says: "Fight my analyses wherever you find it necessary. Take only of it what your own soul accepts as the truth; then start living by it. As years goes by you will find the truth behind my words as you live it, and you will gradually require more truth and will seek whatever your soul needs of my cosmic science, nothing more, nothing less. Never, at any time, take more of my cosmic analyses than what your soul understands. Be your own judge, your own spiritual leader."

I have now followed Martinus' World Cosmology for 30 years and seen his cosmic science born and develop into what it is to-day. I am by nature very sceptical, and it is therefore with a deep feeling of happiness that I dare say to-day: "That as I myself, in my spiritual hunger, found the peace, the happiness, and my road to destiny in Martinus' cosmic science, so I feel that

you will in your meeting with Martinus' World Cosmology. And with great confidence dare say to-day, that if you are a really sincere seeker of spiritual truth, if you deeply seek to know the truth of yourself and this Universe we all live in, then you will, as I did, find all your questions answered in Martinus' Cosmic Science, and thereby you will gain an everlasting peace and happiness."

I am deeply grateful to God that here, in the golden sun of India with all its rich spiritual traditions, I may be permitted to send my contact letters, not only to all my friends in India, but also to my friends in Asia, Europe and America. I am looking forward to showing you all in my future contact letters why Martinus' cosmic thoughts could find so great a foundation in countries like the cold materially inclined Scandinavia and why Martinus' Cosmic Science not only appeals to the heart of the people, but also to that intelligence and intuition who will be the true creators of coming spiritual life and culture on earth.

With kindest regards from Martinus and from all our Fellow-Workers in Denmark and India.

Sincerely yours


Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 180.

"As science constitutes the first knowledge about the universe and existence, then it thus becomes the cosmic or spiritual world's periphery. It is the dawning cosmic consciousness. It is the fresh sea-air near the sea. Modern science will thus in reality be an incontestable proof of the earthly humanity's spirituality. Subtract science from its consciousness, and only a primitive animal-consciousness is left, which is only susceptible to coarse influence. It would then solely represent beings, who could not possibly understand a written book's clear light; who could not possibly grasp the speech of a piece of art; who could not possibly bind the material powers in the forms of power-machines and other forms of machinery or means of conveyance over land and sea, through clouds and under water; beings who could not create buildings, clothes and articles for use; yes, beings who could not even express themselves by a perfect language. By the help of the results of science the feeble tick of a watch can be heard from pole to pole, and all the nations at the same time listen to the same lecture. By means of microscopes and telescopes the earthly human being has extended his material sight hundreds of times into the micro- as well as the macro-cosmic world. From universities, schools and colleges the cosmic light radiates out over the world in the form of science. It rests as newly fallen snow in all, on all and over all. Science is thus a first fundamental result of the entry of a higher spiritual energy into the energy of gravity, or the physical world. But as science still is only the "fragrance" from the sea, and not the real "sea", which means that it is not in a state of pure cultivation, but is mixed and bound by too great an amount of the energy of gravity and yet can constitute such a source of light to the world, how much more will it not be able to indicate, when it is in a state of pure cultivation, which again means, when it becomes an expression on the highest basic energy in existence, the all pervading light: "Intuition"."

FORMATION AND DISSOLUTION OF MATTER.

One of the facts most nearly touching all humanity is the phenomenon known as matter. That matter exists as a reality that cannot be explained away, everybody knows of course, but on the other hand, it is clearly not everyone that is able to define the real and final analysis of matter. Now, just what is this matter, and how does it come into being? Put quite simply, matter is „motion“. All existing forms of matter – from human flesh and blood to the hardest mineral substances – are identical with „motion“. But how does this motion manifest itself? It does so in virtue of the fact that no substance at all exists which does not in one way or another release some kind of effect – some „reaction“. Such reactions are most easily recognized in the substances we have to deal with in our daily life, among other things e. g. the various substances we ingest as food. If these substances possessed no reactive power, they would naturally be useless as nourishment, for if there were any substance in existence that gave no reaction, that substance would be eternally unchangeable! And to eat something that was unchangeable would simply mean the end of our organism. No, it is just this transformation of matter that causes „digestion“. But what is „digestion“?

Digestion is the appropriate alteration of various substances into other substances. It is thus appropriate that the various kinds of food we ingest can be transformed into such substances as are suitable for building up and maintaining our organism. It is necessary for our continued existence that the ingested materials can be transformed into flesh and blood, into organs, bones, sinews, nerves and brains etc. in such a way that the aggregate combination of said transformations of substances can constitute the marvellous instrument used by our consciousness which we call our body.

What, then, is „consciousness“? Consciousness is the experience of reactions of matter. To deny that there is a „Something“ that experiences the reactions of matter is not possible, without thereby denying one's own existence. But what is then this „Something“ that experiences the reactions of matter? Matter itself informs us that consciousness cannot consist of matter, but must be something over and above matter, for not only can it experience matter but it can also control it. Thus, it can transform matter from one state into another. In other words, it can manipulate and command it. And in this way it confirms the fact that it is „Something“ paramount to matter.

It cannot, therefore, be identical with its own organism, as the latter consists entirely of „matter“ which this „Something“ utilizes and operates. That this is so is also confirmed by the fact that it can only make use of the characteristic reactive powers of matter. Thus it must use the specific reactive power of one substance in order to transform the reactive power of another substance.

Therefore it must always bring the reactive powers of at least two substances in connection with each other in order to be able to release a „transformation“ of matter. These two reacting properties then unify to form that equilibrium or balance which determines the appearance of „a new substance“, the reactive power of which

is thus an effect of the amalgamated reactions of the two former substances. This new substance may then again, by the aforementioned „Something”, be brought into connection with one or more dissimilar substances whereby in combination with this or these new substances it may be made to form a further new substance, and so on ad lib. But thus the analysis of matter within the field where we are most nearly in connection with it, viz. through that transformation of substances or „digestion” which determines our own experience of life, reveals to us the fact that it is but a tool – or building material for a „Something” existing outside of, and paramount to matter. If this „Something” in itself consisted of matter, or energy, it would be able to act directly on other units of matter, or energy. But as we have just seen this is not possible. It must make use of the reacting properties of one substance to be able to transform the reacting properties of another substance. All manifestations in life will in their cosmic analyses, therefore only be able to occur as representations of the effects on each other of more or less contrary reaction properties of matter, caused by a „Something” which in itself is neither matter nor energy. Now, as this „Something” is neither matter nor reaction, it cannot be seen or sensed. Only matter, or substances having a reactive power can be sensed directly.

Thus we are everywhere directly aware only of matter and material reactions ad inf., but of the „Something” which utilizes these reactions we see nothing at all and will never directly be able to do so. It can only be experienced indirectly through the material reactions which it makes use of. Where this „Something”, in connection with its material reactions is in this way most easily sensed, is through those combinations of substances or matter which we apprehend as living beings. Here it is seen clearly that the organism is a composition of substances which together form an instrument for the creation of new combinations of substances. And it is here we experience or sense most vividly, what happens by means of the material reactions. As we constitute such living beings ourselves it is easy for us to test the above analysis. And through our own experience of life we shall come to realize the necessity of these material reactions. What can we do e. g. without our organism? Does it not form exactly the combination of substances which, by their special reactions, enable us to affect other substances? Shall we not use precisely „sugar” to „sweeten”, „salt” to „salinify” and „acid” to „acidulate”? And do we not need water to extinguish fire, and fire to heat water? And is it not also necessary for us to use food and clothes to keep our bodies sound and in good condition? Must we not use light to dissipate the darkness, and conversely extinguish the light when we desire darkness? Must we not, in all life's varying aspects use the reactions of this or that substance, either to improve or to suppress the reactions of other substances? Where can we find even a single instance in which the experience of life does not depend on manipulations by the living „Something” – or „the I” with the reactions of at least two contrary kinds of substances. Such an instance does not exist. Indisputably, everything without exception in any way related to the creations performed by living beings can only exist as the balancing point or the state of equilibrium between the reactions of contrary substances, whether it be the organism's finest gland secretions or this same „I's” possible creation of the most impressive engineering feats in the world – or, from the faintest sigh in the secrecy of its chamber, and from that onwards to what, to other people, is the most visible expression of this „I's” finest characteristics and morals.

There is thus nothing in this consciousness of living beings, whether abstract or concrete, that does not consist of reactions resulting from an interaction between contrary substances or energies. That this „Something” which we all in everyday life define by the word „I” is present in our own combination of matter is our oldest conscious conception. It is an unshakable fact that behind the reactions of matter within the living being's field of consciousness and power there is **Something that wishes and decides** the various reactions of matter. Hence said reactions are in no way accidental. The day-conscious jugglings by every living being with the reactions of matter around him normally take place in accordance with his own wishes. He wishes to eat, to work, to rest, to possess this or that, or to create something, etc. and not a single one of these wishes can be fulfilled without that being's „I” setting those contrary energies in connection with each other that will be necessary to carry out the desired effect. The fulfilment or satisfaction of a wish cannot possibly exist without being exactly an aggregate reaction of the reactions upon each other of certain contrary substances or energies. As the reaction caused by the compounding of these dissimilar substances constitutes the reaction of the living being against his surroundings he will, on the strength of said compoundings, become in principle a kind of „matter” to his surroundings. As we began by saying, we can only repeat: Matter is reactions. But reactions again are a special kind of energy or oscillation. As the living being's collective appearance to his surroundings is also a special kind of energy or oscillation his presence and behaviour will, in principle, be the same as „matter”. It is true that we are not accustomed to apprehend our fellow human beings in this way, but this is due solely to the fact that we have their appearance, as well as our own, at such close quarters that the local details completely overshadow the overall picture in the same way as when we look through a microscope. If we look at a substance through a microscope and see it magnified several hundred times we no longer apprehend the substance in bulk, but only the local details of the material in question. In other words the substance is no longer visible as „matter”. If from one or another viewpoint we contemplate a distant horizon we no longer see the separate details of said horizon, but only an overall picture of what the local details collectively make up. People standing out on this same horizon will, of course, not have the comprehensive view of the whole horizon that we have, but will have a very good impression of the details composing said horizon. Similarly, this is how we see ourselves and our fellow human beings. All the details and objects we have around us, and with which we are connected, also form a „whole”. But this overall picture of totality is not visible or even perceivable by uninitiated beings. Uninitiated beings have still, to far too great an extent, more than enough to do to hold their own against the individual details of the total entirety. These separate details consists e.g. of his fellow-beings, the struggle for existence and of all the sorrows and troubles etc. connected therewith. The totality has as yet been of less interest to such beings, and hence they know but little of how this entirety would appear if seen from a sufficiently great mental or cosmic height when the local details no longer overshadow or disturb the general impression of the entirety. But as they do not realize the great entirety within which they, by their own behaviour and that of their fellows belong, and thus cannot apprehend the aggregate reaction resulting from their presence and behaviour, or the total wave of energy which the collective existence of humanity constitutes towards the universe or cosmos;

so naturally they haven't the smallest conception either of what „matter” really is. For, in reality, everything covered by the term „matter” is in point of fact local life, local energy and local details seen from so great a distance that their outlines disappear in the multitude, and all that is left is the aspect of this multitude which collectively goes to make up the entirety. Everything that human beings to-day call „matter” is thus, perforce, simply a mass that is at so great an intellectual distance that they cannot sense or perceive the local details, but only the mass itself as a whole. The intimate details of this mass are thus, to a certain extent, quite unknown to humanity. In all cases where this unknown mass manifests itself it is called in everyday language „matter”. Hence we have the peculiar circumstances that people in one situation are able to apprehend the universe as „matter” without seeing the details of life in this „matter”, while in another situation they cannot at all apprehend things as „matter”, but on the contrary, only as „living beings”. In one case the human beings have matter at such a distance that they cannot perceive its local details, and in the other, this matter is at such close quarters that they see only the local details, and not at all the total entirety as a whole. Thus they do not understand that their own presence and that of their fellow human beings from a given point of view may equally well form an entirety reaction – or „matter” – as the same reality seen from another point of view where the details of this „matter” are separated to such an extent that the details overshadow the total entirety we call „matter”. But as long as humanity does not grasp this, life and existence on this planet will remain, as now, the profoundest mystery.

The earthly human being will therefore, during his coming intellectual development, be gradually adjusted to this cosmic perspective principle, and will therefore come to understand that all matter is, in reality, a manifestation of reactions of living beings, and can only be expressed as „matter” in such cases where the total entirety is so dominating that one cannot distinguish the single details – or living beings. In cases where, on the other hand, the intimate details are so dominating that they overshadow the entirety, humanity does not apprehend things as matter but, on the contrary, as „living beings”. This has given birth to the superstition that living beings are one thing and matter quite another. But, as we see, this is not the case. All matter consists of living beings, or is a manifestation of life, just as much as all life is matter. And consequently it is obvious that all matter is the same as life.

What a panorama is suddenly revealed! All that human beings now survey, and which to their physical senses, seems to be matter, is in reality only a distant cosmic horizon that is so far below their own cosmic stage in the universe that they cannot distinguish the single details, and cannot therefore see the myriads of living beings or manifestations of reactions of living beings, which the distance of this horizon hides from their consciousness. They see only the outlines of the entirety.

Just imagine what this means! Within the smallest button on our clothes we gaze out over a panorama of planetary systems and galaxies of worlds embodying millions of reactions of equally many existing living beings behind these countless reactions! Or just imagine the stupendous panorama of solar systems and galaxies that are revealed when we consider the composition of a tiny twinkling diamond! But the worlds referred to here are not yet inhabited by beings with an alert day-consciousness on the physical plane. They must still send out their reactions from the spiritual

plane, or from the Kingdom of Bliss, and hence we call all such matter: „inorganic”.

Things appear quite differently, however, when we turn our attention to our own organism. Here our gaze cannot perceive so small a field that it does not constitute a section of a universe, with millions and further millions of globes and worlds, inhabited by alert, day-conscious animal life. On these, to us, tiny worlds within our own flesh and blood live these diminutive beings. Here they experience their sorrows and worries, their joys and happiness in accordance with the harmony and natural conditions we are able to give our own flesh and blood. In the same degree that we render our bodies sound and healthy, we create such conditions for these minute creatures that they can live a normal life, and thus we make our own organism a universe for the creation of heavenly or paradisial conditions, or a heavenly „mansion”, where it is a pleasure to dwell.

But does this not give food for reflection? When so many people – as is indeed the case – must live under conditions that are neither very heavenly or paradisial, is it not reasonable to think that this may be due to a slovenly way of living, or indeed to a total lack of consideration for the creation of normal conditions for the microscopical living beings within their own organism? How are human beings themselves ever to be able to live in happy and harmonious conditions as long as they feel not the slightest interest in, and are quite unprepared to try to create sound and happy conditions for the myriads of living beings which go to make up their own body? For, such is life that, as long as human beings have no wish or desire to make sound and healthy bodies for themselves, as well as bright and beneficent conditions for their surroundings, the aggregate reaction of the entirety must necessarily be destructive to themselves as well as to their surroundings. And such being the case, humanity will simply become a more or less destructive „poisonous substance” within the larger organism in which we all find ourselves, and which we call: „Nature”. Just as they will of course form a „substance” producing health and well being in the same degree that they release the opposite reaction.

This brings us to the realization that, by reason of their different reactive powers, human beings form exactly the material – the „chemicals” or „substances” – the Godhead has use for in creating the World in which we experience the radiant light of day. Every single individual releases, by his behaviour, be it intellectual or unintellectual, be it primitive or loving, a reaction towards his fellow beings. Some people form groups which cultivate hate, and thus constitute a kind of „substance” which the Godhead has use for in the destructive process which must necessarily precede the creation of the New World that is now in the process of coming into being. While others, by their beneficial behaviour and outlook, form the kind of „substance” of which some day the New World will consist. We are all by our behaviour „particles” in the stupendous mental formations of matter which, collectively, constitute the mental or spiritual life of the Earth. To come to a really profound comprehension of this conception will always be tantamount to a consciously willed alteration of one's own mental structure, for certainly no normal human being wishes to remain longer than absolutely necessary in darkness and suffering, in hardship and disappointment. When such comprehension has been reached, Christ's ardent prayer: in everything to do „His Father's Will” will cease to be merely beautiful but incomprehensive words. They will then become an eternal inspiration to bring one's way of

thinking and acting into complete conformity with a style of behaviour which, similar to that of the sun, forever radiates light and warmth, life and beauty. And that not only outwards towards the surrounding Intermediate Cosmos, but also inwards towards that microcosm to which we ourselves are God's chosen representative.

This lecture was given on March 18th, 1945. The present condensation made by E. Gerner Larsson has been approved by Martinus.

(Translated from Danish by C. Campbell-McCallum)