

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

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Letter No. 5. 1959

New Delhi

Dear friends in India and abroad,

I think that every person who was born and raised in a northern country, such as the Scandinavian country where I came from, must, like me, find it a great thrill to experience springtime in India in the month of February. It has a very rare beauty, and makes you think of a lovely fairy land. Spring in Scandinavia can be very beautiful, too, but often the enjoyment of such a spring is spoiled by periods of cold winds and rain which definitely take away the pleasure. Not so here in India. It seems to me Mother Nature has put the touch of perfection into the springtime as though she was going to show us what she really can create. Every day you awake, your eyes meet the same azure blue sky; the same warming caress of the sun, and the thousands of beautiful flowers all around you, which makes an unbelievable symphony in colour which words cannot describe; you seem to walk in a world of intoxicating perfume. Every morning you wake up to the beautiful crescendo from thousands of birds, lifting their voices to the sky with grateful thanks to God for making this world so beautiful.

In my country, Denmark, February is one of the coldest. In India, that month is the most beautiful of them all and the climate just perfect. The contrast is to me fantastic, just as it would be to any East Indian to spend February in Scandinavia. But take the month of May in India: unbelievable dust and dry heat make it an impossible place to live for anyone not born there. Take an East Indian to Scandinavia in May and he will experience the same wonderful thrill in his soul when Mother Nature displays her delightful beauty in that country, as I experience here where February means springtime at its best. To be able to experience two wonderful springs in one year, as I will this year, is more than anyone really can hope for, and, believe me, I am more than grateful in my heart to be permitted to experience such delightful beauty twice in one year.

Since I arrived, I have visited Sapru House every day. Its garden is of a beauty so great that I doubt, anyone who has seen it can ever forget its beauty. I have, here in India, met one of India's wellknown businessmen, who's friendship is very dear to me. As often as we have the time we meet in this beautiful garden and sit on a bench while we discuss the serious problems in life. He is very interested in my work here in India, and I have had many interesting discussions with him about my Contact Letters. I shall often recall one beautiful morning when we walked into the lovely garden at Sa-

pru House and sat down on a bench for another interesting discussion; this time about Martinus' cosmic analysis of the two sides which exist in the earthly human being. Our discussion, that morning, could hardly have a better atmosphere. The air was filled with the intoxicating aroma of thousands of beautiful roses, and the birdsong in the air was a delight to the ears. Everything around us was harmony, peace and beauty; it was as if the world stood still just to listen in on our conversation about the human race on earth.

We went deeply into the cosmic analysis, Martinus so clearly has given of the human being who walks this earth today. Before we parted that morning we both agreed that there is only one reason for all the sorrow, sickness and unhappiness the human race experiences in life on earth: - their uncontrolled mixing of thoughts.

Martinus explains that in reality, every human being is a chemist working in a great laboratory. Our "chemicals" are all the cosmic rays in the Universe with which our thoughts correspond every second of our life. Our great laboratory is the whole Universe. Like a chemist in a laboratory must know exactly how to mix the chemicals right so the result will be successful, and fill its purpose, so must we also know exactly how to mix our thoughts right with the many cosmic rays with which we daily correspond.

If a chemist in a laboratory does not know how to mix his many chemicals, the result would be nothing less than chaos, explosions, and probably death. Even the slightest mistake could be fatal. The same happens when we mix our thoughts without knowledge. We are then completely unprotected from those rays in the Universe with which we come in contact through wrong thinking, and the result can only be disaster in one way or another. The world seen through Martinus' eyes is a great laboratory full of crazy scientists, "the human beings", playing around with explosive chemicals "their thoughts", mixing the chemicals like mad scientists, without using their intelligence and without knowledge. If every human being was taught how to mix his thoughts correctly as any real chemist is taught his profession in mixing the right chemicals together; the result could only be successful, could only be in harmony with its purpose. Yes, indeed, this world, and all life in it, would then know real peace, real happiness, and perfect harmony. If every human being on earth knew how great an influence his thoughts have on his personal life, not only on this life he is living now, but also on his next life on earth, he would seriously start right now to learn how to mix his thoughts in a way that can only bring happiness and harmony into his life instead of chaos. But the sad story is that we love to talk and discuss philosophy all right; but the desire to really learn what is behind that philosophy is very lacking.

It is so easy to say to another person: "Be good, lovable, tolerant, and understanding". It is really quite an unnecessary remark for what human being wouldn't like to be all those things, and what human being would stand up and say it was the wrong attitude to have in life. We have all heard that remark so often, and even if it is like sweet beautiful music in our ears, even if we in our heart know that nothing could be more wonderful, we do very little about making it a reality in our life. We can thank God that He gave us sorrow, pain, and unhappiness to experience. This may seem very strange to many people. The reason is that if we go on doing nothing about our attitude of indifference towards the philosophy we talk so much about, our spiritual life would stand still and we would never gain that great cosmic knowledge that one day shall free us from all sickness, sorrow, and unhappiness and let us live in

that world Jesus said was not yet of this world. Only sorrow, pain, and unhappiness, only real suffering can wake us up from our deep sleep of indifference. Therefore, suffering is not punishment from an angry God, but one of His greatest gifts to us; the very help we need on our way to destiny. There is nothing that can make a human being start thinking as real personal suffering can. We should all be grateful that God has given us this help to wake up from our deep sleep. Without it, war, disharmony, suicide, horror and unhappiness, would always be part of our lives, and the dream of another beautiful world to live in would stay a dream and never be a reality. Thanks to the suffering everyone of us goes through in life, that beautiful world shall someday be a reality; and we are the key which opens the door to that beautiful world of love, peace, and complete happiness. No strange miracle opens that door, but your thoughts and mine will do it. Not the thoughts we have today, but the thoughts we will learn to practise through our suffering and sorrow in life. Through that we will change our thoughts from hate to love, our intolerance to tolerance, and our indifferent feeling to others will be changed into deep understanding and interest. Pain, sorrow, and all suffering, teaches us more than anything else. It always seems that we never can get enough happiness, but as soon as sorrow enters our life, we seem to be able to take very little, and we start thinking.

Is all this suffering really necessary? Yes, very much so, for suffering is the "Mother" of every good and loving thought.

Today, the human race has been through so much suffering that a "talent seed" in us has started to develop so much that we have begun to understand our own cosmic structure; our own cosmic position in that great cosmic drama in which we find ourselves playing an important role. Personal suffering gives experience, but what is experience other than the teaching in life we need to understand right from wrong? For every suffering we go through we gain a new experience. Experiences is the cosmic material we use to build up our spiritual foundation in life, a foundation which never can, or never will, crumble into dust.

Here is the difference between the past human race and the future human race. The past human race had to build their spiritual foundation on belief alone, which was suggested into their minds. The future human race will build their spiritual foundation on that knowledge their own spiritual hunger will bring to them. The difference is obvious. For any belief which is suggested into our soul by others, no matter how beautiful it may be, always binds you to a certain group of people; where personal experience gives you a knowledge in complete freedom of thinking.

Please understand that this is by no means a criticism of any spiritual belief. The world would never have been where it is today, spiritually, if all the different religions had not invaded our earth and turned the human race from its state of primitive thinking into more advanced thinking and action. Those many religions spread their first "cosmic seeds" over the earth, and it is those "seeds" which today have begun to develop so strongly in us that we now can begin to think for ourselves. The former "spiritual suggestion" was initially necessary as people at that time were not able to think for themselves. Martinus calls the human being's ability to believe blindly without criticism "The divine religious suggestion". This divine religious suggestion has, through great, wonderful teachers the world over, carried the human race forward to that spiritual foundation on which it stands today. And you will never find any true spiritual seeker,

among the enemies of any spiritual belief.

We are living in a time where the ability to think for ourselves has greatly developed. We cannot just accept a belief suggested to us by others. Today we want to know. We want to be able to think freely for ourselves, and with open eyes to seek the answers to all spiritual questions our intelligence demands. Where did we get that ability to think for ourselves? We got it from all the experiences we have gained through sorrow, pain and unhappiness suffered through many lives. We were satisfied before just to blindly believe in anything suggested to us by the prophets and their laws, but today we want clear answers to all our spiritual questions, and the human race shall never again go back to being satisfied with any prophecy suggested to them. For all over the world today thousands and thousands of schools are being built and in all those schools our younger generation are taught to use a new cosmic energy, namely, the intelligence. And so wisely is life organized that it cannot make way for a new energy without destroying the old. Like the old energy in the primitive race, which made them explode in anger and kill, had to be destroyed, to make way later for a new energy "Sympathy", so must also the ability to blindly believe by suggestions make way for a newly developed energy in us, the cosmic energy called "Intelligence". The ability to just blindly believe without actually knowing, is now fast being undermined by the new growing cosmic impulse in us, intelligence. Therefore, today, the call is not: "Suggest another belief in our soul". The world over the call today has a clear demand in its voice: "Give us true knowledge with clear cosmic answers." "We do not want more prophecies. We want knowledge".

The hunger for knowledge is in great demand all over the world today. Look around you and see if you don't agree that our call for more knowledge has been answered by God. Has not our physical science gone forward with great haste in developments in all fields in our time? And is it not true that we soon will have derived from the earth all its secrets and will focus our eyes out into the Universe with all its many planets and stars? Maybe we have in mind to invade another planet; if so, what can we give this planet? A highly developed culture, peace, an unknown cosmic love which makes life bloom in harmony and happiness? I am afraid the answer is, No! I shall in future letters explain life on other planets. For the moment, let us stay with our own planet, Earth, which we have not yet developed into a planet of love, peace and harmony. But if we have not yet learnt to rule in our own planet with love, peace and harmony, how can we possibly dream of invading another planet? What could we give other planets but hate, intolerance, wars with explosive bombs, or deadly nerve gas? Sure, we could promise them death and complete destruction.

I am afraid the human race on earth has a problem to solve before ever being allowed to invade another planet as culture missionaries. The problem to be solved is our own culture on earth, and until we have learned how to create a real culture on that planet on which we are born we can forget our dream of invading any other planet in the Universe. But how can the human being create a culture on its own planet if it has not yet the ability to rule the explosive energies in its own soul? You must necessarily have the culture in yourself to be able to create culture in your surroundings. But as long as a human being has not learned how to control himself, but walks around like a "bomb" which can explode any minute and destroy all happiness for others, the ability to cultivate himself or the planet he lives on, is very small.

Let us be honest with ourselves. Does not everyone of us, more or less, release small "explosive energies" against someone in our daily walk through life? Do we not, more or less, mutilate someone's inner life and create unhappy moments for them? How many people live only for the purpose of creating love and happiness for others? If we are completely honest we must agree we know very few who live such a life. On the other hand we must admit that almost every day we meet people who "explode" in our faces as soon as our opinion is other than theirs.

If we take a good look at our daily life, I think most of us must admit that our surroundings look more like a battlefield than a "Garden of Eden", where the sun always shines from a blue sky, where the atmosphere is peace and harmony, where the flowers bloom always, and happy laughter fills the air; where people have only love in their hearts for each other. Is it not true that we all, in our walk through life, meet more faces filled with hate, bitterness, disappointment, sorrow, or pain, than we meet faces filled with harmony, love, and inner peace? Is it not true that we very seldom meet a face which shines with an inner happiness because just to be alive is the most wonderful thing? That feeling, however, should be an inspiration all through our life, in a world where Nature, or God's hand has created this beautiful world in all its splendour. But the human being has reached no further in its eternal development than to produce more tears than smiles, more pain than joy, more sorrow than happiness.

Earlier generations were satisfied just knowing that God had created such a world, and it was here the belief was born that you must renounce everything which makes joy, kill all natural desire in you for material things; yes, simply forget all of this world's many wonderful creations: it is all sin. Our generation does not want to accept such an unnatural demand. The great new cosmic impulse that now shines over our earth manifests itself in our younger generation who cannot satisfy themselves with the old belief that God created our world, therefore it must be perfect the way it is, and we are not to question it. Our younger generation want to ask questions and demand clear answers which make sense. It is here the new cosmic impulse "Intelligence", has its important purpose, to develop the intelligence and the intuition in our world. What are our younger generation but the same souls who walked the earth before. Long ago those souls were satisfied with prophecies and blindly believed in them without questioning. The same souls today are satisfied with nothing less than clear facts; they have developed their minds so much that they are capable of thinking for themselves, and deep suffering was their greatest "Teacher", incarnation after incarnation. When the understanding has grown to knowledge in us that suffering is not punishment, but teaches and helps us on our way to destiny, we will be able to take our sorrows with a smile instead of bitterness.

If we follow life's cosmic development with open ears and eyes, as I, now, in 30 years have been trained to do, we cannot help but notice the strong growing hunger for knowledge our younger generation displays in its attitude towards life. For that matter you will also notice that it is not only in the younger generation this hunger appears. We who belong to an older generation have also begun the same seeking for true knowledge, we also demand clear answers today, with the exception, of course, of those "younger" souls who have not yet learned to think for themselves and still have the old ability in them to blindly believe without questioning. The great hunger for knowledge which seeks clear answers and facts is a new spiritual impulse, and it is that impulse that, with its intelligent energy, is growing and beginning to develop in

our younger generation. Therefore, when I say that this generation today is deeply religious in the word's real meaning, I mean exactly that. For it is true spiritual hunger that makes our younger generation ask sharp questions about the religious side of life. They may laugh, they may joke; yes they may even make fun at times of any spiritual problems discussed, but, nevertheless, it is true, great, spiritual hunger, that grows deep within them that makes them continually ask questions in the field of religion. These are questions you cannot get away with by answering with old phrases taken from prophecies that would have satisfied them incarnations back. They nail you down with their sharp analyses. Our younger generation has in its consciousness a very active talent for cosmic understanding of life, and it is a great point in their favour that in general, they are very tolerant in their spiritual outlook on life. To them the problem is not: are you Hindu, Mohammedan, Buddhist, or Christian; but, rather, are you honest in your spiritual seeking. Our younger generation does not seek a new "mental prison" or a new belief, in which they can seek refuge and protection. They seek a freedom which is cosmic in its true nature.

I have, in the 30 years I have been with Martinus, seen the younger generation arrive at the Institute with wide open minds, filled with sharp questions. I have watched them in our auditorium when they attended Martinus' lectures, and listened to their intelligent questions. I have seen their awakened interest with which they studied Martinus' clear, cosmic analyses. I have seen how their intelligence strongly reacted to the clear cosmic facts in Martinus' lectures and books, watched the satisfied light in their faces when their burning questions were answered. I have listened to the growing^{interest} in their voices after every lecture and after they have studied Martinus' cosmic analyses in his books. At last, they found someone who could give them not only clear cosmic answers to all their questions, but, also, facts they could analyse with their own intelligence, and, at the same time, keep their full spiritual freedom of thinking. This generation is able to understand that Martinus' cosmic analysis of the human being's two "states of mind", or dispositions, is the very key to the clear understanding of their own personal problems in life. It is with great interest I listen to their many burning questions after the lectures. It is also interesting to note that it is generally the younger generation who ask the many questions about how to fight the disposition in yourself which belongs to the primitive state of life, to that "Jungleworld" to which we once belonged and of which we still bear traces. They do not discuss reincarnation as an excitement. They seek with clear, sober minds for the facts and realities behind the reincarnation process. This generation wants to know what a "talent seed" in us means, how it begins, and how it is destroyed. With its growing intelligence and intuition, that generation is able to understand that the human being, in true cosmic reality, only exists as a living "Something", an "I", and the reaction of its own eternal desire, namely its consciousness. They also are able to understand, with their rapidly growing intelligence and intuition, that this consciousness, in its deep cosmic reality, can only exist of many co-ordinate centers which release the developed talents in us.

As you can see, the younger generation of our times speaks a completely different language than the earlier younger generation did. We have Martinus to thank for being able to speak intelligently about spiritual problems. Through him we have now learned of a cosmic spiritual side of life which appeals to both our growing intelligence and to the feeling in our heart.

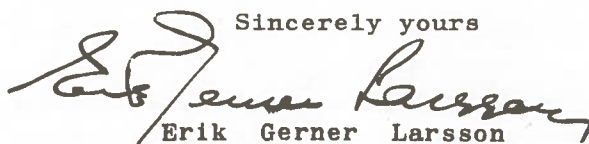
If we take a good look at our "jungle mentality", that side of us which still bears traces of the primitive world we once belonged to, we will see that it has not helped us much to walk around and just feel unhappy that we still have that side in us. It would be so much wiser to do exactly what a doctor would do when a patient comes to him with a problem; make a diagnosis of the symptoms of the disease. Find the cause, and work out a cure. An "eye for an eye" is the law of the jungle. It is exactly that law we practise every time we answer hate with hate; intolerance with intolerance; angry words with angry words. We are all very fast to react if someone "steps on our toe", and that is the old talent in us from primitive incarnations. This talent is an automatic function. But an automatic function can only be destroyed by its contrast. The contrast to all automatic thinking and feeling is individual, clear, intelligent thinking, not suggestions from outside, but your own personal ability to think clearly for yourself in everything you do and feel. It would be a far step ahead if you will always think before you answer, if what you say will bring smiles and sunshine, or rain and tears, to the one who listens. Just that alone would give you a great cosmic protection in your life. Give that a deep thought next time you feel that "jungle mentality" in you start reacting. We all like to be considered an intelligent human being, but are we as long as we let all our thinking react automatically? Absolutely not! We must learn the art of thinking, and that we cannot learn without the true knowledge of who we really are, where we come from, and why we are here.

Let us first admit that we all have two sides to us; two different ways in which we react. Everyone of us has two ways to choose from in any situation we may face in life. We can either meet a situation with "explosives" or with a well adjusted mind. If we choose to explode, it is almost certain the one you react so violently against will explode too, and in the end do you gain anything? But if we train ourselves to react in every situation with a well balanced mind we have a great opportunity to make friends out of our enemies and is this not the finest art in life we could develop? Strangely enough, our worst enemy is ourselves. It is in ourselves we must seek the reason for our violent reactions and there start working to destroy those talents in us which are destructive. The talent to hate is not just one talent; it is many; from the talent which hates with murder in mind, to the form of hate, called gossip with all its poisonous words which hurt and make bitterness. Yes, even the talent to feel a certain joy is in us, when one of our enemies is hit by violence. We are specialists in the art of killing both physically and mentally.

Where did we get those infamous talents? How did they ever develop? Well, what, in reality, is this thing we call "jungle mentality"?

Let us go deeper into this question in my next letter. Until then, with kindest regards from Martinus and his co-workers in Denmark, Sweden, U.S.A., Canada and India.

Sincerely yours


Erik Gerner Larsson

MARTINUS

LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 183.

"As the total manifestation of energy on each plane of existence releases itself in two contrasts, which are experienced as "pleasure" and "dislike", then these two releases will thus be the concentrated prototypes to which all releases within every form of day-consciousness can be carried back. Within the day-consciousness of the earthly human being we see these two prototypes, based on the being's overcoming of the energy of gravity or its advanced condition of evolution, detailed in an immense mass of shades, such as: thoughts, ideas, languages, pieces of art, houses, dresses, war, sorrow, accidents etc., realities which all more or less can be traced to either the prototype "pleasure" or to the prototype "dislike". According to the plant's primitive stage in the spiral evolution, such details cannot take place within its day-consciousness. Here the two prototypes therefore appear undetailed. This again means, that the plant's awake day-consciousness only consists of the experience of undetailed presentiment of the prototypes "pleasure" and "dislike". The form of day-consciousness which the plant has, constitutes thus the most primitive in the whole of the spiral, as it is only instinctive, and therefore only can represent the experiences of presentiments. But even though the plant-being's day-consciousness is of such a primitive nature, its plane of existence is all the same so near one of the highest light-regions in existence which we later shall get to know under the idea of "the kingdom of bliss", and that its day-conscious experiences represent a so all-pervailing presentiment of pleasure or such a penetrating light of bliss, that it, through its subconsciousness, which means that part of its consciousness which on the physical plane is visible as

"plant", can throw its reflex or flash right into the physical world. From the subconsciousness of the instinct-beings, who together constitute the "vegetable kingdom" emanates so much reflex of that light which these beings receive through their day-consciousness that it even to a great extent, lightens up the material world. What would the earth be like, if no plants were found on it? It would physically seem appear as a desolate and barren desert. Everywhere, where we meet plants, there we meet a reflection of bliss. The joy or feeling of pleasure which the developed earthly human being feels on a summerday when the corn waves in the breeze, and the gardens and meadows bloom in a profusion of flowers, in fragrance and colour, caress it right into thought and mind, are thus a reflection of an atmosphere from brighter and purer regions than the robust and deathbringing material world. But with this reflected light of bliss through the vegetable kingdom on a summer day, an existing unconscious or dying tendency becomes a memory in the individual about a world of light, which it has left once upon a time; a memory about something which is beautiful and noble, is brought to life here in the middle of the darkest plane of existence, given renewed power and strength for stimulation of its longing after again to return to the kingdom of light. Are not the plants nature's own caress to healthy and sick, to happy and unhappy? In every fresh flower the contrast to the winter-cold exists. As long as a flower is found, the memory about a higher world cannot be wiped out."

Letter no. 5.

Martinus:

DOWNFALL OF A WORLD CIVILISATION.

We are living in troublous times. The great religions of the world which, for thousands of years, have formed a stable foundation, an ideal for people's morals and behaviour, no longer play the same exemplary role in building up our civilisation as they did in days of old. Through the medium of churches, temples, and possibly most of all, through an authorized priesthood in charge of ceremonial and sacramental services, humanity was suggestionized to believe in an existing Providence and to adopt the course of morals and behaviour prescribed by said religious institutions as an expression of the highest degree of ethical and human perfection.

The leading principle in this cultural doctrine was thus a belief in an existing Providence, and a belief that, behind all life's experiences, there existed a Divine plan, a meaning and a Purpose. As the people in whom this doctrine was inculcated consisted mainly of persons whose religious instinct forced them to accept the idea of the existence of a Divine Providence as an obvious matter of course the clergy met but little opposition. Truly the great religions controlled the world. It should be remembered, however, that the religious instinct - the inner function behind a religious person's ability - or tendency - to trust in the existence of a Providence is no mere human invention. It is an innate psychic-organic function which may be recognized already in the animal kingdom, where an animal's scream of mortal terror is in reality the first unconscious appeal for help to a Providence completely unknown to it. What other reason could be given for this cry of terror uttered as it is only when all said animal's natural resources are at an end? No one, not even the animal itself, expects its pursuer to be seized with sudden pity and mercifully release it. Beasts of prey know of no such pity, for such a feeling would mean nothing less than self extinction.

This instinct, this inherent awareness of the existence of a Providence is also to be observed among all primitive peoples. Indeed, in this respect the feeling is so strongly developed that, at these stages of life, we cannot find evidence of a single disbeliever. To every primitive man, Providence, or the spiritual world, is a foregone conclusion. This tendency, this religious instinct, then, is present in every living being, in exactly the same way as the tendency to become a plant is laid down in every seed-grain, or as the tendency to become an animal of this or that race or species is implanted in the spermatozoa of every animal. In this way it is, to every developed human being, an indubitable fact that the ability to believe in the existence of a spiritual Providence is not something invented by human beings themselves but, on the contrary, is something psychically-organically present in every living being. But how earthly man conjures up the outward appearance of this Providence will, however, always remain a product of his own fantasy or imaginative ability. Normally he imagines this Providence as a "Being in his own image," though naturally in a far more perfect state than that in which he at present finds himself.

Indeed, just by reason of their inclination to imagine Providence, or the Godhead, as made in their own image, the various races down through the ages have been enabled to build up their own special conception to be worshipped and paid homage to; but, common to all of them has been the innate ability, or tendency, to believe that there must be a Providence of some kind - one or possibly several "Gods." This instinct, or tendency, has been guided, or led, by prophets or by the priesthood in such a way that even to-day there are still countless millions of human beings who are bound by, or strongly attached to the conception of the existence of a Divine Providence.

If however, we consider human beings of the present age we observe that, in the struggle for life, as well as in many other fields, they have been placed in a situation in which they are enabled to gain countless numbers of experiences that would not have been possible in former ages. The modern, technical community of to-day affects human beings far more intensely than former social systems which followed quite another rhythm of life than that which characterizes living conditions among average human beings to-day. As a result, modern human beings are slowly beginning to grow out of their former ability to live on abstractions. The forced rhythm of life opens up numberless new experiences which unavoidably entail a readjustment of their outlook on life from the abstract to the concrete. The never-ending development of experience means that earthly man's powers of intelligence are now developing so rapidly that he often unwittingly has reached a stage where he gradually releases himself from the fetters which even down to our time have held him bound to conceptions which his intelligence now rejects as untenable, and which are, indeed, often in direct opposition to the true logic that life itself reveals in every field. Ever-growing powers of intelligence are thus gradually replacing that instinct which formerly carried man's entire sensory experience. The provisional result of this process is the growing materialism of individual human beings, their ever-growing demands for a larger share of the purely physical "good things of life." While the functions of the instinct in the old days released the ability to contact the psychic or abstract fields of life, we now see that intelligence constitutes, on the contrary, a power by the aid of which earthly human beings are enabled, to an ever greater degree, to dissect and unravel concrete facts.

Evolution has thus caused earthly human beings gradually to lose their instinctive contact with the psychic fields of life in favour of a more vividly sagacious awareness of everything on the physical plane - the purely material world. The result of this is revealed most clearly in the fact that at the same time as man's powers of intelligence improve, his capacity for blind faith becomes ever weaker. Modern man prefers to base his existence on experience founded on intelligence, rather than on nebulous, instinctively sensed conceptions. As man's most important empirical data, transilluminated by his intelligence, are connected with the material world, it follows that materialism must naturally everywhere be victorious at first. So it is not man, but life itself, that has led him into the culminating materialism that rules the world to-day.

To behold the world of to-day is to look out over a humanity, the majority of whose members recognize only what, purely physically, can be weighed and measured. And as only physical matter lends itself to physical apprehension - can be weighed and measured - we realize that physical matter alone is the main

object of modern man's varied interests. In that he believes. But the living "Something" - which in reality exists as the organizer of this matter, as the power which transforms matter, making it serviceable, either as an organism for this Something, or as the various objects it can make use of - he cannot see, and consequently cannot believe in. As, however, this living Something is in reality identical with the Deity - with the Eternal behind the Temporal - and is thus virtually identical with God, modern man, by reason of his lack of interest in the very real existence of this living Something, has become a religious nihilist!

To be religious nowadays is thus considered the same as to be simple-minded. As an intelligent being one cannot, of course, openly believe in, or even mildly agree with outdated conceptions of bygone days belonging to man's "mental nursery". Through his growing powers of intelligence man has become adjusted to the conception that the solution of the mystery of life is of a purely material nature - is to be found solely within the sphere of matter. It must be something that can be weighed and measured - it must be space- and time-dimensional. Science has sought in vain, and is still pertinaciously searching for a solution, without however being able to offer any other answer than to all appearances everything depends on the uncontrollable and quite fortuitous whirligig of chance! According to science, everything outside man's world, including all other living creatures, as well as the very universe itself with its countless solar systems and galaxies of stars in reality consists merely of accidental dead forces! Only tentatively does anyone venture to hazard the suggestion that other globes than our own earth could be inhabited. The endless myriads of scintillating stars that night after night swing past our wondering gaze, these stupendous cosmic systems which, millenium after millenium, circle so exactly in their appointed courses, all alike are but the lifeless sport of accidental chance, are merely inanimate combinations of matter without any higher purpose! Only our Earth, this tiny, infinitesimal particle of a speck of dust in a macrocosmal world of giants has been vouchsafed the blessing of higher forms of life; only here alone in the boundless incalculable universe is there life - only here are there intelligent, thinking beings!

But isn't this about the same as worshipping death? If our world alone is the only inhabited heavenly body in the universe, and if life here is merely a product of "heritage and environment", of "genes" and "chromosomes", and if any talk of personal immortality is "indecent nonsense", our world must be the very "Kingdom of Death", and our globe must be the strangest "corpse" that has ever existed. The philosophy of life roughly outlined above forms the logical, ultimate conclusion of a purely materialistic or physical research within the field of space and time. This research yields up nothing but purely materialistic information, and gives not the smallest suggestion of spiritual guidance as to morals or behaviour. Within such lines of research, life is but a physical process, and within this field science culminates in a sum of knowledge which admittedly is prodigious. For, according to this knowledge, man has mastered the elements! Thanks to

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this knowledge numberless millions of horse-power are working to maintain the welfare of present-day humanity. Everywhere nowadays people are pressing buttons and machines are belching forth useful objects by their hundreds of thousands. Merely by pressing a button or by reversing a switch we can conjure up light and warmth for our dwellings, navigate ships beneath the oceans or hurtle through the atmosphere above them. In fact, in certain fields, man has become like unto God. Furnished with usable power such as was never before even dreamt of, man commands and matter obeys his will. But behind all this power, behind all these god-like powers and skills, hovers the gloomy spectre of unbelief, of godlessness. So that, in the midst of all this amazing intellectual ability, earthly man has become - a cosmically unconscious being!

Here in the West, we have all been brought up in the Christian faith, and have all heard about the two trees in the "Garden of Eden": the "Tree of Knowledge", and the "Tree of Life". And we have all learnt that: "In the day that thou eatest of the fruit of the Tree of Knowledge, that day shalt thou surely die!" This prophesy, so mysterious and enigmatical to many of us, has now in our time and in our world witnessed its culminating fulfilment.

Wherever we turn an observant eye we see that the most conspicuous result of man's contact with intelligence has been his amazing skill in annihilating life, and this in a measure not even the most vivid imagination can possibly visualize. The complete extirpation of all humanity by means of his own engines of destruction is to-day at least a theoretical possibility. But, is a mode of life, the main object of which is the death or mutilation of countless millions of human beings and animals, the annihilation of all life over enormous stretches of land area, an expression of supreme intellectuality? Certainly not! It is only an expression of that cosmic death which the eating of the fruit of the "Tree of Knowledge" would entail.

That man destroys man can only mean that, in point of fact, the human race destroys itself. Such conditions do not exist among any other forms of life on earth. Lions do not murder lions, neither do tigers murder tigers. If an occasional murder occurs here, it is only the result of periodical rutting combats, and these murders will never endanger the survival of the race or species in question. But man does not murder with his hands alone. Unlike the animal he is not reduced to murder by means of his own physical organism. No, man alone has constructed machines of such murderous capacity that now, merely by pressing a button, he is able to extirpate millions of his own species. Verily, he has become the perfect killer - an animal of genius! What wonder then that the effect of this horrifying state of affairs is a world of Fear, a world where an "all against all" battle is now raging across every continent and ocean on our globe!

That things have come to such a pass, neither Christianity or any other world religion has been able to prevent, just as they are, apparently, even less able to bring such undesirable conditions to an end. The world civilization of to-day is doomed to sink into oblivion. War and armaments will continue, as now, to be of first importance, and hence to swallow up all material values and all man's labour - without which a new and truly humane world civilisation

cannot be built up. It is just the fear of new wars that keeps alive the "all against all" war of to-day. And in the wake of this fear follows Scarcity, Misery, Invalidity and constant Death-rattle, Demoralization, and Screwed-up-prices, in short, all that cries to Heaven of lack of cultural refinement, lack of that Genius, Art and Charity, which always breaks forth and flourishes where, in mental processes, truly supreme intellectuality is at the helm.

How can it be that neither the Asiatic nor the Christian religions are able to save or release humanity from this omnipresent "all against all" war? The answer is quite simply that these religions have never been intended or adjusted to give humanity clear, intelligent analyses of the mystery of life, but, on the contrary, solely a series of concentrated resulting totals, all culminating in exhortations to adopt charity, or humanism on the highest possible plane. These religions were not created for a humanity of studied university graduates, but, on the contrary, for a humanity of beings that possessed the ability to believe unconditionally. Thus we see that they are still able to give spiritual aid to all such as are able to live on an undefined emotional experience of life's most profound problems. It is to such people that religion distributes its resulting totals with such phrases as: "For whatsoever a man soweth, that shall he reap." "Put up thy sword in its place, for all they that take to the sword, shall perish by the sword." "Love thy neighbour as thyself." "Thou shalt not kill.", etc. But religion offers no proofs of the scientific truth of its demands. It requires blind obedience and faith, and gives no valid reasons for its demands that can be investigated by means of intelligence. It blandly claims to be the highest authority on these questions, and rejects any intelligible explanation with the words: "How unsearchable are God's judgments, and his ways past finding out."

Intelligent people accept this state of things, but are unable to accept it for themselves. They claim the right to evaluate independently everything they come across in life. They wish to use the knowledge they have gained through physical science, and are no longer able to prostrate themselves before a spiritual dictatorship. When presented with an assertion they like to see it illuminated and substantiated not merely emotionally, but also intellectually, and it is in the face of this claim that the world religions fall short. For, just as they have proved excellent food for emotional feelings, so equally impossible do they prove as food for the intellect. The various religions have not been made for people who demand concrete facts. That this is so may be deduced from the fact which at once becomes apparent if we consider Christianity in the light of intelligence. What is the nucleus of this religion? Naturally it must be made up of the tenets given to man by Christ Himself. Have we not just learnt that, in a certain situation where one of his disciples drew his sword against one of the High Priest's soldiers, Christ said: "Put up thy sword in its place, for all they that take the sword shall perish by the sword." Have we not also learnt that: "Whosoever shall smite thee on thy right cheek, turn to him the other also." When on the cross, He exclaimed: "Forgive them, Father, for they know not what they do." And, finally, he adjures us to: "Love thy God in all things, and thy neighbour as thyself." Would anyone wish to

dispute that these pure and simple words uttered by Christ constitute the inmost nucleus of Christianity? Hardly. But among all his sayings we cannot find even the smallest suggestion in defence of War. Yet nonetheless the Christian states are the most warlike of all! It is among these states that the "science of war" has reached its highest perfection, indeed, it is just among these states that to-day we find the most frightful, murderous weapons that have ever been devised, i.a. the hydrogen bomb, and very possibly in the near future, also the all-devastating cobalt bomb. Christian People have become the most efficient killers of all, and are at this moment able, in a matter of seconds, to completely annihilate huge cities as well as all life around them within a radius of hundreds of miles. Is not man's capacity for killing a thousand times greater than that of the tiger? Yet when nonetheless the ministers of the Christian Church bless the weapons of war, and beseech Heaven itself to help their armies to victory, their doing so must be founded on the fact that Christianity, as taught to-day in our schools and churches, has not yet been brought to the stage of perfection expressed in the above quoted tenets, such as they were practised by their originator. All tendencies towards blessings or glorification of violence that has been admixed with Christianity must necessarily be in opposition to Christ's unmistakably lucid precepts. War, murder and oppression of humanity are all in diametrical opposition to the Christian teachings that Christ Himself bequeathed to us. But everything in opposition to true Christian precepts must necessarily be apostasy, or anti-Christ, or in other words pure paganism. In point of fact, the world is thus not ruled by true Christianity, but by a kind of Christianity which to a large extent is mixed up with paganism. That the Christian conception of God is not pure Christianity either, does not improve matters. In this kind of Christianity we learn of a God who can be angry, can punish and be revengeful. We learn that God favours some people, redeems them and allows them to enter His Heaven, while others are allotted a miserable existence in eternal torment. We are taught of an everlasting hell as the lot of all those who do not believe in this God, at the same time that we are informed that He is the Creator of all living beings. It is explained that He is all-powerful, all-wise and all-loving. But if this is so, He must know beforehand that this or that human being will certainly follow a road that leads to perdition - to an everlasting hell. Then why does He create such people at all? Why doesn't He create everybody in such a way that every living creature is heading for His beneficent Heaven? Indeed, it is further asserted that by far the greater number of human beings will be "doomed to perdition", while only a very small "chosen flock" will be saved. But if God does not know beforehand who is destined for Hell and who is to reach His Heaven He cannot be all-wise. And if He knows beforehand, but cannot prevent it, He cannot be all-powerful. And if He is able to save the unfortunates from the torments of Hell, and does not do so, He cannot be all-loving. And what is the use of this everlasting Hell anyway, if no one can escape from it. And when, in spite of this, God creates the greater part of humanity in such a way that they inescapably must end in hell, and there is thus no other object in creating such beings, it must be because it gives Him pleasure to see them being

tortured. And if this is the case, He is not only not all-loving, He must be directly perverse, directly sadistic!

This then, is the consequence of the purely intellectual unravelling of the information given us by authoritative Christianity. No wonder that such a peculiar, indeed inhumanly sadistic picture of God cannot remain the spiritual foundation for man's morals and behaviour. No wonder either that a human being of flesh and blood had to be born, one, who could show humanity a mentality and mode of behaviour that far outshone the heathen image of God as regards loving-kindness. This human being was the World-Redeemer: Jesus Christ.

Naturally Christ's pure teachings could not pass unscathed for thousands of years through an all-pervading atmosphere of paganism without being infected by, and actually distorted, in favour of heathenism. And as already pointed out, His pure and loving precepts have been reduced to mere resulting totals, which are indeed being preached from hundreds of thousands of pulpits all the world over, but which are not at all understood, and certainly not conformed to. Though the picture Christ gave us of the Godhead far outshines the image given us in the Old Testament, the result was not so much that people tried to accept His example, but rather that they apprehended Christ as a Being who should placate God's wrath with humanity by taking upon Himself the punishment for the sins they had committed.

But this can hardly be very flattering for God. For if He is able to forgive humanity, it is very odd that he should let an innocent Being like Jesus be crucified on the Cross in order to release everyone else from eternal perdition? An attitude and course of action like this is far more suggestive of perversity than of infinite loving-kindness. No. All these conceptions show only too plainly illogical human ways of thought. Theirs is a Godhead created in the image of man with all man's human weaknesses and imperfections. The imperfections and paganism of the Old Testament have spread only too deeply into the accounts given in the New Testament, and thus into the fundamental Book of Christianity.

It may thus easily be understood, indeed it is only natural, that such a distorted image of the Godhead cannot form the foundation of humanity's spiritual life for all time, and that there must come a time when a change would take place. The first visible effect of this impending change is already observable in the great secession from the world religions that is now so conspicuous the world over. Everywhere where materialistic science is to the fore, in upbringing and school curriculums, faith in the old conceptions of God, and in religious worship generally, is unmistakably degenerating. Materialistic godlessness comes into being, and people are coming to believe even more firmly in the accidental play of circumstance and in the lifelessness of Nature. And this they do in spite of the inconceivably logical Creation which can hardly escape observation both within and outside of our own organism, as well as in the most closely adjacent or most distant ranges of our sensory horizon. To modern man, Life has been reduced to an immense sum of concrete knowledge of matter and its forces, while at the same time he has almost completely lost touch with the psychic aspects of life, or that aspect which in reality expresses Life, or is

indeed Life itself. The emotional, religious world lives on a belief in a defective God, while the materialistic or physical-scientific world lives on a belief in godlessness, on accidental chance or chaos. In reality both conceptions reveal a quite fantastic surfeit of superstition. But nothing can endure on superstition, and the world civilisation of to-day which admittedly has produced so many amazing wonders, is in spite of all its marvels, a world in disruption. Modern man is a being without any true spiritual foundation for his life. He does not realize it, but he is a being half way between two mighty epochs. He believes to-day more in death than in life. He is experiencing and quite realistically, the disruption of an immense spiritual world. But those who really have "eyes to see and ears to hear" have long since "seen" the first vibrating beams from a new cosmic sunrise on this world, and have long since "heard" the throbbings of the music of the spheres which just in the deeps of the darkest gloom will always announce the birth of a new age. An age in which the only true God in Life will once again become the central apex of all Thought, and where Charity, purified of every animalistic clinker, will radiate from pole to pole.

This lecture was given on September 17th, 1951 in the Festival Hall of the Danish Student Association. The present condensation made by E.Gerner Larsson has been approved by Martinus.

(Translated from Danish by C. Campbell-McCallum)