

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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Letter No. 7. 1959

Dear Friends in India and Abroad.

When you receive this letter, I will be back in my own country. Deeply grateful, and with thanks in my heart, I shall, for the second time in my life, see Delhi disappear before my eyes when I am again sitting in the big plane high up in the sky. A last minute goodbye to all the dear friends who have done everything in their power to help me and who made these months out here in India a wonderful stay for me. I shall never forget their great hospitality, which made it possible for me to meet people I ordinarily never would have had a chance to meet.

Thousands of people visit India every year. They admire the temples, and marvel over the colourful streetlife in the older part of the cities. They roam through the market places and fill up their suitcases with beautiful handmade Indian art, but they leave India without knowing the slightest bit of its soul. My life in India in these months I have been its guest, has been a quite different experience, thanks to the wonderful understanding from those people I, today, am happy to know are my dearest friends here in India.

Last year I came out here with the hope in my heart that I might meet just a few people whose talent for understanding cosmic science had developed far enough to fully understand the importance of the knowledge I had to bring them. The great response, the deep understanding, and the love with which Martinus' cosmic thoughts were met, gave me the answer. I knew then that India was ready to have a real Martinus' centre. The interest was very great. I felt it was God's wish that a centre for Martinus' cosmic science should be organized right here in India's Capital: Delhi. A circle of people in Scandinavia made it possible for me to start the English contact letters. Friends here in India, from whom I have received the greatest understanding and love from the first day I landed in their country, took over all the manual work. Because of this teamwork we are today able to send out our contact letters to all the people in English speaking countries who have wanted to be familiar with Martinus' cosmic science. Scandinavia has for many years had these contact letters sent out twice a month in their own language. From the steadily growing mail we received at Martinus' Institute in Denmark, month after month, from the U.S.A., England, France, Japan, and India, we knew that we had to get our contact letters out in English too. Today, thanks to understanding friends,

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our contact letters are now spread out to every corner of the world. Today the English speaking people have the opportunity to get to know the world of Martinus' cosmic thoughts and knowledge. The response our English contact letters have received has more than proven that the world has been longing for a person like Martinus who could give them clear cosmic answers to all their burning questions: one who could take away the mystery built up around God and the Universe, one who, without guess-work, but with his own cosmic true knowledge could explain the facts about life and death, the stars, the moon, and the sun which grace our sky, one, who has experienced the divine nearness of God and with his own eyes seen into other glorious planets where other human beings live a life different to ours. Yes, indeed, civilization has been waiting to have a person born into this our world of chaos, who could show us the way out of it and give us the cosmic knowledge for which our souls hunger. And who could better show us the way out of this mess of wars, sorrow, sickness, and unhappiness we live in, than a person with dayclear cosmic consciousness, like Martinus who, himself, has walked the road like us through many incarnations before he reached his destiny of cosmic consciousness. Only such a person has the true knowledge which can give us the clear answers for which we hunger.

Only such a person can show us the way out of the darkness into the golden light of knowledge which will change the world we live in into a beautiful world of permanent sunshine, love, cosmic understanding, and real happiness for everyone. Yes, the world is in the greatest of need for Martinus' cosmic analyses, and through his teaching the world shall again realize the cosmic Truth spoken by earlier time's great cosmic wisemen.

The centre for Martinus' cosmic science, that I dreamed about organizing in India, in September 1957, is today a reality. It has already shown signs of rapid growth. The people of India have no doubt in their minds that Martinus' cosmic science will be spread out all over Asia within a few years. The demand for Martinus' cosmic science in Europe and the U.S.A., is very great. His radiant cosmic "Picture of the Universe", his distinct analyses, are so outstanding that you cannot ignore their clear facts. Asia has always been recognized as the centre of all religions, and it is worth notice that Martinus' cosmic science is in complete harmony in every detail with all the spiritual knowledge of the ancient wisemen of the East. True, Martinus is born in the western part of the world, but he may very well have spent his life in Asia in other incarnations. Martinus' cosmic thoughts are absorbed by the soul of India with an amazingly clear understanding. The people of India feel they know Martinus and his thoughts like an old well known melody they once knew. His cosmic thoughts, his clear analysis of God, of the Universe, and of life and death, seem to bring into their souls a knowledge which in a way is new in its startlingly clear facts, but it also brings their souls in contact with something wonderfully familiar. Their is a radiant shine of happiness in their faces when they talk to me about that strange feeling of "knowing" when they study Martinus' cosmic science.

It is common knowledge that the younger generation of Asia has its eyes on the western world today. Would it seem so strange if God had let the soul, who with his cosmic consciousness has been given the mission to help our world into a new era, be born in the western part of our world at this time? I think



it makes wonderful sense. I have on purpose used the word "help" instead of lead, in connection with Martinus, for Martinus has not come into our world to play the role of a new "Messiah". He has come into our world to defend that cosmic knowledge the ancient wisemen gave us, and to complete the creation of that cosmic "Picture of the Universe" they created the foundation for. Many people have asked me if Martinus' cosmic science is a new philosophy. My answer is a definite No. Martinus is not a Philosopher. He is a Seer! At less than 30 years of age, Martinus experienced the golden-white baptism; His Cosmic Initiation, which gave him his dayclear cosmic consciousness. From that day to this, when he soon will be 69 years old, every day of his life has been dedicated to one purpose only; to answer all our deepest and most burning spiritual questions in such a way that not only the feeling in our hearts was satisfied but also our intelligence and intuition.

From being an ordinary young man with no knowledge whatsoever, Martinus was transformed into an inexhaustible source of cosmic knowledge. Today his cosmic teaching has spread to the four corners of the world, and the great mail that finds its way to our Institute in Copenhagen, Denmark, every day, shows the deep gratitude to that spiritual teacher, who with his deep cosmic insight has given them a broad new outlook on life; a new happiness, an understanding of themselves and of the world they live in. I have time and time again heard people say: "I never knew what real inner peace was until I came in contact with Martinus' "thoughts".

In Martinus' main work, "The Book of Life", the first volume of which will reach India before I leave, he describes how our spiritual life is united with great cosmic impulses which are the divine radiation from God's own creative power. He describes in very clear words how these divine impulses, with intervals of centuries, step by step, lifted up our culture, our spiritual development. Martinus states clearly in his book, that today we are all in direct contact with 3 of these cosmic impulses. The first, and therefore the oldest, which reaction we still are in contact with, has its origin in our own wrong illusion that "Power and Strength" give the right to rule. In cosmic reality, it was this impulse which let us rise from the animal state to our present state which we call the earthly human being. Cosmic impulses serve a very important purpose; their object is to lead and create culture; to raise it from its lowest level to its highest performance. As you will remember in my last contact letter, I explained to you that all darkness in the world, (sorrow, sickness, wars, and unhappiness) is not a punishment from an angry God, but a very necessary lesson on our way to destiny. I explained to you how earlier primitive races had to suffer extreme agony to awaken their primitive souls and thereby slowly develop human feelings in them. I also explained to you that the civilization at that time had great spiritual leaders living among them whose sole purpose was to lead this cruel heartless race into deep suffering until they had experienced the culmination of mental darkness. Today, we call those leaders of the "darkness", "satanic devils", but it is a wrong illusion, the reason is that we have not yet learned to see the things which happen in life through cosmic eye-sight. Yes, many may even object to the word, "spiritual leaders. But it does not change the cosmic fact that they were as much spiritual



leaders with a divine purpose for their time as are the great divine spiritual leaders of our time. The mission of the first group of leaders was to lead the human race into the culmination of mental darkness. The mission of the last group of leaders, that we have accepted as great spiritual leaders, was and still is to lead the human race from its mental darkness into the culmination of cosmic light. They all had only one divine mission; to lead the human race forward and upward on its road of eternal development. Martinus explains in "The Book of Life", that the last remains of that earlier teaching, or culture, still worship a god to which they make bloody offerings, and to which they sacrifice in hope of pleasing their god.

I explained to you in my last letter that deep suffering is our finest teacher. It develops the talentseeds in us for humanity, love, and tolerance. I told you how this first primitive race on earth had to be lead through great periods of suffering to help them develop their sleeping intelligence. Little by little, through many incarnations of deep suffering, a new wish started in their souls. A deep longing slowly grew in their souls in contrast to all this sorrow, pain and brutality which surrounded them everywhere. And it was this new longing in that primitive race which released the second impulse and gave way for its cosmic light to shine into their world of mental darkness. This impulse was in the greatest contrast to the first cosmic impulse, which had the mission to lead this race into the culmination of mental darkness and pain, the motto of which was: "An eye for an eye", where no right existed but "The use of force". This second impulse sent its cosmic message to Earth with one great demand: "Humanity". And slowly this great golden light gained power over the cruelty and the brutality as the longing for its contrast grew stronger. This new cosmic impulse was a direct answer from God to the call for Humanity for which a suffering race now longed. In "The sky of mental darkness" now beamed a radiant new light which shone in all directions. It divided its rays to different parts of the world. It is those divided rays we have given the names: Hinduism, Buddhism, Christianity, and Mohammedanism. They differ only in names and forms, their purpose is the same, namely, an urgent appeal to exercise humanity, to love your neighbour, and to realize that there is only one God to worship.

When the second cosmic impulse vibrated over our Earth, the human race was still only in an embryo state. It lived in different tribes, far away from each other, and which were never really in contact. This primitive race had no ability to understand the new changes in their world. The mission of the second impulse was to help create a world in which the different tribes would get a better opportunity to come into contact with each other. Reaction from this cosmic impulse concentrated into the four world religions we know today and to which we have given the names: Hinduism, Buddhism, Christianity, and Mohammedanism. The essence of this great cosmic impulse, its true mission was to create Humanity, Neighbour Love, and an understanding of a God who did not rule with a bloody sword, with force or evil, but who was a God of love, understanding, and forgiveness. It was therefore necessary to let other spiritual leaders incarnate on Earth to teach the human race. This time they must be spiritual leaders who could bring light into darkness.



The radiance from this enormous cosmic light sent out a different vibration suited to those souls "The Elder Brothers" who had developed further on "The Ladder of Evolution". With their developed "talentseeds" they were able to understand the importance of this cosmic impulse, and they followed its light. Their inspiration made them outstanding spiritual leaders, who guided the race out of its mental darkness into the radiant divine light of God.

For the third time a new cosmic light shines over Earth. This cosmic impulse's radiant light is so intense that it will penetrate everything on Earth and start a complete revolution in our whole world system. A total change will be made. The essence of this third cosmic impulse: its true purpose, is to make the future generation fully conscious of its own identity as "Sons of God". The future human being will need no spiritual leaders to guide him. His own true knowledge of cosmic laws, which rule all life and with which we must live in harmony, will be so intense that he will be able to be his own spiritual leader. In the light of this new impulse the concept of prayer will gain its renaissance. Prayers will have an importance so great in every human being's life, that we cannot today even visualize it. The future human being will know the cosmic fact, that God is closer to every living being than the one standing beside him with whom he is in love. As an enormous cleansing power, this third impulse shines today over our world, and a revolutionary conversion will take place. It will affect everything in our world. Our religions, our art, our science, our thoughts, yes, everything in our life will be affected. All old conceptions and thoughts which belong to the first cosmic impulse will disintegrate from the intense cleansing power of the third cosmic impulse. We may have walked a long distance from that "jungle-world" we once belonged to, but we still bear traces of it. At that time we hailed "The Killing Principle", but can we say we are free of that yet? Two gruesome wars, and a third threatening us at any time, should give you the answer. Theoretically, we are in favour of peace and humanity, but do we put this theory into practice? Is it not true that we this very moment are training millions of young men and women at our military bases all over the world so that they will be ready to be used in "The Killing Principle"? Is it not true that we today, more than ever, are spending billions of dollars to build weapons to be used in "The Killing Principle"? Do not many countries still insist on having a law which forces our young men into military service? And what about the glorious feeling of victory when we successfully have wiped out a nation with our deadly weapons of terror?

Our world is so rich that we could populate it many times over and, still, everyone could live in luxury, but in our blind greed, in our deep ignorance, we spend billions of dollars a day to make deadly weapons which some day will be turned against ourselves. What makes us so devilish? Well, what else but the traces which cling to us from our "jungle-mentality"? We have changed the word "Department of War" to the word "Department of Defence". With whom do we have to be on guard? Is it not again the "animal" in us, the traces of our "jungle-mentality" we have to be on guard against? Not only do we have to fight against that "jungle-mentality" on the battlefield, but also every day in our walk through life. If everyone on Earth knew that it is that "jungle-mentality" which is the reason for all sorrow, unhappiness, sickness, and wars,



and they would do something about it, a great and wonderful world would no longer be a far-away dream, but a cosmic reality.

There is an old saying that, "The night is darkest just before the dawn". Look around you. We experience today the worst mental darkness we ever can remember. All nations are afraid of each other. Many words about world peace are being spoken by men with well-known names, while they, at the same time, prepare for war, a war which not only will completely destroy every army in the world, but also will be a complete mass murdering of the civilian population the world over. Everyone knows it in his heart, and it is little wonder we are frightened. It is on this background of mental darkness and fear, that a cosmic person, like Martinus, shines as that light he is to us in a time where the world seems to have gone crazy. Through his cosmic analyses, we experience for the first time in history, that we with our own consciousness are able to understand the real meaning of this mental darkness in which we daily walk. Through his clear cosmic analyses we are now able to begin to understand why sickness, sorrow, unhappiness, and wars, are not punishment from an angry God, but our own doings.

For Martinus the word "darkness" is a misused word. Darkness, in reality, does not exist. Martinus calls it, "Camouflaged Light". Evil is also a misused word, it too does not exist. Martinus calls it "The unpleasant supreme good". Martinus has in his cosmic analyses clearly shown us why we should try to take our sorrows with a smile instead of being bitter, even if it is difficult. Firstly, it is our own doings which have caused it. Secondly, it is our greatest teacher on the road to a destiny full of love, peace, and happiness. As Martinus says: "Without knowing darkness you cannot know light". You cannot know a black colour without knowing its contrast white. You cannot know what harmony is if you have not first experienced its contrast, disharmony. How would you know beauty if you had not seen ugliness?

Martinus' cosmic analyses give us a clear understanding why evil and darkness do not exist in reality and why they are so misunderstood. What we call an evil person, Martinus calls, "A younger brother". We say that he, or she, is good, or bad. Martinus says the only difference is their step on "The Ladder of Evolution". One is the "Younger" brother, the other the "Elder". The "Elder" brother has developed his soul through incarnations of suffering that the "Younger" brother has not yet been through. Only sufferings, which are personally experienced, can develop the intelligence and the intuition in a soul. No one can gain personal development through other's experiences. The suffering we ourselves go through gives us a true understanding of other's suffering. Let us say that you have had a severe pain in both your knees. You would understand very clearly what your friend was talking about if she was in the same trouble. But would you have the same deep understanding if you never actually had experienced the same pain? You definitely would not. And it is the same with everything in life. Personal experiences, pleasant, or unpleasant, give true knowledge. Martinus explains, that the day we all make up for our "shortages" in our feelings towards others, the day we learn to love everything alive as we love ourselves, the day we treat everyone with great tolerance and deep understanding, will "The Gate" open to a new wonderful world-culture, in 100%



harmony with the cosmic spirit in all our world religions. But as long as religion is only beautiful words on our lips, hate will still be in power and the result will be blood and tears.

Martinus' mission on Earth is not to show us God in "The golden light of prosperity". When our life is a success it somehow seems easier for us to believe that God is blessing us. As soon as bad luck strikes, we seem to have trouble understanding that God still is blessing us by giving us a very necessary lesson. God's love for us does not change with the wind as ours easily does. His is forever-lasting, and is ever present. That we call bad luck punishment does not change the cosmic fact, that it is God's love for us; His ever present guidance of our lives; His divine help in that lesson He sends us.

It is here Martinus' mission is: to teach us to see God's love and guidance when bad luck enters our lives. Every cosmic analysis in "The Book of Life" gives us the true facts about God; His teaching to lead everyone of us out of the mental cruel, darkness we live in, and into a new world of permanent golden light where the atmosphere vibrates with love, harmony and happiness. Martinus' mission is to show us that every pain, every sorrow and sickness we go through holds a message from God and is a teaching to guide us, and has only one purpose; to ennoble our souls to mature to a higher and more beautiful form of life than that which is lived in that disguised "jungle" called civilization.

To understand God, is to understand His ever present love and guidance in His teaching in our dark moments in life. It is to see, with your own eyes, the cosmic Truth, that "As you sow so shall you reap". Try to understand in your heart, that every pain you feel, every tear you cry, every sickness you suffer, and every sorrow you experience is not punishment of any kind from a displeased God, but is your own doing in either previous incarnations or in this. To understand that God, in His love for you, lets you reap what you have sown for the purpose of developing your soul, is to understand cosmic law and to understand the real life which is behind that world of illusion we live in, and shall stay in, as long as we blindly react to our old impulses in our "jungle-mentality". Yes, indeed, to feel God's guidance and love when light shines on our lives, and also to feel His divine guidance and love when darkness closes in, is to really understand that love which ruled all the great spiritual leaders' lives, when they without fear, without the slightest hesitation gave their lives for others. Those great spiritual leaders were neither fanatics nor fools. They were "Elder" brothers, who had reached the step on "The Ladder of Evolution" from where they were able to "see" God, to fully consciously experience Him. And it is that divine experience which awaits us all the day we have learned to practise tolerance and neighbourly love instead of just talking about it.

We stand on the threshold of a great new era. Behind us are lying enormous "terrains" that we have walked. Ahead of us lies a world which, in the not too distant future, will completely change its structure. This new world, the birth of which we are now witnessing, will not divide its spiritual foundation into parts. Its foundation will be one great shining understanding of cosmic science. The spiritual foundation will be built on cosmic knowledge. The coming generation will understand the Truth spoken by the great wisemen: the cosmic Truth



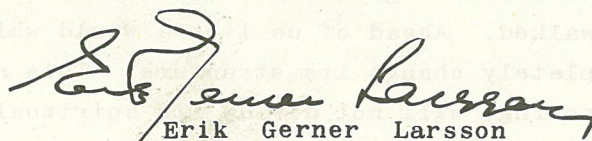
which those great spiritual leaders had to tell in a "Picture-language", so that their "younger" brothers could understand. Today we have a man living among us who speaks a cosmic language we can understand with our higher developed intelligence. Through Martinus' stimulating and undeniably clear cosmic analyses, the scientifically inclined human being will realize, that God not only exists, but that He also unveils Himself in everything and is everywhere the day we really seriously seek Him. And He gives us even more. If our seeking is true and earnest, we shall experience in our own consciousness, that "The Love" which the ancient great wisemen always predicted was "The only necessity" in our daily lives, is cosmic Truth. We will, with our own senses, experience that LOVE, in its deepest cosmic analysis, is that science which shall unite the whole human race in the future.

I am now physically away from India when you read this contact letter, but only physically. Through my letters I will be in contact with all the friends I left in India, and believe me, I will be with you in my thoughts. My visit, now for the second time, to beautiful India, has made me come to love this country. I have met the most wonderful people. I have made some friendships here which will last for life, and I feel, deep in my heart, that I will be back again before long. From the first time I set foot on India's soil, I was at home. This, of course, I owe first of all to the generous warm hospitality and friendliness from wonderful people here, but it has also another reason, which, in a way, is difficult to put into words, as it has to do with a deep feeling within myself. My contact with India and its people has had the strangest effect on me. To be in this country was to be at home in a wonderful well-known world. I felt one with the country right away. Every face I saw, every smile I met, was like an old, friendly, well-known "Hello". Yes, indeed, I feel I shall be back. I also feel deep within, that Martinus' cosmic thoughts have a very important message to Asia. Asia has the necessary basis for understanding cosmic thoughts, far more than Europe. I shall always remember the words which were spoken by a Professor here in India, whose friendship I always shall cherish: "I feel that Martinus was born in the peaceful little country, Denmark, for one reason only: to finish the creation of his cosmic "Picture of the Universe". Denmark could give him the necessary peaceful atmosphere in which to do his important mission, therefore that country was chosen. But it will be here, from India, that Martinus' cosmic science shall radiate over the whole world".

May be he is right. It would not surprise me if he was. - My deep-felt thanks to everyone in Old Delhi, and in New Delhi, who made my visit an unforgettable experience.

With kindest regards from Martinus, and his co-workers in Denmark, Sweden, the U.S.A., Canada, and India.

Sincerely yours



Erik Gerner Larsson



MARTINUS

# LIVETS BOG I

(THE BOOK OF LIFE I)

Quotation from paragraph 210.

"Just as the physical sense is limited by the physical body's sense-efficiency, thus also is the experience of memory naturally limited by the sense-ability of the memory-body. And as the memory-body, as already mentioned, in the earthly human being concerned, is on such a low level, that it must be compared to the physical body's condition when it has not yet developed physical senses, then we shall understand, how very little of its memory-material the individual is able to be conscious of. Only the memory of the latest and strongest experiences, which means memories of experiences which have taken place within its present local life, have the power which is necessary to make the primitive memory-body react. Towards memories of more distant experiences, which means experiences which have taken place in that individual's local life's first years, the memory-body cannot react, and the earthly human being's conscious memories about its existence, here get their extreme periphery or horizon. As this horizon thus is inside the earthly human being's present local life, then the superstition has become common in its zone of development, that it has started its existence with the beginning of its present local life, as it is not able, in the physical day-consciousness, to be conscious in any memory from its previous lives. It must, however, here be mentioned, that the individual, when it is in the spiritual existence - which, according to a later section of Livets Bog, it experiences between its physical lives - passes the plane of existence in which the sixth basic energy - which is identical with the memory-energy - is the ruling one, then through its memory-body it reacts to memories of experiences, which lose themselves as far back as the two or three previous lives. Transferred to physical time, this

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# LIVETS BOG I

means experiences back to the past of some hundreds of years. But these memory-experiences cannot fortunately be conveyed to the lower zones' forms of day-consciousness. They will therefore be lost with the individual's beginning sense-faculty on the physical plane in every new physical local life, to the advantage of the new physical memories, which will thus be unimpeded as a preparation to new experience-material. - But this is also an analysis, which we have to leave to the special chapters later in this book.

The earthly human being has thus a tremendous big sum of memories, which constitute its inner world, in which it is still extensively unconscious, and which therefore belongs to its subconsciousness, and in an unconscious form is a contributory cause to its present fate-formation."

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Martinus:

### U N N A T U R A L F A T I G U E

Unnatural fatigue would seem to be an affliction peculiar to modern times. Numbers of people feel so over-taxed and tired at all times that their one and only wish is to lie down whenever they get the chance. It is obvious that such a state of weariness must be most unpleasant both for the sufferer and for his surroundings. Few people are so well situated that they are not forced to work for their living, and, in many cases, the mere fact that they do have to do so only serves to aggravate their depression - their tiredness "gets on their nerves". They are timorously apprehensive of losing their job, and hence of having no very promising outlook as regards their future. For every day that passes they become ever more listless; their fatigue turns into a chronic depression, ending finally in a nervous breakdown, an unutterable disgust with life, and possibly, in extreme cases, even in suicide.

But it is not merely ordinary workaday people who grow anxious and dejected on account of their unnatural fatigue. People in quite easy circumstances may also suffer from fatigue. Though they may be economically free and unfettered most people have some kind of employment or business to attend to which secures their outcome. In this case, unnatural fatigue may also attack and break down their resistance, especially when they begin to feel that they are no longer able to cope with the exigencies of their daily work. Indeed, there would seem to be no form of life, whether among the more well-to-do, or among the workaday classes, which cannot be attacked and ruined by this unnatural fatigue. We find it, and its companion: nervous dejection, prevalent among all classes. Dejection, in serious cases, may lead to insanity and even suicide. It is fatal to drift along too long in such a state. Depressive mania results in a derangement of the mental faculties. The sufferer loses his ability to perceive life from a normal aspect. He sees the world through darkened glasses. He wanders around in a continual mental fog. It is as if he cannot find any way out of his gloomy despond - out into mentally brighter spheres. He finds every activity so insuperable that it makes him feel an exaggerated commiseration or pity with himself. He feels he is a martyr. He considers himself the victim of a freak of nature - if not, indeed, it is his fellow human-beings he blames for his "martyrdom". It is obvious that such a condition, if not stopped in time, will lead to tedium vitae or depressive mania. But disgust of life is already one stage on the road to madness which, in severe cases, may end in suicide. A more abnormal condition than this could hardly be imagined.

As I have already said above, unnatural fatigue, if not cured in time, may end in a provisional physical and mental collapse. It will not help to disregard the symptoms and let things slide, as thousands of people do to-day, thus contributing to fill our nerve clinics and lunatic asylums with further wrecks of humanity - if they have not already done away with themselves in the meantime.

Now what can a human being do to cure himself of this all-pervading lethargy? Naturally the first step must be to get to understand the primary inner



cause of the ailment. Once this has been grasped he can begin tackling things in a sensible way. He can start treating the ailment in a proper way, and can thus be brought back to a normal mental balance - to a normal enjoyment of life.

It is a fact that medical science is making every effort to assist an ailing humanity, quite apart from the well-equipped hospitals and lunatic asylums which are everywhere being run up. And in this way many patients will be cured - if only lightly attacked. But this does not lessen the fact that hundreds of thousands of human beings must go through life suffering more or less acutely from this dangerous fatigue. And out of this enormous multitude of sufferers a certain percentage will certainly end as incurable lunatics. Many people who have sunk too deeply into this very quagmire of illness have no longer any hope of being cured in their present incarnation. Too much damage has already been done to their organic structure.

In their case the cure has been put off to a later incarnation. If one loses a foot or a finger one cannot grow another. In the same way, so much damage may have been done to the spiritual organs that they can no longer be brought back to their normal functions in the present incarnation.

Man's spiritual organs may become so affected that certain parts have either withered away or perished. In such cases the individual cannot be helped for, just as in the physical organism, new limbs cannot replace those that have been lost, so, in a given spiritual field organic parts cannot emerge, if the original damaged parts have already withered away. People with spiritual organs so far beyond repair cannot be cured or regain the normal use of their faculties in their present incarnation. It is therefore not to those invalids for life that my words are addressed, but more particularly to those who still only feel their ailment as an unnatural fatigue. Such people can be cured if they will only pull themselves together. Indeed, if they will, they can free themselves entirely from this "tired feeling" with its debilitating and often lethal consequences.

What is the cause, then, of this unnatural fatigue? It is due in the first place to the greatly forced metamorphosis that is at present taking place with modern man. He has entered upon a phase of forced development and of ever-increasing use of his mental powers. People to-day are being pressed too forcibly in proportion to their actual powers as - from a cosmic point of view - still primitive beings. Before the general run of people were admitted to modern schools and acquired their present greatly extended mental horizon they did not possess a noticeably developed mental capacity over and above their ordinary instinctive functions, such as the sexual urge and the necessity of providing food. In former times most people were simply the slaves of the privileged upper classes and were thus provided with their daily scanty ration of food. And as most people's lot was thus in a way settled and permanent, being ordered as it was by the said ruling classes, they had not the possibility to make so many experiments or reflections regarding the provision of their daily outcome, as is the case to-day. What did primitive man then know about all those phenomena and fields of thought, which flourish in the mentality of modern man to-day? What did the then quite primitive general run of people know of



geography, astronomy, history, literature and art, of mathematics, writing, photography, geology, cinematography, radio, television, or any of the many subjects which are inculcated as a matter of course in every schoolboy and youth of to-day, as being subjects or professions of vital importance to their future. That this state of affairs implies an extra strain, an extra usage of nerves and mental capacity, which the grandparents of these same schoolchildren and youths were not burdened by, is an incontestible fact. This mental widening of man's consciousness is in itself an enormous advantage. It is this extension of his mental powers that will eventually lift him entirely out of the animal kingdom and transform him into a perfect human being. But, at the same time, it constitutes an entirely new field of mental activity as regards the general population. Indeed, seen from a cosmic standpoint, we may say that it is like something new-born. But anything in a new-born state is in a frail and tender condition. This great transformation of man's mental capacity has therefore had the effect that modern man of to-day has been brought, relatively at lightning speed, into quite dissimilar conditions from those under which his grandparents and great-grandparents lived. He is infused with a far greater stream of thoughts and conceptions, which were completely unknown to his forbears, who were consequently quite unhampered by them. This flood of ideas has refined the nerves and blood-stream of modern man, and consequently also his organism, which is now much more sensitive and alive than that of his forbears; just as his mental scope, quite naturally, has been correspondingly refined, and has thus become more vulnerable. Modern man can therefore now be wounded or ill in spheres in which his ancestors were completely rugged and unconscious, mainly because, in their day, their consciousness had not been extended by the far more extensive intellectual horizon of to-day, and by the consequent extension of their powers of apprehension. These extended perceptive powers are revealed in man's ability to puzzle and ponder, to conjure up conceptions in fields where formerly he was a complete ignoramus. The new aspect of man is thus his growing ability to reason and imagine. It is this ability which separates him ever more and more from his original animal existence.

This new measure of percipience is of ever-growing importance in the daily life of man. His greater capacity of soul, and his enhanced sensitivity, leads to ever new experiences in his mental world to which he was formerly quite immune. Said new experiences may of course be pleasant and healthy, and thus invigorating, just as they may also be unpleasant and unhealthy, and consequently may pave the way for illness and death. But in all newly evolved fields there is, of course, every possibility of incurring mistakes. And this is also the case here in man's comparatively new and, as yet, feeble mental field. And as, in reality, it is this field that forms the mental world through which we are all in touch with one another and with which we build up social intercourse, it is not difficult to understand why this greater degree of intercourse is, in so many ways, the cause of mistakes, why it becomes unstable and is the cause of disruption or division, hate and persecution. On account of his sharpened imaginative ability man has become a very genius at forming ideas and conceptions through which he sees himself as the most purely innocent part

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in each and every conflict with his neighbour in which he may happen to be involved. And in like manner, he is naturally convinced that it is his neighbour who is the scoundrel, the persecutor, or his "evil spirit", and one who should be punished and pursued by every cruel means within his power. And as said neighbour feels just the same about his opponent, all intercourse between two such persons must unavoidably end in mutual persecution, hate and uncharitableness - which, in serious cases, as in viking times, or among primitive peoples, may end in murder or homicide.

While primitive man acted mainly by instinct and had no worries or scruples about justice - for, in his day, as is indeed still the case in the animal world, it was a generally accepted thesis that justice is always on the side of the one who is able to annihilate or murder his opponent - modern man no longer possesses this sturdy hardihood. His instinct moves him to call down every imaginable curse on the head of his opponent; but an incipient humanistic feeling is becoming ever more active in his now much enlarged mental ability, thus engendering lines of thought directed rather more at defending his opponent. Man's instinct and his humanistic feelings have thus come into opposition with each other. But this conflict rapidly activates extended powers of reflection. And now commences a reflective cerebration which often becomes a lengthy process. If an individual's instinct dominates or has the upper hand of his feelings, the former will direct his intelligence, and hence his reasoning in favour of said instinct. And, as the instinct is the seat of past habits and inclinations - i.e. of the aforesaid "unwritten law", under which justice sides with the party who is able to subjugate or destroy his opponent - it will lead him, by means of his intelligence, to create the most ingenious mental conceptions, through which he will see himself as an artless innocent or as a much persecuted martyr. By this same reflective process coloured by instinct, he will, in worst case, see his opponent as a most insufferable ruffian, and one who should be annoyed and opposed by every means at his disposal. Whether the counts in the indictment, or the foundation for this pursuit, are based upon true facts, is of no consequence at all to the prosecutor. He has long suggested himself to believe in the mental images created by his own instinct and intelligence as an unshakable reality. In worst case, his dearest wish is to play havoc with his adversary. And here we have met the old Viking, the Neandertal-man, or primeval man in the modern human being of the twentieth-century.

But to carry savage man, with his "unwritten law" in one's heart and brain, and to allow him to be a concurrent voice in one's mode of behaviour is a burden which modern twentieth-century man is unable to bear without mentally and volutionally overtaxing his strength. Indeed, this is the burden which is the real cause of modern man's unnatural fatigue. He is often dragging himself to death under this burden. On account of his aforesaid greatly extended mental powers, and of the new and completely different mental outlook he has now acquired, the savage nature bequeathed to him from the past can bring him into a state of oversized mental abstraction. In one of my future lectures which I have called: "Man's Hidden Enemy", I shall analyse this savage nature. Here I shall content myself by just briefly explaining the mental puzzlement caused by



man's savage nature. This pondering and puzzlement is identical with all the expressions of thought manifested in wrath, hate and a tendency to persecute all those whom he takes for a possible enemy, or as the cause of his unhappy fate. On account of his primeval instinct in conjunction with his modern intelligence this puzzlement gives rise to an urge to prove to himself as well as to others his own lily-white innocence and purity as compared with the views and behaviour of this or that neighbour. And when this line of thought has become completely successful and its author has completely suggestionized himself to see only purity and innocence in his own person, then is it that the destruction of his personal forces begins. He will not only become more embittered with the object of his wrath, which again only results in an even greater strain being put on his nerves, but he will also sink into an even deeper depression, for, through self-suggestion, he can now only see the whole situation as an unbearable martyrdom. He therefore comes to feel far too much commiseration with himself. Malignity and uncharitableness towards his fellow human beings and pity for himself have now become major fields of activity in his daily life, occupying more or less all his waking thoughts. A person of this description prevents himself from ever feeling happy because his imagined martyrdom separates his normal mental balance from his mentality. Martyrdom and enjoyment of life can as little amalgamate as oil and water. And to this must be added the embitterment and wrathfulness with his adversary which keeps him in a state of chronic oppositional cogitation. But anger and embitterment cannot be combined with a normal enjoyment of life either. And as maintenance of perfect health in soul and body cannot be promoted in any other way than by normal enjoyment of life, we see here, how such a person in reality, if unconsciously, tyrannizes himself by continually adding fuel to the flame of his wrathful and self-commiserating thoughts. As all thoughts are radiant energy, which not only irradiates and courses through the brain but irradiates also the atomic and microstructure of the blood, the muscles, and the nerves, it is by no means indifferent what kind of thoughts are allowed to stream through the micro-life and organs of the organism. As joyful thoughts are the normal life-force within the animal structure of the organism, its vitality will be damaged in equal degree that the individual in question is infused with angry, depressive or self-commiserating thoughts. And when this vital force has been damaged, it stands to reason that it no longer possesses the capacity to promote the normal functions of life which should manifest themselves solely as a state of permanent happiness. And the mere fact that one no longer possesses the power to promote the normal vital functions cannot but be felt as fatigue. Fatigue, then, is nothing less than a symptom of "lack of vital force".

The cause of man's unnatural fatigue may thus be attributed to the fact that he is now no longer a prehistoric being pure and simple. His development through the ages has resulted in his being unable to stand a life lived according to the "unwritten laws" of prehistoric man or of primeval savages, which concentrate solely on the morality of power: "An eye for an eye, and a tooth for a tooth". His nerves to-day simply cannot stand being continuously animated by the animal mentality which may be expressed in the misconception: "Every man for himself". He has become too much of a "human being" to be able to do so.



Be that as it may, things have reached such a pitch to-day that thousands of people contribute enormously by their daily wrathful and depressive thoughts towards promoting a collective feeling of martyrdom, which effectively keeps all enjoyment of life, and thus the normal vital life-force, away from soul and body. And here we reach the inmost cause of all illness and unhappy fates.

In like degree that modern civilized man grows farther away from the primeval man stage, away from the laws and conditions which were conditions for survival at that stage, he has proportionately come in under the principles and laws of the next stage of development. This next stage of development is what will eventually become the existence and behaviour of the perfect human being, that is to say, the stage of mentality to which Christ refers in His Divine "Sermon on the Mount". To human beings in a more advanced stage of development the normal enjoyment of life will thus not be to be able to strike down their enemy, as was the case in Viking times among people believing in the Norse pantheon. The trend of all cultural development to-day is ever more in opposition to such a mode of behaviour. In any case civilized man must no longer punish his enemies himself. In a civilized state such punishment shall only be carried out through the proper authority and after due legal trial. Modern development moves ever more decisively in this direction, just as people in the civilized states ever increasingly feel the urgent need of a judicial system of this sort above all nations. Several attempts to form a judicial system of this kind have already been made. What are "The United Nations", "The League of Nations", "One World", and similar associations other than the forerunners of an international system for all states?

Thus it is clear that the only way to gain a truly healthy mind and body must be by overcoming in one's own mind all feelings of wrath, resentment and martyrdom. Only by friendship can enmity between oneself and others be eliminated. Only by conquering one's tendency to harbour wrathful and revengeful thoughts towards our neighbour is it possible to remove the inner and true cause of illness. Illness is nothing but a reaction of the physical organism from previous mental conflicts and disharmonies between the author of said organism and his neighbour, or his surroundings. If said conflicts had never existed the individual in question would never have got into that frail condition of weakness which to-day makes him so susceptible to all kinds of illness and bad health.

It was therefore not for nothing that Christ said: "Whosoever shall smite thee on thy right cheek, turn to him the other also!" - "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you". And again: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him". Later, speaking to the apostle Peter, He points out that it is not merely till seven times daily that we must forgive our neighbour, saying: "I say not unto thee, until seven times: but until seventy times seven!" Is this not the same as to say definitely that we must forgive everything and everybody? If a person can forgive until seventy times seven times daily, may this not be taken to cover all the situations



in which there may be an opportunity to forgive? According to this daily quota of forgiveness there cannot well be more left to forgive. Everything must be forgiven. Now, if these words and ideas were merely the fantastic vapourings of a fanatic they would long ago have dissolved into thin air. Anything not firmly rooted in reality will sooner or later be dissipated by the storms of life. No, the above conceptions and commands have now survived the storms of almost two thousand years. And that, solely on the strength of the fact that they express an unshakable truth, a truth which is now fast becoming a living reality through the proven reactions of man's physical and spiritual structure and behaviour. With charitableness at heart and in his actions all lethal ponderings and puzzlements, through which he has been training himself to see the mote in his brother's eye, and to disregard the beam in his own, fade away into nothingness. In removing this wry deformity from his daily philosophy of life he will discover the best possible medicine for every illness and unhappy fate. Only by using it can he find the right road back to life. In the radiant beams of LOVE all suffering must eventually give way.

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(Translated from Danish by C. Campbell-McCallum)

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