

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

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March 1963.

Dear Reader!

Among all the problems with which life confronts us, no one occupies our thoughts more than the problem of Death. It makes itself felt already in the days of childhood when we suddenly see a beloved animal pass away, it follows us through the years of youth and grown up age only to become of even more immediate importance when old age is beginning to tell on us.

Because the problem of Death is a ubiquitous one and is always reminding us of its existence, nobody can possibly escape from it, even if he appears to do so outwardly. And it is quite intelligible that man, being in the zenith of his life and creative power, must look upon Death as the most cruel and unmerciful foe. But when man who is old, quite worn out, or afflicted by hopeless disease, still fights desperately against Death, this attitude must originate in something quite different from the wish merely to go on staying in this world. It must originate in a lack of understanding of the true and fundamental nature of Death.

What is Death, however? Is it nothing but the end of physical life? Is Life - including all of us - a merely physical process which for ever is over when the heart stops beating? It seems that a lot of people think so. To them Death is the foe of life and as long as possible they try to turn their backs on the problem. This attitude is not a hypothetical one. It is a reality which we experience every day together with its consequence: The human being who goes on fighting against Death until the mild, but subversive effects of morphia makes him release his hold of the life which to him is everything.

However, even if we are forced to accept the fact that millions of people apparently are able to live their lives with their eyes shut to the problem of Death, we cannot do so all of us. On the contrary! Other millions of people feel in just the opposite way. To them the problem of Death is one to be faced. These humans cannot reconcile themselves with the idea of life's absolute finiteness. To those beings another problem is of vital importance, namely the problem of immortality. From a pure physical point of view they know nothing more concerning life after Death than those who blankly deny the existence of immortality. From a spiritual point of view, however, they have so eminent an ability to get ideas concerning life's continuation beyond Death that this ability urge them to search after the "proofs" which, no matter how subjective they are, will become the leading element of their thoughts and conduct.

In this group the happiest persons are those who base their lives on a "firm and unflinching faith", no matter of what kind it is. In fact, there are no limitations to the kinds of faith in which the strong believers can die happily. Between this land of faith, however, and the domain of real, i. e. spiritual knowledge, there is a no man's land. And all we, who are no longer

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able to believe, are, all of us, in some way or other natives of this land. Some may be newcomers, and others may be on the point of leaving. Very often it is very easy for us to place our fellow-beings inside this domain, but very difficult for us to see our own placing. However, as long as none of us have achieved cosmic consciousness, and consequently have not clearly experienced our own immortality, and have not seen through the illusion of Death ourselves, we ought to be very careful how we judge our fellow-beings' spiritual level. Very often life will teach us that those, we considered far behind us, in reality are far more advanced than we are ourselves, and vice versa. No, in this connection it seems to me much more important to take time to investigate seriously whether the opinion of Death, upon which we have based our own lives, is a fictive one or the real truth.

Here Martinus' clear words that "life and consciousness are identical" greatly come to our aid. Life and consciousness are not two separate notions, they are one and the same. The conclusion you may draw from this is precisely the same we find in all great religions of the world, namely that God is in and above everything and "in Him we live, and move, and have our being". These words may be but idle phrases to many. To mentally inquiring man, however, they are wonder-keys which unlock even the problem of Death. Because, if consciousness is the decisive thing in life, everything depends upon, through what kind of consciousness life is perceived. A man with a narrow consciousness must by necessity have a narrow outlook, too. Therefore it is most important for us to acquaint ourselves with the way in which a consciousness comes into existence, and here not only we, but the whole world will be enormously indebted to Martinus for his clear analyses of the fact that the tension between the two sexual poles is the creative factor giving rise to consciousness. Far back in history we find that people have had an idea about the mystery of the sexual poles. It figures in the Veda, and stares into our faces from the mysterious Sphinx in the Egyptian desert. But real knowledge, real insight in this mystery we had not until we received Martinus' concentrated, but very extensive analyses of this problem in volume V of his main work "Livets Bog" ("The Book of Life").

Today an increasing number of people know that the light of their consciousness - the light with which they illuminate life around as well as inside themselves - depends on the tension between their masculine and feminine poles. They know that the consciousness, when it is too exclusively based on either the masculine or the feminine pole, will influence the ideology of the individual to such a degree that the distinctly masculine or feminine being in reality will have only a very narrow consciousness and ideology.

It is very easy to test the absolute reality of this circumstance and hereby the analyses of Martinus will always turn out to be true. It is not the he-men and the she-women who constitute the mental flower of humanity.

No, the picture will not change until the day when the process of polar transmutation really has started to work. Who is, by the way, able to deny that he is himself subject to the laws of this transmutation? When the tension of the feminine pole increases in the mind of the man, and when the tension of the masculine pole increases in the mind of the woman, then the "new human being" will arise, i. e. a human being who is no longer able to base life on the perceptions, ideas, or mental attitudes of a former age.

It is a characteristic feature of humanity's present mental state that because of the failing opportunities for a greater and more profound comprehension of the problem of Death, the latter was sacrificed for the sake of scientific research at a mere materialistic domain. This domain has its boundaries, however, and we are now witnessing that brilliantly talented people

## KOSMOS FERIA

In 1934 the number of those interested in Martinus' Cosmology was already so large that a group of people decided to create "Kosmos Ferienby", Kosmos Holiday Camp, in order to get an opportunity to meet congenial spirits not only from Scandinavia but from the whole world.

As Martinus is against the idea of forming associations or sects based on his work, the holiday camp thus constitutes a province devoted to a completely free and independent psychological research. Everybody is welcome provided that he will respect the ideals forming its foundation. These ideals are first and foremost a tolerance on the highest level and a deliberate wish to meet all the guests in the holiday camp with kindness and human understanding. Secondly it has been the desire to create a sanctuary for people who are already vegetarians or want to live like vegetarians during their holidays.

Thus no kind of restraint is imposed to anyone within the area of the still growing holiday camp, but there exists a most vivid desire to create a place where mutual kindness, kindness and brotherly understanding develop just the atmosphere of humanness the world of today wants more than ever.

You will be stimulated through the lessons given in the large lecture hall of the holiday camp where lectures and courses dealing with Martinus' cosmology are superseded by each other throughout the peak season. Kosmos Holiday Camp is thus at the same time a beautifully situated holiday resort and a school in Martinus' Cosmology, both things under so free conditions as can hardly be found anywhere else.

Even guests from the remotest places of earth visit the camp through the peak season, and they wish to attend this education which in its deepest sense is of a purely universal character.

### PRICES

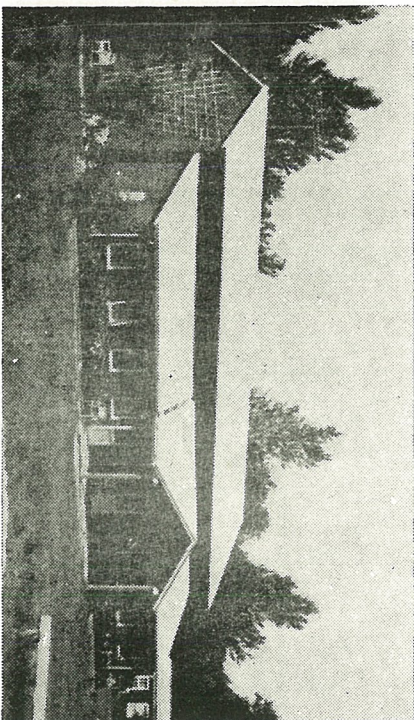
|                         |                               |
|-------------------------|-------------------------------|
| 2-room flat (4 persons) | Dan.kr. 20,00 - 22,00 per day |
| 1-room flat (2 persons) | Dan.kr. 16,50 - 18,50 per day |
| 1-room flat (1 person)  | Dan.kr. 12,50 - 15,00 per day |

A small kitchen belongs to all flats, in which to prepare one's food. If so desired, it is possible to have the meals in the vegetarian restaurant at most reasonable prices. (1 Dan.kr. is almost equal to US \$ 0,15 or 1 s.)

THE VOICE January, February, 1963

## DENMARK

### Danish Martinus Centre in Zealand



The main Hall of the Martinus Summer Colony at Klint N.W., Zealand, Denmark.

**1962** will long be remembered as marking yet another milestone in the progressive history of Kosmos Ferienby, for it witnessed the opening of the new Assembly and Lecture Hall, at which the inaugural address was given by Mr Martinus, all taking place under ideal weather conditions.

The main body of the Hall was full to capacity with friends interested in the movement from all over Denmark and Sweden. The premises are comfortably furnished, and brightly decorated and fitted with screen and projector equipment, since most of the lectures are illustrated by means of symbols designed by Martinus; adjoining are the Library and Recreation rooms on either side.

Regarding the Colony itself, this was started in 1934 with seven chalets and can now provide accommodation for 400 persons; it covers an area approximately 70 acres at Klint in the north-western corner of Zealand. Further improvements carried out since last year consist of a restaurant staffed to cater for three vegetarian meals daily, and the conversion of the original lecture hall into apartments for additional guests.

The Colony also performs another function in the social life of Denmark, by providing (as a voluntary service for about six weeks preceding and following the main season) accommodation for convalescent poor and elderly men and women from Copenhagen, who otherwise would be deprived of the necessary treatment to restore them to health.



all over the world try to transgress these boundaries. The mental side of existence is as popular as never before - and the chasms and abysses more obvious than ever before.

Parapsychology has now begun to adopt the very concepts from the pure psychic domain which previously were more exposed to ridicule and persecution than anything else in life, and this fact makes it quite evident to us that humanity's attitude towards the problem of Death is being modified at present. Physical science, however, has to follow the way of acknowledgment which by Martinus has been characterized as "the sensory faculty from below", because all physical scientific research is compelled to build upon the accumulated experiences of mankind. And this sensory faculty - how brilliant it may be, and how wonderful results it may have yielded in the mere physical field - is in itself rather unsuitable for research in the purely spiritual domains of existence. It is so because life-manifestations have no weights and measures. They do form a kind of "substance", that is true, but this substance has no physical nature. No one can explain away that even the strongest man may be "weighed down" with grief, neither that happiness may be so great that it can "lift you up" into the seventh heaven. But all the same - inside these domains no "weights and measures" are found. But how can you then find your way?

Can any help be found beyond what we have received through "the sensory faculty from above", the manifestations of which we have named wisdom? Science has its own masters, and wisdom has its adepts. These adepts in the art of wisdom lived before modern science was born, inasmuch as it was them who started humanity in the path of science, and they will exist when the epoch of merely physical science reaches its end. For wisdom is both the foundation and the golden spires of the proud building of human knowledge.

"The sensory faculty from above"? To many people the idea is quite a new one. But everybody will learn to love this idea because it will help them to reverse their attitude towards the problem of Death from being a dark and painful one to become a positive one, filled with light and happiness!

By the aid of "the sensory faculty from above" we received the cosmic analyses which will become the firm rock upon which our mental life will be built, and this sensory faculty will help us to understand that our attitude towards life is composed of thoughts and ideas which may be right, but also - to our great damage - may be entirely wrong. And our ideas about Death are wrong when they make us look upon Death as our great enemy, because its real nature is to be our very best friend. If we were only able to understand the real nature of Death!

The human being who is very masculine or very feminine cannot possibly understand that the real nature of Death is identical with friendship and kindness. The attitude towards life of such a human being is still so much akin to the animal instinct of self-preservation that he, even if he does not do it openly, always will seek his own! Although he says, "I love you", he really means, "I love to love myself through you". He likes to give presents, but in the same way as the negro who said to the captain, "I gave you bananas. You gave me nothing! I gave you palm wine. You gave me nothing! Captain, you very bad man!" Indeed, the human being who is highly masculine or feminine, is living in a very narrow world. He has never understood the warning in the words of not to "lay up for yourself treasures upon earth, where moth and rust doth corrupt"; on the contrary, owing to the special structure of his sexual poles he engages himself strongly to the inanimate objects. He has a very strong sense of property, from which more advanced man long ago has disengaged himself, or, to put it short, he considers life in this world to be "the whole life". The attitude towards life, however, which has been adopted by he-men and she-women is not the only one existing. On the contrary! We see

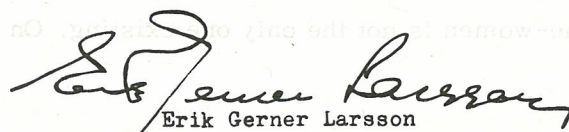
that life holds an unending series of different attitudes from coarse and crude display of force, including a dominating egotism, till a profound respect for right and justice, in which the idea of altruism is dominating. As the latter attitude, which is admired by a steady increasing number of people, will become the future ideal of mankind, we will have a look at some of the various thoughts held by this attitude, and the relation of these thoughts to the problem of Death.

The man who, owing to dawning intuition or the cosmic force which is the main factor in "the sensory faculty from above", begins to undertake an inquiry into his own conceptions and ideas, will very quickly see that life without an eternal past is just as unimportant as life with an eternal future would be, if the eternal future were nothing but the result of poor seventy years in this world. After all, such a man begins to understand that life in itself is one, eternal, flaming and living NOW. In contradiction to man with the more primitive philosophy who is always expecting that something good will turn up in the future and therefore considers the Now as something he has to get through in order to reach this promised future, cosmic minded man will experience the Now as an expression of eternity itself. There are no rush and bustle in the mind of such a man. He has always a well-balanced mind and does not experience to be in high or low spirits at turns. This serenity, however, makes him experience the Now in quite another way than all those who have not yet acquired this attitude towards life. He understands that each period of life has its own special charm and therefore he does not fight to preserve a youth, he has left long ago. He does not want to look physical young when he is so no more. On the contrary. He wants to be the possibly best representative for the period of life in which he lives at the moment. It is especially in the old age, however, that the advantages of the cosmic minded being over all others become evident. Because old age is perhaps the most disclosing period of life. Young people may hide their mental immaturity behind the physical beauty of their bodies, and grown up man is able to conceal his crude ambitions behind a smooth and smiling surface, but old people, being now in the harvest time of their lives, cannot hide behind anything. Their features give them away. If, through all phases of their lives, they have had a crude and ill-natured mind, the very features of their faces now will bear evidence hereof. We are all familiar with the tragic type who, even in the borderland of Death, tries to keep for himself all the things, he "owns", as if he was able to take them with him. Morbidly obstinate, childishly self-absorbed, he discovers too late that life has deserted him and that he now in his hands has life's most bitter fruit: total isolation. He is already in the antechamber of "hell". The flames of purgatory are approaching his soul.

And now, look at the contrast to this type: cosmic minded man. Old age, the nightmare of primitive man, is to the cosmic minded being the phase of life where he with kind hands gives away of the wisdom, life has given to him. As a heartfelt thanks for the life, he has had, he now manifests to his surroundings that far from fearing Death he now is looking forward to the sunset of his present physical life because he with all his heart knows that Death is no closed door of an unknown world, but an open gateway to worlds filled with a beauty and a life, far surpassing any description of even the most gifted artist.

Thus the problem of Death divide in two great sections: One, where Death is the most feared foe of our lives, the bitter end of all our dreams, of all our hopes, and of all our longings. And one, where Death is the kindest friend, Providence has ever sent in our way, a friend who, when the gates of physical world are closing behind us, will take us by the hand and lead us to the land which is our real and true home.

With kindest regards from Martinus and all our co-workers  
Sincerely yours



Erik Gerner Larsson

Martinus:

## THE COSMIC UNIVERSITY

The most potent factor in the daily life of terrestrial man is the kind of work or occupation through which he turns the greater part of his energy to account. All manifestation of energy is the same as "movement" and constitutes the counterpole of "rest". These two phenomena, "rest" and "movement" together form the synthesis of what we call Life or eternal existence. Some may hold the view that rest eliminates movement, and that movement renders rest an impossibility, but, in fact, this is only apparently so. Either can only be experienced through the existence of the other, and all experience of life consists, at bottom, of impressions of rest and movement in varying degrees.

Can energy and quiescence really form a single synthesis? Decidedly so, for when two contrasting factors form a synthesis, a phenomenon will emerge which, in effect, will give the senses an impression of existence, as a manifestation or revelation. And manifestation or revelation is the same as experiencing life. An impression of being alive would be impossible if this life did not constitute a synthesis consisting of "movement" and "rest". But how can "movement" and "rest" be combined to form a single unit? Quite easily, for "rest" - or the contrast of "movement" is also energy. It is a counterpoise or counter-pressure which can be brought against movement. It is this opposing pressure against movement that is the immediate cause of why the latter manifests itself at various degrees of speed. A movement may be either rapid or slow, indeed it may be so slow that our sensory organs cannot apprehend it as movement, and we are led to accept it as absolute rest. It may also be so rapid that it cannot be perceived by our physical senses either, and here again, it seems to constitute complete rest. In our time, however, physical science has extended earthly man's perspective by elucidating the movements in atomic or galactic systems, which cannot be directly perceived by our physical senses, but solely by means of abstruse calculations made possible by human thought. But, to earthly man, outside these micro- and macro-cosmic movements, there exists solely and only a world of fixed immobility. This "quiescent world" (which only appears quiescent to our mental perspective) is believed by materially-minded people to be nothing more than "empty space". But, to spiritually-minded observers, it is the necessary contrast which enables us to apprehend the various micro-, intermediary- and macro-cosmic movements.

It is not my intention here to enter upon a detailed analysis of cosmic energetics. This subject will be dealt with more fully in coming chapters of "Livets Bog" ("The Book of Life"). But here I will content myself by saying that the whole Universe, indeed everything that can be apprehended by our senses, is a display of energy, against which there is a definite counter pressure. This counter pressure sets its stamp on - or causes - a pattern in the movement, making it rapid or slow, and thus creates what physical science calls frequencies or wavelengths, all of which affect the sensory organs of living beings in different ways. As this counter-pressure is the same as the "will" of the living being, all forms of movement, all displays of energy, and thus all forms of manifestation or creation are something released in the consciousness of living beings. The numberless galaxies of the universe with all their solar and planetary systems, as well as its countless numbers of atomic systems consisting of circling electrons and protons, are simply "movements" that have been released and are regulated by the counter-pressures of forces governed by "will".

All movement in the universe is released and regulated by the will of living beings, but, of this "will" uninitiated terrestrial man accepts only what has been released by creatures he

by means of his physical senses - can apprehend as living beings. The stupendous release of energy that takes place throughout the universe without having been manifested by beings that can be apprehended by terrestrial man by means of his physical senses are calmly termed "dead" or "blind" natural forces. Of course, terrestrial man cannot well be blamed for being unable to sense or experience the fact that the universe is very much alive, and certainly far from being "dead". But naturally, terrestrial man will not remain for ever in this unenviable state of ignorance with regard to the true correlation of the cosmic system. He will gradually come to know and understand the universally-organic Laws, in order to qualify to become a co-worker in the great Divine world plan, and hence to become "a Being in God's Image" who, like the countless suns in the universe, will radiate light and warmth on all other living beings.

As long as terrestrial man does not grasp the fact that all release of energy in the universe is an expression of will or consciousness, and that, behind this release; there exists a logical cerebration which manifests itself as a world plan, he naturally understands still less the aims and objects envisaged in such a plan, and is therefore quite unqualified to participate as a co-worker in its fulfilment. Such ignorant beings as terrestrial man have therefore been segregated by Providence in "bomb-proof shelters" where they are given a chance of experimenting "on their own" without however having the opportunity of causing such serious damage as might prove detrimental to the realization of the Great Plan - but where, on the contrary, they will be confronted by such experiences as will gradually enable them to become so well acquainted with the cosmic-chemical Laws that they can begin to qualify as co-workers in the realization of said Plan. In our time the mental sphere of terrestrial humanity constitutes such a universal "experimental shelter", or cosmic-chemical research laboratory, where terrestrial man is afforded an opportunity of inter-mixing and combining "thought-material" in every imaginable composition, and of observing the results obtained in this way. At present the tests in this terrestrial laboratory are carried out rather crudely and shiftlessly. The "thought-materials" used are combined and blended with the object of making "profit", or of gaining "power" or "fame", but, by and large, the only result obtained is simply a number of explosions of such an alarming nature that the "laboratory" itself is shaken to its very foundations and many of the "staff" are killed or injured. Terrestrial man imagines that he himself is the highest form of living being in the entire universe, and that all release of energy in the form of stupendous starry constellations visibly circling in space past his own tiny world is merely the result of lifeless accidental forces. In spite of the fact that all these millions of constellations manifest themselves as enormous scintillating suns, the majority of human beings have not yet grasped the significance of this symbolic expression of the purpose of the universe or of the Divine Will, which is thus being transmitted to them from outermost space across unlimited distances of intervening night. They do not understand that, when such immense forces, or such a stupendously major part of this display of celestial energy reveals itself as "Light in the Darkness", this light might be taken as an unmistakable signpost, and give them a clue regarding the purpose of their own existence, namely, to become "a light in the darkness", a boon and a blessing to living beings. Though he is not aware of it, whenever man gazes at the starry heavens and sees the myriads of scintillating suns and misty galaxies, the Divine "working drawing" is being spread visibly before him.

Here the objection might be raised that organic beings of flesh and blood cannot well be compared to solar systems and luminous nebulae. But such an objection just shows that its author is still at the "experimental shelter" stage, and that he is far from sufficiently developed to participate as a co-worker in realizing the Divine world plan. Terrestrial man must learn to understand that, in principle, there is really no difference between suns and earthly human



beings. Suns are centres for manifestation of energy, and this applies equally well to every single human being on the face of the earth. Do these suns not show us that brightly shining and heart-warming energies are of effect at tremendous distances out in space, and there promote the conditions necessary to sustain life on worlds which would otherwise remain barren and desolate? Suns are sources of life-giving and life-promoting energy, and without them no organic life in flesh and blood, and no terrestrial world with its multifarious varieties of plants, animals and human beings would be possible. Our food is concentrated solar energy, and the coal and oil we use to heat our dwellings in winter, when the sun's rays do not heat the atmosphere so directly, are also in a way concentrated solar energy, so that, here again, it is still the sun that warms us in wintertime as well. Our flesh and blood, indeed our entire physical body is thus so closely related to the sun and its energy that we are, in a way, the sun's "children", and it is not difficult to understand that prehistoric man, quite naturally, worshipped the sun and invoked its aid as that of a god.

But our relationship with the sun is not merely of a physical nature. It constitutes also a radiant symbol of how man himself, by radiating light and warmth - and by this we mean human sympathy and neighbourly love - can transform a cold, gloomy and unfriendly world into a bright and peaceful terrestrial habitation. Is it not usually considered fitting to use such terms as "bright" and "warming" about thoughts and feelings which, when translated into action, please and benefit other living beings? Why do we do so? We do it with an instinctive feeling that all life-promoting forces are more or less related to each other. And so they are. In addition to the forces that come to us from outer space - and through which our physical organisms are renewed and maintained - we are also instructed in such sections of the Law of the Universe as we need most of all at any given moment. From the "bomb-proof testing shelter" in which terrestrial man is forced to live while busying himself, so crudely and recklessly, with cosmic-chemical explosives, he has a view of the Grand Design which he is gradually to learn to work after. He must learn to shine forth, and radiate in the same manner as the suns alike upon "just and unjust", and upon "good" as upon "evil". A "Being in God's Image" will never be a being who nurtures dislike of this or that about his neighbour. He will never feel inclined to invoke pain, punishment or death upon any other living being. As long as anyone can still cherish hate, bitterness or jealousy, or can feel anger, envy or irritation with his neighbour, he must remain enchained in the only world where he will be able to learn what happens when he mixes up such kinds of energy in his consciousness, viz. in that physical world which I called the "experimental shelter".

This physical world is one of the cosmic-chemical colleges of the universe, where terrestrial man must advance through many "classes", i. e. through many physical incarnations, in order to acquire the necessary experience through the Law of Karma or Destiny. He must harvest what he has sown, not as a punishment, but as a medium of instruction. Many people on this earth today have come so far along the road that they are beginning to sense the existence of the Divine Grand Plan, and of the fact that they, too, are themselves a part of this plan, and will thus one day become conscious co-workers in its realization. How is one to become so far advanced that one can be trusted to begin working to the Divine working drawing? As in so many other things, one must first be apprenticed and go through one's period of training. There are already numbers of people who have enrolled themselves for this apprenticeship and are now pupils in this cosmic training. But don't believe that this training consists only of studying cosmic analyses, and of becoming interested in them. The study of spiritual science may be likened to the case of an apprentice who, as a part of his training, attends a polytechnical institute where he studies numbers of extremely useful subjects. But

he learns them solely with the object of being able to practise his knowledge in his daily life later on, otherwise this new-won knowledge is of no use to him. The same is the case with spiritual science. It must be practised daily in one's everyday life, if it is to be of any real importance. An essential part of the cosmic instruction now given to all such apprentices or pupils consists of repeated tests to ascertain whether they can make use of the new knowledge gained in their everyday life. That is why it is that we find these students in so many greatly varying circumstances. Some are tied hand and foot by poverty, others again equally so by wealth. Some are confronted by quarrelsome associates, others are bound by serious illnesses or bodily suffering, and still greater numbers are tied down to a type of work in which they have not the smallest interest. Can these candidates endure their afflictions, or tests, without feeling anger, bitterness or irritation? In all cases such afflictions are the result of things the individual in question has done - or sown - in a former life, and which he is now forced to harvest. Are they able to do so without throwing the blame on others for their various troubles? Can they slacken their bonds by loosening something in their own mind or will they try to tear their bonds asunder by force, because they believe they are held in bondage by "all other people"? These and many other tests of a similar nature are what the said candidates will have to pass. If they succeed, they will be passed on to the final exam, which consists of taking part in changing the "experimental shelter" into a better kind of workshop, where chains of successive explosions from major and minor wars will no longer occur, but where all work will be carried out in conformity with the above "working drawing" and where, by means of practical humanity and neighbourly love, they will help to create a world of "Peace on Earth".

Those in responsible positions as well as the subordinate staff employed in the various workshops and offices are all pupils in this school of life. Some must learn to serve and obey, others must be made to tire of being in command and of ordering other people about; both categories must learn to become "fellow workers". They must learn to understand that the display of energy they are able to provide, is a part of the energy of the universe, but, at the same time, exactly the part for which they have been made responsible. Any terrestrial being who consciously begins to realize that he is a fellow human being, will be able - by means of the counter-pressure of his own will - to create that kind of wave-length in his display of energy that is in harmony with the fundamental keynote of the universe, and that is the same as to radiate life-promoting, loving thoughts, feelings and actions on all around him whether he considers them just or unjust. The human being who has become able to change his daily life so as to bring his spirit to shine on others with light and warmth, has been moved up to the next "class" in the cosmic "university", the class where he will be prepared for the great exam, namely, the cosmic initiation, or "the Great Birth".

This lecture was given on March 3rd, 1944. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.