

# CONTACT

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Dear Reader!

The reason why I started my lecture on "Martinus' World Picture and the present World Situation" here at the Institute was that I found conditions in the world of today so confusing that I do regret the people who nowadays have to live without a "fixed point" on the basis of which they can evaluate these events. Now it may be maintained that Martinus' idea constitutes a postulate, a thought or conception one has to accept, but although one does, this comprises an attitude which better than anything else we know today puts things in such an order that one may catch a glimpse of a meaning behind all this confusion.

The respective ideologies of today underline their opinions with thick red lines. Tramps of military boots and more or less unambiguous threats of using power if one does not get one's own way have once more become important details of the picture of life which the daily newspaper presents us with, and many people feel with growing anxiety that development again seems to be slipping back into the path that leads direct to the battlefields.

Just like the First World War, the Second World War created an all-world-embracing enthusiasm for a united world association in order to prevent further wars, and thus guarantee a permanent world peace. Unfortunately life itself reveals that the increased distance from the horrors weakens this radiant power of thought. In the light of the air raids of the Second World War against the civil population all over the world, the description of the First World War sounds almost idyllic. At that time the war technique was somewhat amateurish which hardly could be said about the Second World War. And yet, when one takes a realistic view of the weapons which we are now in possession of, some of us will perhaps begin to realize that a Third World War, should it come, would probably mean the total display of technical war. Twice the cry "Never another war" has sounded throughout the world, a cry which aroused from the sufferings which were so terrible for the human beings at that time, that a repetition simply could not take place. Nevertheless, many intellectual people all over the world today feel that a repetition is not only possible, but unfortunately so likely that many people think it stupid to believe in a permanent peace, which was promised all of us 18 years ago.

What is happening in the world today? Was the author right who said that if the other planets in the universe are populated, then the earth must be their "madhouse"? Is human-

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ity ill? And is it possible that a new war will actually be capable of destroying all life, as the famous Anglo-Australian author, Nevil Shute, describes it in his latest book, "On the Beach", published a few years ago? Of course, everything is possible. Life itself sets no limit for the mad thoughts one might not only get but also base one's life upon. But one thing is what people in their anxiety imagine another is what will actually happen. A wise man has once both said and proved that about 90 % of the worries we make in our own life are quite unnecessary, and if we saved all the energy we used for these worries to meet the real worries, the real hardships, these hardships would be inconsiderable. Everyone of us must agree with him. Our distrust in life thus is that we have made ourselves pure experts in the art of taking tomorrows anticipated worries in advance to such a degree that this "tomorrow" has no chance of letting its sunshine penetrate into our souls.

If we look at the world events, the conditions are almost the same. Not only do we perceive the existing darkness, but furthermore we make up a darkness so dense that the vast majority of us owing to our self-created anxiety are hardly able to see, not only the light already created nor the radiant light that is approaching.

According to Martinus, what is actually happening is the following: Where we are thinking in "Doomsday Thoughts" and "Armageddon", in "Total Destruction" and the 'Destruction of Humanity', Martinus is exclusively thinking of "Birth Pangs", by intuition he knows - and we may believe it or not - that the world is on the way to a new "spiritual golden age", but also that it cannot reach this "golden age" without first having freed itself from the thoughts, ideas and conceptions which constitute the bitterest of enemies of this new world. Martinus knows that the darkest hour is just before the dawn, and as he is aware that we are just now enmeshed in the "darkest night thoughts" so he feels that it is his mission in life to show us that God also exists in this darkness. That he not only exists, but has his profounder meaning, his profound purpose with this darkness.

Two outlooks or comprehensions have been drawn up in contrast to one another, the materialistic outlook which in its narrow-mindedness only accepts the world of matter as the only true reality, and the cosmic outlook stating that the same matter is only the means of the change of life which is to lead humanity forward towards quite a "New Earth" with quite a "New Heaven", or as we say in everyday language, towards a "New State Of Things" in which the high cosmic or ethical laws have again become the regular foundation of life for each single individual as well as for all governments. Martinus does not deny the "cosmic derailment" of humanity. As clearly as we, he sees that we are moving towards a period where the "Devil is to rage in all his Might". But to him the "Devil" is not a person who is somehow God's equal, but, rather a little less romantic it is true, but more prosaic, our own imperfect natures, our own incapability of carrying into effect the ideals we shout so much about. Theoretically most people today wish for peace, but only theoretically, for if one examines the situation one discovers that the ideas, the conceptions on which most people base their lives are "peace creating" in a very small degree, and no matter if it concerns the life of human beings or the governments, but in the case where we too often are imprisoned by our own feelings of sympathy and antipathy which is detrimental to ourselves, Martinus lives constantly in the empathy which alone constitutes the unshakable spiritual balance. Martinus uses in his valuation of the events taking place always the cosmic perspective which solely places things in their proper relation to each other. In the case where we see political and racial complications and with or without our

own will find ourselves involved in pro or contra that cannot always stand closer logical tests, Martinus follows in his valuation towards life what is expressed in the words, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father". Where we in other words only in glimpses, and often only in small glimpses, can see the will of the Godhead we postulate believing in, Martinus sees in everything even the smallest and apparently trivial things this will in the shape of a plan which is materializing itself. In the case where we can only get a vague idea of this new world, which, if it was born, would seem to us the carrying out of a wonderful dream, Martinus "sees" this world as a reality which nevertheless to him only constitutes a small beginning of an even more beautiful, but just as realistic world.

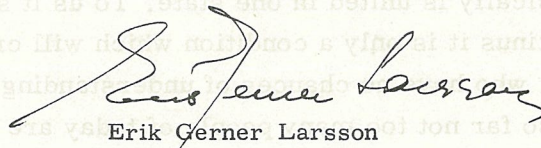
If we look at the world situation today, it seems to Martinus as if it is in a sort of world embryonic stage - but just at the stage where the development of the embryo bodes the near birth. To Martinus each single country in this new state is an "organ" which according to its nature is not at the same level as far as development is concerned. Some are very near to perfection (the Welfare States), others are passing through the rapid development, any organ must pass through prior to a birth (the New African States). To Martinus, the situation is not an "outer" but an "inner" matter. To him the globe is a living organism in which two kinds of will powers contrary to each other are in force. To him terrestrial man is only a "Micro Individual" in this huge "globe organism"; but even as micro individuals we make influence on the development by our own attitude. According to his conception we can support the forces in the globe consciousness which leads the development towards an all-embracing world state, or we can do the opposite. If we act against this development, we represent the "conservative" or "reactionary" side of humanity which acts as a brake on the march towards the final goal, "the United States of the World".

The most wonderful in Martinus' World Picture is this, that even if one only accepts it as a mere postulate then it covers our complete experience and at the same time it gives us the clear lines the majority of us have to live without. For Martinus does not think it is extraordinary that the world physically is united in one state. To us it seems almost an incredible happiness, but to Martinus it is only a condition which will create other and just as serious tests. Contrary to us, who have no chances of understanding it completely, Martinus sees very clearly that so far not too many people of today are so developed that they may experience the riches as a matter of course, as something quite natural and general. He knows very well that human beings too easily are apt to ignore a very important factor in the process of development they are subjected to, and today we have called this factor, "the Personal, Self-experienced Sufferings". Most people think that this factor is the result of the devil's efforts, ergo something undeserved. Contrary to this conception, we find Martinus' conception expressed in his life-work and which can briefly be so expressed that to him sufferings are only the necessary consequence of cosmical ignorance or the spiritual immaturity. To be born as a spiritually immature citizen in a physically matured completely designed Welfare State in every way - might very well be felt as a definite and most refined hell. Possessed by the urge to decide, dominate, be arrogant, full of self-importance, viz., the urge to self-assertion which marks the vast majority of people of today, it might easily be possible that life in a world of spiritually matured human beings may be much more difficult than life is in the world of today. For our ability to show love for our neighbour, tolerance or, as a matter of fact, all the faculties we attach to the idea of "the

perfect man", are so much in embryo that one begins to understand Martinus when he maintains that what we experience has less to do with "destruction" or "death" than it has to do with the natural "education" decided by God, which constitutes in itself the basis of our personal appearance as a perfect human being. Without the reincarnation principle as an unshakable background for our eternal life the existence seems to Martinus both childish and ridiculous, but he is not the only one who has this outlook. If one has the courage to disregard the underdevelopment of the East, this principle of reincarnation is shared by the vast majority of the population of the world. But Martinus has removed from this glorious thought all the weeds which have made not only this but many other great thoughts unacceptable for intelligence and intuition. Although Martinus has not said so - and never will - there remains hardly any doubt that with regard to the outlook on the life that forms the basis of his own life we are all rather underdeveloped! But there is no harm in this, only if we use this thought to make distinction between us and people of another colour or ideology are we to blame. To be born white is not tantamount to being born with a kinder heart, or being more intelligent than these people; only have we advanced a little farther socially and technically. If we always bear this in mind, it would be possible for us to develop the talent for tolerance which can only lead us out of the darkness that we are today surrounded and threatened by. Here Martinus' World Picture may be of greater help to us than anything else, I have, at any rate, met. For no matter how one understands this World Picture as "experienced reality" or "high-intellectual hypothesis" it constitutes a fantastic inspiration to participate in the fight at one and the same time, and still be outside in the sense that one does not wish or is capable of spending one's love or energy on endless negative discussions or greater or minor wars. Then one has come as far as Confucius has come, to realize that it is better to light a small light than to curse the darkness.

With kind regards from Martinus and all co-operators,

Yours sincerely



Erik Gerner Larsson

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Martinus :

## TWO WORLDS

To all people except the so-called initiated, life is a mystery. Well, to all those un-initiated, these "initiated" beings are a mystery too, whom they can hardly believe. Many people absolutely maintain that these beings live in an imaginary world, a world of fantasy. But as in spite of everything it is these beings who have always given to humanity its real basis of culture and the moral basis which forms the basis of a human way of living, it has never been possible completely to ignore the special mentality and comprehension of life of these initiated people. They are called "mystics", because they are in possession of mental abilities which the ordinary human beings do not possess, and which they cannot possibly understand without having reached a certain advanced intellectual stage.

Terrestrial human beings can be divided into two categories, the initiated and the un-initiated. The former group consists only of a very small number compared to the latter one. The initiated people are only to be numbered in small figures, and if it is a matter of totally initiated beings, really perfect people, one would, even if all those who had lived on earth through past ages were considered, not arrive at more than a one-figured number. It is a very small percentage when it is considered that the total population of earth today is in 10-figured numbers. However, quite a few people have lived who have had a partial initiation, i.e. a more or less limited artificial initiation, which in the past was given to qualified people who were selected to become leaders to a large group of beings. All the beings who, prior to the degeneration of the "king principle" were initiated, anointed and crowned kings, were such partially initiated beings, who had been taught certain psychical things, necessary to know in order to guide and lead the nations occupied by them and lead them further towards a future initiation. The initiation to king was not tantamount to these beings' attaining cosmic consciousness, becoming identical with "the way, the truth, and the life". They succeeded in having developed certain psychical abilities, and consequently they were able to get in contact with the spiritual world, and were able to look at life and human beings in a wider perspective. They could see when they had to be strict and when they should be merciful to benefit their subjects who regarded them as God's or the godheads' representatives. But the real initiation or the experience of cosmic consciousness could in these remote times not be experienced on earth. The few people who had obtained this initiation had experienced it on other globes, further advanced than the earth. Not until such a totally initiated being whose behaviour was an organic, perfect charity had become incarnated among the terrestrial human beings not as a king, but as a being who, on the contrary, happened to end his comparatively short earthly existence in the greatest debasement has it been possible for terrestrial human beings - by taking his life and behaviour as a yardstick - to arrive in the future at the psychical and physical condition where they become "one with the Father". To these totally initiated people, love - not matrimonial and sexual love - is complete charity, which means that they would rather suffer themselves than to see their neighbour suffer. They would even be ready and not afraid of dying, if by doing so they could contribute to an improvement of the possibilities for development and life conditions for other human beings.

To the Western countries, the World Redeemer, Jesus Christ, is a token of such a

totally initiated being. His initiation outshines by far the initiation which the initiated kings and high-priests possessed. Indeed, so great is this Christ-Initiation or Christ-Mentality that it can be surpassed in no way. Nobody can reach farther than to experience oneself as completely identical with life, identical with the world laws, identical with his fellow creatures or neighbours, identical with the way of life, the truth of life, and thus with the creator of life itself, God or "the Father".

It is easy to understand that such a behaviour originating from such a mentality is quite incredible to all those who are full of materialistic knowledge and who are only concentrating on experiences from the sensory sphere, where they experience things through their physical sensory organs. They live, so to speak, in two worlds, but since they have excluded the one, they believe that they are physical beings only. Once they were acquainted with the spiritual or psychical world through their belief and religious instincts, and thus they were in a way more cosmically living beings. Therefore, Christ was able to say, "Blessed are the pure in Heart, for the kingdom of heaven is theirs". The blindly believing people within all religions live on the remainder of a cosmic consciousness of a previous cosmic spiral cycle, which works as a religious instinct.

But this development of energy must like any kind of energy follow its own cycle. Any cycle develops towards its culmination and then gradually degenerates, moving towards a condition of latency, whereupon a new cycle begins. Through the religious instinct we get a sort of proof of immortality, as this degenerating factor in the consciousness of the human being must once have been in a culminating stage or in full activity. Thus the human being has been living at a stage in which it was a hundred percent cosmic being, and its relation to the spiritual world was not only a more-or-less automatic function of an instinct, but a day-conscious, detailed life-experience - what is in the Bible called "Paradise". The degeneration of cosmic consciousness is what in the same Holy Writ is called "The Fall of Man". This degeneration actually constitutes "Death", which was to become the result of enjoying the fruits of the "Tree of Knowledge".

After the death of this cosmic consciousness a kind of exclusion of the human being from the cosmic plane of existence, a kind of materialistic existence would be arrived at, a stage at which the individual considers itself completely identical with the created, the matter. This is the winter zone of the cosmic cycle, the cosmic death, the only kind of death that exists, and which does not mean destruction or end of life, but is a condition where the beings believe in death and momentarily have lost contact with real life. It is a kind of sleeping condition, a cosmic "winter-sleep", from which the living being is once more to awake to cosmic consciousness or consciousness of its eternal life and its identity as a "Son of God". Terrestrial man can be compared to the plants which hibernate, to the naked trees in the wood, or to the dahlias the roots of which apparently are withered in winter, but nevertheless are full of life embryo for a colourful self-expression in the light and warmth of summer. All hard-boiled materialists and atheists are such "flower-roots", living a dark shrunken existence, apparently withered and dead. But nevertheless they will - when they in a future time are planted in a cosmic "spring" - grow and in a cosmic "summer" unfold a brilliantly coloured cosmic life. "My kingdom is not of this world", said Jesus Christ. Which "kingdom" did he mean? It was the "Kingdom of Heaven", which is not a place, but a condition, a condition of consciousness, the activity of love, which manifested itself in a way which has never been manifested like that before

on earth. He died like a criminal on the cross without anger or bitterness, but with a prayer to God for his executioners and judges, "for they know not what they do". He sowed with the display of his cosmic consciousness a seed which has taken deep roots and has begun to grow in the minds of many people. He was a "harbinger of spring" in the "winter wood", and this cosmic spring will come forth on earth in human consciousness proportionate to their attempts to live according to his example and make his way of living theirs.

But have today's human beings not to a far higher degree moved away from Christ's words and conduct than was the case with previous generations? It is said that the world is becoming dechristianized, and science, technique, materialism, and cold intelligence almost seem to reign supreme, at any rate, to be dominating factors in human life. Human beings have been capable of making the forces of nature work for them; but as they are cosmically dead beings, believing in death, generating more death energy than life energy, they also let these elements work with deadly power instead of making them their servants which can benefit all mankind. It is true that they also use technique to make work easier for man in many respects, but then the result is unemployment, monopolies, fight for power, class struggle, "cold war" and gradually also "warm war", which makes the world a "hell" of war which, due to the human being's creative power and capacity for thought, should have been a "heaven" of peace. Human beings lack the ability to benefit from the control they possess of physical matter. The matter ties them up and although slavery has been abolished, there have never been so many slaves on earth than today. However, this deprivation of freedom has not been caused by physical forces. The cause is psychical forces. Human beings do not realize that they not only live in a physical world but in a psychical world too. They live in two worlds, quite different, which cannot be sensed with the same sensory organs. The psychical world cannot be observed directly with the physical eyes, and cannot be heard with the physical ears. Psychical sensory organs are required as well as physical sensory organs are needed to sense the physical world. Do human beings possess these psychical sensory organs? Yes, indeed. For which specific purpose was the matter experienced otherwise? The psychical world is actually the human being's own world of thought and imagination, in other words its mentality or consciousness. It may be "heaven" or "hell", all according to whether the human being's thought combinations are concentrating on charity or on anger, bitterness or egotism. The consciousness is built up of sensory impressions. These become thoughts. These thoughts are built up or combined into ideas which constitute belief and knowledge. Real knowledge frees the beings from wrong ideas, that is, give them a life based on right ideas, ideas which are in harmony with the laws of life, which again results in a way of acting that is the same as a life experience which is a completely harmonious life, a life in cosmic consciousness.

But when the world apparently is dechristianizing, how can human beings get into contact with the thoughts and ideas which remove war and create peace on earth? How will it be possible to think the thoughts and form the ideas that through course of action and conduct can change war into peace? For it is only apparent that our world is dechristianizing. Also christianity runs in cycles, and as some people believe, it has not yet reached its climax. On the contrary, it has only reached the first stage of the cycle, its "childhood", or the "winter-zone", and is now proceeding towards its "spring". As a dogmatic religion, it is degenerating; dogmas, rituals, and sacraments are gradually losing their power of inspiration, because the intelligence of human beings requires a relation to the Godhead

which cannot be based upon religious suggestion but upon knowledge and understanding of the laws of life. Just as the human beings who once lived at a primitive stone age stage, abandoned to the mercy of gales, thunder, lightning, and other catastrophes, now control the physical laws, they also have to control the psychic laws. Within the psychic domain they are still living at a stone age stage, in the same way as their forefathers. They must learn to protect themselves against these psychic forces which manifest themselves in their daily life, such as wars, illness, divorces, gossip, intrigues, and other kinds of unpleasant fate.

And in what way can they be helped? Through psychic science or the spiritual science that reveals the psychic structure and the spiritual laws of life. This science has come into the world at a time when human beings gradually begin to become ripe for it, after first having learned physical science and by means of this science learned to control the physical forces.

But spiritual science is not only a cultural factor that continues where the physical science cannot reach further with its measurement and weight results. It is also the living factor that can help many seeking people, who are not any more inspired by dogmas, to open their consciousness to the cosmic impulses, which are still vibrating in the globe's atmosphere. But now it must not be a mystery any longer, it must be day-bright science. Human beings are in the future to become acquainted with cosmic chemistry in the same way as they are today acquainted with physics and chemistry, i. e. they will learn how to mix the cosmic energies in their minds in order to create peace and charity. We have not come so far yet, but the cosmic science exists; and the human being who really wants to study it and try to live according to its analyses, will gradually attain greater power than all armies in the world with their deadly technique and chemistry. When the words "to love God above all things and thy neighbour as thyself" become something understandable to human beings and something they can carry into effect, the "Spring of Christianity" will become a reality on this globe. But it must so happen that the magical power called love should radiate through each single individual's psyche out into the physical world, not only as feelings, but as clear, creative thoughts.

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