

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

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November 1964.

Dear reader,

Please study the enclosure carefully. I do not think that there is any civilized country today which does not use this kind of advertisement, and it tells us that the "killing principle", in spite of all mentioning of humanity and love of one's neighbour, is strong. "The best life in the world", that is what the advertisement promises the young man who devotes his life to the army, and the happily smiling face is only intended for emphasizing the "wonderful" fact that to have "uniformed" body as well as spirit, is the securest way to success and a pension which ensures a safe old age, that is if you get that old.

Personally, I would admit that my first thought when reading it was whether the youth of today really swallow such an advertisement and immediately rush to their writing-desk to send their names and addresses to the authorities. As I generally do not hesitate long before I transfer thought into action, I started carefully to make inquiries to my English friends, and the answers were not really negative ones from my point of view. English youth consider war a "dirty job" for which they want better payment, and they get it. As a matter of fact, it is also long since we here in Denmark paid the soldiers 6d a day. A good friend of mine remarked, "do you believe that the authorities spend money on these large advertisements if they were not compelled to do so?" And I must admit that, in spite of the size of the advertisement here, it might not be so easy to make the youth realize that to join the army completely voluntarily as cannon fodder is "the best life in the world". To die the death of a hero is not popular any more in the advertising campaign. Now the young man is told that he will face an exciting life and obtain a secure old age by giving up his private personality and becoming a member of an organized crowd, the purpose of which - at least not to begin with - is definitely not to secure the same individuals a "safe old age".

What glaring contrast is there not - at any rate in Britain - between the large types used in this advertisement, and the 3 lines in brier telling us that a jet has fallen down and the pilot has been killed. As a whole, it is not the large headlines which in England tell us that so and so many soldiers were killed at riots in Cyprus or elsewhere. Perhaps it would destroy the illusion about "the best life in the world".

Judging the situation touched upon here on the basis of Martinus' World Picture we must say that it constitutes in itself a marvellous confirmation of his description of terrestrial man

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as yet living in the cosmic "winter zone". Help, in the shape of arms, is preferred to help in the shape of culture. The latter is still a second consideration, and it would express an unforgivable naiveté to believe that world peace, the real world peace, is just round the corner. Scandinavia is - as compared with the rest of the world - to be visualized as a "very beautiful island" amidst a sea of uneasiness and war preparations. Most people do not realize this, however they will discover it in the very minute they cease to breathe the atmosphere of this domain and get so far away that people without blushing ask about things which reveal their ignorance of our life and way of thinking. However, we have also - still viewed in relation to the big world - been so happy as to avoid that our country became a battlefield. We have gone through an occupation by foreign military forces, and it was in a way hard enough to bear, but nothing as compared with what people whose countries really were to feel the scourge of war had to experience.

To an extent still unusual in the world we in Scandinavia have created a social structure which is second to none, so perfect that this domain in itself represents a cosmic structure different from that lying right outside our borders. Therefore, it is quite natural that it should be from this part of the world that a new world picture will extend to the rest of the world, for war and strife, if anything, are alien to the Scandinavian mentality.

By saying so, I do not intend to glorify Scandinavia at the expense of other countries. I merely wish to point out that in spite of the quarrels which we also have, it is quite impossible for persons like Hitler, Mussolini or Stalin to get to the power. It is alien to our nature that a single individual should be able to obtain such a power as the said rulers, which reveals that we have a different attitude to the conception of power from the countries yet openly longing for a "strong man" to take matter in hand.

As is well-known the true moral quality of a country is not to be evaluated according to its land- and naval- and air forces, but is based on its attitude towards its sick, old and unemployed people, and in that respect Scandinavia need not be ashamed of itself. There is a difference between being ill in Scandinavia and for instance America, and this also applies to old age and unemployment. True enough it has had its price to reach our stage, and many people think that we have gone too far in proportion to what we can afford, but we shall not lose ground. No political party in this country would dare to make propaganda for such a decline. This fact more than anything else indicates that our mentality is another, a more comprehensive and a spiritually warmer mentality than what is envisaged elsewhere - and that this is a mentality which in itself constitutes an enormous contrast to the idea that the military life should be "the best in the world".

However, Scandinavia is so small a part of the world that its mission only seems small. Outside our doorsteps preparations of war are going on to an extent never seen before. During the talking of a certain detente etc. - words which comprise a desire of gaining time rather than a real detente - huge armies are being formed, armies that are provided with arms the nature of which humanity has no idea and the effects of which are simply impossible to describe. It was felt strongly in London, but even stronger in Paris, that we are at present in the middle of the great interval of the world drama and can every minute expect to see the curtain fall for the third and perhaps last act. I spent one evening in Paris in company with some French-Danish friends and they did not conceal for me that they were prepared for the breaking out of a new war at any minute. They expected an extensive mobilization while I stayed

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**PLUS board
and lodging**
PLUS clothing
**PLUS marriage
allowance**

THE Regular Soldier has just got the biggest rise in wages he has ever had. Things now are not only as good as in civilian life. In many cases they're much better. For instance, in your first 3 years in the Army—with promotion as it is—you can knock up £7 7s. 0d. a week. And all this on top of your free board and lodging and free clothing—worth pounds more a week to you. And if you get married, a generous marriage allowance, too. A ser-

geant, what's more, can get up to £11 18s. 0d. and a Warrant Officer £14 14s. 0d.

A first-class career.

Quite apart from the fact that you're miles better off, you can now make the Army a first-class career. A career that offers you firm and lasting security. And the longer you sign on for, the more money you get—from the start. When a private, for instance, signs on for 9 years instead of 3 his pay immediately jumps up by 28s. a week! And the same principle applies all along the line.

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THE BEST LIFE IN THE WORLD. Big money's not the only thing you want in a career. You want interest, excitement, fun as well. The Army has over 200 different jobs for you from riding a motor-cycle to operating a walkie-talkie, all of them very absorbing. There's lots of

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ADDRESS
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- 5 star Corporal signed on for 9 years or more£8.1.0
- Non - Tradesman Sergeant signed on for 15 years and having completed 9 years ...£9.19.6
- Skilled Tradesman Sergeant signed on for 21 years and having completed 9£11.18.6

IT'S A REAL MAN'S LIFE IN THE REGULAR ARMY

there (a few days after I had left, this mobilization had become a reality) and their outlook on the coming months were most pessimistic, and that probably applies to the rest of the world. The present situation has a dismal resemblance with the few last years before the second world war. The only difference is that this time the central point is to be found on a different place.

And here - together with people whose nerves tremble at the vision which they themselves create - one suddenly feels the enormous strength it is to have an outlook on life superior in the sense that all the time it is quite clear that whatever happens even the worst release of the "killing principle" does not mean the end of our existence, but rather the beginning. For the world cannot continue like this. We cannot one life after the other continue to live in the shadows of new wars.

It is not as in the olden days. We are citizens in quite a new time with quite new perspectives. Human spirit has almost completely conquered matter, the only thing that remains is to conquer its own soul, and nobody who knows but a trifle of the inner nature of suffering may doubt that suffering will at long last balance things. It may seem wicked to say so, but the world has not suffered enough yet. Millions of people on our globe are starving, whereas others have a life in plentitude; they have churches and priests and kind, sweet words on their lips. However, their hearts are frozen when they can suggest that their fellow-beings must not grow their fields for a year to avoid economical crises on the world market, which is still to compare with the terrible worship of the "golden calf". Do not interpret these my words as signs of intolerance. They are only meant for touching the sore point which Martinus has called the "winter zone mentality", and the outside world suffer from this cold and unkind attitude towards life, which attitude not only creates starvation but also segregation between races and religious creed.

However, nobody can blame the world for this condition, of which it is ignorant. You know it, and so do I, because a wonderful spirit has given us this knowledge which has resulted in a far better mental equilibrium than we may be aware of. Perhaps many of us take this great knowledge as something natural, and it may happen to some people that the warmth and excitement, which this knowledge gave us to begin with, have slowly faded away and have been replaced by the dangerous neutrality of indifference. Be careful of this state of things! Of everything that we possess, our soul is the most important factor, and if it cease to develop under the pressure of the daily thinking in groves it means death and that we can never forgive ourselves. To possess true cosmic knowledge is like having a "golden apple" in one's hand. We own this "golden apple" as long as we use our cosmic knowledge in our everyday life, use it to develop our charity and our tolerance, branches of the same tree of humanity, but it slips out of our hands the very day we just "know" without using this knowledge of ours!

Personally I have only one wish, to show everybody the joy and fire Martinus' thoughts light in the hearts of the people abroad who - if they have matured spiritually and are susceptible to the thoughts - hear about them for the first time. If you experienced that, you would learn that then you experience life itself and literally sense "God's beating heart". True enough I have an easier access to these experiences than you have, but I was also at one time a fumbling beginner in my work for helping people by giving them the knowledge which has given me the inner peace. I made lots of mistakes, but I have never feared these mistakes and will never do so. For without making mistakes one cannot develop. The experiences we do not possess can-

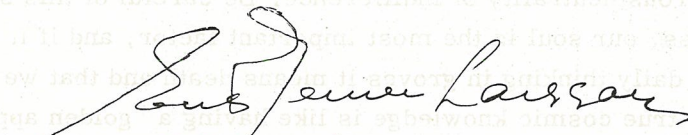
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not be used, and our mistakes are far less dangerous both to others and to ourselves than our fear. Millions of human beings have today the worst life that can be had, because they are frightened, afraid of other people's opinion, afraid to make a fool of themselves, afraid that others should find them queer, in brief, afraid to carry into effect the thoughts and ideas which live inside them. Their life is a life in a cage where these beautiful thoughts and ideas flap their wings like birds in despair before death, because they are never allowed to meet and experience real life.

Do I judge too hard? I do not wish to. My only wish is that you will obtain a really useful life, and I know that it is possible for you. Sometimes when I am thinking back on my own life before I met Martinus, I feel that my life at that time was no life at all. Only insurmountable walls for the thought which tried to slowly force its way towards a light which it is aware of, but only encounters in the shape of misty and incomprehensible religious dogmas that create more hatred than love. And then the encounter with Martinus, which encounter then and now was felt like throwing the gate wide open, a gate through which the light welled forth and continued to well forth. If I were the only one who had had this experience, one might correctly call me a fantast, but many of us have experienced the same thing, and without this experience life would have been like an insurmountable wandering in the wilderness where sooner or later we have to give up and die. Martinus' thoughts brought us in contact with the highest fire of existence, and he cannot give us anything more. How much we will benefit from this encounter is up to ourselves, and I think that it may now and then not be amiss to remind everybody about the fact that in the great battle in which the development is now, we are "warriors" too, without any prospects of honour and glorious pensions, at any rate not on this plane. But upon our shoulders rests the burden of a new world picture, which we must carry out to the human beings. A world picture which should never tie people up, nor keep them in boxes, but should give them all the freedom, for which their souls yearn, if they succeed in reaching their goal. Let us never forget it.

With kind regards from Martinus and all our co-workers.

Yours sincerely



Erik Gerner Larsson

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November 1964

Martinus:

THE "I" AND ITS OWN WORLD

In previous lectures I have spoken much about having love for our neighbour, and by neighbour we generally mean our fellow human beings and other of our fellow-beings in mesocosmos (intermediate-cosmos). Many of my lectures have to a special degree been adjusted to improve the relation between the single human being and the one great being in macrocosmos, which we express as "the one true God". These two forms of love, the love for the Godhead and the love for our neighbour in mesocosmos, are two of the absolutely necessary life factors, which shall form the foundation for the life unfoldment and experience in the real human being's existence, which is free from all the unpleasantness which we in one word express as "the evil".

But however great our love for the Godhead and for our fellow-beings, for the animals and the plants would be, this is not enough. Another absolutely necessary life factor exists: the love for the microcosmos. Without the unfoldment of this form of love the two other life factors will only create an imperfect existence, and as the existence of the real human being is the same as an existence experienced and unfolded by "the human being in God's image", then it is clear that such an existence cannot be imperfect. All the three life factors: the love for God, the love for the living beings in mesocosmos and the love for the beings in microcosmos, together form that foundation of life which is unshakeable, because it is a hundred percent fulfilment of the laws of love of the universe.

Microcosmos is populated by myriads of living beings without which our present physical existence would be an impossibility. There would be no physical matter and thus no physical bodies, if there was not something called organs, cells, molecules, atoms and electrones. All these vital units in matter are living beings and they are also our neighbour. And just as it is not unimportant for the formation of our fate how we treat our neighbour in mesocosmos, it is absolutely not unimportant how we treat the beings who live in our organism and who, in a way, are our "subjects". Our "I's" relation to these beings is just as regular or bound by law as our relation to our fellow-beings. Also there it holds good that: "As you sow so shall you reap", and thousands, yes, millions of human beings all over the earth today must reap that kind of fate which we call illness and physical sufferings, because they in this or previous lives have treated their "subjects" or the micro-beings in the same way as the tyrants of the past treated the people in their kingdoms.

All forms of illnesses are in reality an expression of an imperfect relation between a being's "I" and its micro-beings or the beings forming its body. It means a destruction of the life experience for both parties: to the micro-beings it will unfold itself as catastrophes of nature, to the "I" or the macro-being as illness. The natural cooperation of the parties has been destroyed, and it may sometimes take a long time before the harmony is established. Yes, it may also happen that this cooperation cannot be re-established, and for a time the physical faculty to experience life must be interrupted for both parties so that the process, which we call death, occurs.

We may say that the terrestrial human being lives on two fronts, an outer and an inner front. And for countless human beings both fronts at present are a kind of "war fronts". The only thing which can conquer the war on the outer front, be it war between nations or all the kinds

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of war, which the human beings manifest between themselves in the daily life, is the unfolding of the principle of the love for one's neighbour. But the same is the case on the inner front, in the individual's own private world. Also there only the principle of the love for one's neighbour can stop the war or the catastrophe. But in order to understand this, one must also understand that the love for one's neighbour is not feeling only. A condition too emotive can easily deteriorate both to sentimentality and fanaticism. Real charity is a combination of feeling, intelligence and intuition. All these energies of consciousness must be mobilized in order that the war can be stopped on the outer as well as on the inner front. One must consider one's fellow-beings instead of inconsiderately doing that which just at the moment comes into one's mind. One must think over whether that which one intend to do can harm, yes, perhaps even promote suffering to the fellow-being. And just as one must do towards one's fellow-beings in mesocosmos in order to create peace, in the same way one must also do it in relation to the living beings who together constitute that organism which carries one's day-consciousness on the physical plane.

If one has not sufficient consideration for one's fellow-beings in the physical world in this incarnation, then one will meet with fellow-beings' similar lack of consideration in the future, both in this and in the coming incarnations, till one learns to have consideration for others. And if one does not pay enough attention to the living beings in one's organism in this incarnation, then one will also meet the effects as fate both in this and in coming lives. How can one show lack of consideration for one's micro-individuals? By taking wrong food, by filling one's body with alcohol, tobacco and narcotics and, what many phanatical vegetarians and temperance people do not always sufficiently consider, by filling one's consciousness with wrong thoughts. Regarding food it is common practice amongst terrestrial human beings as it has been through millenniums, to kill the animals and prepare their flesh and blood and organs for food, and only a few can yet see that there should be something wrong in this. As long as the human beings are not unpleasantly affected by this, they must of course continue to live in this way, but a number of human beings have already begun to feel distaste by this way of living, perhaps without giving it a careful consideration. But this distaste is the beginning of another view on the nutritional problem, where a more humane adjustment promoting love will begin to be valid. It will improve the conditions both on the outer and the inner front. On the outer front it will improve the conditions or the fate in that way that when one ceases to contribute to the killing of animals then one creates a greater protection for oneself or for one's organism against being killed. The animals are also our fellow-beings, they are "younger brethren" in evolution and on the way to stages in evolution, which can be compared to those on which the terrestrial human beings find themselves. On the inner front, which means in the human being's own organism, the conditions or the fate will also gradually be improved when one ceases to take animal food, because the speed of vibration in this food is less and less on the wave-length with the vibrations constituting the developed human being's organ functions and microworld. But the terrestrial human being has agreed with the animal food through millenniums, many human beings will object. It is tradition and custom and with that one cannot break. There is so much that has been custom and habitual practice to the human beings in the past, but which is not followed any more. This is natural when a development takes place. Have we not broken with many of the traditions of the past, which we today find raw and barbaric? One day we will be of the opinion that this, to consume animals' organisms as food is just as

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