

CONTACT

with THE MARTINUS INSTITUTE
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Dear Reader,

Some time ago I had the pleasure of speaking about "THE IDEAL FOOD" to a very big crowd in the Association of Vegetarians in Copenhagen.

Contrary to my "normal" lectures I was here facing an assembly whose principal interest was the "food problem", and the lecture was based upon this problem. It concerned the difference between he who is vegetarian from the point of view of health and he who is vegetarian from an ethical point of view. To judge from the applause and the statements made the lecture was met with great sympathy, and we might as well have left the problem here, but ...

It has often struck me that whereas teachers in general might have a rather free hand with regard to the stuff they are dealing with in ordinary teaching and in lectures, then the picture must be a different one when it is a matter of teaching at a spiritual or cosmic plane, or where a human being, besides telling others about his insight is also telling them about his personal attitude towards the problems referred to. In such a case the adopted neutrality in teaching has been eliminated, for, besides being a teacher, one is also a preacher, which unavoidably leads to a profound meditation after the lecture. One knows that simultaneously with telling about one's experience, one is deliberately trying to shape this experience, so that it may result in a change of life for the listener, and for this change of life the teacher is responsible.

As mentioned above many people were present at this lecture, indeed all seats were occupied, but the atmosphere was different than that experienced when people are gathered to listen to Martinus' analyses. I cannot quite define this difference. I must content myself with establishing that I felt that right through the audience were various lines of demarcation which rather ruined the feeling of harmony we are so used to experience when people are solely gathered to listen to a lecture of a purely cosmic touch. Such a feeling makes unavoidably a great influence on the form of a lecture. It becomes kind of sharper than usual. Intuition is not permitted to dominate, one must put up with being the servant of intelligence, which makes the lecture irreproachable from an intellectual point of view, but takes away from you some of the "fire" which is also typical of intuition.

Although I have personally the deepest respect for people who form definite limited associations in order to promote a great and noble idea, I am at the same time frightened of the possibility which may arise with regard to inner conflicts and disputes. Associations, however beau-

May 1964 (54/19/F)

tiful their purpose may be, easily become the basis of unreconcilable, separate attitudes among their members, which may easily lead to a noticeable feeling of lack of harmony to people outside the association. Perhaps this is not felt so strongly to he who by nature is "association-minded", but it is felt by he who is completely strange to the idea of being for something and against something else. On the other hand it must be admitted that also spiritual associations have their right to exist, and that we must treat them with deference for all that they have done. But it must be realized that there are really people who without being "association-minded" have adopted the same thoughts and ideas as those adopted by the "association-minded" people who form organizations to further their ideas.

My lecture had to be a keen and very personal one in order to defend a vegetarianism with a strong touch of ethics, but it was also a strong defence of the tolerance which aims at learning to understand that the human being who lives as a vegetarian is not better, often even not healthier, than the human being who lives from mixed food. For although one has to confess that vegetarian food or raw vegetables and fruit is an excellent medicine for a weak organism, I think that one is compelled to face the truth that people, who regain their health through a vegetarian cure or a cure from raw vegetables and fruit will later on when their joy at having regained their former health have vanished, very easily adopt their old habits with regard to their diet, and these habits have a very great power on the majority of human beings. In other words I have no particular confidence in that transformation into vegetarianism, nor have I much confidence in the transformation into a new diet through an aggressive propaganda. Also here we are facing the fact that such a converted and often most enthusiastic human being suddenly feels an insurmountable longing for the "domestic flesh pots". It may seem pessimistic to have to point out these things, but personally I do not think so. There is inside me a deep desire for spiritual honesty, and this desire forces me again and again to give expression for the danger of the illusion that one might be able to "eat oneself into heaven". As a young man I believed naively that any sensible man would realize how unworthy it was to a man who insisted on being called a "man of culture" to eat meat. Naiv as I was, I thought that it was only necessary to explain to people about the sufferings the animals had to go through, if they wanted a meal consisting of meat, then everything would be in order. If Martinus had not existed, I might have turned into a fanatic.

But life, practical life has taught me that the greatest power in this world is the small word "habit". If bearing white collars could be attributed to a high culture, then the world would be safe, but on top of the white collars are heads with brains of different quality and different will-power. And this must always be remembered, also when it concerns vegetarianism and raw vegetables and fruit versus mixed food.

For the truth today is that numerous of people would not mind living like vegetarians if not very old habits of diet tied them. As a man once put it, "Even if the world goes to rack and ruin, a beefsteak is always a beefsteak". And who dares challenge him? If that be his joy, I dare not take it away from him. And would it help me if I did? Is it not like this that we are here facing a domain, where two ways of teaching somehow work in parallel? The quiet analyses of spiritual science and life's hard practice. It cannot be denied that all over the world now appear a lot of books and articles which are able to help he who seeks, but neither can it be denied that, irrespective of the fact that tremendous amounts of money are being granted continuously all over the world to combat diseases, then these diseases increase so rapidly

May 1964.

that these so fantastically high amounts do not cover the demands for hospital beds. Is this not education on a higher level?

Personally, I would hardly ever get tired of trying to inspire people to live on a diet of fruit and vegetables, as I have long ago acquired an inward safety with regard to this problem. I have no fear at all of this great and pure idea not being victorious in the end; but it will not happen in "our time". It will happen in "God's time", i. e. when the world reaches its necessary spiritual ripeness. If a pioneer of this idea has not adopted this attitude, he does run the terrible risk of betraying it rather than supporting it, for this idea is betrayed every single time you try to give it to some immature human being, which unfortunately can be done through a sufficiently intensive and zealous propaganda.

No, we must learn to face the truth that only the human being whose vegetarian way of living is a definitely integrative part of its character, constitutes a true source of inspiration to others. For such human beings do not challenge anybody, they only obey the inner law, the message of which is on its way to everybody and which, when it eventually reaches its goal and is experienced as an inward intuitive truth, will complete the transformation referred to.

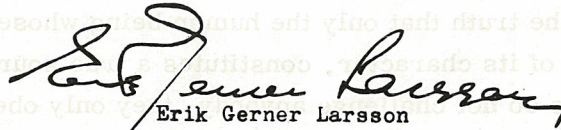
However, I do not want to maintain that all existing associations which advocate diets consisting of fruit and vegetables are superfluous. On the contrary. For they are indeed the channels of Providence or God to many people, and the more spiritual and tolerant they are the better tools will they be in the service of Providence. But this demand must also be complied with, and it holds good that the human being, who uses all his efforts in fulfilling the spiritual laws, is a better spiritual guide than he who declares, "You must do as I tell you, but you must not imitate me". It is true that great and noble thoughts do not die because they are being discussed, but neither are they furthered. Therefore it remains a fact that he who has learnt Martinus' world-picture to know will revert to the question again and again, because somehow it is like a quiet, eternal running, refreshing source. Its knowledge is carved in the walls of eternity and its tenor can never be wiped out. This world-picture threatens nobody, commits no one. It only calls the things by their proper names and shows everybody the way towards a behaviour beyond the strife of day and the fiery discussions.

As was to be expected, my lecture had to conclude in a burning appeal to the audience to understand that all we pioneers of a food reform must learn the great art of tolerance if we shall succeed in obtaining others' sympathy. Behind our endeavours there must be a mutual will which deliberately tries to avoid all common strife with regard to the question association or no association. If not, the negative aspect will be noticeable, which gives only few people pleasure, but causes distress to the majority. But we cannot show this tolerance without being in possession of the highest knowledge of the problem we are tackling, and the knowledge of its cosmic nature is definitely part of this knowledge. It is not enough to know all food tables or to know how many vitamins there are in the various herbs. It is essential to know that "man shall not live from bread alone" and that, besides the physical food, there exists a purely spiritual food, namely our thoughts. If we cannot learn to think of our neighbours in a kind way, if we do not want to extend this domain of love of one's neighbours to comprise every living creature it is not of much use to us that we fill our stomach with even the purest plant products. At the best we would be able to enjoy a certain physical health, i. e. something purely egoistic, but a better co-operator in God's plan with regard to human beings we would not become. Therefore I think that only the man who always thinks of the sufferings of the animal and

who always when it is possible defends and protects this still mute creature has completely understood the profound purpose of a life devoid of meat. Physical health is a wonderful thing, but above this condition the spiritual health exists which - without the in attractive nature of fanaticism and intolerance - in its own quiet, kind and warming nature shows us a way of thinking and living which in everything has left the incomplete aspect in preference to the completeness which is the true and unmistakeable hall mark of the genuine, spiritually developed human being.

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

Yours sincerely,



Erik Gerner Larsson

May 1964.

Martinus:

THE FIXED POINT AND THE MOVEMENT

The core of our spiritual work is to help searching human beings to find the "fixed point" in existence. As long as a human being has not found this "fixed point", then he does not know what that, which we call "movement" actually is. The real analysis of every movement can solely be carried out from the absolute "fixed point". What then is the "fixed point" and what is the "movement"? Yes, by the "fixed point" and the "movement" is understood something more than what we in everyday speech express by these two ideas. By "movement" is here understood not only a railway's, a car's or an aeroplane's flight over the continent with so and so many kilometres speed an hour. It is not either the speed of the clouds or the haste of the gale, about which we speak, but, on the other hand, all what is accessible to sensing. Sensing can not at all take place without being a reaction between at least two forms of movement. These reactions are what we call the "experience of life". When we say that something is "warm" or that something is "cold", then this "heat" and this "cold" will, in itself, only constitute reactions between different forms of movement or release of energy. If we bathe in water the temperature of which lies below the temperature of our skin, then we will feel it "cold", while we will feel it "warm" if the temperature lies above the temperature of our skin. The feeling of cold and warm is thus only the reactions between the temperature of our skin and the temperature of the water. If we keep our hand in water which measures 20 degrees centigrade immediately after we have had it in water which measures 30 degrees centigrade, then we shall feel the 20 degrees centigrade as cold. But we shall feel it as warm if we directly before have had the hand in water which only measured 10 degrees centigrade. Our feeling is thus absolutely "relative", and that holds good, not only in the mentioned case but also about the perception of our surroundings on the whole. Our perceptions of other living beings is based on a similar relation of relativity, namely the relation between the unfoldment of energy of the surroundings and the combination of energy which at the moment is in our own consciousness. The perception of our fellow-beings will thus be dependent on how we are adjusted beforehand. This adjustment can beforehand be sympathetic, but it can also be like this that we cannot stand the concerned being. It is this "temperature" from which we measure the "temperature" of our fellow-beings or his spiritual condition. Two human beings' perception of a third human being can be widely different, because they each separately experience him through their own combination of energies of consciousness and they will both believe that their conception is "the right one". If two human beings both keep a hand in water which has a temperature of 20 degrees centigrade, and the one of them immediately before has held his hand in water of 10 degrees centigrade, and the other has had his hand in water which measures 30 degrees, then the one will think that the water is "warm" and the other will think that the water is "cold". It is possible that they begin to quarrel and call each other "liars", because they have both "experienced" that the water was respectively "warm" and "cold". They do not think of the fact that their experiences were based on their special temperature and that they relatively seen both were right, but cosmically seen neither of them was right. The truth is in this case that the water is 20 degrees in relation to the one's 10 degrees and the other's 30 degrees. Regarding the human being which the two perhaps perceive as comparatively "good" or "evil", "pleasant"

May 1964 (57/21/AØ)

or "unpleasant" and in relation to this shower with praise or blame, then their pronouncement or meaning can never be an analysis of the person's condition, but, on the other hand, an analysis of how they themselves are adjusted to the fellow-being's special nature. But as all terrestrial human beings, as long as they are not initiated beings, solely judge their surroundings and their fellow-being after the contrast he constitutes to their own being, then they do not see him as he really is and they quarrel with others who see him in another way. Disagreement in the judgment of human beings, things and events is thus also that which is characteristic of the human beings of today. The different perceptions lead to war, persecution, intrigues and many other forms of disharmony between human beings, and one often hears the statement that it has always been so and it will always continue to be so. But such an expression is also so absolutely a result of a relative view on the existence and humanity, based on the special combination of energy in the consciousness of the human being who expresses it. It is the experiences which he had and that is for him the truth. He cannot think differently, but at the same time he cannot understand that there can be other human beings whose experiences are not quite the same as his, and who therefore think differently. He thinks they are "liars", "imposters" or perhaps only "foolish", "naive", or that they have too much imagination. "But they are sure to become wiser", he says. And there he is actually as near the truth as he at the moment can come. That it also holds good about himself he does not think.

The human beings' daily existence is almost solely based on illusory judgments. If it was not so then there would never at any time arise conflicts. All would be united. The creation of the "United Nations" or a "World-Authority" would be very easy, quite apart from that it would actually not be necessary. When all human beings could get the same analysis of the same being and did not each get their individual analysis, then there would be nothing whatever to quarrel about. But is there found a real universal truth? As all living beings stand on different steps of development, then they must also have different perceptions of life or be bound to the perception of the reality which is valid for that step to which each belongs. To this can be answered that it is right enough that all living beings, also human beings, stand on different steps in evolution, but that does not mean that there should not be steps where the beings could not come into contact with each other and see the things from a common point of view. The human beings develop themselves towards steps from where they can look out over and further out than to the relative and thereby attain to see the eternal answers, which means the facts which unite themselves to the individual and its real place in Cosmos. It is that view which is called "cosmic clear-sight". Without this clear-sight there would never at any time arise a perfect experience of life and thus never any possibility for the abolition of war and persecution between beings and states.

The relative point of view is solely a reaction between the individual's temporary mental adjustment or ignorance and the fellow-being's unfoldment of energy and way of being towards the mentioned individual. But the cosmic clear-sight separates itself from the relative view-point thereby that it is not based on personal sympathy or antipathy or the fellow-being's way of being towards the individual itself, but, on the other hand, on its way of behaviour, its place and mission in cosmos or in the entirety of the universe. As the being who possesses the cosmic clear-sight sees that the place in existence of the fellow-being in cosmos or the divine world-plane is hundred percent useful and is an indispensable link in the creation or in the Godhead's transformation of the terrestrial human beings from animals to real human beings,

then he cannot do anything from this cosmic view than to call to the Godhead: "Thy will not mine be done". And he must do this even though the fellow-being's perception of him and his behaviour towards him perhaps is highly unpleasant. He forgives him because he knows that on that step in evolution on which he finds himself, "he does not know what he does". But he also knows that these beings through their formation of experiences are on the way towards a step in evolution where also they will feel themselves "one with the Father" and thus with all the living beings who live, move and have their being in the organism of the Father. They will some time, as he now understands it, understand why "the others" are as they are, and they will love their fellow-being as themselves and through that also love God who, through this fellow-being, promotes the transformation of the beings into "human beings in the image of God".

But how can one know that this judgment is not false, and that there on the whole is a God? We live in a world of material or substance. But substance is bound energy, it is movement, vibrations. We thus live in a world of movement. But through nearer observation one cannot help discovering that there exists something else than simply movement. If nothing else than movement existed, then this would never be experienced. And the greatest existing fact is surely that the movements are being experienced. We each of us constitute "something" which experiences movements. The reactions of our surroundings, nature's and things' colours and forms, all that which we call beautiful or ugly, perfect or imperfect, are vibrations or movements. This "something" in us, which experiences the things or the movements is not in itself movement. The one movement cannot experience another movement. What, then, experiences the movements? It is the contrast to all movements, "the fixed point". Every human being feels this fixed point as a feeling of a centre, and he feels that it is the centre of the whole world, and so it is. We express the feeling of this fixed point with the word "I". Only the "I" in the living being can experience movement. But how do the movements arise? Yes, some movements, we know, are created by the living beings or the "I", which constitute our surroundings, it is just an essential part of our life experience to experience what others create or manifest, and which we can be more or less content with. We ourselves also create something which is to a greater or lesser joy for our surroundings. A great part of the movements which we experience, is thus creation or manifestation from living beings, to a greater or lesser degree based on logical thinking and humaneness. But there are also movements to which we do not know the source. All the release of energies in nature, from the cycles in the universe or the macrocosmic movements and to the movements in microcosmos, in the worlds of the cells, the atoms and the electrones are they coincidences, or is there also behind them a "fixed point", a "creator", or an "I"? Do we not see that there behind all nature's movements or manifestations, from the greatest to the smallest we can perceive, is logic? From where has the human being learned to think logically, or, in any case learned feebly to begin to think logically? Nature is the human beings' great teacher; just by gradually learning to know the laws of nature has the human being been able to unfold logical creation. But when we know that there behind all human creation is a source, a thinking "something", which itself is above movements and can set the movements going and experience movements, and as movements cannot arise by themselves, then there must behind all the logical unfoldment of energy and movement which take place in nature or the universe be a "fixed point", an "I" or a "creator", whose faculty of creation lies far above the human I's creative faculty or the purely terrestrial human being's

May 1964.

manifestations. The "I" behind nature, which means the "I" of the Godhead and the "I" in us, must thus solely be the absolute only fixed points in existence. And as the "I" is not movement, then it is not, as all movement, subjected to the ideas "beginning" and "termination", it can only be eternal, yes, it is eternity itself. We can therefore speak about the "eternal Father" and the "eternal son of God", and all living beings are such eternal "sons of God". Their "beginnings" and "terminations" within that part of themselves which belong to the world of movements or cycles, thus their organisms, are something which their eternal "I" with its eternal "creative faculty" has manifested. It is movements which the "I" has started and through which it experiences life. And though a physical organism, which is only a special combination of energy or movement, "dies" as we say, the "I" continues to experience life, but only not through the physical body. And the being has the faculty, after the lapse of some time, again to create a new physical organism and through it to continue to experience its fate or this, that it must reap what it has sown. Through these experiences the being gradually reaches forward to work with the energies or the movements in such a divine way that means in so logical and loving a way that it arrives on the wavelength with the Godhead's own logic and creation to the advantage of the entirety. Then the being feels itself as one with the Father and becomes conscious in its own identity as an eternal "son of God". When we say that a man is "evil", then it is thus only a temporal, illusory result. As the man's "I" is eternal, then this that the man is "evil" in this one moment is not the whole truth. One has also to have all the results which express the man's appearance in other moments, and as he is obliged to become just as good as he has been evil, then the analysis will not be that he is good or evil, but that he is a divine being who in itself is above all conditions. Where ignorance is all expelled, evil, so-called, cannot subsist. In that condition in which the terrestrial human being now finds itself, the "meaning of life" is that one shall try to create peace and joy for one's surroundings and contact with the "eternal Father" within oneself, then one has a "fixed point" in one's existence.

May 1964.