



CONTACT

with THE MARTINUS INSTITUTE
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Dear Reader,

Perhaps a small, quiet smile will pass over your face when you see the words "material and scissors", because, of course, the problem touched upon in the enclosed supplement must be of interest to the clothing industry. It is just thanks to this industry that the most masculine sign; broad shoulders, is still going strong. However, it is with the tailors, whether it is a men's tailor or a dressmaker, as it is with the "designers" - they just have to build up the external appearance to make it look very impressive! The contents are not their business; and regarding the human beings, their contents seem to have changed so much that science has become interested.

If by the word "biological change" one only understood a change of life (bio = life), everything would be all right. But this is not so, because today the word life has two quite different meanings. By the word "bio" the scientist understands something quite physically organic, something which can be measured and weighed, something purely material. On the other hand, by the same word we understand something psychic or mental. Our thoughts are following other tracks. To us spirituality is the primary and matter the secondary. So when science, in connection with the mental transformation we are witnessing everywhere today - that is, a feminizing of the man and a masculinizing of the woman - talks about a "biological" change, then we do not only ascertain this phenomenon or try to make ourselves believe that that which we are witnessing is the result of a purely physical process. We rather perceive it as the result of that eternal evolution to which we are subjected.

"Eternal evolution"? Yes, just that. Because either we are in all a product of heredity and environment - that is, something purely physical, subjected to beginning and termination - or we are, in the literal sense of the word, eternal; i. e. we have an eternal past just as we have an eternal future. If we choose the first conception, and that many people do, we choose the most brutal, superficial life imaginable. Because then we deny ourselves the right to ask just those questions which, if they are asked with hope of an answer, raise us above that world which - according to Martinus - is populated by "worms, beasts of prey and toadfrogs". Today most people perhaps have enough in their struggle for their daily bread. But this is not the case for all, and the day is not too far off when no one has to struggle for his daily bread. So wouldn't it be time for us, from the innermost of our own souls, to begin to prepare our way forward towards a higher and considerably wider horizon than the one which belongs only to the world of matter?

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Naturally, we are also a biological phenomenon in the common scientific understanding. It is possible by injecting different things into us to make us react in such a way that it seems as if we have been "put outside". But isn't an intoxicated driver "put outside"? Does he not declare when he has returned to his senses that he did not know what he was doing when he was subject to the influence of alcohol? In life there are many possibilities of temporarily being put "outside oneself", and many of these possibilities are directly physical. Some, as for instance hypnosis, are purely psychical, but nothing of what has been mentioned here is normal. It is normal that all our reactions are conditioned by our own psyche, that is by the spiritual stage of development we represent.

And here a change has taken place in a way that seems to be alarming. For one thing, 70-80% of all men in Western Europe and America suffer from chronic tiredness. We are not the outspoken he-men we believe ourselves to be. The energy of the male stock has been "taxed" because we have carried the chief burden in the struggle for existence! Now, I wonder?

With all respect to the purely physical biology I have another opinion. But also I have another background on which to estimate the problem. In accordance with Martinus' world-picture, and especially his clear proof of the existence of the two sexual poles in every living being, the picture of modern man looks quite different to me than to the physical-biologically adjusted person. I see - according to Martinus - quite clearly that man has been subjected to a development in which the dominant, the functions of the coarse masculine pole gradually have been changed through self-experienced sufferings so that it is now much more equal to the feminine pole in his consciousness. We were not very sensitive when we were Peking-men! Neither when we were Neanderthalers! But our physical powers were greater, and our skull was more capable of resistance than it is today.

Today we are all "mixed types". Pure he-men and she-woman actually do not exist at our latitude. And I suppose only a few people dream of being or becoming such? I think so! There is no law that we in all eternity shall continue to remain the men and women we once were. If we are eternal - and this concept I have accepted as my own foundation of life - we must also accept that we eternally are subjected to transformation. And as our transformation is based on our experiences, on our personally experienced sufferings, our course is clear. We go from primitivity and brutality to humanity and true charitableness, even though these goals still are very far off. But there the road goes, and when it does so, it must also be possible to find it in the daily life. And it is possible! Because don't all our endeavours aim at a disengagement from all coarse work? Do not the spear, the bow, the crossbow, the gun, the cannon, the super rocket, the atom-, the hydrogen- and the cobolt-bomb here show the hitherto clearest line? Now we may at least kill without greater trouble!

But we can also do other things! We may create comfort for one another which the viking did not even dream of; and if we from a moral point of view could lift ourselves by the hair, we could today create the earthly paradise which human beings have always dreamt of being allowed to experience. But there is the boundary! There we meet something which even the most talented scientist get the worst of. He can change things, improve them to the stage of perfectibility, but he cannot change man. He cannot fulfil the wish which an American proposed after the second world war; namely, the wish for a formula by which the young Americans could be brought up to be gentlemen at home and pure bestial beings on the battle-fields. This formula will never be invented!

No, but if we have accepted that we are eternal and that eternity still for some time must

Quotation:

" MATERIAL AND SCISSORS "

(Published by "Garment Workers Federation".)

ARE MEN BECOMING WEAKLINGS?

About three fourth of the men in Western Europe and America seem to suffer from chronic tiredness - is it caused by a biological change?

On the request of UNESCO an investigation has been instituted, the purpose of which it was to prove why so many men were tired. More interesting things were exposed during this investigation undertaken by physicians and psychologists.

One ascertained amongst others that 70 - 80 % of all men in Western Europe and America suffered from chronic tiredness, which was prevailing in the physical as well as in the psychic realm. It is, however, being emphasized that the main cause of the tiredness is not a strong nerve strain in the daily work. On the contrary, it is being explained - perhaps to the surprise of many people - that, biologically, men have changed.

In most countries men have carried the chief burden in the struggle for existence during the past thousands of years with the result that the energy of the masculine stock has been taxed, and now it has not the same strength as the one which characterized our aborigines. This is what the doctors say.

DEPRESSION AND FEAR OF LIFE

The physicians could prove that depression and fear of life have been tough on men of the present. Regarding men, it seems as if half of all chronic illnesses have a mental reason, the physicians say, while regarding women they stress that only 30 % of the chronic sufferings have a mental reason. If we consider the statistics of suicide, it shows that 2/3 of the cases are men and only 1/3 are women.

In more than 50 years the Swedish sociologist, Professor H. Hillberg, has been able to ascertain the loss of the male activity and energy. And "one cannot defend the men from the reproach that they more and more are lacking in courage, initiative and enthusiasm, he says, and he admits that in women these virtues are being strengthened.

Some researchers even contend that women after some centuries will have passed the men physically. The sociologist, Dr. Derndorf, says amongst other things: The women's progressive feats on the sporting field clearly show that they in the course of a few hundred years will be equal to men in the physical as well as in the psychic realm, and they will perhaps even be superior to them. At the Olympic games comparisons are carried out under equal conditions within the different kinds of sports, and on the average the women sports performers were only 15 % below their male colleagues in their performances.

HOW IS IT IN MARRIAGE?

With these proofs in mind it seems fair to put the question how the tired man presents himself in marriage. Regarding America, the result of the examination was that 85 % of all husbands were purely henpecked husbands, while the corresponding figure in Europe was 50%. The number continually rises. And 62 % of women in all age groups, both in Europe and in the overseas countries, gave this statement to the question: men of the present are no longer real men! It is a harsh judgement. After this result no one could be surprised if the women become more arrogant. The men have to key themselves up!

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appear via the principle of reincarnation - that is, a continual return to the physical world in order to build up the moral quality necessary for all true humaneness - then there is system in things. Then the so-called "dangerous questions" cease to be dangerous, because they now get a sane as well as a loving answer. Then neither the "born blind", the cripple nor the soldier, who has been massacred to become a helpless invalid, is a cosmic perversion. Then there is an inner moral equilibrium even in the apparently darkest darkness. Then suffering really has lost its inner and malignant sting.

Of course we are all tired, I am tired and you are tired. How could it be otherwise in a world like the one which we have succeeded in creating? We would not do all this evil we meet everywhere, but, on the other hand, we would neither do its contrast to a sufficient degree. We are all Sons of Paul! And we know it - better and better the older we grow! Regarded as souls, we are very immature, very much bound by ideas in which we ourselves are still very domineering. Many do not like this thought and would rather believe - in any case about themselves - something else. I have accepted this idea as being the only worthy basis of work from a mental point of view. If one is to attack an enemy with success, then one must know where to find him, otherwise the whole thing becomes a foolish waste of power. I therefore always maintain that, to me, idealism is the art of what is possible. I clearly admit - with Martinus - that I am a "wounded fugitive between two kingdoms", but there is no bitterness in me about this condition. My optimistic nature simply demands of me that when it is like this, then I must try to get the best possible good out of this condition. And to me the best possible is the practical possibility which life has given me to transform my ideals into that form of reality which life has allotted me. And does this condition not hold good for you, too? Is it not valid for all of us? We can live alone - and feel bored, and feel that we are superfluous, etc., or we can stick together and attain a lot, though we each are "wounded fugitives" and have to be adjusted to the fact that also collaboration may give difficulties. But if we have the common will in us - and many have it - then even the world we hitherto have produced contains the possibility of numberless light and joyous hours!

As you will understand, I do not feel any anxiety regarding the future of man. Perhaps a bit for the animal in us! Its conditions will deteriorate more and more. But I see with great joy the human being in man and the human being in woman grow out beyond the frame which the animal kingdom put around it. From a cosmic point of view we are approaching "April", and that means with the poet that "in it the old falls - in it the new takes root - it causes some commotion - but peace is not the best - but that one wants something!"

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

Yours sincerely


Erik Gerner Larsson

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Martinus :

HOW DOES ONE GET THE STRENGTH TO FORGIVE ?

Through Christ it has been said to human beings that one shall forgive one's neighbour not only seven times a day, but until seventy times seven a day. This in reality means that in all circumstances one has to forgive. Now, is it right to follow this doctrine? To modern intellectually minded man it is not satisfactory what Christ or any other authority has said, people want to see the logic in things, and apparently this doctrine is against all common sense. If this doctrine is to be acceptable to the human beings of today, it must appear as a scientific conclusion which is logical, that is in contact with the laws of life. But then human beings must also learn to know not only the laws acting in physical matter, but also the spiritual laws existing behind the outer structure of the whole universe. If earthly humanity ever will be able to manifest a higher and more humane culture than the one which dominates on the globe at present, it can only be on the basis of an intimate knowledge of the cosmic laws and disclosure of life in harmony with these laws. The single human being must learn to see through all the so-called logic, which is only local and without any connection with the real conditions and phenomena of life. On account of such a local logic many human beings believe that the doctrine of Christ about forgiving and forgiving again is foolish and naive. "When someone has done wrong to another", they say, "then one cannot without further ceremony forgive him; he must be punished so that he becomes afraid of repeating his wrong action, or how else would it be possible to suppress the evil?" At a certain stage of development it is natural that this perception must be the highest expression of common sense, and this stage in evolution is not yet over; it is the basis of society's judicial and police system. Everyone who commits injustice in such a way that he violates the judicial laws has to be punished after the sections of the law. At certain places on the globe the most severe punishment is even murder, though it is called "execution" or "liquidation". The moral institution called "law and order" is thus in certain cases an institution of murder, and its murder and other sentences of punishment are authorized by the highest authorities, also in so-called Christian countries. But a society the judicial laws of which are based on such a moral perception is no real Christian community. Within this sphere its culture is heathen; it is "cosmically underdeveloped" though it in other spheres may manifest even very technical ingenuity and scientific skill.

That something is underdeveloped just means that it has not finished its development. It is developing to reach a higher stage. And no one could be blamed for not having reached a higher step in evolution. One cannot blame a monkey that it is not a human being, nor the authorities in the before-mentioned communities that they do not quite manifest the principle of charity in their laws and way of being. This they will come to later on when they are more advanced in evolution, and then they will regard their present state as inhuman barbarity and incredible ignorance. But they are still of the opinion that murder must be fought down with murder, anger with anger, and unpleasantness with unpleasantness, which is the principle, "an eye for an eye and a tooth for a tooth". Is it really thought that it is possible to abolish war with war, murder with murder, and on the whole be freed of the unpleasantness which the so-called criminals commit on society by inflicting unpleasantness on the criminals? Through thousands of years these methods have been used, and yet war, murder and other crimes are not less prominent today than they were thousands or years ago. Therefore it does not seem to be a specially effec-

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tive method for the eradication of these phenomena, and it is quite natural that it is like that. We all know that one cannot put out fire with more fire. It has to be extinguished with water; that is, with a substance with a character contrary to that of fire. What holds good regarding physical laws of nature is just as much valid regarding spiritual laws. Quite a different kind of mental substance than that of war, hatred and punishment has to be used: charity. Retaliation based on revenge or punishment cannot change the human beings' character and way of being. At best one can, with force, punishment and execution, give certain human beings such a fear of punishment that they on account of this fear to some extent refrain from unfolding their innate "criminal" way of being. But it certainly does not change their character. If suddenly punishment did not exist, they would at once manifest their injurious way of acting towards other human beings. They are only to be looked upon as a kind of performing being who, just like animals, can be forced to carry out things which are completely against their nature. A society the citizens of which only stop harming one another on account of fear of execution, confinement or other punishment, is not a cultural society in the humane sense of the word.

But how can human beings create a real cultural society? There will still for some time be human beings on earth who are so primitive that they will be an inconvenience for society's true and natural development, because they are without any understanding of the purpose and responsibility for which each single citizen is liable. When one comes to see life in the perspective of cosmic logic, one comes to understand that one cannot eradicate these primitive and ignorant human beings, who very likely have their first or one of their first incarnations within the realm of civilization, and who formerly have only been accustomed to the nature beings' forms of law and justice. The cosmically ignorant human being believes that when these human beings are killed, one has finished with them, but this is just an effect of the local logic. These beings do not cease being "criminals" because they leave their physical organisms. Their "criminal mentality" is just as living in the spiritual world's first sphere as it was on the physical plane. And on the psychic plane these primitive human beings meet with like-minded ones, with whom they are on the same wave-length. Together they form a sphere of primitive, malicious mentality, a group of what one with an old-fashioned expression could call "evil spirits", who have the possibility to influence physical beings with a similar mentality and who easily let themselves be "inspired" to actions which are just as dangerous to the law-abiding citizens as the executed "criminals" were. Revenge and punishment can only breed new revenge and new punishment. The punished beings wish to revenge themselves and to "punish" the society the laws of which they are not yet able to comprehend and conform themselves to. When they again incarnate in the physical world they are still on the wrong side of the law, and from previous incarnations they have in their talent-nuclei experiences which perhaps make them still more cunning and dangerous, because they have the faculty to camouflage their activity in such a way that they are much more difficult to overcome than they were before. Within the ranks of juridical specialists it should be known that sentences and punishments develop man to become a greater enemy of society than he was before.

If a really human culture has to be created, it is necessary to get away from the delusion that execution and punishment are the means on which such culture can be based. Of course, society has to protect itself against dangerous and antisocial individuals, but the protection should not be killing and punishment. In certain more humane societies on earth, experiments have been made with methods which in the future altogether will replace the old court methods. It is necessary to deprive the antisocial human beings of the right to move freely among other

citizens. But this loss of liberty should not be a degrading imprisonment. Such beings should be placed in special communities made for their kind of beings. Here they can experience the good of culture and they are not regarded as animals, but as pupils in culture and self-control. They will come into contact with teachers who treat them as fellow-creatures and not as "criminals" and prisoners. Many of these teachers have themselves once been on "the path of the criminal", but through their fate they have met that experience and that love in life which make them perfect educators in this special realm. Through this teaching the pupils little by little will be able to adapt themselves to society outside and will perhaps, just because of the experiences they have now made, become useful co-workers in the creation of a humane culture.

It is, of course, not only in the situation between society and its "enemies" that vengeance, hatred and punishment just make the situation worse than it was before. This also holds good concerning the single human being's relation to eventual opponents or enemies. From a local point of view it is apparently in accordance with reason and logic that one becomes angry and will revenge oneself or punish persons who do not injustice or are intolerant and unpleasant towards one. But seen in a cosmic perspective it is absolutely illogical and is only characterizing the "offended" as being just as primitive and ignorant a person as the one who "offended" him. Every human being is surrounded by human beings who are on widely different steps in evolution. Some are loving and understanding and only seldom thrown out of balance; others are sometimes in a good and sometimes in a bad mood and consequently more or less sociable; others again have a mind which make them altogether difficult to get along with. None of them can at the moment be otherwise than they are. Their way of being is an expression of their moral step in evolution. They are on a temporary stage in their development, and all are on the way towards a more humane and high-intellectual state. Some represent what we may call a cosmic condition of childhood or even babyhood; others are a "little more grown-up children"; and some few are in a cosmic adolescence, where they are on the way towards greater humane maturity. Each single one can learn something from them all, and it is not accidental with whom he comes into contact. His surroundings are the tools the Godhead uses to form him in His own image, which means, develop him into a loving human being who makes life easier and better living for others and thereby also for himself.

But how does one get the power to forgive one's fellow-being when he in different ways annoys one and fills one's life with difficulties and problems? By trying with one's intelligence to understand that, at the moment, the concerned being cannot be different from what he is, just as a thistle or a stinging nettle cannot be different from what they are. And by realizing that when this "enemy" is brought into our surroundings, then he from a cosmic point of view is not our enemy who wishes to destroy us, but only a tool through which the Godhead lets us harvest what we at one time have sown ourselves. And just with one's feeling to try to understand and to have sympathy towards that human being who does not know what he does, and who later must harvest what we ourselves have now done with. So when "the enemy" in reality is not the reason for the inconvenience, and when he, on account of his past and with reference to his future, cannot be otherwise at the moment than he is, then there is every possible reason to follow Christ's command to forgive and forgive. If one feels that one now and then lacks the necessary tolerance and love, then one only needs to concentrate oneself on the source from which all the love of the universe flows, then all anger and bitterness disappears, and one feels that the only "enemy" one has is that in one's own soul which opposes the growth and the activity of the humane faculty.