

CONTACT

with THE MARTINUS INSTITUTE
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President: Martinus

Vice-president: E. Gerner Larsson

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Dear Reader,

Just now the sun shines from a cloudless sky over a Sweden which simply constitutes a fairy-tale in green, yellow and red. Everywhere the harvest puts its marvellous colours on this country, which beforehand is so well equipped with beauty of scenery of quite another kind than the Danish one. In almost three weeks I have crossed through Middle Sweden from West to East, and all over I have enjoyed the view of the gold of the Birch trees, of gushing rivers, dark green Pine forests and the big beautiful lakes, which just now are encircled by the brilliant colours of the autumn, and which make one think how phantastically nature understands to say a bright "good bye" to the summer and thus to the light and life.

Do not think that I am in Sweden on holiday, because I am not. I am here in order to give lectures and courses, and my time has actually been very much occupied. But in return it has also been a great pleasure for me to see how our work has taken root in this country, the people of which are more familiar to us than the people of any other country. Personally I feel as if I have only given one lecture, and it started in Gothenburg and is now finished in Stockholm. Because I have gone from one group to another, and everywhere I have been met with a love and a spiritual hunger which have almost taken my breath away. Martinus' thoughts have taken deep roots in the minds of our Swedish friends. Don't think that our work here has a superficial character. It will grow as it grows everywhere where it has got the possibility to set roots and set out its first feeble shoots.

The past years have put their stamp on the character of the work. Martinus' thoughts are no longer new. They have got depth and perspective. The effects of this fact is perhaps the most beautiful thing this journey brought me. Because we don't meet any more as superficial friends but as friends, who know that they are searching for the same goal. The cause, its life and growth, its difficulties and its progress, is just as much in the minds of our Swedish friends as it is in ours. And it has been a very great pleasure to experience how the Kosmos Holiday Resort plays a role here, a fact which not all at home may realize. Their stay in Kosmos Holiday Resort leaves deep impressions in the minds of our Swedish friends, and everywhere we meet the wish also from a practical point of view to help to make this great summer-centre in Denmark of the cause still more beautiful, still more attractive than it is already. So quite a big Swedish group has decided to contribute, not only to the Swedish section of the Kosmos Holiday Resort in Denmark, but also to all the departments in the pavillions

I and II in order next year to raise the level of comfort so that it will be altogether pleasurable to spend a holiday there. I believe every one will understand that this attitude, this generosity, made my trip in Sweden a great experience to me.

As the years have passed it seems to me as if we have reached a mutual solidarity on a very high level. Martinus' work has always been "ours" in the sense that it more than any other teaching I know of refers directly to the single individual without binding him or her with neither membership cards nor any other outer demand, and still it makes each one of us part of a continuously growing, very living spiritual organism. We are, however strange it may sound to an outsider, part of that future that is on its way. That future in which the whole of humanity has "finished the course and reached the goal". Because, what else does Martinus teach us but to become "future human beings"? Are not all his cosmic analyses aiming at this one goal: to transform us consciously to act in accordance with those laws which most of us, before we met him, often did act against? We are here facing the main fact in the message which his world-picture brings to humanity, namely that peace cannot come into the world as long as we ourselves do not want peace with all our heart. No one really wants peace until he knows the most elementary basis of peace. These elementary assumptions have been given us long ago, through Christianity as well as through the world's other great religions. But the messages of these great religions have lost their grip on us, because they were suited to the human beings of other times. Martinus, on the other hand, "goes straight to the point", as our Swedish friends express it. Regardless of temporary success Martinus shows us who we are and where we are, from a cosmic point of view - and that is not always a pleasant experience. Because however high in evolution the single human being may believe himself to be, none of us have reached so far that we should ever forget the truth behind the saying: "Wherefore let him that thinketh he standeth take heed lest he fall".

By showing us who we really are, how big (or small) we really are, Martinus has contributed more than anyone else in our time to make us realize the fact that now things have changed. From the very moment one has acknowledged the absolute reality of his world-picture, all fight on the "outer front" must cease. Then one knows that the enemy one has to conquer is found in one's own heart. And to take up this fight means that one belongs to the human beings of the future, because only this human being can build up the world which must replace the one we are experiencing today.

The human being of today likes to believe that he knows a lot, and also that he is really democratic. But is he? Isn't he more likely to be a human being who has almost been cut off from God and thus from the cosmic feeling of entirety, the only criterion of real human moral and thus of true democracy? I have just read the "Stockholm Tidningen" of September 22nd (1963), and let me quote what one of the most influential men in this world, the president of about 700 million people, thinks of the problem "the third world war". The Chinese Republic's president Mao says (to Nehru):

"I explained to him that even if half of humanity was killed then the other half would still be left. In return imperialism would be wiped out, and in the course of 50 to 100 years the world population would have increased more than 50 %" - - - "Is it really possible to work out how many human beings will be killed in a future war? It may possibly be one third of the whole population of 2,7 milliards which means only about 900 millions. I consider this a low figure after an atomic war. Of course it is terrible, but even half of humanity wouldn't be so bad. Why? Because it wasn't our wish, but the imperialists forced us into a war. If we have to fight then

we will use both A- and H-bombs". And Mao added that Nehru was much more pessimistic about this subject than he himself was.

Considering his influence and with him all those people behind him, one may certainly feel shaken to the core of one's soul. The Chinese president doesn't make it a secret that he has no objections against a third world war, because he is of the conviction that when it is over there will be most Chinese left in the world.

We read this kind of things- and we read much of it in our newspapers of today, and it inevitably forces us to realize that the great majority of people in the world has broken loose from the cosmic feeling of entirety, the only way out of every problem, big or small. And when a majority tears itself away from this entirety, out of its inner contact with the Godhead, events are taken place which very soon can get the character of "Armageddon". And isn't it just what we are witnessing in our time? Isn't it working all over the world? Twice in our lifetime have we - if we were born before the first world war - experienced a "world peace" without this peace having been obvious in the outer world. On the contrary, the peace treaties have scarcely been signed before new mad armament races immediately were started.

And in the middle of all this noise, which tells on the nerves, Martinus has completed his world-picture in deep stillness and given it to us. Many have expected - even hoped - that the news about its birth would go like a forest fire over the world. Everyone of us probably has to pass through this super-enthusiastic idea before we in earnest understand that we are like this, but that is how life is. Everything really great in the world is born in silence, they say in the far East, and that truth all must learn to understand. The growth of Martinus' world-picture in the world follows to a much higher degree the truth behind an old word in our own country, namely: "God's mill grinds slowly, but it grinds". However, is that a concern of ours? No it isn't. Wherever the cause is to be found, it was our fate to meet Martinus' thoughts and a present was given into our hands, and it is up to us how to use it. If we receive this present, it is able to give us - not an easy - but, on the other hand, the richest human life that can be imagined. Because used in the right way this present gives us access to unlimited self-knowledge. Perhaps formerly we knew that we had a soul, but that this soul had so many possibilities as shown by Martinus we could scarcely guess.

True enough we are all engaged in the outer scope of our life, because we are also a part of the outer life of the world, but that can never be the decisive factor of the single human being. The decisive factor must always be the possibilities life within this scope gives us. If we live here without the least cosmic knowledge life will be accordingly. Then one sees all - and nothing. Because then one sees the outer frame and form of every event, but never the cosmic message every event, big or small, can bring our soul. And isn't that just what happens to most people? Do they not dance the devil dance of sympathies and antipathies which finally leave them in the spiritual "no man's land" where life seems both heartless and meaningless?

How very different for the human being who has come on the track of its own cosmic origin, who behind the phantasmagoria of illusions dimly begins to see the outlines of that divine will, which does not even allow "a sparrow to fall to the ground" without it being part of that plan which alone is able to confirm the law of love.

An infinite number of thoughts have passed through my brain on this long journey where

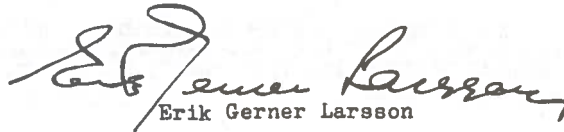
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people have asked me questions within almost all spiritual realms of life. But one thought has continuously returned to me, and that is the one which can perhaps best be expressed by the words: "What should we all - each one of us - have done if we had not on our way through life met Martinus' world-picture"? Only when we are very young we believe that we can master every problem we meet in life. Later on, when the soul begins to ripen and the possibility for a backward look with both depth and perspective is possible, then the picture changes altogether. Then one knows what a life without cosmic knowledge would have been like, because then one realizes the role this knowledge has played and continuously will play in the single human being's life. And then one understands that regardless of what the future would bring both ourselves and that humanity of which we constitute a living and sympathetic part, all coming events will only confirm that plan which already now lives in our own heart.

Viewed from without we are perhaps only few and our possibilities are very limited. But this is only so when viewed from without; viewed from within we constitute the first feeble beginnings of that world which one day will replace the one we know today. Because none of us wants neither war, hatred nor that evil which always is the bitter follower of ignorance. That does not mean that we are able to live as we ourselves would like to - but we found the road our heart was longing for. We have seen a light, and each of us who has really seen this light also knows in his heart that we are at the point of no return.

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

Yours sincerely,



Erik Gerner Larsson

September 1965.

Martinus:

THE ROAD TO PEACE I

ANTIPATHY OR THE CAUSE OF THE DISPLAY OF THE PRINCIPLE OF KILLING IN THE TERRESTRIAL HUMAN BEING

As long as the terrestrial human being is not yet quite an initiated or finished being, the primary foundation of its actions and way of life will in a corresponding degree be guided by the energy of gravity, incapsulated in unintellectual feeling and a little bit of instinct. According to "Livets Bog" the energy of gravity represents fire, and the energy of feeling represents coldness. In a living being's organism these cosmic energies are combined in a balance between these two extremes constituting this same organism's normal temperature. In the uninitiated being's mentality these energies of gravity and feeling are by the varying overbalance either in the favour of the one or the other of the two mentioned energies. This overbalance then in a certain situation characterizes the being's whole display of will and the consequent manifestation regarding thought and action. When the energy of gravity is in overbalance and thus rules the energy of feeling, the result is that the being's will is more or less characterized by uncontrolled antipathy, which again, all according to the overweight of the energy of gravity in relation to that of feeling finds expression in anger, hot temper and the consequent revenge, fight, killing and mutilation. This condition exists permanently in the beast of prey and enables it to overpower and kill its prey. And this same condition we find in the unfinished human being where it creates all kinds of enmity, and in its most domineering culmination it is displayed in the form of humanity's mutual war or "all's war against all". All enmity, every revenge, all in the human being that is in contrast to the great commandment of charity: "Thou shalt love thy neighbour as thyself" is caused by the overbalance of the energy of gravity in the beings. It is this overbalance or over-dimension of the energy of gravity in relation to that of feeling in the being which is the true and inner cause of the display of the principle of killing in the being's manifestation and way of life.

MENTAL REPULSION AND ATTRACTION

When, on the other hand, the energy of gravity is in underbalance and the energy of feeling is in overbalance or is over-dimensioned compared to the energy of gravity, the being's display of life is opposite. While an over-dimensioned energy of gravity created antipathy in the being, an over-dimensioned energy of feeling in a similar way creates the being's sympathy. In the unfinished human being's daily life with its fellow-beings and surroundings becomes a variation or changing display of antipathy and sympathy. Antipathy and sympathy are again respectively the same as mental repulsion and attraction.

OVER-DIMENSIONED FEELING CREATES "FALLING IN LOVE"

While repulsion causes bitterness, anger, persecution, slander and all that can destroy and hurt the object of the concerned being's antipathy, then attraction, on the other hand, causes an exaggerated sympathy, a kind of love which in reality is not love but a means,

a habitual method by which one gets certain egoistical desires fulfilled. That this sympathy or love is artificial is realized by the fact that if it can no more procure satisfaction of the egoistical desires, for instance because this sympathy is no more able to make impression on the being to whom it is directed, because this being has become satiated with this sympathy and in consequence its attention has been drawn towards other beings, other interests, then the source of the sympathy will suddenly change its attitude into antipathy and by means of anger and violence try to obtain that satisfaction which it formerly obtained by its sympathy. This same principle is reaching its climax when one being is falling in love with another being. This falling in love is also quite an exaggerated sympathy, displayed and carried by the desire to become the owner of the beloved one, and to live together with this being almost becomes a vitally important pleasure to the one in love. If the pleasure is mutual then the beings concerned here experience the well-being and happiness of the culmination of the sexual urge. But if this well-being fades away in the one party because this being now has more sympathy for another being, then the one who is still in love displays antipathy and anger - which we call jealousy - against the rival. In the worst case or if nothing else is sufficient, the person still in love will use violence, and sometimes such a jealous lover even has murdered the object of its love. But exactly this same kind of "love" we are witnessing in the daily life's sympathies. Generally they are only methods by which one has or is able to see coming advantages. Such sympathies are thus in reality only a result of the same principle as falling in love. The only difference is that in the ordinary falling in love one wishes to marry the other being, while one by the ordinary display of sympathy to other beings in the daily life wishes to be "mated" with (come to own) things, which can mean great advantages, material pleasure or goods. In reality all this egoistical sympathy is the same as "snobbery". Is it not so that most people prefer to show all their charm and do something for a being who is placed in a high position, and about whom one knows that this person has the power to help one forward to a better position, to a greater employment in society or to the fulfilment of others of one's wish-dreams? Let a poorly dressed man come into an expensive shop so that the assistants believe him to be a zero viewed from a social point of view. He will then soon feel the coldness and unwillingness of the assistants and that here he should not expect to find any sympathy or perhaps not even ordinary courtesy. Here is only mental coldness. And let the same person, very well-groomed and dressed in the most distinguished and expensive fashion one hour later drive up in front of the same shop in one of the most modern and expensive luxury cars and with a chauffeur. Then it is not the subordinate assistants receiving him. Now the head of the departments and the assistant directors show all their charm and willingness in order to please the "big man". To become his favourite would perhaps mean a lot in one's career and position. Thus one displays towards the big man a mentality which in principle is the same as the one which one displays when falling in love, which again in its innermost analysis only constitutes a higher form of "snobbery". Towards the "big man" one shows a very energetic snobbery. The hope consequently is that he can fulfil one or another of one's wish-dreams. But if this "distinguished man" readily receives these people's kindness, but does not give as much as a small kind "thank you" or a little more tangible appre-

ciation in return, what then? Then the "falling in love" has gone the way of all snobbery, has become antipathy, releasing all kinds of expressions which in the worst case are of such a nature that they are more or less unfit for being reproduced here. It must, however, be noted that among such a staff there may of course be persons constituting an exception from the rule and who are thus more mature, more spiritually grown-up and consequently begin to have the same sympathy, and even sometimes greater sympathy for the poor man than for the rich one. But an analysis is not created from the exceptions, it must be created from the general.

THE ANIMAL HUMAN BEING OR THE SOLUTION OF THE MYSTERY OF THE SPHINX

We thus see that egoism is present in all these forms of sympathy. This form or display of sympathy has thus nothing in common with the real unselfish and intellectual sympathy, which is the same as absolute love. It is, on the contrary, only a part of the unfinished being's instinct of self-preservation. Such selfish or egoistic impulses characterize the pure animal consciousness, while all the unselfish impulses in the human being characterize the human being in pure culture. This thus means that the realm in the human being's mentality promoting egoism or selfishness is brutish, and the realm in the mentality promoting unselfishness is humane. Just as the terrestrial human being from a bodily point of view is a "mammal", so is it also from a mental point of view an animal because of the animal part of its consciousness. The uninitiated human being is thus to some extent an "animal" and to some extent a "human being". Its manifestations or way of life must consequently also be animal and human. This is the solution of the mystery of the Sphinx.

THAT WHICH OUGHT TO BE EVERY GOVERNMENT'S, EVERY POLITICAL PARTY'S GREATEST TASK

Ought it not to be the task of every government or authority as well as every political party to promote a science which makes it a matter of course for every being, what immense private and public goods it would cause if the developed human being - in other respects so intellectual or material-scientific - got rid of that superstition that other human beings are its enemies and that it must fight against these beings with weapons, must murder, kill and spoil them. When this superstition has been removed it will become obvious that evil only exists within each single uninitiated human being's own mental realm. By virtue of this evil the human being becomes his own mortal enemy. In actual fact the human being has no hostile realm whatever in the whole universe. All is there in order to serve the living being. No other way is really found to that "permanent peace on earth", so fervently wished for by humanity, than just through the science of the animal in the human being and the consequent destruction of this animal realm in one's own inner soul, in one's own mentality, in one's own brain, heart, flesh and blood. The cause to all experience of wars and strifes is solely to be found in our own inner soul, absolutely not in the inner soul of our fellow-beings. There is only found the cause of these beings' experience of discord. We shall therefore never in any situation whatever

be able to control the war and consequently create peace in our own mind by pursuing and defeating other beings.

THE TWENTIETH CENTURY'S GREATEST AND MOST SANGUINARY SUPERSTITION

Today this greatest and most sanguinary superstition of the twentieth century creates the atomic bombs which means a manifolding of the violation of the law of life or the fifth commandment: "Thou shalt not kill". Just imagine how much pain and troubles, burdens of taxation of people in a continuous growing realm it costs humanity, quite apart from all those millions of homicides and destructions of centuries of beneficial productions which are here brought about. And is not the greatest result of all this that millions of healthy young and vital people are made invalides, limping and crawling, blind and deaf animal wrecks, but all the same so much alive or with so much sense left that they can experience the debasement, the ruin or that hell which inevitably will have to be shared by every one who commits homicide, murder and sabotage life. This terrible superstition that it is the neighbour, that it is other human beings, that it is other nations and people who are causing our fate and unhappiness, and that we therefore only can save ourselves by destroying them, is such a terrible sentence of death of ourselves, the manifestation of which never in any situation will create peace and happiness for us, but inevitably will lead us straight into ruin and sabotage of our own health and well-being, lead us into invalidity and the culmination of physical as well as psychic suffering. Such a condition leads again to depression, even to regard life as a terror and brings us finally, in the worst case, to suicide. (To be continued).

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