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An interview with Martinus.
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Last year, when Martinus in his 80th year, visited Iceland for the 6th time, where a sizeable number of his books during the years have been sold, the following article written by the Icelandic journalist, S.S.Brien, appeared.

ON THE THRESHOLD TO A NEW WORLD.

It is now the sixth time the Danish sage, Martinus, author of the great works: The Book of Life, visits Iceland.

It is almost unbelievable that he will turn 80 this year. Although his hair has grown white, he is healthy and youthful, very eloquent and full of vigour. He has no desire to look "sagelike" or to look different in dress or behaviour. Martinus is straightforward and natural, smiles a lot and laughs heartily. However, it is the warmth that radiates from his eyes which one remembers the best.

THE EARTH-GLOBE IS A LIVING BEING.

It is very difficult to decide for yourself where to start asking Martinus, thinking of the ocean of knowledge and wisdom contained in his writings.

About half a century has now gone since he experienced what was to change his whole life. When Martinus speaks of the laws of life which govern our existence, or about the evolution of man, he does it as a spectator, and his words carry a characteristic force of conviction. He speaks of life in the universe as one feeling and sensing its heart-beat in his own inside, having the sensation of being part of it. He shuns all dogma, all that ties and limits.

About mankind's various religions Martinus says: "They are like sailing ships sailing the seas. At the end they are all bound to reach the same harbour. It is the same God, the same Providence behind all manifestations

of life. The earth is a living organism of which we are all part, and the key-note of life is love."

When speaking of love, Martinus does not think of sentimentality or of the emotional romanticism which is oftentimes tied to this term. He explains: Love, which is not guided by an intelligence is not love, but another and much more primitive feeling, which does not deserve this elevated term. Through a more developed maturity, the emotional side is ennobled and refined. Man will, then, gain a greater compassion towards others.

At this stage he does not care to accumulate property for himself, but begins to long to give to others and to help others. This is love on the awakening stage, and as time goes this will be the prevailing element in man's consciousness. It is not until love and wisdom are joined in complete harmony that man has outgrown the animal kingdom and become a fully developed human being."

SPARKLING SPOTS OF LIGHT IN THE DARKNESS.

Martinus regards the revolts and upheavals in the world of to-day as the birth-pangs and the beginning of a brighter and ethically, richer life on earth. "We all have to pay our karma debt, and it cannot be denied that darkness broods over the greater part of the world.

But in the flaming fire of suffering, character is purified. This present period of trial is a necessary link in evolution and with that in man's development.

As time goes on, mankind will learn that victory shall never be won through war, violence and hatred. Many people are already longing for new and better societies all over the world, where peace and harmony will prevail instead of discord and killings. In all parts we find this tendency to-day to unite, to merge and to form larger and larger units.

Nationalism must yield to internationalism, and little by little the instinct of self-preservation will disappear in favour of man's generosity and love. In spite of

war hetz and negative agitation, the armament race of the great powers, the riots, the unrest, the lust of possession, poverty and all those sufferings which have their roots in man's egotism, we also may see many sparkling spots of light in the darkness: Increasing social interest, humanitarian activities, a sincere will for peace on earth, a longing for reconciliation and so on.

This is the morning glory announcing the coming of the new day, the kingdom where mankind will live in fraternal love, following the laws of life and evolution.

Martinus visualizes a third world war about the year 2000, and believes there will be two wars with a brief interval. He does not believe, though, that they will be wars of total extinction. "There are still many human beings at a stage of their development wanting and wishing war, and those beings must live the full length of their wants and wishes, before they, through bitter sufferings and experiences, learn, that as we sow, so shall we reap. A great part of those humans having been victims of past wars, or are still to become victims of wars, will gradually become eager advocates of peace when they are born anew. They have had to endure bitter sufferings on account of wars, and even though earlier incarnations are not remembered, the experiences of the past live on in their superconsciousness, guiding and warning them through their subconsciousness. They have paid their debt, and their consciousness now purified for old wrongs done they have now gained a more positive outlook on life, making them more receptive towards spiritual guidance. Before or later every single one of us will learn that we only further disaster if we go against those forces which promote development. We shall learn that when we begin co-operating with them, new and brighter worlds will open up for us."

EPOCHS IN MAN'S EVOLUTION. The coming wars which Martinus predicts, will lead

to the abolition of the great world powers and their war machinery, and when that happens, the world will not be split up in great powers and smaller states, but all nations will gradually unite into a common world empire, where a new and better social order will come into being.

At that time unselfishness will little by little have conquered over selfishness, the common interest over special interest in the socially under-developed individuals.

"We speak of the technological epoch in which we are living, but it has just only started. The machines will lighten the burdens off the shoulders of mankind without being slaves of automatisation. In due course money will become outdated as means of exchange of goods and services. In their place man's creative power will be the only means of payment on the globe. No one will be plundering others, but instead the globe's total resources will be pooled to the advantage of all mankind.

Great changes in the field of educational methods and culture will take place, and man will learn how to develop his spiritual talents and creative powers which may lie dormant now, and they will learn to feel a joy towards life. The slavery of labour will vanish, but there is no danger that the greater amount of freedom will give cause to boredom or even a disgust for life. For the attitude towards things will also change. Every single persons input of labour will be its share to society, but, instead of money, he will receive all he needs for living a comfortable life. If a person wishes to receive more than his calculated lot, he will be able to put in more working hours per week. (The standard of living will at that time be much higher than it is to-day with those we call well-to-do people."

"Work, then, will not be tedious, tiresome and dull slave-like labour. The machines will free mankind from all slavery and mechanised labour. When each human being uses his abilities for creative work, not having to worry about his liv-

ing expenses, all work will only be a joy.

Maybe many people will shake their heads, believing this is only a dream and wishful thinking. But it is far from being so. Man's evolution progresses by leaps and bounds, and the world is like a melting pot at the present. What we are experiencing now is the birth pangs of a new world coming into being, and the agonies of petrified concepts and ideas. The reason for this fight is, that to-day man is placed between two epochs in his evolution; He is not an animal any more living in contact with the laws of the animal kingdom, for in his innermost he feels a longing towards a more perfect life. On the other hand he is still not a perfect man in the "image of God", living according to the spiritual laws. Those forces which reign in the animal kingdom and those reigning in the coming kingdom of true man, are fighting for his soul. Naturally, this fight is very hard. But we do not have to worry about the outcome of this fight. We are being carried forward on the ocean of evolution, and we can confidently trust in the Godhead, standing behind it all, guiding and leading us into a new world of light, love and peace."

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FIFTH INTERNATIONAL WEEK AT KOSMOS FERIEBY. (SEMINAR.)

The month of July was, no doubt, an inspiring time for those taking part in the various activities at the Center. Unfortunately, this year, unlike other years, Martinus was unable to participate in person due to a sizeable amount of writing, which is still to come from his hand.

During this international week for English speaking people, there were 14 participants from abroad, 7 from Holland, 4 from Great Britain, 2 from USA and one from Germany. Besides these, 40-50 Swedes and Danes took part in the lectures.

The main lectures were held by Mogens Møller: Christianity, Revolt

and Renewal of Life, I & II., Sv.Å.Rossen: From Instinct to Intuition, &: Mind and Matter, and: Tage Buch: From the Unloving to the Loving State of Mind.

Also this year we were assisted by reasonably good weather, where swimming, excursions and nature could be enjoyed in between lectures, question periods and evening get-togethers.

These English weeks have now been in operation for the past 5 years, and, naturally, must still be considered as being on an early stage of development. But as the number of participants increases and the number of lecturers grows correspondingly, it is visualised, that in the future there will be such an attendance from each nationality that each of them can take care of a whole week in such a way that there might be an English week, a German week, a Dutch week, an Esperanto week and so on. It naturally goes without saying that we shall be looking forward to the day when we can employ one international language only.

The future prospects of Kosmos Holiday Centre to become an international school in Martinus' Cosmology, or: in Spiritual Sciences, seem to be within reach during the next few decenniums.

However, before this can come to be, not only the practical framework with the right kind of accommodations and facilities for lectures, studies, boarding etc. must be created, but also the necessary number of lecturers.

It is an inspiring thing to be taking part in these weeks, feeling that people from many nations from all walks of life and with views from various aspects of spiritual work wish to come here to be inspired in their own work by gaining insight in the centralising effect and idea of Martinus' Cosmology.

MARTINUS:

Consciousness and happiness.

WHERE THE CONDITION OF LIFE IS:
TO KILL.

All living beings have consciousness, but we must distinguish between detailed variations of consciousness. F. inst. the consciousness of the plants is only presentiment. They are only capable of sensing a difference between the notion of comfort and the notion of discomfort.

On the other hand, the consciousness of the animal is not only that of presentiment. It is also capable of experiencing in its watchful day-consciousness. These experiences may induce pain or they may induce a feeling of well-being, not only as a state of presentiment, but also as a realistic, fully conscious fact.

Consequently, the mechanism of the consciousness of the animal aims at protecting it against painful or fatal experiences. But since life conditions in the animal kingdom largely are so that animals must live from organisms from other animals, their consciousness will to the same degree be tuned on this condition. It is this killing-consciousness which encourages the kind of existence characteristic of the tiger, the lion, yes, all carnivorous animals. The happiness of the beast of prey can only be furthered as long as it is capable of defeating and killing those animals from which it shall live.

If something happens to the beast of prey and cripples it to such an extent that it cannot kill to live, then it cannot sustain its own life, its own happiness. It will, then, be killed itself or die from starvation. The happiness of the beast of prey is, thus, completely dependent on its ability to kill.

MAN AND THE KILLING PRINCIPLE.

But what about the happiness of the human being on earth? On what kind of consciousness does he depend? If we take a look at those specimens which are most closely related to the animal, we will find that their happiness is also based on their ability to kill. The killing is simply their religion. We all know the Norse God-myths, according to which noone could enter the

"heaven" of Valhal until they had killed others or had been killed themselves. Those having killed the largest number were the greatest heroes. The killing was simply an ideal and the means to the highest degree of happiness.

And what about the so-called "modern man" of to-day? His possibilities for killing, don't they in many ways mean happiness for him? Why have mankind released the last two world wars, yes, indeed all wars through history, between nations as well as between individuals? Weren't all those wars started in order to regain or to conquer happiness? And is the modern business principle not based on the same thing, - aren't the earned profits shamefully high? Don't we experience that people around us deceive us, rob us as well as plunder us? Yes, people even commit suicide to get happiness since they only commit this act in order to avoid unhappiness, - or: presumed unhappiness.

THE DESIRE FOR HAPPINESS IS NO PROBLEM FOR THE ANIMAL OR THE PLANT

To the plant and to the animal the desire for happiness is no problem. On these stages of their development, the living being still hasn't desires other than those which are of vital importance to them.

Differently with the human being on earth. By virtue of his consciousness, which is developed to a much higher degree, he possesses desires which under no circumstances constitute a vital necessity, but, the satisfaction of which nonetheless is regarded as a necessity for the experiencing of perfect happiness.

MAN'S DESIRE FOR IMAGINED CONDITION OF HAPPINESS.

The fact that man as a contrast to the animal, has the faculty of desiring things which are of no vital importance to him, yes, which are often even mortally dangerous to him, are to-day his greatest problem.

Man has a multiplicity of desires which, superficially seen, seem to mean happiness, but, when hidden, may undermine his health, his daily well-being, his daily relations with his environment, his daily eco.

nomical livelihood etc. That kind of happiness makes no true happiness. On the contrary, it creates a camouflaged foundation for the creation of an unhappy fate.

MAN HIMSELF CREATES HIS OWN, PAINFUL FATE THROUGH THE SATISFACTION OF ERRONEOUS DESIRES. The only

real cause of what we perceive as unhappiness is, thus, erroneous desires. But desires have their seat in the consciousness. But if this is filled with erroneous desires, it can only give its originator the feeling of happiness through the satisfaction of these desires. However, as this is directly promoting unhappiness, man creates his own misfortune, his own painful fate, through his erroneous desires. The only way to a stable and unwavering condition of happiness is, consequently, to purify his consciousness for erroneous desires and instead cultivate those desires, which, alone, will lead to what we are aiming at.

HOW DO WE DISTINGUISH BETWEEN TRUE AND FALSE DESIRES? But how do we find out

which desires are true and which are false? Well, how do we find out which plant seeds are the right ones and which are not? We take a look at the field! A field which is full of weeds has been sown with the wrong seeds, and a human consciousness, which has large areas, on the happiness of which the satisfaction of unnatural desires rest, is in principle the same as a field of weeds. Just as the weeds are detrimental to and obstruct the normal seeds, such is the satisfaction of the erroneous desires, detrimental to the satisfaction of the natural desires. They change into weeds in the consciousness. These "weeds" are identical to dissatisfaction, disappointment, depressions, melancholy, disease, spleen, fear, pessimism etc. These conditions will inhibit and paralyse anybody's consciousness and prevent the seeds of happiness, optimism, health and well-being from sprouting and grow up.

IT ISN'T SO STRANGE THAT MAN IS NOT HAPPY. Thus, it isn't such a strange thing, that modern man is not happy, for he does not know the difference between good seeds and seeds of weeds, when sowing his fields of happiness. The fields on which he is to sow his own happiness is nothing but his consciousness. And like any other field in which to sow, it has to be plowed, harrowed and cleaned for weeds, so that the harvest, which is his destiny, can be the experience of health, well-being, optimism and a joy of life.

WHAT ARE THE RIGHT SEEDS FOR MAN TO SOW FOR REAPING A RICH HARVEST OF HIS LIFE AND FATE? What, then, are the true

seeds which for man mean the right and true harvest? For developed man, the true desires, - or the normal seeds of life - and destiny, are exclusively those, which, when gratified, create joy and blessings for everything alive. Any desire going in other directions is a false desire, and as a consequence of this it can only cause false happiness.

But how does ordinary man's consciousness appear to-day? Is it a good harvest with a few weeds, or are there many weeds? Don't we all too often see, that ordinary man's consciousness in principle is a field with a colossal amount of weeds, which means fatal desires, causes and consequences? Vast uncultivated areas are uncontrolled by desire after nicotine, alcohol and other destructive poisons. Another vast area left idle is the desire for animal foods. Man has long ago grown out of the condition of the animal, so that it isn't any more of vital importance for him to kill animals in order to live. Quite on the contrary, it has become a real condition of life for him not to kill, and with that to keep the fifth commandment. Neither with a butchers' knife, with a sword, with a hunting gun, nor with a hydrogen bomb can he fertilise the pure corn field of his mind to obtain absolute happiness. To hold on to or to release the desire of killing is, thus, exactly the same thing as to create for himself a harvest of thistles instead of healthy breadgrains.

WHERE ENMITY ENTERS CONSCIOUSNESS,
HAPPINESS GOES OUT. But also

other harmful or fatal desires occur in terrestrial man's consciousness. There is first, his attitude towards his enemies. To have enemies and to cultivate enmity is in reality the same as to set fire to the barn of his consciousness and with it burn the good harvest stored there. Spiritual starvation will inevitably follow if the fire is not put out. No human will ever be able to obtain complete happiness by virtue of enmity. Where enmity flourishes in the consciousness of man, the seeds of happiness will perish in the flames. Where enmity enters the mind, happiness goes out.

CAN ENMITY BE AVOIDED? Can enmity, then,

be avoided? In the epoch of evolution in which mankind to-day lives, it isn't always that we can avoid that certain people feel antipathy towards us, perhaps even enmity. But that isn't tantamount to the fact that also we have to be infected and become infested with enmity towards those people. We don't have to let enmity enter our own consciousness and thereby destroy the harvest of happiness for ourselves on account of other people's enmity towards us. On the contrary, we must try to fill this area in our consciousness with thoughts of love towards them, remembering, that no human being can be anything else but what he is at the present. Each individual must view life and his existence out from the intelligence and talents which it at the present possesses. To demand something more will only demonstrate our own foolishness. It would be the same thing as sowing weeds among one's wheat.

THE COSMIC ANALYSIS OF TRUE HAPPINESS. The fastest way to absolute and complete happiness is, thus, to clean out our own mental seeds from weeds, sowing only the pure seeds. By freeing oneself from the desires which go against one's own wishes of being a blessing for all we come in contact with, we shall come to know the seeds of happiness.

To develop our desire in becoming a being "in the image of God after his likeness" means: To become a sparkling, mental sun, which radiates light and warmth into all areas of sorrow and there remove all fatal desires from these unhappy areas of dark fate of our fellow men, and with the fire of our love lead them, so that they will become one with the radiance from the Godhead.

This is the deepest cosmic analysis of true happiness.

MARTINUS.

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Cancellation of lecture tour to England.

We regret that Mogens Møller's lecture tour to England in October was cancelled. This was owing to much work, lectures in Denmark, Sweden and Germany, and also for financial reasons, but we shall be happy to go to England as soon as there will be an opportunity, - already next spring, we hope.

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Cosmology course in KOSMOS HOLIDAY CENTRE.

Next summer there will be held another course in Martinus Cosmology. The course will be held from 22nd - 29th July 1972. The programme for this week will be included with our next issue.

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Lectures in Germany.

Mogens Møller gave a lecture at the Fourth Esoteric Congress in West Berlin on 22nd-25th September.

A course in Martinus Cosmology will be given at the Gesundungshaus, Bad Sachsa, Süd-Harz, W.Germany from 6th - 12th November.