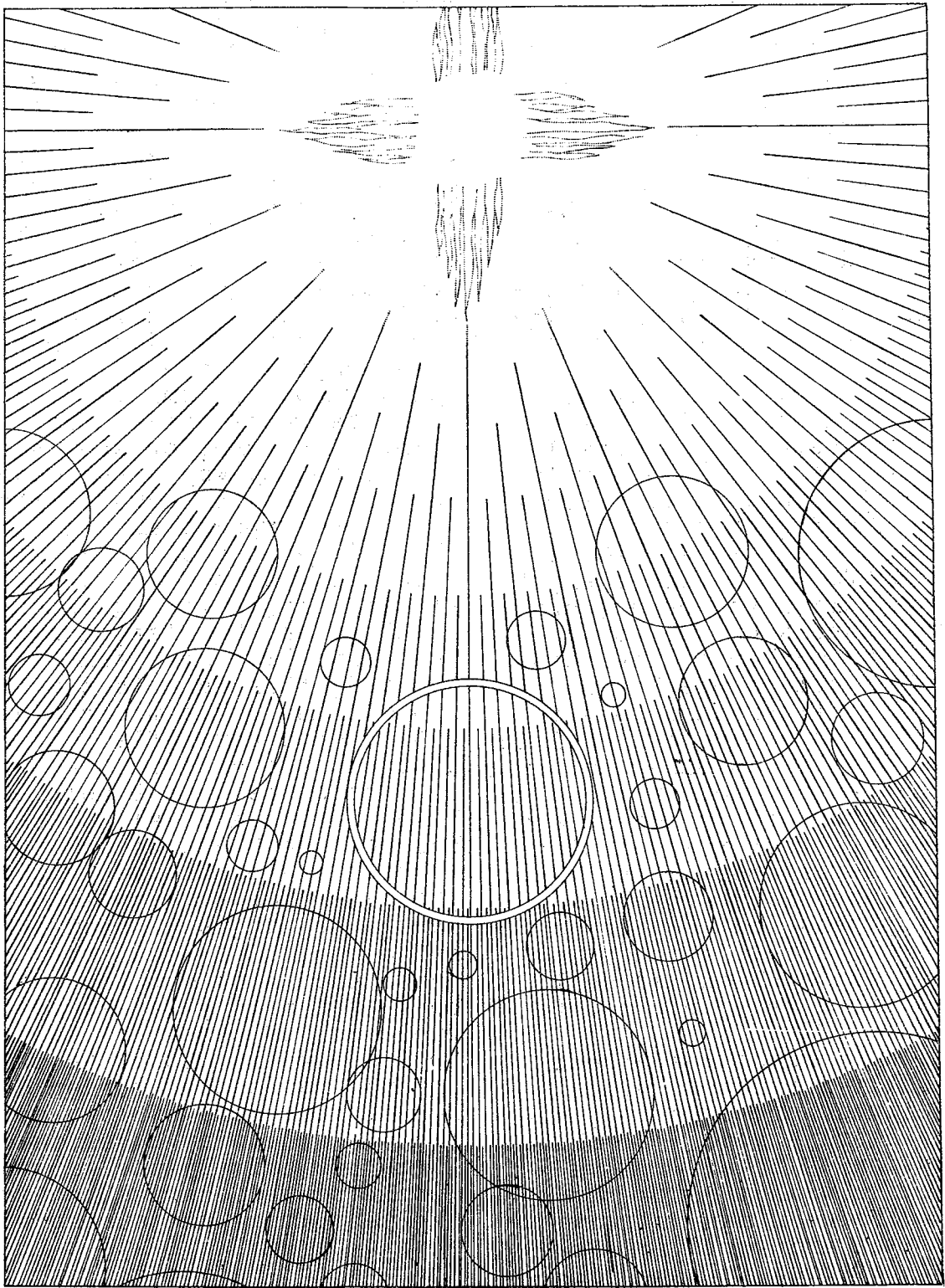


1972-2

NEWS from MARTINUS INSTITUTE



The Spirit of God upon the face of the Waters

MARTINUS:

THE HUMAN LONGING FOR LOVE.

Love is usually considered one of the distinctive features of the more highly developed members of the animal kingdom, a feature which promotes the sexual urge and ensures the survival of the various species. For, in this form, it is present among all the creatures mentioned as a link between the masculine and feminine sex. It is also the basis of the principle of parenthood, i.e. the urge exhibited by all living creatures to protect and defend their young until they are sufficiently mature to fend for themselves. Naturally, this love between the sexes is of a far more discriminating nature among earthly human beings than it is among other members of the animal kingdom. The earthly human being - a being at a transitional stage between the animal kingdom proper and a higher evolutionary level - is able to diffuse some of the lustre of a higher world into this mundane field of passion and "fertilization-energy". All the romantic love sonnets and great love-stories of the world, all the glorification of love between man and woman, whether in pictorial art, literature, music, etc., are but objective expressions of the mingling of animal human energies. Love dramas, whether in actual life or as described in novels etc. prove, however, that the relation between the sexes among earthly humanity does not always result in joy and happiness, but, quite as often, also in hate, jealousy and proprietary mania which may well turn life into a very inferno of unhappiness.

From the most highly developed and cosmically initiated beings that have lived here on earth, humanity has heard a good deal about the conception of Love, without any special relevancy being given to the love between man and woman. These wise men and world redeemers always referred to love solely as the culmination of unselfishness, as "love thy neighbour" as the love-of-everything-alive that is not dependent upon reciprocity, as is the case of erotic love. This love-of-

one's-neighbour is referred to as that psychic and moral condition which every living being should strive for, through development, in order to become a perfect human being, and one which is so God-like that he may become the master of his own fate or existence. This culmination of neighbourly love is a condition man-kind is gradually advancing towards, a condition of supreme unselfishness and self-sacrifice to the benefit of all. The more highly developed a human being becomes, the more does this fact become apparent in his love and sympathy for his neighbour. Time and again we hear about people who have devoted their whole life to a calling which becomes solely the helping and assisting their sick and needy fellow humans. A calling of this description is of very great importance in the development of mankind, especially when it is carried out without the smallest expectation that the people aided must do anything in return, or show their gratitude in any way. True charitableness carries its reward within itself, and expects nothing in return. That, in course of time, is in accordance with the law of cause and effect, and it will give him a brighter and happier fate, and, in that way, "may give something in return"; this is a fact which he who carries out a truly charitable action does not reflect upon for a moment. He acts in that way simply because he cannot help doing so. To him it is a vital necessity, he has not the heart to do otherwise. Brutish and primitive people, on the other hand, may well hate and persecute others without the smallest scruple. Indeed, they may nurse such a thirst for revenge that it can only be assuaged by violence, or possibly, murder. Erotic love is often the mainspring of such revengeful murder dramas. Hence, this kind of love does not promote or assist human development. It is exclusively the growth of disinterested charitableness among people that is the surest way to eliminate war with its terror, mass murder, its oppression and misuse of power.

The great religions have preached love and unselfishness for thousands of years, but without very much affect, it would seem. Indeed, there

is, apparently, more murder, terror and dictatorship today than ever before. Can all this talk of charitableness be just sentimental day-dreaming without any root in reality? Much of what is done in the name of charity may be of such a purely emotional character that it might well be called addle-pated kindness or quixotic sentimentality almost bordering to fanaticism. But true goodness of heart does exist, and certainly numbers of people long for it just as much as they long for peace. If true love had not been a sober reality - a universal cosmic force - and the greatest source of Light and Warmth in life, all material light and warmth would be fatal to living beings, - would prove an insuperable hindrance to the experience of life. No eye, no respiratory organs or circular system indeed, no physical life at all could have existed on earth without love as the Life-giving force. The physical sexually coloured love is also an effect of the cosmic, or Divine Power of Love, an effect which at certain stages of evolution is both natural and Divine. These are those stages when the selfishness of living creatures is, for a time, a necessary factor in the struggle for survival. One of the links on this struggle is the urge to "own" one's love-mate. This "possessional urge" to own one or more beings of the feminine sex is a natural characteristic of males in the animal kingdom, and this characteristic has been retained in terrestrial man's stages of evolution, not only in Eastern harems, but also here in the West, where many married men still think they possess a certain "proprietary right" over the woman who has married them. On the other hand, also many wives are of opinion that they "own" their husbands. But life will gradually teach both men and women that no one can own another being. One of the characteristics of parental love, too, is that many parents believe that in one or another way, their offspring, they are their own flesh and blood, so to say, but, just as there are many conflicts and difficulties in marriages of our day, so there

are equally many disagreements between parents and their children, which in the course of time will, through experience, contribute effective impulses towards making Man come to know true love - the completely disinterested life which claims nothing for itself.

The great wise men who have lived here on earth, have all tried, each in his own way, to teach humanity that kind of love that is the fulfilment of the Law, "the one thing needful" as Christ expressed it. It is this love which holds both electrons and stars in their courses, in micro- as well as macrocosmos, and it is what will finally create Peace on Earth - if humanity will but identify itself with it.

Through the medium of their feelings they have been enabled to realize something of this love, and so strongly too that they maybe touched or enthused by it for a time. By feelings alone, without any monitoring intelligence, man may easily be led astray. That is why it is that we see how the religions, the clerical representatives of which talk so glibly about love, have been used even in the service of war, and have been used in fanatical persecutions and misusages of power. True love is not just an emotion, but is an intellectual feeling that cannot be lead astray by explosive forces. On the contrary, by its inherent state of harmony, it can provide man with a possible means of corresponding with the Energy of Intuition, the all-embracing force of the Universe, or God, through which Unity with the "Father" and "Eternity" may be experienced. It is not so surprising, therefore, that the most highly developed beings have made it their mission in Life to apprise humanity of this Love, well knowing at the same time, that many of their hearers are able to understand but little of what they describe. Even so, in many ways, true Love has gradually become a practical reality in the community of man. The activities of the Red Cross, f.inst., both in war and Peace, Old-age Pension schemes, Disablement Pension schemes and many other forms of social assistance aiming at the succour and support of those in need, are the first tentative beginning of a truly humane community. In this coming community the removal of the various causes of miseries of human life

will be attained instead of as now where we are just muddling along, patching up here and there as best we can. But it will take time before humanity gets so far. What are, then, the causes of the human miseries, or rather, what is their intrinsic cause? For, there is virtually one, namely, the absence of Love.

That this Love is not a more conspicuous characteristic of our human community cannot be blamed on any specific persons. It must burgeon, was and gradually mature in the mind of every individual human being, through the experience of the contrast of love, which is so abundantly exemplified in human life. We must yearn for Love sufficiently strongly before it can burgeon. Such an intense longing exists in the minds of millions of human beings to-day. Indeed, it may be expressed as a veritable hunger for Love. Any natural hunger that is born in the consciousness of the living beings must lead to the possibility of gradually finding satiation. But, on the other hand, there are thousands of people who die every day of bodily hunger. This is still the case in the world today, and in reality, they die from this very hunger for Love. Every single victim who died in gas-chambers or in concentration camps, in fact, all the multitudes of people who were killed during the wars, died from want of Love. In short, it is this extreme hunger for Love that plagues the world today. But when there is a possibility of satisfying this hunger, why does it not come about? Simply because it can be realized in no other way than by gradual development. It cannot come into being by any other means than through man himself. The so-called dead are not dead. They return again and again with the memory in their subconscious-mind of the experiences they went through in former lives, and those human beings who feel the strongest urge to help others to bring about peace and love of one's neighbour in the world, are just people who in former lives endured the worst sufferings. But why did they have to endure them? Just because they

were obliged to harvest what they had themselves sown in previous lives of uncharitableness, revenge, hate, jealousy and lust for power. If things seemingly look worse in the world today than they ever did before, it is because the various religions - which formerly, through their teachings and authority, succeeded in keeping the evil forces in the world partially in check - are gradually losing their power over mankind. People today no longer live so much on their feelings; they are beginning to think and reason more and more, also about their religions, which they now find illogical, and in many ways quite at variance with the Love they preach. Science, which has become the authority of our day, does not pay any attention to Love, even if, in many ways, it may itself exemplify Love through the practical benefits it bestows. But it is occupied, too, in the service of the reverse principle. Science is neutral and focuses its attention mainly upon the movements of matter. The general state of humanity in our time is marked by instability, by lack of balance, because people no longer have any firm holds in Life, no belief, no hope, and primarily, no Love.

But if the hunger for Love is so wide-spread, and the dearth of it proves to be the most deadly evil in the world, why is not everything possible done to combat this evil? Enormous forces have been set in motion to combat other evils, e.g. by building hospitals and nursing homes, where even the most obnoxious illnesses plaguing man are fought against. How, then, can this hunger for Love be remedied? When there is famine in a country, every effort is made to procure food from other countries. What forces, then, can be brought into play to reverse this consumptive lack of Love, which is the most dangerous illness of mankind, and which, in fact, exhibits a far higher percentage of death than the entire number of what is normally called illness? From where can the nourishment be imported which will satisfy this hunger for Love? The sole and only remedy strong enough to mitigate this need is knowledge of the law of life. And such knowledge is accessible nowadays to all, who seek it. It will be created through a "Science of Love" through

which humanity can acquire a proper understanding of why conditions are as they are on earth today, and how, by the efforts of each individual, they can be altered and improved. If a human being fulfils the conditions necessary to create a perfect life, this kind of life will come into being quite independently of other beings. In physical science it is possible to prove that the compounding of certain elements will inevitably produce a certain reaction, regardless of whether one or more persons make up the same mixture. In order to be able to create a perfect life for oneself, at peace and in harmony with the world, it is by no means necessary that everyone else in the world should also fulfil the Law of Life. All that really matters is whether one fulfils it oneself. Nobody can fulfil the Law for someone else. Everyone must carry out this fulfilment, or cosmic-chemical process, with those chemicals constituted by his own thoughts and feelings. It is one's own evil passions that must be subdued, one's own selfishness and greed that must be withdrawn from the concoction and one's own altruism and magnanimity that must be added in proportionately richer measure, to a final combination of energy which constitutes both forethought and feeling. It is definitely possible to eliminate strife and discord from one's own being. But it is foolish to imagine that everybody else must also fulfil the Law of Life if we are to be happy ourselves. Everybody has not reached the same stage of development, and, for quite some time yet, there will still be people on earth who do not understand the Law of Love, and who will, therefore, continue to plod along in the old gloomy fog of war, thus forging and cementing their own unhappy fate. But still, there are millions of people who are now so far advanced in their development that they can begin to understand the intellectual-emotional consciousness behind everything in Life and Nature, i.e. the Laws, the fulfilment of which will evolve perfect life. To such people the encouraging announcement rings forth today: "Lo, there

is Light in the world! All you need now is to read, mark, learn and open your spirit to the Light. You will then see that everything surrounding the human sphere consists of Cosmic Love. You will, then realize that Love is the keynote of the Universe. You will gradually come to understand that everywhere the Divine Laws are fulfilled, Joy, Happiness and Bliss scintillate and radiate in perpetual beatitude. You will perceive it in the crimson hues of sunrise and sunset. You will sense it in the light and warmth of the sun. You will appreciate it in the floral symphony of summer and in the ever recurring tender shoots of burgeoning springtime. You will enjoy it in the cooling fragrance of summer showers, and sense the intimate proximity of the Godhead in the wonderful interplay of light and shadow in the moonbeams of a summer night. Even in the midst of winter's chill darkness you will be enchanted by the sparkling glitter of new-fallen snow, and again in the icy floral decorations on your window-pane. You will, if you lay open your soul, realize it in the fundamental Circuits of Life, which are manifestations of the temporal aspects of eternity, though, at the same time, expressions of the eternity behind the temporal aspect. Your spirit will be at one with this Love, and you will re-radiate it to others through your thoughts, feelings and actions."

Spiritual Science, or "Science of True Love", which provides information about the Law of Life, will one day prove of immense help and support to millions of human beings in teaching them how to gain control of their own mind, so that it may come to vibrate in unison with the "keynote of the universe" as a boon and a blessing to everything alive. This will take time, but it is of immense importance that some people have already begun to work on it today.

This lecture was given on January 9th, 1949. The present condensation prepared by Mogens Møller has been approved by Martinus.

THE IMPULSES OF THE PRINCIPLE OF CREATION.

Martinus expounds that our planet the earth is now being exposed to radiations from strong cosmic energies, and also that this is the basic cause of the many cultural upheavals we are witnessing today. But exactly what are those energies, and where do they actually originate?

Martinus explains that they are discharges of energies of consciousness originating from organic centers in macrocosmos. To understand this it is necessary to study Martinus' presentation of the universe as a living being or entity which is, like all other eternal beings, creating its own essence of life in its consciousness. All humans, animals and plants are living organisms in this universal entity, and the same is actually true of the concentrations of matter which form the micro- and macrocosmos, i.e. cells, molecules, atoms and elementary particles on the one hand and planets, solar systems and galaxies on the other.

It can be said that this universal entity, which is the same as the Godhead, has one permanent role to perform: to create by a spontaneous renewal the life experience of every living being the need for their vital life content which they all need and demand for their further development. In this way the spiritual capacity of the Godhead is constantly challenged and its only possibility of answering this challenge naturally consists of bringing this spiritual capability to the point of manifestation. In practice this is being done through the creation of ideas, through the action of thinking and through emotional activity, which will make its imprint in the consciousness of the divine universe.

Martinus calls the effects of this spiritual activity: the impulses of the creative principle. Such impulses are simply products of activities in the consciousness of the Godhead, released for the purpose of sustaining and renewing the divine

experience of life. The expression: "the creative principle" conveys the idea of the combined cosmical components which form the creative potential of the Godhead. In other words, this is the same as God's ability to sustain and renew the universe.

It will, however, not be right to believe that this creative principle, this creative ability, can be localized at one specific spot in the universe. Quite in the contrary, it is omnipresent in all of the different divine living organs; these organs and their organisation are, in fact, the manifested efforts of the creative principle to which the life organs of every single individual are connected, appearing as their own personal creative ability. These organs are organised according to principle of: living organs inside living organs etc., thereby forming an organic entity. At any time in their evolution they can be co-ordinated or "conducted from above", which means from the sovereign viewpoint of the Godhead.

Following the same law, the divine creative principle operates in such a way that the creative impulses are transmitted from above and down through the organisation which they enliven en route. This all happens in the intimate relation to the status of each individual living organ, and in this way humanity is presently the object of an impulse, or rather a series of impulses, which in time will result in the creation of a completely new culture on earth. In step with the impact that this series of impulses grips mankind, they are continually being transmitted down through the immense organisation of the divine principle, thereby influencing it in such a way that it now begins to enliven the universe of the human microcosm. In this way it will go on and on - actually indefinitely.

For those who are open to these reflections it must be immensely inspiring to become aware of these things. It helps understanding what is taking place in the individuals own surroundings, and it can be of assistance when trying to find new personal possibilities of entering into a more intimate relationship to the divine entity.

In his wish to make these rather abstract reflections a little more concrete to the student, Martinus has created the symbolical representation as shown on the front page.

The divine principle of creation is symbolically expressed by means of the cross-like figure on the top. The cre-

ative impulses emitting from here are represented by circumscribed areas radiating out from the cross-like figure. The density of the dark and light rays contained within the circular areas symbolise the relative contents of "light" and "darkness" of each creative impulse. The smaller and larger full circles placed at different distances from the cross-like figure at top symbolise the different steps of evolution of the living organs. Each of these is in touch with at least one of the hatched circular areas. If we think of the circles as planets, one of them is here shown with a double-lined periphery in order to emphasize that it is a model of our own planet, the earth. We can see that it is in touch with three creative impulses, each one of them having a quality of its own. They are not to be considered as strictly temporary phenomena, but Martinus describes them as being the most prominent causes of the enormous evolution mankind has passed through from its very beginning to this day.

The darkest of the impulses symbolise the so-called primitive, sacrificial religions, their appearance and their influence on cultural life. The next impulse, which Martinus has called "the old world impulse", is responsible for the appearance of the humane religions and, consequently, for the cultural life these have given inspiration to. The third impulse shows mankind's first contact with the area of the energies of divine consciousness, which in time will result in a completely new religious and cultural standard on earth as far above the cultural climate of the religions of belief as this is above the cultural climate of the primitive sacrificial religions. (Martinus has mentioned that this third energy has its organic origin somewhere in the center of our milkway system.)

The first signs that this creative impulse is making its entry is the scientific and technological explosion together with the growing interest in international relations and political integration. These are the ingredients which, because of their revolutionizing nature, are causing the many globular cultural upheavals.

Along with this comes an ever more clearly defined need for a

spiritual science with a growing number of people, which for one thing can establish a new moral code for mankind based on strictly scientific principles, as well as make an opening for the spiritual factors of existence - of the Godhead, - whereby all contradictions are removed, giving us the possibility of looking at the areas which are now developing in more humane directions, - in a much wider perspective.

But who is to present mankind with this elevated spiritual science? It must necessarily be those who, on the strength of their own inner qualities, are able to "tune in on the same wavelength" as the vibrations of the new world impulse - people who are capable of realizing the alliance between the divine creative principle and the principle of world redeemership.

It is beyond any question that Martinus belongs to this category. This is evident when considering the magnificent world picture which is now about to be finished from the hand of Martinus after a whole life of constant activity in the propagation of this mission.

Per Bruus-Jensen.

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Kosmos Holiday Centre.

To the 40-50 odd participants in this summer's international week at Kosmos Holiday Centre, Klint, Denmark, the term: Holiday might hardly seem the right word to use for this highly intense sequence of lectures, discussions and other activities.

Of course, it was a holiday as well, and both nature which blessed that week with warmth and sunshine and the many flowers placed over the area by Gerner Larsson's able hand and artistic touch, was a perfect setting for this week.

If we look at the response these international weeks have had during recent years, it is very encouraging to note the ever increasing number of participants. This year the following countries were represented: Holland, Gt. Britain, incl. Scotland, Germany, Poland, U.S.A., Sweden and Denmark. Friends from previous years met, friendships were renewed, experiences and views exchanged.

It is always a matter of satisfact-

ion for all when such an arrangement as this is crowned with success. Few successes are complete; also this arrangement will need a little touch-up here and some improvement there, but as time goes more and more experiences will be gained on which to create increasingly better meetings. We are sure all realise that it is not within the means of the Centre to offer the most luxurious accommodations, but, as said, when nature does give a hand in the arrangement, we have all reasons for being grateful.

Daily life around the Institute in Copenhagen during the autumn, winter and spring months is concentrated around the lecture hall activities, the book-printing shop, the sale and the sending out of the Danish Kosmos periodical. Apart from that there are several discussion- or study-groups in private homes. In recent years study groups have appeared in other parts of the country in places where Mogens Møller have his regular lectures during the year.

In Holland, we heard, such a group was formed a couple of years ago. It gathers periodically with the object of studying Martinus' analyses, and similar groups are active in the U.S. and in Sweden.

Although the study of Martinus is primarily a selfstudy and self-experience - which actually is the same as a theoretical and a practical study, - there is no doubt that the lecture form with its emphasis on great outlining of a subject, as well as the study in various forms of groups, are of the utmost importance and to a great inspiration for the students. - Those interested in beginning some group discussion work are welcome to contact the Institute to see what literature is available for your purpose.

Mogens Møller, Sv. Åge Rossen, Tage Buch and Ben Saxe were this year's lecturers. Each lecture was followed by a question period. These were very active periods, too short perhaps, for many of the questions actually called for answers which in themselves could have been a whole lecture: Do plants become human beings? -

Darwinism vs. Martinus? - When will the real human kingdom replace the animal kingdom on earth? - In sexual relationships, how can one be sure that he/she will not hurt the other side? - Why are things designed in such a way that our sexual poles change? etc.

With us this year was also a large American group of 14 from the West Coast of the U.S., and Kosmos was their first stop on an European tour. Their work in the U.S. consists of assisting people that are mentally stressed or periodically out of balance, and their "tools" are a philosophy which runs very parallel to Martinus' analyses and world picture, and from which they find much inspiration. During the week they demonstrated for those who wanted to participate various practices. At the same time these practices were also meant to be "getting-acquainted "games" and talks in intimate groups, aimed at creating an atmosphere among the participants of openness, friendliness and receptiveness, and, consequently also towards the subjects discussed during the whole week.

Next years' meeting is now getting planned. Therefore, as you reading this letter and perhaps having participated in one or several of the past years' meetings, are also co-workers on this project, all suggestions that may inspire, improve, alter or add to next summers meeting are very welcome, as are all contributions to this News Letter.

JM

The International Week for English speaking people will be held at the

KOSMOS CENTRE

21st - 28th July, 1973

You are requested to kindly make your reservations at an early date. The programme will be available around medio January, 1973.