

CONTACT

with THE MARTINUS INSTITUTE
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Vice-president: E. Gerner Larsson

Dear reader!

Paraguay - Cuba - Argentine - Congo - Algeria - Indo-China and now, perhaps, China and India - really, you have a feeling that "the great interval" slowly is drawing to a close and that the curtain at any moment may rise for that last and final act of which we are afraid all of us. And we who have a dim recollection of the years between 1914-1918 and a far too vivid one of the period 1939-1945, we have a feeling as if our souls are freezing by the thought. For we know that every human being, who falls by the sword, from a cosmic point of view is but a lost brother or sister. Generally people may consider this idea too elevated and lofty but this fact does not alter the sad feelings all kinds of murder is calling forth in the mind of those who have arrived at the stage where life's absolute unit has become an established fact.

Many years ago Martinus told me that at present mankind was rushing full speed towards a mental abyss and in all probability would reach the moral low of its own history in this century. And life seems to agree with him in a way which, 25 years ago, would have passed all understanding. For at that time atomic bombs and rockets were not yet in existence. But today these two super-destructive weapons are not the only ones in our possession. Today we have also the possibility of a biological conduct of war, the horrors of which cannot be visualized by even the most perverted imagination. At long last the fulfilment of the apocalyptic prophecies of horror has come within the range of human possibility.

But in spite of these facts the usual state of things is that today most people avoid thinking of that which is constantly lowering over their heads like a dark cloud. It seems like a paradox that people are able to abstract totally from the very consequences of their own mode of existence, although life so persistently tries to make them understand. Examples of this are in evidence

everywhere; on a large scale in most people's passive attitude towards universal peace which they in most cases seem to consider no business of theirs, on a small scale it is evident for example in the sad fact that even the steadily increasing threat of cancer of the lungs apparently does not influence the tobacco-consumption one single jot. In this century fatalism is celebrating gigantic triumphs. The what-do-I-care-mentality is flourishing as never before in a world where the idea that every man is for himself by most people is accepted as the only way to happiness.

Is it really so that mankind is unwilling to see and to hear? With an anxious heart you will often ask yourself if the world really has to experience the complete break-down, the total Armageddon, before it will learn to understand and respect the laws which alone are able to guarantee a long and happy life to everybody? For what is a man profited if he can break through the sound barrier or rush from pole to pole in few minutes, if he loses his own soul? What real happiness do we derive from our altogether fabulous knowledge of all that which we express with the single word "technology"? Has this technological knowledge let us get one single inch closer to peace, safety, kindness, and human confidence?

No, even the most refined and fabulous machinery cannot possibly present immature human beings with the mental harmony which is the sine-qua-non of all real happiness. "To be at peace with God and his neighbour" is only possible for that human being who has bidden an absolute farewell to war even in its most subtle forms. But spiritually immature man cannot do this. He has based his life on ideas and conceptions which, when subjected to a cosmic-chemical analysis, will prove to hold much more earthly components than eternal ones. To him body and mind are not two separated parts, but they are forming a unity. Turning his back on eternity he pledges himself, body and soul, to that which "moth and rust doth corrupt" and, forgetting that he cannot take these things with him, he even with old age approaching tries to direct that future in which he will have neither part nor lot.

In the life of modern man the most tragic thing is that he has to live without any real acquaintance with his own everlasting and cosmic nature, and without even the most superficial knowledge of what he really is and why he is here. With a mental horizon of such narrow limitations he from the start is bound to pledge himself to wrong ideas and conceptions. Without his knowledge he falls an easy victim to religious creeds which inevitably will be destroyed by future at an ever growing pace.

The famous Swedish author August Strindberg once used the expression: "I am sorry for humanity". And it is a pity that mankind is so very ignorant.

For this ignorance is the only cause of the life it has to experience. We are so pleased with our popular education and enlightenment that we often characterize other nations who have not acquired a similar spread of knowledge as "underdeveloped", at the same time as it is a tragic fact that the narrow limitations of this enlightenment of course are so evident that they ought to be obvious to everybody.

The french author Camille Flammarion who died long ago once said: "If other planets in the universe are inhabited, the Earth must be their madhouse", and if you did not know better you might be tempted to agree with him. For nobody is able to explain away that our wonderful earth has all conditions necessary for all of us to have the most abundant, the most perfect life imaginable, neither is anybody able to explain away that our joint efforts have turned this wonderful earth into an altogether incredible hell.

And in this hell a man, whose real mind and insight is beyond our comprehension, has risen against the ordinary materialistic outlook on life. Throughout 33 years I have known Martinus and I must confess that although Martinus no doubt knows me and long ago has plumbed the depths of my soul, then my knowledge of him is limited by the scope of my own consciousness. But even this limited knowledge has long ago taught me that he represents the flower, the highest achievement, of the spiritual future, towards which we are going all of us. These many years have taught me that he is the peace, the righteousness, the spiritual insight, and the humbleness which the rest of us are only able to dream of. And he is here! And even if the sun of his physical life has gently begun to pale, all of us who are living in his nearness know that the power of his genius is just as glorious as it was in his youth, indeed, it even seems to be still more glorious now when he is able to foresee the successful completion of his mission in a very limited space of time.

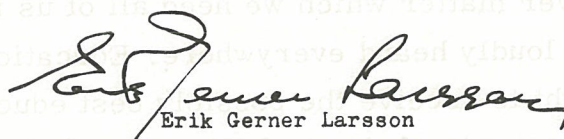
Humble of birth and humble of education, Martinus is the living proof of the supremacy of spirit over matter which we need all of us in this time when the claim for education is loudly heard everywhere. Education - well, of course every boy and girl ought to receive the possibly best education in order to be able to cope with the demands of physical life. But of what use are all these special trainings if it is not made possible for all human beings to be taught that "general science" which, as the only one, is able to give a clear understanding of humanity's cosmic position and life's cosmic-ethical demands to us? Harmony and peace of mind is not obtained by being a single wheel in an enormous machine. Even if materialistic-minded man tries to forget that he will not stay here forever, it is an unchanging fact that we in this life are only passing guests who cannot take with us anything but the sum of experiences

life gave us, and that this sum of experiences will be our only foundation of existence when we are living under other life-conditions than those being here so familiar to us. And when you are born into a world where money is an unknown idea, you will feel very humble if your mind is brimming over with experiences of money-making but has a total lack of experiences of how to radiate light, happiness, and bliss to your fellow-beings. And how can people possibly expect after death to "enter into the joy of their Lord" if they in their physical life have not been making peace, but have even prevented others from creating peace, beauty, and happiness? Is it not a natural thing that they will have to experience "weeping and gnashing of teeth" in the passing stage which forms the link between physical life and the paradise which awaits all living beings after death?

Paraguay, Cuba etc. - everywhere it is seething and working. The world is in hard labour pains. A new era is being born. An era which will make the dreams of the greatest men of all times come true. But we will not be presented with this new era, with this new beautiful world. It has to be born with shrieks and sufferings. But after the blood, the tears, and the endless time of grief and sorrow this new world will be like a cosmic sunrise which will make mankind forget the distress and pain, it has gone through. It is this outlook, this belief in the absolute victory of kindness and charity for which we are indebted to Martinus, we who are living in a world where everything seems to bear witness to the opposite view. It is wisdom always to bear in mind this outlook of Martinus. To forget it, or even to oppose it is similar to make oneself servant of the darkness which still has more power in this world than I like to picture to myself.

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

Sincerely yours


Erik Gerner Larsson

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THROUGH THE GATES OF DEATH III

In my last lecture you heard something about the principles governing the death of a child, and of those governing the death of an adolescent. And you heard how, as a rule, children but seldom go through any "purgatory", for the simple reason that children's minds are seldom burdened by the kind of thought-patterns that may turn the adult mental world into a very "hell". An adolescent on the other hand, who leaves the physical world with his mind centred almost entirely on events in that world, may find it difficult, during the initial period after his death, to accustom himself to conditions in the new world in which he now finds himself, especially if his death has been a sudden one, without any margin for preparation, as may, of course, be possible in the case of illness. But in any case, any being who has left his terrestrial incarnation, will be aided and assisted in every way, if he but prays for such help, for the guardian spirits, or guardian angels, who will be acting as accoucheurs at his birth from the physical world into the spiritual sphere, have been prepared to help him all the time, only waiting till he calls for assistance, and thus tunes in his consciousness to their wave-length.

How do such guardian spirits reveal their presence to a being they are about to help? Do they manifest themselves as the white-robed angels we saw pictured in the illustrated Bibles of our childhood, with luminous haloes, white draperies and feathery angels' wings? Only if the person to be helped expects them to look like that will they do so, but not if he or she does not realize what has really happened. In the spiritual world psychic matter obeys the commands of Thought or Will, and thus all ministering spirits, alone by their mere Thought or Power-of-Will, are able to cast their manifested appearance in whatever guise will be most suitable and helpful in any given situation. Possibly a guardian spirit may be someone who knew the person to be helped when they were both alive in the physical world together, and in such case, he will reveal himself in his old familiar aspect, so as to be able to comfort, help and guide his friend in the best possible way. It is also by no means unlikely that the person needing help will want to be attended by a doctor, a nurse or similar assistant from the physical world, as a supposed superior kind of help; so persons resembling the desired category will quickly put in an appearance and will contrive to suggestionize away the gloomy thoughts from the minds of suchlike unhappy new arrivals, and, in so doing, they will gradually acquaint him or her with what has actually happened. In short, they will smooth things out, and thus guide

June, 1962

him or her to the spiritual sphere best suited to the thoughts and feelings which dominate the state of mind of the person in question.

In our time, when so many young soldiers lose their lives on the battlefields of the world, with their minds paralysed with terror, and when events have occurred so quickly that they are quite unaware of being dead, in many cases, the ministrant guardian spirits will appear in the guise of Red Cross orderlies, nurses or doctors, and they will wake up in a field hospital, where they will gradually realize that there is in fact nothing wrong with them over and above their own imagined worries. Something similar is the case when a person dies after a long protracted illness. In the initial period after their demise, they may also experience that they are still being nursed in the peaceful surroundings of a hospital where their wants are attended to by friendly nurses and doctors, until one day they discover that it is only in their own imagination that they are ill; and once such worries have happily been overcome, their guardian spirits will no longer need to appear in the guise of nurses etc. in order to be able to tune in to the wave-length of new arrivals needing their help and guidance.

When conditions are such that a person's religious feelings are awakened when he realizes that it is really a life after death that he is now experiencing, his conscious mind may possibly ruminate on the faith of his childhood which he maybe once held, and on such conceptions as angels, and a Biblical paradise. Such spheres do exist, and they are just as colourful and stimulating as any depicted by the old masters in their wonderful religious paintings. In such pictures God the Father is often seen seated on his Golden Throne surrounded by a throng of reverential angels and holy men and women, all arrayed in spotless raiment. Christ is sitting at his Father's right hand, and the Holy Ghost is floating above them in the likeness of a dove. Anyone actually experiencing all this will, of course, himself be one of the Great White Flock, sweeping glorious chords from his harp, or waving his palm branch, amid endless chanting and rejoicing. But is it not conceivable that even such a beautiful scene might eventually become a little tiresome, if for no other reason than at least for want of variation and renewal? And when that stage has been arrived at, such a Heaven would no longer constitute a paradise, but rather a tedious kind of hell, especially if it were destined to continue in that form for all eternity. Just imagine doing the same kind of thing over and over again for all eternity! Or to experience the selfsame conditions, however beautiful they might be, for ever and ever? Such a Heaven would be anything but a paradise, it must be a very hell of boredom. But, in actual fact, things are not a bit like this. Life is incessant transformation and renewal, ever-continuing evolution and empirical development.

The above-mentioned kind of heaven does exist, however, but is but a single

sphere among many, and it is not a part of the advanced spiritual worlds, but is only a condition to be found in one of the forecourts leading in to these worlds, an intermediary condition where terrestrial man's consciousness is still strongly dominated by the ideas he once entertained with regard to the world to come, when he was alive in the physical world.

In this way there are also beautiful paradises for Mohammedans, Hindoos, Buddhists and for people still believing in more primitive religions, just as there was once a sphere specially for people who believed in Odin, Thor, Valhalla and so forth, and who sat at meals with gods and heroes. These collective paradisaical states based upon dogmatic faith and upon man's religious instinct and his religious feelings, will gradually disappear, as creative thought is developed in terrestrial man in conjunction with more humane conceptions and neighbourly love, and a "kingdom of heaven" will be evolved in his mind which will gradually be created also on earth, a world of intellect, art, logic, peace, liberty, and brotherly love, in short, a truly human kingdom. A world of this description could never come to exist in physical matter if it did not previously exist in spiritual matter. This it does, however, It constitutes the "feeling-body" of the earthly globe, and, in this world, terrestrial man now experiences everything purely human which, at his stage of consciousness, he can tune in to. It is also from this sphere that the guardian spirits emanate, and man himself can become a guardian spirit, in so far as his qualities of neighbourly love, and his intellectual and creative abilities have been well enough developed.

In the case of persons in the prime of life, or of mature age, who have left the physical world, their experiences in the forecourt, or intermediary stage, will be characterized by the thoughts and feelings possessed by a man or woman of that age. But this is, of course, quite individual, and hence can be portrayed only in broad outline, but in mature years things are often essentially so that such people are much occupied with physical activities, and their mind and interests are wholly centred on such matters. A man may be the driving force in an important concern - the result of many years' hard work - or he is just on the point of finishing some intellectual research - behind which there is also the work and concentration of many years - when suddenly he passes over and finds himself deprived of the physical means of continuing his activities in the world in which his creative work took place; but he is still fully occupied with the thoughts which bound him to the work in question, with its development and its success in this same physical world. It is not difficult to imagine that, when someone is absorbed by plans, and is filled with an urge to carry them into physical effect, he will feel utterly bewildered when suddenly he loses contact

with the only means he knows of by which that work can possibly be carried out. In principle it is much the same as when a skilled craftsman suddenly loses both hands in the physical world. It is nothing less than a catastrophe. We have, however, brilliant examples in the physical world of how people who have become invalids manage, nevertheless, by indomitable will coupled with untiring patience - and then, of course, also by other people's loving help and understanding - to get along surprisingly well.

This lecture was given on October 30th, 1949. The present condensation made by Mogens Møller has been approved by Martinus.

To be finished in our next Contact Letter.

(Translated from the Danish by C. Campbell-McCallum)

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