

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

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President: Martinus

Vice-president: E. Gerner Larsson

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Dear reader!

The idea of disarmament is among the most important ideas of this century. Being praised to the skies at one moment and insulted and made ridiculous the next one this idea has survived all attacks and suggested itself as the bad conscience of all nations which, indeed, it is! For today no power on earth is able to dispute the madness of war. And now it has been revealed to humanity that the price of our present situation, which with fine distinction has been called "the insecure security", is amounting to 120 billion dollars yearly. 120 billion dollars - for what? They are the price which has to be paid to keep the animal part of our own mentality under lock and key.

Of course they are right, those distinguished political economists who declare that "General and complete disarmament would be an unqualified blessing to all mankind". Really, it would be like a wonderful dream to experience a world without weapons, a world where everybody had unanimously resolved to recast each single sword, each single gun in order to let them become coulters and similar civilian articles. So you see that this idea is not inconceivable! But can it possibly be carried into effect?

The fact, however, that this idea has quite seriously been advanced and that people are able to figure out on paper how it might be effected if occasion should arise, shows that the dawn of a new era now has become so obvious that we are beginning to realize its actual existence. But however beautiful the idea of disarmament is, and no matter how strongly it impresses the sensitive and advanced mind, certain factors, unknown to the majority of ordinary people, has to be known and realized if you do not want to cherish brilliant and rosy illusions to the effect that the millennium is immediately at hand. And the most important factor in this connection is for certain that one which is least known, least understood and, consequently, least accepted, namely the cosmic fact that the Earth itself is a living being and that we, each of us, are one of its cerebral cells. To be ignorant of this, and to look upon the earth as a "lifeless" and merely material thing which can be treated at our own will and pleasure, is one of the main springs of all human misery. Considering the placing of man from a pure

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cosmic point of view we find him placed between an enormous microcosm and an equivalent macrocosm. Looking inwards into his own body he finds a life, expanding limitlessly into starry universes formed by the galaxies and solar systems of atoms and electrons. Looking outwards and upwards the same sight is revealed to his wondering eyes in macrocosm. But in the mezzo-cosm (the cosmos placed between the two aforementioned ones) for which his senses seem to be perfectly adapted, he is but able to understand a very little part of what he is observing. On this rather amazing mental narrowness, however, man is basing his pronouncements and his "exactly scientific" opinions of the life in the midst of which he finds himself.

Of course, in comparison with ancient man, people of today have a very wide knowledge. But they are still representatives for that which Martinus has named "the sensory faculty from below". This means that their knowledge has arisen from the working up of the immense sum of experiences they have gained through even this sensory faculty of theirs. By investigating this knowledge, however, one will soon find that it must be characterized as thoroughly external. This knowledge is merely a description of things they have contacted directly, things they have been able to weigh and measure, i. e., things they have been able to register physically. Thus people of today have a very comprehensive knowledge of the tangible world which surrounds them. But what do they actually know about the inward side of this world? They are adepts in the art of understanding effects and at the same time alarmingly ignorant of the causes of these very effects!

"The sensory faculty from below" - a method of sense-perception developing at the same pace as that with which each investigator is able to ask himself new questions based on the gained experiences - is marvellous in itself because it is the foundation of all our purely materialistic knowledge. But it is not the only method of sense-perception, neither is it sufficiently comprehensive. Above intelligence, which is the most important mental factor of all physical sense-perceptions, is intuition, and above science is wisdom. And wisdom springs from another method of sense-perception than "the sensory faculty from below". It springs from "the sensory faculty from above" which emanate from that which in the future will be called "cosmic consciousness" in contradiction to the ordinary consciousness of mortal man. A human being who has gained cosmic consciousness will react in quite another way to life than he will who has none. The cause of this circumstance must be sought for in the fact that the cosmically conscious human being in addition to the sensory faculty from below is able to make use of the sensory faculty from above, or the intuitive view of life which fully realizes not only the effects but even the inner causes of these effects.

This is where the ways do part. While ordinary mortal man is able to see this globe as a manifestation of dead matter only, cosmically conscious man is able to perceive the whole universe as an enormous unit of glorious life, a brilliant consciousness with which each cosmic vital unit is incessantly corresponding. To the cosmic sight death does not exist. Seen from this point of view everything is life within life, organisms contained in other organisms, and to this sight the globe manifests itself as being just as alive as all other forms of life. Cosmically conscious man is conversant with the

A report from U.N. says:

GENERAL AND COMPLETE DISARMAMENT WOULD
BE AN UNQUALIFIED BLESSING TO ALL MANKIND

World could disarm completely without
causing a depression if the right precau-
tions were taken

Economists from 10 countries including an American and a Russian drew that unanimous conclusion in a report on the economic and social consequences of disarmament ordered by the U.N. General Assembly in 1960.

They estimated that the world now was spending roughly 120 billion dollars a year for military purposes, or 8 to 9 per cent of its total annual output, and employing well over 50 million persons at military pursuits, including about the 20 million men and women in armed forces.

But they said that the world's peaceful needs were more than enough to use up all the resources that would be freed by disarmament, so that no country need fear a lack of useful employment for such resources. They contented that despite the end of military spending, government could maintain effective demand for goods and ward off much unemployment through tax cuts to consumers, tax concessions to investors and subsidies to hard-hit industries and regions. Some industries now producing military goods could shift readily to civilian production, but the armament industry would be wiped out and the missile-aircraft, radio and shipbuilding industries would be forced to heavy lay-offs, with missile-aircraft employment falling more than 90 per cent.

In any case, they said, the cost of the necessary measures would be very small in relation to the resources that disarmament would release.

The United States demobilized 9 million men between August 1945 and June 1946 with less than 4 per cent unemployment, whereas a 1958 study theorizes that 4,5 million persons from military to civilian employment only 60,000 would have been left jobless, and a 1 per cent boost in government and private spending would have provided jobs for them. Political and economic conflicts between nations would more readily be replaced by constructive emulation, scientific cooperation would advance the arts too.

The consultative group is unanimously of the opinion that all the problems and difficulties of transition connected with disarmament could be met by appropriate national and international measures.

The group's conclusion that disarmament need not cause a depression even in Western industrialized - or capitalist - countries differed from statements some Soviet officials have made in the past.

The experts said: Governments of the centrally planned economic state that there will be no difficulty in absorbing released man power in the rapidly expanding Eastern territories. Disarmament, by relaxing international tension, would encourage expansion of international trade, especially between communist and non-communist countries, because it would remove the security reasons for embargoing strategic goods and protecting domestic agriculture and mining.

However, they declared, concerted international action would be required to prevent a post-disarmament drop in prices of oil and non-ferrous metals, chief exports of underdeveloped countries. Otherwise there could be serious consequences.

Their report said, industrialized countries should divert part of their disarmament savings to foreign aid for underdeveloped countries, since the world's military spending now totaled at least five times the investment spending of all underdeveloped areas. Disarmament might well permit shorter working hours, longer paid vacations and bigger pensions for retired people. Families would no longer be separated by the draft, and morality would improve. The danger that security considerations and armed forces might play an excessive role in forming the values of the community would be eliminated. But they also estimated that if non-military spending were increased to replace this military spending, world demand for these materials would fall less than 2 per cent.

The achievement of general and complete disarmament would be an unqualified blessing to all mankind, concludes the report.

million persons at military posts, including about the 20 million men and women in armed forces. But they said that the world's potential needs were more than enough to use up all the resources that would be freed by disarmament, so that no country need fear a lack of useful employment for such resources. They contended that despite the end of military spending, government could maintain effective demand for goods and ward off much unemployment through tax cuts to consumers, tax concessions to investors and subsidies to hard-hit industries and regions. Some industries now producing military goods could shift readily to civilian production, but the armament industry would be wiped out and the missile-aircraft, radio and shipbuilding industries would be forced to heavy lay-offs, with missile-sterile employment falling more than 50 per cent.

In any case, they said, the cost of the necessary measures would be very small in relation to the resources that disarmament would release.

The United States demobilized 9 million men between August 1945 and June 1948 with less than 4 per cent unemployment, whereas a 1958 study theorizes that 4.7 million persons from military to civilian employment only 80,000 would have been left jobless, and a 1 per cent boost in government and private spending would have provided jobs for them. Political and economic conflicts between nations would more readily be replaced by constructive emulation, scientific cooperation would advance the arts too.

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laws of life and the fundamental principles underlying all life-experience. He knows that there is a cosmic distance between terrestrial man's form of life-experience and that of the globe, even if both forms of life are following the same cosmic laws. And as easy as he perceives the life-reactions of terrestrial man, just as easy is he able to perceive the life-manifestations of the globe, even if it here naturally will be impossible to see the single details, but merely the main trends of development. And he understands that terrestrial man today has no greater problem to overcome than the difficulty to adapt his wishes and his will to the wishes and will of the globe.

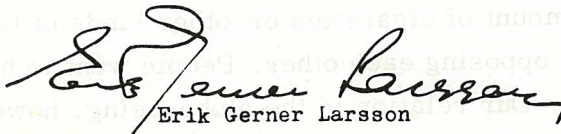
We are here placed in a situation similar to that of our own microcosm. To the tremendous number of living beings contained in our organism we are but an absolutely incomprehensible universe-being. But our will is nevertheless the determinative factor of life and bliss to those myriads of living beings. It is our habits who mean either death and destruction or life and success to those untold beings. The extensive debate concerning cancer of the lungs gives a clear and typical picture of the situation. Everybody wants strong and healthy lungs but in addition to this most people want to have a right to smoke a considerable amount of cigarettes or other kinds of tobacco. Here two volitive mental currents are opposing each other. People want to be healthy but they do not want to pay the price. Our relation to the globe-being, however, is precisely the same. It is beyond doubt that the globe-being now wants peace. Everything is suggesting this. Just like the human being, however, who wants to stop smoking but, through his own desires, has built up myriads of cells craving for nicotine - hence the so-called hunger for nicotine - so has the globe-being in its body built up myriads of cells whose natures are much more related to war than to peace. But the joint "hunger for war" of these cells is the actual cause for the idea of disarmament being impracticable, just as the intense craving for nicotine makes it impracticable for the heavy smoker to get out of his habit. For even if a human being is always speaking the words of peace this does not necessarily mean that the flames of war have been extinguished for ever in its heart. Because, to the cosmic sight, each spiteful thought, each desire to take the law into one's own hands, indeed, even the slightest slander are identical with the wood which one day will make the fire of war blaze towards the sky. No, it is not a question of politics to carry the idea of disarmament into effect. It is a question of human development. Just as every human being once in his eternal future will give up smoking, taking spirits, and eating meat, so will he one day even give up to war against his neighbour. Then he will much rather suffer wrong than do wrong, in short, with all his might he will try to love his neighbour as himself - even if this neighbour perhaps hates and persecutes him.

Thus the consequence of this is that we all have a much bigger responsibility than ordinarily recognized. Ordinarily we only recognize the responsibility we have for ourselves and our nearest dependents. Even the responsibility for our nation is rather unreal to us. To cosmically conscious man, however, it is a matter of fact that with us rests a grave responsibility for our own microcosm and for the macro-being as well, in which "we live, and move, and have our being." We have the possibility to oppose the will of the globe-being and deliberately fight against F.N., and similar institutions.

We then will prefer national feelings to international ones, and will be the genuine protagonists of the so-called "wholesome hate". But we also have the possibility to be in agreement with the will of the globe-being and wholeheartedly fight for F.N. , internationalism, etc. , and perhaps even for that idealism which manifests itself as an increasing resentment against consumption of meat, against vivisection, against excessive indulgence in alcohol and nicotine etc. , in short: fight for a heigher, a more beautiful and pure life than that we at present are experiencing around us. But in order to carry on this fight in a fair way we have to acquire knowledge and insight, otherwise we will get into the most evil intolerance. And here we all have to bow our heads in the deepest gratitude before the man who gave us " Livets Bog" , ("The Book of Life"), this most thorough defence of universal peace at present!

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

Sincerely yours



Erik Gerner Larsson

July, 1962.

Martinus :

THROUGH THE GATES OF DEATH IV

Is a person an "invalid", then, when he loses his physical body? Certainly not, but he may well feel himself like one if his mind has been centred almost wholly on the activities of the physical world, and on his own physical happiness and career. If, on the other hand, his activities have not been particularly coloured by egoistical feelings, but have had a strong tinge of altruism through an innate wish to do good to others, the transition from this world to the next will not prove so difficult, for the latter kinds of activity will be very well attuned to the wave-lengths of the spiritual world, and they can be further developed through the spiritual bodies. But if his activities have been based mainly on an urge to gain power and riches - maybe even at the expense of others - or if his desire for distinction, fame and titles through intellectual research, has been stronger than his search for Truth, or his desire to evolve something beneficial or pleasurable for others, he is likely to meet considerable difficulties, until he accustoms himself to conditions in his new spiritual state. People with clairvoyant powers will be able to see him "haunt" the places of his physical activities, because he is bound to definite grooves of thought, from which he will, however, be released the moment he prays for help, when - at long last - he realizes that everything in his new state is different from what it was before.

In the case of a woman leaving the physical world in the prime of life, also she must learn to understand that she needs no longer bother about cooking and cleaning, or the many other household activities she was accustomed to carry out. Her greatest problem will probably be worries about her children, who possibly may not yet be able to fend for themselves. But guardian spirits will help her to see that care is being taken of them too, and it is conceivable that she may even be enabled to show them her loving care and interest from out of the spiritual world, in being allowed herself to become their guardian angel.

On coming through the Gates of Death terrestrial man first passes through an intermediary stage, or forecourt to the spiritual worlds, and his experiences here are mainly a process of weaning him from his all too materialistic thoughts and feelings, and from all Fear, Wrath, Resentment, an Uneasy Conscience and similar thought climates, all of which are vibrations utterly at variance with the vibrations of the higher worlds, while, at the same time, it is a period of accommodation to the principles and laws governing the spiritual worlds, and applying also to the spiritual bodies which shall now carry his consciousness.

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His experiences in this forecourt may take the shape of a kind of "purgatory" or "hell", if the being who has left his physical body still wrangles in his mind with discord and bickerings, or if he is a prey to set physical thought-habits. But, in any case, after a shorter or longer period - thanks to the good offices of ministering spirits - these unpleasant conditions will come to an end, and terrestrial man, like a cell in the spiritual bodies of the earth, will enjoy a wonderful holiday away from the difficulties and obstructions of the physical world, and, in proportion to his abilities and interests, he will experience the highest manifestations of the Art of Living, and will meet beings indigenous to such regions, and, moreover, he will be enabled to associate with persons he has known and been fond of in his previous physical life.

The most beautiful form of death that can be experienced by terrestrial man is a natural passing away on account of old age. By then he has usually been ripened for a spiritual existence, for there remains little more in the physical world to hold back his thoughts. Naturally all old people do not enjoy complete peace of mind, and when such tranquility is lacking they will have to go through their own special form of "purgatory", but happily such people are rather the exception than the rule. As a rule most human beings are mellowed by old age. They are more tolerant, and better able to resign. Life has plainly prepared them for what is about to come when they have sloughed off the worn-out shell that is now no longer of any use. Indeed, it is often a relief to be rid of it, and that is, of course, the natural function of Death to terrestrial man to be relieved of an instrument which can serve him no longer, and to be given an opportunity of practising the skills and abilities he has cultivated and developed during his sojourn on earth during wonderful experiences in the spiritual worlds.

And when he has seen as much as is possible at his present stage of development he will obtain a new organism on the physical plane with which to continue his "Studies in Learning how to Think in Conformity with the Eternal Laws of Life", for this is the true object of physical existence. When an aged person abandons his worn-out body - quite often in such a way that he sleeps quietly away - he will experience something which - if he had any possibility of waking up again to tell us what he had seen - he would describe as a wonderful dream. The details of this "dream" will naturally be individual, but they may well be of such a nature that the oldster will e. g. suddenly feel himself in a hitherto unknown and quite extraordinary state of complete liberation, and freed from all weight, both mentally as well as physically. He sees a brilliantly illuminated gateway - which he now remembers having seen many times before when he was asleep; only then he was unable to come quite close to it. But he was able to observe how this portal opened to admit other beings who had been liberated completely

from their physical bodies, and were therefore able to pass through. On such former occasions he had sort of been able to glimpse how a brilliantly shining flood of light streamed out towards the beings who passed in through the portal. This time, he himself is illuminated by this flood of brilliance, and he discovers that he is now no longer enveloped in his worn-out frame of former days, but now is equipped with a new and youthful body shimmering in luminous refulgence. Within the portal he sees even more radiantly lustrous beings welcoming new arrivals, surrounded by glorious scenery set in the resplendent sheen of morning and evenskies, and the new-comer sees, to his surprise and pleasure, that the beings he first took for angels, are in fact old friends and dearly-loved relations he knew on earth, possibly throughout many incarnations. Throughout all this strains of entrancing music may be heard, and, on the far side of the gateway, wondrous landscapes are to be seen stretching away into the distance. There are woods and lakes surrounded by a rich vegetation ringing gaily with the warblings and twitterings of many songbirds, harmonizing wondrously well with the music of the spheres. Our former old being from the physical world has been turned into a radiant angel, and, for a time, is to enjoy the society and the world of such beings, and will presently become a guardian spirit for terrestrial beings on earth, or for those writhing in their own self-made purgatories and in need of help. - But the above vision is but a view of the gateway of death. It is but an initiation to life in the Spheres of Light. From it radiate roadways leading to divinely beautiful worlds where the living beings will come to experience the highest forms of true Joy, Happiness and Peace which it is possible to experience at his or her stage of development. They will be allowed to experience the Presence of the Living Godhead more strongly than they have ever been able to before within the present Spiral, and from here their path will lead to a new physical incarnation, where new possibilities will be revealed for furthering their development. Thus the Spheres of Light will one day be not merely worlds they visit between two physical incarnations, but will become their permanent Home where they can experience and create for the good of Everything and Everybody.

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

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

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