

CONTACT

with THE MARTINUS INSTITUTE
OF SPIRITUAL SCIENCE

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President: Martinus

Vice-president: E. Gerner Larsson

February 1963.

Dear Reader,

From many sides we have received letters asking for comments on the unfortunate Thalidomide Affair. I carefully collected the multifarious contributions, for it was actually my intention to ask Martinus to comment on the problem which lay behind all the letters, the "Mercy Killing". However, Martinus is at present and for a long time to come so fully occupied that with all the risk it involves, I have chosen to take up the problem at its source. It was the rather awful influence of modern press, which for a short time made all of us feel like being participants in this drama, which ended at the Belgian Court. Everywhere the discussion was for or against the human right to take another's life, and it cannot be denied neither to oneself nor to others that the majority at any rate in this case was in favour of it.

To me this trial was somehow a bitter experience. Not because I in any way wanted to see these poor people sentenced. I have no great confidence in our so-called earthly justice, and I think that in murder cases the mere act in most cases release so dreadful mental consequences that the punishment this causes is more terrible than the punishment meted out by a law court. No, I definitely did not want these people sentenced according to ruling laws, but ...

And at length, among the many cuttings one indeed was remarkable, it simply filled my heart with joy. None of the other cuttings had a similar effect on me. At last here was a human voice among the multifarious uncontrollable expressions of feelings and half-digested intellectual statements which the newspapers these days were full of. Read for yourself the attached enclosure with due consideration to its importance.

One of the most dangerous abilities of the matured terrestrial man is his ability to make up things, to fabricate situations, which can be thrown against us with such a force that for a second we feel quite defenceless. Which of us have not been asked about what to do if a Russian should come into your home and rape your wife; will you merely be an onlooker? And now this case. What would you do if such a de-

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formed baby was placed in your hands? It is this mental policy of driving you into a corner which knocks most people off their feet and makes them express feelings which they have not had a fair opportunity to think over seriously in their mind.

There are so many aspects in connexion with the Thalidomide case that I do not want to take part in the discussion about whom is actually to blame, because that is not the most important thing in this connexion, in my opinion, but it seems to be more important to me how people react to the consequences of this infamous chemical. Roughly, ten thousand more or less deformed children were the result of this scientific endeavour for the benefit of pregnant women. There is hardly any reason to doubt that if he or those who discovered this chemical are still living they would be just as unhappy as the mothers of the deformed children. What occupied my mind at that time was this: Could all these people who without hesitation took it for granted that we had a right to kill these children imagine what the destruction of ten thousand of lives would actually mean?

I remember that when once interviewed, one of our well-known surgeons expressed the conception that people who want to induce an abortion on a 3 months pregnancy should only attend such an operation once. They should see the small human beings lie fighting in the bucket into which they have been put down until their will to live has died. Then most people would with horror turn away from this shocking operation. And here, ten thousand of whom it is known that those most seriously attacked might die a natural death in a few years. Well, I hear the voice, too. You are not involved, but is it true? Are not all of us involved in the sufferings of our neighbours? Within my own small sphere I have during the past years listened to more desperate and bitter weeping, and looked into more sad and desperate eyes than most other people, and in each individual case I have felt myself deeply involved and have tried to put myself in the other person's place that many days often elapsed before I could get rid of the deep impression which sufferings do to a human being to whom another person's life is not unimportant. Well, I do feel myself involved in this affair, and therefore it has occupied my mind far more than I have expressed.

For the Thalidomide case revealed many things to me. Firstly the insult it was to all handicapped individuals, living among us. Secondly that the cosmic part of human being, the part on which our whole future depends, has proved more underdeveloped than I had imagined.

Is our physical shape so important, so much more important than what it contains, that the deformity of it is reason enough for having it destroyed? Life tells a different story. Thousand of mothers give birth to deformed children - and show a humaneness of such a great capacity that they have without hesitation been prepared to give their child their whole life. Are these mothers abnormal? Who dares to maintain this? And does this fact apply to mothers only? Certainly not. Numerous fathers would do the same thing. It is easy enough to set a limit as long as

Verdict - Not guilty

In the Belgian Court the listeners applauded the verdict of the jury with a "Roar of Joy". It was a verdict of not Guilty to all the accused persons in the Thalidomide case. We do not share this joy. Everything in connexion with this case seems tragical. No normal human being may deal with this case without feeling sad.

The tragedy commenced when in spite of the precautionary measures taken the dangerous chemical, Thalidomide, came into the market and was used by pregnant women with the result that their future children became crippled. This tragedy reached its climax when thousands of handicapped children were born. Not because they were born, but because better precautionary measures might have secured their health.

The Belgian case is the desperate offshoot of this tragedy. Supported by her family and her doctor, a young mother chose for her child death to a handicapped life. Was her choice right? Nobody knows it. Whether a human being is capable of making something valuable out of its life and others depends less on the handicap than on the human being itself.

But did the mother and the other responsible persons choose what in the long run might prove to be the easiest burden to carry. This is far from certain.

There is any reason to have the greatest pity with these people, any reason to wish for them that they should never listen to the joy and happiness with which the majority of the parents of handicapped children mentions them, and any reason to wish that they shall never meet handicapped persons.

For they would discover that even if the lives of handicapped people are somewhat different to those of healthy people, outwardly, inwardly there is no difference.

From handicapped people in particular we may learn how rich and strong the human mind is, how varied its ability to find new possibilities.

Imagine what our severely handicapped fellow-creatures thought when they read or heard the comments on the Belgian tragedy, fellow-creatures whom we need just as much as they need us. Don't you think that they have shaken their heads indulgently? Like grown-ups to their children.

No, the Belgian mother, her family, and the doctor were wrong. They are going to realize it with grief.

They need help from the community to carry this burden. Therefore, it was a good thing that they were acquitted.

Aarhus Stifttidende

12.11.1962



MOTHER WITHOUT ARMS NURSING HER BABY

The 24-year old Mrs. Carolyn Kurtz, who was born without arms, uses her feet when she is turning over her baby son Joseph in his bassinet while her other son, 3-year old David, is watching.

Mrs. Kurtz, married to an engineer, says that she has no difficulties in nursing her baby. In spite of her handicap she looks after her house. Mrs. Kurtz maintains that the fact that she was born without arms had at an early age taught her to substitute her feet and toes for the missing hands and fingers.

you are influenced by your feelings. It is so easy to obtain other people's approval, that a "Roar of Joy" may be the result, but this state of ecstasy will not last, and it is not always certain that he who supported the idea of "mercy killing" when influenced by his feeling will approve it when he has become sensible and had more time to think it over in his mind, for where is the limit that should be the decisive factor, and who is to do the killing? And who would want to do it? - "Not a sparrow shall fall on the ground", etc., "and even your hairs on the head are counted". - All of us have been taught these sentences at school, and the meaning of them have affected our souls and given us a feeling that when all is said and done we have very little knowledge of our own life, of its cosmic basis and its real meaning.

Those of us who, owing to our internal uncertainty towards all what we include in the word "life" became spiritually seeking people - but not people who were content with resting in some sort of religious belief, however beautiful it might be, have in these sentences found the basis of our spiritual seeking. Instinctively and intuitively we had a foreboding that behind the outer form of life there exists an inner firm regularity which does not intend to compromise with anything. A regularity that does not make itself influenced by feelings, however beautiful and noble they might be. In our search we came across Martinus' Cosmology, and here we faced an ideology so fascinating, so rich and full of unsuspected possibilities that we felt a little dizzy to begin with. Perhaps we were intoxicated by it, and thought that now all problems had been solved. But life is different.

However, Martinus' Cosmology became to us who tried to penetrate into its depths a key to a life-understanding which nobody who had once possessed this key would want to lose. And if we evaluate the problem here according to Martinus' thoughts, well then we shall have to bend down in admiration to the man who wrote the attached enclosure, for the thoughts he or she expressed are as taken out of Martinus' world-picture.

Nobody who penetrates just a little into the mystery of life wants to be or become a judge, on the contrary. But we want to be able to understand, and in particular we want the stringency of thought which can prevent us from becoming a victim to feelings which are not in harmony with the cosmic regularity which we have experienced, as far as we are able to, however beautiful they may be.

And how reasonable the "mercy killing" may seem at times, it is definitely not in harmony with the thought of love of one's neighbour, it is not in harmony with the thought which is the real law for a higher human life.

We know and understand that the animal kills its abortive young ones, because they have not the slightest chance of surviving in a world where power goes before right, and we understand that there are still some surviving instincts in the human being, instincts which call forth the same inclination to destroy life which seem abnormal. However, these instincts are rudimentary.

Even if we and the animals are in so many ways alike - many people despise that

fact - we are also human beings, at any rate human beings in embryo. And it is the hall mark of the real human being to be the highest protector and preserver of life. There is a direct line from the narrative of "The Good Samaritan" up to the public assistance which we have built up today, and which - how imperfect it still seems to be - nevertheless expresses our burning belief that any human being who is suffering, physically as well as psychically, has a right to assistance and support from those who are not burdened with such handicaps.

Today, no serious human being would think that our social system has reached its maximum limit. On the contrary, numerous people are occupied in improving the position of any unfortunate human being, and especially in finding and removing the causes of all the distress and misery into which the human being has placed himself. To my knowledge it was only Adolph Hitler who tried to solve the problem of people in distress simply by killing them.

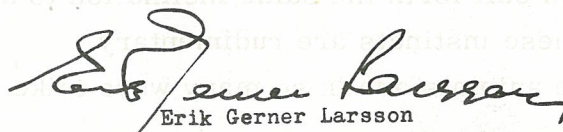
It is possible to understand people's desire to have a right to do "mercy killing", but it is impossible to share these people's wishes or to approve of their motives, however beautiful they seem to be. This attitude is not based on a cruel or cynical judgment, it is simply the consequence of a mental development in which you are at present, and it does not require other people's approval. But the number of people all over the world who are against the idea of "mercy killing" is on the increase from generation to generation, and this also applies to, the demand to the community to extend to any deformed human being all the understanding and love of which this community is capable.

And fortunately it is now like this that numerous people feel it as their duty to give their life to the service of this brotherly love, a duty, this thought may actually come forth, that may originate in an existence that even if it is a failure seen from outside is inwardly like a flower which through the present life will come in full bloom.

The materialistic philosophy which has become a decisive factor in this century, does not encourage you to bear burdens. We only live once, do we not? - And then we must make the best of it! But it is a great question whether people who somehow or other free themselves from the tasks which life gives all of us, is having a more rich, beautiful and human life than the man who - perhaps in an unsuccessful way - tries to carry his burdens to the end. The animal kills its abortive young ones without hesitation, simply as a result of its instincts. There is no reason to doubt that the same instinct is hidden in the human being. But then on the other hand, it does not follow that the human being has a right to use this instinct!

With kindest regards from Martinus and all our co-workers

Sincerely yours



Erik Gerner Larsson

February 1963.

Martinus:

THE IMMORTALITY OF LIVING BEINGS II

The Immortal Structure of Living Beings

By closely examining themselves, most intelligent, unprejudiced observers will sooner or later come to realize the immortality of their inmost structure. A special word has already been coined in all languages by which this conception can be expressed. I refer to the word "I". This word is usually accompanied by a verb or some other word. We say, for instance: "I ran", "I was glad", "I was hungry", "I was ill", etc. From these simple expressions it is evident that this I constitutes the source of what the accompanying word expresses. Such words are thus an expression of something the I does. The I is therefore a paramount "something" within us. It is the true ego or self.

Now what exactly is this I? First of all, we have to understand that it is this I which, by virtue of its organism and consciousness, is able to create, to wish or to desire; just as it is also this "something" that possesses a will, and controls said organism. It is this I that is the inmost cause of the organism. It is the conscious perceptive awareness and creative factor within the organism. Whenever the I leaves the organism the earthly frame either sinks into unconsciousness or falls asleep. And if the I does not return into the organism the latter quickly becomes a corpse, and we say of the creature in question that it is dead.

It is of importance to realize the structure of this I, for otherwise we can never fully grasp the fact of our immortality. We agree, then, that our I is a creative or consciously experiencing factor. But, if that is so, it cannot be identical with what is created, for it is an irrevocable condition that a creator must be in existence before the thing created. But if the creator, that is to say the I, existed before that which was created, how could the latter be its analysis? This again can only imply that, in its true structure the I, or the creator, must be nameless. Whatever else we may say of this I, it can only be an expression for something it has created or produced, and not for the actual I itself.

If we say "it is evil" or "it is good", "it is big" or "it is small" or the like, such terms cannot refer to the ego or the I, but are only expressions for something the I has created. Here the I appears as something existing in itself outside that which was created, something which in itself cannot have been "created", and which must therefore express an eternal reality. It must, therefore, necessarily be nameless, and so we have called this supreme "something" in living beings: "X 1". Our I (or ego) then, is thus eternal. It never had a beginning and can never have an end. But, as it is not identical with what is created, it is in itself total silence. For it cannot be perceived by the senses. If it represented something which, like matter, was oscillating or in motion, it might be tangible enough to be thus perceptible. But it

is precisely by virtue of its complete silence that it is intrinsically beyond our perception, and is therefore unable to produce that reaction on the perceptive faculties that would constitute experience. Consequently, to the physical senses, it cannot manifest itself as anything more than - "nothing". But this "nothing" must also be an illusion, for it is an incontrovertible fact that this directing, consciously apprehending and creating I exists definitely as our inmost ego or true self. But, at the same time, this I in its inmost nature, and quite apart from anything else, does not constitute a living creature. It can only be expressed as "something that is". But this something has the ability to create and to experience. It can combine with a physical body by virtue of which it can manifest itself to other living beings, and moreover, through the said inhabited organism, it can perceive and recognize the latter's presence and manifestations. There is thus a definite reality attached to this I which enables it somehow to combine with matter, which then becomes a tool for its manifestations and material activities. Hence this reality forms the main organ, or main centre, for our ability to experience life. Now, this ability, or power, must be just as definitely eternal as the I itself. If there had ever been a time when the I did not yet possess this power of perception - of experiencing life - which, incidentally, in reality is the same as its general power of creating, how could this have come into being? Without a creative power nothing can be created. A creation cannot come about from nothing. In other words, something cannot emerge from nothing, just as little as something can ever become nothing. The creative power of the ego, or I, is thus, like the ego itself, an eternal reality. But an eternal reality cannot be limited in space and time. It cannot be weighed and measured. Consequently the general creative power possessed by the ego, cannot, in its inmost structure, be analysed in any other way than by saying that it is also "something that is". We have therefore called this creative power of the ego: "X 2". This creative power, when combined with matter and with the structure built up from this combination, might be expressed as the "supreme consciousness" of the I. Attached to this supreme consciousness there is another sphere of the living being's structure, manifesting itself to us as the "subordinate consciousness" of the I. Through this "subordinate consciousness" the I possesses its "day-consciousness" and its "night-consciousness". This subordinate consciousness is carried by six organisms, or bodies, one for each of the six fundamental energies, viz: "instinct", "gravity", "feeling", "intelligence", "intuition" and "memory". The physical body is a part of the subordinate consciousness, and through it the other bodies to a greater or lesser degree reveal themselves; and thus they assist in forming the I's power of experiencing and apprehending - its consciousness, character and will power, its ability to wish and to desire, etc. These sub-conscious bodies are dimensional in space and time. That is, they are created, are built up, culminate and perish. They are, of course, mere tools, and, like other created things, are subject to wear and tear, and hence (as mentioned before) are perishable.

But the ability to create new organisms, or new bodies, is localized in the supreme consciousness, which is imperishable. On the strength of this fact the ego, or I, is thus enabled to survive all temporal phenomena and hence the dissolution of its own physical body; and it is also able to build up a new body when suitable conditions are present. This subordinate consciousness in its inmost principle is just as indestructible as the supreme consciousness - the "X 2". Only such organisms or bodies as have been created by the subordinate consciousness are perishable, and are therefore dimensional in space and time. But the structure of the subordinate consciousness itself is eternal. Consequently it, too, is nameless in its inmost structure and can only be described as "something that is". We have therefore called this sphere of the living being's structure: "X 3". These three X's together embody exactly the three conditions necessary for this "something" to manifest itself as a living being. These three principles are inseparable. If one of them be omitted, the other two lose their potential importance, for the I would then be unable to manifest itself as a living being. All power of manifestation and of experiencing life would then be totally impossible. These three analyses belong inseparably together and thus they constitute the immortal structure of the living being. In this way the living being embodies an entity composed of three inseparable eternal principles which provide that the being in question manifests itself as an eternal, immortal individual entity supremely above space and time.

Immortality and Justice in the Fates of Living Beings

In experiencing the immortality of living beings one cannot fail to notice how Justice, including also the Love behind all creation in Nature, and behind the fates of living beings, tend to reveal themselves to such as really seek with heart and mind to realize the Truth. They understand that all living creatures are subject to a Divine process of transformation in the form of evolution. And whenever this development has been completed in any individual being, that being will certainly become "a boon and a blessing" to his fellow-creatures. He will become a radiant warmthgiving, mental sun, cheering and illuminating all around him. Then it is that we feel God's imminent Presence. But whenever living beings are not yet fully developed, they cannot, of course, fulfil the Divine Purpose. Here it is, that we sense the great half-lit regions of mental chill, hate, bitterness, jealousy and envy, etc. These are what gives birth to wars and to an unhappy fate for the beings thus concerned. And it is a gloomy region of this description that today prevents our earthly humanity from enjoying true peace, happiness and well-being in its social relations and cultural pursuits. But immortality shows that this condition is but a passing phase similar to all other epochs of evolutionary development in Nature's, i. e. God's, creation. And just as all previous epochs have always led succesively from primitive to more perfect and completely developed stages, why then, should not the present epoch continue steadily in a forward direction,

and thus be gradually replaced by an epoch in which all the blessings and cultural improvements of a lasting peace could be enjoyed by all humanity? This can be seen in the great process of development which transformed our globe from a state of blazing fire into its present very treasure-store of Divine possibilities for improving the standard of life. We see too, how there arose ever more perfect forms of life, and ever more suitable and perfect organisms, or physical bodies, for living beings. And as immortality now shows that it was the selfsame beings, namely ourselves, that stood behind the reactions of primeval mineral matter, that it was ourselves that later came to exist in plant organisms, and later again came to experience life in yet more perfect organism, viz: those of animal creatures, for latterly to manifest ourselves in that truly marvellous organism we nowadays call the human body, we cannot fail to grasp the fact that, in reality, we are in process of being modelled by a Divine Being whose Master-hand is lovingly leading us on to yet another epoch, and that, in the coming state, every human being will eventually be consummated and completed "in God's image". Now, a Being in God's image is the same as a being who is at one with God in everything, and consequently can manifest only such qualities as: loving-kindness, wisdom, art, beauty and happiness. He will radiate the imminent Presence of God everywhere he treads.

Immortality thus shows us that not a single living being can forfeit his divine inheritance. Not a single being can be made to suffer an everlasting hell, or even to suffer the pangs of a continuously unhappy fate. For all living beings, without exception, are cradled in His Divine solicitude and Love. All will be conscious in God, and thus be at one with his neighbour, at one with the Earth, at one with Nature and with the true life. He will thus, in every situation be at one with the Way, the Truth and the Life.

A greater revelation, or a clearer vindication of the Justice and Love embracing all the varied phenomena of life cannot be given. Verily - Justice and Love are but the fulfilling of His Law.

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

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