

CONTACT

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Dear Reader,

From one of my friends I have received the enclosed supplement about the problem of age, with the request to comment on it from a cosmic point of view. I am very glad to do so, because it concerns a problem in which we must all be interested. If we have not already reached out our hand to age, we shall have to do so one day; that is, if we survive all that today threatens life and health.

In a way there is something very sad about this: that most people look upon age as something to which they preferably turn their backs as long as possible. Just because they often do this, age takes them by surprise. They, so to speak, meet it unprepared. And that for which one has not prepared oneself has a certain inclination to cause trouble - often great troubles.

Knud Lundberg (Danish doctor and author) writes that "we must learn to grow old", but in his article he does not show the way; he is just warning. Age has two quite different aspects. First and foremost, some may say, it is a physical problem and then a psychic one. Let us deal with the physical problem first. It is certain that in a country where most people "eat with the swine" (the human being and the swine are, as we know, "omnivorous") such a way of living implies certain dangerous consequences. At more primitive stages these consequences are not felt very much. The Eskimos can still eat raw seal flesh without appreciable damage; but if we come to more mentally developed stages, the results become evident. No matter how great "hospital towns" we build, they are too small right from the beginning, and with regard to healing - obsolete. Nowadays the evolution within medicine and surgery goes so fast that it is difficult to keep up technically. The demand on hospitals is enormous. Only the very seriously sick can anticipate being immediately admitted; the rest must go on the waiting list. Of these sick people, as Dr. Lundberg says, many are so old that it is only a question of relief, not of actual healing. And I agree with him that this group ought to be separated from those who through healing will be able to return to working society. The old people ought to have their own hospitals. Not only would it free many beds and save much work at the ordinary hospitals, it would also be more kind.

But one of the main causes of an unhappy old age remains; namely, wrong nourishment. The human being must learn that its body is the "temple" of its "spirit", and it must learn to treat this "temple" in another way than is the case today. Too many "eat and drink themselves to doom". Every sensible human being knows that in this there is no room for fanaticism. "He who

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WE MUST LEARN TO GROW OLD

by Knud Lundberg

Isn't it making everything too intricate someone may say. It should not be necessary to learn to grow old. It comes by itself as a matter of course - more or less by the doctor's help.

But this is just what the physicians are doubting now. The statistics tell him how much better the conditions of life and their own contribution mean to the average duration of life. But more and more people are pointing out that this work perhaps is not so beautiful.

Some heretics are speaking loudly about the fact that perhaps we are not giving the human beings a longer life, but often just a longer - and more painful - death.

An Englishman, Kemp, spoke plainly in an article in "Lancet". Old age is only pitiable he said.

That is the matter pushed to its extremes. It is also a challenge to all that physicians have done during thousands of years, though never with as great success as now, to make people grow very old.

But to the old ones, old age is not very happy on account of the changes it brings about - changes in conditions of life, in surroundings - and in the old ones themselves.

To their relatives Kemp continues - their old age is just as unfortunate. They take part in the physical and psychical decline and have to bear their part of the economical and emotional strain. But also to the physicians the old age of the patients are a cross, because they can do so little to help the many cases of illnesses, which cannot be cured but only relieved. Perhaps.

To these misgivings is added one essential, which is emphasized in a leading article in the American Medical Journal.

It is a fact that a great part of the beds in our hospitals are occupied by very old people whom the physicians cannot help. Or for whom they in any case can do less than for the younger patients, who cannot come to the hospitals on account of lack of space.

It ought perhaps to be the first duty of society to build suitable rest homes or convalescent homes for the very old people, for whom the hospitals can do no more, but who take up room for those cases that can be cured. This may sound heartless. But surely the old people should have a better time in such rest homes than they could possibly have in hospitals, where the task is rather to heal than to relieve pains. Also for this, specialists are necessary, but they need not be doctors.

As mentioned in both medical journals, the physicians must relax from the daily hard work a few seconds and try to get a general view of the situation. Many of the irreparable conditions which they now try to repair could have been prevented, if the efforts had been concentrated on people of 50-60 years instead of on the very old ones.

It is the patient that goes to the doctor, but generally he only goes when he is ill. And when it concerns the old age degenerative illnesses, it is very often too late. The middle-aged may evade the curses of old age. Those who already have them do not recover health - nor life. What can be done here is very often just to let them die slowly, whether they wish it or not. Said in this way it may sound cynical. But a cold and objective consideration is necessary. It is always better to prevent than to cure - but so few physicians have time. Their daily work - which is hard enough - is to heal. "To prevent", most of them can do only in their spare time - if they have any. Nowadays much can be done to give old people a more happy time. But it has to be done before they have grown old. The physicians can hardly find time to explain what could be done.

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will not hear must be made to feel", and everything points towards a kind of nourishment which finally will make every thinking human being a vegetarian. This, however, is not tantamount to saying that one shall renounce all "the pleasures of the table". Delicious food is not at all for the meateaters only, certainly not!

Too early senility, arteriosclerosis, etc., are realities predominant today, but will not be so in the future, when - and here we meet with the other aspect of age - the spiritual element of existence becomes the domineering factor in life and thinking. Because when this takes place, then the problem of old age changes completely. Then it is only one thing; namely the beginning of that general life in which that which we call "old age" only constitutes the necessary termination of our purely physical life. Behind the body experiencing the phases of life called "childhood", "youth", "manhood" and "old age" exists an absolutely immortal being, to whom these phases of life only constitute rhythmic repetitions; just as no created instrument, be it a machine or a so-called "living" organism, can last forever. In that world which we call the "real", worn out tools are being replaced. One has a vague idea that this is also valid within the realm of the organism. And here we are facing the central point in the perception of the future of that which we call "old age". Today most people consider this a phase of termination, and after that there is only death!

Why is it that we in our youth see the real life? It cannot be the mental condition, because that represents immaturity pure and simple, and that which is immature is not attractive. No, that which we envy about the young ones is only their purely physical vitality. They still own a body which is obedient to the will. This Bernard Shaw hinted at when he worded the famous: "For what purpose have the youngsters such lovely bodies - they know nothing about how to use them!" To the human being who has adapted himself to cosmology, age only constitutes a preparatory stage, which precedes its entrance to the spiritual plane, where it again very quickly regains all its vitality of youth. In the "caterpillar", the "chrysalis", and the "butterfly" we see the symbol of that which every one of us is to experience. Life here, however wonderful it may seem to be, is only a "larval stage" compared to that which awaits us after death. Old age is the beginning "pupal stage" or the stage where one withdraws and begins to prepare that "existence of the butterfly" awaiting ahead. At death itself, for a short period, we enter into the pure "pupal stage", where we - being all alone - settle with that which life gave us. That which has got to be further developed in our coming physical life is provisionally separated - after death nobody grows in moral; morality is only developed on the physical plane, where everything constitutes a polishing of the soul. But when this process of separation, which has been given the name of "purgatory", is over, the "chrysalis" bursts and out comes the "butterfly", or the human being who, after his stay in the hard and cold material world, now returns to his "ancestral home", or a world where matter is obedient to the will, and where every tear he has shed, every suffering he has happily come through without "taking to the sword and killing again", now gets its rich reward in form of a greater mental radius of action than the one he had before he last left this high and pure world, the right name of which is "home", because here only that which is good and beautiful in every human entity is manifested by even the most wretched of all.

All human beings of the future will understand how to live according to the beautiful words of the poet: "I, too, am only here on passage and belong elsewhere". From this point of view old age is the time of harvest, where one's life passes in review, and with mildness one regards life, not because one is going to leave it, but because one understands that though it may often

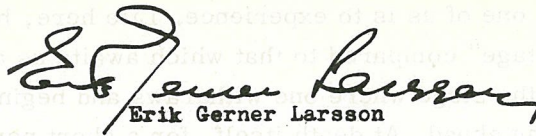
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seem evil and ugly, it is also in its most profound analysis infinite love and wisdom.

This conception of life is not yet common. In our world old age is often an expression of a stage of life filled to the brim with bitterness and lacking the faculty of resignation. It is always depressing to meet old people who have not grown old in the right way. Faculties, ugly from a spiritual point of view, do not leave one because one grows old. On the contrary, some people are such great actors that one attributes to them all the good faculties of the world, but here old age may be very disclosing. Sometimes people considered "nice and kind" suddenly unveil a mentality that can only be eliminated in a new physical life. Therefore it is so important to grow old in the right manner. We ought to know that every incident in our life has two aspects: the direct, which forces us to react, and the cosmic, which unveils the same event as being a cosmic necessity in our mental education. We have our own meaning about ourselves, but it is not certain that God shares our point of view. If He does not, He has His way in which to inform us. This way we gave the name of "suffering", and towards suffering one may either react negatively or positively. If we react positively, we bow our heads in humility and let the storm rage. It becomes obvious that our will was not in accordance with the will of the Godhead, and that our experience becomes: "As you sow so shall you also reap". We must acknowledge that the soul grows by that which we have to put up with in life. Through a long life to practice this faculty in the soul gives a happy old age - and a fantastic "resurrection" in the world the existence of which we doubt, the world which existed before this one came into existence and which will exist when this has long ago finished - that world which all the great wise men gave their lives to teach us - these great sages, the old age of whom often became the most beautiful crown of their lives.

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

Yours sincerely,



Erik Gerner Larsson

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Martinus :

TERRESTRIAL MAN'S GUARDIAN ANGEL NO. 1

In previous lectures I have often mentioned that alongside with the visible living beings on the physical plane other living beings exist, the organisms of which cannot be perceived by physical senses. Human entities being familiar with the existence of such invisible beings usually call them "spirits" and say that they live on another plane than the physical one, on a spiritual or psychic plane. But the human beings are also "spirits", though at present they experience life through a physical organism. The difference between the so-called spirits and the physical beings is that whereas the physical beings to their spiritual structure have attached a combination of different solid and liquid matter forming their physical organisms, the spirits are beings without a physical organism. All spirits have at one time had a physical body, and some of them will soon again make themselves an organism of solid and liquid matter and thus reincarnate on the physical plane.

No living being can exist as spirit without in certain periods of its eternal existence having to appear in combinations of physical matter, which are physical bodies, and with these bodies work with and learn to create in physical matter and have experiences. These experiences are absolutely necessary for further development and manifestation of the beings or the spirits in the high spiritual worlds, where they only work with psychic or spiritual matter or substance. The physical world is a kind of school for the beings or the spirits, a laboratory where they learn to mix combinations of energy and to notice the results. The human being's physical body is a combination of energy, and today physical science is able to tell the human being that its organism is a universe, the celestial bodies of which we call organs, cells, molecules, atoms and electrons. Just as the universe surrounding us includes many different kinds of phenomena, which we call globes, suns and milky ways performing myriads of different kinds of movements, so also does the living being's physical organism contain a series of phenomena, all creating logical or useful kinds of movements and consequently expressing consciousness, thought and will. We are not in the habit of perceiving the details in our physical organism as star systems; but, on the other hand, we know them under the expressions of organs and organ functions. These organ functions are logical processes in the organism, without which it could not exist or be that tool, by means of which we are able to experience life on the physical plane, in the form which is a condition of life to us at our present development or condition of fate. But as it is now obvious that all the movements of the cells, molecules and atoms in our organism are useful functions behind which are thoughts and will, then it is not difficult to understand that all the great phenomena in the universe, nature's processes of movements, also are organ functions in a big organism. What else could they be? Has it not long ago become a fact that all our physical life on earth is created and maintained by a co-operative work between the sun and the earth? So it is, and further, the research scholar in physics relates that our solar system is being bombarded with particles of cosmic rays from the Milky Way. Between the celestial bodies a continuous interaction of radiation and transmission of energy is taking place, which is also the case between the organs, the cells and the atoms in our organism. To believe that these myriads of celestial bodies in millions of years have sailed through the space of the universe for no purpose whatever, or that they should only exist for the sake of the earth and the human beings, is foolish. Just think of the life in a drop of water. When there is so much life in the microworld, should

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the globes and the milky ways be lifeless worlds then? No, the universe is a living and not a dead world. It consists of innumerable variations of combinations of matter and energy behind which a living spirit exists, the consciousness, thought and will of which radiate in everything. This we remember having learned at school as "the spirit of God that moved upon the face of the waters".

The most distinguished science of times to come will be the science about the psychic or spiritual facets of life. The human beings will come to experience that the whole universe is pervaded by spirit, which again is the same as life and consciousness, and consequently thought and will, desire and the satisfaction of desire. The beings will learn that life is not a result of the functions of physical matter, as are the representatives of physical science of today mostly inclined to believe - just the contrary is the case. Physical matter is bound to life, and life is the living beings or the spirits who live, move and have their being in the Father, the spirit of the universe, and by these living beings or spirits physical matter is set in motion in endless cycles working out as involution in matter and evolution of matter. The living beings or spirits, who live and move and have their being in the Father, not only consist of human beings and the invisible entities around them, whom the human beings, if they believe in their existence, call spiritual beings. No, incarnated (physical) and disincarnated (psychic) beings or spirits are also found in microcosmos and macrocosmos, which means: in that which, to the human being's present spiritual perspective, form the world of matter and the universe. The globes, the solar systems and the galactic systems are living beings, who also experience life incarnated in physical bodies. But also, beings in the shape of globes, solar systems and milky ways are found who have no physical organism at the moment. Compared to the human beings' perspective, these beings must be "spirit beings" in higher evolutionary spirals. According to the same principles and laws, there are beings in the microworld, who at the moment are incarnated in physical matter. ~~Amongst these are the living beings who are organs, cells, molecules and atoms in our organism.~~ But in these lower evolutionary spirals there are also beings who at the moment have no physical organism, but are "spirits" in the microworld. These micro-entities do not, of course, contribute to form any physical organism, but they are all the same taking part in the formation of organisms, because by means of their combined radiation they form spiritual bodies for living beings in the higher spirals. Consequently, the living beings of the universe respectively form universes and matter for one another, partly physical universes and substances and partly psychic or spiritual universes and psychic or spiritual matter. The human being's spiritual bodies consist of micro-entities just as its physical body does, and in this way the human beings during their physical incarnation take part in forming the terrestrial being's physical organism, in which they are brain cells, as well as they after death live in and take part in forming the terrestrial being's spiritual bodies, which are their spiritual worlds.

The beings in our spiritual bodies are largely "Guardian Angels" to the beings that for a time take part in forming our physical bodies, and in the same way the beings in the globe being's spiritual bodies can be Guardian Angels to us. But behind all these Guardian Angels is the being's "I", its consciousness and will-power, in the spiritual bodies of which they live. That means that they are tools for this being who is their macro-entity, and the will and mental power of this macro-entity underlie their manifestations. Consequently a "Guardian Angel No. 1" exists behind all terrestrial humanity's Guardian Angels, the very "I" and consciousness of the terrestrial globe or its living spirit, who is the real king or most supreme authority of the earth.

But why do the human beings just live "on earth" as we say, which from a cosmic point of view means in the globe being's physical organism? Because the consciousness and radiation

of terrestrial man just fits into and is on the wave-length with the globe being's consciousness and radiation. The law of attraction and repulsion makes itself evident everywhere in the universe, in macrocosmos, mesocosmos and microcosmos; and the macro-entities just attract those micro-entities for the building of their bodies which fit into their own stage in evolution in such a way that an interaction between these arises and promotes the further development of both parties. This holds good regarding the relation between terrestrial man and the micro-entities that together form its physical body and its spiritual bodies, and it is also valid regarding terrestrial man's relation to his Guardian Angel No. 1, the terrestrial globe being. Consequently the "I" of the terrestrial globe is the proper factor of power on earth. All other factors of power in its region, such as the Great Powers, the heads of states and leading statesmen, are not the highest authorities on the globe. Whether Great Power must fall or it must go forward, whether a race is to develop or to degenerate, whether a country's boundaries have to be changed, whether the nations are to be united into one world, or they are to continue to be scattered, and fight and quarrel about who is to have the power over whom all these are questions that can only be decided by the true king of the earth, the "I" or the spirit of the earth. All history of humanity on this globe really is the history of the human beings' relation to the spirit of the earth. It was the "I" or the spirit of the earth that controlled the initiated kings in former times. When it was told that they were sons of God or simply Gods, it was just because they were beings that from a mental point of view came nearest to the spirit of the earth. They were the centres of the physical talent nuclei of the "I" of the earth. Through these initiated kings and high priests, the spirit of the earth could control the most developed physical cells in its organism, which means that it could decide and organize humanity's physical and spiritual course. As an organized dictatorship the "I" of the earth sent out its will through these talent nuclei. The royal being deviated from the common beings by being initiated; that is, he was a being representing such eminent development that the "I" of the earth could send its will-power directly through this being. This dictatorship was in the most intimate contact with the desire, will and longings of the earth spirit. The remaining individuals in the kingdom, which were subjugated to an initiated king, were ignorant beings, impervious to direct higher spiritual impulses. Therefore, they could only be organized and progress in evolution by virtue of an intellectual dictatorship. Only the kings could receive directly the impulses of the "I" of the earth, which means that they came into contact with the impulses which the terrestrial globe being received from the solar system and the galactic system; in the last resort from the Godhead in whom all living beings live and move and have their being. It thus becomes a fact that the terrestrial human beings were subjected to a divine dictatorship, and throughout a long period of time this form of government and education fitted their stage in evolution and special psyche.

But everything is making progress, both the terrestrial globe being and its single micro-entities, including each human being. These beings began to develop intellectually, began more and more to think by themselves and to be impervious to suggestive power and dictatorship. Little by little they got the same faculties as the kings. Consequently, they also began to be talent nuclei for the consciousness of the "I" of the earth, its desire and will. They got reasoning power and new thoughts and ideas, which at times were more advanced than those of the king. At the same time the kingdom degenerated. Initiation gradually became an external ceremony only, and personal power and egoism became the leading factors. Disobedience and rebellion against the royal power, revolutions and attempt to bring about the fall of the kings to the advantage of other forms of government arose. Former dictatorships were replaced by

chaos and anarchy. A violent rivalry over power arose and at the same time more and more beings began to get a more individual capacity for thinking. Ambition and thirst for power are some of the first signs when primitive beings begin their cultural development. They all want to be small kings, preferably a small God. And as their evolution went on, more and more restlessness arose amongst the earthly beings or the most eminent micro-individuals of the spirit of the earth. We have seen how this development has been going on through centuries and created more and more strife, at the same time as the beings advanced in technical and chemical knowledge and capacity. Now someone may perhaps say: "Why does not the "I" of the earth intervene and prevent these revolutions and wars? Why does not the spirit of the earth stop all this Armageddon in its own organism? The answer would be that the "I" of the earth is very much trying to tidy up in its organism. The whole process from divine dictatorship through degenerating dictatorship, rebellion and revolution really is an evolution, though many human beings for lack of general knowledge of the situation may believe that things are only on their way into further chaotic conditions, the final result of which may be the destruction of the earth and humanity. A new principle called democracy has begun to develop among the highest developed micro-entities in the globe's physical organism. A new condition is being born, and nothing can be born without labour pains. These pains are being experienced both by the globe being itself and by terrestrial man, who is a brain cell of the earth. The situation today is the culmination of these labour pains. It is the termination of one condition of the globe and humanity and the beginning of quite a new and brilliant epoch for the macro-entity as well as for its micro-entities. This epoch is tantamount to the globe being's experience of "The Great Birth" or cosmic consciousness, which cannot, of course, take place unless its brain cells experience a similar condition. As the greatest wish and desire of the globe being is to experience The Great Birth, its will-power and an essential part of its world of ideas, for which spiritual beings are talent nuclei, are that of a helping and leading power to the human beings, the will and power of thought of which are tuned in on the same wave-length. But the old dictatorial forces of power, once being in contact with the globe's and humanity's development, are still to be found in the psyche of the earth. But now these forces resist the new powers. This resistance will abate, as it is an inner fight in the globe's consciousness; but at the same time it is a fight in each single human being's mind and an outer fight between the factors of power on earth. This fight and the effort each humanly adapted human being can make, are to be on the wave-length with the will of the globe, which is also the will of the universe or of God.

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