

CONTACT

with THE MARTINUS INSTITUTE

MARIENDALSVEJ 94-96 . COPENHAGEN F . DENMARK

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June 1965.

Dear Reader,

That which is being proclaimed in the newspapers with splash headlines is rarely what people remember, I have often told you. It is rather the very small announcements hidden between more "uprorious" subjects which make the deepest impression and which compel serious reflections. The enclosed belongs to the last mentioned category. Most people may be inclined to overlook such small apparently insignificant information. But not all! Because the information is like a finger put on the greatest problem of our time.

More than anyone else the doctor is facing the problem, "death". He meets it in his daily life, and no matter how "professionally" he may look at this process, being a human being he must be involved. Also he must know that what he is witnessing is something which concerns himself too, is something which he himself is to meet one day - and that requires careful consideration. But many doctors do the same as most people do. They regard death as something "outside", as a process like any other process and, refuse to raise just those questions the answer to which all human beings really are longing for.

Because death is something other and more than a purely physiological process. It is the base of all our thinking. If it were absolutely certain that it were the expression of the single human being's total cessation of life, then it would be different. But who dares to assert this? The ignoramus certainly, but the penetrating man? Never. And when the ignoramus dares to do so, it is owing to the fact - as Tage Voss expresses it - that "our world-picture is messy and full of contradictions"! And he asks: "What is the matter with our epoch"?

Isn't it getting off cheaply to believe that this doctor should be able to understand that that which he asks for has already been answered in the country in which he himself is born? That the epoch which he himself is experiencing really has produced a world-picture which has the power to answer any question, both regarding death, and also regarding that which we call "life", in a way that is quite satisfying to the soul. We are here facing the paradox that by far the most people raising the question either in books, in radio lectures or in newspapers as to whether our time has not bred a "seer" - the word regarded in its most beautiful sense - generally have not themselves "eyes to see with" and "ears to

Printed in Denmark

June 1965 (64/19/AØ)

hear with". In recalling the many mistakes I have committed within this field by telling people whom I considered "born to understand" Martinus' thoughts about his existence, and then bearing in mind their answers, it seems to me that I more than most people have had to experience the truth behind the words that "many are called, but few are chosen". Because, according to their own statement, just those whom one would believe to be absolutely "chosen" generally are not. This is a warning but also a comfort to the one who, as I did, too easily lets himself be guided by his enthusiasm.

But this does not change the fact that thousands are like Tage Voss. Like him they wonder why our time only seems to have one thing to give man: technique. But also, that anyone really could believe that plenty of food and technical toys would be able to subdue the soul's longing for certainty regarding itself. For the one who from a very far distance has experienced Scandinavia as a real Welfare State, it almost seems incomprehensible that the great majority here seem paralysed by the purely material goods of the Welfare State, so that they do not at all realize the glaring emptiness of the soul which we meet everywhere today. Indeed, God has been lost in the century of the electronic brain.

Well, is He? That which we experience today, isn't that just the creation of the background on which His consciousness one day will shine as a luxurious sea of fire? Do we not, from a cosmic point of view, experience one of these "intermissions", where by-gones have lost their lustre, while that which is to come still seems hidden in darkness? Today we worship "the dance around the golden calf" as never before. Steadily increasing wages and steadily decreasing working hours is the good of our time. And we shall reach this goal - and what then? Don't we notice it around us already? Juvenile crimes are increasing everywhere, and morals are disintegrating. "Do what you want to - as long as you do it"! is the order of the day, and this development cannot be stopped until man in full force discovers that "man shall not live by bread alone".

Each single human being has to discover his own complete loneliness before he can rightly characterize himself as "spiritually mature". He must be conscious of the fact that there only exist two beings in the whole universe; namely, God and himself! He must be capable of penetrating that which the Indians call the "veil of Maya", or that world of illusions by which he is surrounded on all sides. He must, with the Bible, again experience himself as being "absolutely naked". The day he comes to this conclusion he will realize the deep truth about his own cosmic loneliness; he will understand that he never for one second has been really alone! Here the roads part between the one who is hypnotized by all those goods which a technically superior world is capable of producing, and that person who has discovered that eternity is not something coming, but, on the other hand, something which lives in his own soul. Tage Voss lacks an outlook - a general perception - covering all that we witness both in our physical and in our psychic world of phenomena. That I do not do! This is not to say that I understand all that I witness, not at all! But with his world-picture Martinus gave me "a golden key" which long ago has opened the door for me into the world where the sum total of all that I have already comprehended fills my soul with the deepest respect for all that which I have not yet understood! And, furthermore, I understand that this condition is on its way to every one who desires it, and one day this condition will be understood as the epoch which inevitably had to replace

the misty spheres of belief.

"That to which you tie yourself on earth you are tied to in heaven. That from which you release yourself on earth you are released from in heaven". We all know these words; we have all learned them in the school of our childhood. But do we not experience a time when all tie themselves very much to that "which moth and rust doth corrupt"? The Welfare State overwhelms us with the good things of life which bind us hand and food. Because we must certainly be like "the others", possess just as much and rather a little more than "the others"! And then the "dance" goes! But isn't it wonderful, in a way? The desire from thousands of lives to own, to possess, displays itself in this one life. We were always poor, always we toiled for the few great ones in the world. No wonder that an enormous desire to "live" in the most materialistic sense of the word was born in our soul. And now people begin to live! As a blow torch flame, technical development has broken through the evil wall of poverty and destroyed the barriers between rich and poor, between the Haves and the Have-nots. The epoch of fortune should finally be near. The transformation of the underdeveloped countries into states just as rich as the one in which we live is only a question of time. The world is on its way towards the fulfilment of the eternal dream of the "millennium".

Is it so? Is the rich man really happier than the poor? Is the one who does not have to work really better off than the one who must toil for his livelihood? Look around!!! Why do we need "hospital towns"? Why haven't we enough nerve clinics? Why - why - why - ? No, man shall not live by bread alone. It is lovely to feast, lovely to get plenty to eat, lovely to streak along the highway in one's own car, lovely to own - ! But all this doesn't solve the problems of life and death. We are still transient guests in this world. We are drifting with the flood of life towards a precipice, the nearness of which we at times feel with an almost uncanny clarity. However clever we are to "turn our back" to the real problems of life, they still announce themselves with increasing strength and demand an answer! We know that spiritually immature man can talk himself out of these questions. He doesn't want to realize things, and even in his hour of death he is often able to imagine that he will "soon become well". But spiritually mature man doesn't talk. He sees - and he searches! He never stops searching! And see, pearl unites with pearl and leaves in the soul that which immature man does not know: a feeling approaching to certainty of the fact that not death, but only life, the wonderful life exists. That which we call "death" is only ignorant man's thought contrast to the reality which eternally has been and eternally will be.

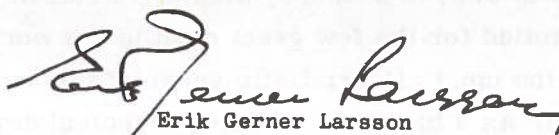
Perhaps we are just experiencing the most interesting epoch in the whole of our cosmic development. We know that darkness grows with alarming haste all over the world, because our newspapers daily bring us tidings. On the threshold of matter's victory over the soul we see events approaching which may drown every dream about material prosperity for all humanity in blood and horror. But - and again the roads part - regarding the person who "found God", the person who in all learned to see cosmic lawfulness, an eternal, unshakable world order, where all will perfect itself in "God's own time", not even this view will be able to shake his soul. The enormous evolution of our globe which transformed it from a glowing sea of fire to a world of the greatest possibilities for man has

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not been created in order that a group of insane people in a few minutes shall wipe it out. With our physical brain we can figure out a lot, we can foresee many things. But as we, in our own fate, time and again experience "unforeseen factors", which altogether may change the course of our fate, then there will also in the life of the globe be found "unforeseen factors" which at once can change the picture, as for instance God's plane with man himself.

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

Yours sincerely


Erik Gerner Larsson

Quotation: The doctor Tage Voss, in a radio lecture about "The Doctor and Death".

The doctor's relation to death - to the death of his patient - however clear it may seem, still it is immensely complicated.

The patient's relation to death - man's relation to death - are just as unclarified. The simple confidence which a solid Christian belief might have given has become very seldom, and we have never got anything else instead. In this respect our culture is rather unique in history. Even the most primitive cultures have first and last clarified their relation to life and death. Only we are puzzled.

We miss an outlook on life; our world-picture is messy and full of contradictions. We have no belief, and those having a philosophy are continually involved in situations where it does not prove correct. What is the matter with our epoch?

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Martinus :

THE NEW SENSORY DIMENSION

The experience of daily existence, in fact, consists of the experience of several different worlds. We experience a world of light, a world of sound, a world of taste, etc. For each sense organ through which we can experience we have a corresponding outer world. Just think what a wonderful world of colours and light we are able to experience through our eyes, and through our ears we can hear the songs of the birds, the waves that wash the beach, and the whistling in the treetops. We can hear the most beautiful music but also the most frightful noise. By means of our sense organs we are able to experience that which we find pleasant and that which we consider unpleasant. Some of that which we meet through our sensory apparatus may fill us with enthusiasm, and other things may be so shocking that it takes a long time before we recover our composure. These, of course, are the extremes of terrestrial man's power of experiencing, but they are extremes which all terrestrial men sooner or later will meet with. Between these extremes we find all the everyday experiences, which also are dependent on our sensory faculty; and behind all that which we see, hear, feel, taste and smell, is found the experience of the concept of time and space.

Some human beings have for a time lost the faculty to experience through one or more of these sense organs, because these have been destroyed in this incarnation, or because in previous incarnations they have destroyed one or more of their talents to perceive. These talents, however, will be rebuilt in coming incarnations so these human beings are only temporarily excluded from one or more of the worlds which are being experienced through physical sensing. But as long as a being is not able to see, the worlds of light and colours must be an abstract world to him (her). Other people can tell the blind one about this world, whereby he can indirectly get some knowledge of it. This just means that through the world of sound, i. e. other people's talk, he learns something of a world which he at the moment is not able to experience directly. Through Braille writing he is perhaps able to read about a world which he cannot see, and through his finely developed faculty of feeling he gets in this way a feeble idea about light and colours. The faculty of hearing and feeling generally becomes sharpened in people who cannot see. Blind people are often very musical, and they are able to develop a faculty to experience with the sense of touch which is not usual to people with normal sight. They can feel beauty by their sensation of smooth or rough surfaces or angular or round forms. To feel something cold and something hot, something wet and something dry, may be of much more importance in the life of a blind person than is the case for the one with normal sight. It is a matter of course that this very developed faculty of touch also follows the concerned person in coming incarnations, where the visual power again is developed and, therefore, some people with normal vision also possess this fine sense of touch, people with a special understanding for blind people and who perhaps devote their lives to helping them.

To terrestrial man it is not normal not to be able to see or not to be able to experience life through one or another of his sense organs. But around us on this earth forms

of life are found which only possess germinating faculties of those which are developed as sense organs in terrestrial man. The plants have neither sight nor hearing, neither can they smell nor taste; and though they may be in possession of a sense of touch, they cannot feel in the sense of the word we call feeling. They can sense instinctively pleasantness and unpleasantness, but to them the outer world is a world without details. Whether the pleasure or displeasure they sense instinctively is due to cold or heat, drought or moisture, they cannot make out. Only at the stage of the animal does the living being begin to sense details in the outer world, and little by little it begins to distinguish the cause of pleasure and displeasure. This developing faculty of discrimination will form the base of a further creation of sensory faculties, through which the living being has the possibility to experience detailed causes and effects in continuously greater perspectives in time and space. Right from the world of the crystals, through the forms of plants and animals and forward to primitive man and then to civilized man, the impartial researcher will be able to notice a development based on the faculty to experience through more and more sensory dimensions, and the great question will then be - is evolution to stop with terrestrial man?

The one who maintains that evolution must stop here is against the whole of nature or the voice of life itself. He will only be able to support his claim with a figment of the brain - the result of an illogical imagination. He will be the author of postulates or dogmas whose statement is not in contact with the truth or reality surrounding him. For this he cannot be blamed, of course, because he does not know what he is doing. He is like the blind one who maintains that the worlds of light and colours do not exist. And no one would blame a blind man if he brought forth such a claim. It is possible to guide him by telling him about the world which he cannot see, and then he must himself come to a decision as to the question. When development is tantamount to an expansion of the faculty to experience and thus an experience of continuously new sense regions, and when it is illogical to believe that evolution will stop with the civilized terrestrial man, then it would be tantamount to the fact that there do exist sense regions which terrestrial man generally is unable to experience, because he has not yet developed sense organs with which to experience these regions or worlds. In relation to these sense regions terrestrial man is "blind" and "deaf". Just as the blind are able to find out something about the worlds of light and colours through his hearing and feeling, through other's voices and by reading Braille writing, thus also can the cosmic "blind" terrestrial man get theoretical knowledge about the higher sense dimensions for which he has not yet organs sufficiently developed with which to correspond. So it can only take place in the way that the beings knowing these worlds, tell about them. This is what has happened through the religions telling us about higher worlds and higher developed beings than terrestrial man. This feeling of higher forms of life and higher worlds and the feeling that a Godhead or a Providence do exist, is not, as some may think, a result of man's wishful dreams and imagination. True enough, the picture or the pictures that man at more or less primitive stages forms of his Gods or God, of angels, devils, etc., are dependent on his temporary ideals and his faculty of imagination and fancy, but the instinctive feeling that higher worlds, higher powers and a highest power do exist is the product of an organic function in the same way as the faculty of the plant instinctively to sense pleasure and displeasure is a result of an organic function. And just as the plant's

power of instinctive sensing will develop and become a detailed day-conscious sensory experience, so will also through development of man's power instinctively to sense the existence of a higher world lead forward to a day-conscious experience of new sensory dimensions.

Now, when terrestrial man has such an organic function which gives him an inkling of a higher world with a higher meaning existing behind the physical existence, why, then, are there more and more people who cannot be inspired by the religions, but who, on the contrary, turn away from them? That is quite natural and it will become still more so. And however strange it may seem the cause is just the mentioned organic function in terrestrial man. In many people it no longer manifests itself as a religious, but as a humane faculty in conjunction with a faculty to give thought to life and its laws. Such people do not feel content with mythology or with religious dogmas, ceremonies and blind belief in holy books. They have a need of another kind of spiritual nourishment, which both enriches their life of feeling, satisfies their intelligence and develops their beginning intuitive faculty. They have come to a stage in evolution where they themselves need contact with a higher sense dimension, where they need another kind of guidance than the "cosmic Braille writing", i. e. the dogmatically religious form. When terrestrial man's organic function - for a long time, as a religious instinct, the ruler of his way of life - no more has the possibility to display itself through religious worship, it at first makes its own way through purely materialistic worship. In form of political parties we experience this materialistic worship. All politics is a product of that same religious primitive instinct which has created and promoted the religions. It may also be noted that many political movements are just as fantastic, dogmatic and without any logical reason as many religious assertions, which are based only on feeling. Physical science is another very essential manifestation of the religious primitive instinct in man, when he has developed intellectually. The hunger for knowledge that makes man search for satisfaction by exploring the living beings' organisms and the physical laws of the universe is - without the researchers themselves knowing it - based on the desire of the religious instinct to penetrate to the highest understanding of life, to the solution of life's mystery. When people become interested in politics, it is because in churches and temples and ecclesiastical authorities they cannot find a solution to the problems which are of current interest to them. And when they leave politics - which many people actually do in our time - then it is also because political life does not either satisfy their humane and idealistic wishes, which were contributory to leading them into politics. The most prominent among the researchers of physical science have come to recognize that through physical investigation one can reach to a certain limit and no further. It is no longer as it was in the beginning of this century, when it was thought that telescopes and microscopes etc., would be able to solve all the riddles of life. With these instruments our physical sensory organs have been prolonged and gigantic and microscopic worlds have been unveiled. This has prepared the way for a new understanding of the universe, as physical science in actual fact finds itself at the border of being able to apprehend eternity.

It is, however, only at the border of such an understanding that physical science finds itself. Man is still bound by two heavy obstacles - namely, time and space. With man's present sensory faculty he can only perceive things within a certain limit. He can only perceive re-

sults from weights and measures, which means that he can only recognize things that are produced or created. All that man is able to sense are only things outside himself, but that which is himself he cannot sense. That "Something" constituting himself belongs to another sensory dimension than the one which he masters at the moment. But just as light and colours are not something unreal because a person has no faculty of sight - it is there all the same to be experienced when the being is sufficiently developed - so is this higher sensory dimension, which not only allows one to observe all creation in time and space, but also to experience the creator of the things, time and space, something which awaits every living being. This sensory faculty is the great goal behind all life's present troubles. This faculty will make the experience of existence quite different; to man it will radiate in quite another light. In this light he will acknowledge that "everything is very good", and from this sensory dimension the mentioned biblical expression comes. From this sensory dimension all great religious truths have come, because the people who brought them to man had the faculty to experience it. They had to transform their knowledge into a form usable to other human beings, and thereby the "cosmic Braille writing" came into existence. But now when many people's cosmic set of senses is being developed, another kind of help is needed. When man has been through the materialistic belief that physical matter is the primary factor in the world, he is longing for spiritual knowledge that may be connected with logic; and when the discord and misery ruling the world have opened his eyes for the necessity of humanness and charity, he is mature for cosmic knowledge. And then spiritual science will be useful because it analyses the new sensory realm. What, then, is this new sensory realm with which terrestrial man will come into contact? This sensory realm in reality is hidden behind all that comes under the concept of eternity. It is the first expression of the new world. When people get cosmic consciousness, they sense eternity and infinity and they experience their own "I" as being one with eternity. They understand the fact that consciousness, bodies, time and space are something which continuously are undergoing transformation: it is movement. And the contrast to all these movements in consciousness, in substance, in time and in space, is stillness. Stillness is the fixed point, that which they experience as their "I"; it is immortality and eternity; it is that "Something" which makes them one with the Father, as Christ expressed it from his own experience of cosmic consciousness.

But how can anyone say that "everything is very good" when there is all this strife and distress and misery in the world of terrestrial man? It is possible to say so because from the cosmic vantage point, from the perspective of eternity, it is possible to see that wars, illnesses and other sufferings gradually influence and transform egotistical terrestrial man into a being who is longing for peace and charity, and gradually he himself begins to display those characteristics and talents which create peace. Viewed from the perspective of eternity, one life from birth to the grave is like a small step on a long ladder of evolution. It cannot be dispensed with but, on the other hand, it is only a small detail in the living being's eternal existence.

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