

# CONTACT

with THE MARTINUS INSTITUTE  
OF SPIRITUAL SCIENCE

Sample letter no. 3.

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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 emanates 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

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.

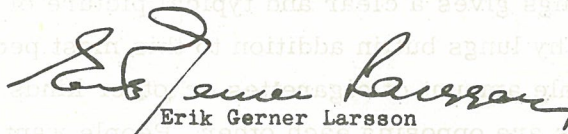
We are here placed in a situation similar to that of our own microcosm. To the tremendous number of living beings contained in our organism we are but an absolutely incomprehensible universe-being. But our will is nevertheless the determinative factor of life and bliss to those myriads of living beings. It is our habits which 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 forever 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 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 U.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 U.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 higher, 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,

Yours sincerely



Erik Gerner Larsson

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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 re-  
sources that would be freed by disarmament, so that no country need fear a lack of use-  
ful employment for such resources. They contended that despite the end of military spend-  
ing, government could maintain effective demand for goods and ward off much unemploy-  
ment 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 re-  
lation 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 of 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, and scientific cooperation would advance the arts, too.

The consultant group is unanimously of the opinion that all the problems and difficulties  
of transition connected with disarmament could be met by appropriate national and inter-  
national 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 economy 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 re-  
move the security reasons for embargoing strategic goods and protecting domestic agricul-  
ture 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 mortality 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.

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MARTINUS:

## THE MILKY WAYS OF THE UNIVERSE

What do we know about the immense starry sky we see above our heads? The materialistic science has reached so far in development that it is now able to show us that this sky surpasses everything that can be measured in size, distance, time and space. Science cannot use ordinary everyday phrases when it deals with the distances in the space, which are so gigantic that it has been necessary to invent a new unit of measurement in order to "think in these perspectives", viz. a unity called "Light Year". Thus it has been made possible to measure the distance to remote solar- and galactic systems which can be observed by means of binoculars and telescopes, and which systems are located a hundred thousand times further away from the earth than the space through which the light travels in the course of one year, i. e. 300.000 km/sec. But this means that the further out we try to look in the universe, the further back into the past we look. When, by using optical instruments, we observe constellations or milky ways several hundred thousand light years away in the universe, we do not see these constellations or milky ways as they are today, but as they were several hundred thousand years ago. The fact that these constellations and galactic systems are enormous "oceans of fire" and burning suns of different degrees of temperature does not give us any solution of the problem or the mystery which they are to most people. The physical science makes great and praiseworthy efforts by weighing, measuring and evaluating speeds, but the riddle of the universe cannot be solved solely through these methods. They furnish us with wider perspectives, but the thought must within this domain of investigation, as everywhere else in life, arrive at conclusions with regard to the manifestations of life and not be content with measurements and weights.

What bear these immense starry systems in the universe witness of? What is their purpose? Do these millions of starry oceans only exist in order to appear as tiny, luminous objects in the dark of night as people thought in days of old. No, not many people think so today. One knows that the earth is not the centre of the universe in the way it was considered in the old, religious, dogmatic, world pictures. One knows that these galaxies and solar systems are of so gigantic dimensions and that the earth, in comparison, so small that it would seem a strange lavishness of nature's forces if all these celestial bodies would only exist for the benefit of the earth or specially of terrestrial man. Nature does not waste her energies like that. On the contrary, everything is utilized and becomes to the benefit of the entirety. Here on earth it is not possible to ascertain that anything is wasted in nature's housekeeping. Do we not notice that the withered leaves in autumn are once more being used in the circuit, that refuses become useful manure, and that the dunghills are important factors in the producing of the bread corn? Even a water drop is teeming life, and consists of tiny wee beings which can be noticed by microscopes and whose self-expression proves absolutely necessary with regard to the great relation of life. The display of the vital forces is noticeable everywhere right down into the world of the atoms and electrons too, which science consider a kind of microscopic solar systems. Could the world exist without the atomic power? No, definitely not. Neither human beings, the earth, the solar- or the galactic-systems could exist if the atomic system, of which everything is built up, did not exist. Not even the smallest particle in micro-cosmos could exist without being to the benefit of the entirety. On what logical grounds may we assume that the gigantic particles in the universe we call planets, solar- and galactic-systems

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are not subjected to the same laws and principles, but on a greater scale? Many of these starry pictures and celestial bodies are not planets in a general sense, but immense oceans of fire, boiling metals, representing a movement and display of energy which cannot be measured in ordinary expressions for power. Here one cannot use phrases as hundreds or thousands of horse-power, but millions or milliards and milliards of horse-power. To believe that all these displays of energy, which are mutually influencing each other, are only an expression of coincidences, and that the gigantic celestial bodies should follow their regular orbits in the universe during immense space of time through huge distances for no purpose or only for the purpose of being watched from our earth, is only an expression of naivety or narrow outlook. Our small earth can only be compared with a dust particle in relation to the gigantic celestial bodies and galactic systems, and we, ourselves, are compared with these giants of power just as microscopic as the electrons in the atoms, which constitute our flesh and blood, are microscopic in comparison with our whole organism.

Our time's materialistic world opinion, which is based upon investigations of bodies, organs, and particles and the measurements of movements in time, space, and matter, is rather an opinion of death than of life. It deals with death instead of life and lives on fantasy instead of reality. Measurements and weights are only an expression of something which is local and are understood relatively, when one does not know and recognize the living "Something" which manifests itself, creates and experiences through all the movements and circuits that can be measured, and several others that cannot be measured by human beings. Of course, this is not meant as a criticism of science and its methods which are of immense importance to mankind, and especially will become so when human beings understand how to use these methods to a higher degree in the service of peace and charity. It is only an analysis of the conditions of human beings in a world where the forces move in the direction of war, chaos, explosions and "short circuits", both when it applies to each single individual's relation to each other, as well as the mutual solidarity among nations. Terrestrial man creates a chaotic condition in his relation to his surroundings, because his consciousness is still confused. The same consciousness is also used for investigations of the life riddle, and will of course also be inclined to make things confused in that respect. It all depends on how we look at it, one says, and it is true, when by the eyes is understood the consciousness which uses them. The universe, however, is not chaotic, but only the human being is so. By learning to know the cosmical structure and laws of the universe both as displays of life from macro-, intermediate- and microcosmos, human being has a chance of changing his consciousness to cosmic consciousness if he tries to live in conformity with the cosmic laws.

The spiritual science aims at making the searching man understand the interplay between his own will and consciousness and the cosmical forces existing in microcosmos and macrocosmos, so that through logical thinking he may begin to understand his own possibilities, and deliberately work on his own further development. We only have to study the displays of life on our own planet to understand that enormous cosmical or universal forces have through millions of years worked with the purpose that our planet should become as adequate and pleasant as it is today. Why is it round? Why does it rotate around its own axis and simultaneously around the sun? Why are there minerals, plants, animals and human beings on it, and why has terrestrial man a longing for peace and wishes that the earth should become a place where beautiful and useful things can be created to the benefit of the entirety. It is a result of incidental combinations of material which could just as well have been quite different? No, it is the result of logical thinking and creation, a display of the consciousness which exists behind the whole universe, and



which human being calls God. From having been an "ocean of fire" the earth has through numerous ages been changed into a populated globe for animals and a dwelling for the future "man in God's image". The latter being does actually exist on earth in a kind of embryonic stage. It is not finished-created yet in the same way as the planet as a whole is, it is on its way by learning to know itself, as well as the world in which it lives. It call itself "human being", because it feels superior to the other animals on the earth, but is in fact only half man and half beast. The globe and mankind are however involved in an intensive development, and in the course of a comparatively short time - a few thousand of years - a display of life will come into existence on this earth which will surpass human beings' dream of "One World" or "the United States of the World".

The solution of the mystery of life cannot be found by merely looking out into the space at the remote starry sky and milky ways, and it cannot either be found by discovering the components of the nucleus of the atom. These physical perspectives, however, are of great importance as part of a world and- life-opinion, but must be carried into effect by spiritual perspectives, so that human being may be able to experience the reality of which it is a cooperative and self-experiencing factor. The structure of life is so wisely built-up that nothing will continue to be a mystery to human beings. The structure of life exists in all sizes or types, so that there will always be a type suitable for every intellectual sensory organs, and thus through this size of the structure of life, suitable for our own sensory organs we may be able to experience the solution of life. To look out into the universe is like looking at a "size" which is too enormous, and where the nucleus of the atom is too small. We can observe the mystery of the universe concentrated in a size which is more adapted to our "set of sensory organs", viz. in our own organism. It contains a constellation of systems which are analogous with the systems of the universe outside our world. We already know that all matter appears in the shape of atoms or tiny micro systems which are somewhat similar to the solar systems and the galactic systems. In the micro world the atoms are small power stations which are surrounded by small planets or globes, the so-called electrons. It means that our organism is no massive thing, but consists of tiny particles between which is an empty space many times bigger than the particles themselves, and this means that if we could imagine a human organism enlarged so much that it becomes analogous with our starry sky, we would not see it as an organism, but as quite a new starry sky with particular constellations and systems. We would learn by closer examinations to distinguish between the various systems. We would then discover that the stomach constitutes its own starry sky, the musculature its own starry sky, the heart and the lungs would form a special constellation and the brain and nerve-area another one, and the sexual organs would constitute their own system. If one was an "initiated being" one would discover that the empty space between all the stars or the particles was only an empty space from a physical point of view and that in reality it is engrossed by the real being itself and its nucleus, a huge domain, a gigantic central system of highly psychical matter. From here one would see that low-psychical forces escaped to low-psychical central globe systems, i. e. the micro particles in the psychical or spiritual bodies of the said enlarged human being. Through the empty space you would also see huge streams of power and impulses flung out among micro particles and each of them would find its way to the respective physical suns and planets in the system. The initiated watcher would notice that from the so-called empty space the whole system is in reality controlled and supervised. From here the speed and the rotations of the particles are checked and organized. New physical planets and worlds would appear, develop and finally face their destruction to be replaced by others. It would also be evident to the initiated person that impulses and life forces for the phys-

ical particles or suns and planets originate from a special system in this "milky way", viz. the organs for consciousness, the brain and the nerves, and it would be noticed that these thought impulses create a reaction in the micro systems. As analysed in "Livets Bog" ("The Book of Life") the thought impulses consist of the six basic energies, and it would be discovered how each of the energies had their physical systems in the big galactic system in the empty space of which they were the dominant life power. In the empty space between the micro particles of the pit of the stomach the energy of gravity or the killing energy would naturally be located. Between the micro particles in the heart, lung and blood cells the energy of feeling would in particular be the dominant factor. In the empty space between the particles and micro system of the brain and nerve system the energy of intelligence would have its domain as life power, whereas the intuition would appear as life power in the sexual organs. The crystallizations of memory or the "energy of bliss" would create the physical particles of the skeleton, and the energy of instinct would be the dominant factor in the domain where there appear physical particles which from an intermediate cosmic view would be musculature and skin. The life impulses or thought forces would create a continual transformation, birth of worlds, and destruction of worlds, among these suns and planets, and everything would be adjusted from the great central planet system from where all the life impulses and thought forces radiated that which in my analyses is described as the "super-consciousness" beyond which the "I" exists, which is the "fixed point" of the immense system by virtue of the faculties of manifestation from which everything has emerged. The particles which create physical matter are in reality only chrySTALLIZATION of the thought energies, a temporary result of the consciousness energy and creative power of human being. All movements in this universe are thought and the seat of the real life is the empty space between the particles.

But with this "experience of light" we shall revert to our normal "size" and look at life in intermediate cosmos, and we notice again our well known dark night sky with its thousands of luminous stars. Now it is easier to understand that these stars are displays of life, expressions of consciousness, thought and will, and what we believed was an expression of chaos and coincidence we discover as the circuit of living beings within living beings which constitute universes and materials for each other. And we realize the truth we learnt as a child about the eternal H Godhead, "In him we live and move and have our being".

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particular constellations and systems. We would learn by closer examination to distinguish between the various systems. We would then discover that the stomach constitutes its own star-ry sky, the musculature its own starry sky, the heart and the lungs would constitute station and the brain and nerve-area another one, and the sexual organs would constitute their own system. If one was an "initiated being" one would discover that the empty space between all the stars or the particles was only an empty space from a physical point of view and that in reality it is engorged by the real being itself and its nucleus, a large domain, a gigantic central system of highly physical matter. From here one would see that low-physical forces escaped to low-psychical central globe systems, i.e. the micro particles in the psychical or spiritual bodies of the said enlarged human being. Through the empty space you would also see huge streams of power and impulses flung out among micro particles and each of them would find its way to the respective physical atoms and planets in the system. The initiated watcher would notice that from the so-called empty space the whole system is in reality controlled and regulated. From here the speed and the relations of the particles are checked and organized. New physical planets and worlds would appear, develop, and finally have their destruction to be replaced by others. It would also be evident to the initiated person that impulses and life forces for the phys-