

# NEWS from MARTINUS INSTITUTE

September 1975

## WHAT IS THE MEANING OF DEATH?

Fear of death results from man's incomplete spiritual evolvment and subsequent lack of understanding.

"Fear of death is universally a part of terrestrial man's mental make-up. Nearly all people are afraid of dying. To many, this fear approaches a terrible, near-permanent nightmare. They experience a never-ending fear of death. But why? Why is man so afraid of death? It is because his full development as intended by nature, is not yet complete. When man fears death it is due to this incompleteness of his mentality, as also is his ability to experience hate, anger, and bitterness towards his neighbour. Just as one day man will overcome his ability to feel hatred towards anyone or anything so, also, will he have overcome all fear of death. It is not life's purpose or intention that man should continue to fear death. No one can be entirely happy whilst in a state of fear."

## How suicides and unhappy human beings experience the first sphere of spiritual life

"Man in image of God" or fully developed man is not a being afraid of dying. To this you will perhaps argue that suicides do not seem afraid of death. But this is not true. A suicide is a human being who has come into such a conflict with life that it has become an unbearable evil. As such a man does not know what it means to die, he considers death synonymous with complete annihilation. He therefore considers death a lesser evil than going on living. Therefore he commits suicide. But now he will find that all that he hoped to get rid of, that he believed to be able to kill or destroy, that is to say all the unhappy thoughts which made him commit suicide, are just as alive and as painful as before. Very soon after suicide he will realize that he is still in the

same unhappy state as before the suicide, and furthermore he will realize that this state now has become aggravated because no bright spots at all are found in this sphere of life, into which he has brought himself. Here everything is absolute spiritual darkness. After death the suicide is only able to contact beings of the same spiritual wavelength as his own. He will merely be able to experience a world in which all the inhabitants are distinguished by a culminating mood of mental pessimism. As he has killed his physical body and so is no more in possession of physical senses, he is cut off from experiencing all the incentives of light he otherwise might have received from the physical world. In the world he has now entered, there is no blue sky, no pleasant bright and warming sunshine, no beautiful kingdom of flowers and no happy human beings. In other words, none of the stimulating and bright experiences which he could possibly contact in the physical world are found there. These phenomena are all on a much higher or more subtle wavelength than those he is now able to experience. Therefore he is now only able to perceive and experience life through the wavelength, the sad mental state, into which suicide has placed him. As this state is even darker than that from which he tried to escape, he will rapidly become even more unhappy. However, with this intensified sensation of unhappiness a mental function will automatically begin working, namely the ability to cry to God for help. Through this cry, this prayer he will release forces or vibrations which are able to call for help. Kind beings, known as guardian angels, will enter into his dark state of mind and by means of their kind guidance he will be released from the mental condition which led him to suicide. When those dark areas have been hypnotized away from his mentality, he will only be able to think of and experience

light. Thereupon he will enter into the normal life of the various levels of spiritual existence. Here he will remember nothing about his previous unhappy state of mind. Not until through reincarnation he re-enters the physical world and here reaches the age, at which in his previous life he committed suicide, will he anew find himself in the same situation and must now make a stand against the dark tendencies of his mentality.

Thus dark fates cannot be released on the spiritual plane; light alone can be released there. Other people who experience a similar dark fate here on Earth will, after death, in the same way be released from their sufferings, because the ability to feel pain will be removed from their mentality so that as soon as possible they will be able merely to perceive or experience the wavelengths or vibrations of light.

Between two incarnations every living being will have an ideal life in the first sphere of spiritual life

Not all people living in our world are, however, unhappy. People who are leading a normal, healthy, and happy life will find themselves in the same state when they have been freed by death from their physical bodies. To them the first period after death will be a continuance of their earthly happiness. There they meet friends and acquaintances who have died before them, and for the time being they will lead the life which to each of them is identical with ideal life. There they will experience the degree of light which on Earth they have accustomed themselves to experience and to unfold towards their surroundings, and with which in the same way they will, of course, be working in the domain of their highest interests. In that way every living being will have his paradise to pass through before he is again reborn into the physical world and there, owing to the experiences of dark and light fate alike, he will develop until he becomes a complete and perfect being: man in image of God. Thus the red Indian after death will have his "happy hunting grounds",

and the artistically minded man will arrive into a world where his wish-dreams will come true. The scientist will live in a scientific sphere where he will receive the solutions, so ardently desired, to his questions, and the believers will see their beliefs materialize in the shape of a glorious paradise. But terrestrial man is not the only one who will meet the light of the spiritual world, adapted to the degree of spiritual development he has acquired. Even the animals will after death have their own, individual heaven, analogous to their physical life-experiences. Thus men as well as animals have each of them their individual paradise between physical lives. All living beings who have not yet developed so far as to attain real humanity or brotherly love will thus have their experience of paradise in the first sphere of the spiritual world. To this sphere the state of mind, known as purgatory, also belongs. These beings will therefore pass through the higher spheres of the real, spiritual worlds with a minimum of experience.

When terrestrial man has obtained cosmic consciousness he can no more attune to inferior planes of existence

The higher spheres of the spiritual world can only be experienced proportionately to the individual being's ability to feel real love. To the same degree as the human being wholeheartedly lives here in order to serve his fellow-beings and to spread sunshine and happiness about him, to the same degree, after death he will be able to experience the most supreme planes of life. And as far as he has developed in himself the art of loving his neighbour as himself, so far he will no more have to return to the physical plane, nay, he will in reality be unable to attune to the lower planes of existence. When this state is reached, terrestrial man has gained cosmic consciousness and will after that for millions of years be experiencing life while passing through regions of the highest mental light. The faculties, however, which by themselves are fundamental for his

truly sunny life in the supreme mental worlds, are but created phenomena. And created phenomena are not everlasting. Consequently the faculties by which the living being experiences the supreme light of life will eventually degenerate. After this he will anew go down to the spheres of ignorance of a new spiral circuit and will here experience incarnation into the physical world in order to have his faculties for experiencing mental light renewed. Thus the only purpose of darkness and the physical lives on Earth are to renew the faculties of the living beings to experience life's most sublime state of light. This eternal reconditioning is the secret behind all reincarnation or rebirth.

If the idea of immortality of the living being is rejected then no form of justice is possible

Perhaps someone may ask, how one can know that my explanation of these spiritual problems is correct, is the truth. On the physical plane everything and everybody seems to be mortal. There we see how vegetables, animals, and human beings are born and die. We observe the bodies of animals and men turning into corpses which decompose and disappear. We observe the green leaves growing yellow, wither and fall to the ground. These experiences have in reality had the effect of human beings allowing their lives to be based on the superstition that they are mortals, i.e. beings who will one day pass away, be exterminated and consequently cease to live or exist. And with this superstition they cut themselves off from understanding the real, eternal life of which they themselves form an absolutely eternal and immortal part. It is inevitable that men's conception of life must consequently become correspondingly erroneous. If immortality is removed from the living beings physical lives, the universe will in reality be the scene of an all-embracing, culminating sadism. The no kind of justice could exist at all. The life of each living being would become an experience of flagrant injustice. If on the contrary,

present-day man is regarded as having evolved, through a series of incarnations, from his earlier state as primeval man, then this is consistent with the remaining phenomena of life, and the law of destiny will equally manifest the highest possible justice. Whatsoever a man soweth, that shall he also reap - be it evil or good.

All kinds of matter are imbued with "something living", and this living something can only be realized through the transformation of matter

Apart from this it can be observed, however, that death does not exist at all as seen by humanity. Death in the absolute sense of the word, i.e. that something living might be able to die, is an absolute impossibility. On the physical plane nothing tangible is found which does not at the same time reflect "something dead" as well as "something living". It is this "living something" which makes man manifest himself, which makes him create, love, and hate. The same living something we find in both animals and plants, nay, even in all mineral matter. That the latter is a matter of fact can be seen by virtue of the fact that absolutely no combination of matter can remain unaltered. Everything we see constitutes one big process of transformation. Even a stone, nay, even the hardest diamond is subject to transformation, even if the transformation in this case is taking place very slowly, as measured by human standards. From the fact that matter is turning itself into something else it becomes manifest that an unseen power is found by virtue of which matter is transforming itself. But as we observe that the transformation is taking place in a logical way and is releasing useful aims (purposes) this ubiquitous force makes it manifest that it gives expression to thoughts. As thoughts, however, can only be released by consciousness and consequently by something living, it therefore becomes manifest that all matter is imbued with "something living". Thus this "living something" can only be perceived by

means of the transformation of matter. But this does not take effect with the same speed in all matter. While the effect is very slow in minerals, it is very rapid in vegetable and animal matter. The "living something" can incarnate in matter and it can withdraw from it. When we observe the death of a human being, we are only observing that the "living something" in this being is liberating itself from the combination of matter which formed its physical body. In this body "something living" still remains, but it is so microscopic that it is unable to handle the body. Consequently the latter lies still and immovable and is called "a corpse". The fact, however, that the corpse decomposes gives evidence of something which is still alive in the corpse. The something which is still alive in the corpse is not identical with the living something which used the body as an instrument for its life-experience. On the contrary, the latter constituted the consciousness of the unseen being hidden in the body. This unseen, living being constitutes in reality the immortal part of the being. Thus the living being is raised above death. It cannot die. It is able to disengage itself from physical matter, but this disengagement does not mean a real or absolute death.

Birth and death are created realities  
- are processes of transformation

When witnessing death we do not see real death; on the contrary we see the living part of the being liberating from the physical combination of matter we call the "organism". The living part thus continues to live, while matter remains matter. Thus every death is simultaneously both a death and a birth. There is no death which is not at the same time a birth, and no birth which is not at the same time a death. Birth and death are created realities and constitute processes of transformation, by means of which the living being couches itself in matter or liberates itself therefrom.

The living being exists in an organism consisting of vibrations or radiations which are not perceptible to physical senses

What is the living being really? The living being represents a form of matter other than the physical one. It exists in an organism consisting of vibrations or wavelength which are not perceptible to physical senses. It is due to this fact that ordinary terrestrial man does not yet know his own higher, spiritual nature. He considers his physical body identical with himself. He is of the opinion that his life depends on his physical body. He does not yet know that his real bodies, his cosmic structure, is by nature electric and only connected with his physical body by virtue of a cerebral and nervous system, and that he consequently always survives the death of the physical body.

There is no hell after death except the one created by one's own bad conscience

But imagine how divine that is! Do we not see everywhere how unhappy life would be if we were forced to live on eternally in broken, mutilated, or outworn bodies? What human being could endure eternal life in an organism destroyed by illness, and what purpose would an illness serve if it did not for later use leave behind experience in the spiritual or radiated organism? As it is now, life has set a boundary to each experience of suffering. And if one were able to see how beautiful the process of liberation, we call death, really is, nobody, absolute nobody would ever stand in fear of it. By virtue of non physical matter's faculty to liberate itself from physical matter the hopelessly sick person one day will awake released from all suffering. And more than that. Shrouded in a brilliant light he sees his friends and acquaintances crowd together in order to welcome him and congratulate him on the painful physical life he has now got over. If death as a natural thing which has not been deliberately promoted by the being itself, it is always a

wonderful celebration, an experience so beautiful that no counterpart is found here on the physical plane. The darkness, the suffering, and the pain belong exclusively to our world. It is true that people with a very dark mentality, who have deliberately caused pain or grief to others, will immediately before or after physical death, have a brief experience of purgatory, but as I have already mentioned this happens exclusively in order to make them so unhappy that they cry to God for help. As soon as this cry has been called forth the real, bright spiritual world will begin to open. This will always take place because an automatic, cosmic contact-organ is located in every living being, and although the effect of this organ can be reduced to a minimum, it can never be extinguished. There is no hell after death except that which is created around oneself by one's own bad conscience, and even this bad conscience will very soon, as it can be seen now, become a blessing to oneself. As soon as the living being has overcome the experience of purgatory produced by its own bad conscience, the spiritual world is nothing but light, brilliant light and a divine love and charity so beautiful that no human can describe it. What we call darkness, suffering, pain, and sorrow thus only belong to our world where they make for the development and perfection of the human soul. The boundary for this darkness is death, and beyond death there is nothing but light. To know that is tantamount to be delivered from any fear of death and even from any fear of life. As it is now, man fears death because he is absolutely ignorant of its true nature as a gateway to a world of overwhelming light and divine love, nay, as the coming true of all the dreams of beauty he so often has here.

### Death is a birth into the kingdom of light

As you will see now, there is no need at all to stand in fear of death which by nature really is a birth into the kingdoms of light,

so ardently desired by man through his spiritual search. Death do not break off the contact with our dear ones here, and it does not take us away from anything to which we feel our hearts strongly attached. By its inmost nature death is nothing but light, because terrestrial man through death is resurrected in the high and pure spiritual worlds. Now a journey through the regions of pain, sufferings, and sorrow has been completed. Through death the son of God has returned to the abodes of light of his eternal Father.

### The Summer Course at KOSMOS CENTRE 26/7 - 2/8 1975

Our week at Klint was a good one with a series of inspirational lectures given by Mogens Møller, Svend Å. Rossen and Ben Saxe. The subjects were :

- Mogens : Martinus - the Man and his Work,  
The Destiny of Mankind,  
The Highest Fire (The Sexual Polar Principle)
- Svend Å. : Evolution seen in a Cosmic Perspective,  
Eternal Life.
- Ben : The Inescapable Principle of Justice.

Further there were several guest speakers i. a. Mr. Jack Sanderson, vice-president of the Vegan Society in U.K., who gave a speech on : Veganism - the Way of Compassion. During the afternoons we had group work and question periods, also an excursion through the beautiful Odsherred district to the Dragsholm Castle, viking tombs, the Højby church with fine old frescoes, etc. The fine summer weather, the best - it is said - we had in this century, added very much to the success of this week, where 20 foreign people plus about 100 Scandinavian guests enjoyed a wonderful holiday combined with useful studies, so we gained health for both body and soul. We all returned home having made many new and interesting friendships and we, therefore, did not say goodbye, but aux revoir.

Mogens Møller has lectured in Germany twice during springtime and has just been in Bad Godesberg Nr. Bonn, and later this month he is giving a talk at the Esoteric Conference in Berlin. In the middle of October Mogens Møller and Tage Buch will go to London, giving seven lectures there and one in Manchester (see programme on the reverse side). Many studygroups have been established in Norway, Sweden and Denmark. Gerard Oude Groen gives some lectures in Germany and Switzerland, and it is hoped that some study groups can be made in England soon.

Three books by MARTINUS will be published as soon as possible: The Ideal Food (reprint), Man and the Universe, The Mystery of Prayer.

Our next News letter will be published around New Year.

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94/96 Mariendalsvej, 2000 Copenhagen F, Denmark.

A WEEK - END COURSE

**AT CENTRE HOUSE**

**10A, Airlie Gardens**

**LONDON W.8 - 7AL**

by **Mogens Møller** and **Tage Buch**

from **The Martinus Institute, Copenhagen.**

Friday 17. 10. 75 at 8.00 pm.

**MOGENS MØLLER:**

CHAOS AND COSMOS

The apparent chaos and turmoil of everyday life can be utterly confusing and even crush us unless we learn to see the eternal cosmic plan or pattern of life, according to which our present condition appears to be the birth of a new culture, and where the so-called evil turns into being the unpleasant good.

Saturday 18. 10. 75 at 3.00 pm.

**TAGE BUCH:**

OUR DAILY AND ETERNAL DIALOGUE WITH GOD

Nature is physically and spiritually alive, and we communicate with it through men, animals, plants and minerals, through macrocosmos and microcosmos, the daily reaction of which influences us. We grow through this correspondence in technique, in knowledge and wisdom and shall finally "speak with God as man speaketh to his neighbour".

Saturday at 8.00 pm.

**MOGENS MØLLER:**

FROM ANIMAL TO MAN IN GOD'S IMAGE

Seen in a cosmic perspective terrestrial man constitutes an intermediate form between the animal proper and what Martinus calls the truly humane being. The said evolution will be explained in connection with special symbolic diagrams describing animal and human thought-climates and the change of man's sexual polarity.

Sunday 19. 10. 75 at 10.00 am.

**TAGE BUCH:**

OUR PRESENT AND FUTURE FOOD HABITS

As man grows in his understanding of life and thus develops a more perfected consciousness, his organism will also change, becoming more sensitive and refined, and consequently his food habits must alter accordingly. If we stop our exploitation of our fellow beings and cease to bring horrible sufferings upon the animals, "our younger brethren" in life, will this imply less imprisonment, less hospitalization, fewer road accidents and less mutilation in wars? - and will vegetarianism and veganism be our provisional goal only?

Admission free

Collection to offset expenses.

Sunday at 3.00 pm.

**MOGENS MØLLER:**

DEATH AS A RENEWAL OF LIFE

The lecturer goes through the possibilities which man has when it has left its physical body behind and finds itself first in a transitional stage and next experiences a series of spiritual worlds before it again incarnates in a physical body.

Question period after each lecture

TWO FURTHER LECTURES

by MOGENS MØLLER

Tuesday 14. 10. 75. at 8.00 pm.

CAXTON HALL, The Science of Mind Society  
Caxton Str. S.W.1 (St. James Park Stn.)

MOGENS MØLLER from the Martinus Institute will lecture on  
MAN'S, WOMAN'S AND THE HUMANE BEING'S WORLDS

The lecture will deal with the change of the sexual polarity of terrestrial man and the consequences of this change taking place in our daily life. A series of Martinus symbolic diagrams and other illustrations will be shown along with the lecture.

Thursday 16. 10. 75 at 7.30 pm.

THE COLLEGE OF PSYCHIC STUDIES

16, Queensberry Place, London S.W. 7 - 2 EB

MOGENS MØLLER lectures on:

THE ETERNAL COSMIC WORLDPICTURE

He elucidates the evolution from animal to perfect human being, and the reasons why we today have social problems, sexual problems, problems of war, of intolerance, of pollution etc.

HOW TO REACH

