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MARTINUS: THE COURAGE TO FACE AND LOVE LIFE.

The human desire for martyrdom

All human beings need to know something about how to face up to and love life. Because he who has the proper courage to face up to and love life can not be overcome by negative forces. As long as a human being thinks that something is wrong he is not in harmony with life. As long as someone is sad, annoyed, or becomes embittered and disappointed, one has not yet acquired a correct outlook, and then one can not face up to and love life properly. Some human beings even go as far as to commit suicide because they lack the ability to face up to and love life. By doing so, however, they have not finished with life, they have only postponed their difficulties to their next incarnation. But of course the best thing is to keep one's physical body as long as it is serviceable.

What is necessary, however, in order to be able to face up to and to love life in the right way and to go on doing so? The answer is: One must learn to love one's neighbour as oneself! Doing so gives you cheerfulness and preserves it for you. But why do people lose heart, over and over again? Because life does not turn out as they expected or wanted it to do. Martyrdom is the mental content which mostly sapping human cheerfulness. Martyrdom is one of mankind's worst enemies because it is a vital lie. In reality there is no such thing as martyrdom, because nobody can suffer wrong, and nobody can inflict wrongs on another. If one could do so, or if anything in life could be without design or intent then human beings could be certain or nothing and the whole universe would be in a state of chaos. This it evidently is not; on the contrary it is a perfect example of order and an expression of the highest logic. Nothing is incidental, so when the human beings are worried and have troubles and regard themselves as martyrs, it is because they believe themselves to be the victims of injustice. Such a feeling of martyrdom may be result of the inclemency of the forces of nature. The farmer for example regards himself as a martyr when his crops fail or his cattle sicken and die. In relation to catastrophes of nature people may also feel themselves as martyrs when the elements break loose and they are helplessly exposed to the giant forces of nature. It is, however, in relation to other human beings that the feeling of martyrdom most frequently arises. If somebody is slandering you or tries to annoy you, you may think that he or she tries to do you harm and consider yourself a martyr who is treated unfairly, and so you will waste a lot of energy on negative thoughts and feelings of self-pity which is most injurious to human beings both physically and psychically. Through Cosmology it

will come to one's knowledge that in reality evil does not exist in this world, and that everything is love and intellectuality. It is very difficult for mankind to understand this, but it is most important to learn that it is so. The universe is a manifestation of the highest and most brilliant perfection. However, as man's knowledge and scientific understanding do not yet embrace the whole universe but only a local part of it, then the great majority of people still remain subject to partial and erroneous judgement. If a fly is crawling over a picture and everything it sees at the moment is black, it would describe everything in life as black if it were able to speak. In the same way a human being may consider life to be "black" and so become a pessimist because he is lacking in sufficient breadth of view over the great cosmic entirety, of which the so called "black" is but a small part. In reality everything is in harmony. While certain conditions prevail within the consciousness it may, however, lead to disharmony until one achieves a greater knowledge and consequently a broader perspective of life.

Christ was no martyr, but an ideal example

Here somebody may raise the objection that the Crucifixion of Christ was a real martyrdom. It was not so, however. But how could it possibly be just and right that an innocent being should suffer the death of a convict? It was by no means in order to reconcile an angry God, but in order to set mankind an example of a divine-humane way of living. Christ knew and was perfectly familiar with his mission before he incarnated in this world. He knew that by exposing himself to crucifixion he made an apparent breach with intelligence. He knew in advance that by letting himself be born on earth, he would expose his physical body to crucifixion. If he, however, had not let himself be crucified, something much worse would have happened - in that case the world would have received no fundamental demonstration of the way in which even the greatest sufferings are born by a highly developed being, and the human race would not have developed so far as it has now. Thanks to Christ's life and his way of acting, and thanks to his death without hate and embitterment while pleading to God for his tormentors, and thanks to his resurrection into a spiritual and gradually perfectly materialized body, mankind has come into possession of a series of eternal truths. Truths, in accordance with which it can live and also face death, and which in the future will become of the greatest importance when human beings come to a real understanding of the cosmic or universal meaning of these truths.

The human beings will learn that they are alive all the time, no matter whether they are "here" or they are "dead". They will realize that the spirit ought to rule matter and not the opposite. When man is sorrow - tricken, embittered or disappointed it is a sign that he has been overcome by matter instead of the contrary. The creative principle ought to control matter; it is unworthy that matter should dominate the creative faculty. Man will become the master of life and matter. For this to come true, however, it is necessary that man has obtained a general knowledge not only of the little, local aspects of everyday life but of the connection between these sections and the cosmic or universal whole. This is what I try to make evident through my cosmic analyses. I demonstrate that the I, the fixed point of the living being, is the master of matter and not the reverse. But why, then, are not all people sovereign, why are they not Christ-beings? Let us compare this question with another one: Why is one human being a child and another one a grown-up person? Concerning both questions it is obvious that when all people

are not of the same age, are not equally developed, this is due to the fact that their experiences concerning the contrasts of life are not equally wide. All that bears the name of development is based on the experience of contrasts. When a grown-up person, i. e. a person of mature years, is able to think and act differently from a little child, it is owing to his life-experiences, especially those resulting from suffering and troubles of the past.

This is valid in one life, but it is also valid concerning the development which takes place in a cycle so great as that which I call an evolutionary spiral. When man is able to act otherwise than an animal, and when developed man is able to act and think differently from primitive man, this is due to the difference between their cosmic ages in the spiral of evolution to which they belong, i. e. it is due to their different experiences concerning the contrast-principle. Life must hold contrasts, if not, it would be impossible to experience life. We can only enter into an experience to the degree that we have known its opposite already. Thus, one is able to experience love only to the extent one has experienced the consequences of hatred. The more one has met with darkness and suffering, as well as light and joy, the more it becomes possible to be in harmony with the laws of life. Based on its experiences the living being's I will become master of both spiritual and physical matter, and when, at the present times more and more people have developed an inquiring mind and exhibit peace-loving traits then this is due to the suffering they have undergone during many past incarnations.

Spiral-cycles, the principle of contrast, the unpleasant and the pleasant good

A very long time ago we lived in the spiritual and divine world, where we experienced the most elevated harmony. It was before we began to experience the spiral of evolution in which we now find ourselves. At that time our bodies were not made up of physical matter but of spiritual matter of a much more perfect quality. It was in the zone of light of an underlying spiral cycle. We stayed there for so long a time that we were satiated with all the light, love and perfection we met with there. And we began to long for contrasts to this state of things, and to us these contrasts became "the light". It is a divine blessing that one is able to experience the contrast to that with which one has become satiated. If it were not so, life would come to a standstill, because everything would become automatic and the living beings would turn into robots. And even in the world of light a state as a robot would have no relation to the experience of beauty and happiness. The consciousness of the living being must be renewed so that it again will be able to experience light, and this renewal takes place through the zone of darkness of the coming spiral. The longing for the contrast to that with which one is satiated we know from the symbolical narrative of Adam and Eve. They lived in Paradise, in light, where they were allowed to "eat freely of every tree of the garden". One tree only they were not allowed to touch, but this one thing, i. e. the contrast, tempted them and so the fall of man occurred. The creation of Adam and Eve and their "Fall" is a symbolical narrative of the development of mankind during the present evolutionary spiral. Coming from the mineral kingdom we developed through the vegetable and the animal kingdoms until we arrived at the stage where we are to-day. The fall of man did not take place only once upon a time, it takes place all the time. It is a reality in the divine administration of life which is

expressed or symbolized by the concept of "the Fall", and inside the new evolutionary spiral it causes the living being to develop from the embryo in which state terrestrial man still finds himself into a more advanced state at which he will be enabled to experience what I term "The Great Birth" or "The Birth of Cosmic Consciousness". Having arrived at this state the "I"s of the living beings will again be perfectly sovereign over matter, thereby obtaining and invincible courage to face and love life.

Terrestrial humanity is at present passing through the zone of culminating darkness of an evolutionary spiral and is on its way towards the regions of light of this spiral. This is so because the living beings themselves, have a long time ago, longed for this state of darkness. Now they want to experience another state, and they will get what they want and long for. This fulfilment, however, will not take place miraculously, but it will take place because the living beings will learn how to create the state they are longing for. Through the knowledge of darkness light will gradually be created in the consciousness of mankind. We decide our own fate ourselves, and it is a divine arrangement that what we long for will always appear as a light ahead, and that with which we are satiated as darkness behind us. Therefore, in real life one can not speak about something as evil or good, but only about the unpleasant good and the pleasant good. Nothing is evil in itself. But when nothing is evil in itself, martyrdom does not exist either. What is, then, so-called martyrdom? It is but a delusion.

Terrestrial man is in a cosmic zone of education

A little child is often disappointed if it does not get what it wants, for example a sharp knife. It thinks the grown-up person who will not give it the knife is evil, and it feels a martyr. It does not know that the wish is dangerous to itself and to its surroundings. When it grows older and more capable of learning for itself it gets the knife and must then learn to take the consequences. In the same way the wishes of human beings may be dangerous and for some time perhaps they are very disappointed not to have their wishes gratified because they are still incapable of learning from the consequences. When they are able to do so, however, they achieve their wishes at their own peril. This sequence of cause and effect, which is the same as the law of karma, covers a series of incarnations during which the human beings sow and, as time goes on and they become ready for it, they also reap what they have sown. The fulfilment of many a wish of theirs will bring them pain and suffering although they had expected something quite different. All kinds of pain and suffering are like a bell ringing when the living beings are going astray, and this warning bell will lead them back to a more charitable outlook and so give them the courage to face and love life. It is true that the human suffering can be very great, so great that it appears unjust and absurd when kept in a local perspective. However, human beings so very often contravene the laws of life to a very high degree with the effect that the results are proportional to their causes. This by no means implies that because human beings at present experience severe difficulties that they should be regarded as "great sinners" who are undergoing just punishment, and that the persons concerned should be exempt from our compassion. Seen from the cosmic viewpoint there are no sinners and no sin, since nothing in life is evil in itself. Once ignorance is overcome, then evil, so-called, will exist no longer. This means that where a living being has undergone a series of experiences to the extent that they have crystallized within his consciousness as knowledge of darkness, i. e. of the effects of the "unpleasant

good", then the contrast to this, which is light, will commence to radiate throughout his consciousness and manners in the shape of wisdom and ability to feel and express love towards his neighbour. Diseases, disappointments, embitterment and hate can not exist in conjunction with such mental vibrations but will disappear little by little, and so the living being has emerged from the "age of the Fall". This "age of the Fall" was no punishment or something horrible which had to happen, but an embryonic stage of development before the living being would be able to appear as sovereign man in the image and likeness of God.

Martinus.

The second part of this article will follow in the next number of the Newsletters.

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INTERNATIONAL SUMMER PROGRAM - JULY 29 - AUGUST 5, 1978.
 MARTINUS CENTER, KLINT, NYKØBING SJÆLLAND, DENMARK.

During the above week there will be the opportunity of an intensive study of MARTINUS COSMOLOGY, based on the books "LOGIC" and "THE IDEAL FOOD" by Martinus. The participants are going to study selected chapters from those two books, and discuss them in small groups whereupon there will be a summary as well as general discussion and questions. There will also be an opportunity to interrogate during evening hours.

We do hope that in this way the participants will obtain a profound idea and knowledge of the main points in MARTINUS COSMOLOGY.

Application to: MARTINUS INSTITUTE
 Mariendalsvej 94-96
 Dk-2000 Copenhagen - F

 Denmark

Quotation from Martinus' book LOGIC

CHAPTER 82

Lack of affection is the greatest sign of backwardness.

At the present time mankind is in a physical and spiritual crisis. Men struggle bitterly together; but this leads to no solution. Nothing can be perfected by destroying itself. Everything is becoming chaos, ruin and despair; but this state of things is making mankind recognize that its own powers, talents and behaviour are inadequate, and with this recognition mankind is becoming willing to accept advice and interested in the creation of something new.

But who is to give it this help, who is to give it this something new? It is here that the Christ principle comes into effect. The world's history has always shown that it is at times of mental despondency for mankind, or part of it, that there is born an individual who is so superior to terrestrial men in evolution, talents and moral sense that he is able to survey their errors and show them the main reasons for the contemporary misery, and he can therefore give this knowledge to terrestrial men and by the example of his own life teach the model behaviour that every man should imitate physically and spiritually. Such individuals are the real "world redeemers". And in each fresh epoch, in which they come into the world to help, they are, of course, able to make their message brighter and brighter, which means able to reveal their knowledge in greater and more perfect detail, because every new world redeemer finds that mankind has absorbed much of the wisdom and behaviour of his predecessor; in other words, mankind has become clever enough to enter a higher class in the school of life; it has acquired the ability to learn greater and harder lessons than during previous periods of redemption.

Up to the present the purpose of these lessons has only been to get people accustomed to the new moral forms of belief and base their lives on them to the full extent of their ability. In previous periods of mankind's history ordinary people have not possessed sufficient intelligence and experience to understand life's highest problems and conclusions. The world redeemer has had to be satisfied with giving the masses the conclusions only and has not been able to get them to understand the scientific basis for them. Moreover, people did not demand a knowledge of this basis. They recognized their intellectual poverty and felt it necessary to have faith and rely on the prophets or sages, to whom they instinctively attributed full knowledge.

It is not so in our time. The "lessons" in the "class" of the "school of life", which men must now enter, are not teachings about new forms of faith. Their intelligence has already developed too far for these. With their intellectual gifts they are able to think out the most difficult problems of life; but they are no longer able to have faith. They demand analyses. They demand a rational or scientific reason for every idea or concept that purports to influence their spiritual life or the life of their soul. Everything must be scientific. Twentieth century man would rather live without a religious or spiritual basis for his life than live on a faith and ideas which he does not understand at all and which he cannot find consistent with common sense and logic. The ceaseless demand nowadays is logic, logic and more logic.