

# kosmos

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## MARTINUS: THE COURAGE TO FACE UP TO AND LOVE LIFE (3)

The fruits from the tree of the knowledge of good and evil have come from seed of one's own sowing. Human beings need to recognize and know the truth concerning life and thereby the truth about their own lives. In earlier times religions have stimulated them with dogmas on which they could base their lives, because their religious instinct and their feelings were an excellent and fertile soil for blind faith. Religious suggestion was capable of reviving their courage to face up to and love life when they were losing it. However, throughout a growing area of the world this is no longer the case. Terrestrial man's intelligence has grown by being used in practical and material spheres of activity, and in order to proceed further with their development the human beings must now also learn to use their intelligence in those areas in which faith previously was able to help. Intelligence is of course not identical with wisdom, but it is one of the ingredients of which wisdom is composed. It needs only to be used in a more advanced and wide perspective than human beings ordinarily employ, and it has to be used in conjunction with charity.

I have mentioned previously that "the fall of man" is taking place continuously. Indeed, terrestrial human beings of today exemplify precisely "Adam and Eve" eating of the fruits of the tree of the knowledge of good and evil. The sufferings, the hardships, the disease and all the other things belonging to the so-called evil are some of these fruits. They are, however, nothing but the fruits from seeds they have sown themselves through previous acts and behaviour. What does terrestrial man learn from the destiny he experiences in his every-day life? He obtains information of what he has sown previously both in this life as well as in former lives. He now experiences the consequences of his previous acts. This is, however, an education, an instruction and by no means a punishment, and it will cause him to follow new lines of thought as well as new courses of action.

At present a large number of people have no heart for certain lines of action but which others have no hesitation in pursuing. This is due to the fact that the former have experienced the painful consequences of such acts so often that they feel them keenly within themselves and as a consequence they can not possibly inflict on other beings a similar experience. Once upon a time human beings

believed in religions such as recounted in old Norse mythology, and at that age condition of darkness was yet "the light" to mankind. It was considered a piece of good luck to be killed in the battlefield because consequently you were taken to Valhalla, which to them was the same as Paradise, while it was considered a calamity to die in one's bed of old age or disease, because then you were sure to go straight to the Hell of that time. At present most people do not take up such an attitude, not even those who are fighting on the battlefields. They do not fight for the sake of war any more, but for the sake of peace, and they do not make a sport of it as they did previously. But they will come to learn that this transformation of consciousness is not enough to exterminate war. You cannot exterminate anything by cultivating it, not even if you do it with the best of intentions. If you want to exterminate war you must learn to create its opposite, which in this case means peace.

The faculty of love must, together with intelligence, be used in a new way

Peace has to be created by each individual, it must actually emerge out of the individual's consciousness and of his way of acting. In the human mind a collaboration between his intelligence and his faculty of love must arise. Love only gives you the courage to face up to and love life, but of course human beings must learn to use this love with reason and intelligence. In many cases people are of the opinion that it would not be logical to display love, on the contrary they think it would be highly illogical and foolish. Such people, however, are ignorant of both love and logic. Certainly, it is difficult to love your neighbour as yourself when this neighbour is unpleasant to you, and perhaps even persecutes you, but Christ emphasized this very command: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you!" (St. Matt. 5, 44). It is very easy to love those who are nice, fond, and helpful to us; it does not cost us any effort to do so. But it is very hard and difficult to love those who do not like us, and some people might even find it impossible to do so, and lots of people might regard it as hypocritical because they believe that nobody can really love evil and unpleasant people. Previously, however, we have arrived at the conclusion that nothing is evil by itself. Things may be unpleasant, but they can never be evil. In addition, from a cosmic point of view the unpleasant things are but "the unpleasant good" because they are the real cause of man's development. In fact, it is even because of the unpleasant experiences that terrestrial man has developed a conscience which is able to "know good and evil" as it says in the Old Testament about the Fall. Through the bodily and psychical experience of "the unpleasant good" during many lives or incarnations we have developed from primitive sub-human beings into the present civilized man who is able to feel great compassion with other people's sufferings and difficulties, and who is also in possession of a fairly developed intelligence, so being able to draw conclusions from cause to effect in many fields.

Many of these civilized people who have a great faculty of compassion and who also have a fairly developed intelligence with which they think and act logically

in their work and in their local fields, belong precisely to those human beings who lose the courage to face up to and love life because of all the malice in the world and so become depressed, disappointed and perhaps downright ill as a consequence of their negative mental state. Everything, their own situation and that of the world, they find hopeless, and they see no means or possibility for improvement. They become pessimists if they do not go to the other extreme and become indifferent because they find everything absurd. It is for such human beings I have created my analyses in order to help them so that they will be able to use their faculty of love and compassion together with their intelligence in another and more positive way which, as a consequence, will give back to them the courage to face up to and love life again.

#### Terrestrial man's pattern of life

Until they become acquainted with the truth of life, the living beings have not become properly human. It will influence the individual immensely if he or she is able to look upon all people they deal with as the instruments of God. They can, all of them, be likened to the fingers of God which are modelling us. And it is only a good thing that God, like the sculptor, removes something from the places where we are not perfect. In all honesty, numerous people are not content or pleased with themselves. They long for and wish to change in order to become better, wiser, and more affectionate. They feel very clearly that they are imperfect beings. As a consequence of this, however, you must learn to be pleased that God is working in you and shows you the road to take. God teaches each single individual by means of that which takes place in the individual's daily life. All that in life which to him who uses a narrowminded, local logic might look like accidentally tangled threads, all that will turn into a pattern of life to him who is beginning to use the cosmic logic and so has become able to see that nothing is hazard and nothing is unjust. When we have the feeling of being martyrs it means that we are basing our lives on superstition, and nobody can be happy if he continues in this way.

Of course I meet with both pleasant and unpleasant experiences, but I know that there are such things as the pleasant and the unpleasant good, and I know that everything which comes to pass is an application to me from God, no matter by means of whom it takes place. God does not speak to us by means of a single being; all beings are instruments which might be used by God when He wishes to communicate with a living being. If you are annoyed with these beings you are actually annoyed with the Deity, with God. As long as you are annoyed with certain troubles, they will come back again and again. This means that the unfinished parts of a human being's conscience has to be ground smooth. This will not stop until the polishing is perfect. But why do you allow yourself to be annoyed with other people? Because you think they ought to be different from what they are! Human beings are so different and of course each single individual must be precisely, what he or she is just now. In the same way as the animals are what they are. Human beings make the mistake to demand the same behaviour from less developed beings as they do from the higher developed ones, and they

despise the beings whom they consider to be less developed, while they are so great snobs to those they look up to, that it verges on a personality cult and idolatry. None of these attitudes is to love one's neighbour as oneself, for true, neighbourly love is to love all living beings, all instruments and organs of the Deity, and to try to find God in all of them.

If you are facing an unpleasant human being, two things should be taken into consideration: In the first place you must remember that it is your own karma which has brought you into contact with this person and so provided you with the opportunity to meet with this trial in toleration and equanimity. In the second place you must try to overlook what this being is at present, and consider what the future stage of this person will be. One must not forget that the person in question has arrived at the temporary zenith of his existence and that he can not be blamed for lack of experiences not yet encountered and from which he therefore has not been able to learn. At some future time he will learn and, eventually achieve cosmic consciousness, and then perhaps you will meet under quite different circumstances than the present. Of course you can not mention this to the person involved, because he or she would most likely then believe you to be out of your mind. In your heart, however, you may think: "Even you are a divine being, and so it is but a natural thing to be kind and affectionate to you!". Love, however, is more than a pat on the cheek. Here the point is to do what in this special situation is most kind, and to do so without any form of anger, embitterment, disappointment or irritation. It is quite possible to be firm without being ill-tempered, and you may even reprimand someone in a kindly and affectionate manner - without banging the table!

Man may become an instrument for the Essence of Light  
We must not forget, however, that none of us is able to alter another person, and one can meet with anything of which he is, himself, not the absolutely first cause. Therefore it is most important to apply both feeling and intelligence in the various situations of every-day life in order to try to forgive and understand other human beings. For this we have no greater example than Christ who, when crucified, was yet able to pray: "Father, forgive them; for they know not what they do" (St. Luke, 23, 34). When you have so far developed as to be one hundred per cent capable to adopt this attitude, you have become invincible. Then you are perfectly free even if you are tied up in slave chains. The body like other physical things can be bound, but when you have come to know your identity as a divine being, you will know also that the "I" can not be fettered. The human being who has come into possession of the courage to face up to and love life, based on love towards all living beings, he or she can not be fettered, even if enslaved. We are so constituted that we can control nobody but ourselves. It is true that some people feel themselves dependent on, and even constrained by others, but for this the others cannot be blamed. It is due to the fact that the person concerned has involved himself in an emotional relationship, from which he alone can disengage himself. It is never the fault of others, and the more you realize this, the more you will be able to extricate yourself from the shackles of anger and

embitterment with which you have been tied up by yourself.

The purpose of world-redemption is to make human beings understand life and to accept the lessons in the laws of life they can get here. Just imagine the effect of not being annoyed with events happening, but instead of this trying to understand, that these are the entirely proper things to happen in the present situation when looking back on the past, and in anticipation of the benefit you empirically know you will have herefrom in the future. One must not allow oneself to be annoyed or disappointed because of the behaviour of other human beings any more than one should not be disappointed with a thistle or a dandelion because they are not a rose or a lily. Christ said to his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". What kind of baptism is this? The real baptism, the only one of importance, is the loving interaction in every-day life between oneself and one's fellow-men. The real baptism is to communicate the Essence of Light to others through one's own attitude and behaviour. You can not change them, but you can set an example which will have a long-time effect. In reality this Essence of Light does not come from yourself, it comes from God and reaches your fellowmen through you as a medium. Then you have become a being who has the courage to face up to life and to love your fellow-beings, and so, through your interaction with them to bring God into their minds and hearts. And so no feeling of martyrdom will remain in the consciousness of man, and even if he finds himself on a battlefield, light and peace will emanate from him.

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(This lecture was delivered by Martinus on April the 1st 1941. It has been adapted for Cosmos by Mogens Møller).

Translated by Ingrid Okkels

September 1978.

Dear friends,

It is now time to plan for 1979. As usual there will be an INTERNATIONAL SUMMER PROGRAM at MARTINUS CENTER, Klint, Nykøbing Sj., JULY 28 - AUGUST 3, 1979.

The tentative topic for the week's study will be "COSMIC CHEMISTRY"

We are also planning a course in LONDON, OCTOBER 15 - 21, 1979. This will be an intensive study of Martinus Cosmology and the tentative topic will be "FROM NATIONAL STATES TOWARDS THE UNITED NATIONS OF THE EARTH". The course describes how the problems and unrest of to-day will result in a world government with great authority and how the earth will progress towards a peaceful and harmonious existence.

The course will take place at the following time :

Monday - Friday 7 p.m. - 9 p.m. (except Wednesday)

Saturday 10 a.m. - 6 p.m.

Sunday 10 a.m. - 3 p.m.

Cost : app. £ 25,00

Further information about the above mentioned courses will appear in the following issues of KOSMOS.

Martinus is still working at the introduction to THE THIRD TESTAMENT and hopefully he will conclude his work in 1978. We are all looking forward to the day it will be published, but it will probably last another year at least. We feel that the interest for Martinus Cosmology is rapidly increasing everywhere, Denmark, Norway, Sweden, England, Germany, Holland, Germany and U.S.A.

With kindest regards to all of you

Karin Brant Nielsen

Tage Buch