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E V E R Y T H I N G I S V E R Y G O O D

Even the "faithful" do not believe it.

A great problem for humanity, perhaps the greatest in the world, is to reach an understanding about the scriptural expression "Everything is very good". Nowadays most people will look upon such an expression as quite inappropriate and, considering all the darkness, all the grief, unhappiness and suffering of this world, they will on the contrary support the opposite opinion. With the experience of two world-wars and their consequent terrible aftermath behind them many will maintain the opinion that God cannot possibly exist as, if He really did, He would not tolerate human beings massacring each other in their wars, their lust for power, and their selfishness. How can God possibly be "all-loving" when He allows living beings to experience so much suffering as they do? Both animals and human beings may meet with starvation, exposure, illness and mutilation, quite apart from the fact that to a great extent they live by eating one another. Finding himself mutilated in the middle of a world-war, how could anybody possibly be able to regard this destiny of his as a proof of the existence of an all-loving Providence or a proof of the universal laws and structure being divine? And do not even the most faithful followers of the various religions fail to fully accept these divine words?

People refer to diabolical or satanic powers opposing God, powers of Darkness through which the so-called evil can exercise its power and bring mankind into "eternal damnation" or "hell". As the source of Darkness people picture to themselves quite another being than the Deity, namely the Devil. In doing so they believe to have rescued God from "losing face" because, if God were the source of Darkness or

socalled Evil then, according to the ordinary human way of thinking, He could not possibly be all-loving, but had himself to be evil. However, when godfearing and religious man believes that Darkness - the opposite of Light - is something satanic or evil, he cannot possibly at the same time believe that "everything is very good".

The pleasant and the unpleasant

As long as both the faithful and the doubters deny life's great principal assertion, they are, although unwittingly, denying the very source of true happiness in life. As long as they remain incapable of understanding that everything, in reality, IS very good and that something absolutely evil cannot possibly be found, then, whether they call themselves faithfull or the oppsite, they are in reality, all of them non-believers, and this is synonymous with being imperfect or unfinished. They have not yet come far enough to fulfill their divine purpose: to become "Man in the image of God and after His likeness".

As to the truth of this great, principal assertion "All is very good", physical science is unable to provide any documentery evidence or proof. And as long as it cannot do so it, too, remains imperfect and has to base its stand on the superstitious idea that everything is NOT very good. As long as terrestrial men, the naive and intelligent alike, deny life's principal assertion or the very foundation of happiness they are bound to experience a correspondingly lesser degree of happiness in life. When human beings are unable to realize that everything is vere good they very easily become disappointed, depressed, furious or vindictive on account of all what they find very bad. This is so because they are under the impression that in order to be concidered good a thing must be pleasant, too, i.e. it must be entirely to their own liking. If it is not, then it is bad. And as people differ greatly and as human experiences and attitudes differ so greatly from one person to another, then one may regard something as good which, to the other may be bad, and they might even begin to fight over it. And the result of this may be that he, who concidered everything to be very bad, is victorious over his opponent and suddenly finds everyting very good, while he who found everything very good now thinks that it is very bad. And it is very likely that they change their viewpoints several times without suspecting , that they have both not the slightest idea of what really IS very good. The only thing

they know is what they perceive as pleassant or unplessant for themselves.

The unpleasant good

However, when everything is very good, then everything must be a good, i.e. it must bring joy and blessing to people. And that which brings joy and blessing must be identical with love because love always, in one way or another, manifests itself as a caress. We know, all of us, that a caress may bring the most supreme mental delight which a living being's sensory apparatus is able to perceive. But is it really possible that the experience of the entire picture of the universe or the fundamental answer of life can give to a human being such mental delight? Yes, this is not a mere possibility, it is a reality every single living being sooner or later will be able to perceive. This experience is the same as the most supreme happiness in life or the greatest delight to be alive, it is a mental state which cannot be shakened by any personal distress, trouble or disappointment, because one is alive to the fact that even these apparently negative states of things in the long term will be a benefit and a blessing, due to the experiences, knowledge and wisdom they will impart to the being in question.

That means in reality that to the same degree as one is unable to perceive life as perfect, or to see that everything is very good, to an even degree one will become the victim of pessimism which is synonymous with the opposite of happiness in life and peace of mind. To the same degree as one is unable to understand the truth of the scriptural assertion: "Everything is very good" one's outlook will be dark and one will become a victim of worry, disappointment, distress, hatered and depression.

The Holy Ghost

This scriptural assertion, however, is it anything more than a mere postulate? Yes, it denotes the very purpose and aim of our philosophy of life, and the only kind of philosophy which can become really purified and perfectly free from disharmony with life. It is the only view, the only perception of life and the universe which can be really holy. And here we have come to the conception "The Holy Ghost". The Holy Ghost is the same as the most sublime view of life or the highest knowledge

of God, that being synonymous with the highest knowledge of the structure of the universe or the laws of life. It was this view of life and this attitude towards life which Christ the worldredeemer termed "the comforter (= the spokesman in some translations) "The Holy Ghost", who should come and teach mankind all the things which people could not bear (= understand) at the time of Christ. The expression "comforter" or spokesman, was used by the Jews in reference to their holy books and so, when used by Christ it was not expressive of a person to come at some future time but of a holy knowledge or a holy view of life which in future would be manifested in this world and "will shew things to come".

So the final purpose of the living beings' sense-perception and life-experience is to become capable of seeing that everything is very good - even such disagreeable experiences as may befall him or her. Without the perception of this philosophy wars, calamities, suffering and pain never will come to an end. Without this view of life no permanent peace and no perfect world-civilisation can possibly be brought into existence, and no terrestrial being will ever be able to obtain perfect happiness or *joi de vivre* if this view of life has not become the spiritual foundation for him or her. Naturally this view of life must never be forced upon anybody and it is not something which people should be trained to believe. It is something which mental evolution alone can make people understand, because only insight and understanding can make this view of life become the spiritual foundation of mankind. When, however, this has been achieved then the living beings will be able to enter into the spirit of God's great plan for mankind, a plan that does not include anyone being consigned to "hell" or "damnation", nor that they should continue to burden each other with sorrows and suffering, reproaches, annoyances, disappointments, anger and hatred, but a plan which will eventually enable mankind to create "peace on earth and good will towards men" as written in the gospel for Christmas Day. This will not be achieved by means of miracles or dictatorship, but through each human being experiencing and manifesting the laws of life and thereby being one with the key-note of the universe, which is love.

The sour stage and the sweet stage

As long as one has something one hates, persecutes and curses, and

as long as one can be filled with bitterness, disappointment and depression, for so long one is living apart from the creative consciousness of the Deity. This does not imply, however, that one is placed apart from God! Such a thing is an absolute impossibility, for "in Him we live, and move, and have our being" (The Acts, 17,28) and even the smallest speck of dust is not apart from God, nor the most minute atom. If one turns on somebody with criticism and in a negative state of mind, one in reality is turning on God. One is criticizing God and the universe when one is displeased with one's neighbour and with life itself. So doing so is to argue with the elements - and of what avail to do so? It is like a speck of dust criticizing the tempest and wanting to tell it how and where to blow. Such an attitude would not take the speck of dust to its desired destination, whereas the tempest, on the contrary, might take it to a position from where maybe, a wind more gentle would carry it on to new and better destinations. When God says: "Let there be light", it is no good that human beings want to produce darkness. In wanting to change the nature and purpose of God mankind will always fail.

But how can we possibly see the present world-situation in the light of life's great principal assertion: "All is very good"? World-wars and concentration-camps: are they "very good"? And what of illness, crime, accidents, adversities, depression and egoism? Can such things rightfully be termed "very good"? They can - because all such things are just as good and natural as it is good and natural that an apple has to develop through a sour stage before it becomes ripe and sweet. Nobody can rightfully blame a child for behaving childishly, or an animal for behaving in a bestial manner! Nobody can possibly behave in a manner according to a stage of development that he or she has not yet attained, and terrestrial men have not yet become the real human beings they will one day be, and cannot therefore, at present behave as real human beings.

The road to self-transformation

Terrestrial men are, each of them, rushing along through life, wanting to change all beings but their own precious selves. This applies both to every-day life and to high politics as well. People want all others to be different because then, they think, everything would be very good. And man does not see the hidden reality that one needs to

change oneself in order to be able to, when viewing the eternal past and the eternal future of everyone, then to realize that everything IS very good. The cosmic analyses provide explanations, making clear why the state of things both for mankind as a whole and for the single individual is at present such as it is, and that it is so because previously, in former lives, when passing through the stages of the animal kingdom and of primitive man, we have sown seeds the result of which we must harvest now, and we must do so both at the individual and the collective levels. Terrestrial man is still partly an animal, and therefore it is difficult for him to avoid behaving as such. And as to his development towards true humanity he still finds himself at a mere childhood-stage - and consequently he can but behave childishly. However - all fruits will ripen when their time is due, and so will terrestrial man through his experiences and his knowledge gained of darkness, gathered in life after life. What he experiences of darkness is no form of punishment imposed upon him by an angry God, nor is it the result of chance events. It is the harvest of his own previous thoughts and deeds, and no living being can possibly meet with anything of which he was not himself the originator during his own past.

Through millions of years the earth has developed from a nebulous mass into its present state of a mineral globe supporting vegetable and animal life. Through evolution terrestrial man has arisen from out of the animal state and that in itself is very good. And it is also very good that out of present-day terrestrial humanity a real humane kingdom will eventually arise in which peace and love between the living beings will be the natural state of things. But how are terrestrial men going to learn that? In the only way possible - by experiencing themselves the consequences of the actions and thought-combinations of theirs that are of an unkind and warlike nature. Based on the cosmic principle of cycle and on the law of cause and effect, terrestrial man lives through one incarnation after the other, so reaping what he has sown, and the more substantial part of this harvest, pleasant as well as unpleasant, he experiences in relation to his neighbour. Taken together, all living beings represent to us the will of God which in the long run cannot be defied or opposed without our submitting to it at last. Is this, however, not synonymous with dictatorship? No, it is the only way to learn about our own true nature, and especially to learn that which gradually will cause us try to change ourselves instead of wanting to change others. To-day each individual person stands at the height of his evolution, and he cannot possibly be different from what

he is at this very moment, no matter whether he be a criminal or a saint. None are, however, what they will become to-morrow, or in a year or in a thousand years' time. They will be changed by their life-experience, and gradually, according to their stage and rate of development, human beings will therefore take a more and more conscious and active part in the alteration of themselves. The wish to control our neighbour, to decide his actions and reactions, and to impress our own will upon him, our style of behaviour and philosophy of life - that is to terrestrial man one of the greatest impediments in his way towards the experience of true happiness in life - a happiness based not on what is happening to us, but on our own reactions to that which is happening.

Martinus

Quotation from Martinus' book LOGIC, chapter 95:

"Seeing God" does not mean seeing material things, their weights and dimensions; on the contrary, it means recognizing the intellectuality these things disclose or reveal, which provides evidence of God's consciousness and our own immortality. As this power of recognition is only attainable by correct thought, which means thought that completely conforms to the true analysis of the universe, thought that is completely logical, the words of Jesus "Blessed are the pure in heart; for they shall see God" are seen to be scientific truth. What else but wrong thinking can be impure? Wrong thinking leads to wrong acts, which provide wrong experiences. Wrong experiences give rise to wrong analyses, and wrong analyses are, of course, contrary to the truth. Living on the basis of such converses to the truth means living out of harmony with life; but disharmony with life brings pain and suffering. Pain and suffering produce a longing for their opposites, and this longing shows itself in the cry "What must I do to be saved"?

As wrong acts produce pain and suffering, right acts are their opposites. As these opposites are acts producing harmony, natural happiness and joy, and as these acts together make up what we call love, the reply to the fundamental question asked above is identical with science and can be expressed in the words of Jesus "Thou shalt love thy neighbour as thyself". As no one can serve God, which means be in contact with the laws of life, in any other way than loving his neighbour as himself, it is also scientific to say that carrying out these words is "fulfilment of the law".

As pain and suffering are the results of wrong acts resulting from wrong thinking and as wrong thinking is only caused by ignorance, the analysis of all the origins and originators of pain and suffering is shown to be science when summed up in the prophetic words "for they know not what they do".

As they do not know what they are doing, any intolerance, malicious criticism or vengeance against them is seen to be highly erroneous.

As a consequence of this, those who pass judgment are not always less serious "sinners". Yet, as has been already mentioned, every "sin", that is, every wrong act finally brings disharmony, pain and suffering to its originator, and the two verses of the Bible that follow are scientific truths: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged", and "Whatsoever a man soweth, that shall he also reap". In the end, the reaping produces realization of the true cause of the pain and suffering - wrong thoughts and acts; and this realization inevitably results in real knowledge, that is, right thoughts and the right acts that follow from them, which give their originators the final highest peace, happiness and joy; in accordance with this no living being can perish; but all inevitably attain the highest bliss in life, the highest knowledge and perfect manifestation. So, no wrong thoughts and acts can remain useless; indirectly they finally produce the highest results mentioned, and, as a consequence of all this, the world plan is seen to be the culmination of logic, and its highest absolute, final result is identical with the highest unshakeable scientific truth which the Bible expresses in the words "Everything is very good".

INTERNATIONAL COURSE IN MARTINUS COSMOLOGY

at MARTINUS CENTER,
Klint, Nykøbing Sj. Denmark.

26th July - 2nd August 1979.

Topic: HOW TO OVERCOME FEAR AND DEPRESSION.

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For many reasons man of today is very often seized by fear, - for financial breakdowns, - for illnesses, - for wars and for death. Also, he is often depressed, because he carries burdens of guilt concerning acts he causes without really wanting to do so, and which acts are not in accordance with his normal standard of love.

In his cosmic analyses, among other things, Martinus gives us a thorough explanation of the meaning of death, which he describes as a "second birth". Also he shows that prayer is a science, which can be used as a tool to overcome our misgivings and feelings of guilt and depression, or to get the strength to go through life's adversities with a balanced mind.

Martinus Cosmology shows a clear logic in a world of confusion and gives an optimistic view on life in a world of pesimism and depression.

GROUPWORK - LECTURES - QUESTION PERIODS
STUDY MATERIAL: Books and articles by MARTINUS
i.a. his book LOGIC, 250 pages, Dkr.88.00

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