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MARTINUS:

THE MYSTERY OF PRAYER

Chapter Five

The Collision between Intelligence and the Religious Dogmas Creates Disbelief.

Who are the "unbelievers" and why are they "unbelievers"? The "unbelievers" are of course, all those who cannot believe. And the reason why they cannot believe is solely due to the fact that their faculty of intelligence is too highly developed in relation to the religious terminology through which they encounter the narrative about the Divinity. Here one must remember how these narratives in the terminology of the authorised religions, are based mainly on "the creation of a religious atmosphere". They are, in their ceremonial nature, only designed for the creation of feelings of happiness in the conscious life of the individual. And it is here that this form of religious cult, although it is completely dependent on "faith", has its great mission. However, this means that in order to participate in its happiness and joy-creating nature, one's intelligence in the religious field must be so insignificant that one does not make any demands, however small, on oneself regarding understanding "God's ways" and therefore may get one's whole religious need satisfied through the ceremonies, devotional sermons, hymns and organ music, religious decorations, incense, illuminated altars, church and temple servants in religious vestments. All these phenomena create a certain heightened contrast to the phenomena of everyday life with its disease, poverty and troubles for the great majority of people. It is a matter of course that the feeling of this heightened contrast must make a stimulating, festive impression on the sensitive mind. And the only obstacle hindering him from being mentally uplifted and

enthusiastic is clearly "lack of faith". The fact is that the more the faculty of intelligence develops, which happens especially through all modern schooling in all fields which are rapidly expanding, the more it creates the wish or desire for "knowledge" in the religious field as well, especially as the religious terminology in many areas clashes with what can, for the time being, be explored and thought out by intelligence. And it is just this collision between intelligence and the traditional religious dogmas or conceptions which forbids the belief in these very dogmas. And as the faculty of intelligence is yet too under-developed for the individual to solve the religious problems or the greatest and eternal facts for himself, then these facts have gradually been overshadowed by the multitude of ordinary daily and directly vital problems which the individual has the power to solve with his intelligence. It is a matter of course that as his interest in purely material things develops, his interest in the above mentioned highest facts which are outside his field of intelligence, decreases. The things with which one occupies oneself develop in one's mind while the opposite is the case with things one does not occupy oneself with. The above mentioned development of the intelligence or mental attitude of the individual must inevitably result in strongly marked materialism or atheism.

As you can now see, this mental condition is thus a state of consciousness just as natural as the religious one. "Lack of faith" is just as natural as "faith". If "lack of faith" is "sinful", "faith" is just as sinful. The "unbeliever" cannot help his mental stage more than "the believer" can help his. Their mental states or attitudes are therefore for both parties, phenomena which are completely beyond their dayconscious will. Neither of them can decide whether they want to believe or disbelieve no more than they can decide whether they want brown or blue eyes. To then believe that a Deity would consider one of the mentioned parties as "sinful" and "punish" him with a torment or pain from which he could never be "saved" in all eternity and at the same time consider the other party as "holy" or "saved" and favour him equally with eternal life in glory and joy is a view which is sure to deprive any intelligent being of the ability to consider the authorized religious terminology as the absolute expression of truth and justice.

Chapter six

The insufficiency of intelligence for the creation of real happiness.

But as a being, even one endowed with great intelligence, cannot see for himself what the absolute truth is, he must base his life on his own

philosophy resulting from his own growing intelligence. This philosophy being based neither on the authorized religious precepts nor on a higher cosmic understanding of Life's absolute analyses, can only be based on the phenomena or experiences which are most predominant in the daily co-existence of people on the earth. And to the still feeble faculty of intelligence these phenomena and experiences can only find vent in the concept, "Every man for himself".

This philosophy, however, being just the opposite of the concept expressing the certain road to happiness, namely "Every man for his neighbour", then every being who bases his life on the former concept will sooner or later come into collision with the laws that condition earthly man's future and perfect happiness. Diseases, unhappy love, family discord, economic struggles and many other adversities of daily life which are far beyond their power to cope with by means of their intelligence will occur. And the result of this is the situation we recognize from the parable of "The Prodigal Son" in which he "sees the errors of his ways" and discovers his own intellectual barrenness which then makes him give up all the complacent and arrogant parts of his mentality i.e. those parts of his mentality which made him leave his ancestral home. He realizes that his own knowledge which he held in such high esteem could not even provide him with a life as perfect or desirable as that of his father's hired servants. His whole consciousness is filled with the humility that asks only that he become one of these most humble servants in his father's house. He rises and returns to his father. And thanks to this humble attitude, which means the discovery of his own helplessness, he found happiness and joy in his father's arms on returning home.

Here we have a splendid metaphorical picture of the materialist's situation. As long as the materialist has not experienced the inadequacy of his own faculty of intelligence in the creation of true happiness, the ancestral home, which means all that is religious in life, all talk about a Deity, all talk about life after death etc. is of no interest to him. In most cases he will feel repelled by these most elevated subjects of conscious life. If he eventually reaches far enough that he really has some interest in these subjects and in a number of cases by means of his intelligence is able to see that they contain the truth, his materialistic attitude will still dominate in such cases in which he has not yet discovered the limitation of his faculty of intelligence as he still believes that all the problems of life can be solved by this faculty alone. In these areas, owing to his exaggerated confidence in or imagination of

the capacity of his faculty of intelligence, he argues with everyone he meets, even with true authorities in these fields. Even the world redeemer would be no exception if it was his fate to meet this real authority on truth. He thus argues with "the father" and must therefore live away from the ancestral home for some time yet i.e., away from the absolute truth in his heart and thereby away from the real happiness in life, although theoretically he is able to juggle mentally with some of its analyses. But living apart from the real truth in one's heart is the same as for the most part being unable to practise its special nature in daily life. And as any kind of life which is not practising the absolute truth can only be a collision with the laws of life and these collisions can only result in a so-called "unhappy fate", the materialist or the atheist will nor be able to avoid meeting with or being enveloped in this fate. And now "the prodigal son" discovers his own impotence and he will again need the eternal father. And at this stage of "the prodigal son's" evolutionary cycle we find a great part of the so-called "modern" man today. They are beings who have long ago left "the ancestral home", i. e. faith in the religious, and have been through an atheistic stage and its ensuing zone of pain and suffering.

Chapter seven

The Mystery of Prayer only reveals itself through total Unselfishness.

An existence where the faculty of intelligence cannot guarantee true happiness and where pain and suffering flourish is bound to reveal an intellectual barrenness to such a degree that the human being intuitively will feel a longing for the Deity. But this longing is not a strong desire to play a very conspicuous leading role in his father's house, to be "the son of the house" or the like. This desire is totally devoid of vanity. No, in his debasement "the prodigal son" had come to love his heavenly father so dearly that just to be his father's humblest servant or hired worker would be complete happiness or the strongest desire for the mentioned son. - And now the mystery of prayer for the first time began to reveal itself. While the deeply religious believer sends his fervent prayers above the sky to an imagined glorious being and expects this being to miraculously intervene in this or that field in order that the prayer be granted, the returning "prodigal son" is only prepared that - not his own wish - but the father's wish, should be granted. Wanting to become "a hired servant" and not "the son of the house" shows that he did not return to "be served" but "to serve".

No wonder that the father was glad and arranged a feast for this son and no wonder that the other son took offence at the father's happiness and feast in honour of the returning son. It is nothing less than life's two great contrasts which collided in the mentality of the two brothers. It is also life's own demonstration of the analysis of the relationship between the living being and the Deity. Of course, this relationship is above all the fundamental basis of the individual's attitude towards praying. The former of the two brothers who had been staying with his father all the time and thus had not yet experienced being away from the ancestral home and gone through abasement, did not have the faculty of humility. He was only prepared to be served. This being his attitude, he got angry when he saw that the home-coming of this poor ragamuffin of a brother was going to be celebrated by a feast and that his valueless person was even going to be honoured. He felt that he had been deprived of something and that he himself had a right to all this honour because he faithfully stayed at home with his father. It is thus evident that as long as nothing was against his will at home with his father, i.e. as long as he had not discovered that the father would share out the same amount of sympathy and love to the "unworthy" brother as to himself, the worthy one, he felt completely happy in his relationship with his father. But then the collision came. And do you not believe that this was the beginning of the break with the father which would result in this son leaving the ancestral home? He had neither understood or learned that love, which is the same as absolute justice, is not just something which is shared out as a favour for this or that. In the same way as the light of the sun shines upon the unrighteous as well as the righteous, so should love be something which radiates from us to the criminal, the ragamuffin, the beggar as well as to the Deity, the world-redeemer or to all those who we favour or love. As long as we want to be especially favoured by the Deity's love for this or that deed and we have still not discovered that this wish will not be granted, we can easily be happy in our relationship with this Deity. We have no reasons whatsoever to leave "the ancestral home" and we live according to our own concept of justice. We share out favours to all those who are in our good graces and we kick all those we do not like just as we expect great advantages or favours from those we have favoured and we feel it depressingly unjust that we are persecuted by those we have kicked.

Here the son is the greatest contrast to the father. Here we surrender our command and control over our own lives i.e. the creation of our

own fate. Here we discover that love is not an article of commerce. It cannot be gained as a payment for favours. Has it not happened that people we have favoured have sometimes become our persecutors? Love is the Deity's own inner radiating fire which pervades everything and everybody, nay, which is the inmost fundamental spirit and power of the universe itself. It is the Deity's perception of the son of God. And this perception is so overwhelmingly dominant that all existing forces or phenomena in life or in the universe can only be its subordinate details, its substance, organs and tools. It is the beginning, culmination and end of everything. It is Alpha and Omega. That a power so all-pervading and sovereign, i.e. an eternal radiating flood of light, cannot be diminished or intensified by a God-son's denial or acceptance of its existence is as natural as the fact that the light of the sun is completely unimpeded by what this or that person on the earth is thinking about its nature. It was this brilliant display of love from the father, which was independent of previous adoration or favours or, in short, its identity with total unselfishness, that the son at home could not grasp or understand. But the returning son had fully realized, what it meant and what it was worth. By believing in his own self-righteousness he had shut himself out from its rays and he had thereby seen how life then lost its radiance and how life was turned into the abasement and surrender which showed him that everything in his father's house was perfect, so that even the life of the father's humblest worker or hired servant was a radiant, attractive perfection. The road back to his father thus became the all-embracing brilliant light. But imagine that the father had driven him back into the darkness! Then of course the father would have come into the good graces of the other son. But then it would have been impossible for this son to discover his own error or disharmony with the law of love itself and the other son would have perished in the swamps of abasement and mental slough.

The first son would not have got to know his father's real nature and the second son would have had to consider his father a mental monster, far worse than the robbers and bandits which he had encountered in the shadow world of his life. By virtue of pure love being independent of light or dark patches, the event shaped quite differently. The eternal father gratified his beloved son's wish to return and live with his father just as generously as he had previously granted the same son's wish to get the money he would inherit and be allowed to travel away from his home. And was it a disaster that he granted the son's

wish to travel? - Was it a disaster that he did not grant the other son's wish that he should ignore the homecoming son by not in any way showing him honour or giving him a feast? - No! - Would it not have been a disaster for all three parties if the opposite had been the case? The first son would have stayed at home with the father and he would thus never have experienced the dark background of abasement which made it possible for him to see the immense greatness of the father. The other son would never have had the opportunity to discover that his concept of justice was different from that of his father. No basis for the creation of any wish to leave his father would have been formed. The disharmony or discrepancy, which cannot possibly be removed now without the son's view or concept of justice concerning the returning brother becoming one with the father's, would not have arisen. And to the divine worthiness of the father such a conduct would have been disastrous. His identity as love's eternal sparkling sun would have been rather darkened. The two sons of God would never in all eternity have had the opportunity to experience themselves as consciously being one with this father and his radiating flood of light, spirit and consciousness. Here is something to think about for the person who wants to pray to this father.

We have now clarified the relationship between father and son, which in this case means between the Deity and the living being or the person, who wants to pray to God. Either the petitioner must be the returning son or he must be the son who has not yet been away from the father. To which of the two categories the petitioner belongs can only be seen from his prayer. If a wish is radiating from this prayer to get the power and strength to make right what one has made wrong here or there, to be allowed to bless everything that one has cursed, to be allowed to bring joy and bliss to everything and everyone or in every way be allowed to follow the Deity's perfect will instead of one's own will and if, at the same time the prayer is saturated with a strong feeling of gratitude for everything one has been allowed to experience and go through and if you can see the divine love in the dark as well as in the bright experiences which life has bestowed upon you, then you are identical with the returning son. Then you have arrived at wisdom, the cosmic clear-sightedness or the great birth, the entrance of the gate of real life, the entrance of the Deity's own sphere or zone. Here the attitude is concentrated in the following, "Thy will be done, not mine". And with this attitude the petitioner has become through his prayer a co-worker of the Deity.

However, if the petitioner's prayer radiates the desire to avoid this

or that trouble, to avoid this or that dark experience, this or that inconvenience or if the petitioner in other respects is filled one hundred percent with the desire to have his own will satisfied then he will be extremely discontented if the Deity does not grant his wish. Then he will feel more or less forlorn and unjustly treated by the Deity. Disbelief, antipathy or perhaps even anger towards the Deity or everything contained in the concept of "religiousness" fill our consciousness in such a situation. More and more we make ourselves believe that many other beings are much more favoured in their fate by Providence or the Deity than we are. We even seem to find that these other beings are not nearly as conscientious or nearly as devoted to the Deity or Providence as we have been. Perhaps these, our fellow-beings do not even pray to God or may even mock us because we have our minds on this being and yet these beings are getting all the good things in life: health, wealth, power and glory while we consider ourselves to be rather disfavoured by Providence concerning these good things. Is it not easy to see that in this case we are the son at home who gets into disharmony with his father about his other son? We are filled with desire for the good things of life with which the father now favours the other son. But what are those good things of life in which this other son revels at a certain stage? Is it not just "the paternal inheritance" which has been paid out? Are they not just those good things of life which this son later on squandered and by doing so, in the darkness of degradation, was able to see his father's brilliant perfection or divine glory? Is it not evident that we are quite ignorant concerning God's will behind the "good things of life", i.e. the son's transformation into "the image of God after his likeness". We even believe that we are already in this "likeness" and we do not have the slightest idea that these "good things of life" are the basis for degradation and that they are therefore only a "means" to attain the divine serenity of consciousness or the completely perfect contact with the Deity. We believe that they are the Deity's "favours" and therefore constituting the final "ends" in the experience of life. And we therefore become dissatisfied and believe ourselves unjustly treated when we see Providence bestowing upon others these "favours" which are not at all "favours", seen in the cosmic perspective. They are entirely tools or means without which it would be impossible for any being to get into a complete spiritual contact with himself and thereby with the Deity or Providence. It is this mental primitivity or spiritual barrenness which make us worship or be devoted to "means" instead of "ends" and which the Deity can remove from our consciousness through debasement or darkness.

Chapter eight

The Final Mission of Prayer in its True Divine Form.

Having obtained this clear-sightedness as to the petitioner's situation we now have the conditions which enable us in our prayer to adjust ourselves to be in contact with God's will. This situation can only manifest itself in the following ways: we either pray for "favours" which, from a cosmic viewpoint, is the same as praying to be favoured, praying to be one of his "chosen few" or to be in the good graces of this omnipotent being and our prayer will never ever be "granted" or we are completely in accordance with the divine will and live accordingly from dawn to dusk in an eternal "fulfilment of prayers". The fundamental structure and the principal basis of prayer is that no prayer which is intended to bring about the satisfaction of a desire to be specially favoured by the Deity can ever be "granted" or fulfilled, just as every prayer which is solely intended to bring about the satisfaction of the desire that the divine will be done concerning one's own self till one hundred percent, can only be fully "granted" or fulfilled. To the extent the petitioner is not in contact with this, his prayer will be something which is in disharmony with the divine will and remain ungranted. Otherwise the Godson's or the petitioner's most primitive wishes or will would come true and the Deity's high-intellectual, universal, love-promoting will would have to stop and the universe, and with it Life itself, would be on the highroad to ruin.

Of what use then is the great and eternal principle of prayer? When the person who prays for the satisfaction of purely selfish desires because this satisfaction seems to him to be the only "needful thing" or desirable happiness, does not have his prayer granted, of what use then is this person's prayer? As "granting of prayers" can only take place in the case where the prayer expresses the desire that God's will be done, the prayer is not necessary because this will is in all circumstances, the winning end result in any situation and therefore the petitioner's desire is granted. What is there then to pray for?

Is it not so that prayer here appears to be completely superfluous? No, on the contrary. Here prayer begins to appear in its true divine form as that which is its final mission, namely as "a living daily conversation or correspondence with the Deity". Here it reveals that what we have known about its nature up till now was nothing but its embryonic stage, its initial zone. As long as prayer is released as a selfish desire it is still identical with "the animal's " cry of terror in the jungle

although in terrestrial man it is released in "civilized phrases": The relationship between the petitioner and the Deity is in reality the same as the relationship between the tiny baby in its cradle and its mother. The tiny baby does not know any other way of appealing to the mother than "screaming" and "crying" whenever something unpleasant happens to it. This "unpleasant something" is usually something vital and natural, such as hunger, need for being changed etc. Here it is a "warning", a cry, a prayer to the mother who is the child's guardian angel in its still helpless situation. Such a cry or such a "prayer" to the mother or others who might be in the place of the mother cannot be included under the concept of "selfishness". On the contrary. The cry is the only means by which it can be in contact with the divine will, which means, its own vital care and maintenance. Without screaming, crying or wailing it could not beg for assistance from those beings who are essential for the continuation of its physical life.

Normally such prayer is therefore "granted". But when the child has grown, when he can begin to think, understand or speak on the physical plane, he may have desires or wishes which are not vital ones - they may even be directly harmful to his fellow-beings. Such thoughts and desires are selfish and thus they are not expressive of the divine will. This divine will appears through the healthy upbringing which brings about a fight against granting these wishes, no matter how much the child may cry, whimper and wail because its "prayers are not granted". It is just the same as regards the Godson's relationship with the God. All desires that are vital or natural necessities, such as hunger, thirst etc., without which daily life could not possibly be preserved, are not selfish and they are therefore directly in contact with the divine will. It is all right to include these in one's prayer if some inconveniences or obstacles have arisen as regards their satisfaction. But all the desires that are not vital and which can only be satisfied on the basis of more or less destroying the life and health of the fellowbeings are "selfish" and are thus not in contact with the divine will. To include these in one's prayer is the same as appealing for a "granting of prayer" which the Deity's "upbringing" or the divine world order is inclined to oppose.

In the same way as in the individual's correspondence with its mother or its parents many desires which the parents cannot satisfy may appear, thus terrestrial man's relationship with or prayer to the Deity may display many "prayers" or desires which Providence cannot grant. It is true that it may be difficult for ordinary man to distinguish between the

false desires and the true or natural ones. But here Providence by means of the worldredemption has reached out a helping hand and has given to mankind "the Lord's Prayer". This prayer which I am going to describe here, is a cosmic prayer and it is complely in contact with the things which the divine will wants to be done as regards the God-son's own attitude to the universe, life and the Deity.

(To be continued in the next issue)

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