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T H E M Y S T E R Y O F P R A Y E R

Chapter nine

"Our Father, who art in Heaven"

"The Lord's Prayer" expresses the absolutely perfect mental attitude towards Providence or the Godhead in nine special thought concentrations. The first one comprises the words "Our Father, who art in Heaven". By the help of these words the one who prays will gradually be able to completely exclude all irrelevant thoughts and thereby be able to open up a channel between himself and almighty Providence or the eternal Father, through which his subsequent wishes can enter directly into the consciousness of the heavenly Being. The words are so clear and formed in such a concentrated way that they can leave no shadow of doubt in the invisible, angelic beings who are present everywhere and in everything in nature as the heavenly Father's special "auditory organs" for even the slightest sigh from the ones who pray and through which the vibrations of the prayer are passed on to other angelic, invisible, heavenly beings who are the divine Father's organs for creation of his reaction to the supplicants prayer or application. As to the existence of these invisible beings I will have to refer to my main work: "Livets Bog" (The Book of Life). Here I will just like to mention that in reality it is these beings who are called "angels" and about whom Christ says, "Are they not all ministering spirits, sent forth to minister for them who shall inherit salvation". Any correspondence between the one who prays and Providence, between God and the Godson takes place through these beings. Without these beings as a connecting link any correspondence with the Godhead would be totally impossible. Gods consciousness, no more than other forms of

consciousness, can function without organs and how could the Godhead's organs possibly exist without being identical with the living beings? - Therefore it is also so divinely arranged in the eternal order of the universe that we cannot perceive, see or experience all the living beings who are used by Providence as intermediaries between himself and us because we would be mistaken about these beings and the Godhead in the same way as terrestrial man at primitive stages is permanently mistaken about the living beings and the Godhead. They thus believe that the living beings, friends and foes, are one thing and that the Deity is another thing. They are here able to see, perceive or experience these fellowbeings while they believe the Deity to be quite another being who is not physically visible and who even resides in quite another place. This other place they have described as "Heaven". But if the beings were able to see physically this "other place" and the Godhead as a being living in this "place", they would experience the above mentioned "place" being as populated with living beings as their own sphere and that the Godhead completely disappears in the multitude of life. They would never in all eternity be able to experience a Godhead. Everything in that place would just be "fellowbeings" and "things" just as everything is just "fellow-beings" and "things" in their own sphere. But thanks to the fact that the universe unwaveringly must appear to the sensory faculty of any living being in two sections, viz. a visible one and an invisible one, it becomes possible for the living being to liberate his sensory faculty and thereby his thought from the visible section i.e. "the fellow-beings" and "the things" and thereby experience the universe or nature in the form of the invisible section appearing as something quite different from "beings" and "things". That this invisible section of the universe is not a "nothing" is quickly revealed to the being as a fact. He sees, in fact, that everything visible emanates from this invisible section and returns to this section again. If this section were the same as "nothing", all the visible, viz. "beings" and "things" would have to come from nothing and that is absolutely impossible. "Nothing" can ever become "something", just as "something" can never become "nothing". In addition, as the visible section appears solely as reactions from the invisible section, the invisible section therefore becomes identical with "something", which is revealed through the visible section. But in this way the analysis of the universe becomes identical with the analysis of the living being who also unshakably expresses an "invisible something" which reveals itself through a

"visible something". I cannot go into further details here concerning this problem, but I have to refer you to my main work. I have only touched on the problem here to show that "beings" and "things" do not make up everything that exists but that all "the invisible" in the universe together constitute a "something" for which all "the visible" are tools. Everything visible is thus the manifestation or the revelation of this "something" and, as this manifestation or revelation is a logical creation, it is an expression of thought and will. The invisible part of the universe, life and existence thus constitutes "a thinking and willing something" and it is the perception of this highest something that forms the foundation of any being's religion or relationship with God. But this relationship would never have become reality or absolute experience if the sensory faculty of the beings had not been limited so that one part of the existing universe with its living beings and things became invisible, thereby liberating the beings from having to perceive the universe solely as a mere multitude of beings and things. Through the invisibility there arises the possibility or the ability to see the multitude as an expression of a willing invisible something and thereby as constituting a unity with the same analysis as that of the living being. The only thing which can be said about this being is therefore as it is stated in the first thought concentration of "The Lord's Prayer" "Thou who art in Heaven". "Heaven" can only be the spheres or the universe. The attitude of the one who prays to the Godhead in this way becomes one hundred percent correctly or perfectly adjusted. It is not a Being "up in Heaven" or in any other place, it is not a Being of such and such a position or size towards whom the attention of the one who prays is concentrated or directed. In that case it would only be a "fellow-being" to whom the supplicant would be addressing himself. A being who is in a certain place, a being who has a size, position or who represents a stage of development, is not a Godhead but a Godson. But he who "art in Heaven" can be nothing but an "omnipresent" being, a being who constitutes all the spheres, a being who is "Heaven". There can only be one such being, viz. the eternal Deity. With the term "Our Father" we direct the whole of our soul towards a filial attitude to this Deity. With the expression "Thou who art in Heaven" we give this filial attitude an absolutely unflinching address, an absolutely straight and unshakeable direction towards the eternal Father. Here it can only be a question of the one being who is himself "Heaven". It appears clearly from the words, "Our Father" that this prayer does not imply anything selfish. By the word "our" the one who prays clearly expresses the Godhead as "Father of all".

He does not feel like any favourite of this Father but in his prayer to the Godhead he identifies himself with all fellow-beings and he recognizes them as his brothers. One cannot manifest a more perfect and noble attitude towards a prayer to the Godhead.

Chapter ten

"Hallowed be thy name".

The next thought concentration in "The Lord's Prayer" is expressed by the words "Hallowed be thy name"! For God's name to become "holy" to a being, he must have the feeling or experience that "everything is very good". To the same degree that one does not have this feeling but holds doubts as to the perfection of the inmost divine structure of the universe or Life, to the same degree one is in disharmony with the eternal Father. Here one fails to appreciate his perfection and indirectly stamps him as being imperfect. The principle is not changed by the fact that the stamping of the Godhead as imperfect is disguised by the concept or the superstition of "the Devil", which means, the belief that all the supposed imperfection, which is also expressed as "the evil", has another originator than the Godhead.

It shows, however, to the developed spiritual scientist or seeker of truth, an image of God, which is merely a copy of the consciousness of an ordinary terrestrial human being. Such a being has enemies by whom he may be persecuted and with whom he will be more or less at war. He more or less wishes to revenge himself on or punish the persecuters and is it not just these imperfect tendencies in the consciousness of terrestrial man which overshadow or darken the image of God? - Is not the "Devil" the Deity's great adversary or "enemy number one"? - Is not anger and indignation against this being as well as persecution of him and those "children of God" he has "seduced" considered as "holy" and "just"? Is not "eternal damnation" the deserved punishment for this activity which expresses "hostility towards God"? - What a brilliant and perfect expression of the culmination of terrestrial man's malice and thirst for revenge. What a darkened conception of the eternal, omniscient Godhead whose dazzling love, just like the sun, shines on everything and everyone, on rich and poor, on young and old, on human beings, animals, plants and minerals and whose sparkling high-intellectuality has not been

able to find or demonstrate anything anywhere in the universe which was not "very good". Beings to whom this absolute image of God, culminating in love, has been darkened through a belief in the Devil, his helpers and eternal Hell, truly need to have the name of God "hallowed". What a divine blessing that these beings have also learned the "Lord's Prayer". Because without knowing it they pray for "cosmic clear-sightedness" in the second thought concentration so that they may be able to see through absolutely everything which might keep them fettered to a primitive and imperfect view of the eternal originator and all-pervading Godhead of the universe. Only through the granting of this prayer can the clear-sightedness have its seat in the consciousness of the one who prays which allows the Godhead to appear in such a high intellectual purity and culmination of love that his name in the same consciousness can only be the quintessence of "holiness" and the result of this "holiness" i.e. the universe as a strongly marked combination of caresses. Only in this way the divine words "All is very good" may shine and glisten unshakably as an absolute eternal truth and solely through the total acknowledgement of this truth can the Godheads name be truly or absolutely "hallowed".

Chapter eleven.

"Thy Kingdom come".

The third thought concentration of the "Lord's Prayer" has been expressed in the words: "Thy Kingdom come". Through this prayer the one who prays is also completely in contact with the divine will. That "The kingdom of God is to come" is only what already exists as an eternal destiny in the divine world plan. "The Kingdom of God" is the same as a mode of life in which "the animal" has been transformed into "perfect man". One cannot deny that such a transformation is taking place without denying evolution. It is bound to be a fact to every human being who is endowed with a normal intelligence and who is not prejudiced or bound neither by "scientific" nor by religious "dogmas", that his daily life comprises a series of experiences and that these have a deciding influence on his will and also that this influence eventually improves his character. If the opposite is the case, the being must be abnormal. Every normal human being after having gained sufficient experience as to what creates the causes of unhappy or bitter events in the experience of life, will in the future try to fight against these causes. As this principle is fundamental for the normality of

every being, an improvement of mentality or spiritual refinement must inevitably be the consequence. It does not change the principle that an extremely large part of humanity still manifests causes such as vices, excesses, greed, ambition, hate and intolerance, the effects of which must inevitably result in phenomena such as the unhappy events which are universal at present and which are called war, persecution, mutilation, illness and poverty, all these things just showing that one has not acquired sufficient knowledge of the true causes of these dark phenomena or their first tiny roots in the daily mental life of the individual beings, their mode of will and moral function. That the above mentioned events are important to the refinement of morality is already shown as an unshakeable fact, considering that humaneness in the form of a lasting peace has become the highest desired ideal or longing for these very individuals. Is it not so that this ideal has become such a fundamental element in the moral concept of terrestrial man that no fight, no persecution, no war or mutilation is dared to be committed or can find any valid defence or any legal justification on any other account than the one that it takes place in the name of "justice" and thereby in the name of "morality" and "humanity"?

To such a degree is an all dominating humanity, a perfect culture or a permanent real peace desired or definitely wanted that any act of bloodshed, terror, mutilation, persecution with murder and fire is tolerated by human beings as long as the general public has an unabated belief that these phenomena happen solely in the service of justice and thereby in the service of humanity or real universal peace and harmony.

It is a matter of course that an unshakeable belief in the infallibility of a certain method or a special means serving the purpose of attaining the desired humanity and peace must first of all lead to the application of that method or means. Otherwise the beings in question would be abnormal. It would be intolerant to demand that they should appear foolish and wrong.

But because they are free to apply foolish as well as perfect or rightful ways and means, it will finally appear as a living fact which ways or means are the most perfect or which lead directly to the desired goal. As the primitive methods of power and violence, of war and brutality, have been profusely applied in the history of mankind and as the desire for peace and humanity, despite all this is nevertheless

even more dissatisfied on our time than in any other period, it is not difficult to see that experience does not speak in favour of the preservation of the methods of war and terror as a means of obtaining the desired permanent peace, humanity or perfect culture. Experience will make it evident to the individuals that one cannot abolish or eradicate an evil by keeping it alive, by making it develop and multiply. One cannot eradicate terror by practicing, worshiping, and honouring it. "The Kingdom of God" or "The Kingdom of Heaven" cannot be forced upon the continents nor be held in check by murderous weapons, mutilation and murder. Only by rendering the necessity or supposed necessity of these primitive methods superfluous and removing them from the consciousness of the individual through intelligence or intellectuality will he be able to experience "the coming of the Kingdom of God" in his own mental sphere or in his own spiritual self. To pray for "the coming of the Kingdom of God" is thus the same as praying that one may be in contact with the above mentioned guidance of "the animal" through experience towards the light or the Godhead's creation of "the perfect human being".

Chapter twelve.

"Thy will be done on earth as it is in Heaven."

The fourth thought concentration in "The Lord's Prayer": "Thy will be done on earth as it is in Heaven" is actually a further intensification of the third thought concentration. Through experience, what is "God's will" becomes a fact. "God's will" is namely "The transformation of the animal" or terrestrial man's acquisition of the highest and most beautiful virtues of intellectuality. "Heaven" is precisely a mental state in which all these, the highest and most perfect abilities of consciousness, culminate and a consequent one hundred percent harmony prevails among the living beings. As terrestrial man is a being who is developing from the primitive, imperfect or animal state to the perfect, highly-intellectual, human existence, he has two mental forms of nature in him, namely: the degenerating "animal" talents and the beginning or budding "human" talents. Sometimes the "animal" talents may control the individual while at other times the same being's will, may be determined by the "purely human" talents. As the "animal" talents bring the individual into conflict and strife with life and "the neighbour" while the purely high-intellectual or human talents bring the individual into harmony with life and the neighbour, and as the latter form of manifestation is the same as the one which

unfolds itself as "God's will" in "Heaven", the fourth thought concentration in "The Lord's Prayer" will be equivalent to praying that the high-intellectual or purely human talents will become so strong in one's mentality that they will always constitute the dominating factor in the determination of one's will in one's actions. In other words: that one prays that all selfishness or any non-vital wish or desire for personal advantage one might have, will be totally ignored by Providence in favour of the granting of any vital or necessary wish which might happen to be of immediate importance to one's "neighbour". The fourth thought concentration in "The Lords Prayer" thus creates a wonderful direction of the mentality towards the divine will. No wonder that the world redeemer prayed, "Father, not my will but thine be done".

Chapter thirteen.

"Give us this day our daily bread".

The fifth thought concentration in "The Lord's Prayer" is, "Give us this day our daily bread". Through this thought concentration the individual has been given a great aid. In the zone of the animal kingdom the maintenance of life is based on struggle. It is in this zone that the principle "One man's loss is another man's gain" is culminating.

For terrestrial man the struggle for life is still prevailing to an extremely large extent, just as the old tradition, "In the sweat of thy brow shalt thou eat thy bread" is still in force. As long as humanity must "use his elbows" to such a great extent as is the case in order to secure for himself "the daily bread", the latter meaning, the granting of the most necessary conditions for the maintenance of the health and well-being of his normal life, the one with the strongest "elbows" which in this case means the one with the strongest physical powers, the one who is the most cunning, brutal and ruthless or insensitive to his neighbour will become the dominating party regarding access to the physical, vital necessities of the living beings. To the less "elbow-strong" being, the vital access to these necessities therefore, to the same degree, becomes an act of grace dependent on this dominating party, especially because the mentioned dominating party does not acknowledge any form of satiation of his desire to possess the necessities. We therefore witness the peculiar phenomenon within terrestrial humanity that a few single individuals are choked with wastefulness, gluttony, idleness and over-refinement

based exclusively on immense riches, on hundred and hundreds of homes or the vital necessities of thousands of fellow-beings which have become "legitimate property" of these magnates. It is a matter of course that the access to these vital necessities for these thousands of fellow-beings can only be granted through a substantial tax payment to this owner of the "legitimate property" or to the "legitimate" producer of these necessities, as long as these owners are insatiable or ferocious in their desire to possess. This tax payment to the "legitimate" owners of the vital necessities does not then stop at any reasonable limit, but it aims at a total ruination of everything and everybody in favour of the accumulation of further amounts of riches at the feet of these "elbow-strong" beings, whereby new and even more drastic ruination can be implemented.

That this state of things had to result in poverty, misery and starvation for millions of other beings within the society of terrestrial man, has long ago become an unshakeable fact. No wonder that these beings cry to God for their daily bread. That this prayer is in contact with the divine will also becomes a fact through the circumstance that the same divine will has long ago begun to liquidate the above mentioned unfortunate conditions regarding the vital necessities and their distribution. Government, state administrations and authorities which keep the administration of the necessities under control have arisen, and the access to the vital necessities is under increasing supervision. Laws are formed to protect the weak and less elbow-strong against the more elbow-strong individual's fierce, but in the shape of "legitimate business", camouflaged robbery and plundering. That this development of authority or state power is not going to be stopped until it has reached such a position that it fully guarantees every human being equal access to the vital necessities and make every form of material poverty, starvation and misery as well as every form of antisocial access to wastefulness, gluttony or any other misuse of the physical necessities or materials impossible, is an ideal which more and more unshakeably forms the foundation in all the modern political movements and struggles. Indeed, the divine will is strongly at work trying to grant the fifth thought concentration in "The Lord's Prayer".

Praying for the daily bread is thus more than just praying to God for instant help in a suddenly arisen physical situation in which the access to other help seems to be blocked and in which situation of course such a prayer is absolutely appropriate, but this prayer is also in its deepest, cosmic nature a total direction of the will

of the one who prays in contact with the sublime divine will concerning the creation of the perfect society or the foundation of the real human kingdom on earth.

Chapter fourteen

"Forgive us our trespasses, as we forgive them that trespass against us".

Next we have the sixth thought concentration in "The Lord's Prayer", which is expressed as follows, "Forgive us our trespasses, as we forgive them that trespass against us." To the modern spiritual scientist this thought concentration may perhaps sound a little superfluous or meaningless. As the study of the divine world plan or Life shows us that "everything is very good" and that no one can in fact suffer wrong or do wrong then no one can get into a situation in which there is any question of guilt which means, a "sin" or "wrong" which has been committed against anyone and for which one, in the absolute sense, has the duty to pray to be forgiven. However, as it is a cosmic being who recommends this thought concentration as a part of the supplicant's prayer, there will be no logical reason to suppose the mentioned concentration to be an illusion or a product of superstition. Consequently there must be a perfectly logical reason for the recommendation of the presence of this prayer in "The Lord's Prayer". What cosmic truth or absolute reality may then be concealed in this apparently misleading external verbal form? Well, is it not so that this prayer is meant to remedy a "guilty conscience"? Is not such a "guilty conscience" in the worst form just one of the greatest mental sufferings which might befall terrestrial man? - Is it not just this which in the form of "bad conscience" tortures the dying one on his death-bed, gives him an agonizing death and creates "purgatory" for the same being after death? - Does not the same "bad conscience" create an unhappy condition in many other fields of life, such as, marriage, friendship, relation to superiors, subordinates and equals, in short, does it not destroy all the individual's otherwise happy and harmonious relationship with his neighbour, if it does not find vent in the shape of a sense of guilt and prayer for forgiveness from the person concerned? - Does the modern spiritual scientist represent an exception from this? - Can he possibly with his high theoretical knowledge completely immunize himself against or be mentally indifferent to any serious inconvenience or discomfort he may have inflicted upon his neighbour? - Can he superciliously calm himself by the thought

that this event, inconvenience or discomfort was this neighbour's "own fate", which means, was an effect of which the same neighbour himself was the original provoking first cause and he therefore on his part cannot have any claim on anything like an apology? If so, spiritual science has not yet become a serious problem to this spiritual scientist, but it constitutes nothing but a pleasant diversion on the line of a theoretical hobby-horse through which he tries to explain away to himself and others his still prominent great lack of neighbourly love. The lack of neighbourly love which is revealed through such an attitude towards wrong actions towards his neighbour, reveals the primitivity of its originator as belonging to stages of development which are far below the stage of the ordinary noble believer and unbeliever. Would not any of these beings be more or less unhappy in any situation in which they happened to inflict a great disaster or suffering upon another being? - Would it make any difference whatsoever that they had certainly not deliberately inflicted this inconvenience upon their neighbour but had happened to do so quite unintentionally? - Do we not see instances of how motorists or drivers of other vehicles have actually had mental breakdowns in situations in which they have happened to mutilate or kill other people with their vehicles although the responsibility for the accident quite obviously was one hundred percent on the part of the victims? - No, do not think that sixth concentration in the "Lord's Prayer" becomes superfluous so easily. Thus we realize that even in situations on which the person concerned, objectively, is completely without guilt, this is not sufficient for the sympathetic or loving person to prevent a more or less serious mental crisis or grief that he has happened to be the provoking tool inflicting the accident on his neighbour.

But as this obvious innocence cannot quite calm even the less loving being, how do you think that the experience of the obvious innocence would calm the being whose love for his neighbour is much more conspicuous. No, the fact is, that the problem in its deepest cosmic analysis in reality is not a question about guilt or innocence, but it is a question about a contact with the general condition of one's own self or standard of neighbourly love. This standard constitutes the sphere of what one has the heart to do towards one's neighbour. This standard is very individual. Some beings have the heart to inflict upon other beings great mental and physical sufferings while

while others have not the heart to allow themselves to behave at all like that towards their fellow-beings. Indeed, are there not even beings who will rather suffer themselves than inflict even the slightest suffering upon others?

Thus the beings belong to different more or less high or low standards of neighbourly love. But it is common to all beings that if they happen to inflict upon their neighbour some harm or suffering which is below their particular standard of love or that which they otherwise would normally have the heart to inflict upon their neighbour in the way of discomfort or suffering, they collide with this, their own normal or real standard of consciousness. As this standard of consciousness is the same as the individual's mental general condition, he collides through the above mentioned act with his mental general condition. He will be mentally ill. It is such a disease we call "guilty conscience".

A bad conscience then is the same as a feeling of "remorse" and "guilt" concerning the discomfort or suffering one has inflicted upon one's neighbour. One feels that one has committed a "sin" or an "injustice" against the person concerned. This feeling is practically unchanged by any view, explanation or conviction that one is innocent. Only the very unloving person or the person who feels very little guilt will be able to assert his innocence with the help of the cosmic analyses or through the recognition that every being is the primary true provoker, cause or originator of his own fate. The very loving and therefore very "guilty" being cannot be calmed by the mere recognition of cosmic innocence.

Thus as the feeling of guilt is as we see present in the loving being in situations in which its originator physically and openly is quite innocent as well as in the being with cosmic consciousness, to whom it long ago has become realistic knowledge that no one can suffer or do wrong, it becomes a fact that its appearance is not exclusively due to the feeling of guilt, but it must be an expression of another deeper, normal mental phenomenon, quite independent of absolute guilt or innocence. This phenomenon I will term the "axis of consciousness" of the individual. As this "axis" which means the harmony which is normal for the developmental stage of the individual concerned of the interplay between his own mental energies and those of his surroundings, his fellow-beings and hereby his "neighbour" is the basis of his mental or psychic general condition, this general condition will naturally be disturbed to the same degree as this "axis" is off balance. One must thus

understand that this "axis" has a certain mental "tilt" by means of which it keeps the consciousness of the being in a contact, suitable for its normal well-being, with the mental structure which constitutes the basis of the highest and eternal laws and government of the universe (the consciousness of God) in the same way as the inclination of the axis of the earth constitutes a contact with the sun necessary for the temporary well-being of the globe (its inhabitants' normal development and gaining of experience). The being's normal mental "tilt of the axis" is thus the same as its normal attitude to its particular temporary evolutionary stage, this attitude being equal to its satisfaction with the special phenomena of the mentioned stage. In other words, the normal, mental "tilt of the axis" of the individual is the same as the form of manifestation or display of consciousness which is the highest ideal of its stage. This ideal is thus the highest mental point of balance of the individual or the standard of its normal will and capability. Thus at this point of balance we have the above mentioned standard of love of the being or the field of what he "has the heart" to do to his surroundings, fellow-beings and things. This mental "tilt of the axis" is very different in the different living beings. The equilibrium between the mentality of the carnivore and that of its surroundings expresses a different point of balance than the equilibrium between the mentality of the herbivore and that of its surroundings, as well as "the tilt of the axis" of the consciousness or equilibrium between the mentality of, for instance, a head-hunter and that of his neighbour is quite different from the point of equilibrium between the consciousness of the world-redeemers and that of their neighbour. We know, however, that the particular standards of the beings, however different they appear to be as to what they "have the heart" to do to their neighbour, after all express for each single individual a temporary highest normality. That it does not remain so, but moves on towards a higher and higher morality or standard of love, we already know as "evolution".

(To be continued in the next issue)