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T h e M Y S T E R Y O F P R A Y E R

Chapter fourteen (continued)

Evolution is thus just a normal change of the mental "tilt of the axis", a normal shifting of the relationship between the being and the Godhead. All living beings are thus through their mental "tilt of the axis" mentally and organically rooted in a certain relation to the consciousness of God (the surroundings and the neighbour) just as the mutual relationships of the globes and their orbits in space are bound by the equilibrium in the interplay between their mutual radiation of energy in infinite space. This equilibrium then comes into view in their "tilt of the axis". Even "the tilt of the axis" of the globes is subject to a normal shifting. The poles move. When the shifting occurs in a normal way, the general condition of the life of the globe is not disturbed. But should it happen that the globe suddenly came too close to another celestial body, its normal tilt of the axis would be disturbed by the alien globe's power of attraction and enormous devastation with earthquakes, cyclones and floods would happen to its living beings. Indeed, the globe itself would at worst be completely smashed to pieces, burned up and thus disappear from the physical plane.

In the same way, however, as abnormal shifts of the axis may occur to globes, these abnormal "shifts of axis" may occur to other existing living beings for instance to terrestrial human beings.

While the natural or normal "shift of the axis" (normal development) does not bring about any disturbance of the general condition of the individual, the unnatural "shift of the axis" however will create a disturbance of the general condition, which at worst may also lead to a fatal catastrophe for the being concerned. This unnatural shift of the "tilt of the axis" is, as for the globes, always caused by too strong an influence from surrounding forces. This too strong outside influence brings about a sudden shift of the stabilisation of the "tilt of the axis" which is necessary for the normal well-being of the individual, after which the alien forces, in accordance with their superiority, control the consciousness of the being and will lead it towards a catastrophe or mutilation. It is the superiority of these alien forces we experience in the shape of "guilty conscience", "feelings of guilt" etc. It is, however, also the shift of the normal "tilt of the axis" caused by these forces which is the basis of insanity, mental retardation or in short all mental defects.

As for the guilty conscience or feeling of guilt the fact is that the individual has discovered his abnormal mental shift.

Thus we all have a certain particular mental "tilt of the axis", which rules the conditions of our mental balance or the harmony in our consciousness between ourselves and our environment. If we for instance accidentally inflict a greater or smaller mutilation or discomfort upon our neighbour which gives us a guilty conscience or feeling of guilt, it means that we accidentally performed an act which admits an influx of alien mental energies into our consciousness. It is a matter of course that this influx of alien energies will quickly bring about a shift of our normal, mental "tilt of the axis" (our normal feeling of a good relationship with the environment or our neighbour). The greater the shift of this "tilt of the axis" the further we get away from the feeling of possessing the normality which can be nothing but the culmination of the highest mental standard of health of our normal general condition, being the same as the natural joy of existence. The joy of existence which means the true feeling of happiness suitable for the temporary step of development (the normal well-being at the mentioned step) is thus a mental, organic function. It is the fruit or the reaction of a harmonious interplay between the individual's powers of consciousness and those of Nature and the fellow-beings (God's display of consciousness), suitable for just this form of experience.

Everything belonging to the concept "guilty conscience" is thus the same as the uncontrolled passage of alien energies into the individual's area of consciousness and they will, through their uncontrolled entry, cause a shift of the point of balance of the harmonious interplay between the individual's own energies and those of its environment which is the exclusive condition for normal, mental well-being. This uncontrolled entry of alien energies creates a different point of balance in the interplay of the energies in the area of consciousness of the individual in question. Thus a conflict is created between the will of the individual and what he happens to call forth. It is such a situation which St. Paul expresses with the words, "For the good that I would, I do not; but the evil which I would not, that I do". The "good" which St. Paul "would", thus expresses the ordinary point of balance in the interplay between his own display of energy and that of his environment and thereby also that of his neighbour. It thus constitutes his normal, mental "tilt of the axis". The "evil" which he "would not", but which he nevertheless did, thus shows us the shift of his "tilt of the axis" towards a point of balance or equilibrium in his energies of consciousness which was quite against his will and thereby against his normal joy of life or feeling of happiness. When a being, just as St. Paul, discovers that the equilibrium or the centre of gravity of its complete function of energy or interplay between its own energy and those of its environment is called forth into manifestations which deviate from what he really considers to be right, normal, natural, or the most loving, it is evident that this discovery can only elicit a "feeling of guilt" or "guilty conscience" quite independent of the fact that it can be proved practically that he himself is quite innocent of what has been done.

That he is innocent of the deed does not mean, as the readers have seen, that his mental "tilt of the axis" has not been shifted, nor that he has not become a triggering instrument for the display of forces for which it is against his will to be an instrument. As the shifted "tilt of the axis" means disharmony in his relationship with Life, with his environment or his neighbour, which is the same as in his relationship with the consciousness of God, it will naturally be in accordance with the individual's normal standard or step to put an end to this disharmony and thereby to regain harmony in his field of consciousness.

When the individual therefore in his agony begs for pardon from those beings towards whom he feels guilt about what he has done to them or when he, lacking this, cries to the Godhead to be pardoned of his "sin" or "guilt", it really just means that he while he cries, either consciously or unconsciously implores the Godhead for help to get his mental "tilt of the axis" brought back into its natural position and thereby to have his normal relationship with his environment and his neighbour restored.

Thus the problem as mentioned above is, in its highest analysis not a question of guilt or innocence but a question of stopping the unnatural shift of the individual's normal, mental "tilt of the axis" caused by uncontrolled forces and of bringing it back into its normal position and thereby restoring the harmony between himself and his environment, which is normal for the individual's stage of development.

It is a matter of course that the problem about "them that trespass against us" is the same and that here it is also more a matter of a mental "tilt of the axis" than a matter of "guilt" and "innocence".

Thus the thought-concentration, "Father, forgive us our trespasses, as we forgive them that trespass against us" is not a superfluous naive assertion, a traditional result of primitive superstition but it expresses on the contrary a brilliant divine direction of the consciousness in favour of the stabilisation of a permanent, normal, mental "tilt of the axis" and consequently the normal general condition and divine well-being of the individual's special stage of development.

Chapter fifteen

"Lead us not into Temptation"

Considering the seventh thought concentration of the Lord's Prayer: "Lead us not into Temptation", this too is actually an "axis-question" of the consciousness with which we are dealing. Perhaps here again the cosmic researcher will be taken aback, as he will think it must be just right to be "led into temptation", because this would only guide the individual to such experience, or knowledge necessary for him not to be "tempted" in future in that particular area of "temptation", and naturally this is also logical. But daily life is much more refined in its structure than just this most crude form of life experience.

Each individual is in possession of a certain quantity of knowledge already obtained through previous experiences. By means of this knowledge, he is able to foresee beforehand, to a certain degree, the after-effects of the situations, or deeds, he intends to activate.

If this knowledge is complete, these after-effects will be exactly as the individual had imagined beforehand and in that case he will not be disappointed. It happens wholly just as he wished. But if this knowledge is not complete in that special area, the assesment of the after-effects which the individual had made beforehand will be accordingly incomplete and the after-effects will then turn out to be quite different from the imperfect picture, or from that reaching of the goal, which the Being had imagined beforehand; yes, sometimes it becomes exactly the opposite, and at worst it might become a real catastrophe for that very Being. This catastrophe will then become an asset for the Being, because it can now form the perfect picture of the situation and thereby guard itself against a repetition.

If the Being had not sufficient knowledge to prevent this catastrophe, nor had the ability to gather that missing knowledge from other Beings, the catastrophe, or accident, would be absolutely the only way to advance in development. This experience here, in a cosmic sense, is not an "evil" but a "good", although an "unpleasant good". And it is not in order to be favoured for exemption from this, that the seventh part of the Lord's Prayer has been given to terrestrial man who is indeed finding himself to a marked degree on the steps of the strong and crude life experiences. If it were so, this prayer would be like praying that one's development should cease. It is naturally a matter of course that this divine prayer should not act as a brake on development and consequently on life.

However, the said catastrophe might not always be due to lacking experience quite the reverse; sometimes it might happen that a Being suffered a catastrophe which, in reality, it could have avoided very well, if it had just "thought it over". Now what does it mean to "think it over"? - To "think it over" is the same as recalling to memory all the information one has concerning a certain problem. This mobilization of memories or information is the same as "concentrating" just as the mobilized information or memories are the same as "knowledge". It is this mobilizing of memories which is the basis for everything which comes under the concepts: Research, Study and Education. The extracted "knowledge" from this constitutes thus a phenomenon which might make the individual capable of utilizing all the experiences he has to the advantage of creating a full insight into the after-effectsof the situations and actions he wants to manifest. It is on achieving mastery of this insight that all schools,

universities and colleges are based. That is to say, it is not just one's own experiences or memories one can acquire and apply in the mobilization; one can also avail oneself of the experiences of others, if they are in some way related to our own realistic experiences. It is these kinds of unfamiliar mobilized experiences we have access to through books, lectures and any other form of education. So this mobilization of experiences or concentration of knowledge has the value that - within a certain scope - it can spare the Being from repeating painful and rough experiences.

Now, if the Being does not make use of this knowledge in advance, if it does not mobilize a sufficient amount of information or does not "think it over" adequately with regard to the particular situation it intends to create or manifest - yes, then naturally it causes the same unpleasantness to itself which it would have caused without having any knowledge at all in the sphere concerned. To omit to "think it over" or in other ways neglect to mobilize one's knowledge before the action one intends to take, will give rise to disappointment and suffering. "To think it over" in advance or to mobilize one's knowledge about after-effects from an action one wishes to carry out, will guard and protect one against unpleasant surprises and experiences, and the bitter experiences can only occur in those areas where one has not had so much personal experience that it can give one the necessary knowledge, and neither has one the ability to understand the experiences of others in this special area.

However, as this mobilization of knowledge, or learning, in this way guards against suffering, it would indeed be quite illogical not to make use of it. Why then, does not everybody make use of the knowledge they really do possess, or might have access to by means of other people's mobilization i.e. books, education or advice etc? - Yes, one of the main causes for this could simply be a certain mental laziness. One lacks the wish to concentrate or to look for advice or instruction. But as this will not always prevent the Being from carrying out some sort of action in any case, then it will strengthen its insufficient concentration of knowledge with the empty idea or conception that "it'll be all right".

It must be a matter of course that an action or manifestation is bound to be less successful for its author in its course and after-effects when everything was set in motion haphazardly rather than if it were set on a successful course through logical and planned manifestation of will. It is just as much a matter of course that this unfortunate

event will be more painful for the author of the manifestation when it is not due to lack of experience, but on the contrary, only due to having omitted using the experiences for mobilizing or setting up that concentration of knowledge by which the individual could have guarded itself in advance, rather than in those cases where the unpleasantness arises from total lack of experience in the area concerned. In the first case the Being will feel remorse in the form of annoyance, and the greater the catastrophe or the unpleasant after-effects are, the more self-reproach or mental suffering there will be. The Being is no longer in such a contact with its experience of life as it really could be and therefore should have been. So here too, it experiences an abnormal shifting of its normal mental "tilt of the axis".

There is thus every reason for the Being to be alert with regard to mobilizing its experiences, partly by concentrating on its own experiences and partly by acquiring knowledge in studying and learning from the experiences of others in areas where its own experiences are not adequate. To neglect this is carelessness, which could thus expose the individual to the most serious consequences.

The cause for the said carelessness can be mental laziness, as stated previously. As the wish, or the longing to set in motion the action or the manifestation, is not weakened by this laziness, one will feel "tempted" to ignore mobilization of thoughts or that enrichment of knowledge necessary for perfect accomplishment, and one strengthens this "temptation" with all kind of superficial or make-believe "excuses" by which one can sooth one's conscience for "letting matters take their course".

It is such a situation we recognize in a person who is for instance performing a breakneck or highly dangerous "act of death" in the circus. Actually, to justify its name, such an "act of death" can only be performed without any of the logical safety measures, or the act would present "no danger" and therefore not be an attraction at all. As these safety measures are ignored, the artist who is going to perform the "act of death" has no guarantee whatsoever that he will escape unhurt from his experiment. Although he knows everything about the risk, and thus is not lacking in knowledge or experience of the existing danger, he "lets matters take their course" hoping fervently that "it'll be all right".

But it isn't only in the circus that such "acts of death" are manifested. During terrestrial man's daily life such neglecting, or ignoring of already accumulated experiences, happens much more often than one really imagines. Have not many crimes been committed because of such a disregard of experience? - Isn't the performance of many of these pure "acts of death" disregarding or ignoring all previously gathered experience about death-penalties, prisons, armed police, hidden alarm-bells, watchdogs etc. - to a large extent based on the mental attitude that "it'll be all right"? - Have not many wars been declared on the same basis? - And what about the ordinary daily dose of untruths which are distributed in order to promote revenge, antipathy, persecution or undermining activity? - Wouldn't one think such things are in many cases launched in defiance of the knowledge of the risk and also in the hope that "it'll be all right"? - Yes, havn't we got to the point here - concerning lying - where disregard of an aquired knowledge of risk has simply become an automatic function, and appears as what we call "thoughtlessness". When a Being acts "thoughtlessly" it does not always mean that the Being has no thought and therefore no knowledge in the area concerned, but on the contrary, just that he does not concentrate these thoughts behind the direction of will. So behind this there remains merely "thoughtlessness". The Being tells untruths in such situations without deriving benefit in any way at all from the knowledge or experience it possesses in reality as to the risks in the area concerned. Here it has become an automatic reaction (habit) of "letting matters take their course". To the risk of eventual exposure and from it the following liability, the Being does not give a single thought, although, in the depths of its consciousness, it has an abundance of experiences or knowledge, by which, - if mobilized (thought over) - it could easily have warned itself.

There is thus an extraordinarily large sphere in the Beings daily life, where the act of mobilizing the knowledge behind direction of will-power is ignored and the Being "takes the risk", and it is only within this sphere one can speak about the phenomenon we call "temptation". In areas where the Being has no knowledge at all, nor is able to acquire such, it cannot possibly be "tempted". Here there is solely one way to advance, namely, the way of realistic experience. It has not the knowledge to understand warnings and is therefore unable to believe in them, and within its own knowledge there is absolutely nothing which could make it suspect or comprehend the danger. Here life must speak for itself. Here nothing else can influence the individual. It is quite different therefore in situations where it

has plenty of knowledge to be able to understand the warnings of others, as well as to form an opinion of the risks or the elements of danger in those actions it wishes to set in motion or manifest. Only there one can speak of "temptation".

Thus "temptation" is the same as being lured to ignore the known danger-elements in such and such a manifestation or act which one wants to carry out. Now, how does such a situation arise when one gets lured or "tempted" to ignore all natural warnings? - Yes, it arises, as previously stated, because of a certain mental laziness or weakening of energy, which then creates a disinclination to activate the necessary mobilization of acquired knowledge from past experience. So one wants to gain certain mental advantages here without taking the necessary safety precautions for this achievement. One wants to satisfy a desire quite outside those laws which are natural for a safe and perfect, or danger-free, achievement of this satisfaction. This is the mental attitude we recognize by the somewhat misleading concept of "foolhardiness".

As a "hardiness" based on foolishness - which means on ignorance of the danger in a certain situation - can be neither "hardiness" nor "courage" in the absolute sense (one certainly cannot speak of "hardiness" or "courage" when there is no idea of danger) - then the concept cannot express the foolish person's hardiness or courage. In that connection, when one speaks of "hardiness" or "courage" it is only expressing a situation in which the individual recognizes the danger but still acts more or less in the same way as "the foolish person" - not knowing the danger - would have done in the same situation. So "foolhardiness" is referring to the situation in which the "clever" person allows himself to be lured or tempted to act like the "foolish" person. It shows itself here as an obvious fact that this could not be a perfect management and application of the previously acquired experience or knowledge and therefore must lead the individual into futile risk. It does not make the case any better that this "temptation" can be further stimulated by the more or less persuasive suggestions from other Beings towards action and by explaining away the elements of danger. Such fellow-beings thus become the "temptors", or collaborators in our own "tempting" of ourselves. Therefore it is not really so strange that the cosmic prayer - the Lord's Prayer - has tried to give help to the one who is praying in such a situation. So "lead us not into temptation" is not a prayer for being exempt from the realistic and bitter effects of our modes of action in the area

where we are so inexperienced that we cannot even receive knowledge, advice or instruction, and these bitter experiences consequently are absolutely the only way to knowledge. It is thus obvious that the above mentioned prayer in that case would prevent all growth and by this all experience of life - if Nature had not precisely made that prayer's fulfilment an absolute impossibility. To pray for not being "led into temptation" is therefore the same as praying for getting strength and power to keep oneself clear of that force which stops mobilization of our knowledge and experience and which occurs either - partly in the form of a strong wish caused by a strong inclination or "temptation" to ignore the element of danger which the satisfying of this wish would imply - and partly in the form of persuasive suggestions (temptations) from fellow-beings, or surroundings, which are supporting the individual's disregard of the danger. To keep oneself free of "temptation" is thus the same as keeping one's material of experience in extreme readiness so that our knowledge or mental light can shine and sparkle with full intensity behind any form of direction of will and manifestation, we intend to release. And isn't it just in favour of this extreme readiness that the Bible expresses such an admonishment: "Watch and pray, that enter not into temptation: The spirit is willing, but the flesh is weak".

Chapter sixteen

"But deliver us from evil"

As to the eighth thought concentration of the Lord's Prayer: "But deliver us from the evil", actually it only expresses a supplement or sequel to the seventh prayer. As I have mentioned already, it cannot be an evil in the absolute sense, to obtain realistic or practical experiences in fields where all other ways of getting knowledge are blocked, otherwise life would be totally brought to a stand-still or cease. The only thing which might be described as an "evil" - although this description from an absolute cosmic point of view is not correct because everything is indeed very "good" - is just this: to expose oneself to bitter experience of suffering and injury, when actually we do have knowledge enough to avoid it and therefore only get it because of mental slackness or weak ability to reflect. This mental slackness or weak ability to reflect and the effects thereof are thus in reality the only thing which in this connection can be described by the term "evil". The total result of the seventh and eighth

concentration in the Lord's Prayer will actually therefore have to be expressed like this: "Please help us not to let ourselves be lured into ignoring the material of our experiences, our knowledge or the rightful advice and guidance from others, but steadily to uphold our ability to avoid "evil" or that trouble to experience once again the sufferings and pains which in reality we do have knowledge and skill enough to be able to avoid."

Chapter seventeen

"For Thine is the Kingdom, and the Power, and the Glory, for ever and for ever. Amen".

Now we have reached the ninth and last thought concentration of the Lord's Prayer: "For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen".

With this thought concentration, the one who is praying commends himself totally into the care of God. There cannot exist a greater devotion and appreciation of the Godhead than the one expressed here. The "Kingdom" is here expressing the Universe or the Cosmos, while the "Power" expresses the government of this Cosmos and this is identical with the Godhead's will and direction of will. By the "Glory" the one who is praying proclaims this direction of will as the most glorious and perfect. If not there would indeed be no Glory. Only the perfect or rightful direction of will can be "glorious". At the ending of the Lord's Prayer, the one who is praying makes himself totally at one with the Godhead. In acknowledging that all things are "God's Kingdom", he is acknowledging by it that the "Kingdom" in which he himself is the macro-being and centre - which means his own organism - also belongs to the Godhead; just the same as in acknowledging the Godhead's "Power", he is recognizing that his own display of power or direction of will in the absolute sense also belongs to the Godhead; and by acknowledging that the "Glory" is the Godhead's, he is denying himself any kind of right to be the rightful author of whatever great or perfect thing he might have produced himself. So here we have before us the most perfect attitude of consciousness and the greatest unveiling of knowledge of ourselves which can be revealed to a Living Being.

As the reader will have seen by now, the Lord's Prayer is the greatest and most perfect prayer which can possibly be manifested, as it holds

absolutely everything the living Being can pray for and certainly be granted. There is nothing at all selfish or egoistic in it, but only that which is an absolute natural necessity, not only for the one who prays but also for his neighbour. There is no tendency towards the wish of being favoured, or of achieving special attention or regard by the Godhead before his fellow-beings or his neighbour. Thus the Lord's Prayer is adequately or fully covering the needs of the one who prays. However, if in spite of this, one has further thoughts or matters which one would like to express to the Godhead in one's special words, it will be neither naive nor unnatural to introduce these into the Lord's Prayer, as long as they are of the same unselfish nature as this.

To train oneself to say the Lord's Prayer with a complete understanding of what is concealed in its wording or text form, will thus inevitably lead to the prayer being granted, not only on the physical plane but on the cosmic plane as well, and thereby with absolute certainty guide the consciousness of the one who is praying into the very highest happiness: the merging with the Godhead's consciousness, nature and love.

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