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MARTINUS  
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# Kosmos

MARTINUS COSMOLOGY

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Just let them be right



English

**Dear Reader,**

A few weeks ago I attended a lecture about Martinus spiritual world picture with the title “Being who you are”. I had found the title interesting from the time I had first come across it in the brochure advertising the lecture. It got me thinking. What does it mean to be who you are? Are there times when we are who we are, and other times when we are not? And do we have any choice in the matter?

We have learnt through the analyses that we, terrestrial human beings, are in transition from the animal kingdom on our way towards the true human kingdom. This means that we have qualities in common with animals but other qualities that you would call human. Consequently, we find ourselves being pulled between behaviour that is typical of animals and behaviour that is typical of humans.

One of the things that characterises animals is the fact that they often belong to a flock or herd, and their survival largely depends on strength in numbers, but without the individual members of the flock taking any independent initiatives. For the animals this is normal and a state in which “they are who they are”, but would it be so for us who are in the transition into becoming human? Martinus writes about this in the article *Liberation from Flock Consciousness*.

Perhaps we sometimes have experienced ourselves trying to be something other than what we really are, trying to be somehow better, more clever or kind, hoping that it will make us popular or

well respected. And perhaps we have also experienced the “fall” and the pain that comes with it when we realise the delusion and see ourselves in a more true light. Is this also related to having both animal and human aspects in our consciousness, we may ask? We can read more about this in the article *Confidence in Yourself and in Life* by Lars Lundell.

If one looks at the work of artists of all kinds one can see that the way in which they work changes over time. For example, one can see that their work might fall into the categories of early, middle or late, each period being an expression of what the artist considered their own true expression at that time in their lives. The same principle applies to everyone whether we are artists or not. As we go through life the way that we live life develops and it seems that, on this level, being who we are is something that changes over time.

We are all what Martinus calls “life-artists”. Through our daily interactions with life we are constantly creating a true expression of who we are. And, as Martinus writes in *Liberation from Flock Consciousness*, “by making spiritual science a part of your life, you will little by little develop centres in your consciousness, through which the individual ability to create will gain a far greater scope in which it can work in favour of the whole; you will become a divine tool in the creation of peace on Earth.” And is that not what we are all longing to be?

*Anne Pullar and Andrew Brown*

# Liberation from Flock Consciousness

by Martinus

M0400



## 1. Terrestrial human beings' flock instinct belongs to the animal kingdom

In this century terrestrial mankind has experienced, in an extremely unpleasant way, how flock consciousness or flock mentality can cause tremendous distress and suffering. One single man got millions of other human beings to stretch out an arm into the air and shout "heil", and subsequently to march in stamping boots out into the world in order to drag other nations into the same mass-suggestion through weapon power and propaganda. The fact that such a thing could take place is of course not just because Hitler possessed enormous willpower, but in particular because he knew how to appeal to the flock instinct in terrestrial human beings, and to primitive instincts and feelings that belong to the animal kingdom, and that manifested in the terrors of the war and the concentration camps. But Hitler and Nazism were defeated in the full glare of publicity and mankind was shown how such a display of mentality must succumb to the same Armageddon that it inflicted on others. The experience has certainly made some human beings wiser, but not them all. Political propaganda can still make human beings carry out, in a flock, animal actions that make life on Earth a jungle existence, in which the principle "might is right" is dominant. It is, however, not intended that terrestrial human beings' lives should go

on being subjected to the law of the jungle. A change in mentality will little by little lead terrestrial mankind into completely different life-paths, and it will come about precisely through the individual evolution that leads to liberation from flock consciousness.

## 2. Some human beings today would very much like to free themselves from the flock mentality

One should not believe that flock consciousness and mass suggestion is something that manifests only through political propaganda, and one should absolutely not believe that it is only Nazism that is based on flock mentality. Nazism has been a clear, glaring example of political propaganda and of what it can lead to. But terrestrial human beings are exposed to many other variations of this principle, and they have to go through them in order to thereby have the necessary experiences that will little by little make them unsusceptible to propaganda and suggestion, so that they are in a position to think independently and to act on the basis of their own, and not others', thinking, or on the basis of what is etiquette or accepted behaviour. At this point one will perhaps object that there is nothing bad in following the etiquette or accepted behaviour in the country and the environment in which one lives. And indeed there is not, just as there is nothing bad in the individual animal following the flock of

animals and doing what the others are doing. To animals it is, on the contrary, a virtue and a necessity. That is also what it has been for a very long time for terrestrial human beings who have been led by political and religious dictatorship. But many terrestrial human beings are in our time in the process of growing out of this state. They feel that they themselves are no longer on the same wavelength as the many forms of accepted behaviour and habitual thinking that dominate the environment in which they live, and they try, often with great difficulty, to free themselves from the flock mentality.

### **3. It is difficult for human beings to free themselves entirely from the present culture**

Such a liberation can manifest in many ways. For example, it can manifest in the way that young people refuse to do military service, because they do not see another nation's soldiers as enemies, but as fellow human beings who they have no wish to kill. It can also manifest in the way that one changes one's eating habits, and moves away from eating food of animal origin and becomes vegetarian for both ethical and health reasons. It can manifest in the field of religion, since many people feel that their religious attitude is not in agreement with the dogmas that form the basis of the official religion. It can manifest in the areas of politics, the arts, science, education and much more. But even though human beings create a certain degree of liberation from old habits, customs and ideas within local areas of our present culture, it is not certain that these same human beings have become truly liberated human beings. They can be bound by habits and prejudices in so many other fields, at the same time as perhaps creating propaganda for their new ideas in a

way that looks suspiciously like the old methods as far as intolerance and fanaticism are concerned.

### **4. Human beings are subject to the cosmic principle of cycles**

But how can one be an independently thinking, liberated individual, unaffected by "public opinion", without ending up in a kind of mental enclosure, whether political, religious or of some other kind? The only way is by learning the laws of life in such a way that one can act in accordance with them. No religion and no political party can monopolise the laws of life. They exist independently of all terrestrial human ideas and organisations. But terrestrial human beings' world of ideas and their more or less idealistic societies, parties and other organisations are on the other hand not independent of the laws of life. They are subject to the cosmic principle of cycles just like everything else in life. That is to say, they have their state as a tender shoot, their period of growth on the way towards culmination, and after the culmination their state of gradual degeneration on the way towards death. But nothing dies without emerging again in a new form. Parties, sects and associations decompose like matter that disintegrates, and the individual "cells" in the matter, in other words the individual human beings who were members of these associations, perhaps join other associations that have a form of idealism that they find more in harmony with their own ideas and ideals. Or they perhaps form new associations themselves and try to recruit converts and supporters of their ideas. Behind all these regroupings there exists a definite evolutionary plan, since the groups, sects, associations or parties that human beings are gradually becoming tired of having anything to do with are dominated by

flock mentality and habitual thinking, while those they are seeking out or trying to form are usually based on slightly greater personal freedom and independent thinking.

### **5. The terrestrial human beings' laws and rules are largely in harmony with the laws of the animal kingdom**

A gradual liberation is taking place, since the individual has a more difficult time conforming to party discipline, dogmas, ceremonies or other authoritarian orders. Eventually it wants to be completely free, but it will realise that it is difficult, in fact almost impossible, in the world in which human beings live during these times. Human beings have to live in this world together with other human beings; they have to interact and create living conditions for each other. This cannot take place without laws, rules and orders that they all have to comply with. But the question is then: are terrestrial human beings' laws, orders and rules in harmony with the laws of life? They are to a very large part in harmony with the laws of the animal kingdom, that is to say, with the "right of the strongest". A human element is, however, also in evidence, since it is the special task of the judicial system to make sure that the weak, in other words the physically or economically weak in society, can get what is rightfully theirs. But it is the principle of "an eye for an eye and a tooth for a tooth" that is in evidence. And even though the display of this principle has to be said to be a step forward towards human laws, especially when it is actually used in such a way that the weak also get what is rightfully theirs, but it is still not justice but love that is the innermost law of life, and as long as terrestrial human beings are not on the same wavelength as the law of love

in their relating with one another, their world will be a mental jungle.

### **6. Modesty and humility are expressions of truly human culture**

Terrestrial human beings' flock consciousness manifests not only in the way that they are to be found in groups with a common religious belief or political conviction or some other idea that they have in common that makes them mentally resemble each other, in the way that animals in a flock resemble each other. Flock consciousness can also to a high degree manifest in human beings who absolutely do not want to act and think as the "crowds" do. They feel that they are above the "common herd", either on account of their aristocratic birth or on account of their special knowledge or ability in a local, cultural field. They do not have inferiority complexes but superiority complexes. They represent either master race mentality or phariseism, two kinds of mentality that are considered to be expressions of individualism and high intellectuality, but which are, from the cosmic point of view, merely special forms of flock consciousness that must also disappear before a truly human mentality can evolve. Spiritual arrogance has nothing whatsoever to do with truly human culture as, on the contrary, modesty and humility do when they are naturally connected with neighbourly love and a genuine, deeply felt relationship to the Godhead.

### **7. Atheism and materialism are also a form of flock consciousness and habitual thinking**

Christ has shown mankind the way from flock consciousness towards a divine and at the same time human individuality. He did not represent a master race mentality and neither did he possess any pharisaical joy in being

more than others. On the contrary, he said that he had come in order to serve, not to be served. But he was not afraid of giving expression to his thought world, even though his thought world was different from the flock's, which was based on old traditions, dogmas and habitual thinking. He said: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person." Such a statement was a total contrast to what was, and still is, the habitual thinking and custom. It is true that the human beings in the West call themselves Christian, but their Christianity is in most cases based on a dogmatic, blind belief in the forgiveness of sins through Christ appeasing the angry god through his suffering and death on the cross. Such a Christianity, created by the church fathers and prelates, has become flock consciousness and human beings have been under the suggestive influence of a church dictatorship. I am not saying this as a criticism, because it could not have been otherwise. It was the only way in which Christianity, in relation to the evolutionary step that human beings were on at that time, could become a cultural factor. But since then many human beings have undergone an evolution, in which their individual ability to think and need for logic has ended up playing a greater and greater role, and they have quite naturally grown out of the belief in the old dogmas. They are for a while perhaps atheists and materialists, but such a way of thinking is also a form of flock consciousness and habitual thinking. One wanders in small, local thought paths and is taken up by everyday events, without having an inkling of their meaning when seen in a wider context. But no human being can continue to live in such a state. Life itself will waken them out of this

lingering and they will become seekers and long for a view of life that does not lock them into some kind of enclosure, but that can actually make them into liberated human beings.

## **8. Spiritual science is the science of love**

Spiritual science will become a factor in terrestrial human culture that will be enormously important in the future, since it will be able to help individual human beings to leave behind the flock consciousness and move towards an individual ability to think. It is true that many people think that spiritual science is just a new religious sect or association that one can become a member of. But that is a misunderstanding. Spiritual science cannot be made widely known through propaganda or the influence of suggestion; it can be received by those human beings who have become seekers and who want to come into a closer contact with the eternal laws of life. Such a contact cannot be achieved through some sort of membership, and not even through studying, unless these studies are connected to a practice of neighbourly love and tolerance. The essence of spiritual science is the same as that which is found in the higher religions – it is the message of love. For this reason spiritual science will not displace the religions. On the contrary, through it one will understand what it is that the religions have given human beings through their feelings. Regarding Christianity, one will understand how important it was that Christ said: "Take up your cross and follow me". The individual person's cross is the difficulties and sufferings that he or she has to go through when they distance themselves from the easy solutions, self-assertiveness and habitual thinking of the flock consciousness. When human beings have begun to distance themselves from much that

is common practice, they will easily feel that they are alone with their thoughts and wishes, but once they get to know the laws and forces that lie behind the power of prayer, and understand how to use them, they will notice that they are never alone, but that there are powerful spiritual forces behind the transformation of the Earth and mankind that human beings are now on the point of becoming conscious co-workers in.

Will not such a mentality and attitude to life also become flock consciousness and mass psychosis? No, it will not. By making spiritual science a part of your life, you will little by little develop centres in your consciousness, through which the individual ability to create will gain a far greater scope in which it can work in favour of the whole; you will become a divine tool

in the creation of peace on Earth. But every one of us has to go through their Gethsemane and crucifixion before it becomes possible to experience the resurrection, which is the state of being one with the Father, and be a divine artist of life, who with their creative ability and love are taking part in transforming the Earth into what Christ called the “kingdom of heaven”, that is to say, a world that is not dominated by animal flock consciousness but by human love and artistry in living.

From a lecture at the Martinus Institute on Thursday 21st June 1951. Manuscript for the lecture edited by Mogens Møller and approved by Martinus. Original Danish title: *Frigørelse af Flokbevidsthed*. First published in Danish Contact Letter no. 17, 1959. Translated by Andrew Brown, 2017. Article ID: M0400.

## QUOTATION

*He (terrestrial mankind) believes that because his fellow beings have the same kind of physical body as he has, they should also have the same kind of character or mentality as that by which he lives or is dominated. [...]*

*He thinks that one's view of life and one's morality are exclusively acts of will. He does not understand that it is only the morality of our own step we can live up to by virtue of our will, while it would be totally impossible for us to live up to a morality belonging to a step above our own on the ladder of evolution. In order to live up to the morality of this step, evolution is necessary.*

Martinus: “Mental prisons”, Chapter 18, Short book 22b

# The Holy Spirit

by Martinus



M0616

## 1. Summer is the culmination of God's spirit in physical matter

Nature is celebrating Whitsuntide. Everywhere life is sprouting. The long days of light and warmth, with colours and scents, with the hymns issuing from thousands of tiny throats rising heavenwards, with holidays, picnics, woodland walks, parties and merriment have returned to our northern latitudes and forced the cold and darkness away from the zone that we call "winter", and have thereby once again given us back summer. This gift or this return of life is the culmination of God's spirit in a material or physical form. For wherever God's spirit culminates, life or summer always emerges, whereas winter manifests wherever God's spirit appears in a latent form. This is not some kind of symbolic story, but direct absolute reality. God's spirit is in fact not a person, it is not something supernatural, incomprehensible or unreal, but a real fact in the form of the wonderful power, which is identical to "consciousness", that allows all living beings to sense existence, thereby making them identical to life.

## 2. God's spirit consists of a dark and a light part, an imperfect and a perfect part, where the light, perfect part is primary

God's spirit is the same as the sensation of life. This sensation enters into the living being in the form of "thoughts". In turn, thoughts multiply in these

beings' creative faculties, thereby allowing new thoughts, new fields of consciousness, to appear before their wondering "selves" or "I's", thereby giving them the name "living beings". God's spirit is therefore identical to absolutely everything that exists in the form of thought, consciousness or life. But in order for life to be able to be experienced it has to appear in contrasts, and as a result light and darkness, summer and winter, cold and heat, pleasure and displeasure, prosperity and adversity etc. have been verifiable facts wherever God's spirit in the form of the experience of life makes a "something" into a "living being". One therefore has to understand that it is not possible for an object to be experienced in any other way than on the basis of its contrast. White can only be experienced if there is at the same time something that is not white, and black can only be experienced if there is at the same time something that is not black, and the same applies to any object whatsoever. It can only be experienced on the basis of the fact that there is at the same time something to which it is not identical. The divine spirit will then also, in its cosmic analysis, be expressed as one in an infinite number of degrees of energy appearing in various strengths. And it is these various degrees of strength that form the basis of all contrasts in existence. The sum total of these degrees of strength in the expression of the divine spirit represent

a rising scale from a lesser to a greater manifestation of strength. The weaker manifestation forms the basis of what we call “imperfection”, whereas the stronger manifestation forms the basis of what we call “perfection”. Both these forms of manifestation are also referred to respectively as “darkness” and “light”. The divine spirit will therefore in its cosmic analysis be divided into a “dark” and a “light” part.

### **3. In the absolute sense nothing can kill and nothing can be killed**

According to “Livets Bog” all living beings are eternal realities and experience life in the form of gigantic evolutionary epochs or sections, which in “Livets Bog” have been given the name “evolutionary spirals” or “spiral steps”. Every such step constitutes a section in which the living beings first experience the divine spirit in latent form or in the weaker manifestation, and then in full manifestation or culmination. As readers of this book also know, such a “spiral step” also appears in six lesser steps or sections. Of these, the first two are well known. They make up what we call the “plant kingdom” and the “animal kingdom”. Next comes the “human kingdom” to which terrestrial human beings only partly belong, as they are to a large extent still subject to the requirements of life of the animal kingdom and to a certain extent have to kill in order to live. Here, as everywhere in my articles, killing is to be understood merely as the mutilating or destroying of a living being’s body, since in the absolute sense nothing can kill and nothing can be killed. The living being’s “self” or “I” is not “what is created” but the “creator”, and as such is impervious to any kind of cessation, since only “what is created” can cease or perish.

The terrestrial human being constitutes a transitional being between the

second and third step of an “evolutionary spiral”, that is to say between the “animal kingdom” and the “human kingdom”. The next three steps in the spiral section are by nature supra-physical and therefore only accessible to occult or supra-physical senses.

In the second of the spiral’s six steps, that is to say the “animal kingdom”, the divine spirit is most latent, while it culminates in the fifth of these steps. In “Livets Bog” this step is called “the divine world”. The fact that I am describing the divine spirit as latent here does not of course mean that it is out of action, such a thing can never occur, on the contrary it means that, no matter how strange it might seem to the beginner in spiritual research, the divine spirit culminates in – mistakes. The creation of the mistakes are in fact just as necessary as the opposite. Mistakes are the same as “imperfection”, and without “imperfection” there would be no “perfection”. In the “animal kingdom” the divine spirit culminates in “imperfection”.

### **4. Human beings have imagined that it is the “devil” and not the Godhead that is the origin of “evil”, but “darkness” is just as essential and divine as “light”**

As imperfection must always in the end result in “unpleasantness”, whereas perfection must in the end definitely give rise to “pleasantness”, the Earth’s human beings have for a long time distinguished between the two forms of manifestation of the divine spirit, but of course to a large extent without having an inkling that they were manifestations of the same source. They have even to the same extent imagined a certain originator of the manifestation of unpleasantness and not thought of the Godhead as the true originator of it. They have therefore called the mani-

festation of unpleasantness the “evil” and the imagined originator of this the “devil”. But this idea is due to an underdeveloped overview of the absolute facts that, as I have already said, show that “darkness” just as much as “light” are equally great essential requirements of all creation, of all experience of life, and therefore constitute exactly the same absolute blessing for all living beings, and that, in its cosmic analysis, existence is based on the highest degree of love.

As a consequence of the previously mentioned circumstances it has been a time-honoured tradition for many people to acknowledge only the divine spirit’s manifestation of pleasure as “God’s spirit”. The same human beings call all other phenomena “dark powers”, “the work of the devil” etc.

But even though one has distinguished between “light” and “dark” spirit, one has nevertheless not directly understood the divine spirit in the everyday, physical phenomena, but understood it only in those degrees of its manifestation where it appears as the highest mental inspiration or power for the manifestation of the most noble, mental states of consciousness, and as such called it the “holy spirit”.

### **5. The “holy spirit” is the same as the pure or perfect sensation of life**

Since “holy” is the opposite of everything that is impure, which in this case means everything that contains imperfections, and “spirit” is the same as “consciousness” or the “sensation of life”, the “holy spirit” will therefore be the same as “the pure or perfect sensation of life”. This is in turn the opposite of that form of experience of life that is full of mistakes or imperfections and that is otherwise commonplace in the terrestrial zones.

Since the “holy spirit” is therefore the same as the highest and absolutely true sensation or experience of life, it enriches the individual with a correspondingly highest and absolutely true knowledge of life or existence. Such a knowledge, which will gradually become identical to all of life’s leading or main laws, will to a corresponding degree enable the individual in question to be the conscious creator of its own fate. It is therefore as the controller of all the “basic energies”, that is to say instinct, gravity, feeling, intelligence, intuition and memory, equipped with a consciousness that is in harmony with the divine overview in which “everything is very good”, that it can radiate nothing but an all-encompassing love towards all and everything. This state of consciousness, or the “holy spirit”, is in “Livets Bog” called “cosmic consciousness”.

### **6. The penetration of the “holy spirit” into a being’s consciousness is always accompanied by “light phenomena”**

Terrestrial human beings have not come so far in their evolution that they have reached such a state of consciousness. They still have to struggle with many imperfections and lacks in their consciousness. Such a consciousness does not therefore constitute the “holy spirit”, but on the contrary God’s spirit at a primitive or latent stage. But through the religions, through beings that have been ahead of the great majority in evolution, the human beings on Earth have been made aware of, or have come into contact with, the first stages of the “holy spirit”. When in the Bible we read about Moses who saw a “burning bush”, or about the prophet Elijah being taken up into heaven in “a chariot of fire” drawn by “horses of fire”, or Jesus’ “transfigura-

tion on the mountain”, or Saint Paul who was enveloped in a “white light” etc. they were all phenomena that are connected to the penetration in these beings of “cosmic consciousness” or the “holy spirit”. This penetration is in fact always accompanied by strange “light phenomena” that appear in varying degrees of strength. These phenomena are by nature most perfect when they show themselves to the individual as a fundamental “baptism of fire”, which means an enveloping of the individual in a cloud of blinding mental light. The individual becomes so to speak transfigured and visible to the occult senses as being of blazing fire. This “fire” is an expression of the highest spiritual energy or matter and cannot pervade an individual without the individual in one way or another already in advance being receptive to this energy through moral purification. In relationship to this purification and to the evolutionary step the individual finds itself on, it is pervaded by the “holy spirit” or life’s highest energy of consciousness.

Since this energy cannot pervade a being without it opening or activating the latent senses that exist in the being for this energy, the individual will always after such an experience appear totally transformed. This transformation will be all the greater the more comprehensive the moral purification has been and the more prominent the evolutionary step is that the individual in question finds itself on.

Just as the apostles, when the “holy spirit” in the form of “tongues of fire” sat upon their heads and they were transformed and spoke in “other tongues”, similarly all other beings also more or less speak in “other tongues” when they are pervaded by the “holy spirit”.

Of course, to speak in “other tongues” does not so much mean to

talk in a foreign language, but to talk in another layer of consciousness. This in turn means to talk about and be acquainted with things and phenomena that the beings in question previously absolutely could not see, think or experience. The beings are therefore totally transformed, in fact sometimes to such an extent that it has been presumed that it was a completely new or foreign individuality that manifested through these beings’ bodies. But that is absolutely not the case. It is absolutely the individual’s own self that is still manifesting, but it has had its sensory abilities expanded to fields in which it was previously not conscious, and through which they therefore were not earlier able to manifest.

### **7. Jesus’ transfiguration on the mountain was identical to the fundamental experience of the “holy spirit” or the “great birth”**

As previously mentioned, the experience of the “holy spirit” does not occur to an equally strong degree in all beings, but is released in relation to the being’s evolutionary step. In “Livets Bog” I therefore differentiate between the total experience, which in this book I call the “great birth”, and the partial or unfinished forms of experience of this spirit that are considered to be merely the embryonic stages of the “great birth”.

Whereas Jesus’ transfiguration on the mountain was identical to the fundamental experience of the “holy spirit” or the “great birth”, the other previously mentioned instances from the Bible were merely expressions, in varying degrees of strength, of the experience of the embryonic stages of this birth.

Among the most elementary or primitive forms of experience of the “holy spirit” are, among others, such

experiences as an ordinary religious, sectarian “conversion”. A person comes to a religious meeting, is moved by what he hears there, and in a rush of enthusiasm, which resembles ecstasy, is filled with an irresistible urge to change his way of life so that it is in contact with the new layers of consciousness or forms of life that he has come into contact with at the meeting. But since the individual on the step on which such a form of “conversion” exists still does not have the correct understanding of and perfect love towards all living beings, but on the contrary is still a tool for the “killing principle” by taking part in slaughtering, eating meat and being the source of “holy wrath”, “justified anger”, and at the same time they do not understand that all roads, all experiences, lead to God, they are still to a corresponding extent disobeying the divine commandments. But they are thereby causing sufferings or a correspondingly unpleasant fate for themselves. But what happens as a result of this unpleasant fate is that the individual develops further until they are receptive to an even higher form of “conversion”, and so on until they can no longer kill, wound or injure but can be nothing other than an expression of love. They will then be overshadowed by the “holy spirit” or the “great birth” in a fundamental form and they will then witness, as a personal experience, life’s greatest analyses or the answer to existence itself: “everything is very good” and their own true identity as an immortal son of God.

It is only after this fundamental experience of the “holy spirit” or God’s own consciousness that the individual can be called the “true or perfect human being”. This will in turn mean that from being an “embryo” it has now become a “new-born baby” in true existence, or it has become absolutely conscious in the divine experience of life.

## **8. The “spirit of God” has always and will in all eternity “move upon the face of the waters”**

Since you will have the possibility of studying this elevated subject in greater depth in the forthcoming volumes of “Livets Bog”, I cannot go into greater details here. But I have felt the urge to send to my readers, as a little Whitsuntide greeting, these rough outlines of this big subject, as this is particularly connected with Whitsuntide. Christianity celebrates Whitsuntide in memory of the “holy spirit’s” outpouring over the apostles. The festival of Whitsuntide is the festival of the “holy spirit”.

In the new world culture that is now dawning, the festival of Whitsuntide will be an even greater festival in memory of the divine spirit, since we will, to a steadily increasing degree, have our eyes opened to the fact that all life, all consciousness and thereby all wisdom and love is the radiation of a supra-physical, electrical, creative force that in the form of “God’s spirit” this very day as in the past and as in the ages to come “will move upon the face of the waters”. And when we sense God’s shining spirit – through the woods, which today are bright and green, and through gardens, fields and meadows that, bathed in bright sunshine and with a profusion of flowers, encircle everything living, to say nothing of the joyful young people that are drawn out into the open countryside – we will then experience Whitsuntide in contact with the eternal Providence and we will notice the presence of the holy spirit within ourselves as a spark of bliss.

Article written by Martinus for Danish *Kosmos* no. 3 1933. The original Danish title: *Den hellige ånd*. Translated by Andrew Brown, 2018. Article ID: M0616



Lars Carlsson



# AI – Artificial Intelligence – Threat or Promise

by Gunnar Lundberg

As I am writing this text, my computer shows me when I make a spelling mistake and it sometimes suggests changes in the grammatical structure. In a not too distant future the computer will maybe also check facts, translate the text into perfect Danish and allow me to speak the text instead of writing it on a keyboard.

A fast development is taking place in this area which is a part of the area of “artificial intelligence” in computers. Already today computers are reasonably good at translating texts between different languages and they are to an increasingly higher degree able to “understand” spoken language and answer questions within specific areas. Dagens Nyheter (a prominent daily newspaper in Sweden) reported on the 17<sup>th</sup> of February 2017 that a computer has beaten the best poker players, which was an even greater challenge than the earlier victories for computers in games such as chess and the old Chinese board game Go. In poker it is not enough to follow the rules, the players often cheat and pretend to have better – or worse – cards than they have.

## **A threat to society**

Natural scientists and “futuurologists” are concerned about the difficulties for mankind to survive in the long perspective. One often mentions the risk of an asteroid hitting the Earth or the

outbreak of a nuclear war. In both cases there is an imminent risk that huge amounts of dust high up in the atmosphere would whirl around and block the sunlight for several years, which would result in a general ice-age with little chance of survival. Another threat is global warming, which would cause the ice on Greenland and Antarctica to melt, resulting in a high rise in the sea level, as well as large climate changes resulting in, among other things, severe drought in certain areas. A fourth threat that is mentioned as being serious is that future computers will be so powerful that they will “take over” and possibly find that human beings are an unnecessary complication for future development. According to the well-known British physicist Stephen Hawking: “The development of perfect artificial intelligence may be the end of mankind”. Elon Musk, the managing director of Tesla Motors, has stated: “I believe we should be very careful with artificial intelligence. If I have to guess what our greatest existential threat is, it is probably that. We need to be very careful.”

## **What is artificial intelligence?**

Let us have a closer look at artificial intelligence and computers in general. When one succeeds in making a computer teach itself to work in a way that resembles human thinking, then one

can talk about artificial intelligence. The British mathematician and pioneer in the analysis of the abilities of computers, Alan Turing, suggested already in 1950 a way of investigating a computer's ability to simulate intelligence. One lets a computer and a human being answer questions from a "judge" with a keyboard and a screen. If the judge cannot determine with sufficient certainty if the answers come from the computer or from the human being, then the computer has passed the so-called Turing test. They used to hold trials in this area, but today the test is no longer so important.

Our ordinary computers follow a certain programme but they do not develop. But if the computer can make use of "experiences" and by itself make changes in the programme that it is controlled by, then it can develop and achieve an even greater capacity. It was this that the constructors of the poker playing computer made use of. After each game the computer changed its strategy, it learned by its mistakes and, in this way, it excelled. Research in AI has until now focussed on specific areas such as the understanding of language, medical diagnosis and self-driving cars. For several decades the research has mainly been connected to universities and colleges. But large investments are now being made in big businesses and development is accelerating and more general solutions are being sought.

### **The development of computers**

Present-day computers have a far greater capacity than those that existed a few decades ago. But they are built according to principles that were developed in the 1940's. The development towards smaller components and higher speed has resulted in this increased capacity. But now we are beginning to reach the limit of what is possible

with this technology. In order for the development to continue we need to find new principles according to which the computers can work and we have started to look at what we know about how our brain works – a knowledge that is still rather limited.

### **The computer compared to a living being**

What are the characteristics of a computer? Can it be compared to a living being? Computers can communicate with human beings, for instance by means of the screen and the keyboard, and they can communicate with other computers by being "connected", and via sensors that transmit "sensory impressions". Computers can control robots and industrial processes. Computers have above all a very large capacity to calculate. On the other hand, they are bad at interpreting pictures. A computer has to be fed with one hundred thousand pictures of cats in order to be able to "recognise" a cat.

How about computers in relation to the *six basic energies*, that Martinus writes about? We know that a computer has a *memory* – often quite a large memory. It works according to set rules and its physical limitations, a kind of *instinct*. The computer is powered by an external physical source of energy (electricity), which in this case can be interpreted mainly as the energy of *gravity*, but it also needs to be kept cool, for instance by fans, which we associate with the energy of *feeling*. The work the computer does involves calculations, comparisons and a kind analysis of statements, therefore it has something that is similar to *intelligence*. But one can hardly state that the computer has some kind of *intuition*.

In what way then is the computer different compared to a living being? Is it possible for a computer to have

willpower and a real creative ability? The computer lacks exactly that which makes the human being a living being. The human being has, besides its organism and its consciousness (X3), an "I" (X1) and an ability to create and experience (X2) with a primordial desire, and a fate-element. Due to this difference, a computer, however advanced it may be, can never have a will or intention of its own. The computer is and will remain a machine due to the fact that it lacks "that which is living in the living being", that is to say a superconsciousness and an I. It can therefore, in any reasonable way, never constitute a threat in the sense that many researchers believe. This is presuming that development does not go as far as making it possible for a living being to incarnate in a computer.

### **How new organisms of new living beings are created**

Martinus describes how new organisms are created in the kingdom of wisdom:

*"On the higher levels we see not only models of future civilisations and communities of beings, but also actual models of new kinds of beings that are to come, hitherto undreamed of types, both human and animal, and new kinds of plants, all of which constitute realities that later will be put to use and brought to life in flesh and blood in physical worlds.[...] Here we are in the Godhead's own "design studio" or "model workshop". Here are the first seeds or shoots of all future revelations, shoots that will later grow and fertilise and populate future globes and worlds, beautifying and glorifying life for unimaginable centuries of time, for eternity."* (Livets Bog, vol. 3, section 642)

One could imagine that working with the development of the capacity of computers is a first, tiny step towards what Martinus describes is taking place

in the kingdom of wisdom – creating future forms of life and organisms. According to Martinus there does exist a very distant future in which "we" can begin to construct organisms in which living beings are able to incarnate.

### **Other threats**

Could computers represent a threat in some other way? There are many people who state that the development that began with industrialisation and has continued with automation and is continuing with robotisation, that is to say, the process in which an increasing number of the tasks of human beings are taken over by machines, computers and robots, will result in an increase in unemployment amongst human beings. Martinus writes in *Livets Bog*, vol. 1, section 109 and in the article "The human being's ability to work", how development will result in the need for fewer and fewer working hours, which in the long run results in more free time. But in our present-day society in which "private interests" dominate over "common interests", the increased use of machines results in increased unemployment, in poverty, misery and social unrest.

Martinus writes in the article "The human beings ability to work" (English Kosmos 4/2003): "We are rapidly approaching the time when machines plus a really very limited number of human beings can produce the material things that are necessary for the world community. Since this production, especially in earlier times, but still also in our time, is under the control of private interests, development will inevitably result in the fact that the public, which means the majority of people, at a certain point will not only take part in making decisions concerning the administration of the assets in the world but will be the chief decision makers. Development will inevitably result in

the creation of an international world state, in which a public authority, elected by the majority, will control that no human being will be able to live at the expense of anyone else and that no human being will lack the work necessary for a really happy life. [...] What then should all these people do? Well, since all the heavy work has long ago been taken over by machines and fully automatic factories, there is only one thing left for terrestrial human beings to occupy themselves with and that is to develop their spirit, which in this context means developing their ability to write, draw, paint, sing, play music or in other ways give expression to all that they have in their souls. Whereas life, from the jungle up to the present-day, has been mainly about battling against everybody and everything, human beings of the future will solely concentrate on becoming geniuses in the art of living, the art of thinking. Slowly it will dawn on mankind that in reality we are citizens of a tremendously rich world and that the cause of our present misery is to be found in our own mind.”

### Summary

If the computer does not constitute a threat to the survival of human beings, what then shall we think of the other threats? War, cataclysms, climate changes, epidemics and illnesses and other calamities that are plaguing mankind. Are these a threat to the

survival of mankind? Martinus writes: *“We see from this that terrestrial mankind’s race to produce improved murder weapons and military equipment is not a phenomenon that will cause mankind to perish and thereby bring about the failure of the Godhead’s creation. On the contrary – as related throughout Livets Bog – it is the means whereby the Godhead “breathes” knowledge of “good” and “evil” into “Adam and Eve”. But knowledge of “good” and “evil” constitutes wisdom or the truth of life.”* (Livets Bog, vol. 4, section 1376) And in another place: *“According to this knowledge the present state of suffering on Earth can only be regarded as the birth pangs before the birth of a great new world epoch. Terrestrial mankind is therefore experiencing a world culture’s downfall and a world culture’s birth”* (Livets Bog, vol. 1, section 32)

To sum up we can state that we do not need to worry about the future of mankind in the long-term perspective. On the other hand, it is obvious that we are in a time of upheaval with war, large waves of refugees and other difficulties. The problems of unemployment will increase, but will in time be transformed into creative, free time. So, we can be happy about the technical advancements that are making our daily life easier and giving us the possibility of having more free time to go for nice walks in the spring sun.

Translated by Anne Pullar.

*The absolutely only secure protection a living being has against a hard fate is that which is created out of precisely the protection that the living being itself gives all other living beings.*

Martinus: Livets Bog, vol. 7, section 2447

# Confidence in Yourself and in Life

by Lars Lundell

Our times are placing new demands on us. Many people are having difficulty keeping up with the accelerating flood of information and its demands for training and competence. Perhaps you are feeling that you cannot achieve as much as you would like to, and you therefore experience yourself as inferior. But what is the actual cause of lack of self-confidence?

## **Self-confidence – a problem for many people**

Many people today complain that they lack self-confidence. They have a feeling of inferiority and think that they are not much good for anything – particularly at the present as there is a tendency to say that one should love oneself, have high aims and believe in one's own built-in resources.

But what is really meant by self-confidence? How is it that some people have a strong self-esteem and others lack this highly desired quality? Is there anything one can do to strengthen one's self-confidence? Although "self-confidence" is a common expression that is often used to describe a person's character, it is difficult to arrive at a clear definition of the word. If you ask people, you often get a diffuse description of the feelings and behaviour that are presumably typical of a person with great self-confidence. "It is knowing that you are capable of something – that you are someone special" is an expression for this concept, and "feeling sure of yourself, being able to

talk to people, even in large groups" is another answer. Paradoxically, poor self-confidence has its roots in the opposite: self-worship and pride.

## **Mistrust is an inheritance from the animal kingdom**

As regards the basic concept, confidence, we know that this is a state of trust and assurance in someone or something, contrary to mistrust, doubt and scepticism. We are hesitant to open ourselves up to people in whom we do not have this trust, and we play a waiting game with those we do not know, before we confide in them our inmost thoughts and feelings, because we do not want to risk being subjected to scorn, deceit and betrayal.

This fear is based on generations of deceit and duplicity in the fight for power, honour and position. The ability to dissimulate comes from the animal kingdom, where we have many examples of how individual species quite organically can give the physical impression of being something they are not. There are lizards, frogs and birds that can blow themselves up to a size many times larger than their own in order to frighten away enemies or competitors. There are harmless creatures that seem to be deadly dangerous and others that are really dangerous but that look harmless – all with the purpose of surviving the fight for existence.

This tendency to pretend is still with us, but is now mainly a mental condition. We are still competing in

the arena of existence, to achieve as high a position as possible with the aim of becoming famous and loved. Since many people look up to those who are succeeding, honour those who are winning and are impressed by those who know how to succeed and win, it becomes important to be competent and clever, not only to achieve the useful products of one's creativity, but also to achieve the role and position you will be given as a consequence of this. It is therefore important to appear as competent, powerful and charming as possible and to appear even more loving and developed than others.

### **Not a question of skill**

Consequently, it is a common idea that poor self-confidence is due to a lack of skills and that one's self-confidence will be developed if one develops one's skills. But just as personal confidence in someone else is not primarily based on the skill and competence of the other person, so self-confidence is not built on these qualities either. In both cases it is a question of trust and truthfulness. Just as we only trust those who do not pretend to be something that they are not, who are honest and frank with us without hidden motives, in the same way we can feel confidence in ourselves if we are honest and candid. Moreover, if everyone had poor self-confidence due to everything he could not do or did not know, there would be no one left but people with inferiority complexes and low self-esteem.

Poor self-confidence is based on the conflict between the two minds of man, between the human and intellectual side on the one hand, and the animal and self-assertive side on the other. The aim of the instinct of self-preservation (the primitive side) is to work one's way up through the ranks of the flock and in this way ensure one's own survival

through the power that comes as a consequence of high rank. Others are observed from here as competitors and are valued according to their position in the hierarchy. The human side, on the other hand, does not want to compete and does not value other people according to rank, for all individuals are of the same immeasurable value to them. The complete human being is striving to reach equality for all and considers everyone his equal, irrespective of the degree of development or competence. But the modern human being has both these sides within him, which is the reason why we have these problems. Neither the wolf nor the world redeemer has poor self-confidence. This is a problem of the human being.

### **Our relation to our ideals**

The mechanism behind poor self-confidence is that the ideal is mixed up with the realities. We identify ourselves with our ideal and will therefore look at ourselves from the position of the ideal, which, from the developmental point of view, is above our real position. The result will be that we will look down on ourselves and believe that others do the same, since they treat us with less respect than they would treat the ideal with. This discontent exposes a hidden ambition to be higher up in rank than we actually are, and reveals that we do not find ourselves appreciated as much as we think we deserve to be. This discouragement also proves that there is no basis for the role we are trying to play. We may be exposed at any time. The air will go out of our balloon and the borrowed plumes will fall off.

In reality this is a case of pride beginning to become undermined by intellectuality and awareness. Poor self-confidence is nothing but crumbling pride.

Are we not increasing the burden by saying that poor self-confidence is due to pride? Although it may seem insulting and cruel, the question is: will not the problem become worse if we fan the feeling of pride and the puffed-up picture of ourselves? The higher we build upon sand, the greater will be the fall and the catastrophe. We all have to pass through the thought climates of pride and vanity sooner or later in our development. But it may be a comfort to know that lack of self-confidence is a sign that humanity and awareness is starting to get the better of our pride.

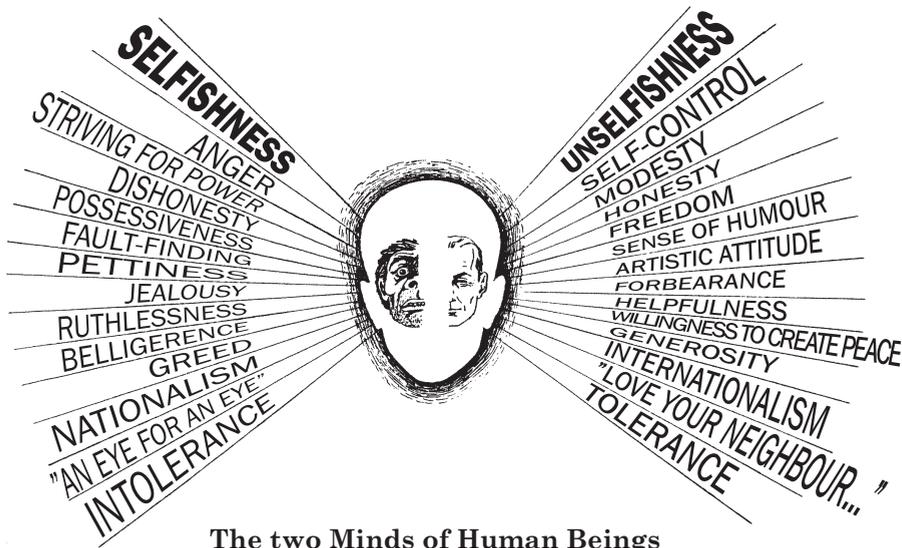
### Finding oneself

Self-confidence is something we gain by learning to know ourselves and by honestly examining our intentions. In order to do this examination thoroughly, we must be aware of our innermost cosmic structure, the history of our development and the force that drives us. Since we are all developing from primitiveness to perfection, on a journey where we have to pass through all stages, there will be no reason to look down

on ourselves or others because of lack of abilities. Equally, there is no reason to value someone as being high or low, bad or good, evil or kind, especially as this sort of valuation and judgment will in the end hit ourselves. Real self-confidence is something very different from puffed-up self-confidence; it is rather humility about our limitations as well as about our advantages and potentialities.

It is not by building up new roles that we strengthen our self-esteem, but by tearing down and reviewing false and puffed-up identities. When nothing is hidden, we are protected from humiliating exposure. And if, instead of brooding over our own value and what we might be good for, we prepare to appreciate and support other people's efforts and value, the cause of the feeling of inferiority is automatically dissolved. It is though love to our neighbour that love to ourselves can be experienced. By showing respect, reverence and tolerance to those around us, we find the stable self-confidence that accompanies our future cosmic consciousness.

Translated by Andrew Brown



The two Minds of Human Beings

Drawing by Withus

## Just let them be right

Martinus calls us “wounded refugees”. We are not true human beings and neither are we animals. We are a kind of half-way being on our way in the eternal evolution from one realm of nature to the next.

One of the last and most difficult hurdles on the journey is our urge to be right in any discussion, and one does not have to have read very much Martinus in order to understand that this reflex – and that is precisely what it is – is deeply rooted and comes automatically into function as soon as the animal in us feels itself threatened. And it will feel threatened if it is not allowed to be right. It perceives it as a direct attack. And we are now not animals but human beings with language and an ability to reason, and with these “weapons” we can really show ourselves to be the fighting animal that we still are.

The joy of being right and the fear of not being right are without doubt the fight that we terrestrial human beings spend the most time doing. We don’t give in, we don’t dare. Think of Jesus. In the last phase of his life on Earth he was in a difficult spot where he wavered between two possibilities. Should he flee or give himself up? He chose to give himself up, and he chose rightly. Why? Because he became a model for the rest of us. He overcame his immediate animal reflexes and let God take over what would happen next. He said, “Not my will be done, but thy

divine will”. From then on he became an observer of his own future fate.

Was it difficult for him to be crucified? Of course it was, but it was nothing compared to the suffering that he would have brought upon himself if he had at the same time felt that he was being treated unjustly, and was full of anger and defiance. Jesus did not suffer mentally, he accepted his fate. And that is the reason it was not difficult for him to forgive the people who passed judgment on him and tortured and crucified him. They did not know what they were doing, they reacted as robots and had no choice, they had not the slightest thought to ask themselves whether it was right or wrong. They were unconscious and acted instinctively. In their eyes they were right and Jesus was wrong. In the fight for survival they won and Jesus lost. That is how they experienced it, and that is how we all experience it when we are right. We divide the world up into those that are against us and those that are with us, and we do not see that in reality we are the same being, the same divine presence that eternally displays itself in various forms. We do not know who we actually are, and we try to find out by looking, not at the similarities, but at the differences.

To forgive is not to close your eyes to other people’s mistakes, but to turn a blind eye to them and to sense the eternally pulsating life behind the whole. In a relatively short time we are all – both

those that are with us and whose that are against us – dust. And yet we live eternally, and we are no more different than that, despite our differences.

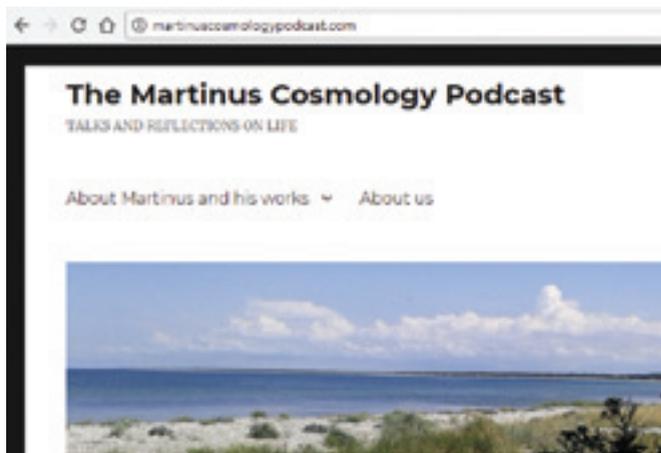
And if we read Martinus we also understand that we are something other and more than the sentences that we so stubbornly hold onto. We do not die by letting the others be right, even though

it can possibly be experienced as a “crucifixion”. But a fun crucifixion when one realises how unscathed one can be when one abandons either defending or attacking. It can be very difficult not to hold your tongue and not defend yourself, perhaps even painful. But what a party it is when you succeed!

*Søren Hahn*



Sarah Alfhild



## The Martinus Cosmology Podcast

If you have not yet listened to the English podcast there are now 9 episodes to choose from. In the most recent one you can listen to Sören Grind, Klint, Denmark, talking about “Health and ill-health in the perspective of spiritual science”.

Or you can choose to listen to Pernilla Rosell, Stockholm, and Mary McGovern, Copenhagen/Scotland discussing Martinus’s analyses of the pole transformation and the effects of the changing balance of the poles that we can observe in society today.

The podcast is produced by Mary McGovern, Lars Palerius and Pernilla Rosell, all of whom are members of the Martinus Institute’s voluntary teaching staff.

You can find the podcast at:  
[www.martinuscosmologypodcast.com](http://www.martinuscosmologypodcast.com) .

You can also follow the podcast on Facebook. Look up “The Martinus Cosmology Podcast” on [www.facebook.com/](http://www.facebook.com/)

## INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890–1981) has described in a series of books under the common title: The Third Testament. Martinus’ world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus’ books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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# 500,000 Danish kroner for new and creative ways of presenting Martinus's world picture

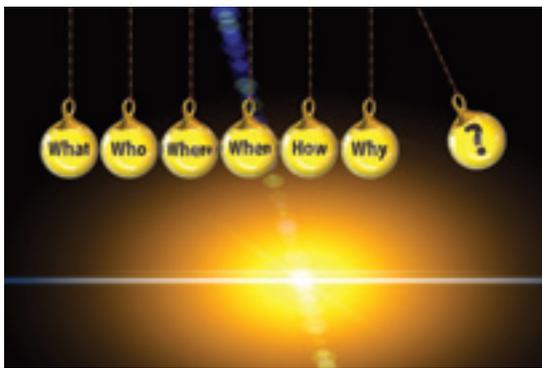
One of the most important functions of the Martinus Institute is to disseminate knowledge of Martinus's spiritual science. In order to strengthen efforts in this area, the Council of Martinus Institute has therefore allocated a pool of 500,000 Danish kroner to the launching of new activities.

The money can be used for launching activities at the Martinus Institute, the Martinus Centre, Klint or online.

The project is coordinated by *The Idea Group for the Renewal of Presentations*, consisting of Per Jan Neergaard and Lennart Pasborg. In the spring of 2018 *the idea group* will provide a detailed draft outline and a list of ideas with a number of concrete proposals for projects.

We do, however, call on all those who are interested in making their own proposals to do so now.

Concrete proposals can be sent to [per-jan@martinus.dk](mailto:per-jan@martinus.dk) and [lennart@pasborg.dk](mailto:lennart@pasborg.dk), who are happy to answer questions.



## You can participate in two ways

All interested parties can sign up as a participant in one of the proposed projects, or you can apply for funds for the implementation of your own project. All submitted projects are assessed by the Ideas Group, which, together with the Economic Committee, will submit appropriate projects for final approval by the Council.

Projects that are launched will have a project coordinator who will put together

an appropriate working group. The project coordinator is responsible for the preparation of the description of the project and its budget. The Economic Committee is happy to help with this. Contact Peter at [peter@martinus.dk](mailto:peter@martinus.dk).



## Think outside the box!

We would like to have new ideas and ideas from a lot of different people, so don't hold back! Everyone is welcome.

Projects can be about making the experience of visiting the Martinus Centre, Klint more interesting and inviting. The decor, the content of retreats, what can the centre be used for? How do we make the centre an international centre for education and culture in the spirit of the new world culture?

How do we bring more life to the Martinus Institute? Should it be furnished differently? What new activities should we have? What should visitors experience when they visit the institute? What can the Institute be used for?

In these years there is a rapid development in the way that museums, educational and cultural institutions disseminate knowledge. It has suddenly become more exciting to visit museums – both physically and online! Perhaps we can transfer ideas and experience from totally unrelated areas. Some may have good experiences from other areas and domains that can be “translated” and made useful for us. Come to us with your ideas!