

# kosmos

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## MARTINUS: THE HOLY GHOST.

God's spirit culminates in physical matter in summer. Nature celebrates Pentecost. Life is sprouting everywhere. The long, bright and warm days have again filled nature with colour and fragrance; the sweet hymns from thousands of little birds rise towards the sky, and the time for holidays, picnics, festivals and happiness has come again to our far northern latitudes. Winter with its cold and darkness has been forced away, and summer has been given back to us again. This divine present, or this returning of life is the culmination of God's spirit in material or physical form. When the spirit of God culminates, life or summer will always arise, while winter or death manifest themselves when God's spirit occurs in its latent form. This is no symbolic parable, but direct and absolute reality, because God's spirit is neither a person, nor something supernatural, inconceivable or unreal, but a realistic fact in form of the miraculous force which, being identical with "consciousness" makes all living beings perceive life, thereby making them identical with life.

God's spirit is made up of a dark or imperfect part and a bright and perfect one, the latter being identical with the primary part of god's spirit

God's spirit is thus the same as the perception of life. This perception forms a part of the living beings in shape of thoughts. Through the living being's creative faculty the thoughts reproduce themselves, and because of this new thoughts, new spheres of consciousness, appear to the wondering "Ego" or "I" of these beings thereby giving to them the designation of "a living being". Thus God's spirit is identical with absolutely everything, which assumes the form of thought, consciousness or life. But in order to be known life has to appear in contrasts, and consequently light and darkness, summer and winter, cold and heat, like and dislike, prosperity and adversity etc. are notorious wherever God's spirit turns a "something" into "a living being" by the experience of life. So it is necessary to understand that nothing can possibly be perceived without its contrast being perceived, too. So white can only be perceived provided something "not-white" is found simultaneously, and black can only be perceived provided something "not-black" is found simultaneously, and so it is with any object at all. It can only be perceived if there at the same time is found a not-identical object. The cosmic analysis of the divine

spirit must therefore be expressed as energy appearing with an infinitude of various intensities. It is these various conditions of intensity which underlie all contrasts in life. All those degrees of intensity concerning the manifestation of the divine spirit are representative of an ascending scale going from a lesser to a greater development. The lesser development underlies everything we characterize as "imperfection", while the greater development underlies everything we characterize as "perfection". Both forms of development can be termed as respectively "darkness" and "light". According to its cosmic analyses the divine spirit must be divided into a "dark" and a "light" part.

In the absolute or cosmic sense nothing can kill and nobody can be killed

According to my main work "Livets Bog" I (the Book of Life) all living beings are eternal realities and experience life in the form of gigantic eras or periods of development which in the named book have been called "spirals of development" or "spiral stages". Any of these stages are just forming a period, during which the living beings experience the divine spirit, first in its latent form, i. e. the lesser development, and subsequently in its full development or culmination. As can be seen from "Livets Bog" such a spiral stage appears in six lesser stages or sections. Of these the first two are known by everybody as the vegetable and the animal kingdom. In the next place comes the kingdom of absolutely perfect humane beings, to which terrestrial man only belongs partially, as he is subject to a great extent, to the conditions of life, valid in the animal kingdom, and to a certain degree has to kill in order to live. Here, as everywhere in my articles, the word kill must be understood as synonymous with mutilation or destruction of the living beings' bodies; in the absolute sense of the word nothing can kill and nobody can be killed. The living being's "Self" or "I" is not "that created" but the creator and as such impervious to any termination because only that which has been created is able to disintegrate or pass away.

Thus terrestrial man is a transitional being between the second and the third stage of a cosmic evolutionary spiral, or between the animal kingdom and the human kingdom. The following three stages of the cosmic evolutionary spiral are totally super-physical and are therefore only accessible to occult or super-physical senses.

In the second stage, i. e. the animal kingdom, the divine spirit is latent, while it reaches culmination in the fifth stage of the evolutionary spiral. In "Livets Bog" (the Book of Life) this stage has been named "The Divine World". When I have characterized the divine spirit as latent in the animal kingdom this naturally does not mean that it is reduced to inactivity, as such a thing can never take place, but on the contrary - strange as it may sound to the spiritual investigator at the elementary stage - that it is culminating in - mistakes! For the mistakes have to be created just as inevitably as the opposite. Mistakes are the same as imperfection, and without imperfection there can be no perfection. In the animal kingdom the divine spirit culminates in imperfection.

Mankind has always imagined the Devil and not the Godhead as the originator of evil, but "darkness" is just as indispensable and divine as "light".

As imperfection in the end will always lead to unpleasantness or trouble, while perfection will inevitably lead to something agreeable, terrestrial man during a long time has distinguished between these two varieties of the Divine

Spirit's display of activity, but of course mostly without having the slightest idea that they, both of them, have the same mainspring. Most people have even pictured a special originator to the display of unpleasantness and have not imagined the Godhead to be the true cause. The experience of unpleasantness they have therefore characterized as "evil" and the imagined originator hereof as "the Devil". This conception results, however, from too undeveloped a knowledge of the absolute facts which, as mentioned before, show that Dark as well as Light are equally indispensable conditions for all creation, for all experience of life, and consequently both Dark and Light are to the same degree absolute blessings to all living beings. Nor do mankind know that life, according to its cosmic analysis, is based upon the highest degree of love.

As a consequence hereof it has become an old tradition to many people only to acknowledge the Divine Spirit's display of pleasure as "God's Spirit". All other phenomena the same people characterize as "Dark Powers", "the work of the Devil", etc.

But even if people have discriminated between light and dark spirit, they have not been able to see the Divine Spirit directly in everyday physical phenomena, but have only perceived it in its degrees of development when it appears as the highest mental inspiration or the force which manifests the noblest states of consciousness, and only the latter they have expressed as "The Holy Ghost".

The Holy Spirit is synonymous with the pure or perfect idea of life. As "holy" is the contrast to everything unclean, which in this case is everything holding imperfections, and as "spirit" is the same as "consciousness" or "the feeling of life", the Holy Spirit consequently must be considered synonymous with "the pure or perfect idea of life", which means the contrast to the form of life-experience which is filled with mistakes or imperfections, and which is found everywhere on this earth.

As the Holy Spirit is the same as the highest and absolute true idea or experience of life, it enriches the individual correspondingly with the highest and absolutely true knowledge of life or existence. Such a knowledge which eventually becomes identical with knowledge of all the leading or fundamental laws of life, will to a proportionate extent enable the individual in question to become the conscious creator of its own destiny. He controls the basic energies, which are: instinct, gravity, feeling, intelligence, intuition and memory, and is consequently endowed with a consciousness which is in harmony with the Divine vision: all is good with the world, and can therefore radiate nothing but all-embracing love towards everything and everybody. This state of consciousness or "The Holy Spirit" is also termed "cosmic consciousness" in Livets Bog (the Book of Life).

The advance of The Holy Spirit into a person's consciousness is always accompanied by "light-phenomena". Terrestrial man has not yet developed far enough to obtain such a state of consciousness. He still has to fight against many imperfections and shortcomings in his mentality. So his mentality does not constitute the Holy Spirit but God's Spirit at a primitive or latent stage. But through religion and through beings, whose development is much more advanced than that of the great majority, terrestrial humanity has learned about or has come into contact with the progressing appearances of the Holy Spirit. When the Holy Bible relates of Moses who saw the burning bush, and of Elijah the Prophet's assumption in a

fiery chariot and with horses of fire. and of the transfiguration of Jesus on the mountain, and of Paulus, who was wrapped in "a white light", etc., it is phenomena which, all of them, are connected with the advance of "cosmic consciousness" or of the Holy Spirit into the consciousness of the named persons, because this advance always is accompanied by such characteristic or extraordinary light-phenomena of various strength. These phenomena are most perfect when they appear to the individual as a fundamental baptism of fire which means that the individual is shrouded in a cloud of dazzling, psychic light. The individual becomes transfigured and is visible to occult senses as being made up of a dazzling fire. This "fire" is expressive of the highest spiritual energy or matter and cannot pervade an individual who has not previously in some way or another been made accessible to this energy by a moral purge. According to the degree of this purge, and according to the individual's stage of development, he is pervaded by the Holy Spirit or life's highest energy of consciousness.

After such an experience the individual will appear completely transformed, because this energy cannot pervade a being without activating or opening its latent senses for perceiving this very energy. Thus this transformation will be the greater according to the degree of the moral purge and the more outstanding the stage of development of the named individual has reached.

In the same way as the apostles were changed and spoke with tongues, when they had been moved by the spirit in the form of tongues of fire, so other beings will speak with tongues, more or less, when they are pervaded by the Holy Spirit. Naturally, to speak with tongues does not so much indicate that one speaks in a foreign language, as it means to speak from other layers of consciousness. This is, in its turn, synonymous with speaking and knowing about things and phenomena which the persons in question previously were absolutely unable to see, to think of, or to experience. These persons are thus perfectly transformed, sometimes even to such a degree that a quite new or strange individuality is presumed to manifest itself through their bodies. But this is absolutely not true. It is nothing but the true "Self" or "I" of the person which is manifesting itself all the time, but he or she have had the sensory faculties enlarged to embrace fields, where he or she were previously unconscious and therefore unable to manifest themselves.

The transfiguration of Jesus on the mountain was identical with the fundamental experience of the Holy Spirit or "the Great Birth"

As mentioned before the Holy Spirit is not experienced with the same intensity by all beings, but in relation to the being's evolutionary stage. In "Livets Bog" I therefore distinguish between the total experience, called "The Great Birth", and the partial or incomplete forms of this spirit, which must be considered as only embryonic stages of the Great Birth.

While Jesus' transfiguration on the mountain was identical with the fundamental experience of the Holy Spirit or the Great Birth, the other named occurrences from the Holy Bible merely indicates various embryonic stages of the Great Birth.

Ordinary, sektarian religious conversions belong to the most primitive or elementary forms of the experience of the Holy Ghost. A person, attending a religious meeting, is deeply moved by what he is listening to, and in an

ecstasy of enthusiasm he is seized with an irresistible desire to change his habits so that they will harmonize with the new mentality and modes of life he has contacted during the meeting. But an individual who lives on the stage where such conversions take place, is not yet capable of perfect understanding and love for all living beings. He is still a tool in the hand of the killing principle, for instance by taking part in slaughtering, meat-eating and by being the originator of "holy wrath" and "righteous indignation". At the same time he cannot understand that all roads, all experiences lead to God. As a consequence hereof he still breaks the divine commandments. But in doing so he causes himself sufferings or a corresponding unpleasant fate. However, through this unpleasant fate he will develop further, thereby becoming receptive of a still higher form of conversion. And this will continue until he is no longer able to kill, hurt or mutilate, but can be nothing other than an expression of love. Then he will be overshadowed by the Holy Ghost, i. e. he will experience the fundamental form of the Great Birth and through personal experience he will see life's greatest analyses or the very answer of life itself that everything "is very good", and he will experience his own identity as an immortal son of God.

The Spirit of God has always moved upon the face of the waters and will do so for ever

Not until this fundamental experience of the Holy Ghost or of God's own consciousness can the individual rightly be characterized as a real or perfect human being. This means that the individual from being a fetus has now grown into a "new-born child" in the real life, which is the same as having become absolutely conscious of the Divine life-experience.

This sublime subject can be studied more thoroughly in Livets Bog, so I shall not go further into details here.

Within Christianity people have celebrated Pentecost in memory of the out-pouring of the Holy Spirit over the apostles. Thus the celebration of Pentecost is a celebration of the Holy Ghost. In the new world-civilization, the dawn of which is now breaking, Pentecost will become an even greater celebration of the glory of the Divine Spirit, because people to an ever increasing degree will have their eyes opened to the fact that all life, all consciousness and with them all wisdom and love are a radiation of a super-physical, electric, creative power, which in the shape of "God's Spirit" to-day, in the past, and for ever and ever, will be "upon the face of the waters."

Now, at Whitsuntide, the woodlands are bursting into light green leaves, and in glittering sunshine the gardens, fields and meadows are garlanding all living beings with their profusion of flowers, especially the light-hearted young people who walk out into the open, and if we are able to experience all this as an expression of God's brilliant spirit, then we shall be able to experience Pentecost in contact with the eternal Providence, and we shall feel in our hearts the presence of the Holy Ghost as a spark of divine bliss.

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Translated by Ingrid Okkels

Quotations from  
**MAN AND COSMOLOGY**

by Martinus

A view of the great cosmic drama, which in the years 1914 and 1939 was enacted so lugubriously and is still portending a collapse of our civilization through banishments, concentration camps, death, and destruction to fresh multitudes, gives the intellectual observer subjects for reflection. To him it becomes obvious what is wrong with the human race, for it is evident that "politics" and "religion" cannot be two dis-

parate things. Religion must be the highest revelation of knowledge relative to the ideals and moral laws on which alone our daily lives can be based. A religion not constituting such a revelation or imparting such knowledge is without any political potential, which means nothing less than an inspiration to work for moral equity in human intercourse, requisite for any human community that is to secure a maximum of security and happiness.

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Verily, "the Paraclete or Holy Ghost" (= "cosmology") is about to be understood as an actual fact. How otherwise is mankind to escape from the abysses of ignorance, molestations, sorrows, and tears?—How is "perennial peace" to be established without the knowledge of how to gain it?—Is it easier for peace to prevail without scientific methods than for war to predominate without science?—It was not till war was actualized through science that it gained the ascendancy and brought about "internecine war". Absolute peace cannot be secured through prophets, dogmas, or creeds, even though these factors have been making for peace within the present epoch, about to be superseded by a better world. Peace not based on science cannot compete with war dominant by virtue of science, which in this case is equivalent to superior knowledge of destructive or mutilating war-potentials. A man whose mental constitution is directed solely by

materialistic science, is as yet a mere cosmic somnambulist. He is cosmically an unconscious being, in whose hands the weapons of death may culminate owing to his ignorance of cosmic responsibility. As long as he is not aware that he is a cosmic and immortal being, he cannot of course know that he is cosmically responsible, and that consequently his destiny, his happiness or unhappiness, is exclusively based on this responsibility.

The difference between past and future generations will thus turn out to be that people of the past as well as the majority of the present are not conscious of any "cosmic liability", those of the future will base their lives entirely on absolute responsibility. It is this transformation of mankind that the mission of cosmological science will accomplish, considering that no other form of science whatever will be able to bring about this transformation.

MARTINUS CENTER  
Klint, Dk-4500 Nykøbing Sj., Denmark.

For more than ten years an International Week has been held at Martinus Center (earlier Kosmos Ferieby); the courses being based mainly on the universal world-picture as described by the Danish philosopher Martinus. His works deal with the laws and principles of the external physical and the internal mental universe forming one all-encompassing whole which is explained in logical chains of thought.

The educational centre is set in a beautiful, historical area of Northern Zealand, Denmark. It is not a place of sectarianism or any kind of orthodoxy. It is rather a place where you will be free to exchange views in a friendly and informal atmosphere, listen to lectures and take part in study groups, discussions and question periods, enjoy the fresh sea-air, good health food, and have an opportunity of being filled with lots of impulses and to be acquainted with a new logical view upon life.

The MARTINUS CENTER accommodates up to 400 students in rooms, 1- & 2 room flats and chalets, all with cooking facilities. There is a camping area too and fine bathing possibilities.

The rates for one week are:  
From Dkr. 140 to 345 (excl. meals)  
depending whether you are single  
or you would live with others. Fee  
for the week's tuition is Dkr. 80, -  
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or you could go by cheap charterflights  
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to Klint.

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INTERNATIONAL SUMMER PROGRAM - JULY 29 - AUGUST 5, 1978.  
MARTINUS CENTER, KLINT, NYKØBING SJÆLLAND, DENMARK.  
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During the above week there will be the opportunity of an intensive study of MARTINUS COSMOLOGY, based on the books "LOGIC" and "THE IDEAL FOOD" by Martinus. The participants are going to study selected chapters from those two books, and discuss them in small groups whereupon there will be a summary as well as general discussion and questions. There will also be an opportunity to interrogate during evening hours.

We do hope that in this way the participants will obtain a profound idea and knowledge of the main points in MARTINUS COSMOLOGY.

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January 1978.

Dear reader,

During the years we have with long intervals sent out "Contact Letters" and later "News Letters" from our Institute with review of Martinus' lectures and information on meetings, courses and our International Week in July every year at Martinus Center (Kosmos Holiday Centre), Klint, Denmark. Owing to insufficient help we have not been able to send it regularly, but we now feel that we have a translator and also the necessary practical help for distributing our News Letter four times a year.

The insecure situation of world affairs and the trouble and stress every single individual is subject to, along with the poor prospects of peace, - for the unemployed, - for healing of body and mind, motivate many people to look for new aspects, new ideas, logical solutions to their problems and a true worldpicture. Therefore, a growing number of people, both younger and more mature people, have had a keen interest in Martinus Cosmology - the eternal worldpicture - especially here in Scandinavia, but also in other European countries and a few places in the rest of the world.

Your name and address are in our files and we would be pleased to send our "News Letter", KOSMOS, to you if you still are interested in Martinus thoughts. We also enclose a booklist with Danish books and translations into foreign languages. In case you still want to keep in contact with our Institute, please return the slip below with your correct address and Danish Kroner 12.00, or 1.00 Pound Sterling, or 2.00 U.S. dollars, or the equivalent in other currency. This will just defray the printing cost and postage.

We should be happy to keep in touch with you and to give you any information about Martinus literature and the work carried out as to lectures etc.

Yours sincerely

MARTINUS INSTITUTE  
Karin Brant Nielsen Tage Buch

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