

KOSMOS

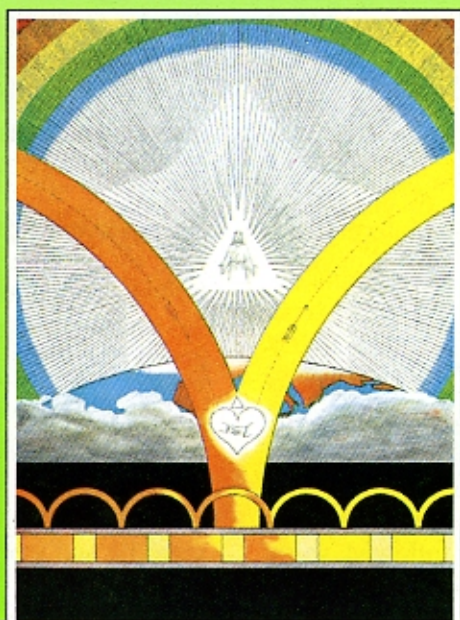
ENGLISH MARTINUS COSMOLOGY NO.3 1998

Through the Empty Space of the Universe

Fate in Childhood

The Law of Movement

Cosmology in China





The Lecture Hall at the Martinus Centre, Klint

Summer in Klint

by Mary McGovern

International gathering

From Jamaica, Japan, Trinidad, Venezuela, USA, Great Britain and Iceland English speakers gathered at the Martinus Centre, Klint in Denmark at the end of July to take part in the 63rd International Summer School for Martinus Cosmology.

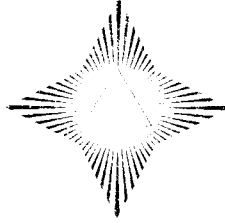
Lectures and study groups

Every morning they donned headphones and tuned into the English simultaneous interpretation of the Danish and Swedish lectures, while others heard Dutch, German, Esperanto and Spanish interpretations as required. Then followed study groups in various languages. (The Eng-

lish group read *Logic*.) In the afternoon there were lectures in English and German and time off to enjoy the beach and the nearby forest.

Independent study course

Two of the guests from Jamaica and Venezuela stayed on for some weeks after the summer school to take part in the Independent Study Course (along with 25 Scandinavians). There they received almost individual tuition. The foreigners have now left with their heads full of a world picture that provides a logical basis for love, tolerance, human understanding and world peace.



Through the Empty Space of the Universe

by Martinus

Chapter 1 Distances in space

We all know that the universe is an infinite space in which countless galaxies, stellar nebulae, suns and planets drift. We know too that between these suns and galaxies there are immense distances, indeed, distances that are thousands of times greater than the space taken up by these suns and galaxies themselves. Now why are the distances between these macrocosmic particles in space so gigantic? Why could these suns and planets not be much closer together? Indeed, they cannot. If the great distances that now exist between the heavenly bodies did not exist, the physical life in which we live could not possibly evolve.

We all know that if the earth moved closer to the sun it would come into an area ultimately where all life on its surface would be destroyed by the sun's light and fire. In the same way the life on it would ultimately freeze to death if it moved away from the sun. These gigantic distances between the worlds in space have therefore a specific, parti-

cular purpose. They are designed especially to favour the evolution of life. Without great distances between these worlds or heavenly bodies there would be no space for their vital movement. Without their movement neither time nor space, day nor night, winter nor summer could arise. The physical world would be totally uninhabitable for conscious life. But the opposite is the case.

Chapter 2 The appearance and disappearance of a stellar system

The physical world is to a great extent an expression of life. This life is concentrated in the empty space around the shining star systems that we see in the clear night sky. All these shining stars or stellar systems have emerged from the darkness of empty space. They are, so to speak, a product of this empty space, just as we see them disappear again into the darkness and become invisible, leaving behind them only empty space.

We have before us therefore a gigantic empty space in which worlds appear and disappear. Since something cannot

come from nothing, just as something cannot either become nothing, what we experience here is fictitious. We see that shining clouds arise, so to speak, from nothing. These clouds in turn condense into suns and galaxies, culminate in a state of light and heat in order thereafter once again, over vast periods of time, to meet their destruction, to disintegrate into the darkness, to become nothing in the universe.

Since something, as previously mentioned, cannot become nothing, this emergence of the heavenly bodies in space cannot possibly be the beginning of substance or matter. These substances must have already fully existed before they became the gaseous clouds and the suns and planet that we see before our eyes out in space.

Since something cannot become nothing the disintegration and disappearance of the heavenly bodies in space cannot be the destruction of the substances or the absolute end of matter, which we also see with our physical eyes. This establishes as fact that substances can appear in a state where they are inaccessible to our physical senses. And where matter or substances are not accessible to our physical senses, we can of course sense nothing. But where we can sense nothing and can therefore experience no details whatsoever, we can experience existence only as empty space.

Chapter 3

The empty space is a spiritual world

When the universe appears to us as a gigantic void in which the matter that makes up suns and galaxies takes up extremely little of this space, it is absolutely not because it really is such an empty space but because matter occurs in a state here that cannot affect physical senses.

Thus we see here two kinds of matter: that which is visible to the senses

and that which is invisible. But just as visible matter constitutes the visible world, so does invisible matter constitute an invisible world. And here we have arrived at the foundation of every religion, namely that a "spiritual" world exists beyond the physical. But for us the invisible or spiritual world is thus not a belief or a hypothesis but a realistic fact.

Why is this invisible world described as "spiritual"? It is described as spiritual because our entire consciousness and world of thought is built up of this matter. With physical senses or eyes we cannot see our thoughts or ideas. For this reason we must express ourselves by means of a language. If our thoughts were visible just like our physical organism, like our eyes, hair and hands and so on, we would not need to use speech. Since thoughts are the same as consciousness, and consciousness in its turn is the same as spirit, and spirit belongs under invisible matter, we have here the reason why this area of matter has been called the "spiritual world".

Chapter 4

Religious and intellectual primitivity

The infinite empty space of the universe thus consists of a world of invisible substances and is therefore just as realistic as the world that consists of the substances that are visible to the physical senses. But this does not of course mean that this invisible or psychic world, as it is also called, fits into all the many different religious ideas that have been formed about it. On the contrary there has been free scope here for unnatural imagination and pure superstition. The products of this have in turn caused many intellectual people to feel downright antipathy towards every imaginable notion about the existence of this invisible world. Many of these intellectual people or scientists regard everyone who occupies him- or herself with the spiritual world as primitive, thereby re-

vealing their own intellectual deficiency. Their attitude thus reveals that they do not understand at all how by denying the existence of the spiritual world they are compelled to take the view, consciously or unconsciously, that something can come from nothing and that something can likewise become nothing. Because of this they indirectly confirm that they themselves are primitive. The spiritual or invisible world is a patent fact in the form of the infinite empty space of the universe.

Chapter 5

Our world of thought is a part of the empty space or the invisible world

Now what is hidden behind this gigantic empty space? There must inevitably be hidden the something, the laws, principles and forces that cause the galaxies, planets or worlds and the living beings to emerge from darkness, from the invisible to the visible state. Likewise the invisible or spiritual world must also be a continuation of the process that leads these realities back out of the visible world and into the invisible world or state.

There is thus a high level of activity or unfolding of energy within the great empty space of the universe, but in vibrations and wavelengths that cannot affect our physical senses. How can one know that great unfoldings of energy really do occur in this invisible world? We can know this by observing our own thought and the manifestation of our consciousness, which constitute that part of the invisible world that is directly linked to our experience of life. Prior to every word, every action, every movement that we want to carry out, a process of thought has taken place. We wish, think and imagine in advance the physical actions or manifestations that we wish to manifest, just as all the physical experiences that we meet leave behind thought activity and conceptual activity in our consciousness.

Everything that people have manifested has first been manifested in their thought world, which means the invisible part of their person or appearance as living beings. So the living being does consist of a visible part and an invisible part. The visible part is thus the physical organism, while the invisible part constitutes the consciousness. But it is a fact that the visible part is directed and controlled by the invisible part. The invisible part is thus the primary part of the living being. But why should the same not be the case for the universe?

Chapter 6

Why God is "in heaven"

The universe consists thus of a visible and an invisible part. And do we not also see here that material creations express logic, planning and purpose or serve logical purposes? Why should these plans, ideas and purposes not have arisen in the invisible part of the universe? Why should the invisible part of the universe not be the seat for the emergence of these plans, ideas and purposes? Why should this invisible part of the universe not be consciousness just as it is in living beings?

The invisible part of the universe calls forth precisely the same kind of manifestation as the invisible part of the living beings, namely purposeful creation. The invisible part of the universe, that is the infinite empty space, is thus consciousness, the seat for thought manifestation, desire and will and the "Something" that is the source of these thought manifestations, this desire and this will.

It is not so remarkable that the idea that "God is in heaven" has come into the world, nor similarly that the concept "in Him we live and move and have our being" must also come into the world. God's I and consciousness are therefore the invisible part of the being we call God, while God's physical organism (the physical universe) is the visible part of this being, precisely as it is in ourselves

and in all other living beings. Our I and consciousness are our invisible part, just as our physical organism is our physical part. So in this way we are already in "God's image".

Chapter 7 **"Birth" and "death"**

As is evident from the above the empty space of the universe is in reality not an empty space. Such an empty space would be an impossibility in the universe. But in all situations where substance or matter is inaccessible to any kind of physical sensing whatsoever, empty space arises. What would a world or an area that is inaccessible to any kind of physical sensing look like otherwise?

That the empty space is not an area within which absolutely nothing exists becomes a fact, as shown above, in that the physical world accessible to the senses, that is the galaxies, suns and planets, does not have its first cause or first source in the visible world in any case whatsoever or in any situation whatsoever. We see that from the darkness of the empty space or the invisible world a continuous stream of matter flows, a stream that condenses and becomes visible or accessible to physical senses. Likewise we also see how it again disintegrates and becomes inaccessible to the physical senses, whereby it becomes a part of the darkness of the empty space or the invisible world. We call this process "birth" and "death".

We see that suns and worlds are born and die, we see mineral creations are born and die, just as we see vegetable and animal products are born and die. Everything that is accessible to physical sensing is born and dies. Here there are no exceptions. Since matter cannot come from nothing, just as it cannot either become nothing, this birth and death respectively are not any absolute beginning or end. Birth and death are thus in reality respectively an entrance to and an exit from the physical or visible world. We

are thus witness to the transformation of this matter from a visible state to an invisible state.

Chapter 8 **Our eternal "I" behind matter**

But who are "we"? Are we identical to the matter that is subject to this birth and death? No, we cannot possibly be. The facts certainly show that we are a "Something" that experiences or ascertains the transformation of this matter, or its birth and death. It is true that we have an organism that is also born and dies. But why should it not be subject to the same birth and death? It is merely a logical construction of physical matter. It constitutes merely a "created" phenomenon intended solely to be a tool through which a "Something" can experience and sense the physical world. This something cannot be the organism itself since it constitutes merely a produced or a created phenomenon intended to serve a certain purpose. But since a purpose is the same as a wish, it can have only a living something as its source. Every living being's organism is thus the fulfillment of a wish, thereby revealing that behind the organism there exists a living something that is a source of this organism and for whom this is a tool to aid its experiencing of life. We term this something behind the organism our "I". This I or self of ours sees by means of our eyes, hears by means of our ears, and, by means of all our other physical senses, experiences and manifests on the physical plane. Since unlike our organism this I is not created, and since it is itself the creator, it has an eternal existence. It existed before its present organism came into existence, just as it will exist when the same organism has ceased to exist on the material plane. And just as it has taken part in creating the present organism so will it again take part in creating a new future organism, and so on. This I and its consciousness or thought world lie thus beyond physical

sensing and are therefore details of the empty space.

The empty space of the universe is thus the domicile of all living beings' I's, their consciousness and thought worlds, just as in the same way it is the domicile of God's I and consciousness. In the darkness of the void in the depths of the universe, life's innermost source or origin and its consciousness thus exist. Likewise the I and consciousness of all existing living beings hide themselves in the same physically invisible world. This holds true not merely for all beings that have physical organisms, but also to an equally great extent for all beings that are liberated from this organism, those we call "the dead". They are all in the invisible world from which they will again incarnate in a new physical organism and will thereby manifest themselves again in the physical world.

Chapter 9

For the highest spiritual abilities and senses no empty space exists

The universe or cosmos consists thus of two kinds of worlds: the physical world and the spiritual world. All galaxies, suns and planets and everything that, in connection with these worlds, is visible for the physical senses thus constitutes the physical world. Everything that lies outside these physically visible phenomena, which means the dark empty space of the universe, makes up the spiritual world. When this world shows itself as empty space it is, as mentioned above, merely because the details of this world are inaccessible to the physical senses. But for the highest spiritual abilities or psychic senses the spiritual world does not constitute an empty space. For these senses the physical empty space of the universe becomes a gigantic radiant world full of life, light and joy.

We will not go into this world in more detail here since, in other lectures and writings, we have done so. Here we will merely shed yet another little ray of

light upon the physical side: the empty space of the universe. People ordinarily believe that this empty space is also a physical world, which one will physically be able to live in and move in in the same way as one can live and move in the physical area that is called the earth. Many people actually believe that one will be able to build vehicles, spaceships of a kind, by means of which regular connections to other planets and solar systems could be established. The foreign worlds could thus become fabulous tourist attractions, just as import and export between the planets must also thereby become a fact. We see here how vastly the imagination can run wild when it deals with areas whose true structure the source of this imagination does not know. These people do not understand at all that it is just as impossible for the animal being to live in the empty space of the universe as it is impossible for an ordinary fly to live at the bottom of the ocean and for a deep-sea fish to live in a burning desert.

The physical parts of life for all living beings are totally dependant on the opportunities for living to which their physical organisms give them access. How could living beings come to experience opportunities for life that their organisms are not built to be able to give rise to?

Chapter 10

The physical world is a secondary world

The organism of every living being is an instrument intended exclusively to provide its source with a particular, specific opportunity for life. What this opportunity for life amounts to is thus based on the capacity of this organism. Outside the bounds of this capacity no being can normally experience physical existence. For this reason a fly cannot live at the bottom of the ocean, and a deep-sea fish cannot live in a burning desert. They must each remain where they are, since their orga-

nism cannot give them an opportunity for life under other conditions than those they are built to meet.

If the being were to leave the vital conditions that its physical organism is built for, its physical existence would end, and we say that it died. But this death holds true only of its physical existence. Its I and the invisible part of its existence connected to this I, which means its consciousness or world of thought still exists. But since the physical organism is dead the being can no longer convey through it the existence of its I and its consciousness. And now there is therefore a physically empty space where previously it filled physical space with its manifestation. But it still lives in this empty space, manifesting itself and experiencing life through its appropriate spiritual organism along with all the other beings of the same status until it can again be born on the physical plane. Since this existence, as shown here, is inaccessible to physical senses, it is a matter of course that it can appear physically only as invisible.

And it is this invisible world we experience as the empty space of the universe. In this empty space is thus hidden the real primary world. From here the beings are born into the physical world and to here they return when they die leaving this world. The physical world is merely a secondary world. The physically invisible, spiritual world or empty space of the universe is thus the primary area of life. It is the domain of eternal life.

Chapter 11

The earth is a living organism that we cannot leave while in a physical state

The above little gleam of light shed upon the empty space of the universe has shown us that this empty space in itself is not, and can never in any situation become, the scene of physical life and existence in any way other than through the

principle of organic birth and death. By virtue of this principle we enter the physical world from the spiritual world. And by virtue of the same principle we return once again to the spiritual world. When we are able to be born into the physical world it is only because such a world already exists. But a physical world cannot exist and provide opportunities for life for discarnated beings without being a living organism. The earth is such an organism. Within its particular structure the specific opportunity for living on which our daily physical life is based occurs. Were we to leave the physical area of the earth to any extent, we would enter the empty space of the universe to the same extent, where we would have no possibility whatsoever for maintaining our physical existence. Entering the empty space of the universe is the same as entering circumstances in which our physical organism ceases to be an instrument for the experience of life, since the physical dimensions that it is built to be able to master no longer exist. Where there is no air, lungs cannot work. Where there is no light, sight cannot work. Where there is no sound, hearing cannot work, just as the use of speech would also be impossible. To this must also be added the fact that the force of gravity, which otherwise keeps us in place, does not exist either, and our centre for balance thereby stops working. "Up" and "down" no longer exist for us. And our ability to orientate is therefore put out of action. In addition our means of transport would have to reach a speed that at least corresponds to the speed of light if this gigantic journey through space were not to collide with our relatively ephemeral existence.

After this it must be understandable that physical spaceship travellers will never reach the distant target in the universe that they have set for themselves alive. If their means of transport can arrive at the destination undamaged, which is probably not outside the bounds of

possibility, then the spaceship on the distant world will become a grave in which its passengers are buried. The spaceship journey thus becomes merely a funeral for people who have committed suicide. The empty space of the universe is spirit and can therefore be frequented only by spiritual beings.

Original Danish title: *Gennem verdensaltets tomrum*, a lecture given by Martinus at the Martinus Institute on 27th February 1955. Published in book no. 16, *Reinkarnationsprincippet* (The Principle of Reincarnation).

Edited by Erik Gerner Larsson, 1955

Translated by Mary McGovern, 1998

ERRATA

KOSMOS no.2, 1998

In *The Galaxies of the Universe* by Martinus in Kosmos no.2, 1998 there is unfortunately an error. On page 7, 1st column, line 14 I have written "... energy of gravity", where it should be "... energy of instinct". The whole sentence should thus read as follows: "The crystallisation of memory or the energy of bliss would form the physical particles of the skeleton, and the energy of instinct would be the dominating force in the areas where physical particles appeared that, from a mesocosmic point of view, would be musculature and skin." With apologies. **MMcG**

INTERNET NEWS

English E-mail study group

Ole Saxe and Anne Pullar from Sweden have written to KOSMOS to inform people of the existence of their English E-mail study group. They write: It is for all English-speaking students of Martinus Cosmology around the world, who have access to the internet. We will discuss your specific questions and various issues in Martinus' writings. You may be either an active or passive participant, as you prefer, and share your thoughts and experiences to the extent that time and energy allow. You may connect at any time you want and will receive answers and comments as the other students in the group react. We do not chat online at the same time. You are welcome to join us by posting an E-mail to Ole Saxe and Anne Pullar at: saxe@dalnet.se

ADVANCE NOTICE

**International Summer Course,
Martinus Centre, Klint, Denmark
1999**

Dates for your diary: 24th July to 7th August.

Detailed programme will be available at the New Year.

The Science of Fate I

Fate in childhood

by Svend Åge Rossen

In this and the two articles that will follow in the next issues Svend Åge Rossen takes as his subject the science of fate. The article deals with a series of characteristic situations in the life of a human being, from conception to the grave, that for most people appear to be quite accidental, even ill-fated, but that in Martinus' analyses prove to form links in a pattern of fate that obeys certain rules. The first article deals with childhood, the second with youth and the early stages of married life, while the third is about the values and fate of adults and older people.

The science of fate forms an important part of Martinus' cosmology. According to Martinus' analyses the existence of the universe and the living being, when treated as a whole, is absolutely perfect. The implications of this are that everything has a purpose, which means that every single thing or occurrence, when analysed completely, reveals radiant wisdom and love.

The central principle in the science of fate is the law of fate, which is also known, to use an Eastern expression, as the law of karma. This states that every thought, feeling or action directed towards someone in the outside world returns to where it originated. These are energies that *may* strike the people they were intended for but with unshakable certainty return like a boomerang and strike the person that originated them. This law also states that one is protected against the negative impact of other be-

ings and will remain unaffected by their evil thoughts, wishes or actions, as long as one has a higher moral standard that results in one not being able to give vent to these sort of negative manifestations. In this way one cannot be affected by forms of energies lower than those that one represents oneself. This principle of protection is also of benefit to oneself because one is protected against the effects of one's own negative actions, if these effects return at a point in time when one has changed so much morally that one is no longer able to act in the same negative way as before.

The law of fate also has another interesting area in which it works, namely with respect to the fulfilment of desires. A desire also represents a kind of thought energy that likewise will return to its origin in the form of the fulfilment of the desire; of course this only happens when the desire is a persistent one and

when it is in harmony with the rest of the fate of the being in question.

So, wishful thinking is not as harmless as one thinks; one should perhaps be more cautious with one's dreams. Perhaps they will come true, but the reality of them may be quite different to what one had imagined.

There is no such thing as a straight line

The fact that fate impulses take the form of curves that return to their starting point is in total agreement with what we know of the physical world. In the physical world as well there are no movements that go in a straight line. Even light rays that are considered to be some of the straightest that exist are nowadays assumed to follow gigantic curves in space.

Martinus has illustrated this in symbol no 15, which is called the law of movement. In it we see a sphere under which is an apparently straight line. It is, however, only apparently so because in fact it is a segment of a circle, 40 metres in diameter (the segment of which can be drawn on a page the size of a book). The less one can observe of a circle the more one will have the impression of it being a straight line. And conversely - which can be seen from the lines immediately below it in the symbol - the greater the part of the line one can observe, the more it will take on the character of being an arc of a circle, until one can take in the whole curve and see that it is a circle.

The purpose of the law of fate

In all its simplicity the law of fate expresses the principle of justice in existence. No living being will ever experience the effects of other beings' wishful thinking or other beings' good or bad thoughts, they will only experience the results of their own desires, thoughts and actions. Consequently no one can be wronged and, which is just as surprising, no one can in fact wrong another living

being - because of the previously mentioned principle of protection.

But as well as being an expression of the justice that there is in existence, the law of fate has another important purpose. It constitutes a principle of upbringing or education. By making sure that we notice the effects of our actions, it provides us with a basis on which we can form our personal experience, which is a vital factor in us gaining knowledge and being able to grow. In this way all mistakes, whether great or small, can be corrected, so that the human being's behaviour can become more and more perfect. The law of fate is therefore clearly an important aspect of the wisdom and love that is embodied in the workings of the world.

The science of fate is that branch of science that deals with the way fate connects experiences not just during one life, but over several lives. Just as in the everyday course of events we experience the connection between our experiences from one day to the next, there is in the same way also a connection between what we experience over a series of physical lives. In what follows we shall look at some characteristic fate experiences and their causes, in various stages in the life of the human being.

Existence as an embryo

Existence as an embryo is actually one of the most protected forms of life imaginable. The human embryo is normally able to live in the mother's womb for 9 months in complete safety and here it lives through a series of vulnerable stages in its growth towards being fully developed. But just as people's naturally healthy instincts in many other areas have been destroyed, the sanctuary of the embryonic state has also been broken. Abortion is the order of the day. It takes place based on various criteria, and they are the subject of ongoing debate in our society. Almost no one denies that it involves killing, but the consequences of

the killing have to be said to be greater when assessed from a materialistic, one-life way of looking at things than from a cosmic viewpoint. In the first case we are talking about total annihilation; the little embryo will never again have an opportunity to experience life. From the cosmic point of view one can destroy only the organism, but not the spirit for which the organism was intended to be an instrument. What happens is that the spirit or soul in question has to return to the last zone in the spiritual world and wait for a new chance to incarnate. In quite a short time it will begin to develop another new embryo, but because its talent kernels, which are like batteries for spiritual life-energy, have already been used once, it means that some of the energy has been used up and the child will this time have a weakened constitution and be more susceptible to illness. As regards the embryo, the reason from the point of view of fate for its being aborted is obviously that, as an adult in a previous life, it was the cause of an abortion and the effects on the adult that does such a thing are, just as logically, that the being in question has to undergo the same restriction when it wants a new physical organism itself.

Childhood

When a child is born it normally has two parents to look after it. These parents are in a way guardian angels. Life is so wisely organised that mothers and fathers feel immense love for their children and are proud of them. Even though they have many problems and are perhaps generally hostile towards the people around them, they are nevertheless geared towards using all the energy and means at their disposal to protect and help their children. This is also the case in the animal kingdom, a fact which shows that the energies at work are instinctual.

Parents can, however, be on very different levels of evolution and be very different in character. They can have dif-

ferent moral standards, different talents, different interests, different work, different standards of living and so on. It is therefore of great significance to the child's fate which parents a child is born to. But in this respect as well there is no such thing as pure chance; the law of fate also applies to this situation. The parents and the child have attracted each other with all their faults. Children are not, as is often supposed by modern teaching, blank pages onto which the parents can freely stamp their attitudes. They are in fact "adults" with their own individuality, attitudes, talents and stage in evolution, whose negative characteristics were put to one side while they were travelling through the spiritual worlds during "death", and that now have to be brought forward again in order to be transformed through practical experiences. The child is therefore born into a family that is best adapted to offer this practical experience. If a child is self-willed and hot-tempered, it has also had these characteristics in its last life and as a parent has given its own children a harsh and insensitive upbringing. This is the reason why they now also get parents with the same characteristics. What one sows as a parent in one life, one reaps as a child in the next life.

But it is not just the child that reaps. Thanks to fate the parents also get, through having children, a powerful after-effect from their own past. Fortunately, little children have a lot of charm and instinctively awaken in the parents a need to be caring, loving and proud. But at the same time it is quite natural for children to be very egoistic, demanding and aggressive. These characteristics become especially prominent in the childhood years because during this period we repeat the main features in our emotional and intellectual evolution from all the lives in our past. There is a parallel to this in the embryo state, where one repeats the main features of biological evolution right back to the

stage of being a single cell. As the parents have the same developmental history, they have also represented in previous lives the same emotional and intellectual immaturity as their children are expressing at present. It is likely that they still have something left over of these character traits, but because the children demonstrate them in a totally unvarnished form the children's temperament and behaviour often appear as a caricature of the parent's characteristics. So the past also comes back through the children in order to present the individual with its still imperfect mental aspects. But because parents and children have the same imperfect characteristics albeit in differing degrees, it is inevitable that confrontations and conflicts arise. This is also the reason why in only very few cases growing up and being brought up take place harmoniously and without problems.

Neither is it just pure chance who our brothers and sisters are. They are people we have spent the whole of our lives with in earlier incarnations and who we therefore automatically attract as siblings due to the aforementioned principle of repetition as well as the workings of fate. Siblings can live relatively harmoniously together, but they can also be like "cat and dog", which shows that fate has arranged that they settle an old score and this finds its outlet in the way they relate as siblings. In being together with siblings and other friends we repeat a period in the past that lasted many hundreds of years, and each one of these people represents one or more aspects of our own imperfect temperament. They therefore act as instruments for the repetition of our manifestations of fate.

Seen from this point of view childhood is a very dramatic time and not as romantic as some people would make it out to be. If one reads biographies and novels depicting childhood, they usually describe it as a hard time full of disappointments, defeats, humiliations and

conflicts with the happy times only appearing as glimpses of light scattered along the way. Some authors give their description of childhood a touch of martyrdom and lay the blame on inadequate parents. Other authors succeed in demonstrating that the parents are not "evil" and the children "good", but that they are on the whole made out of the same material, they have the same mentality. Even though the children, when they are young, rebel against their parents' attitudes, they do nevertheless fall back later on the same attitudes, showing that they are on the same evolutionary step. This gives truth to the saying "The apple rarely falls far from the trunk of the tree".

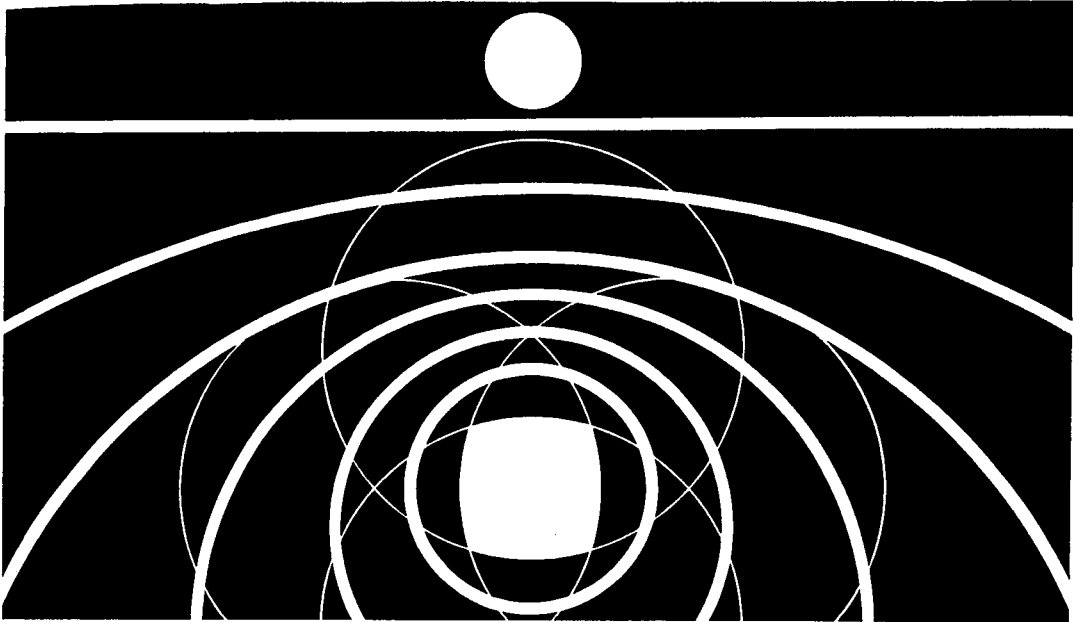
Usually this similarity between the parents' attitudes and the grown up child's later attitudes and ways are taken as being an expression of the fact that the parents have succeeded in putting their stamp on their children or have indoctrinated them. In other words: if the children turn out badly, it is the parents' *fault!* But it has to be said that this is certainly not always the case. Sometimes the children as adults succeed in creating a new attitude. And this is actually quite natural, otherwise there would be no possibility of development. In these cases the child's store of fate-experiences, which are due to its own role as a parent in previous lives, have eventually borne fruit and created a firm resolve in the child that when it grows up it will be different. And this process gradually takes place for everyone.

It is quite clear that in this century strides have been made towards a more humane way of bringing up children. A considerable change in attitude has taken place, from the old-fashioned authoritarian upbringing - children should be seen and not heard - towards into consideration the child's evolutionary step, making them feel safe and confident in themselves and giving them the opportunity to develop. It is a really good attitude to-

ideal regarding bringing up children it does not mean that being a parent is problem free. There is no getting round the fact that children still have to repeat primitive stages from their previous lives. Children will still be egoistic and hot-tempered, of course to differing degrees. If the person with the humane attitude to upbringing believes that he or she can deal with all situations with gentleness and indulgence or by seeking to reach agreements, they will be deeply disappointed. That way the child rules the home. It is very common for a child psychologist to come across parents who are unable to set the necessary boundaries on the child's expansiveness with the result that the parents end up being subjugated by their own children. They do not understand that it is quite natural for children at their temporary stage to try to gain as much "power" as possible. If the parents feel guilty when they limit their children and are afraid that they are not giving them enough love, the roles in the home become reversed; the children make the decisions and the parents have to comply with them. It can go so far as the children deciding what food has to be made and at what time not only they but also their parents go to bed at night. The problem is especially great for certain single parents who treat their child as an equal partner because there are just the two of them and the child is completely unable to live up to this.

At certain stages in its development towards humaneness the human being is not particularly well adapted to bringing up children. As the human being develops a gentle and loving mentality and would rather give than make demands, would rather do a certain job themselves than ask someone else to do it and in addition senses feelings of anger as unpleasant, the child's natural behaviour will gradually be experienced as a debilitating strain on the adult's emotions. As previously mentioned we are talking about fate waves from the adult's own

primitive past coming back to their origin, perhaps even some of the last ones, but they serve to further enable the human being to dissociate itself from emotional reactions and to seek a more harmonious way of life. *Translation:AB*



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Reg. 15

The Law of Movement

Explanation of symbol no.15

The round white figure at the top symbolises the spherical form that represents the fundamental cosmic balance of all movement.

The uppermost white line symbolises the so-called "straight line". But this designation is not true in the absolute or cosmic sense, as the mentioned line in itself is so curved that it constitutes a part of a circle that is 40 metres in diameter. Within a certain region the curvature is so microscopic that it is totally invisible to the physical senses. It consequently appears as a "straight line".

The other white lines in this symbol also symbolise circles, but here the circles are so small and the curvature so very pronounced that it can be seen with physical sight. Any circle accordingly has a part where the curvature is so microscopic that one cannot see it with physical sight.

In the white arcs in the symbol we see how the curvature decreases and becomes smaller and smaller as the circles

referred to increase in size until the curvature is so small that we cannot see it. Then we have before us the straight line as shown at the top.

In view of the fact that a straight line does not really exist, then every square, as the symbol shows, in the absolute sense, or from a cosmic point of view, will also be to some extent an illusion, as all apparently straight surfaces must also be curved, but so microscopically that the curvature cannot be sensed. The surfaces will thus appear to be straight and not arched or the surfaces of a ball, which they really are from a spiritual or cosmic point of view.

The circles in the symbol drawn with thin lines indicate merely that all kinds of movement in the universe follow circular paths, which is to say that all existing forms of matter or substance, regardless of which, regardless of whether they are solid, liquid, gaseous or radiating, are moving in cycles. This is why we have day and night, winter and summer, spring and autumn, childhood and youth, maturity and old age. Everything is

bound by physical and spiritual cycles. If the energies were not governed by cycles there would exist neither life experience nor fate, neither consciousness nor organism, neither continents nor seas, neither planets nor suns nor galaxies. The Godhead would be a "Something" that would live in a complete "nothing" without mentality or consciousness, as there would not be anything that existed as "living beings". A "Something" enveloped in absolutely nothing cannot be a living being. The eternal Godhead,

whose consciousness is solely the living beings of the universe, would thus be a total impossibility. A "nothing" would brood where the spirit of God now shines, warms and breathes into all things living the glorious radiance of his eternal consciousness as the life in them.

Extract from *The Eternal World Picture I*, pages 111-112 by Martinus. Translation revised by Mary McGovern, 1998.

Cosmology in China

- a pearl oyster

by Ole Therkelsen

The first contacts

During my journey around the world in 1995 I took part in an Esperanto congress in Korea, where there was a Chinese Esperantist who showed some interest in Martinus Cosmology. She encouraged me to come to Peking. A year later I gave three lectures on cosmology at the World Esperanto Congress in Prague, where I spoke to an employee of the world-famed Esperanto magazine *El Popola Chinio* (From the People's China). He too encouraged me to visit the Esperantists in Peking.

In 1995 the Martinus Institute began

publishing KOSMOS in Esperanto again, and this has led to quite a lot of correspondence with Chinese Esperantists, some of whom offered to arrange lectures and to translate Martinus from Esperanto into Chinese.

The lecture tour

During the last two weeks of May 1998 I made a charter trip to Peking, where I was booked to give lectures in four different places:

1. the editorial office of the magazine *El Popola Chinio*
2. the Esperanto department of China's



The Esperanto Department of the Chinese Academy of Science on 24th May 1998

international radio

3. Peking's Esperanto society

4. the Esperanto department of the Chinese Academy of Science

In the first three places I gave my lectures in Esperanto without interpretation. The audience was interested in the cosmology and in the Esperanto work of the Martinus Institute. During the question hour I too asked some questions; I asked if there was anyone who would like to translate Martinus into Chinese - and there was.

The fourth lecture was in the Esperanto Department of the Chinese Academy of Science and was interpreted into Chinese. Here I felt there was great interest among the 40 people in the audience. Chen Shengru, the person in charge of the arrangements, is the editor of a scientific Esperanto magazine called

Tutmondaj scienco kaj tekniko (Worldwide science and technology) and was also very interested in spiritual matters. He had gathered around himself a group of people that were interested in both science and spiritual matters.

There were many that were interested in Taoism, Buddhism and Qi Gong. Despite China having been Communistic and materialistic for the last 50 years, I understood that there were certain circles of people interested in spirituality, and circles of people with psychic gifts and healing powers. There was, for example, a woman with very strong magnetic powers who said that she could feel a very strong radiance from the main symbol.

On the other hand there was a young, 28-year-old atomic physicist called Ni Yi who was writing his doctoral thesis. He could speak English, and the day after the lecture we had a long discussion

about the border between the physical and the spiritual. It seemed to me that he had just about understood the triune principle thanks, among other things, to physics and Qi Gong, which is an old form of meditation. He talked about a "zero state", which was in fact everything. It called to mind X1. I hope than he will come to Denmark some day to study cosmology at the Martinus Centre in Klint and atomic physics at the Niels Bohr Institute in Copenhagen.

Literature in Chinese

To date there is only one 20-page brochure about Martinus Cosmology in Chinese, which was translated from English into Chinese by a Chinese man who works as a translator for UN in Geneva. The main symbol, *The Eternal World Picture*, graces the front cover, while symbol no. 6, *The Living Being*, is on the back cover. I had with me though the new Esperanto translation of *The Eternal*

World Picture 1 & 2, which, by way of experiment, has been bound in one volume (1.7 cm thick and 600 grams in weight). The leading Esperantists in China live in the capital Peking, including 20-25 state-employed Esperantists at the radio station and the magazine. Of these there were three who were interested in translating the symbol books (*The Eternal World Picture 1 & 2*) from Esperanto into Chinese.

During my last weekend in China I stayed with an Esperanto family who lived 60 km from Peking. The husband, wife and 9-year-old daughter all spoke Esperanto, and living in a private Chinese home was an interesting experience for me. The visit turned out to be very useful because I made contact with the third translator. It seemed to me that he was the most suitable one of the three. He is an excellent Esperantist, one of the best - not merely in China but in the whole world. He has translated seven-



Ole Therkelsen with members of the audience from the Chinese Academy of Science



The Great Wall of China outside Peking

ral books into Esperanto and is also very interested in spiritual matters including Taoism, Confucianism and Buddhism. He could accept everything he had heard in my lecture and all the material that I had sent in advance to his Esperanto group in Peking. I cannot of course know what it will amount to, but I believe that, just as Martinus was prepared and chosen for his mission, for creating cosmology, and Zamenhof was prepared and chosen to create Esperanto, so too is this Chinese Esperantist prepared and chosen by Providence to translate Martinus Cosmology into Chinese.

The pearl oyster

There was also time to visit some of the big tourist attractions, including the Great Wall of China and the Ming graves. My hotel was near Tiananmen Square and the emperor's palace (The

Forbidden City), which I visited almost every second day. Outside Peking I visited a factory that produces pearls and makes pearl necklaces by means of a special freshwater oyster. To start with one implants some grains of sand into young oysters, and after 3-4 years one can reap the first small pearls. If one wants large pearls one has to wait 10-12 years. During this visit I got the idea that my journey and the 14 copies of *The Eternal World Picture 1 & 2* that I had brought with me could be likened to such an implantation of tiny grains that may show results in 3-4 years and greater ones in 10-12 years. We will see!

Translated by Mary McGovern

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking and

acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1

The Eternal World Picture 1

The Eternal World Picture 2

Logic

Easter

Marriage and Universal Love
Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and

yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect, we will become "the finish human being in God's image after His likeness."

KOSMOS

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