



MARTINUS  
INSTITUT

# MARTINUS COSMOLOGY



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Reg. 13

*The Eternal World Plan*

## An Introduction

English

# Martinus and his works

Martinus (1890-1981) was born in Sindal, a small town in the north of Jutland, Denmark. After finishing his schooling he earned a living in various subordinate positions until 1921, when he began his work with spiritual science, which spanned the following 60 years. Martinus refers to the event that triggered his spiritual work in *Livets Bog* (The Book of Life), vol. 1: “The cosmic baptism of fire through which I had passed ... had thus released in me entirely new sensory abilities, abilities which enabled me – not in glimpses – but on the contrary in a *permanent state of awake day-consciousness* – to apprehend all *main spiritual forces, invisible causes, eternal world laws, basic energies and basic principles* behind the physical world. The mystery of existence was therefore no longer a mystery to me.”

The seven volumes of *Livets Bog* (The Book of Life) together constitute Martinus’ main work. *Livets Bog* contains cosmic analyses that describe in depth the eternal structure, principles and laws of life. Martinus supplemented his main work by writing *The Eternal World Picture* (books of symbols), *Logic, On Funerals, Christianity Intellectualised, Collected*



*Articles 1* as well as 28 shorter books and about 200 articles. *The Eternal World Picture* contains concentrated conclusions drawn from analyses and are accompanied by symbols that are intended to give the reader an easily accessible overview of the cosmic structure of the universe. Martinus’ works fill thousands of pages and are collectively entitled *The Third Testament*.

Martinus stated that his work was not intended to form the basis for any kind of association. The Martinus Institute has no membership.



For explanation of the front-page symbol, see p.7

# A science of life

More and more people experience that a world picture has to satisfy not only the demands of their intelligence but also their need for meaning, justice and love. Martinus Cosmology was written for people who are interested in being humane, who feel a need for logical answers to life's questions and who would like to develop a loving attitude to life. The cosmology is a set of analyses of the laws and principles that apply to the spiritual dimension of life. Martinus says that in addition to there being laws for physical matter, there are also laws

Where ignorance is removed, so-called "evil" ceases to exist.

*(Livets Bog (The Book of Life), vol. 1, sect. 19)*

for spiritual matter, that is, for thinking. How we think and act matters. Through our way of being we can create a happy fate or an unhappy fate for ourselves depending on our knowledge and our ability to live in accordance with the spiritual laws of Nature. The task of spiritual science is to guide people and provide them with information about the eternal laws of life so that we consciously can develop the humaneness and neighbourly love that are prerequisites for creating a life of peace and harmony with one another.



## Life is eternal

According to Martinus, death does not exit; it is merely an imagined contrast to life. That which is alive within us is our eternal consciousness, which is our primary side, our physical side being perishable and secondary. All organisms act as temporary instruments for consciousnesses that are evolving eternally. When "death" occurs, we lose our connection to our body. After this so-called death, we spend time on a spiritual

plane in a state of rest and recreation with like-minded people. We then incarnate again and experience a new terrestrial life in which we continue to develop our talents in the physical world, and so on continuously. Life consists of eternal spirals of evolution with magnificent physical and spiritual worlds in which new variations of life forms and new possibilities for creating and experiencing are continuously manifested.



## Our mentality is being developed and refined

The world today is characterised by major changes and much seemingly random and meaningless suffering. Martins Cosmology shows that all forms of suffering have a higher meaning and are only temporary states. Each life, regardless of how pleasant or unpleasant it may be, gives us experiences and is therefore always an advantage for us. Painful experiences develop our compas-

The highest decoration we can have is our friendliness towards our neighbour.

*(Council meeting 22nd January 1974, The Structure of Cooperation, chap. 8.2)*

sion and ability to love, and are therefore an essential step in the refinement of the human being towards increasingly perfect stages. Evolution is always moving in a direction towards something higher or more elevated, and will ultimately lead us to a step where we have an organic talent for no longer having the heart to harm other beings; then our way of being will be nothing but a joy and blessing for all living beings.

## The justice in life

A central principle in the cosmic analyses is the law of cause and effect or the law of karma. Martinus explains that, from an eternal perspective, all experiences in life are effects of our own actions, since all energy moves in cycles. Everything that we send out to those around us comes back to us in this incarnation or a later one. Nothing in life is therefore a matter of chance, and since suffering is not a punishment but only a temporary “unpleasant good thing” – “good” because it develops and

refines our mentality – life is completely just and loving. Pleasant and unpleasant experiences teach us to be able to differ between good and evil, thus enabling us to gradually develop a way of being that spreads nothing but light and happiness. The law of karma ensures that we can experience only the results of the thoughts and actions that we ourselves have previously created. With growing insight into the laws of life, we can, therefore, transform our fate in harmony with our wishes.

# Love for all living things

One of Martinus' fundamental ideas is that everything is alive. Our organs, cells and molecules and so on are living beings that have their living space within our organism just as we live in the Earth's organism, which is in turn part of an even greater organism, and so on. The universe thus consists of living worlds in the microcosmos and the macrocosmos, worlds that are organised as life within life. Martinus explains that we have a great responsibility to treat our microcosmos, in the form of our body, in a loving way. Even our slightest thought has a decisive influence on the well-being of our microbeings. We can be very loving towards people and animals in our mesocosmos, but, out of ignorance, we can at the same time be tyrants towards the sentient, conscious life in our own microcosmos. Illness is an expression of the long-term effects of harmful thoughts, feelings and habits. Illnesses can be very painful but they always give rise to greater compassion for the universe that makes up our body. A lifestyle based on love for these inner living worlds will, on the other hand, give us and our microbeings radiant health.

## The living universe or God

The universe consists of myriads of living beings that together constitute one single all-encompassing living being. Martinus explains that this comprehensive being is God. God is not outside of anything, and no being can be outside God. Many people today feel abandoned by God, but from a cosmic point of view we are always a part of God. Everything that we meet in life is an aspect of God, and our relationship to God will no longer depend on religions but will gradually become a personally experienced dialogue. In the picture of God that Martinus describes, there are beings in the spiritual world that are ready to help us through the sufferings and problems that are created by our ignorance of the laws of life. He stresses that, in the future, prayer will become a science. Our personal dialogue with God, in the form of our daily experience of life and in the form of an inner dialogue through prayer, gradually transforms our experience of daily life into meaningful and loving education and entertainment.

Photo: © Nasa



# The transformation of the sexes

The world today is characterised by major changes in relationships between the sexes. Marriage and the family are challenged by new ways of living together.

The traditional roles of the sexes are in flux both at home and at work. The cosmic analyses explain these tendencies as an expression of a profound change in human nature, which is consistent with our evolution from animals to human beings. Martinus calls this transformation the transformation of the sexual poles, through which we evolve towards a state in which the masculine and feminine sides in both sexes get into

“Art” is the ability to incarnate “high-intellectuality” in matter.

*(Livets Bog (The Book of Life), vol. 4, sect. 1150)*

balance. The transformation of the poles also heralds an entirely new form of sexuality, where the drive to mate inherited from the animal kingdom is gradually replaced by a sexuality based on tenderness and caressing. We develop into what Martinus calls “real human beings”, where the difference between the sexes is gradually obliterated and the human in the human being becomes the central focus. Out of their love for everything these completely evolved human beings will create the most perfect artistic and scientific productions, the most perfect relationships and unbounded joy in living.

## The real human kingdom

Martinus calls his analyses a “speech for the defence of mankind”, since it constitutes a defence for all living beings. No one can do wrong, since we can act only on the basis of our present knowledge. All “evil” acts arise out of ignorance of their effects and consequences. The task of spiritual science is to guide and inform us about the eternal laws of life and to inspire us to begin thinking and acting consciously in harmony with the laws of life, whose conclusion is: “Thou shalt love thy neighbour as thyself”. Thus we can gradually avoid life’s many unhappy fates and come to live in peace and harmony with one another. According to Martinus, we are moving towards a “real human kingdom”, in which all nations will be united in a common goal, namely, the creation of the best conditions

for all the people on the Earth. In this society there will be no wars or illnesses, no sorrow or worries; there will be only love, light and joy in living. Cooperation, tolerance humaneness, beauty, science, art and culture will have become natural functions in people’s daily lives and in the international world society.



# The Eternal World Plan – Symbol No. 13

Explanation of the symbol on the front cover (summary):

The symbol shows that all living beings evolve through six different planes of existence that together form a spiral cycle. The first three planes of existence of the spiral cycle are of a more physical nature than the last three. A spiral cycle spans an enormous space of time. We human beings have previously lived through the plant kingdom, and we are now at the end of the animal kingdom on our way towards the real human kingdom. We live in the middle of a conflict between the animal kingdom's drive for self-preservation and our growing disposition towards humaneness. Life influences us, incarnation after incarnation, in such a way that we gradually evolve to become "perfect human beings in God's image". A perfect human being is a genius at unfolding its creative ability logically and lovingly in harmony with its neighbour. This is the present goal for mankind, a goal that we each can consciously work towards.

Evolution continues thereafter towards even higher planes of existence. When beings have lived through a spiral cycle, they begin a new spiral cycle, but in new variations. The interaction between light and darkness creates the contrasts that are essential to life, thus ensuring that our experience of life continues eternally. Without the painful experiences of darkness neither the ability to feel compassion nor the understanding of the nature of love can develop. We experience darkness as suffering and pain only in the animal kingdom. In the other five kingdoms, darkness constitutes merely the knowledge of suffering that we have with us as memories from the animal kingdom. Darkness is thus, after all, an aspect of cosmic love.

The main details of the symbol:

- The white triangle symbolises the I of the universe or the Godhead.
- The round white figures each symbolise the I of a living being.
- The six sections that the symbol is divided into are the six planes of existence of the spiral cycle. The plane at the bottom is the plant kingdom (red), followed on the right by the animal kingdom (orange), the real human kingdom (yellow), the kingdom of wisdom (green), the divine world (blue) and the kingdom of bliss (light indigo).
- The ring-shaped coloured section symbolises the growth area of the basic energies, which form the "matter" that makes up the planes of existence.
- The six dark rhomboid figures each symbolise the combination of the basic energies in the comprehensive organism of the living being, an organism that constitutes its consciousness.
- These organisms each constitute their own particular combination of the bodies of the basic energies: the body of the energy of instinct (red), the body of the energy of gravity (orange), the body of the energy of feeling (yellow), the body of the energy of intelligence (green), the body of the energy of intuition (blue) and the body of the energy of memory (light indigo).
- The dotted lines connecting body to body show how the capacity of the bodies of the basic energies, and thereby consciousness, changes from one plane of existence to another.
- The black and white ring-shaped sections at the edge of the symbol indicate the interaction between darkness and light in the six planes of existence.

For Martinus' full explanation of the symbol see *The Eternal World Picture*, vol. 1.

# The Martinus Institute

The Martinus Institute in Frederiksberg, Copenhagen, Denmark is a non-profit-making institution to whom Martinus has given the responsibility for conserving, publishing and translating *The Third Testament*. The Institute is also responsible for providing information about Martinus' works and for teaching his cosmic analyses.

The Martinus Institute houses administrative offices, a bookshop and a publishing company that, besides publishing Martinus' works, also publishes the magazine *Kosmos* in several languages. During the winter season it has a programme of study groups and lectures. The Institute is responsible for all teaching at both the Institute in Frederiksberg and at the Martinus Centre in Klint, Denmark.



## The Martinus Centre, Klint

The Martinus Centre in Klint near Nykøbing Sjælland, Denmark (about 60 miles north-west of Copenhagen) is an international study centre that offers courses, lectures and



study groups on Martinus Cosmology. During the summer there is daily tuition in Danish and Swedish with a new programme every week, and during certain weeks there is also tuition in English, German, Spanish and Esperanto. (Enquiries about tuition in other languages are welcome.) During the spring and autumn there are courses of various lengths, providing an opportunity to study Martinus' analyses in depth.

## The Institute's homepage

The Martinus Institute has a website in several languages that contains a wealth of information on Martinus', world picture, his books and symbols, courses and lectures, the magazine *Kosmos*, as well as information on activities at the Institute and at the Centre in Klint. The homepage contains a read-and-search function, where you can read and search Martinus' works and back issues of the magazine *Kosmos*. Those who are interested can use the website to keep themselves up to date about events, current publications, courses and lectures.

Sample issues of *Kosmos*, brochures, lists of publications, course programmes etc. can be ordered from the Institute.

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