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# Kosmos

MARTINUS COSMOLOGY

**Martinus:**

Father, son and fate

**Bertil Ekström:**

25 Years with Martinus

**John Klemens:**

Acceptance and fate

**Søren Olsen:**

Electrons and  
the principle of  
perspective



English

**Dear reader,**

Do you ever find yourself complaining that the car needs repairing or that the neighbour upstairs is playing music you don't enjoy? Or maybe you are upset about the current banking system making the rich richer and the poor poorer. You might ask yourself: How are we ever going to create a paradise on this earth? If that is so, I believe you are in good company with many others who are tired of the injustice in the world and long for a more equal and peaceful world.

Even when we have studied spiritual science and read some books by Martinus we do not always realise that with our complaints and irritated thoughts we are actually criticizing God's plan for mankind and every one of us. Our habit of considering the unpleasantness in life as something wrong or something to be avoided is often strong and to some degree also unconscious.

If you wish for at least a temporary cure from this rather tiring way of thinking I can recommend the first article in this issue, *Father, son and fate*, by Martinus. After reading the first two paragraphs I found I was breathing more deeply and there was an ease in my body. I also felt that the neighbours upstairs were quite OK. For a while everything appeared to be exactly the way it should be and I could agree to that everyone is in the right place in life, burglars as well as prime ministers, me and my neighbour.

The second article is very different. It is a personal account by Bertil Ekström who for many years worked quite closely with Martinus at the institute in Copenhagen. The stories he tells give us some beautiful, living examples of what we just learned in the first article. We also receive some images of the role

model Martinus was, showing the people around him the perfection all of us are heading towards.

Even when the spiritual world picture rings true to our hearts and minds and we feel inspired by studying it, changing our thinking and behaviour according to it is not a simple task – it is a process that takes place over several life-times. The following article, *Acceptance and fate*, by John Klemens, gives guidance on how to begin to take into account in our own personal experiences the law of karma. It is so simple and clear in theory but can be really hard to accept when we are hit by severe illness or maybe lose somebody we love. The article includes a quotation from “The Garden of Gethsemane” that I believe speaks directly to us when we are in the midst of our own darkness.

The last article takes us on quite another kind of journey right down into the depth of our own microcosmos. It is quite exciting and helped me to take another step in my understanding of another cosmic law, the principle of perspective.

Learning about this world picture and its application in science and daily life seems to give very little space for being bored or critical. The periods in which we are irritated by the tax system or similar pointless issues seem to become shorter and less frequent. Instead I believe we can find ourselves bit by bit looking at world politics, our car, our neighbour and ourselves with more understanding and maybe love.

I wish you good reading.

*Anne Pullar*

Cover photo: Water sculpture at the Martinus Centre at Klint.



# Father, son and fate

by Martinus

## **1. The Godhead experiences life through contrasts just like all other living beings**

We have now come so far in the world-picture that we have understood that it is a living being, in which all living beings are microbeings and therefore cannot avoid being to a certain extent dependent on, just as this being is also dependent on the living beings. The living beings constitute organs in this great organism in the same way that our microbeings constitute organs in us. If these microbeings in us are suffering, we will also suffer, and if we suffer, our small beings will also suffer. We are therefore forced to strip the living being that constitutes the universe for us, and is therefore identical to the Godhead, of the heathen ideas of a godhead that is exempt from all pain and suffering, a godhead that eternally sits in a state of divine immunity. The Godhead must be able to feel pain and suffering, sorrow and anxiety, distress and wretchedness just as much as any other living being, if he did not, how would he be able to feel the opposite? Without knowledge of darkness, knowledge of distress and wretchedness, pain and suffering there would be no possibility whatsoever of

experiencing light, joy and happiness. What can show up love other than lack of love? What can show up happiness other than unhappiness? Without contrasts there would be no form of life experience at all. To deny the Godhead any experience of unhappiness and suffering, sorrow and mutilation is to deny him all life and all consciousness. And all that would remain would be the materialist's dead universe and the total godlessness that is a result of this superstition, which in turn constitutes in terms of consciousness the cosmic baby-stage. Godlessness is nothing other than the prodigal son's culmination in darkness. At this point he is furthest away from his father. Here he has died and constitutes a cosmic corpse. And from here he will once again rise up and arrive at the point where he experiences in an awake, day-conscious way his father, the Godhead.

## **2. The macrobeing is one with its microbeings and must experience their sufferings and pains**

This might perhaps cause you to think that the Godhead has lost some of its lustre. A being that can experience sorrow and unhappiness and can sense

suffering and pain cannot be a perfect being and cannot therefore be a godhead. But as we have already seen, the answer to this must be absolutely that a godhead that cannot experience sorrow and unhappiness and that cannot sense suffering and pain must therefore be an unconscious being, but an unconscious being cannot possibly be a godhead that inspires much confidence. If, as we have already seen, the Godhead reveals himself as a macrobeing in which we are microbeings, why should not this macrobeing be able to experience its microbeings' pains and sufferings, their unhappiness and mutilation, in the same way as we ourselves in our capacity as macrobeing are connected to our microbeings and are one with them, and must experience that these beings' unhappiness, suffering and pain cannot exist without being our unhappiness, suffering and pain. There is no precedent whatsoever of a macrobeing that does not experience its microbeings' unhappiness and suffering or its unhappy fates. If this were not the case there would be no such thing as illness, and equally anaesthetics would be totally unnecessary. But how would a being then be able to steer, guide and thereby be able to protect its organism against destruction? Is it not through pain and unpleasantness that one realises what one should do and what one should not do? And what would be the point of having a will if it was not in order to steer away from unpleasantness and towards pleasantness, away from unhappiness and towards happiness?

### **3. The Godhead's organ functioning is made up of the living beings' lives**

As the Godhead is the universe's and thereby all living beings' macrobeing, in which we as organic microbeings live, move and have our being, we can now see, from our own relationship as

macrobeing to our microbeings, how intimately we are bound to the Godhead. We can see how we have above us a protective being that in relation to us is almighty. We are therefore not something that has just come about by chance, and neither are we abandoned to any kind of chance. Our existence is not just for our own sake; it is also for the Godhead's sake. And similarly our microbeings do not exist just for their own sake but can only gain their experience of life by providing organ functioning for us. We therefore exist as the Godhead's microbeings, and our life is the Godhead's organ functioning. Through the living beings in the universe is released the whole of the Godhead's existence, exercising of will and manifestation of thought. And why should not this macrobeing have just as much consciousness, will or awake day-consciousness as its microbeings? It must be to the very highest degree illogical to assume that the living, thinking, working, and creating microbeings are organs in a dead organism, in a heap of matter thrown together by chance, a collection of lifeless rubbish. A science that can control the elements and that can bring millions of horse-power to work for it cannot – apart from the fact that in the long run it cannot avoid steering its fate towards ruin – ultimately be known for its claim that it is the solution of life that this heap of matter, this pile of dead rubbish, is the highest answer to the universe and thereby to the mystery of life.

### **4. The living, personal communication with the Godhead**

We can now see how spiritual science peels away all that is heathen and mythological from the Godhead's being, thereby allowing the Godhead to shine before us as a living, active being, with whom we actually connect and interact extremely intimately, our daily lives

constituting this interaction. It is hardly surprising that this Providence, this Godhead, already at an early stage left its mark in the living being's consciousness. It is no wonder that this living interaction that is so vital to life left such a strong a habitual consciousness and habitual function behind it that it could not cease, even though the being had in its brain no consciousness or knowledge of this cooperation, and the cooperation had to be released in the form of the animal's cry at the moment of its death.

The important issue is now once again: can there really be some kind of conscious interaction between the macro-I and the micro-I? Can this Godhead see each individual being's life and consciousness, and can the microbeing succeed in seeing the macrobeing's or the Godhead's thought, will and intention with every single individual? Can there be a truly living, personal communication or even a conversation in the same way that one can have a conversation with a fellow human being or with one's neighbour? Spiritual science or the cosmic analyses can provide an answer also to this question. But to do so we must first focus our attention on this neighbour or this fellow being among the living beings. Who is this living being, this neighbour or this fellow being? Who is it we are facing? Quite clearly it is a fellow being, whether it is a human being, an animal or a plant. But according to spiritual science or my cosmic analyses such a being is a microbeing in God's organism and as such it has an organic function to carry out. So what kind of mission can this be? We must take a look at the organs in God's organism. Let us take as an example a human being. It is the most advanced or the most evolved of God's microindividuals or the organ beings that we are surrounded by in the divine organism. Such a being can talk, it can see and

hear, it can create pleasantness and it can create unpleasantness, it can create joy and it can create sorrow. It can break down and it can build up. But for whom is it creating happiness and joy or sorrow and suffering. For whom are its manifestations, its display of abilities and talents, intended? Since they are organ beings in the divine organism, it is essential for the life of this organ function that it fits into other functions, in the same way that a cog fits into another cog in a machine. Just as this cog would have no meaning if it did not fit precisely into the teeth of other cogs, so would a microbeing, which is an organ in the macrobeing's organism, be totally without meaning if its functions did not fit into the functions and maintenance of the macrobeing.

##### **5. It is through our fellow beings that we should seek God's speech, intention and transformation of ourselves**

It is therefore perfectly clear and logical that this human being's speech and way of being is meant to fit into that part of the Godhead's organism that it is in. But who are human beings surrounded by in this organism? They are surrounded by human beings, animals and plants. This micro-organism, which constitutes a human being, releases functions in God's organism that are intended for this human being's surroundings. God interacts with these surroundings through this microbeing. This being is therefore God's mouthpiece or speech organ – just as this being's eyes are God's eyes and its ears God's ears and its ability to perceive God's ability to perceive – in relation to all of this being's fellow beings. Whatever this being does is therefore something that has to be done precisely in this being's surroundings. If the being spreads death and mutilation, this death and mutilation should occur, if

the being spreads joy and happiness, this joy and happiness should occur. Here one should remember that darkness and light are contrasts that are essential to life and that no being in its eternal existence can be without. Where one can be without them, that is to say in the true human kingdom, the being that spreads death, terror and destruction cannot come. Here are to be found organs that can promote happiness and joy. It is therefore through our fellow beings that we should seek God's speech, intention and transformation of ourselves into being in his image after his likeness. We can see that God's speech becomes unclear as soon as it takes the form of manifestations that lie outside of human beings' ability and disposition. This is where the processes of creation are called forces of Nature. And this is why people think that Nature is accidental, dead forces etc. But these forces lie outside our wavelength and are organ forces that fit precisely into the dimensions and circumstances in which they are released. God is therefore not some sort of speechless, impersonal being beyond the clouds but a living, true reality.

#### **6. As microbeings we are each one of us the organ for a particular wavelength in the Godhead's consciousness**

It is not so remarkable that what we do to our neighbour we do to God, and what we experience through our neighbour is God's answer to our behaviour and way of being towards him. Here is a field in which human beings in everyday existence are in reality still unconscious or asleep. It is hardly surprising that here selfishness or thinking only of oneself is an inconvenience, since this selfishness prevents the being from being open and loving towards its fellow beings. It will not be an organ for the creation of health and happiness and

cannot therefore thrive in the true or perfect society, the sphere of the perfect human kingdom. It is perfectly true that every being will with its selfishness be a tool for God, but it should not expect to be able to be given any other existence or fate than that of being surrounded by selfish beings. God has to talk to selfishness through selfishness, and God has to talk to liars and fraudsters through the wavelength of lies and fraud. God has to talk to terrorists through terrorists and to thieves through thieves, just as he has to talk to love through love, to happiness and joy through the organs of happiness and joy. And he has to create peace through the organs or microbeings of peace. Is it not plain to see that we can prove even scientifically that the life-functions in everyday existence are God's speech, and that the living being is constantly living together with God, whether it knows it or not, whether it is a thief or a saint. This living together is merely a wavelength of matching intentions. The microbeing is therefore the organ for a particular wavelength and is held in the surroundings in which this wavelength is necessary. At the same time it remains the very organ for this wavelength as long as it fits the needs of its soul and its consciousness. The thief will go on being God's thief-organ and the archangel will go on being God's organ for angelic manifestations as long as they both individually experience contentment with precisely this mental wavelength.

#### **7. When the prodigal son has once again found his father**

Here is something for the modern human being to think about. Its everyday existence is perfectly simple. He finds himself in the very fate that he is the Godhead's organ for releasing for other beings. But he has his freedom. He

can seek to be an organ for God's creation of happy fates for other beings and himself end up living in the wavelength of happy fates, surrounded by beings that should have only happy fates, that is to say beings that quite naturally of themselves are immensely loving and promote happiness and joy in their surroundings, that is to say, in their fellow beings. By loving one's neighbour one becomes God's organ for the display of this neighbourly love, and one then finds oneself exclusively in regions of beings that in their daily lives can only create love, light and happiness all around

them. And in these beings we have now arrived at the perfect human being, the prodigal son who has once again found his father.

*This article is a manuscript that Martinus wrote in preparation for a lecture given in the lecture hall of the Institute on Monday, 26 March 1950. The lecture was the sixth in the series "Morality and the World Picture". Minor corrections and headings by Torben Hede-gaard. Approved by the council 28 01 2012. Original title and publication: Fader, søn og skæbne, 2012/9*

*Translation: Andrew Brown 2013*

## QUOTATION

Great almighty Godhead!

Thank you for having led me forwards to zones where there is no longer any mistaking your nature, and for having given me a consciousness that enables me to sense you in everything that I come into contact with. I am aware of your eternal presence in all religions and religious communities that exist and feel how tirelessly you are working in these areas to bring human beings so that they are conscious of how you encircle all things in your wonderful embrace, so that they do not go on living in fear, but rest in blissful happiness and safety on your eternal breast. I am aware of your all-penetrating presence in the love of parents towards their offspring, and your uniting of the two sexes in the warmth of marriage, of your creating of loyal friendships between beings thereby allowing them to grow, ripen and unfold in such a way that with the help of this wonderful all-illuminating source of light they will see straight through the fine gauze veil that the world calls the "curse of darkness" and see that all is radiant light and perfection, based on a foundation of love, by means of which all people will eventually join you in exclaiming "Behold everything is very good!"

*An excerpt from the postscript to Livets Bog. The whole postscript, which was the first thing that Martinus wrote following his cosmic initiation, consists of a series of prayers in which Martinus expresses his thanks to the Godhead for what he is now able to sense.*



## 25 Years with Martinus

by Bertil Ekström

In 1986 I was asked to make a contribution to this book and I hesitated for a long time before beginning the task – for several reasons. Partly because I thought that what I had experienced were ordinary, everyday things and would be of no interest to people in general. And partly because I felt that I was not able to write in a way that would stimulate people's interest sufficiently. And out of the many hundreds of experiences that I had had over the course of the years which would I choose?

The following choice is an extremely personal one, and in no way gives a relevant picture of the person who in every way ended up meaning so much to me, and who in fact completely changed my life.

The thing that finally caused me to write was the hope that the reader would be able to benefit from the teaching that I had received and would experience the effects that the teaching had brought about.

When I took over the job of printer at the Martinus Institute, Martinus was about 65. He radiated goodwill and instilled in me the sort of trust that I was not used to feeling when I met someone for the first time.

There was a lot to organize in my new workplace, which was in the basement, and sometimes it was quite late before I could stop work for the day. On one of the first evenings, Martinus came down to the basement as usual to check that everything was in order and everything was locked up and turned off

and he noticed that I was clearing out a storeroom. He didn't quite like it that someone was working so late at night and he asked me whether I had had a cup of tea that evening. I replied that I hadn't, and that I had eaten an apple and didn't need any tea.

"I see, but I'll just go upstairs and make some tea for you!" he said, and a little while later he came down with tea and things to eat on a tray. It was typical of him that he always thought about the wellbeing of his helpers and friends.

In everyday life Martinus was always unpretentious, modest and straightforward. He used to enjoy being with his friends. It was never boring to listen to him when he was relating interesting or funny things that



Photo: Alice Linnet

Bertil Ekström in the Martinus Institute's printing workshop ca. 1988.



had taken place during his life. In the course of the years it was inevitable that one heard the same story more than once, but I took it as a sign of his great love of truth that he told an old story in exactly the same way every time – he didn't add anything or take anything away in order to make a better story of it. His stories gave rise to a liberating laughter. So many times we were able to experience that joy and laughter promoted good health.

I never went to Martinus in vain when I was in need of help or support, but still I was a bit reticent and didn't want to bother him with my personal problems. But I overcame my feeling of unease when he told me that he would just put whatever he was busy with on one side, and when I left he would take it up again and continue where he had left off – so strong was his ability to concentrate.

One of the first questions that I put to Martinus had been a burning issue for several years. It was the question of how to manage one's sexual life.

"The best way is to have a partner", he answered. But at that time I didn't have a partner and it was almost impossible for me to have one due to the heavy work load that I had.

"In that case," he replied, "you will have to help yourself and discover your own sexual rhythm".

One day I was clearly shown how much self-control he had. He never lost his temper. It was a Sunday morning and he was going to give a lecture in the Institute. He was standing in the entrance hall talking to his secretary, Gerner Larsson. It was just before the public were due to arrive. All of a sudden a man burst in through the door in a state of great agitation and began pouring a torrent of abuse on Martinus. It was as if he had lost his mind. Gerner did not dare to intervene and Martinus

just stood listening perfectly calmly to the man's outpourings. When the man had eventually given vent to his rage he left in a hurry through the door. Gerner then found his voice and asked Martinus why he had not defended himself. "What do you think I should have said?" Martinus asked. "Whatever I had said would have added more fuel to the fire. In such a state of mind one is not open to rational arguments. Now all it was was a storm in a teacup!"

From time to time I am ashamed to have to confess that I could also lose my temper and shout at somebody when something annoyed me. For example, when I was cycling to work in the morning I could shout "Out of the way!" to other cyclists, who I thought were taking a bit too long in getting out of my way. And I could also find myself opening my mouth and scolding one of the other co-workers at the Institute, if they did something that wasn't to my liking.

But I always regretted it afterwards, when I saw that the person I had scolded was upset. And one day I said to Martinus that I was fed up with the fact that I was so hot-headed.

"Don't you think it's awful?" I asked. Martinus looked at me with a smile and said,

"It's alright, you'll see. People who explode, they are not the worst. And you say yourself that you regret your behaviour."

"Yes, but that doesn't do any good!"

"Yes, it does. Look, when you regret something that you have done, it is a sign that there are new humane combinations of energy gathering together into a new talent kernel, and at the same time those combinations of energy that you do not want will be degenerating due to lack of nourishment. And one fine day the new talent kernel will have become so strong that it will have the possibility of controlling the old ones!"

Martinus never ceased to surprise me in his ability in every situation to turn something negative into something positive, and he never gave anyone a bad conscience. But he never departed from views that he thought were correct. If someone could not understand what he meant, he would keep quiet rather than enter into a longer discussion. If it wasn't possible to change the other person's wrong views, it was quite clear to him that "life's direct speech" alone would eventually give the person the necessary experiences.

I had difficulty living up to Martinus' uncompromising honesty. If, for example, he had travelled on the tram and the conductor had neglected to take his fare, the next day he would send the tram company the amount in stamps. He justified it by saying that he didn't want to be in debt to someone when he left this world. For every debt is a commitment and should be paid.

Just think, when such honesty begins to be adopted in our way of being, laws and the judicial system will be superfluous, since we will bear the law of love in our hearts.

Even though Martinus was in his mid 80's it was difficult for us to convince him that we would rather that he used his energy for writing rather than washing up, making his bed or going to post a letter etc.

In the last years of his life he was forced to hand over the lectures and the education at the Kosmos Holiday Centre to his co-workers. Nevertheless we all expected that he himself give the opening lecture of the season. For this reason the first week at the Holiday Centre was always fully booked far in advance. One day I heard him say, "How can it be that so many people are interested in hearing an old man give a talk?"

I was very moved at this manifestation of his modesty and humility.

I was once given the task of reprinting the book "Bisættelse" ("Funeral Rites"). There were things in the text of the book that I thought should be changed, but of course that could not be done without Martinus' permission. I talked to him about it and mentioned that there had been many people over the years who had criticized his use of language. They thought it would make it easier to understand if certain changes in style were made. But Martinus could not agree to this. He explained that he had tried to write "beautifully", but the limitations of such language meant that it wasn't possible for him to present the material's spiritual content in the right way. And that is why it was necessary for him to adopt a more "clumsy" way of writing.

Every month we had a meeting on a Thursday at the Institute. Martinus took part in these meetings along with about twenty of his co-workers. Here we discussed not only the many problems that could arise concerning Martinus' work, but we could also discuss things of a more private nature. On one occasion the conversation came round to the question of how long it took from the time of someone's death until they were born again in a new body. Martinus explained that it depended on several different factors, one of which was the age of the person when they left this world. The interests that one had that were of a spiritual nature also played a role. One person who was present said that in that case he would be in the spiritual world for at least a hundred years. But Martinus replied that he shouldn't be so sure of that, because the people who



A Thursday meeting at the Martinus Institute 1980. From left to right: Just Møller, Bertil Ekström, Birte Gerner Larsson, Solveig Langkilde and Sysse Buch.

long to continue or complete a task will quickly return to the physical plane.

Martinus often emphasized the importance of practising seeing only one's fellow beings' positive sides.

"Knowledge, that's not so important – that's something that you are certain to acquire. It is more important that you are friends, that you like one another and that you can work together. That's the most important thing!"

He was himself a living example of the fact that it is possible to incorporate neighbourly love into one's life on a daily basis.

He said, "Of course I cannot love human beings' primitive aspects, but I can see human beings as they will be at some time in the future!"

Many times he shed light on the importance of prayer and related how he in every situation made sure to have the

Godhead's assistance. If he had to give a lecture, he would pray that he should succeed in expressing himself in the best way possible. If he had to answer a letter from someone who was in a difficult situation, he would pray that he would be able to give the person in question the advice that they needed. On his way out to the car he would direct a prayer to Providence to not cause any trouble to the other people on the road.

I can give several examples of the blessing that I have received through prayer. For a period of time I had a job at a printers in Nørrebro. One morning as I arrived at work I was told by one of my bosses that his colleague was seriously ill and was close to death from severe blood clots. He was in a hopeless condition and the doctors had given up on him. As I was not sure about the effectiveness of my own prayer, I straight

away borrowed the telephone and rang Martinus and said, "I have never asked you for anything for myself, but I am now asking you if you would think of my boss, who is lying on his deathbed." "Yes, of course", he answered. "What is his name?" "Ohlsen" "How old is he?" "About forty five" "Which hospital is he in?" "The Rigshospital" "Which ward?" "I don't know" "It doesn't matter, I'll get through anyway." "Thank you, Martinus"

A few anxious hours passed, and most of us were expecting to hear the news that he had died. But then the hospital rang to say that something completely miraculous had happened. A change for the better had occurred in the patient and it looked as if he would survive. And he did.

He survived, and I rang Martinus to thank him for what he had done.

Some years ago a young artist, Withus, lived at the Institute. He made a number of drawings for Martinus, among which was "The two mental aspects of the human being". He was suffering from cancer and was in hospital. Martinus visited him the day before he was due to be operated.

He was very weak and he asked Martinus to think of him during his operation. This Martinus promised to do, and the next day at the time of the operation he lay down on his sofa. He left his body and found himself in the hospital. Here he was met by two non-physical, spiritual doctors who assured him that the operation would go well. Martinus could safely return to his body.

A couple of years later Withus was once again in hospital with cancer, but this time Martinus did not intervene. The reason was that one should not in this way seek to intervene against a

karma wave that thrusts its way forward so violently. From the cosmic point of view, one would thereby not be helping the sick person.

Withus left the physical plane some time afterwards.

There was a time, after a short marriage had come to an end, that I found myself in a deep depression. But needless to say I did my best to carry on with my work as printer at the Institute. One day my friend, Mischa, who looked after Martinus every day, came downstairs to me in the basement and asked how I was.

"Wretched! I long to give everything up. I just want to die!"

Mischa then went back and told Martinus what was going on with me. Martinus invited me up for a cup of tea. And in the course of conversation he asked, "What's this I have been hearing – do you want to bring your life to an end? And never incarnate again?"

I answered, "Yes, that's what I want to do, but I know it's not possible. Your analyses have taught me that. But I long to put an end to everything!"

"But one shouldn't have such thoughts"

"I know, but they come anyway!"

And with that nothing more was said.

Several days went by – and then suddenly my depression disappeared. I was in no doubt about who had helped me. When the next day I met Martinus, I gave him a big hug and said, "I've got my good humour back. The depression has gone!"

"And it won't come back, you'll see!" was his reply.

*First published in the book "Martinus – as we remember him".*

*Translation: Andrew Brown*



# Acceptance and fate

by John Klemens

**There have been several scientific investigations** that have shown that people who are “believers” maintain the quality of their lives and their zest for life to a higher degree than atheists, when confronted with life’s crises. Atheists complain of having “bad luck” and an “unjust fate” and put these down to being in “the wrong place at the wrong time”, and they complain in particular about not “deserving” it. This difference points out that it is important for the believer’s quality of life that there is a meaning behind the events in life, as opposed to them being meaningless and accidental in the case of the atheist, who considers them as expressions of “bad luck”. The very concepts “bad luck” and “good luck” bears witness to the notion about these seemingly unpredictable factors. Regardless of whether we consider the religious person’s view of life as being naive or not, the fundamental difference is that the “belief” leads to a form of acceptance in relation to the hardships of life, while the atheist does not have a “higher place” in which to place any frustrations he may have and therefore often puts the blame for the unhappy or unfavourable circumstances on his surroundings. But what part does acceptance play in relation to a difficult situation that has arisen? To the person with a religious attitude, acceptance means that what happens is the “will of God”.

**Acceptance as an attitude to life** is not particularly widespread in our modern world. A much more common

attitude is that setbacks and resistance are inconsequential elements that are just there to be overcome. In one way this is a good starting point, such an attitude can also eliminate thinking about and looking for insights as to *why* the situation has arisen. If we experience that life and its events arise by chance and expose the individual to problems in just as a haphazard way, it is in this perspective perfectly natural just to want to get rid of the problem. On the other hand there is something pointing to the fact that throughout these individuals’ lives there may be themes of a reasonably unambiguous character, such as why do I always chose the wrong partner, why do people always speak badly about me, why is there never anybody who offers to help me etc. This points to the need for some kind of reflection about how to avoid these themes in the future. If we think of setbacks and problems along the road of life as meaningless obstacles that just cause irritation without any kind of message to the individual then the struggle against the obstacles will in reality become a “war against the outside world” and in the end a “war against ourselves”. That the outside world, from a cosmic point of view, is a dialogue and a mirror of ourselves is to a person with no cosmic insight a stupid statement. It is true that resistance is there to be overcome, but thinking about it and about the origin of the resistance is of great importance for how we learn from life and therefore for how we form our own experience.

**On the surface it might seem** to be a form of passivity or laziness to just accept that “this is how things are”, and there can be a certain truth in this if the attitude of acceptance is alone and unsupported. But it cannot be denied that people with a religious attitude who see events as “acts of God” experience a meaning in this standpoint. Setbacks and an unhappy fate are thereby, according to the religious point of view, God’s way of reacting towards “sinners”. If, on the other hand, the acceptance is based on an understanding of where the cause of the situation has its origin, where in the person’s psyche and behaviour the root of the problem lies, acceptance becomes the starting point for a deeper insight and understanding of the laws of life and, in the best of cases, results in an active change of mental course. Martinus describes the anger and disappointment concerning our fate in *Livets Bog*, volume 2, section 306:

*“Every intolerant criticism of life, of Nature or of Providence is thus an expression of a complete lack of knowledge of the immeasurable perfection of the law governing matter. When a human being blames Providence – and included in Providence are his fellow beings – for his unhappy fate, his sufferings and difficulties, this is merely an expression of the culmination of naivety. He has not the slightest understanding of the fact that he has himself chosen the substances or energies whose combined reactions his present fate is a result of.”* When we find ourselves in a situation where we are afflicted by an illness, when we have lost somebody we loved, have been hit by economic ruin or have lost our zest for life, we need to understand that we have not been hit by injustice or a whim of fate. Instead we have encountered the effects of our own non-loving actions towards our surroundings. Everything moves in cycles, everything returns to its origin,



Photo: Olaf Girind

because without the “cosmic principle of cycles” no evolution could take place, existence would be impossible. Acting in a non-loving way is of course not an expression of a conscious strategy but rather a result of “old habits”, lack of knowledge and selfishness, as no one in their right minds would want to hurt themselves. But the basic principle behind the law of fate states categorically “As you sow, so shall you reap”. If you sow thistles you will reap thistles, if you sow flowers you will reap flowers.

### **Why is acceptance so important?**

The answer is simple. Lack of acceptance is an expression of the attitude that we have not come to terms with the fact that we ourselves are the cause of our misery. This is essentially equal to a deep self-criticism and a criticism of the perfection of the laws of existence. Our daily life is a confrontation with all that we did and said and had ideas

about in our past. Obviously some “projects” went well and others failed, in the sense that there are ways of behaving and opinions some of which have been a blessing for life around us and others that have created disharmonies. Don’t we all recognise that we can feel deeply ashamed when we think of actions from our past, memories from the past when we have been the cause of pain and setbacks for others? We need to forgive ourselves for all that, as we understand that at that time it was not possible to act in any other way. It is quite another matter if you “happen to” listen to your “inner voice” whispering to you “don’t do that – you’ll regret it”. In these cases we actually *have* the necessary experiences, but in the situation itself we chose to let our desire win over experience. Martinus has a very simple interpretation of this phenomenon. He talks about “desire governed by will” and “will governed by desire”. The difference is that in the

Photo: Clifford Weimann



first situation it is experience and reason that rule and in the other situation it is the instantaneous desire that rules despite the ensuing experiences!

**One of the texts** among Martinus' writings that has made the deepest impression on me especially with reference to this topic is "The Garden of Gethsemane". Martinus calls the narrative about the garden of Gethsemane a description of the inner battle of a human being before accepting and giving himself up to "God's will". The narrative of course has its starting point in the events in which Jesus during the night in the garden of Gethsemane experiences his "dark night of the soul" concerning giving himself up to the Roman soldiers and the crucifixion he knew would follow. It is in principle equivalent to what we ourselves experience in our lives when fate presents us with unavoidable situations and seemingly insoluble problems. Jesus chose to accept his fate, which was a shining example for the generations to come. Martinus writes at the end of chapter 2 in "The Garden of Gethsemane": "The event in the Garden of Gethsemane constitutes in reality a narrative of a spiritual stage at which a human being can conquer his fear of his own annihilation or death and fearlessly submit to the will of God without fear, whether this will be fulfilled through crucifixion or success. Imagine such a stage! Imagine having mentally overcome all dark fate, and in every kind of unhappy state be able to raise one's eyes towards the Godhead and find most happiness in saying: "Father, let not my will but Thy will be done" and "Father, into Thy hands I commend my spirit"."

This spiritual attitude will without doubt cause many people to say: "I can't possibly live up to that", but everything new requires repeated practice, and

the events that we human beings find ourselves facing generally fit the level we find ourselves on in relation to a world redeemer. In order to eliminate the inner battle and inner torment, we are forced to find another path than the one that previously caused these inner conflicts. When we are in the midst of what we experience as almost insoluble crises it is possible for us to receive help and support. We are not particularly used to letting go of things – we would prefer to be the one who is in control of everything – but there are situations in which we are forced to give ourselves up to and put our trust in the benevolence of "the higher powers". I would like to quote yet another section from "The Garden of Gethsemane" (chapter 6): "What should the modern human being do when he finds himself in the midst of the darkest hour of his own life, in the midst of his own "crucifixion", his own breakdown? He should mobilize the whole of his intellectual power and use it to find his way to God's will, to God's intention with the pain he is experiencing. If the human being does this he will, like Jesus, conquer darkness.

To he who, in the very deepest pain of his own life, is able to renounce his own will in favour of God's will, there will always be sent an angel in the hour of greatest darkness. And it is easiest to obey God's will when one renounces what has caused the "Gethsemane". It could be the loss of a little child, the death of one's husband or wife or the experience of unfaithfulness and desertion of the person one loved most. "Gethsemane" shows itself in many ways. But all of them can be overcome only by adapting to the inevitable. What is done cannot be undone. The hopes attached to whatever has broken or whatever one has lost, one has to let go of."

*Translation: Anne Pullar*





# Electrons and the principle of perspective

by Søren Olsen

In Hans Christian Andersen's story "The Snow Queen", the little intelligence-orientated boy, Kaj – he is actually so clever that he has forgotten how to say the Lord's Prayer and can only remember his multiplication tables – is a prisoner in the Snow Queen's castle. In order to be set free he has to discover the word "eternity" by arranging an "ice puzzle of reason" in a certain way. He is sitting beside a frozen lake where the ice has been broken up into splinters. These splinters are the pieces in the puzzle and they have to be laid out so that they spell the word "eternity". But he cannot do this using just his intelligence. Only when he has become united with his feelings, symbolised in the person of Gerda, can the puzzle be solved. It happens that the puzzle actually lays itself out, and as a result there opens up for Kaj a road to a new and much greater freedom. In the light of spiritual science, what is needed is a little bit of intuition together with a balance of feeling and intelligence in order to open up to the recognition that life for every single living being is eternal and that the universe is infinite.

If we travel down into microcosmos we will never come to an end or a beginning. The same applies if we travel up into macrocosmos, we will never come to an end. This is easy to understand if we know about the "principle of life units". If in travelling down we were to come to an end or a beginning we would come against a life unit that was not built

up of something smaller. And in travelling up we were to come to an end or a beginning we would find a life unit that constituted an outer limit, which was not a part of a greater life unit, that is to say, a life unit that did not have an outer environment in which to live and experience. If Martinus had stated that an upper limit and a lower limit do exist, the logic in the explanation would be flawed. But the thought of travelling eternally downwards and eternally upwards can easily cause us to be led into other illogical blind alleys.

According to Martinus, the true reality is that there is no size, distance, speed, time or space, such as we experience so extremely realistically on the physical plane (*Livets Bog*, vol. 2, section 312). This is a very difficult thing to acknowledge when we live in a world where size, distance, speed, time and space play such an important role. For example, natural science takes these subjects very seriously, weighing and measuring everything that they come across, with millions of people moving every day lesser or greater distances to and from work and using a great deal of time to do so.

We are subject to the "principle of perspective". *"The principle of perspective is in its highest analysis the limit that makes infinity or the universe accessible to the senses, thereby confirming the experience of life to be a fact"* (*Livets Bog*, vol. 1, section 267). The principle of perspective therefore seeks

to limit infinity so that we experience a detailed, close horizon – a mesocosmos – limited by two distant horizons, a microcosmos and a macrocosmos. We need to take this principle very seriously if we are to understand existence on a deeper level. With an understanding of the principle of perspective we must, for example, have a questioning attitude towards the objective truth in many of the realisations that we have arrived at in atomic physics and astronomy.

The recently published 5th book of *The Eternal World Picture* (not yet available in English) goes into great detail regarding the conditions in microcosmos. For example, our feelings and our thoughts influence the state of the energy between the nucleus and the electrons in the atomic life units. It is strange to think that through our behaviour we are able to wreak havoc on the stability and order in the atoms. Natural science sees atoms as guaranteeing this very stability and order.

Martinus points out that the conditions in microcosmos are completely analogous to the conditions in macrocosmos. It makes no difference whether one is talking about a solar system or an atomic system. There is nothing new in this, from Martinus' point of view, as he writes in *Livets Bog*, Vol. 6, section 2275: “[...] *terrestrial human beings, which are in reality macrocosmic electron inhabitants on the macrocosmic electron that we call the Earth, cannot destroy the correspondingly macrocosmic atomic nucleus that we know as the sun [...]*”.

In *The Eternal World Picture*, book 5, symbol no. 69, Martinus describes what happens in microcosmos when the stomach digests meat. *“The symbol shows what takes place in a stomach seen from down in the microworld or the atomic world. We can see a stomach universe with planets or electrons that*

*are populated by animal life, and that in one way are analogous to our own Earth. We can see how these planets or electrons are exploding in the course of being digested. Animal life is life that can think, that has intuition, that can be frightened and terrified and can feel excruciating pain.”*

That the electron life units in an atom should, just like the Earth, be “populated by animal life” is, to say the very least, difficult to take seriously if you want to preserve your reason, not least when you think of how unimaginably small we think an electron is when measured using a terrestrial human yardstick. Martinus and natural science each work from their own perspective. If you begin to mix uncritically the knowledge of natural science with Martinus' descriptions you can easily lose your way. From the viewpoint of natural science, Martinus will be considered incredibly naive in his views, if they are not seen as downright fantasy.

In the first place, an atom cannot be likened to a planetary system. Niels Bohr, among others, gave us that piece of information. “The Copenhagen School” of physics came to the conclusion that one can only understand the conditions in an atom through mathematics – quantum mechanics. It is *not* possible to visualize the structure of the atom! It is *not* like a solar or planetary system! Other conditions hold in microcosmos than in mesocosmos and macrocosmos! But in their theory there is also something that comes close to Martinus' perspective in the sense that the observer / researcher / experimental setup have an influence on the outcome of the experiment and therefore on what one observes.

But that is not all! The electrons whizz around the nucleus of the atom at an unimaginable speed – so out with the solar-planetary model! From the point

of view of natural science, the electrons are seen as a particle mist or an electromagnetic wave phenomenon surrounding the nucleus of the atom. The speed of this wave can be calculated as being several million billion cycles per second. Every cycle represents a year when compared to the electron that we live on at present. Let us play with the thought that the electron can be compared to a planet. And to this let us add, which we probably have no right to do, that the electron rotates on its own axis like the Earth only 365 times in the electron's year, and let us go one step further and say that on this planet there lives animal life. Let us focus on one single individual and call him Olsen. Olsen lives under completely crazy conditions. A totally unimaginable number of times a second he has to put on his nightcap and go to bed, and after only quite a short sleep he casts it off again, gets up, has a wash, eats a hearty breakfast and

sets off to work, and after only a short time he goes home again, eats, watches TV and on with the nightcap again. In our perspective this would be an absolutely sure basis for stress.

If we are to take Martinus seriously, there is something completely crazy with our thought experiment. There must be something that we human beings have not understood, and perhaps cannot be expected to understand on our present evolutionary step. We do not understand the extent to which we, with our mental, sensory apparatus, are mixed up in what we observe. As spiritual researchers we are faced with a very important decision. If we uncritically follow the knowledge of atomic physics we get lost in descriptions and ideas that have not taken on board the principle of perspective. Only if one takes as one's point of departure the assumption that size, distance, speed, time and space are illusions, can one come to an



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Reg. 69

### *Animal digestion*

acknowledgement of a reality that has any meaning. We will in that case be able to see through some of the sensory illusions that we are subject to.

Martinus takes as an example, the situation of looking down a very long, straight road and seeing that the road is 15 metres wide where we are standing and seems to come to an end in a point on the horizon, but by following the road to the horizon we will be able to see that is also 15 metres wide there (*Livets Bog*, vol. 1, section 267). It is exactly the same principle – just to a more extreme degree – that we are subject to when we walk along a beach. Every single stone, every single grain of sand is a universe, a vast myriad of galaxies! In reality a night sky of particles and empty space like the night sky above us. We experience the stones on the beach physically at a distance of perhaps 1 metre and within easy reach to pick up, but in reality we find ourselves, from the cosmic point of view, at an astronomic distance from the sky in the stones, just as we find ourselves at an astronomic distance from the stars and galaxies in the night sky above us. The stones and even the tiniest grain of sand consist of a sky of stellar mists, particles and empty space, when seen from the outside and from an enormous distance above. The stars in the sky correspond to stellar mists, particles and empty space, when seen from the inside and from an enormous distance below. The universe that consists of the life units in the stones is to be found many spiral cycles behind us in our own past. The star-filled sky above us consists of correspondingly distant future spiral cycles.

“The primal form of matter is stellar mist. *Everything is created out of stellar mist.* Out of stellar mist, experience or the correspondence with God comes into being. Everything that we see, whether it is solid, liquid or gaseous

matter, whether it is soil, air, water or mineral, is in its basic analysis stellar mist. The Earth is itself a particle in a stellar mist. The solar system, even our own milky way system is nothing other than stellar mist. The reason that we do not see everything as stellar mist is, as we have already mentioned, due to the second element of our *triune principle*, namely “X2”, which forms the basis of the *principle of perspective*, and which in turn causes us to see everything in the form of contrasts, and without this arrangement every form of life experience would be impossible. (*On Funerals*, chap. 22)

The incomprehensibly small sizes in microcosmos and the great speeds at which everything moves there must in that case be illusions. It is a question of a perspective on things that “I” project onto the surroundings, and which is rooted in our X2, that is to say in our ability to create and experience. And this is quite apart from the fact that we immediately see the stone as almost totally unchanging and without movement. It is thanks to natural science that we have added important new details to our understanding of microcosmos and macrocosmos – understandings that in important areas presumably will be developed further, since they are not as objective as they might seem to be. The observer / experiencer is fundamentally involved in, or is the creator of, the observation.

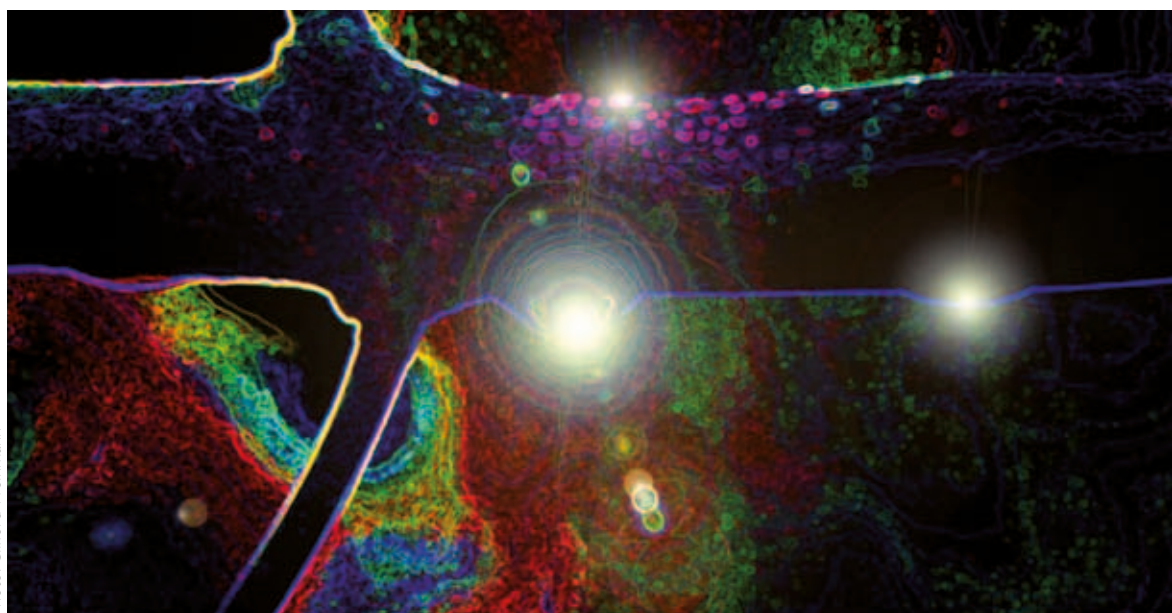
*“Sand, stone and gravel in the desert are therefore just as identical to thought climates or the manifestations of living beings as houses, furniture and machines in our everyday life. But the life behind desert sand, polar ice and the metals deep within the Earth are so immeasurably far back in the long line of evolution or so distant in terrestrial human beings’ cosmic horizon that its manifestations fade out of sight as a*

*distant, indistinct nebulous mass in the outermost periphery of this horizon, whereas the life behind the houses and furniture etc. is, on the other hand, so close that all the details of its manifestation dominate everything in this cosmic horizon, being gigantic in relation to the distant objects in the horizon and are therefore easily seen as being unmistakable signs of life.” (Livets Bog, vol. 2, section 481)*

We are orientated towards physical reality to an enormous degree and are prisoners of what we see. But it is easier to see through the illusion by picturing the spiritual world that we step into when we die, that is to say, when we no longer have a physical body and have no access to sensing a physical world. Martinus writes that the spiritual world is a world of rays and waves. (In fact the so-called physical world is also.) Nevertheless in the spiritual world we have an experience of space, an experience that quite simply we ourselves continuously create. We can experience landscapes and Nature. We can recognize and spend time with people we have

known in the physical existence but who are now “dead”, like us. Everyone that we think about we can immediately come into contact with, even though it is not necessary for that person to be close to us “physically”. So even though we can experience space on the spiritual plane, distances do not exist in the form that we know them from the physical plane. In the spiritual world we are not primarily in one place, we are in a state. We are also in a state when we have a physical body, we are just not particularly aware of it. We can see the state as being a fundamental atmosphere, a mood or a world of thought. When physicists use mathematics to try to understand the conditions in microcosmos, they are in state, a mathematical thought world supported by intelligence, that, according to Martinus, is a purely spiritual world. Only the fact that atomic physicists still have a physical body binds them to the physical world and thereby to series of perhaps upside down assumptions that they have calculated, including the assumption that the physical world is the real, primary world. In

Photo: Clifford Weimann



reality, physicists have, through their concentrated ability to think in terms of mathematics, placed themselves, in the very state of thinking, above the conditions of perspective that are believed to rule in the physical universe. So one doesn't have to look far for the solution to the riddle – it is also reflected in some of the mathematical theories that require many more dimensions than the four basic dimensions that we know in the physical world – length, width, height and time.

In *Livets Bog*, vol. 6, sections 2112 - 2116, the Godhead takes the son of God with him on a journey into microcosmos:

*“You can now together with me see or observe from such a deep-seated microcosmic viewpoint, that each of the living beings’ organisms in your mesocosmos appear here as a macrocosmos, a universe. We are observing from such a deep-seated microcosmic field that even an electron appears to us here to be the same size as the Earth. From this level in microcosmos you can now with me gain a perfect view of what takes place in your organism when your consciousness is working and you are thinking and experiencing, acting and creating on the physical plane.”* (Section 2114)

“In accordance with cosmic analyses that we will come back to later, *all sizes are the same. [...] Microcosmos is in reality just as large as macrocosmos, and macrocosmos just as small as microcosmos. “With the Lord one day is as a thousand years, and a thousand years as one day.”* (*Livets Bog*, vol. 2, section 312)

Viewed in the correct perspective there is perhaps nothing strange in the fact that “animal life units” can live on electrons. The electron in the atom will be seen by those that live there as being just as large as the Earth-electron that we are now living on, and which in

truth is infinitesimally small in an astronomical context. And the speed that the electron rotates round the “sun” / nucleus of the atom is unlikely to be as powerful as we terrestrial human beings calculate it to be – at least it would not be seen as powerful! Seen from the perspective of the beings that live on the “electron” there must be plenty of time for everything to take place, without as a result believing that the electron moves particularly slowly. The planet Earth rotates on its axis at a speed of 1,670 km/hour at the equator. It moves around the sun at a speed of 107,200 km/hour = 30 km/sec. The solar system moves around the centre of the milky way at a speed in excess of 800,000 km/hour. This is slow in relation to the movement of the galaxies and the groups of galaxies in the universe. As we know, we notice none of these parts beyond the cycles of the day and night and the seasons.

Even though size, distance, speed and time from the cosmic point of view are bound to be illusions, Kaj and Gerda still have to take care when crossing the road, for the perspective we see things in is no longer illusion. We need to adapt to it as long as we live with a physical body in a physical world.

P.S. There is one more aspect that challenges our understanding of this issue. The physical incarnations for the life units become shorter and shorter the further down in the spiral cycle one goes. The atom life units have therefore, according to Martinus, physical incarnations that last a matter of seconds (*Livets Bog*, vol. 3, section 923). The length of the physical life of an electron life unit will therefore be estimated as being a fraction of a second. Nevertheless the physical world below the atoms is still extremely stable and unchanging.

*Translation: Andrew Brown*

### **Criminals against Violence**

When in 2009 14-year-old Christopher Jones was randomly killed by members of a gang in USA, the think-tank The Extra Legalese Group invited his parents to meet and work together with them. The aim was to create a peace symposium to prevent violence both inside and outside prisons.

What is unusual about the think-tank is that it consists of a group of prisoners in Maryland, all of whom are serving life sentences.

After the young man's mother had related to the symposium her tragic story, a dozen gang leaders gave their promise to call a halt to the initiation rituals that demand violence towards innocent people. The mother's account had moved them. It was the beginning of a cooperation working against violence across the prison walls, in other words, between the free inhabitants of the city and the prisoners.

The philosophy behind the initiative is Abraham Lincoln's words: "With the support of the people everything is possible; without it nothing will succeed. Therefore obtain what forms public opinion rather than what makes the laws." By means of education about legislation and lectures on the creation of peace, the think-tank transformed the Maryland prison from being one of the most violent to one of the most peaceful. After the symposium they were given the award, Innovator of the Year, by a leading newspaper. *Source: Nyt Aspekt*

*Henrik Hedegaard*

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### **Effective energy-saving**

From the 1st of July 2013, France now forbids wasted energy in offices and shops. Lights now have to be switched off at most one hour after the last person leaves the premises and all lighting outdoors and in shop windows should be switched off by, at the latest, 1am. This saving in energy corresponds to the consumption of 750,000 households, and goes some way to reduce the enormous light pollution that affects people's sleep as well as ecosystems and animal and bird life. *Source: Pengevirke*

*Henrik Hedegaard*

### INFORMATION ABOUT THE THIRD TESTAMENT

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

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# New books and e-books by Martinus

The Martinus Institute has recently published two new books in English by Martinus. "On the Birth of My Mission" (book no. 4) and "Cosmic Consciousness" (book no. 10)

Also recently reissued are 10 of Martinus' other shorter books. In many of them the translation has been revised to some extent:

- "The Fate of Mankind" (no. 1)
- "Easter" (no. 2)
- "The Ideal Food" (no. 5)
- "The Mystery of Prayer" (no. 11)
- "The Principle of Reincarnation" (no. 16)
- "World Religion and World Politics" (no. 17)
- "Meditation" (no.20)
- "The Road of Life" (no. 22)
- "The Immortality of Living Beings" (no. 23) and
- "The Road to Paradise" (no. 25)

Available from the Martinus Institute's internet bookshop: [shop.martinus.dk/](http://shop.martinus.dk/) Price 55 Dkr. Paperback, size 10.5 x 17 cm.

The above titles are now also available as e-books from [www.amazon.com](http://www.amazon.com).

