

Death Is an Illusion

A Logical Explanation Based on Martinus' Worldview

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

Martinus

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Dedication

I dedicate this book to the many people in the world who through their research, work or through incidents in their lives have come across aspects of life that they were unable to explain with the existing theories at hand. These people have uncovered features of the true nature of the world, but they had no comprehensive explanation to their findings.

Let me just mention a few of those who have sought and found:

Ian Stevenson, who researched thousands of cases of reincarnation and laid the first stone to proving that reincarnation is a fact.

Brian Weiss, who regressed people to health through their re-experiencing traumatic incidences in their past lives.

Roger Woolger, who did the same without apparently believing in reincarnation.

Carol Bowman, who found out how much past lives influence our children.

Raymond Moody, who collected hundreds of cases of near-death experiences.

Elizabeth Kübler Ross, who studied the process of dying and helped many people through the gates of death.

Edith Fiore, who pointed out the role that spirit possessions play as a type of mental disturbance.

Helen Wambach, who collected more than a thousand cases of past life recall and matched these to historical periods.

Kenneth Ring, who studied what happens at death.

Joel L. Whitton, who sought to map what happens between incarnations.

James Lovelock, who fathered the Gaia theory about the Earth being a living being (1).

These people have looked to Buddhism or Hinduism or Gnosticism or to the Bible and found only bits and pieces. However, a complete comprehensive philosophy comprising both the physical and the spiritual levels of our world exists; it is new and not yet well known. Martinus presents a holistic world picture and with this it is possible to explain a whole number of phenomena that have otherwise been inexplicable.

Martinus' explanations confirm almost everything that the people mentioned above have found and vice versa - their findings demonstrate that Martinus' explanations are correct.

As Martinus' work is of great importance for our understanding of the world in which we live, it is desirable that its ideas be known to a growing number of people. Martinus' work is important because it constitutes one of the best keys available to opening the door to the vast sea of knowledge that lies beyond the physical world. The work is a key to the metaphysical level of existence and offers a completely new way of looking at the world.

The knowledge Martinus reveals cannot be accessed through the study of our earthly sciences. Through an initiation Martinus was linked up to a universal divine bank of data to which he had unlimited access. Through this he became a modern mystic - a person who has his knowledge from within. His inner source of knowledge and wisdom brought immense understanding, which he freely made available to all through his writings.

Martinus' world picture is original and unique. It provides us with an opportunity to understand why the world situation is as it is and to grasp some of the means to greater happiness and contentment. The world is so full of questions and short of lasting solutions to the many obvious problems and difficulties that are spread throughout our global community. All who are genuine seekers of answers to the big questions are invited to read these pages. They offer opportunities for deep contemplation and a means to solutions. And as the individual comes to more understanding and knowledge, so does the world.

Wohin soll es gehen?
Wohin es dir gefällt.
Wir sehen zuerst die kleine,
Dann die grosse Welt.

Where are we going?
Where ever you like,
First we see the small,
And then the big world.

Goethe: Faust. (2)

1. Introduction

My Own Quest

My own quest for a logical explanation to the meaning of life started long ago when I was still a girl in Denmark. At a very early age I remember looking out of my window into the night sky and asking myself the question: "What is out there and who am I really? Am I really just this girl living in this house and born to these parents, or is there more to it?"

My parents didn't see eye to eye on the subject of religion or the meaning of life.

My father did not practice any religion, whereas my mother's side of the family was very traditional in their Christian faith. My mother's religious conviction was wavering, but my maternal grandmother held the evangelical banner high. She made it abundantly clear that we were not here to have fun, but were here for some obscure reason related to atoning our sins. The way she looked upon life had a funny, rather unsavoury taste. It conveyed a feeling of not being allowed to have what you wanted. Everything that was nice was somehow forbidden, and nearly everything you did was a sin. The impression given by this kind of religion was that you could only be safe from sin if you led a joyless life. Joy and laughter were the forerunners of sin, and they would lead you onto the smutty road of indulgence and carnal lust, which would eventually take you to the very gates of Hell itself. I kept a secure distance from this joyless attitude and my maternal grandmother viewed me with suspicion as a potential black sheep.

It didn't help that my father went into show business the same year I was born and established a variety theatre in the building where we lived. From all over the world acrobats, performers, trapeze artists, dancers, magicians, jugglers, performing dogs and even strip teasers came to perform in our house every night throughout the summer months. Every night I watched the show from my chair on the balcony. The variety theatre showed a very happy side to life, there was always fun and

laughter; every night was a ball and every night I fell asleep to the notes of "There's No Business like Show Business". My father never mentioned the subject of sin. He was clearly here to enjoy himself.

My maternal grandmother correctly concluded that my father was a lost cause, but she still had some hopes of saving her daughter and granddaughter from eternal hell. She tried as best she could to exert her influence from a distance, but all her efforts fell on stony ground. Her daughter and granddaughter were, after all, living in a house of sin and could not be easily saved. For many years she refused to come and see the show, which had actually become quite successful. When she finally did, my father had to take out all the juicy bits and tell the performers to omit the dirty jokes because his mother in law was coming. Unamused and unrelenting she watched the show and finally turned her thumbs down. My poor mother had to perform an intense diplomatic ping-pong service between my grandmother and my father and she was under a lot of pressure from both sides. My grandmother was facing the famous choice between pest and cholera. She could not tell her daughter to get a divorce (which was a scandal and a sin) and she could not tell my father to close the show, as it was our livelihood. Finally a kind of unresolved truce was reached, but my grandmother's resentment towards our whole way of living was always there as an unspoken reproach.

The whole thing was a farce, and no wonder I was a bit confused about what to think. In general, though, I supported my father's happy attitude to life and disregarded my grandmother's warnings about sin and hell.

I can still clearly remember the day at school, I was about 10, when our teacher told us about other religions. He said that there were some religions that believed in reincarnation, but that "we" did not. To me the idea of reincarnation immediately sounded right and I wondered why "we" did not accept this idea. I remember thinking that if I, for instance, during an operation and due to some mistake on the surgeon's part, were to die, it seemed so unjust and illogical that I, through no mistake of my own, should lose my only life and that was it. It didn't seem logical that life could be so unjust.

At about the same time I felt that I could pray and relate to God and that I could do this directly. I didn't need the Church of Denmark or my grandmother's ministers to do this. The church seemed to impose a barrier between God and me with its rituals and solemnity and chanting of hymns. The churches were cold and smelled musty, and the ministers in their imposing robes seemed to indicate that God was a very remote being who was not to be disturbed in his heaven. He could only be contacted occasionally through the mediation of the ministers, as they held some special position with him. The impression the ministers gave was that God could not be bothered by anybody as insignificant as me, and that he was anyway angry with me because of my sins. After some stocktaking of my sins, which were fairly insignificant as I was only ten, I decided that God had no reason to be angry. I concluded that the ministerial barrier was not necessary, that God was all right and that he did not mind that I skipped the middleman and went direct.

As I grew into womanhood and during my years at University, in spite of my faith in God as a child, I became an atheist and left the People's Church of Denmark of which one automatically becomes a member when baptized. To leave the established church you have to go to talk to the minister of your parish and tell him that you want to leave. He will, of course, try to dissuade you from doing this, saying that you have to stay if you believe in God, if you want to get married in a church, if you want to have your children baptized or if you want to be buried in holy ground. Not feeling deterred by this, I signed my resignation and was later married at the town hall and my two children were never baptized.

I became a searching soul, looking everywhere for some deeper meaning of the hardship and suffering that I saw in the world. However, for many years I remained an atheist and I was sure that there was no God and nothing on the other side of death. Death was the end and that was that. I had long ago abandoned my childhood belief in God and I was convinced that we had only one life.

In 1990, when I was close to forty, my husband and I decided to emigrate from Denmark to see if we could establish a life in Spain. On cold and rainy days in Denmark I had often dreamt of the Spanish sun, of the blue Mediterranean, of the blooming bougainvilleas and the warm

velvety nights. I had majored in Spanish in University and had taught the language plus English, in which I also have a degree, for 11 years before we emigrated. Spain exerted a strong pull on me, and when the country opened its borders to dentists from other EU countries in 1991, my husband was among the first to apply for a license to practice dentistry.

The decision to emigrate and the turmoil and hardship that came from leaving behind the security of the Danish welfare society only to live by our own devices in the Spanish post - Franco society served only to accelerate my quest. Because life was hard those first years in Spain, we became more aware of the fundamentals of existence and I am sure that this emphasized my need to know the meaning of it all.

Around 1993 I remember reading "Life and How to Survive It" by John Skynner and John Cleese (1). At a certain point in the book John Skynner says that the happiest people are those who have some kind of spirituality, who believe in something higher, something beyond the physical world. This really surprised me, because I thought that all intellectual people had the same attitude as I had myself, viz. that there was nothing beyond the physical world and nothing beyond death.

Not long after this I remember sitting on my terrace reading the newspaper *The European*. In this issue there was an article about a Dutch scientific research project, which had aimed to find out if there was anything beyond death (2). As I was reading, I was sure that the conclusion of this would be that, of course, there was nothing, but to my great surprise the conclusion was quite the opposite. The Dutch scientists presented substantiated evidence showing that death was not the end and that life continued after death in some other form. This was really a revolutionary thought. I was surprised, overwhelmed and curious to know more.

Not long after reading this article a friend of ours came down from Denmark with 9 boxes of our books, which had been stored in his house until we had made enough money to buy our own house in Spain. We had now been able to buy a house, and naturally we wanted to have our books with us.

I know now (I certainly didn't know it then) that nothing happens by chance. So it was no chance that on top in one of the boxes lay a book called

The Intuitive Thought by John Engelbrecht (3). My husband had bought the book at a sale a few years before, but neither of us had read it, but now it was on top in one of the boxes attracting our attention. In this book John Engelbrecht writes a short introduction to the thoughts and world picture of Martinus (4), the Danish philosopher and mystic. As soon as I had read this, I knew that I had found at last what I had been looking for.

I read the three thousand pages of Martinus' *Livets Bog (The Book of Life)* (5) in a feverish rush, shouting out with joy and laughter as I progressed in my reading. Here it all was: a logical explanation of what life was all about. Every word rang true to me. I was convinced beyond a shadow of a doubt that this was the truth about our existence, about our planet and the universe, about our bodies and the micro cosmos, about reincarnation and the non-existence of death. This was in 1995.

This led us to buy the rest of Martinus' publications: *The Eternal World Picture* (4 volumes), *Logic, Funeral Rites* and twenty-eight smaller books. When I had read it all, the magnitude of what I had found gradually dawned on me. What Martinus presents is a world picture based on logic, a world picture meant for those who have outgrown the ability to believe in the religions, a world picture for the intellectual person. It is a world picture based not on faith but on logic and knowledge. He who has read it no longer has to believe, he knows.

But let me not anticipate these revelations, because these are what this book is all about.

Let me just say that after reading Martinus' books my appetite was whetted, and I started reading every book that I could get hold of on the subject of reincarnation, near-death experiences, regression therapy, deathbed visions and the process of dying. This led me to read all attainable books by the people to whom I dedicate this book and many more.

As I read, the more depressed I became, because all these good people had found aspects of the true nature of existence, but they did not have a satisfactory explanation. They were looking to Hinduism and

Buddhism and the Bible to find explanations of the idea of reincarnation and the nonexistence of death, but none of these were satisfactory, as they did not offer a full comprehensive philosophy.

Ever since I read Martinus' books and the works of the people mentioned in the dedication, I have felt a very strong urge to write an introduction to Martinus' world picture in English, so that his extraordinary work can be known to the people in the English speaking world and to those who are researching reincarnation, death and the spiritual world. That is why I dedicate this book to all those who sought and found aspects of the truth, but who had no explanation to what they found. The explanation is there, in Martinus' work. The logic that governs the universe has been revealed to us, not as a new religion, but as a science of spirituality. This book is not about faith or belief. This book is about logic and knowledge and love.

2. The Changing World Pictures

The Old World Pictures

Before I start introducing Martinus' world picture, I would like briefly to mention how our concept of the world has changed down through history, as I think it is important to remember that our view of the world has never been constant. Our way of defining the world has been changing in tune with the discoveries made by explorers and scientists. Every time a revolutionary new discovery about the natural world was made, the world picture had to be adapted to incorporate the new findings.

Around the year 140 BC the Greek astronomer, philosopher and mathematician Ptolemæus presented his view of the world in his work *Almagest*. According to this theory the Earth is the centre of the universe; it is flat and stationary. The Sun, the Moon, the planets and the stars pass over the Earth on the dome of the sky. Ptolemæus' view of the world is called the geocentric theory.

This way of envisaging the world and the universe survived for more than a thousand years, and even though Copernicus (1) in 1543 put forward his heliocentric theory in which the Sun was considered the centre of the universe around which the Earth and the other planets circled, the old geocentric theory was still stubbornly adhered to by the majority of people on Earth up through the Middle Ages and fervently supported by the Catholic Church.

It is thought provoking to remember that when Christopher Columbus sailed west in an attempt to reach "The Indies" in 1492, the general concept was still that the Earth was flat and that the ships would eventually fall over the edge, where they were likely to be swallowed by dragons or just simply fall straight into the flames of hell. Columbus himself had, during his years in Lisbon, belonged to a small group of geographers who were convinced that the Earth was round and that, consequently, Zipangu (Japan) could be reached by sailing west. Only he

and his followers had miscalculated the circumference of the Earth by one third, thus believing that the Earth was much smaller than it actually is. An imagined Earth of this size did not allow for any space for a continent the size of America, so Columbus died believing that he had reached “The Indies”.

The role of the established Catholic Church is noteworthy in this connection, as it stubbornly and ignorantly stuck to the old Ptolemaic world picture and did everything in its power to prevent The Catholic queen and king of Spain, Isabel and Ferdinand, from granting Columbus the financial means to go through with his expedition. The priests said that it was heresy to believe that the Earth was round. God had created the Earth flat and they, the priests, knew better. Anyone who claimed that the Earth was round would pine eternally in Hell for this heretic conviction.

However, in the course of the sixteenth century the old world picture was gradually abandoned and it became accepted among the intellectuals of the time (though not by the Church) that the Earth was, in fact, a sphere.

Galileo Galilei (2) made innumerable observations that supported the heliocentric world picture. In 1610 he constructed the first telescope and through the invention of this he was able to observe many individual stars of the Milky Way and four of the moons of Jupiter. Through the observations of Galileo the established concept of the size of the Universe was challenged, and again the role of the Catholic Church was far from supportive. In 1615 the Pope created a council whose job it was to decide if Galileo’s observations were correct. In 1616 the council decreed that Galileo’s observations were heretic, that the heliocentric concept was absurd and that the Earth, according to the Bible, was flat. This was ratified by the Inquisition. Galileo’s books were banned and he was summoned to Rome by the Inquisition. After a long process and possibly with the use of torture he was forced to renounce on oath that the Earth moves around the Sun. According to tradition Galileo is supposed to have whispered under his breath: “Eppur si muove” (“It moves anyway”). The Pope sentenced Galileo to lifelong imprisonment for his knowledge of the

nature of the solar system. However, the Pope pardoned him after some time and he was free to continue his scientific observations.

Later both Newton and Kepler (3) made important observations which supported and refined the heliocentric concept, but the idea that the Sun was the centre of the Universe was held until the 1800's. It was only then that it became clear that there were many celestial bodies of the same kind as the Sun, and that the Sun was indeed just another star.

With the building of the large telescopes in the 1900's the heliocentric world picture was finally abandoned, as it was observed that the universe contains other galaxies than our own Milky Way and that our position in the universe is far from centric. Indeed, the center of the universe is still to be located.

When I went to primary school in Denmark in the 1950s we were taught that there were seven galaxies apart from our own Milky Way in the universe. According to the latest astronomical observations (4) the number of galaxies is 100 billion. So in less than 50 years the number of galaxies has "grown" from 7 to 100.000.000.000. This is quite an increase, and this figure only represents what has been termed "the observable universe". Today we have come to understand that we can only observe galaxies and stars whose light has had time to travel to us. But for all we know there might be galaxies that are so far away that their light may only reach us in another million years or so. We do not know how large a part of the universe is observable to us. We still have no idea about the size of the universe, but one thing is certain: it grows as our cosmic horizon expands.

If we look only at the observable universe and say that this has 100.000.000.000 galaxies and when we know that in an average galaxy there are approximately 200 billion stars this gives an approximate total of 20.000.000.000.000.000.000.000 stars. We have figured so much out this far.

In 1995 a Swiss team of astronomers became the first to report a valid detection of a star similar to the Sun around which planets were observed to circle. This gave rise to the revolutionary new concept that if there were planets around other stars than the Sun, then there was also a possibility that there could be life on some of these planets. This did not,

of course, prove that there was life beyond our solar system, but it opened the possibility that we were not alone in space. But if we were not alone in the universe, who were the others and how did they look? Were they friendly and could we contact them? As before, each new revelation gave rise to a number of questions.

Today the frontier of our scientific research is not only space (or our macro cosmos) but also to an ever-increasing degree life at the subatomic level, or our micro cosmos. Many new discoveries are made within the fields of medicine, gene technology, particle physics and biology. As the vast universe at subatomic level reveals itself to our scientists it is becoming increasingly clear that there are as many unanswered questions at the microcosmic level as there are at the macrocosmic level. Even though new knowledge is added almost every day about our physical world, it is becoming increasingly clear that we still do not have the definite answer to the fundamental question: "What is life, where does it come from and why does it exist?"

The Materialistic World Picture

The predominant world picture in today's Western world could be called "The Materialistic World Picture". This is based on what we can observe when we weigh, measure and analyse the various forms of matter that we find in the physical world.

Our knowledge of the physical world is expanding as we uncover fact after fact. Every day we accumulate more facts. We know what the Earth weighs, how fast it moves and where it moves. We know the position of the Earth, the Sun, and the planets, and we know which stars are our closest neighbours. We know the nature of all the different types of matter that exist on Earth and we know how to combine these types of matter in many different ways to suit our needs.

Through the advancement of scientific research into the gene and DNA we have found what is believed to be the very building stone of life, but all these observations both in macro cosmos and in micro cosmos only bring us closer to knowing that we know very little. We have accumulated

a huge sea of facts, but the why and the how are still unanswered. We do not know why we are here or how we came to be here. More facts of the same type as the ones we already have do not answer the questions of the why and how type. We stand as the illiterate in front of a very thick book. We can observe the letters and the full stops. We can measure the distances between the letters, we can count the number of lines and we can weigh the pages of the book, but we cannot discern its meaning. We are still not able to read the text of the book of life. We still have not decoded this text. In order to decode this text we need to find the code.

Through the accumulation of facts the materialistic sciences have brought us close to the limit of our understanding. We have accumulated a huge amount of facts, but more facts about the physical world will not bring us any closer to the truth about our own existence and the meaning of it all. Although we know a lot, there are still many unanswered questions.

What we seem to have forgotten is that our materialistic world picture is based on assumptions and deductions, but we still do not know if what our scientists have arrived at are the right and final conclusions. We believe that they have and we believe that our sciences are very advanced and our scientists very clever, but whether they have arrived at the definite and final answers, we do not know.

For the last three centuries the basis of most of our earthly sciences has been the Cartesian / Newtonian (5) model, which views all living organisms as mechanical systems, and which attempts to reduce all aspects of living organisms to physical and chemical interactions of their smallest parts. The consequence of this concept of life is that all living organisms are viewed as machines that function like clockwork. And just as a clock can be repaired by substituting a broken part with a new part, it is believed that all living beings can be repaired in exactly the same way. This reductionist view has been predominant within the field of medicine for centuries and is still predominant. Disease is seen as a malfunctioning of some biological mechanisms and health is defined as an absence of illness. Death is seen as a system break down and its finality is unquestionable.

The reductionist view has also been predominant within the field of physics, as it was believed that there was a smallest building stone in the universe, the atom, of which all matter was constructed. But particle physics has shown that there is no such thing as a smallest building stone and research on the subatomic level shows that all particles consist of even smaller particles and that indeed there is no substantial matter at subatomic level, only movement and energy. Even though the field of physics, which for centuries has been considered THE science par excellence, has long ago abandoned the reductionist view, many other sciences are still stuck with this philosophical basis. But the reductionist view is gradually revealing its flaws as it is becoming increasingly clear that a living being is much more than the mere sum of its parts and that the parts are not interchangeable. The more research is carried out at cell level it becomes clear that the interplay and interconnectedness of our cells are so complicated that they cannot be explained with the reductionist model. It is gradually becoming clear that the reductionist approach is only one of several possible approaches, and that we need a holistic approach to reach an understanding of life. It is gradually becoming clear that although we know a lot, there is even more that we do not know.

It is becoming clear that there is a limit to our understanding. At this limit it is getting a bit crowded.

The physicists are standing there. Through research into the atom they have found that all particles consist of even smaller particles and that at the subatomic level there is nothing but movement and energy. The observer somehow influences what happens at the subatomic level, but what this means they do not know.

The astronomers are standing there. They can now observe more and more galaxies and heavenly bodies, but 50.000 galaxies more or less do not explain what it is they see.

The microbiologists are also standing at the limit. They have found what is believed to be the very building stone of life, the DNA, but what this means and what regulates it, they do not know.

The people studying death and the near-death experience are standing at the limit. They seem to have found out that consciousness

continues beyond death, but what happens beyond death, they do not know.

The regression therapists are standing at the limit. It seems that past lives have an influence in this life and that some traumas have their roots in former lives and that regression therapy can cure this, but how this works and whether reincarnation is a fact, they do not know.

The theologians are also standing at the limit, or rather, they have sat down, because they have been at the limit for a long time and they were the first to reach it. They believe that there is a God, but if there is, whose God is it? Is it the Protestant God or the Catholic God, is it Allah, or is it Brahma, is it the God of the Jews or the God of the Mormons or Baptists? If God exists, who is he or she?

In many respects we have reached a point at which there is little more to learn about the physical world. We have been accumulating facts about the physical world for centuries now, and we really know a lot about it. We have accumulated a huge sea of facts about all matter to be found in the physical world.

In order to learn more we have to step up one level, i.e. to the non-physical or metaphysical level. We have to look at what lies beyond the physical plane. Accepting that we have to move up one level can be hard, because it implies that we have to accept that there is more to the world than meets the eye. The hard-core materialistic scientist is not happy about this, because all his scientific research has been based on what was observable and measurable. Taking this step is like jumping out from an indeterminably high cliff without a parachute: No one knows where it will lead. But we have to jump, if we want to know more. We can only reach new insight if we have the courage to jump.

Our materialistic world picture has to be expanded, so that it includes the metaphysical level. As many times before we have to revise our world picture to adapt it to new findings. With the new world picture presented by Martinus we are handed a new key to understanding our world. With this key in our hand we will have to rethink our position in the universe, our own stage of development, our whole evolution and our attitude to death. We will have to start looking at our planet and ourselves in a much larger perspective.

Death, as we know it, is an illusion. For "death" is another word that only poorly attempts to symbolize a reality that is so much more. The reality is a transition from energy-in-matter, to energy-in-energy to a state of being before matter and enduring after matter. So what is before and after? Well to answer that, we have to talk about time. Another word that cannot describe the mystery of things happening against some linear measurement we've put in place to organise and remember. Time itself is not knowable. What was before and after is irrelevant without knowing time. All one can say is Your ads will be inserted here by. Easy Plugin for AdSense. Please go to the plugin admin page to Paste your ad code OR Suppress this ad slot. October 5, 2011 22:01. What is the proper meaning of our existence to you? Why soul strings all the time stretched to the limit and is about ready to mercilessly burst, and not waiting for her virtuosic mastery. Why is the spirit, soul and body, like a swan, crayfish and pike in famous fable, simply can not come to an agreement, and therefore the total journey? How to find the fundamental existence, pointing to each of us the way to his home, where are