

# **The Beginning Is Near**

*New Perspectives on Life*

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*“The Beginning Is Near” is an updated and revised version of “Ten Great Ways to Understand the World – The Larger Perspective on the Leading Edge of Thought”.*

# **The Beginning Is Near – *New Perspectives on Life***

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## **By the same author:**

“Death Is an Illusion” (Paragon House Publishers, USA 2002)

“Der Tod Ist eine Illusion” (Martinus Verlag, Germany 2006 and BOD, De. Germany 2015)

“La Muerte Es Una Ilusión” (Corona Borealis, Spain 2011)

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“Loven for tiltrækning” (Kosmologisk Information, DK 2008 and BOD, DK 2011)

“The Art of Attraction” (Create Space, USA 2011)

“The Undiscovered Country - A Non-religious Look at Life after Death” (Create Space, USA 2010)

“Ti nye måder at se verden på – På forkant af et nyt verdensbillede” (BOD, DK 2010)

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“Zu Fuss in Andalusien – 40 Wanderausflüge in Süds Spanien” (BOD, De 2015)

“Glad Mad” - en vegetarisk kogebog uden dikkedarer” (BOD, DK 2010)

“Ægteskabets Nedtur – Det store opbrud i vores seksual og samlivsstruktur” (BOD, DK 2015)

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## Introduction: The beginning of what?

What beginning am I talking about, you are probably asking yourself. Well, I am talking about the beginning of a whole new era: an era of peace, progress, solidarity, prosperity, humanitarianism, spirituality and universal love. It will be an era where materialism, corporate greed, selfishness, lying, bragging, exploiting others and even wars will have come to an end.

How can I know that this beginning will come? There are two reasons: The first is that, even though there are still wars and terrorist acts going on, there is also a strong movement in the direction of more humanitarianism, more caring for others, more rejection of cruelty (also to animals), more global understanding and solidarity with people in need and more empathy. More and more people have had enough of corporate greed, of being lied to by politicians, of injustice, fraud and dishonesty. This movement, if I can call it that, is not in the headlines, but in the grass roots. It is a silent revolution and it is gaining momentum every day. One day it will have reached “critical mass”, and it will topple the old world order. A better world will emerge and the beginning is near.

The other reason I know that the world will emerge from its present darkness is that it is a logical effect of our reaping of experience and suffering over our many lives. For each life we live, we develop our humanitarianism because of the suffering we experience based on our “animal” behavior. What you do to others, you eventually do to yourself, and when the karmic energies return to its source, we will experience the same as what we once did to others. When we reap what we have sown, we will get wiser. We are all in that process, and some have come further than others, but we are all on the way towards becoming more humane, loving and empathetic.

But before I realized that a new beginning is near, I was a materialist and atheist for many years. I often despaired over the ills of the world until I discovered a new way of looking at things. This new way was positive, logical, and uplifting. It embraced the idea of a conscious universe, even a creator, but it had nothing to do with the traditional religions. It meant that I no longer had to despair when I saw what was happening on the surface of the planet. I no longer belonged to the large group of people who fear that we are facing some kind of doom. I saw that there was a meaning despite floods, earthquakes, civil and political unrest, fighting, wars, terrorism, and unhappy fates. There was hope despite thawing poles, polluted air, climate change, population growth, and rising carbon dioxide levels.

In this book it is my aim to facilitate another way of looking at the world – a way that will point out that all is not lost, that we are not doomed, and that a bright light is shining at the end of the tunnel. Indeed that a new beginning is near.

Let's face it: not a whole lot of those we have put at the steering wheel of the planet have a clue about what is actually going on here. I mean, when we look at our scientists, our politicians, and our decision makers not a lot of them have a clue about where we are headed as a population inhabiting a small planet orbiting a small sun. So when we look to our leaders and ask them: *"Where are we going? What is happening? What are we doing here? What is life all about? Is there a meaning in the madness?"* Well, then we are barking up the wrong tree.

We are barking up the wrong tree because they don't know. Most of them don't really have a clue. We are simply asking the elm tree to give us pears.

This is when I ask: Why don't we just ask somebody who knows?

You may now say that there is nobody who knows the answers to any of the big questions. To that I can only say: *"Yes, there is!"*

So I suggest that we take a look at what those who know about the state of the world and the meaning of it all have to say. In that way we will be asking the pear tree for pears, and that seems like a much better idea than asking the elm tree for them.

And who are those who know? Those who know are our spiritual masters, teachers of wisdom that can see beyond the obvious and have an insight into the deeper workings of the world. Through their eyes we see a world that is in no way lost or going down the drain. It is a world that is in the process of becoming a perfect place for a harmonious existence for all living beings. It is a world in which the suffering has meaning, where light and love shine through the darkness, where there is sharing, compassion, interconnectedness, and love.

I would like you to take a look at the world through the eyes of my spiritual master. My other books (1) present full introductions to who he is, so here let it suffice to say that he is a modern mystic who lived in Denmark during the major part of the 20<sup>th</sup> century, and that he died in 1981. His name is Martinus. He left a legacy of thousands of pages of spiritual wisdom. This spiritual wisdom has been designed to satisfy our present needs for answers. It is logical, meaningful, and it appeals to our intellect. It is not an object of faith, not something that we should believe in, but something that we should study. And to those who have studied it, it makes so much sense. It gives us logical answers to the big questions; it is uplifting, refreshing, and innovative. And he who has studied it will never want to look at the world in any other way ever again.

My own life can be divided into a before and after I "met" my spiritual master. Well, I didn't actually meet him in person, but I became acquainted with his writings. Before I "met" him I was clueless, I lived a life devoid of meaning other than the struggle for survival, and I had no idea what I was doing here. But I did have one thing: curiosity. I wanted to know more. I wanted answers to the big questions: where are we coming from and where are we going, is there a meaning somewhere, is there a God?

And because I was asking, the answers came. When I was ready for the answers, my spiritual master appeared. And wow, did he appear. One day, after a long period of searching, a book about my master fell into my hands. The moment I grabbed that book, I intuitively knew that I had found my answers. It took me about a year to read through all the material written by Martinus, but when I had finished reading it all, the bricks inside my head had been permanently rearranged into a logical and beautiful edifice. Where before there were ruins, chaos, and clutter, now there was a palace of meaning, insight, and wisdom. I had found a way to look upon the world that made sense. Not only did it make sense, but it was stuffed with logic, beauty, and joy.

So why not join me on an excursion into this logical and beautiful worldview? Please come with me and let us take a good look at Martinus' worldview in ten easy chapters.

This my promise to you: when you have read the book, you will never want to go back to the old way of looking at the world.

# Chapter 1. A Godless Universe?

## *Atheism and the Godless Human Being*

Many people of today have become atheists or agnostics and have come to the conclusion that we live in a godless universe. They look around and see only injustice, chaos, disorder, and unhappy fates. This is enough to convince them that God (1) is either dead or blind. And if “he” isn’t, then “he” either has a sick sense of humor or has given completely up on us. How can there be a God when the world is in such a mess?

This is of course a valid question and one that can only be answered in a meaningful way by somebody, who has insight into the larger perspective. It may certainly seem that the world is in a mess, but my spiritual master Martinus says that actually it isn’t. Everything on the planet is just as it should be based on the level of development we and the Earth have reached. But this is not something that can be easily understood if you only look at things in a snapshot view. In order to appreciate that everything is fine and just as it should be there are two prerequisites: one is that we understand that our present situation is just a step on the way towards a better and more perfect state of affairs, and two is that there is a plan with what is happening here.

*A plan? You may now say. Whose plan?*

Indeed, there is a perfectly logical and understandable plan, but you cannot see or grasp the plan without being open to the idea that there is something higher than us, that there is a higher intelligence and a conscious universe “out there”. If it is your conviction that we live in a universe where chaos and chance reign, then it would naturally be difficult to incorporate such a plan into your worldview. But it is my intention to present logical arguments that support the idea that we are part of something much, much bigger than “just” us. To the open-minded individual the 10 great ways to understand the world that I am going to present in this book are just as plausible and probable as the idea that chaos is king and that the world is ruled by chance.

There is no solid proof that chance is the highest organizing principle at work in the universe, so why choose that as a basis for a worldview? It has never been proved nor is it likely ever to be proved. All we have to do to replace chaos and chance with order and beauty is to see things in a larger perspective and move out onto the leading edge of thought, where new perspectives are being revealed. With the new perspectives it will become plausible and probable that we are eternal beings on a never-ending journey through physical and spiritual realms in a universe governed by order, justice, love, and eternal laws. It is my aim to show you that this is in fact so. I am not going to ask you to believe in anything but simply to see the logic of the arguments.

When many people of today are atheists or agnostics it is not because they do not want to believe in God or Providence. They have become atheist because they simply *cannot* believe. I myself was an atheist for 30 years before I “met” Martinus, so I know where they are coming from. I could not believe in God because this belief collided with my intellect.

Why could I not believe? Because my sense of logic could easily undermine my ability to believe. I was told by members of the clergy that there was an all-loving, almighty, all-knowing, and all-forgiving God, who was up there somewhere in heaven keeping an eye on things. Ok, I thought. Then why are there so many unhappy fates in the world? Why are there so many children around the world who do not have enough to eat? Why are children being raped, abused, and murdered? If God is truly all-knowing, then he knows the fate of those children before they are born. If he doesn’t, then he isn’t all-knowing. If he knows the fate of those children and allows them to be born to a life of suffering, then he isn’t all-loving. And if he cannot prevent them from being born to an unhappy fate, then he isn’t almighty. How can an all-loving God allow all the misery of the world to happen: abuse, killings, concentration camps, wars, bloodshed, torture, famine, heartlessness, and unlove? There. I became an atheist because simple logic had undermined the concept of an all-loving, all-knowing, and almighty God.

It didn’t bother me to be an atheist. When people talked about religion I would snort and think how naïve they were. Who needed a God anyway? We had science, and I was convinced that science would save the day. But still I was a searching soul with more questions in my head than I could find answers for. And because I was searching, I had to receive those answers, but at the time I had no idea that there was a mechanism of sorts that would draw those answers to me. I had still not heard about the law of attraction, but we shall come back to this powerful law in a later chapter.

### ***The Death of Our Religious Instinct***

Let us explore the reason for our growing inability to believe. My spiritual master says that as we develop and as we live life after life, our intelligence develops at the expense of our religious instinct. It is our religious instinct that is responsible for our ability to believe in authorities and to buy into religious suggestion. A few hundred years and a number of incarnations ago those who are atheists today were probably still able to believe. They could have been devout and pious believers with their religious instinct still intact. But over time and as we develop, our intellect gradually makes us unable to be seduced by the magic of religion. And today many of us have reached the point, when we cannot be seduced by religion. We may look at the Pope in all his finery and we may hear



the hymns and see the candles in the golden chandeliers, and although it is obvious that many people are still taken in by this and are impressed by the rituals and the chanting, to us it is just an empty shell. It is as if the strings in our heart that are supposed to resonate with this have been surgically removed. We cannot resonate, and while we watch the millions bowing down in reverence when they see the Pope and make the sign of the cross and get all carried away, we can only ask: *What the h...is all the fuss about?*

It is obvious that there has to be an explanation for this difference in reaction to the same event. What is it that can account for our ability or lack of same to believe?

It is our growing intellect. The more intellectual we become, the more does our religious instinct wane. When the intellect grows, it simply needs the space on the "hard disk" that was once taken up by the religious instinct. In tune with the growth of the intellect it displaces our ability to believe in the dogmatic religions. After a period of steady growth of our intellect, there is no more space left for the religious instinct. And then we have nothing that can resonate with the magic of faith, and we become godless. This is not something we choose, it is simply how things are. We may wish we were still able to believe, we may wish that we could still find comfort in a church, we may want to have somewhere to turn to in our hour of need, but we cannot. Our intellect blocks our road to faith, because this faith has to be carried by something that we no longer possess: our religious instinct.

If we were offered a way to combine our intellect with a realization that there is a God and a meaning, then maybe we wouldn't be godless. But the dogmatic religions do not offer this, nor were they meant to. The dogmatic religions that are predominant on the planet today have very little to offer to the intellectual human being. He has outgrown them. He cannot resonate with them.

In this connection we should consider the fact that the most prevalent religions were founded many, many years ago. The New Testament is now more than 2000 years old. Islam was founded around 1500 years ago and the eastern religions are even older. The majority of these religions were not meant to appeal to intellectual people living today. They were meant to appeal to people who still had their religious instinct intact. They were spiritual nourishment for us hundreds of years ago, but today they are stones instead of bread to many, many people.

So the growth of atheism today is due to the inability of the established religions to cater for the intellectual human being. But that does not mean that the intellectual human being would be an atheist, if he were presented with a spiritual science that could nurture his intellect. He would eat if the right kind of food were put before him. Not the food that his ancestors ate, but food that corresponds to his present tastes.

The work of Martinus is intellectual nourishment for the soul of modern man. It is spiritual nourishment for the person who has outgrown his ability to believe, but who has a need to know. The work of Martinus offers logical explanations to the big questions, and these explanations are intellectually appetizing. We can also put it like this: Martinus' work has been written to appeal to the modern human being of today. It is spiritual nourishment for the atheists, agnostics, and the godless. You don't need a religious instinct in order to accept what he says. All you need is your intellect and a wish to know why we are here. The thing is: when our religious instinct has died, it is obvious that we are no longer supposed to believe. How can we, when our plug to the belief systems has been torn out? When we are no longer supposed to believe then what? Well, then we must move on and become somebody who knows. Belief must be replaced by knowledge.

### ***Atheism Is only a Stage***

Let us look at how our development as humans takes us through various stages of susceptibility to religion and faith. We all pass through a stage where we are religious believers. At that stage we still have our religious instinct intact and we do not question the idea that there is a God. We *know* that to be true, we can feel it in our hearts, and religious rituals play an important part in our lives. We live for many incarnations with our religious instinct intact and consequently we follow a religion. We are *followers*. At that point we would not dream of being atheists. That is out of the question because in our hearts we know that there is a God, a meaning, and an afterlife. This period where most people were able to believe has lasted for a few millennia.

But our development also means that our intellect grows. The intellect grows at the expense of our religious instinct, and then we reach a stage where we become rational materialists. We focus on what is visible and tangible and strive to amass things. Materialism is in focus and we question the faith founded certainty that there is a God. Now the door to atheism is wide open. Because our intellect can easily undermine the idea of an all-loving, all-knowing, and almighty God, then we have no problem throwing "him" overboard. Who needs "him" anyway? is our first reaction, and most of those who are "new" atheists are happy to have got rid of God. Whew...what a relief! No more sin, hell, judgment day etc. This is the stage where many people find themselves today.

The stage of the godless atheist may last for a few decades, a few incarnations even, but it is not permanent. It is not permanent because with time we will start to question our atheism and the once held certainty that there is no God. Our fates begin to reveal patterns of meaning, the signs of logic behind the creations begin to become apparent, and as science reveals more and more wonders in the

functioning of the world in both micro- and macro cosmos, and more and more evidence for the survival of consciousness begins to be publicized, then we start asking ourselves if it really makes sense that the universe should have come into existence without intelligent planning behind it. We then begin to wonder if there might not be a God after all.

This is the point when we become searchers for a new truth. This truth cannot be faith founded, because we now have nothing that can resonate with belief, so it has to be a truth that appeals to our intellects. This means that we do not return to the God of old. We will not return to the dogmatic religions – they have lost their appeal. We search for something that is logical and rational – something that appeals to our growing intellect. At that point we search for an individual, intuitive, and cosmic spirituality.

In tune with the death of our religious instinct our deference to authority also dies. We can then no longer be followers but we will look for our own answers. We become pioneers in our search for just the right spiritual nourishment that fits our individual needs.

It is for those pioneers that this book has been written.

This is what Martinus says:

*“This state of materialism and irreligiosity is only a stage on the way, which absolutely everybody more or less must pass, because material knowledge is, to some extent, the gateway to cosmic knowledge, even though it is only the experience of suffering that can open this gateway”.* (Martinus: “Logic”, chapter 30).

The atheist stage is important because it “clears the way” for a new spirituality that is not rooted in the religious instinct. In order to be “ready” for an intellectualized spirituality we need the atheist stage as a period of “clearance”, of tabula rasa, in order to become open to a new way of looking at things.

Also the stage of materialistic science is important in as much as the knowledge obtained through science is the key to beginning to understand the workings of the universe. To begin with the attitude is that science will be able to answer everything and that our scientists will save the day. But science has a shortcoming – it has nothing to offer when we are brokenhearted and down. A book about chemistry does not offer any consolation in our hour of need, so even the most hardboiled materialist will at some point feel a need for somewhere to turn for comfort and an explanation for his suffering. Also, as more and more marvelous aspects of the world are revealed, even the most thick-skinned materialistic scientist will start to question if it could all have come into existence without intelligence. Then the road is open to a new merger between science and spirituality - a merger where science redefines and finally accepts the existence of an intelligent creator. This road leads to the gateway of cosmic insight, but as

Martinus says, it is only our sufferings that can finally open that gateway. There will be much more about the role of suffering in chapter 5.

## **Science**

Let us return to the question of science. Won't science deliver everything we need? The scientists sure know a lot. Doesn't science give us all the answers? Well, no. Science does not have a comprehensive philosophy for life. The scientists do not know where we are going. They do not have the bigger picture. I'm not saying that our scientists are not clever and brilliant, but they mostly only know something about the small field of research that is their domain. They do not know a whole lot about things that cannot be weighed and measured. Most of them only study the physical world, and some are convinced that only visible and tangible matter exists even though it is obvious that nonphysical matter in the shape of rays and waves exist. There is a tendency among scientist to disregard the things they cannot explain or to shout fraud at things that do not fit into their world view. The advance of science has brought enormous progress to our world, and it has been a blessing of great proportions, but let us not ask our scientists to come up with something that they were never designed to deliver and therefore cannot deliver: a comprehensive worldview comprising both the physical and the spiritual levels.

What traditional science offers us by way of a world picture is this: we live in a huge universe, that is incomprehensibly big, and we are the only living beings in it. We are here by chance, because a single cell once happened to fall on to the surface of the planet. From that single cell all the life forms that we know have come into existence through a process governed by chance, natural selection, and random mutations. Everything is ruled by chance and chaos. There is no God (he cannot be weighed and measured), so everything has created itself or has evolved from one cell to multibillion cell organisms, whose workings are so complicated that we do not understand them. Our "I" and consciousness have arisen as an effect of the organic processes of the body. Our brain is who we are. When we die, we cease to exist. There is nothing on the other side of death. Our existence here is just a hiccup. Our fates are governed by chance. We live on a dead planet, which we are in the process of destroying with our carbon dioxide emissions. We live in a dead universe, which will end in a few billion years, and then Mankind will be erased forever. There is no meaning with our existence here, no plan, no intention, and no sense in existing.

That is the materialistic world picture in a nutshell. It is not uplifting, and it has never been proved. It is, at best, half a theory. We cannot come to any kind of understanding about the world and its workings as long as we think that only physical, tangible, and visible matter exists. As long as we totally disregard the fact that there is a spiritual level and spiritual matter, we only have half a world picture. We cannot come to any definite conclusions about the world and our role in it with half a world picture. We cannot feed the world with a half-baked

cake. As long as we don't take the spiritual dimension into consideration, we are standing as the illiterate in front of a very heavy book: we can see the funny black characters on the page, we can count how many there are, we can count the number of lines, we can weigh the pages of the book and analyze the quality of the paper, but we cannot read the book. We need somebody to teach us how to read the pages of the book of life. Martinus is such a teacher. I'm not saying that he is the only one, but he is a fantastic teacher in the art of reading the book of life.

In order to be a good teacher in the art of reading the book of life you need to have insight beyond the obvious. You need to be able to see beyond the physical level and onto the spiritual level that lies before and beyond the physical. The spiritual level is the level of cause, and the physical is the level of effect. The cause comes before the effect. You cannot understand what is really going on in the physical level without taking the spiritual level of cause, intelligence, and reason into account.

### ***The Creator***

If there is a spiritual level of cause, does that also mean that somebody created all this? Does it mean that there is a creator, a God? Yes, of course there is a creator, a God. If you were brought up in the Christian tradition you may have a concept of God that reduces "him" to a fairly angry and judgmental character, who is willing to send sinners to eternal flames in Hell. But such a limiting concept of God is only a reflection of the minds of the people who thought it out. It is a God in the image and likeness of man. Such a narrow concept of God has nothing to do with the unlimited intelligence and unconditional love that are the characteristics of the actual God.

God is everything, and the universe is "his" organism. We are alive inside this organism, and it means that we are part of something that is so much bigger than us. We are alive in a living, conscious universe, where the basic tone is love. In this universe there is only a source of goodness and love, there is no evil. But in order for there to be eternal perception there has to be contrast. We shall come back to this important aspect shortly.

Let it also be said that if you are fed up with the word God, you can choose another word that doesn't have so many traditional connotations. I really don't think God cares what you call "him". "He" does not have the ability to become offended with the name you choose to call "him". You can call "him" Source, the Absolute, the Divine, the Universe, the Great Spirit, the Godhead, the Boss, the Board of Directors, the Creator, Benny, Carl, or Sonia, or any name really. Or you can just be content with the word God, and then maybe think of "him" as the

New God in order not to confuse “him” with the old God of the dogmatic religions.



Atheistic Fleas© Else Byskov

Why do we need to write God back into the picture? Can't we just do without "him"? Well, no – not really, not if we are looking for logical answers.

### ***Behind All Creation there Is a Thought***

When we look at a chair, then we know that somebody has created it. We do not think that the chair has created itself or has just happened to come into existence through random mutations or chance. When we look at a chair, we know that this chair was once a mental picture in somebody's head. Then it was probably a drawing on a piece of paper, and then it was made into a chair using the appropriate materials. Nobody in his right mind would claim that the chair

had created itself. He, who would claim that, would be on his way to the padded cell.

Then why is it that it is the generally accepted dogma today that everything around us that is not man-made has come into existence on its own accord? Why is it that we believe that everything has made itself through chance, random mutations, and luck, when we have never, ever, not once seen a single object in the man-made world that has created itself?

Not even if we placed the necessary materials to make a chair together in a room, and left them overnight, would we expect a chair to have created itself, when we came back in the morning. We *know* that things don't work like that, because we *know* that there is a thought process, an idea, a plan, and appropriate creational actions behind the creation of anything. We *know* that *nothing*, not a single man-made item, has come into existence without it being a thought FIRST. For every physical thing that exists in our man-made world there was a thought first. There is no exception to this. Everything was a thought before it became a physical thing.

The thought is the prerequisite for physical creation. First we need a thought in order to create something. When this is so obviously the case on our level, there is no reason to believe that it is not also like that on a higher level. By simple analogy we can conclude that also the physical world has been created on the basis of a thought or a plan. This means that what we see around us in nature was also some type of idea before it became a physical creation. It was desired and became part of a plan before it manifested in physical form. As below, so above. Somebody thought all of this out before it manifested in physical form.

*Now, you might say, this is a bold postulate, and it may well be, but still it is both more logical and plausible than the generally accepted notion that everything has come into existence by chance and randomness. Have we ever seen chance and randomness as creators of surprisingly well-functioning creations? No and no, not ever. Still we seem to have no problem accepting the "gospel" put forward within the frames of the materialistic world picture that everything around us has come into existence by chance: nature in all its glory and harmony, all the various species of animals in all their diversity and us, the human beings. We inhabit bodies of extremely complex structures that are built up of more than 50 trillion cells. These 50 trillion cells function in a cooperating unit so marvelous that we still haven't quite figured out how it works. How could such diverse creations, in a huge variety of designs and structures, with ways of functioning so marvelous that we cannot even fully understand them, have come into existence on their own accord based on the principle of chance and randomness? This idea simply defies logic. It is tantamount to believing that an oil-rig, Mexico City, the Sears towers, Dubai, Notre Dame, and the Golden Gate Bridge have come into existence all alone, on their own accord, without a thought*



and a plan behind them. It is tantamount to believing that everything man-made has created itself.

*Darwin, you might now say, has explained how this happened. Natural selection and the survival of the fittest, in other words: evolution.*

It is, of course, obvious that evolution has taken place. This has been demonstrated in as much as we, the humans of today, have evolved from the big apes. But that does not mean that Darwin's theory is all we need.

For centuries there has been a fierce debate between the Darwinists, who believe that Darwin's theory is all we need in order to understand how life has arisen on the planet, and the creationists, who believe that God was involved. The general understanding has been that it is either Darwin or God. It cannot be both, and the debate, not to say mud throwing, has been raging for decades.

The problem is that we cannot live with two truths: a scientific truth (Darwin) and a theological truth (the creationists). This is not a sustainable way forward, because there cannot be two truths and two separate ways of understanding how the world was created. There is only one right way to understand how life has arisen. Life cannot have arisen on this planet in two opposing ways.

When we look at how all man-made creations have come into existence on the basis of a thought and a plan, then the analogical epistemology tells us that this is also valid for the creations of nature and our own organisms. When a man-made machine can only have an intelligent creator behind it, then with analogy our organism must also have an intelligent creator behind it. It seems logical to assume that something highly complicated and well-functioning has to have an intelligent thought process behind it. Our organism is so complicated and intelligently made that it defies logic to assume that it has come into existence purely on the basis of random selection and chance mutations. Our organism cannot be explained *solely* in the Darwinian way as a result of purely mechanical causes. Some superior intelligence has to be behind this highly advanced creation. Nothing else makes sense. Believing that something as highly complicated as our own bodies have come into existence without the use of intelligence is tantamount to believing that a tornado can blow through a scrap yard and at the same time assemble a jumbo jet. A creator with a superior intelligence simply has to have been involved.

But that does not mean that Darwin wasn't right also. Evolution HAS taken place. But a complete understanding of our organism demands that we supply the scientific, Darwinian epistemology with the analogous epistemology. The analogous epistemology points out that not only our organisms, but Nature as such, have an intelligent cause, an intelligent creator behind them. Their ways of functioning are simply too intelligent not to have.

This means that there is a third way. This third way unites Darwinism and creationism. It allows them to walk hand in hand.

## ***There Is Purpose behind Creation***

In order to come to terms with this third way we need to go back to the notion that everything was a thought before it became a physical thing. When we create something, not only do we first have a thought about the thing we want to create, we also have a plan with it. We create something because we need it for a purpose. When we create a chair, we do so because it is our plan to have a comfortable contraption to sustain the weight of our body, when we want to rest, and it is our purpose to sit on it.

There is a plan and a purpose behind every creation. Things are created for a reason. This means that the planet and all the life on it were created for a reason. There was a plan behind this creation, and somebody had this plan. In order to have a plan you need to be a living being. Only living beings have plans.

*So, there is a higher being with a plan? Yes, absolutely, says Martinus. And who would this higher being be and what, oh what, is the plan?*

Well, the higher being is God, Source, or whatever we want to call “him”. And the plan is, simply put: to create a place where contrast can be experienced. There has to be a place that can offer contrast to the spiritual level, because if there wasn’t, no renewal of consciousness could take place.

What does renewal of consciousness mean? It basically just means the result of the experience of new things. When we experience new things, the old thought patterns that were predominant in our consciousness are replaced by new, and this feels like a breath of fresh air. The “old cobwebs” are removed, the “headspace” is “refreshed”, and new ways of looking at things are introduced. We cannot forever experience the same thing, and at the same time renew our consciousness. Without renewal of consciousness, eternal perception would be impossible. So in order to secure our eternal ability to perceive, we need to have our “headspace” refreshed time and again through the experience of new things, through the experience of contrast to what we have already experienced for some time.

The physical level was created in order to constitute a place, where a contrasting experience to the spiritual level could be had. Once the two contrasting levels have been established, God can constantly renew and refresh “his” consciousness by moving between them. When the extreme contrast between the spiritual level (light and love) and the physical level (darkness and unlove) can be experienced, then an eternal experience of life can be secured.

God is everything. The universe and everything in it is God’s organism. God’s organism is the same as the physical universe; it is an organism of exceedingly huge proportions and with an amorphous shape, but it is an organism nonetheless. Just like our organism God’s organism is built up of an

incomprehensible amount of smaller units: galaxies, solar systems, planets, animals, humans, plants, cells, molecules, atoms, electrons, quarks etc. Just as our organism is built up of a large amount of cells, so is God's. The structure of our own organism mirrors the structure of the universe or God's organism: Inside our organism there are organs (heart, liver, lungs, kidneys etc.) and inside those organs there are cells, and inside the cells there are molecules, and inside those there are atoms, and inside the atoms there are electrons, and inside those there are quarks and even smaller units etc. The structure is that of living beings inside living beings as far as the eye can see and even further. We can also put it like this: The bodies of all living beings consist of the bodies of other smaller living beings that have living space inside their organisms. A living organism is a universe for the micro beings that are alive inside it.

We are cells in God's organism, and so are all other living beings on the planet. And just as we are alive, so that we can provide living space for our cells, so is the planet alive, as is the solar system, as is the galaxy and the universe. The structure of life is that it is built up of living beings inside living beings.

The physical universe is God's physical organism, and every physical item in it is part of this organism or body. But just as we do not only have a body, but also a consciousness, so does God. God has an organism / body and a consciousness. God's consciousness is "his" thought sphere, the "home" of "his" thoughts and ideas, just as our consciousness is our thought sphere. The physical world is God's physical organism, and the spiritual world is God's consciousness, the sphere of "his" thoughts. Thoughts are not physical – they consist of something much more ethereal than physical matter: they consist of spiritual matter.

This means that there are two levels of existence: a physical level and a spiritual level. The physical level is what we can see and touch – it is the visible and tangible level. The spiritual level is much more immaterial and ethereal – it is the level of thought – it is invisible and intangible because it consists of electromagnetic radiation. It is on the thought level that ideas are created and plans are made. Without ideas and plans, nothing would have been created. The thought and idea precedes the creation in physical matter.

The physical world was created because its existence was needed as part of a plan. The plan was to create a place of contrast. When we are here now on this physical level on planet Earth in a physical body it is because our presence here is part of this plan. The plan was thought out by a higher being, God.

God is an eternal being and because we are cells in "his" organism, we are also eternal beings. We are quanta of God – small units, tiny bits of the higher being, and together with all the trillions and trillions of other small units, we make up God's organism just like the dots of a photo in a newspaper make up the whole photo. Even though we are small, we are important to the whole. We are indispensable, because without us, there would be a white spot in the photo. We

are here to fill a blank. This means that we all carry a tiny spark of God inside us and it also means that we are here for a reason, we have a role to play. Our physical body is a tiny part of God's physical body, and our consciousness is a tiny part of God's consciousness. Because of that we have the same characteristics as God: we are eternal beings. Our existence has no beginning, nor will it ever end. Eternity is our playground.

## ***Eternity***

An eternal being has all the time in the world before him. In order for a being to be content with living eternally, there has to be something to do with all that time. And what is there to do? Well, basically, the only thing to do is to experience something. Experiencing something is a great way to pass the time. The more we experience, the more do we feel that we are alive. Experience is key, not only to us, but also to God.

God not only has an organism in the shape of the physical, visible universe, he also has a consciousness, a mental sphere, thoughts, ideas, and plans. We are going to refer to God's consciousness as the primary sphere of existence. We saw how it was thought first, when we want to create something, and the same is valid for God. God's thought sphere is the primary sphere because it is always thought first.

God created the physical universe because "he" had a thought about it or a plan with it. And what was this plan? It was to have a place where "he" could experience contrast to his primary sphere, his inner world of thought. This place of contrast can be called the secondary sphere, because it comes after the thought sphere. The secondary sphere was created on the basis of ideas thought out in God's consciousness. So, we have established that there are two spheres: the primary sphere, or thought sphere, which always comes before physical creation, and the secondary sphere, or physical sphere, which is what has been created in physical matter. We can also call these two spheres the level of cause and the level of effect. The cause for the existence of anything is on the thought level, and the effect of the thought process is the creation of the physical thing.

Our world of thought is an inner world. We can experience our inner world when we daydream or think of something specific, when we remember things or plan ahead. But when we have done the planning and daydreaming inside our head, we want to go "out there" and experience it. We need a place that is not inside our head in order to experience something. In other words, we need a place to go that is *other than* our world of thoughts. The physical world is such a place. It is a world outside thought, a place where "otherness" can be experienced. It is a place where contrast can be established to the inner world.

We need the physical world in order to have a place that can constitute contrast to the world that is inside our head.

### ***Contrast***

But why do we need contrast? We need contrast because if we were for ever to experience the same thing, then there would be nothing to experience in the end. Our senses would be dulled, if they were always exposed to the same input. After a very long time of getting only the same sensory input, our senses would eventually be unable to register anything, and no experience could take place. When there is no experience, there is no renewal of consciousness. Renewal of consciousness is a prerequisite for maintaining our ability for everlasting perception. As eternal beings we simply need to refresh our ability to perceive through a constantly changing sensory input. And the sensory input can only change, when there is contrast. Contrast is of fundamental importance.

Imagine that we want to paint a picture. If we want to paint a picture, we would not pick a white canvas and then take white paint to paint with. There would be nothing to see and experience in such a picture. In order to paint a picture we need contrasting colors. In order for there to be something to experience, we need both white and black and all the colors in between.

We can compare our sphere of thoughts to the color white. If we were for ever to experience only this color, life would be very dull, indeed so dull that there would, after some time, be nothing to experience. So, a contrasting color to white had to be invented, and hence we have the color black. White and black are contrasts, and when you have looked only at the color white for a long time, you are very happy, indeed delighted, to see something black. You are delighted because seeing the black color renews and refreshes your consciousness. It gives you something new to experience.

### ***God's Plan***

So, here is God's plan: I, God, can experience my thoughts and inner world, but if I have to do that for a very long time, I not only get bored, but I lose my ability to perceive. I need something else to experience. So, as I am God and can do whatever I can think of, I'll create something that can constitute a contrast to my inner world of thoughts: I'll create a place that isn't as light and ethereal as thought, I'll create a physical world, a world of solid stuff. This physical world will have to be a place, which is denser than thought matter, so I'll make it consist of heavy, solid matter. In that world of heavy, solid matter I want to be able to experience all the things that I cannot experience here in my beautiful light world of thoughts. I want to have a place, where I can experience darkness.

Not only will I be able to experience darkness in the shape of the color black, but I will be able to experience darkness in the shape of everything that is in contrast to the beauty and harmony of my inner world. I want a place where I can experience disharmony, wars, killings, bloodshed, natural disasters, floods, hard work, struggle for survival, hatred, unhappiness, and unlove. This place is somewhere I can go, when there is nothing new for me to experience in my world of thought. I will be delighted to go there, when my senses have become dulled by “too much of the good thing”. It is such a breath of fresh air to go and see something different.

I will call this dark and dense level of existence “the unpleasant good”, because experiencing it may be unpleasant, but it is a good thing, because it constitutes a contrast to my thought sphere, which I will then call the level of “the pleasant good”. In this way I’ll have a place where it is pleasant to be, and a place where it is less pleasant to be. I’ll have a place for the experience of light and a place for the experience of darkness. But both will be equally important, because I cannot experience eternally, if I don’t have both. Now, this is a very good idea, because then, when I’m running out of things to experience in my thought sphere, I’ll go down onto the physical level and experience something that is a complete contrast to my thoughts.

Then I’ll have a place where I can go and get myself dirty, where I can experience hardship, toil, death, unlove, and even unhappiness. And then, when I have done that and seen myself as “non-God”, then I can come back up here into my beautiful thought sphere and see myself as God again. This is a good plan.

But I cannot experience both light and darkness at the same time, but that is no problem, as I am God. My body consists of an infinite number of smaller units, which I lovingly refer to as quanta of me, so I’ll just split them up in two teams, so that half of them experience light and the other half experience darkness simultaneously. Then I’ll make them rotate all the time like the arms of a clock, or, even better, like the passenger capsules of the Ferris wheel. In that way any unit will at any moment be at a certain place in a movement from light to darkness and vice versa. This is how I see it: Some units are just about to leave the light to go into darkness, some are already in darkness, some are emerging from the darkness and some have already left the darkness, and are now in the light, but still on the move like the arms of a clock.

Those who are in darkness will experience themselves as separate from me, even though they really aren’t. They will think that I do not exist. They will be godless atheists and agnostics. They will curse me and deny my existence; they will swear and say I’m a delusion. But that is actually part of my plan, because then the illusion will be complete. I will then have created the biggest deception imaginable: I will see myself as non-God. In that way the contrast to what is real

cannot be any bigger, and there cannot be a more effective way to refresh my consciousness.

When the cells of my body that are in darkness perceive the physical level as the only existing level and deny my existence, then I have achieved my aim. I have created a make-believe world that seems 100% real. This world is the epitome of contrast to the real me, who is light and love. When the cells sense that the Ferris wheel has stopped at the bottom in pit darkness and they see nothing but death, misery, and war, then they are “done” and ready to start the journey back towards the light. They will sense how the Ferris wheel slowly starts again and gradually they will begin to see both me and the light. Then, not only I, but *they* will know that the darkness was an illusion and they will be grateful for the contrast and the refreshment that it has provided for their eternal ability to perceive. They will then be able to see the darkness just as I see it: as a necessary contrast to the light and an unpleasant good.

In my body there is always movement, never stillness. All the cells of my body are on a constant journey between the two extremes of light and darkness via all the nuances of grey that exist. Everything is in constant movement. That movement is also an evolution of life forms from a primitive to a more advanced way of functioning.

Into the tissue of my creation I'll weave constant evolution towards more and more advanced stages. I'll create a world where the rules of the game are movement and evolution towards increasingly advanced ways of functioning. When everything is in constant movement, constantly evolving towards more and more advanced ways of functioning, then there is never stillness and stagnation, but constant renewal. In this way there will always be something new to experience and I will renew and refresh my consciousness all the time. That is a good plan.

Now I'm going to fine-tune my plan and stuff it full of details.

**Summary: there is an intelligent creator, God, with a plan behind the existence of everything and we are part of this plan.**