

# The Undiscovered Country

*A Non-religious Look at Life after Death*

**Else Byskov**

*“The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.” Albert Einstein.*

# The Undiscovered Country

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## By the same author:

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

“Der Tod Ist eine Illusion” (Martinus Verlag, D) 2006

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

“The Art of Attraction” (Small Dogma, USA) 2009

“Ten Great Ways to Understand the World – The Larger Perspective on the Leading Edge of Thought” (Create Space, Amazon, USA) 2010

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

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

**Author websites:** [www.deathisanillusion.dk](http://www.deathisanillusion.dk)  
[www.newspiritualscience.com](http://www.newspiritualscience.com) [www.elsebyskov.com](http://www.elsebyskov.com)

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# Prologue to “The Undiscovered Country”

## *Finding Answers to the Question of Post-mortem Survival.*

Is this life all there is? Is one life all we're getting or is there life after death? The latest research results certainly suggest that life continues in some other form after death and that reincarnation is much more than a religious belief. This book presents data from the latest research into the question of the survival of consciousness and offers logical and rational arguments supporting the idea that there is nothing final about death.

When I had finished writing my first book *“DEATH IS AN ILLUSION - A Logical Explanation based on Martinus' Worldview”* (published in 2002), I had so much material left over that another book was called for. In *“Death Is an Illusion”* I present a general introduction to the work of the Danish spiritual intuitive Martinus and his fascinating world picture, and although the book explains why death is not the end, it does not specifically focus on the factual evidence for this claim. It is the evidence for post-mortem survival that is the focus in *“The Undiscovered Country”*. In connection with the writing of *“Death Is an Illusion”* I researched a large number of titles by contemporary scientists such as Kenneth Ring Ph.D., Ian Stevenson M.D., Brian Weiss M.D., Roger Woolger Ph.D., Elisabeth Kübler Ross M.D., Erlendur Haraldsson Ph.D., Peter Fenwick Ph.D., Gary E. Schwartz Ph.D., Pim van Lommel Ph.D., Joel L. Whitton M.D. Ph.D., Edith Fiore, M.D, and many more. All this research reveals evidence that death is not the end, and it constitutes the sources from which I draw in this book. The research also puts forward the idea that the death of the physical body does not mean the cessation of consciousness, and that indeed our core being, our “I”, is as alive and well without the physical body as with it. Our “I” simply does not die.

Not only does this book present the scientific evidence for the survival of consciousness, it also explores the very question of the nature of consciousness. When one delves into the question of what consciousness is, one will eventually come to the conclusion that consciousness is everywhere. Not only is death an illusion for the individual, but it also is for what we regard as dead matter. Life, not death, rules supreme. Life, not death, permeates the universe. We are, indeed, alive in a living, conscious universe.

The theoretical foundation for these claims rests on the logical explanations offered by the Danish spiritual intuitive and mystic Martinus. The empirical evidence for the survival of consciousness presented by the above mentioned scientists and the theory put forward by Martinus support and confirm each other perfectly, and taken together they present a very strong support for the idea that our consciousness, or soul if you like, survives the death of the physical body. However, this is not a religious book in any traditional sense, and I'm not trying to convert anybody to any type of belief system. All I want to do is to show the reader the sheer amount of evidence that supports the idea that our consciousness or "I" survives death. This evidence is not only highly interesting and encouraging, but also very comforting for those who may be afraid to die. Believe me, death is "just" a passage from one form of existence to another, and if we are to believe those who have actually died, the so-called near-death experiencers, being "dead" is something exceedingly pleasant, and something that we should look forward to with comfort and anticipation. You may think that I'm exaggerating, but I'm not – and this book will convince you that death is an illusion.

And also, of course, I want to present core ideas from Martinus' cornucopia of spiritual treasures, because his fantastic work has been and still is the great passion of my life. My life changed focus completely when in 1995 I chanced upon his work. From having been an atheist for more than 30 years I became a person who could suddenly see something much grander than a dead universe ruled by chaos and chance. I cannot say that I became a believer, because I do not subscribe to any established religion, but I became able to see that there simply had to be a spiritual level of wisdom beyond the physical world. There had to be a universal intelligence somewhere that had made all this possible. Believing that everything had come into existence by mere chance, random selection and accidental mutations became to me an impossible idea. It became self-evident that creation cannot be done without intelligent planning, and because all the evidence for intelligent planning is out there, I had a strong urge to focus on it and make its existence obvious to more people. With its unwavering logic and extraordinary revelations Martinus' work deserves a much more central role in today's belief-system discussions, and this book will convince you that spirituality and science can link up, hold hands, and together constitute a much-needed basis for a revision of our traditional way of interpreting life, death and the mystery of both.

So, if you feel that there is more to the world than meets the eye, if you feel drawn to a perception of the world with a stronger focus on spirituality, if you feel there has to be more to life than just these few years on Earth, if you feel that you want to explore the question of the survival of consciousness and the non-existence of death, and if you want to become acquainted with the work of the great mystic Martinus, then you should

read this book. And... please be prepared to accept the idea that life never ends. Death is not what it seems. It most certainly isn't over when the fat lady sings.

***“When a living being believes that he is identical to physical matter he is subject to the biggest illusion that exists”*** Martinus.

# Preface

This book falls into three parts.

## **Part 1: INTRODUCTION**

This part introduces the themes to be explored based on the author's curiosity about life and death. It is a generally accepted idea today that death is final and that we only live once, but this idea is questioned because it has never been proved that nothing survives death. As the "one life - death is the end" theory has never been proved, it is nothing more than a belief, and post-mortem survival can be said to be just as likely an outcome as annihilation. Post-mortem survival requires that a dimension beyond time / space exists, and it is suggested that such a metaphysical dimension can be logically accounted for. Finally the introduction presents the mystical experience as a valid way for obtaining information about the reality that lies beyond the physical world.

## **Part 2: THE EVIDENCE**

Part 2 presents the evidence available in the empirical world that confirms that death is not the end. The evidence includes the near-death experience, children that remember past lives, regression therapy, the study of death bed visions, after-death communications and the afterlife experiments. This evidence has been gathered by researchers and scientists over the last four decades and is generally available in the public domain. The evidence suggests that our consciousness survives the death of the physical body and that post-mortem survival can be viewed as factual - outside the framework of any religion or belief system.

## **Part 3: FINDING ANSWERS**

Part 3 explains the logic of post-mortem survival and looks at the bigger picture. It is explained what survives, it looks at the question of matter, the question of consciousness, the question of what happens when we die,

and the actual process of reincarnation. It explains how the constant cell renewal of our body means that reincarnation is an absolutely fundamental process upon which all life forms depend and much more than a religious belief. It also explores such phenomena as telepathy, the placebo effect, multiple personality disorder and spirit possessions. Finally it accounts for the existence of a dimension beyond the physical level and proposes that we are alive in a conscious universe in which all are one.

# The Undiscovered Country

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# ***PART 1: INTRODUCTION***

## **Chapter one**

### **Curious about Death**

A famous surgeon was once asked if man has a soul. To this the surgeon answered: *“For years I have operated and dissected and looked everywhere in the human body for this soul, and where I haven’t been looking my colleagues have looked, but nowhere have we found any organ or any function that could be described as the soul. Consequently common sense tells us that Man has no soul!”*

The surgeon was then asked: *“But then pray tell me, dear surgeon, where in the body did you find common sense?”*

Today we find ourselves in the peculiar situation that whereas very few people question the existence of common sense, an increasing number of people question the existence of the soul. As both are equally immaterial and equally impossible to pinpoint to a specific position in the body, one can ask oneself why the existence of one is generally accepted and the existence of the other is viewed with skepticism and doubt.

The question about the existence of the soul is as old as mankind itself and not one which modern science has been able to answer in any conclusive way. Indeed, the larger part of modern scientists would undoubtedly claim, along with the famous surgeon from above, that there is no such thing as a soul, because by now every nook and cranny of the body has been explored and still no soul has been found.

However, does the soul necessarily have to consist of tangible matter? Does it have to consist of something that we can locate, dig out, weigh and measure? What kind of proof do we have that it is only the visible and tangible that exists? Well, these days we have to say that we have no proof of this whatsoever. Today it is obvious even to the most hardcore skeptic that invisible and intangible rays and waves exist. It is equally obvious that these rays and waves can carry information from one place to another as we see it demonstrated every day when we speak on the mobile phone, listen to the radio or watch television. As it has been established without a shadow of a doubt that invisible “stuff” exists that can carry meaning, then we no longer have any reason to go on claiming that only what is physical (visible and tangible) exists.

The idea then immediately suggests itself that the soul or human spirit could also consist of “stuff” similar to the type of invisible matter that

is responsible for telecommunication today, i.e. electromagnetic radiation. As electromagnetic radiation exists on a huge range of different wavelengths and frequencies, it cannot be ruled out that the human soul could consist of some of these. If the soul can be defined as consisting of something, which can be defined in terms acceptable to science, then it could mean that its existence is more than a religious belief. If its existence is more than a religious belief, then we can start asking ourselves, if it is not high time that we revise our view of life, death and our existence in general. If death is not the end, then what? It is this question and the question of life after death that I will explore in this book.

When I tell people that I am interested in the question of death, they look at me as if my head needs examining. They look at me with the kind of indulgence they would show a child who doesn't know any better. They are overbearing but incredulous, and will immediately try to steer the conversation into smoother and safer waters. Death is not considered to be a drawing room topic, and on many occasions a painful silence has ensued when I have explained my interest in the subject. Many people don't find the question of the survival of consciousness interesting, but I must confess that to me it is the most interesting subject there is. Because, what if death is an illusion? Then we have to rethink our whole existence, our whole outlook and our whole perspective. And no, I'm not, as many people suggest, interested in this because I'm afraid to die. I'm interested because I'm curious. I'm curious in the same way as I'm curious about the world in general. I'm curious to see, touch, smell and hear, I'm curious to explore and experience it all. I'm curious to know all there is to know. And I'm very curious to know if life continues after death.

The idea that death is the definite and final end to life is so generally accepted by the majority of people living in the western world today that one should think it has already been proved scientifically. But that is definitely not the case. In spite of the fact that death's finality has been promoted to some kind of unquestionable scientific gospel we still need to see conclusive proof that nothing survives death. As things stand at the moment, we cannot with certainty say that nothing survives death, because nobody has ever been able to come up with the hard proof necessary to promote the claim to a scientific fact. We simply do not know, so those who claim that death is the end are basing this on belief rather than on fact.

Among those who do not subscribe to death's finality we find the religious people. Their conviction about the survival of the soul stands in stark contrast to the generally accepted, scientific and authorized view that death is final. Indeed, all religions claim that death is not final and that our souls live on forever in some kind of heavenly abode after the physical body has stopped functioning. We have probably all been presented with some religious vision of an afterlife, and whether we went along with this

or not has always been a question of faith. The believers would accept the idea of post-mortem survival and would subscribe to some kind of religion, be it Christian, Jewish, Muslim, Buddhist, Hindu or whatever. All religions offer some kind of promise of a life after death. Believing in life after death has always been founded on faith and is in general considered unscientific.

So we can say that today we are faced with two completely contrasting views on death. The scientific view claims that death is final and the religious view claims that it is not. But obviously they cannot both be right. One of them is wrong! But which one? Today there is a general tendency to lean towards the scientific view, as a scientific approach is more accepted and more in line with a modern "levelheaded" worldview than a religious approach. Over the last fifty years the religions have attained an increasingly dusty appearance and a growing number of westerners have turned their backs on religion in tune with the incompatibility of religious dogmas with modern scientific thinking. In turning the back on religion the idea of a life after this one has been considered as nothing but wishful thinking bordering on the absurd and not a topic to be mentioned when there are scientists present.

But does there have to be this gap between science and religion? Who says we cannot one day have factual knowledge about the question of post-mortem survival and the existence of the soul? Who says that science cannot trespass into the realm of our religious beliefs? We have seen how scientific progress is unstoppable and it seems logical to assume that one day even death will let go of its secrets and allow us to look at the question of post-mortem survival from a scientific angle.

That day may not be all that far away because there are certain phenomena occurring in our world that suggest that death is not the end of life. The near-death experience is probably the best known of these, but also research into cases of children who remember past lives, the advances and therapeutical success of regression therapy, the study of death-bed visions, the huge amount of after-death communications and, most recently, the afterlife experiments, (1) all make the idea of a life after this one into much more than a mere belief. These phenomena have been the object of studies and scientific investigation during the last decades, and even though they have not been the highlighted centerpieces of scientific investigation, they have taken place at universities and research centers in both the USA and Europe. As they reveal a considerable amount of evidence for post-mortem survival, they have put a revision of our traditional view of death on the agenda. I think this revision is overdue and what you are about to read is a contribution to the discussion of the question: What is death? The aim of this book is to take a look at what can be called evidence for life after death and then to present both a theory of what survives death and the logic of why the presently ruling "one life theory" simply cannot be the final answer.

It has taken me close to ten years of research to be able to write this book. Curiosity has been my driving force, but I have also had a personal need to know because I was a bereaved teenager. Probably this book has been with me ever since my father died when I was 15. I remember standing in the cold, frosty cemetery on an icy January day taking one last look at the coffin where the body of my beloved father was put to rest. I decided there and then that even though my father's body was in the coffin, his essence was definitely not. This was not a notion that I questioned in any way. I was absolutely convinced that my father was not down there in the ground. His mortal frame, what was left of him after his illness, might be down there, but that was all. What was the core of his being was not in the coffin in the ground. I was so convinced about this that I never once went back to the cemetery to "visit". The way I looked at it, there was nothing to visit, there was no need to bring flowers and perform empty rituals on a stamp-sized piece of land in order to show respect for the dead. The respect I needed to pay I paid in my heart, and I was convinced that my father understood that.

My closest family did not understand my attitude and considered my lack of an ostentatious show of respect as a sign of my shallowness, but I never doubted the truth of what my heart told me. I was in no way a religious person; on the contrary, I found the mainly evangelical religion I had been presented with from my surroundings quite off-putting and on a collision course with my intellect. So it was not due to any religious conviction that I was sure my father's essence was not in the ground; it was a notion solely based on intuition.

Even though I had my intuitive conviction, I logically wanted to find more tangible evidence for post-mortem survival than the mere conviction of my own heart. I can truly say that I became a searching soul, looking everywhere for clues that there was some higher meaning. This search for evidence and meaning took me down many different roads. Some were dead-end alleys and somewhere in my 20s I was led astray into the void of atheism where I stayed for close to three decades and became so nihilistic and un-spiritual that I almost forgot about my project. It was only when I was in my mid forties that I came out of the labyrinth of agnosticism and was gently nudged to resume my search.

This book is a result of my long search for the tangible pieces of evidence that can point out in a logical and non-religious way why it is true what my heart told me that cold January day in 1966 when we put my father's body to rest.

Now, in order to find tangible evidence for an intuitive notion, this evidence has to be founded in our materialistic sciences, because if it is not, it will just be another faith-founded idea and will not be convincing to modern, intellectual people. So what I set out to find was rational and

logical indications that suggest that something survives the death of the body.

I am perfectly aware that in doing this I take a rationalistic excursion into the heart of our religious beliefs and that I might thus be trespassing on ground that by many people is considered sacred. My aim, however, is certainly not to step on anybody's religious toes, but only to know. I hope to be able to throw a few beams of the bright light of logic into the darkness of "*the undiscovered country from whose bourn no traveler returns*". (Shakespeare: "Hamlet", Act III, scene 1).

When one wants to go on an excursion into an undiscovered country it is a good idea to go well equipped and to have done one's homework. My homework has been the study of a large number of titles about death-related research. An important part of my equipment is my inner drive and need to know. But there is one absolutely indispensable item that one has to bring on an excursion like this one and that is the compass. Nobody should venture into undiscovered country without a compass, because when you get lost, the compass can point you in the right direction. If I had not found a compass to lead me safely through the quagmire of the undiscovered country of death, I would never have had the courage to leave home and embark on this unusual expedition. But with my compass in hand I have felt fairly sure that I would at least be able to map a small part of the unknown country and that the landscapes I uncover could not easily be deemed non-existent. This compass is the work of the great Danish intuitive and mystic Martinus (1890-1981) (2).

In his extensive work Martinus points out in a logical, rational, and undogmatic way why death is not final, and why the world cannot be reduced to the physical level. He explains what survives death and he accounts for the existence of a world beyond the physical plane. Martinus explains these phenomena in a way that is characterized by logic and common sense, in a way that appeals to modern man living in a society with a scientific approach. His explanations are devoid of religious dogmas, indeed his work has been written for the intellectual person, who has outlived the ability to believe in the religions. Martinus' work can be said to constitute a basis for a merger of science and spirituality.

Armed with Martinus' logical and extraordinary work as my spearhead and with my rucksack full of traditional wisdom I venture into the undiscovered country of death to see if I can make it cough up some of its secrets such as: What happens at death? Where do we go? Who do we meet? Is there a Paradise? Is there a Hell? Do we only live one life, or do we come back here more than once? Is there a higher meaning somewhere? And if there is, what, oh what, is it? Without having read Martinus' work I would not have been equipped to throw light on the question of death and I would have been just as puzzled and incredulous towards the phenomena suggesting post-mortem survival as everybody

else. But through the study of Martinus' work I have come to see that we can logically account for the non-finality of death, and that we can substantiate this with our present level of materialistic science. In this way it is possible to point out how post-mortem survival can be accounted for, not as a belief, but as a verifiable and logical concept.

I am perfectly aware that if I am to convince anybody about the likelihood of post-mortem survival I have to define what survives. As long as we do not know what it is that survives physical death, as long as we do not know the anatomy of the soul, it is difficult to convince the skeptics and make post-mortem survival accepted knowledge. So, the aim of this book is to present a science-based identification of the survivor of physical death and to account for the existence of a dimension beyond the physical. As it turned out, many more phenomena related to post-mortem survival surfaced, and that means that we'll be looking at matter, consciousness, conception and embryogenesis, the genes and DNA, cell renewal, placebos, telepathy, spirit possession and multiple personality disorder. We'll also explore the enormous power of thought and look at the fundamental law of attraction, as well as the afterlife and the spiritual dimension.

But before we do that, let me first present the source from which my understanding of death and the spiritual dimension springs: the Danish mystic Martinus.



## Chapter two

# The Mystical Approach to Understanding Death

If we want to explore what lies beyond physical death, the work of the mystics is the obvious object of our studies, because mystical experiences are invariably associated with the perception of immortality. All mystics claim in unison that death is not the end of life, on the contrary – death is the gate into another dimension of beauty, love, knowledge, and eternal life. Because Martinus is one of the most recent mystics to have lived on this planet (he died in 1981) his extensive work (of more than 9000 pages) is a great source of spiritual insight, totally adapted and up-dated to the present level of our materialistic sciences. And because his work is my compass through the world beyond the physical, I am going to give a full description of how Martinus achieved the insight which made him into one of the world's greatest mystics and the founder of Spiritual Science. But before we discuss Martinus I would like to say a few words about what mysticism is. What is a mystic and what is so special about him or her?

A mystic is a person who has had an experience which has transcended the boundary of ordinary consciousness. Defining a mystical experience is not easy, because it somehow defies description, but mystical experiences are universal and they are not at all uncommon. The experience is of such a nature that it gives the person a glimpse of spiritual enlightenment. It makes the person aware of a reality beyond time, space and the physical world, and it also conveys a glimpse of knowledge, insight and enlightenment. It is as if a door has been momentarily opened to a room filled with light, wisdom and eternal truths. It is not an experience that comes through the physical senses, but something that is conveyed from within. Still, it is experienced as something very real. It can probably be likened to a visit to another dimension, to a virtual reality on another level than this one. A mystical experience is invariably spiritual, but it is not necessarily religious. It is not only religious persons who have had mystical experiences, although most religions seem to spring from the mystical experiences of their founders.

Mystical experiences have been reported all through history by such diverse persons as Plato, Johannes Eckhart, Joan of Arc, St. John of the Cross, Santa Teresa de Jesus, Emanuel Swedenborg, William Blake,

Henry David Thoreau, Hans Christian Andersen, Helena Blavatsky, George Ivanovitch Gurdjieff, R.M. Bucke, Edgar Cayce, Carl Gustav Jung, Aldous Huxley, Jiddu Krishnamurti, Rudolf Steiner and many, many more. As the mystical experiences have been well described and share a number of common traits, their existence cannot easily be refuted.

Mystical experiences are often considered as belonging somewhere in the dark ages, before anybody knew any better. Indeed, many people think that mystical experiences only took place in pre-scientific times and that they consequently can have no relevance to a modern society. But the occurrence of mystical experiences has neither ceased nor declined with the rise of science, and they are indeed quite common. According to a survey conducted by the National Opinion Research Centre in Chicago in 1987 43 percent of adult Americans say they have had some kind of mystical experience.

The simplest form of a mystical experience is a short and sudden influx of inspiration or intuition (the “aha” experience) into a person’s consciousness. This can be the answer to a difficult question with which the person has been struggling; it can be a strong inspiration for a work of art, an idea for a solution to a problem, or a sudden certainty about what to do. Such an experience mostly occurs when the person is relaxed and in a contemplative state of mind, for instance when observing or walking in nature, when daydreaming, during meditation or just after sleep. When such an influx occurs, it is as if the mind is flooded with bits of knowledge that have been hitherto unavailable.

There seems to be degrees of depth of mystical experiences, and the deeper the experience, the stronger the influx of information. A deep mystical experience can convey a profound glimpse of knowledge, of insight and spiritual enlightenment. In such a case it is as if the mind of the experiencer is enlightened with the certainty that life cannot be limited to the physical plane, but that it transcends time and space, that the soul is immortal and that the universe is ruled by a higher order rooted in the consciousness of a divine being.

Let us look at how the Canadian doctor R.M. Bucke describes his mystical experience, which took place in 1872 during a moment of relaxed reverie. The description of the experience is from R.M. Bucke’s classic book “Cosmic Consciousness” from 1901:

*“All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not*

*composed of dead matter but is, on the contrary, a living Presence; I became conscious in myself of eternal life..."*

A deep mystical experience often has a very great impact and makes the person shift focus from material to spiritual pursuits. A dramatic life change generally takes place making the person search for knowledge, a deeper understanding of life and for some kind of spiritual truth.

Most of those who have had a deep mystical experience achieve a short glimpse of higher wisdom from a realm beyond the physical level. They virtually have a peek into eternity, and this overwhelming vision makes them realize in a short flash that the universe is a living being, that all is one, that life is eternal and present everywhere, and that what they saw as dead matter is anything but dead. Life, and not death, rules the universe. Light, and not darkness, is king. Love, and love alone, rules supreme. All this they realize in a split second and they see that also they are part of this eternal dance of life. They see that only the physical body dies and that the most essential part of us, our "I", is eternal.

As overwhelming as this glimpse is, it does, however, rarely repeat itself, but it will be remembered for the rest of the person's life and he will want to go back to the sublime beauty of the moment of enlightenment. But it is rare that the mystical experience comes more than once and it will in general not convey a permanent access to the source of the enlightenment.

However, and these cases are exceedingly rare, the access to the source of enlightenment can become permanent. This extraordinary occurrence was actually what Martinus Thomsen, a young Danish man, experienced. Martinus (as he is generally referred to) was a completely unread young man, employed as a clerk at a major diary in Copenhagen, when in 1921, at the age of thirty, he had a very profound spiritual experience.

One day he sat down to meditate, and he was suddenly overshadowed by a brilliant light, which afterwards left him in a permanent state of access to the source of enlightenment or, as he saw it, the consciousness of God.

This is how Martinus describes his mystical experience:

*"I looked into a blue, brilliant sky, which was pulled away only to reveal a new and even more brilliant sky. And thus it continued until a sky appeared of such an exuberantly brilliant golden light and of such a fast vibrating matter that I felt that I had reached the height or summit of what my organism or consciousness could endure. One more step, one fraction of a second further, and the divine wavelength would with the immense force of lightening immediately have taken me out of my physical existence. But in the fractions of a second my revelation lasted, I experienced a world of holiness, purity, harmony and perfection. I was immersed in a sea of light...All details were of golden fire. Through it all,*

*small, golden threads vibrated which sparkled and scintillated here, there and everywhere. I felt that this was God's consciousness, the sphere of his own thoughts. It was the type of matter, the omnipotence, the highest life force through which the divine "I" governed and guided oceans of worlds, milky ways and star cities both in micro and in macro cosmos. I was completely spellbound. The divine fire vibrated inside and outside, above and below me...I felt as if I was bathing in an element of love..."* (Martinus: "On the Birth of my Mission", pages 61-63).

After this extraordinary experience a profound change came over Martinus. He could no longer limit his vision to the physical plane, but had become conscious in another dimension, in a world of beauty, perfection and love. He had become conscious in a world beyond the physical.

In "On the Birth of my Mission" Martinus goes on to explain how it would have been of no importance to anybody but himself that he had had this experience, had it not left him in an altered state of consciousness. After his experience Martinus was gradually able to control the influx of intuitive energy into his mind, and this meant that no matter which question or problem he was pondering, the answer presented itself to him immediately in a finished form. He gradually realized that there was no question he could not answer. He had been linked up to a divine data bank, which he could access freely. That which other mystics had experienced as a short flash of insight had for Martinus become a permanent and inseparable link to a sea of cosmic knowledge.

This is how Martinus explains his new awareness:

*"After having passed the strong white and golden baptism of fire several times I discovered that I had achieved new abilities. I became able to look into eternity itself.*

*I saw that I was an immortal being, and that all other beings in existence were eternal realities, which, like myself, had an infinite chain of former lives behind them; that we all had developed from low, primitive life forms to our present stage, and that this was only a temporary link in this scale of development, and that we were thus on our way forwards towards gigantically high planes of existence in the distance. I saw that the universe was one huge living being, in which all other beings were individual organs, and that humans, animals, plants and minerals all constituted one family, were of the same flesh and blood so to speak. ...I felt how the universe is pervaded by an infinite love and wisdom. No matter where I directed my sight in "the darkness" there was light. – I had become my own source of light. The cosmic baptism of fire I had experienced...had made it a fact that I had achieved completely new senses which enabled me to see, not as glimpses but in a permanent, awake day-conscious state, all the fundamental spiritual forces, invisible causes, eternal laws, basic energies and basic principles behind the physical world. Thus the mystery of life was a mystery no longer. I had become conscious in the life of the universe and*

initiated in *"The divine creative principle"*. (Martinus: "Livets Bog I", paragraphs 20 and 21).

Based on the insight Martinus had achieved as a result of his mystical experience he was able to reveal a complete, holistic world picture where the whole structure of life is explained. After his experience Martinus dedicated the next 60 years of his life (he died in 1981 at the age of 90) to writing down his visions, and this resulted in a complete work of more than 9000 pages (3). In his extensive work Martinus presents a comprehensive philosophy, which logically accounts for both the physical and the spiritual levels of existence. Martinus calls his main work of seven volumes "Livets Bog" ("The Book of Life"), and in it he reveals the logic that governs the universe in a completely undogmatic manner and with a mathematical precision that appeals to modern man. Martinus explains not only why life is eternal, but also how everything that exists is a result of a combination of different energies, how both light (love, happiness) and darkness (misery, suffering) are reflection of divine love, how the universe is God's body, how we as individuals are on an eternal journey through both physical and spiritual worlds, how life on the physical plane evolves from mineral, through plant, animal and human life forms, how our sexual role and orientation are under constant development, why there is so much unrest in the world today, what the meaning of misery and suffering is, how we can shape our fate through an understanding of the law of karma and why there is no death. All this has been outlined in my book "Death Is an Illusion" which is an appetizer and a general introduction to Martinus' comprehensive philosophy and world picture.

Martinus underlines throughout his work that he does not want anybody to just believe in what he says. He wants us to test what he says against the empirical world. It is only when his revelations can be confirmed via a person's own experiences in "earth school" that Martinus' insight can be of value to that person. Martinus' work is not an object of faith, but an object for scientific scrutiny, and he points out that spiritual, non-physical reality can also be made the object of scientific study just as physical matter has been. Indeed, his work can be seen as directions to how this can be done.

Throughout his work Martinus points out again and again that death is an illusion. Martinus' whole work is one huge argument for the non-existence of death, but an argument based on logic and not on belief. There is, according to Martinus, nothing final about death. What we see as death is only an exchange of bodies. The physical body, which we, at our present level of understanding, see as the only body we have, is only one of several energy bodies that the core of our being, our eternal "I" has. The energy bodies are also by Martinus referred to as spiritual bodies and they consist of something that is different from physical matter.

Martinus calls this something ray-formed or spiritual matter, and this type of matter vibrates much faster than physical matter. Because of its fast vibrational pattern this type of matter lies beyond the reach of our physical senses. But even though this type of matter is both invisible and intangible, it is measurable. Spiritual matter is a type of energy and as such its existence is measurable. When it is measurable, its existence is irrefutable. But because it is invisible, it has mainly escaped our detection until now. I shall enlarge on this point in chapter 10, but the fact that our science of physics confirms the existence of a type of matter that is not material (waves of energy and electromagnetic radiation) and which does not consist of particles illustrates how one of Martinus' observations can be corroborated by science.

The insight that Martinus achieved through his mystical experience is not founded in the study of our materialistic sciences. We can say that the insight is conveyed from above, through a revelation of intuitive insight. In contrast to this type of intuitive insight we can say that our materialistic sciences are founded in the study of physical matter. These two ways of achieving knowledge, the intuitive and the materialistic, can be seen as two huge principles, each founded in a different reality but in the process of approaching each other. One (the intuitive) comes from above and one (the materialistic) comes from below. One comes as a revelation of a finished answer and one comes through hard work and research. Sooner or later the two will have to meet and merge, so that a new type of science will be born on this planet: a spiritual science.

In spiritual science the results from our materialistic sciences will be incorporated into a much larger framework of understanding, where both the physical and the spiritual levels of existence will be included. This merger will, according to Martinus, take place over the next millennia, and it will come about gradually in tune with the realization by science of the properties of ray-formed matter, the matter of which the spiritual reality consists. Once the existence of an immaterial type of matter has been internalized by science, a whole range of phenomena that have until now been classified as mysterious, inexplicable or occult will be explicable within the framework of science and will eventually cease to be a mystery. When that happens, we will realize that our world is not limited to physical matter, but that there is a world beyond the physical, a world consisting of matter vibrating at or beyond the speed of light.

Martinus' work can be seen as constituting the theoretical basis for a merger of science and spirituality because he explains how we can interpret a number of occurrences of a spiritual nature within the framework of science. He explains what these occurrences mean. This point can be illustrated with an example, and the best known is perhaps the near-death experience. A number of people have experienced being alive outside their physical bodies after they had been declared dead. This phenomenon has,

quite understandably, been looked upon with skepticism and incredulity by most scientists, because we do not, within the framework of our present understanding of matter, have any way of explaining how it can be possible to be alive and still have one's consciousness, when the physical body is dead. In a world where it is only the existence of physical matter that is acknowledged, it is, of course, impossible to accept that anything can be alive in something other than a physical body. Consequently the near-death experience has been either explained away as fantasy or hallucination, or simply described without an attempt to explain what it means. But when we look at the phenomenon of the near-death experience in the light of Martinus' explanations, it becomes clear that what those that have been beyond death's door experience is the existence of a dimension consisting of energy-matter. The existence of such a dimension can be explained in a logical and straightforward way as soon as we acknowledge that matter can exist at vibrational levels that exceed those of physical matter. There is nothing mysterious or hocus-pocus about this, because it has already been acknowledged by the science of physics. I shall come back to how the science of physics confirms the existence of this type of matter in chapter 10, but the mere fact that our world cannot be reduced to visible, tangible, physical matter makes it perfectly plausible that another dimension, consisting of a fast vibrating energy pattern, can be "out there".

Martinus predicted that the merger of science and spirituality would come about gradually over the next centuries. But, as I see it, there is one area where the mystical or spiritual approach (the approach from above) and the scientific approach (from below) are close to reaching each other and establishing contact. This area is the question of death. Our materialistic sciences are already able to confirm the existence of a type of matter which cannot be called physical (it is immaterial, invisible and intangible), and once the existence of this type of matter has been established, the world does not stop where the visible and the tangible ends. With this realization we can start to explain what happens in the death-related fields of research and thus we can, with our feet firmly planted in scientific ground, explain why it is true what the mystics and the religions have always said: death is an illusion.

It has been established that from a religious and mystical point of view life is eternal and consequently there is nothing final about death. But how far have our sciences come in confirming this idea?

Most doctors within the traditional field of medical science will tell you that death is the end and that you should not expect any kind of otherworldly existence after this one. The general, accepted attitude within the field of medicine is that the death of the body marks the cessation of consciousness and that there is nothing but oblivion beyond death. In general doctors do not concern themselves with the question of post-

mortem survival and push this delicate question away to be dealt with by the clergy. Doctors are educated to deal with the health of the physical body and that is where their expertise lies. It is really not their concern to deal with the question of post-mortem survival.

However, there are a number of doctors who have ventured into the realm that lies beyond death's door and who are carrying out research at universities both in the United States and in Europe. This research might still be considered controversial by main-stream science, but as it is taking place at an increasing number of universities, carried out by professors and PhD's, and as its results are not easily refuted or pushed aside, maybe the time has come to focus our attention on it. In the following chapters I shall present a catalogue of the death-related research that has taken place within the past decades and thus take the reader up to date about the status of this type of research.