

NEWS from MARTINUS INSTITUTE

TIME, SPACE AND LIFE

Introduction:

by R.N. Stubstad

Over the course of the last 70 years, the "scientific" world-picture has changed drastically. What were indisputably regarded earlier as absolute realities or "permanent reference points" under Newtonian physics, i.e. time, space and matter, are now perplexingly ascribed as "relative realities", inasmuch as they are only "real" as sense-impressions for a particular relative movement of a given sense organ. In other words, the structure of time and space is only relative to an assumed "point of view" or inertial system.

The advent of quantum mechanics has introduced still more revolutionary aspects into the politics of three dimensional experience. Quantum relationships have invoked a subjective aspect into an observation, precluding the old assumption that every event in the space around us occurs completely independent of our observation of them. This false assumption was justifiable, though, due to the fact that our senses are only able to observe what the physicist describes as a "boundary case", which gives the appearance that events are predictable and therefore independent of consciousness. It is now known that events in time and space are not only relative to an observer but physically indeterminate as well, with this indeterminacy manifesting itself as a probability, or as the physicist expresses it, as a "probability function". The certainty of this function is so great in the case of everyday experience, that its actual existence goes virtually unnoticed. But this in no way diminishes its reality.

Now, many physicists have crossed the threshold of philosophy and declared that the above mentioned facts strongly indicate an "intention" or "purpose" in the series of events that flux through our senses. In addition, the notion of Cartesian dualism, that is a subject-object duality, has been rejected in favor of the more compatible idea of an occurrence being intimately inseparable from the consciousness of the observer(s). Inasmuch as the only apparent "permanent reference point" for this "intention" is the mental faculty

and/or "being" of each particular observer, these kinds of statements contain colossal philosophical consequences. These consequences were, in fact, so revolutionary, that Einstein, who hoped for an all-embracing physical explanation of everything, rejected them categorically. He thereby left the meaning of the quantum theory unanswered, although accepting its accompanying physical equations. One of his colleagues, Heisenberg, jokingly analogized this attitude to the hope that one fine day $2 + 2$ would equal 5.

In comparison to the foregoing "objective" analysis, let's take a look at Martinus' analysis of time and space - and life - written around 1930 and based upon a purely subjective insight.

From the Book of Life, Volume I, §236 to §244:

by Martinus

236. The physical body's range of experience is therefore limited. And as this limit is approached, it makes itself known as being more and more equal to "nothing". The degree of "nothing" can therefore be expressed as a function of the physical body's failing serviceability. But this is precisely due to the fact that we find ourselves at the limit of the physical world, which again means another plane of existence. Since this plane of existence cannot be physical, it can thus be expressed as spiritual. This spiritual existence plane is experienced in a completely different state or sense-dimension than its physical subsidiary, and can only be experienced by spiritual "bodies". The physical body exists only as an instrument for a plane of consciousness which consists of time and space, and is therefore completely useless for a mental realm whose dimensions are beyond time and space. Just as a fish's body is built for use in water and a bird's for life in air, the physical body is built to promote life in time and space.

237. The limit of time and space is precisely the limit of the physical senses. But this limit cannot be expressed in terms of distance or size. On the contrary, a limit of this type can never be conceived, because there is no such limit. Mile after mile, planet after planet, solar system after solar system and galaxy after galaxy can be measured or discovered without ever

reaching any kind of limit. The limit to physical existence begins where the physical body cannot be placed. When an individual, then, is physically unable to reach another planet, he cannot physically experience it in the same degree he can experience the one on which he is situated. He can only "see" the unknown planet as a little star, if at all. Further sensing of this distant planet must, then, occur mentally or spiritually. In its early primitive stages, this spiritual ability is known as imagination. Through imagination, the individual can form ideas of the planet in question. Whether these ideas correspond to the actual physical counterpart or not will be dependent upon how developed the individual's spiritual "bodies" are. This waxing imaginative ability of the mind has presently developed itself to what is known as science, and science is actually the germ of experiencing the cosmic universe. This means, therefore, that wherever an earthling's use of the physical senses is prevented, his sensing continues via another means. This means is based upon pure thought, which is a spiritual state. So the limit of physical existence does not exist in terms of distance but in terms of state. That is, this limit is not found at any particular place in the universe but rather at the limit of this state of mind, because the whole universe is - more accurately - actually a state of consciousness. The temporal state can be mentally sundered from another state. Since this non-physical state can be defined as a spiritual state, we are currently witnessing a situation in which the earthling finds himself in a spiritual as well as a physical state. And the first fully developed consequences of this thought or spiritual existence consist of a total and enlightened experience of the true limit of time and space.

238.. But life continues nonetheless. After the individual has come to the limit of the material plane of existence and has experienced the fact that there is no absolute or permanent realities within its domain, he begins to refer to or depend on non-physical realities, and his know-

ledge falls herewith within the field known as "philosophy". Philosophy is in reality the germ of spiritual science, which is more popularly and somewhat loosely called the humanities. But the development of philosophy to true wisdom or spiritual science is contingent upon the spiritual "bodies" development. These "bodies"*, then, must be developed to such a degree of perfection that the particular non-physical realities which the individual is occupied with become incontrovertable facts instead of mere fancy, ideas or theories. But this degree of development is not attained until the sense-capacity of the individual has reached the energy level of innate compassion. When his spiritual "bodies" have developed this capacity, he experiences "the Great Birth", when the cosmic experience or thought-process "from above" begins to be fundamental. The individual then becomes shrouded in a completely enlightened existence. The physical world is revealed to be what it really is - merely an accomplished phase of existence. His experience is referred to actual permanent reference points and not to relative movements. This means that his experience of life rests upon perennial realities and becomes thereby an expression of the absolute source of all existence, or in other words, of "the Eternal Truth". While the individual had earlier experienced variable realities, he now experiences invariable realities. To understand this, it must be remembered that when an individual assesses matter and its movement, that is the reality of matter or physical details as absolute substance, as permanent reference points, he lives under an illusion. When he sees a house, a tree, a mountain, a cliff, a star, etc., and believes that all of these mental percepts comprise permanent reference points, an absolute analysis or final answer, he will only be referring to these "things" from a changing and limited reference point, namely the physical world. From this reference point, being dependent upon time and space, he cannot see behind these objects and witness the fact that they are merely comprised of certain forms of vibration or movement, and that the senses' standard of measurement for this movement is another movement, namely his physical one. And from this relative

*The concept "spiritual body" can be understood approximately as follows: The well-known physical body is a median for the mind to experience time and space via the five senses. In the same way, a spiritual body is also a median for mind to experience non-physical realities. But the analogy ends here, as this concept "body" does not at all infer a time-space bodily form. On the contrary, a "spiritual body" is "beyond" time and space. (Ed.)

viewpoint, the apparent realities are actually only a revelation of the contrast between two movements, both of which are far from absolute as they are unavoidably subject to constant change. These same facts apply to the individual's concept of God. As long as this is an objectified concept, e.g. a being sitting on a golden throne directing the course of the universe, he is a victim of an illusion. He is worshipping a changeable concept instead of an actual unchanging reality, a time-dependent idea instead of an eternal essence. Such a conceptualization of God is equivalent to a spatialized thought-form with an imagined material correspondence, which has nothing to do with the cosmic and perennial analysis of the Deity. This ephemeral idea only came into existence through a certain movement of ideas in relation to the worshiper's own movement, and is thereby subject to change in step with the change of the corresponding characteristics of this "subject" and "object". And the more special and/or human characteristics of a certain kind (e.g. "good") are assigned to this concept of God, accompanied by the depravation of others of another kind (e.g. "evil"), the more artificial the product of this concept becomes. Such a concept thereby becomes identical to a collection of sorted-out movements. But this collection can never be a legitimate or adequate analysis of "a living entity". This thought-out God has actually become - - not a God, but an idol. We must now quickly add that an idol-God is actually the germ of realizing the real God. This is the conceptual embryo of the actual experience of the Deity. So the individual who still clings to and can only sense and comprehend a limited conceptualization of the Deity has no reason to become nervous or disillusioned, for a germ will always become a fully developed reality, and through this starting concept he will finally realize the ultimate Truth, the real, omnipresent Absolute Being.

239. And just as the individual cannot possibly realize the real God in terms of time and space, so is he unable to realize his own real or cosmic self as long as he senses a movement's relation to other movements. For example, if he perceives himself as a mortal, that is a being who has "commenced" and will someday "cease", he is actually perceiving the contrast of movements again. He senses a relative correspondence instead of the underlying, eternal essence of his own being. He is once again a victim of an illusion because he regards a movement as an absolute reality.

In this case, the illusory "permanent reference point" was the local physical body. This body, however, is merely composed of a collection of movements and changes. Just as an individual is basically and fundamentally unable to experience the Deity in terms of time and space, so is he unable to experience his real Self in these same relative terms as well. As long as he apprehends motion as an absolute reality he knows only unreality. As long as he regards motion as an a "permanent reference point", he knows no "permanent reference point". But the individual must be subject to such an existence if he is only able to sense the physical world - or in other words, time and space.

240. In time and space there exists no absolute "source" - no permanent reference point - no eternal substance. Everything here is movement, transformation - everything is metamorphosis, manifestation. But then what are the absolute realities of existence? - They are the realities which create and experience these manifestations, the realities which experience movement, for a movement cannot experience movement. But if these realities are not movement, they must necessarily be beyond or incompatible with the temporal zone of movement, that is they are "outside" of time and space. Since time and space are created dimensions, and are thereby real as dimensions, an absolute reality must be pre-eminent to dimensions, which in this case means the very cause of them. And as previously said, a movement cannot experience movement, otherwise it would be a "lifeless" thing. But since there is an absolute reality which, in fact, experiences these movements, it can be depicted as "living". And aren't these "living" things identical to the "living beings" in the world? It is thus the living beings, the omnipresent existence of mind, which constitute the absolute realities, the permanent reference points, behind movement.

241. Since these "living beings" are surrounded by a huge collection of concentrated movements in the form of physical culture, this physical culture is not their real "living" essence. And as the "living" essence is not movement, it is beyond time and space and therefore inaccessible to the minds of individuals who only sense movement. Their perception of each other is, therefore, compelled to attenuate and diminish in accord with the movements they witness associated with these beings. The solely time-space man, then, assesses these sensed movements of physical matter (i.e. bodily movement)

to be the living substance of beings. He is actually apprehending a being's three-dimensional manifestation, but not the source, the unchanging reality behind this ephemeral manifestation. He lives - albeit unconsciously - under the illusion that manifestation can sense manifestation or that movement can sense movement.

242. It is, however, certain that movement is being experienced, and an experience can only stand in relation to a "living" reality, to a mind. And since it is also a fact that movement cannot experience movement, it follows that the mind experiencing cannot be a movement itself. It can thus be concluded that a fixed, motionless reality is, in fact as well as by definition, eternally changeless. We have now arrived at that "something" which constitutes an actual "permanent reference point". The realization of this "permanent reference point" will be identical to an experience of the hidden Self of man, the absolute reality of "an immortal Being". This does not mean, of course, a theoretical experience or an intellectually derived inference, but a direct, ineffable attainment of Unity, of Self experiencing Self. So the theoretical idea is not the same as the actual attainment. The reading of a book about a distant land cannot be equivalent to the experience of actually being there. The individual's practical experience of immortality will thus mark the onset of his Great Birth.

243. When an individual has finally attained the ability to experience the actual "permanent reference points" from which time, space and physical existence are manifested, he will be in possession of an absolute standard of measurement which all existing movement can be set in relation to. Experience now becomes "the perception of movement on the basis of permanent reference points", where it was earlier, according to the physical world's standard of measurement, "the perception of movement on the basis of other movement". And when an analysis or measurement is set in relation to a true "permanent reference point", the analysis thereby becomes just as absolute as the absolute reality to which it referred. The difference between these two modes of analysis is that the physical one is relative while the supramundane one is absolute. If we measure, for example, a movement relative to a so-called permanent physical "point" of 20 miles per hour and compare this movement with another in the same direction of 16 miles per hour, we

will obtain a result of a mere 4 miles per hour. Just as this resultant velocity of 4 miles per hour had nothing to do with the real velocities of the component movements, so the expression of any physical movement can never be absolute unless it is set in relation to an absolute reference point. And since the physical universe contains no absolute reference point, the ascribed "absolute" velocity of 20 miles per hour also must be, in reality, not absolute but relative. The absolute analysis of this movement, then, can first be realized when and only when the actual "permanent reference point" which constituted the very source of this movement is known. Since this "permanent reference point" is nonexistent on the physical plane, but exists beyond its domain, this domain must be transcended. And since all physical movement at the limit of the physical plane becomes equal to "nothing" because it can no longer be experienced by the physical senses, movement can no longer be experienced as movement, but as "idea", or in other words, as a mental intention - - as a PURPOSE. And since "purpose" can only exist as a product of mind - a living being's mind, we can conclude that the living beings, in fact, constitute the absolute realities or the "permanent reference points" in and for the experience and measurement of all movement, while the "purposes" of these beings constitute the immutable cause for every form of movement. The ultimate analysis of any movement, therefore, will not amount to some specific velocity or momentum, but will be the progeny of PURPOSE.

244. Purpose is analogous to "the desire to manifest", which is in turn a spiritual or mental reality. This puts the domain of purpose outside or "beyond" the physical plane. Movements which fulfill purpose, though, can transpire physically. No final form of analysis or eternal essence, then, can exist on the physical plane, - the domain of time and space. All physical explanations are merely identical to movements sensed or measured on the basis of other movements, and they are constantly "in existence" for the fulfillment of purposes - or intentions. But by virtue of earth-man's germinating spiritual "bodies", i.e. emotional and intellectual "bodies", his potential to experience the actual explanations of certain movements begins to achieve realization. The realized range of this potential is principally limited to the zone which covers the same species of the respective being, and the degree of this insight diminishes in proportion to

the difference in the degree of development of unrelated species. And the further the causes of movements resulting from unrelated species are from the earth-man's stage of development, the more he must rely on "relative" insight, which is again the analysis of movement on the basis of other movements. The portion of the individual's consciousness which is able to experience absolute analyses or purposes and their corresponding movements constitute his spiritual realm of thought on a conscious level, while the portion experiencing movement but not the underlying purposes or intentions constitute his beginning spiritual sub-conscious.

While humanity is widely in a state of consciousness which enables the direct perception of the purposes behind movements made by its own individuals, which can also be termed human manifestations, the individual is generally unable to experience the purposes behind all the larger movements, some of which are contemporarily known as: cosmic forces, planetary movement, natural forces, man's destiny, etc. In these cases he is compelled to settle for relative truths, precisely because his spiritual "bodies" are still unable to sense the "purposes" behind these movements together with their causes or "permanent reference points". But beyond the onset of the Great Birth, the individual will be able to sense all the "permanent reference points", thereby experiencing solely absolute realities. And simultaneously he will approach the apex of his long path through life's mysteries with the astounding realization of the perennial Godhead, leaving the relativity of idols and movements which earlier represented the Divinity for him behind, and finally attaining the Truth of all truths, where all absolute realities and their constituent movements unite in tranquil consonance with the physical and spiritual universe to form the immutable, omnipresent Diety... The individual is now conscious of the true identity of all living entities as "sons of God". And every experience hereafter becomes revealed to him as it really exists - as the impalpable manifestation or "Word" of the Divinity. Yes, every form of experience will hereby be revealed as an apocalypse of the all-pervading, living One, the balanced Unity of the Godhead. And with that "permanent reference point" realized, the individual begins his climactic exper-

ience of "the true life". Here, animal has at last become fully human, and the son of God is united with his Father.

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The beauty of Life's mystery
Is so hidden -
And yet so revealed
Throughout the ages
Of man:

From "The Prophet" by Kahlil Gibran

You would measure time the measureless
and the immeasurable.

You would adjust your conduct and even
direct the course of your spirit according to hours and seasons.

Of time you would make a stream upon
whose bank you would sit and watch
its flowing.

Yet the timeless in you is aware of
life's timelessness,
And knows that yesterday is but to-day's
memory and to-morrow is to-day's dream,
And that that which wings and contemplates
in you is still dwelling within
the bounds of that first moment which
scattered the stars into space.

Who among you does not feel that his
power to love is boundless?
And yet who does not feel that very love,
though boundless, encompassed within
the centre of his being, and moving
not from love thought to love thought,
nor from love deeds to other love deeds?
And is not time even as love is, undivided
and paceless?

From the album "Close to the Edge" by "Yes"
words by Jon Anderson

Changed only for a sight of sound the
space agreed
Between the picture of time behind the
face of need...

Coming quickly to terms of all expression
laid
Emotion revealed as the ocean maid
As a movement regained and regarded both
the same,
All complete in the sight of seeds of
life with you...

And you and I climb crossing the shapes
of the morning,
And you and I reach over the sun for the
river,
And you and I climb clearer towards the
movement,
And you and I called over valleys of endless
seas.

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Denmark

Programmefor An International Week for English-speaking people

Saturday 27th July		Arrival after 12.30
	16.00	Get-together-tea and a few words of welcome. Information of the week's programme.
Sunday 28th July	10.00	Lecture by Svend Aage Rossen: MARTINUS, THE MAN, THE PROPHET, AND THE REDEEMER.
	11.15	Panel Discussion (questions from the audience)
	15.30	Group work
Monday 29th July	10.00	Lecture by Mogens Møller: MANKIND IN THE MELTING POT.
	11.15	Panel Discussion
	15.30	Group work
Tuesday 30th July	10.00	Lecture by Ben Saxe: REINCARNATION, FACT OR FICTION ?
	11.15	Panel Discussion
	15.30	Group work
	19.30	Our guests have the Floor
Wednesday 31st July	10.00	Lecture by Svend Aage Rossen: THE UNIVERSAL PLAN AND PATTERN OF LIFE.
	11.15	Panel Discussion
	13.00	Sight-seeing in the neighbourhood by coach or by private cars (see page 2 for further information)
Thursday 1st August	10.00	Lecture by Mogens Møller: THE ENERGY CRISIS SEEN IN A COSMIC PERSPECTIVE.
	11.15	Panel Discussion
	15.30	Group work
Friday 2nd August	10.00	Lecture by Svend Age Rossen: MATRIMONIAL LOVE VERSUS AN ALL-LOVING ATTITUDE (From Moses to Christ)
	11.15	Panel Discussion
Saturday 3rd August	9.00	Breakfast together with Danish friends, outdoors, weather permitting
	14.00	Departure

This programme is subject to alterations