



JNANA YOGA

This Jnana Yoga is the only means to Moksha and has a bearing on the 9th and 10th verses of Chapter IV of the *Gita*.

If Moksha means immortality, immortality is not possible of attainment even if you reach *Brahmaloka*, because even *Brahmaloka* dissolves at *Pralaya*, for in the 16th verse of the 8th Chapter, Bhagavan (Krishna) definitely says,

"All worlds including the world of Brahma are subject to returning again, O Arjuna, but on reaching Me, O Son of Kunti, there is no birth."

Unless we reach Bhagavan there can be no immortality for us, and in the 9th and 10th verses Bhagavan indicates the necessary conditions. for reaching Him, and of thus attaining Moksha.

The words Raga (passion), Bhaya (fear) and Krodha (anger) in the 10th verse have very deep significance; they imply the limitations to all human endeavours at attainment of liberation, when such endeavours take no cognisance of Bhagavan.

There are schools of philosophy which ignore altogether Ishwara and His Light in their speculations and expositions of the Universe and man, and which inculcate their special methods for attaining liberation.

Now this verse points out that the highest and the most serious of such philosophies can help man at best to realise

only his individuality, his Karana-Sharira-Self¹.

By strict and rigid practice of the teaching of such a philosophy he can rise above the loves and hates, the ambitions and desires, the passions and appetites of the average man; for, the Karana-Sharira-Self, the higher man, cannot be moved by the motives and considerations which are the springs of action of the lower self, the personality. Hence the petty desires and passions moving the personality are conquered.

But that does not mean that these passions, fears, likes and dislikes have been thoroughly rooted out; **and they cannot be eradicated unless the sense of separateness is entirely got over.**

derived from Bhavani Shankar's treatise 'The Doctrine of the Bhagavad Gita' (to be continued)

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¹ Causal body, corresponding to Buddhi and higher Manas.

Three Contemplations

Two Fragments on Self-Knowledge and Wise Action

Mrs. Helena Blavatsky wrote:

- ◆ “Self-discipline is based on self-knowledge.”¹
- ◆ “With *each* morning’s awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. One who does his best does all that can be asked.”²

The Four Pillars of a Decision

Difficult though it may be, to take a noble decision is not enough. It is also necessary to act and live according to it – and not for a couple of months or years, but for a much longer time. Even a couple of lives won’t be quite enough to get to one’s goal.

In order to sustain one’s *inner decision* to aspire for wisdom in each cycle of 24 hours and also throughout one’s life and lives, it is useful to remember the four pillars H. P. Blavatsky mentioned, and upon which such a determination must be established.

She said:

“Every pledge or promise unless built upon four pillars – absolute sincerity, unflinching determination, unselfishness of purpose and moral power, which makes the fourth support and equipoises the three other pillars – is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”³

¹ “Theosophical Articles”, H. P. Blavatsky, The Theosophy Co., Los Angeles, 1981, vol. I, p. 119.

² “Theosophical Articles”, H. P. B. vol. I, pp.122-123.

³ “She Being Dead Yet Speaketh”, in “Theosophical Articles”, H.P. Blavatsky, Theosophy Co., Los Angeles, 1981, vol. I, p. 122.

The Inner Lodge and the Truth-seeker

William Q. Judge once wrote about the *Inner Lodge* of teachers and students:

“This Lodge is not to be taken up in the pincers of criticism and analysed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and Gurus, of whatever race or creed or no creed.

Of it has been said:

‘Beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world. It cannot be described even by those who are in it, but the student is not prohibited from imagining what it is like’.”

And W.Q. Judge added something on the “law of mutual support”, which is in fact the *law of dynamic unity*:

“So therefore, at any time, anyone of its real teachers or disciples will gladly help any other teacher or disciple.”

And a few lines later W.Q.J. wrote:

“Each man who determines in himself that he will enter the Path has a Guru. But the time between that determination and the hour when he will really know the Master may be long indeed.....”⁴

Such a determination should be firmly taken, for it is never without consequences:

“Now, he who makes the resolution above-mentioned, does thereby make a bond that rests in the highest Law. It is not a thing to be lightly done, because its consequences are of a serious nature. Not serious in the way of disasters or awful torments or such, but serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us.”⁵



⁴ “Letters That Have Helped Me”, William Q. Judge, The Theosophy Company, Los Angeles, 1946, 300 pp, see p. 43.

⁵ “Letters That Have Helped Me”, p. 44.

SOUPED UP LIGHT

by Lynne McTaggart

on Russian physicist Konstantin Korotkov and Gas Discharge Visualization (GDV)

I write a good deal about the extraordinary work of my good friend, Russian physicist Konstantin Korotkov. Korotkov, you may remember, has improved on Kirlian photography – which claims to capture someone's life energy, or aura, on film.

Korotkov developed a mechanism, which he called the Gas Discharge Visualization (GDV) technique, which makes use of state-of-the-art optics, digitized television matrices and a powerful computer. Ordinarily, a living thing will dribble out the faintest pulse of photons, perceptible only to the most sensitive equipment in conditions of utter pitch black.

As Korotkov realized, a better way to capture this light is to stir up photons by 'evoking', or stimulating them into an excited state so that they shine millions of times more intensely than normal.

Korotkov's equipment blends several techniques: photography, measurements of light intensity and computerized pattern recognition. Korotkov's camera takes pictures of the field around each of the 10 fingers, one finger at a time. A computer program then extrapolates from this a real-time image of the 'biofield' surrounding the organism and deduces from it the state of the organism's health.

The Russian Ministry of Health now uses GDV technology for medical technology, diagnosis and treatment. Korotkov's equipment is also widely used in Russia as a diagnostic tool for many illnesses, including cancer and stress, and is even used to assess athletic potential – to predict the psychophysical reserves in athletes training for the Olympics and the likelihood of victory or exhaustion from overtraining. Currently some 3,000 doctors, practitioners and researchers worldwide came to use the technology.

Of love and intentions

Speaking of Korotkov, I have to tell you about some of his extraordinary evidence he's achieved lately while studying the effect of intention. Although he explores these practical applications 'officially', Korotkov also carries on with his own studies of the connection between biofields and consciousness. He has taken GDV readings of healers and a Qigong master while they were sending energy, and discovered remarkable changes in their corona discharges during intention.

Korotkov has also explored the effects of a person's thoughts on the people surrounding him. He asked a number of couples to 'send' a variety of thoughts to their partners, while they were standing within close range.

Every strong emotion – whether love, hate or anger – produced an extraordinary effect on the light discharge of the recipient.

Korotkov hooked up a potted plant to his GDV machine and asked his researchers to think of different emotions – anger, sadness, joy – and then positive and negative intentions towards the plant. Whenever a participant mentally threatened the plant, its energy field diminished. The opposite occurred if people approached the plant with water or feelings of love.

And now. . . crop circles

Lately Korotkov has been taking measurements of people inside crop circles and found that the energy – like a vortex of sacred energy – also seems to enhance their light.

This suggests something profound about the effect of intention. Every last thought appears to augment or diminish something else's light. And some places — so called sacred spaces — seem to naturally augment your light. More evidence that we can condition a space to increase intention.

GDV in the UK

My friend Naomi Sesay from Global Infinity is one of the only practitioners in the UK who makes use of the GDV technology for diagnosis — physical and emotional. She carries out regular readings not only for diagnosis of illness, but also to show how emotions, beliefs and thoughts are affecting your physical body

and also whether or not your chakras are aligned.

The GDV reveals important information patterns of the energy field that you personally emit. With this information, Naomi finds you can empower yourself with information that you may be totally unaware of and effectively correct it if you discover anything which you feel is undesirable.

Special discount for LTF readers

Naomi came to our Intention Experiment conference workshop on Monday March 13 and gave every last person in the audience a free reading. If you were at that reading and would like a full report of your aura, please call or write Naomi at the address below.

If you weren't there but would like a reading, I've persuaded her to give our Living the Field members a one-hour consultation, which includes your own personal colour printout of the report, at £60 — a highly reduced rate.

To book: call 020 7307 8720 or email naomi@globalinfinity.co.uk
Address: 1 Harley Street, London W1G 9QD

- Lynn McTaggart

(Thanks to Odin Townley for providing this article.)

The Editors would be interested in any feedback on how this treatment works.)

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature that have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

[Mahatma Letters, No. 66, *October 10, 1884*]

KARMA AND INTENTION

New statistics on the Germination

Experiment - It worked!

“No man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.”

– William Q. Judge *“The Enquirer”*

But what is Karma?

Q. Do I, then, understand that the law of Karma is not necessarily an individual law?

A. ... It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords **the solution to the great question of collective suffering and its relief.**

As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer.

from *The Key to Theosophy*, H.P. Blavatsky

Living the Field E-news 76, August 3, 2007

Dear Friends,

As you may remember, we ran our Germination Experiment on July 7.

We tested whether intention can help barley seeds to sprouts earlier and grow into a healthier plant with less disease. After we sent



Changing the behaviour of sprouting barley

intention to one, randomly chosen set of seeds, the University of Arizona lab team planted our target seeds plus three sets of control seeds. Over two weeks, they measured whether the target seeds germinated first and also whether they were healthier than the controls.

The results, you recall, seemed disappointing. Preliminary analysis seemed to show no difference between the target seeds and the controls. At that point, I'd run the experiment twice – first at a Liberty League conference in Australia, before an audience of 500, and then on the internet, with about the same size audience scattered around the world.

Intention 'contamination'?

Dr. Schwartz hypothesized that one problem could be intention 'contamination' – both the target and the controls in these first experiments had been planted in the same dirt. Furthermore, as they were not shielded from each other, there also could have been 'biophoton' contamination. *In other words, the seeds sent intention could have communicated that intention to the control seeds.*

[So the experiments were rerun, with new measures put in place to separate out the target and control seeds: the results were significant...]

It suggested that

- a group of 100 focused people in a room in upstate new York can send an intention that causes a batch of seeds 3000 miles away to grow faster and higher.
- a group of 500 people scattered around the globe can produce the same effect as a group of the same size halfway around the world.

We're planning to replicate this study this week at the Institute of Noetic Sciences conference, so if you're going to be there, please take part. For anyone else, we'll probably run this experiment again.

CORRESPONDENCE

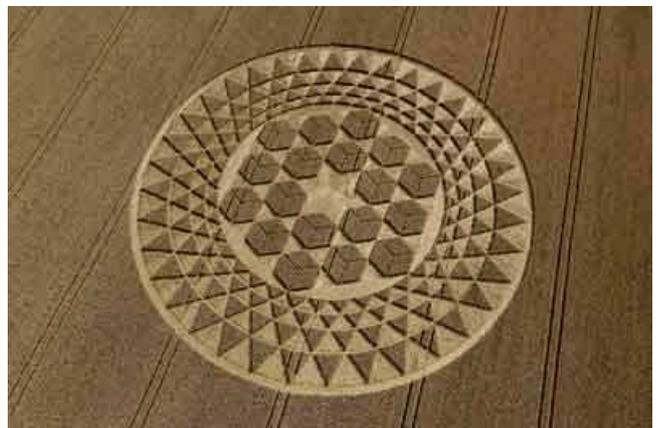
More of the summer's natural phenomena?

from Odin's mailing list otownley@gmail.com

Inside the Sugar Hill Formation

We took a trip to visit and photograph the formation at Sugar Hill the other day.

Here are some photographs for you to enjoy from inside the formation. As you can see the interior was stunning, and was probably the most impressive crop circle we have visited on the ground for sometime.



The cubes and triangles seemed to be floating on a sea of flattened crop.



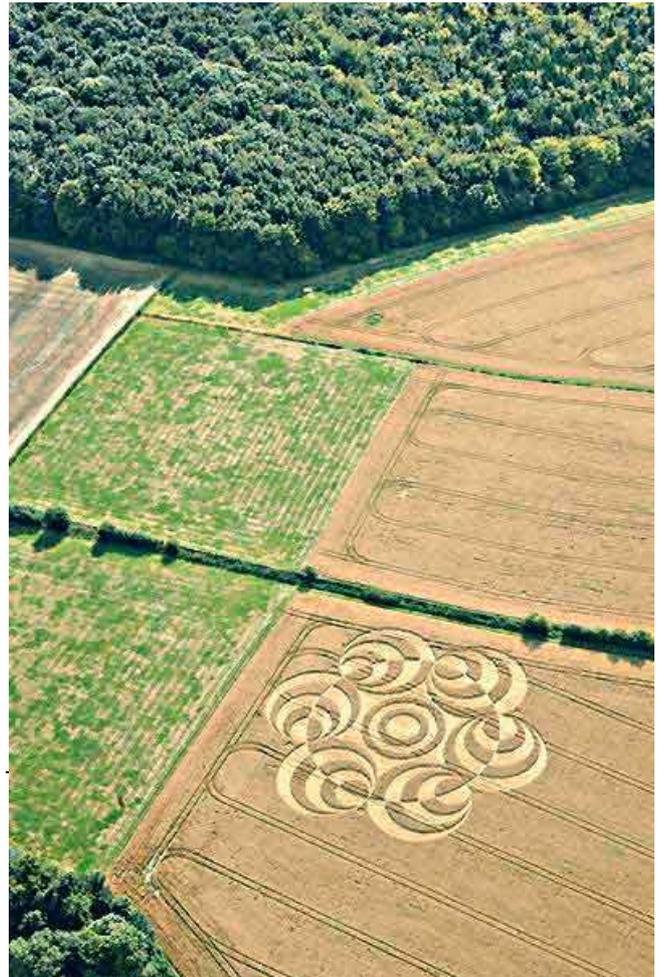
[To give an idea of scale those dots in the centre of the picture are people. Ed]

Photographs - Steve Alexander

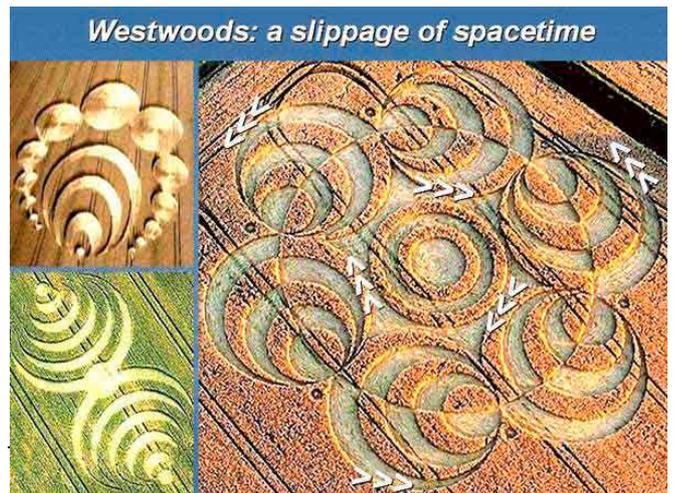
More pictures at www.temporarytemples.co.uk

Other crop circles reported in UK:

Here's the aerial of the newest formation that I discovered flying over the fields today. It's located at West Woods near Marlborough.



[Some see a scientific meaning in the symbols. Ed]



Westwoods – a classic portrayal of slipped or sheared spacetime: for explanation see link: <http://www.cropcircleconnector.com/2007/westwoods3/westwoods2007c.html>

From: [Odin](#)

Subject: Athanor, Azoth, Number 6, Snow Crystals - "God geometrizes"

Dr. Masaru Emoto: "There is a special combination that seems to be perfect... which is love plus the combination of thanks and appreciation reflected in the English word *gratitude*. Just one of these is not enough. Love needs to be based in gratitude, and gratitude needs to be based in love. These two words together create the most important vibration."



"The stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with the central nucleus, like a miniature star within the larger one."

(SD 2:629)

Masaru Emoto's extraordinary work is an awesome display, and powerful tool, that can change our perceptions of ourselves and the world we live in, forever. We now have profound evidence that we can positively heal and transform ourselves and our planet by the thoughts we choose to think and the ways in which we put those thoughts into.

These photographs show the incredible reflections of water, as alive and highly responsive to every one of our emotions and thoughts.

http://www.life-enthusiast.com/twilight/research_emoto.htm

Love is an active word and gratitude is passive. When you think of gratitude - a combination of appreciation and thankfulness - there is an apologetic quality. The Japanese word for gratitude is *kan-sha*, consisting of two Chinese characters: *kan*, which means feeling, and *sha*, apology. It's coming from a reverential space, taking a step or two back. I believe that love coming from this space is optimal love, and may even lead to an end to the wars and conflicts in the world.

"Pythagoras and the ancients made the number six sacred to Venus..."

-H. P. Blavatsky, SD 2:591

Dalai Lama Quote of the Week



from Snow Lion Publications

How can we eliminate the deepest source of all unsatisfactory experience?

Only by cultivating certain qualities within our mindstream.

Unless we possess high spiritual qualifications, there is no doubt that the events life throws upon us will give rise to frustration, emotional turmoil, and other distorted states of consciousness.

These imperfect states of mind in turn give rise to imperfect activities, **and the seeds of suffering are ever planted in a steady flow.**

On the other hand, when the mind can dwell in the wisdom that knows the ultimate mode of being, one is able to destroy the deepest root of distortion, negative karma and sorrow.

--from *The Path to Enlightenment*

by His Holiness the Dalai Lama, translated and edited by Glenn H. Mullin,

published by Snow Lion Publications



SNOW LION PUBLICATIONS is dedicated to the preservation of Tibetan Buddhism and culture by publishing books about this great tradition.

www.snowlionpub.com



CRITICISM and UNITY

“The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort...

Self-knowledge of this kind... is the awakening to consciousness of the Divine nature of man.”

HPB “Self Knowledge”



Theosophists and editors of Theosophical periodicals are constantly warned by the prudent and the faint-hearted, to beware of giving offence to “authorities,” whether scientific or social.

Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. “Judge not, if thou wilt not be judged” [Matt. vii, 1-2], is the habitual warning.

I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged “authorities” and social routine.

For what is an “authority” upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of

the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides.

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life.

Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad.

H. P. B. “Literary Jottings on Criticism, Authorities, and Other Matters”

Right criticism?

[Do we have the capacities and perceptions of HPB, like a modern adept? If not, we must doubly *examine our motives*:]

But criticism, inaugurated by Aristotle, has fallen away from its primitive standard.

The ancient philosophers... when they criticised a system or a work, did so with impartiality, and with the sole object of improving and perfecting that with which they found fault.

First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties.

Does modern criticism always conform to that golden rule? *It is very evident that it does not.*

HPB, from “THE BEACON OF THE UNKNOWN”

Criticising another’s Theosophical work?

[As we practice constructive criticism, do we remember with “every fibre of the heart” that we are ceaselessly self-deceived? W.Q.Judge knew the dangers of impeding other’s efforts, as he says below. But the only way of working that is completely wrong is to do NOTHING.]

But no one method is to be insisted on. Each man is a potency in himself, and only by

working on the lines which suggest themselves to him can he bring to bear the forces that are his. *We should deny no man and interfere with none; for our duty is to discover what we ourselves can do without criticizing the actions of another.*

"Methods Of Theosophical Work"
WQJ Articles II 232

Artful criticism – judgement and impartiality

[WQJ's method leaves no resentment, but encourages self-reflection and **self-criticism**. Such was his skill in personal relations that people said they would rather be CHASTISED by him than PRAISED by others.

Master M here guides others towards a common understanding, whilst exercising complete impartiality.]

"I prevented her sending to Hume a worse letter than she wrote to yourself...

Since we have mixed ourselves with the outside world, we have *no right to suppress the personal opinion* of its individual members, nor eschew their criticism, however unfavourable to us — hence the positive order to H.P.B. to publish Mr. Hume's article. Only, *as we would have the world see both sides of the question*, we have also allowed the joint protest of Deb, Subba Row, Damodar and a few other chelas — to follow his criticism of ourselves and our System in the Theosophist." Master M., Mahatma Letters to APS, No. 32, p 242

No need to quarrel, if we can "take in the situation at a glance"

"We of the Indo-Tibetan hovels never quarrel (this in answer to some expressed thoughts in relation to the subject). *Quarrels and even discussions we leave to those who, unable to take in a situation at a glance are thereby forced... to analyse and weigh one by one, and over and over again every detail.*

Master M, Mahatma Letters, No. 29, 218

Not intellectual reasoning, but understanding

Sophistry has now become in Europe (hence among the Anglo-Indians) "the logical exercise of the intellectual faculties," while with us it has never outgrown its pristine stage of

"fallacious reasoning," the shaky, insecure premises from which most of the conclusions and opinions are drawn, formed and forthwith jumped at.

Again, we ignorant Asiatics of Tibet, *accustomed to rather follow the thought of our interlocutor or correspondent than the words he clothes it in* — concern ourselves generally but little with the accuracy of his expressions. Ibid.

It's just what I in fact desired

"If you can succeed in looking at it all as **just what you in fact desired**, then it will act not only as a strengthener of your good thoughts, but will act reflexly on your body and make it stronger." WQJ, Letters That Have Helped Me, pp 35-6.

[This is real dispassion and the destruction of personal egotism. Can we say this of our heaviest burden; do we accept its "just what we need"?]

HUMILITY AND CONSIDERATION FOSTER UNITY

Shun Praise, O Devotee. Praise leads to self delusion...

Self-gratulation, O Disciple, is like unto a lofty tower, up which haughty fool has climbed.

... they who in humbleness have garnered, low confess, *"thus have I heard"*.

HPB, The Voice of the Silence, p 29

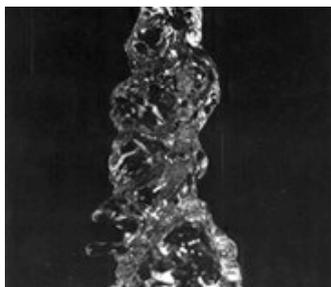
[Criticism should be just and impersonal, **"thus have I heard"** – done in a way that **unifies, not dissipates, energy**, brings unity within our sphere of friends and colleagues; that promotes solidarity and understanding between others.

As listeners or readers we may think "Yes, this is what we can do, to get into line with some companions and start working", not because we are *instructed* what or how to do one particular thing, or not to do another thing, but because we are *inspired* through "the awakening to consciousness of the Divine nature of man."

It is the feelings of purpose, solidarity and trust that lift work and campaigns out of the mundane and bring them energy.]

NEWSFLASH: TIME MAY NOT EXIST

Not to mention the question of which way it goes...



by Tim Folger

[an edited version follows]

No one keeps track of time better than Ferenc Krausz. In his lab at the Max Planck Institute of Quantum Optics in Garching, Germany, he has clocked [the shortest time intervals](#) ever observed. Krausz uses ultraviolet laser pulses to track the absurdly brief quantum leaps of electrons within atoms. The events he probes last for about 100 attoseconds, or 100 quintillionths of a second (10^{-18} , that's 18 zeroes in front of it). For a little perspective, 100 attoseconds is to one second as a second is to 300 million years.

But even Krausz works far from the frontier of time. There is a temporal realm called the [Planck scale](#), where even attoseconds drag by like eons. It marks the edge of known physics, a region where distances and intervals are so short that the very concepts of time and space start to break down. Planck time—the smallest unit of time that has any physical meaning—is 10^{-43} second, less than a trillionth of a trillionth of an attosecond. Beyond that? Tempus incognito. At least for now.

Efforts to understand time below the Planck scale have led to an exceedingly strange juncture in physics. The problem, in brief, is that time may not exist at the most fundamental level of physical reality. If so, then what is time? And why is it so obviously and tyrannically omnipresent in our own experience? "The meaning of time has become terribly problematic in contemporary physics," says Simon Saunders, a philosopher of physics at the University of Oxford. "The situation is so uncomfortable that by far the best thing to do is declare oneself an agnostic."

The trouble with time started a century ago, when Einstein's special and general theories of relativity demolished the idea of [time as a universal constant](#). One consequence is that the past, present, and future are not absolutes. Einstein's theories also opened a rift in physics because the rules of general relativity (which describe gravity and the large-scale structure of the cosmos) seem incompatible with those of quantum physics (which govern the realm of the tiny). Some four decades ago, the renowned physicist John Wheeler, then at Princeton, and the late Bryce DeWitt, then at the University of North Carolina, developed an extraordinary equation that provides a possible framework for unifying relativity and quantum mechanics. But the [Wheeler-DeWitt equation](#) has always been controversial, in part because it adds yet another, even more baffling twist to our understanding of time.

"One finds that time just disappears from the Wheeler-DeWitt equation," says Carlo Rovelli, a physicist at the University of the Mediterranean in Marseille, France. "It is an issue that many theorists have puzzled about. It may be that the best way to think about quantum reality is to give up the notion of time—that the fundamental description of the universe must be timeless."

...

Time... is not something that exists apart from the universe. There is no clock ticking outside the cosmos. Most of us tend to think of time the way Newton did: "Absolute, true and mathematical time, of itself, and from its own nature, flows equably, without regard to anything external." But as Einstein proved, time is part of the fabric of the universe. Contrary to what Newton believed, our ordinary clocks don't measure something that's independent of the universe. In fact, says Lloyd, clocks don't really measure time at all.

"I recently went to the National Institute of Standards and Technology in Boulder," says Lloyd. (NIST is the government lab that houses the [atomic clock](#) that standardizes time for the nation.) "I said something like, 'Your clocks measure time very accurately.' They told me, 'Our clocks do not measure time.' I thought, Wow, that's very humble of these guys. But they said, 'No, time is defined to be what our clocks measure.' Which is true. They define the time standards for the globe: Time is defined by the number of clicks of their clocks."

Rovelli, the advocate of a timeless universe, says the NIST timekeepers have it right. Moreover, their point of view is consistent with the Wheeler-DeWitt equation. "We never really see time," he says. "We see only clocks. If you say this object moves, what you really mean is that this object is here when the hand of your clock is here, and so on..."

The problem, in brief, is that time may not exist at the most fundamental level of physical reality.

...Rovelli has been working with one of the world's leading mathematicians, Alain Connes of the College of France in Paris, on this notion. Together they have developed a framework to show how the thing we experience as time might emerge from a more fundamental, timeless reality. As Rovelli describes it, "Time may be an approximate concept that emerges at large scales—a bit like the concept of **'surface of the water,'** which makes sense macroscopically but which loses a precise sense at the level of the atoms."

...Einstein, for one, found solace in his revolutionary sense of time. In March 1955, when his lifelong friend Michele Besso died, he wrote a letter consoling Besso's family: "Now he has departed from this strange world a little ahead of me. That means nothing. People like us, who believe in physics, know that the distinction between past, present, and future is only a stubbornly persistent illusion."

Rovelli senses another temporal breakthrough just around the corner. "Einstein's 1905 paper came out and suddenly changed people's thinking about space-time. We're again in the middle of something like that," he says. When the dust settles, time—whatever it may be—could turn out to be even stranger and more illusory than even Einstein could imagine.

http://discovermagazine.com/2007/jun/in-no-time/article_view?b_start:int=1&-c=

[The quantum mechanical engineer's response when he was asked what time it was by the author, shows some interesting humour:

"Beats me. Are we done?" !!!

This reminds one of a curious thing - some people have the ability to wake up exactly when they want to, and not always at the same time.

Mustn't more people have had that talent before the invention of the alarm clock? What does this prove?

That there must be part of our mind that is quasi-omniscient, co-operative and in touch with the body during sleep!

Our thanks to Odin for the following quotes. Ed]

TIME AND UNIVERSAL MIND

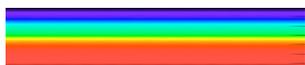
"Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep."

The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change -- or the same -- for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. ...

No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past -- present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there."

H. P. Blavatsky, The Secret Doctrine 1:37

WISDOM IN ACTION



“On Theosophy & the TS”

The Self is one and all-powerful, but it must happen to the seeker from time to time that he or she shall feel the strangeness of new conditions; this is not a cause for fear.

If the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time.

I would therefore advise you to study and meditate over the *Bhagavad Gita*, which is a book that has done me more good than all others in the whole range of books, and is the one that can be studied all the time.

This will do more good than anything—if the great teachings are silently assimilated and put into action, for it goes to the very root of things and gives the true philosophy of life.

As to individuals, say you, ___ and so on, by reason of hard and independent work you have got yourselves in the inner realm just where you may soon begin to get the attention of the Black Magicians, who then begin to try to knock you out, so beware.

Attempts will be silently made to arouse irritation, and to increase it where it

now exists. So the only thing to do is to live as much as possible in the higher nature, and each one to crush out the small and trifling ebullitions of the lower nature which ordinarily are overlooked; thus strength is gained in the whole nature, and the efforts of the enemy made nil.

This is of the highest importance, and if not attended to it will be sad. This is what I had in view in all the letters I have sent to you and others. I hope you will be able to catch hold of men, here and there, who will take the right, true, solid view, and thus be left behind you as good men and good agents.

When I was in ___ I broached to you and others the plan of getting Theosophy to the working people...

Why not, like the Bible man, turn from all these people who will not come, to the byways and hedges? Then I feel sure that, if managed right, a lot of people who believe in Theosophy but don't want to come out for it, would help such a movement, seeing that it would involve talking to the poor and giving them sensible stuff. If need be, I'd hold a meeting every night, and not give them abstractions. Add music, if possible, etc. Now let me hear your ideas. Time rolls on, and many queer social changes are on the way.

from W.Q.Judge's "Letters That Have Helped Me"
pp 129-131

Next month:

'The era of Western Occultism'



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