



## The Crucifixion of Man

“I know that I hung on a wind-rocked tree,  
nine whole nights with a spear wounded, and to  
Odin offered, — on that tree of which no one  
knows from what root it springs.”

— Odin’s Rune-Song, *Edda*.

Like Odin, the High One, I, Man —  
Am offered up on the tree —  
Sacrificed —  
Myself to Myself,  
An Ideal to Myself that Ideal,  
And there hang I yet, windswept in the  
forest of Time;  
And shall hang long aeons in agony —  
Sorrow unspeakable!

Like Prometheus  
Chained to the rock,  
Sun-pierced on Kavkas,  
The Vulture feeds on my heart,  
Myself gnawing myself  
With sorrow unspeakable.

I am Jesus the gentle and lowly  
Hanging high on Calvary hill,  
Pierced by the spear and the thorn,  
Pierced in the heart and the brain,  
For three long days — three nights —  
three aeons In sorrow unspeakable.

And Odin gazing sun-like  
O’er earth and o’er sea  
Said, “it will pass”:  
and  
Prometheus shrieked to the Vulture  
“Ai! Ai! Lo! I am free,  
What art thou?  
The evil Gods they shall pass  
With their deeds,  
And with Zeus the tyrant  
be hurled down the Abyss  
Stricken by Fate  
Master of Gods and of Men,  
“Ai! Ai!”  
All three are one,  
I myself offered a sacrifice even to myself  
Mystery unspeakable.  
When the World shall return  
Whence it came — down the abyss,  
And I shall be all in all,  
And ye in me  
Where Time and Space are not,  
But where Love is.” A.J.C.

Prometheus, the grandest “Idea” in Grecian Mythology, represents the “Nous Agonistes,” the divine part of the human soul, that fire-spark brought by Prometheus from Heaven and breathed into man, which slowly but surely, through agonizing conflicts with the lower Titanic earth nature, gradually raises itself from the form-bound lower matter to the supersensuous and formless. The lower nature is represented by the tyrannic and arbitrary Zeus, the “Nomos” or law of the phenomenal world of the senses (*Jupiter est quodcumque vides*). Prometheus, the intensified, aspiring Soul, baptized in fire, is the opposite pole to Zeus, the kama-tending creature of form and sensation. The wings of aspiration belong to Prometheus.

This Promethean soul of man come down from heaven can only be freed from earth and Time by the destruction of Zeus (that is, this lower steed no longer institutes action but becomes a *voluntary steed* that his spiritual twin may manifest in all its grandeur and power.

Prometheus is the revolt of the enlightened Soul against all ritualistic and sacerdotal forms of religion. Prometheus seeks to establish the manifestation of

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Space, the ALL, the Universal, the SELF, and to do this, Zeus must lose his throne, become a willing steed, and ally to the “formless” seeking a home. Simon Magus had the same idea when he taught that the higher Syzigies must be “conformed through an image. Human brotherhood dominates the *brooding eye* of the Promethean Clan.

In the Agonies of this “Nous Agonistes” — the birth agonies of the race and of each individual — there is the Crucifixion, for Prometheus loved his lower twin too much to bear the incompleteness. But Prometheus wields the weapons of eternity while Zeus has only the thunderbolts of sensation bliss.

“By Myriad pangs and woes  
Bound down, *thus* shall I ‘scape these bonds.”

Prometheus, who desired to raise the race, formed by himself, to a resemblance to the Gods, suffers, chained to the rock, all the sufferings of man since he cherished in his bosom the desire of a higher freedom and knowledge. Here, on his rock, he represents, in his own person, the whole human race. The Vulture who gnaws his liver, which ever grows again, is an image of that eternal uneasiness and restless desire for higher things, which so tortures all mortals.”

In the account of the Crucifixion of Jesus, he is represented as receiving five wounds; may not these wounds have an esoteric-symbolical meaning? Man’s senses by which he perceives the phenomenal world are five, and may not these wounds on the cross ending in the death of the person (mask of the higher man), signify the death of all low, earthly desires having their origin in these five senses, and the consequent coming to life in a purer and higher sphere now totally inconceivable to us, all our concepts being derived from those earth senses? Nailing the feet takes away the power of moving towards any object of earth desire, as that of the hands, the organs of acquisition — now, too, generally of greed — deprives us of the power of seizing the objects of our acquisitiveness; the wound in the side kills the heart, that is, all the desires of earth, and wakens us to the great CHOICE:

Know, if of Amitabha, the “Boundless Age,”  
thou would’st become co-worker, then must thou  
shed the light acquired, like to the Bôdhisattvas  
twain, upon the span of all three worlds. (*V.O.S.,  
Third Treatise*)

The cross itself, to which the whole man was attached, is a well-known phallic emblem, representing the strongest form of human-earth sensuality; and that is a very symbol on which to crucify the man to death. (***Vide Editors’[HPB’s] Note I, at the end of this article.***)

It is remarkable that in this legend Prometheus is represented as crowned with the Agnus-Castus plant (lugos), the leaves of which formed the Crown of the Victors in the “Agonia” of the Olympic games. Christ, in his Victorious Agony, was crowned with the thorny akanthus.

And did not Jesus, the Christ-the divine Man-an incarnation of the Spirit and type of the next phase of human evolution, cry out in the bitterness of his agony, “Father, why hast thou forsaken me?” (***Vide Editors’ [HPB’s] Notes that follow, Note 2.***)

... “Like Prometheus bound to a rock the impersonal Spirit is chained to a personality until the consciousness of his Herculean power awakes in him, and bursting his chain, he becomes again free.” (*Magic: White and Black*, Franz Hartmann)

“The ethereal breath of the Gods — the Promethean fire spark is, according to the most ancient myths, the principle of the higher life in men.” (Schelling, Vol. I, p. 78)

### **EDITOR’S NOTES [HPB]**

1. This is one of the many semi-esoteric or mystical interpretations of the *symbolical and allegorical drama*, which has been grafted and grown upon Christendom in its dead letter sense only — the “dead letter that killeth.”

One of the *seven esoteric meanings* implied in the mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back into the night of time and the establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was learned in the Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles from whom they borrowed most of their Kabalistic Mysticism, adapted most ingeniously the Cosmic and anthropologi-

cal symbols of the “heathen” nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word-forms for MAN) and used it in conjunction with that of *Shânâh*, “lunar year,” so mystically connected with the name of Jehovah, the supposed “father” of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of “Man Crucified” in Space belongs certainly to the ancient Hindus, and E. Moor shows it in his, *The Hindoo Pantheon*, in the engraving that represents Wittoba a form of Vishnu. Plato adopted it in his decussated Cross in Space, the X, “the second God who impressed himself on the universe in the form of the cross,” Krishna is likewise shown “crucified.” (See Dr. J. P. Lundy's *Monumental Christianity*, pp. 173-74, fig. 72.)

Again it is repeated in the Old Testament in the queer injunction of *crucifying men* before the Lord, *the Sun*, which is no prophecy at all, but has a direct phallic significance. Says the most suggestive work on the Kabalistic meanings now extant, *Key to the Hebrew-Egyptian Mystery in the Source of Measures*:

“Thus, while the phallic or sexual meaning of the “Crucifixion Nails” is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.”

2. The now dogmatically accepted words, so dramatic for being uttered at the crucial hour, are of a later date than generally supposed. Verse 46 in the xxviiith chapter of Matthew stands now distorted by the unscrupulous editors of the Greek

texts of the Evangel. *Eli, Eli, Lama Sabachthani* never meant “My God, my God, why hast thou forsaken me?” but meant, indeed, originally, the reverse. They are the Sacramental words used at the final initiation in old Egypt, as elsewhere, during the Mystery of the *putting to death of Chrestos in the mortal body with its animal passions*, and the resurrection of the Spiritual Man as an enlightened Christos in a frame now purified (the “second birth” of Paul, the “twice-born” or the Initiates of the Brahmans, etc., etc.). These words were addressed to the Initiate's “Higher Self,” the Divine Spirit in him (let it be called Christ, Buddha, Chrishna, or by whatever name), at the moment when the rays of the morning Sun poured forth on the entranced body of the candidate and were supposed to recall him to life, or his *new rebirth*. They were addressed to **the Spiritual Sun within**, not to a Sun without, and ought to read, had they not been distorted for dogmatic purposes

“MY GOD, MY GOD, HOW THOU DOST GLORIFY ME!”

This is well proven now in the work above quoted. Says the author:—

..... Of course, our versions are taken from the original *Greek* manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as —

*Ἐλί Ἐλί λαμα σαβαχθάνι*

They are *Hebrew words*, rendered into the *Greek*, and in Hebrew are as follows

**אֱלֹהֵי אֱלֹהֵי לָמָּה שַׁבַּחְתָּ-נִי :**

The Scripture of these words says, “My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false render-

ing. The true meaning *is just the opposite of the one given*, and is —

*My God, my God, how thou dost glorify me!*

But even more, for while *lama* is *why*, or *how*, as a verbal it connects the idea of *to dazzle*, or adverbially, it could run "*how dazzlingly*," and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfillment of a prophetic utterance, by a marginal reference to the *first* verse of the *twenty-second* Psalm, which reads:

"My God, my God, why hast thou forsaken me?"

The Hebrew of this verse for these words is —

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּ-נִי :

as to which the reference is correct, and the interpretation sound and good, but with an **utterly different word**. The words are —

**Eli, Eli, lamah azabotha-ni?**

No wit of man, however scholarly, can save this passage from *falseness of rendering* on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital. (*Key to the Hebrew-Egyptian Mystery*, etc., pp. 300-301.)

But no blow is strong enough to kill out the viper of *blind* faith, cowardly reverence for established beliefs and custom, and that selfish, conceited element in civilized man which makes him prefer a *lie* that is his own to a universal truth, the common property of **all** — the *inferior races* of the "heathen" included.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas-reliefs*. One especially from the temple of Philae, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and

new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed three days earlier on its wooden tau, so as to receive the rays*). Then appeared the Hierophants-Initiators and the sacramental words were pronounced, visibly, to the Sun-Osiris, addressed in reality to the Spirit-Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities from the highest antiquity. Let him examine the tomb of Beit-Oualy, in the reign of Ramses II, and find on it the crosses in every shape and position. Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III, preserved in the National Library of Paris, and which represents the adoration of Bakhan-Alenré.

In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*" A quantity of such cruciform "couches" on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy, ignorant Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus, and other

ex-initiates, knew better. *But they preferred to keep silent.*

The Occultist, however, ought to ever bear in mind the words by Ammian, that if "Truth is violated by falsehood," it may and is *equally outraged by silence.*"

[HPB] [Extract from *Lucifer*, Vol. II, No. 9, May, 1888, pp. 243-250]

### *THE STORY OF A STAR*

**T**HE emotions that haunted me in that little cathedral town would be most difficult to describe. After the hurry, rattle, and fever of the city, the rare weeks spent here were infinitely peaceful. They were full of a quaint sense of childhood, with sometimes a deeper chord touched — the giant and spiritual things childhood has dreams of. The little room I slept in had opposite its window the great gray cathedral wall; it was only in the evening that the sunlight crept round it and appeared in the room strained through the faded green blind. It must have been this silvery quietness of color which in some subtle way affected me with the feeling of a continual Sabbath; and this was strengthened -by the bells chiming hour after hour. The pathos, penitence, and hope expressed by the flying notes colored the intervals with faint and delicate memories. They haunted my dreams, and I heard with unutterable longing the dreamy chimes pealing from some dim and vast cathedral of the cosmic memory, until the peace they tolled became almost a nightmare, and I longed for utter oblivion or forgetfulness of their reverberations.

More remarkable were the strange lapses into other worlds and times. Almost as frequent as the changing of the bells were the changes from state to state. I realized what is meant by the Indian philosophy of Maya. Truly my days were full of Mayas, and my work-a-day city life was no more real to me than one

of those bright, brief glimpses of things long past. I talk of the past, and yet these moments taught me how false our ideas of time are. In the Ever-living yesterday, to-day, and to-morrow are words of no meaning. I know I fell into what we call the past, and the things I counted as dead for ever were the things I had yet to endure. Out of the old age of earth I stepped into in childhood, and received once more the primal blessing of youth, ecstasy, and beauty. But these things are too vast and vague to speak of. The words we use today cannot tell their story.

Nearer to our time is the legend that follows.

I was, I thought, one of the Magi of old Persia, inheritor of its unforgotten lore, and using some of its powers. I tried to pierce through the great veil of nature, and feel the life that quickened it within. I tried to comprehend the birth and growth of planets, and to do this I rose spiritually, and passed beyond earth's confines into that seeming void which is the matrix where they germinate. On one of these journeys I was struck by the phantasm, so it seemed, of a planet I had not observed before. I could not then observe closer, and coming again on another occasion it had disappeared. After the lapse of many months I saw it once more, brilliant with fiery beauty. Its motion was slow, revolving around some invisible center. I pondered over it, and seemed to know that the invisible center was its primordial spiritual state, from which it emerged a little while and into which it then withdrew. Short was its day; its shining faded into a glimmer, and then into darkness in a few months. I learned its time and cycles; I made preparations and determined to await its coming.

## THE BIRTH OF A PLANET

At first silence and then an inner music, and then the sounds of song throughout the vastness of its orbit grew as many in number as there were stars. I gazed at avenues and vistas of sound, as they reeled to and fro. They poured from a universal stillness quick with unheard things. They rushed forth and broke into a myriad voices gay with childhood. From age and the eternal they rushed forth into youth. They filled the void with reveling and exultation. In rebellion they then returned and entered the dreadful Fountain. Again they came forth, and the sounds faded into whispers; they rejoiced once again, and again died into silence.

And now all around glowed a vast twilight; it filled the cradle of the planet with colorless fire. I felt a rippling motion which impelled me away from the center to the circumference. At that center a still flame began to lighten; a new change took place, and space began to curdle, a milky and nebulous substance rocked to and fro. At every motion the pulsation of its rhythm carried it farther and farther away from the center; it grew darker, and a great purple shadow covered it so that I could see it no longer. I was now on the outer verge, where the twilight still continued to encircle the planet with zones of clear transparent light.

As night after night I rose up to visit it they grew many-colored and brighter. I saw the imagination of nature visibly at work. I wandered through shadowy immaterial forests, a titanic vegetation built up of light and color; I saw it growing denser, hung with festoons and trailers of fire, and spotted with the light of myriad flowers such as earth never knew. Coincident with the appearance of these things I felt within myself, as if in harmonious

movement, a sense of joyousness, an increase of self-consciousness: I felt full of gladness, youth, and the mystery of the new. I felt that greater powers were about to appear, those who had thrown outwards this world and erected it as a palace in space.

I could not tell half the wonder of this strange race. I could not myself comprehend more than a little of the mystery of their being. They recognized my presence there, and communicated with me in such a way that I can only describe it by saying that they seemed to enter into my soul, breathing a fiery life; yet I knew that the highest I could reach to was but the outer verge of their spiritual nature, and to tell you but a little I have many times to translate it; for in the first unity with their thought I touched on an almost universal sphere of life, I peered into the ancient heart that beats throughout time; and this knowledge became changed in me, first into a vast and nebulous symbology, and so down through many degrees of human thought into words which hold not at all the pristine and magical beauty.

I stood before one of this race, and I thought, "What is the meaning and end of life here?" Within me I felt the answering ecstasy that illuminated with vistas of dawn and rest. It seemed to say:

"Our spring and our summer are an unfolding into light and form, and our autumn and winter are a fading into the infinite soul."

I questioned in my heart, "To what end is this life poured forth and withdrawn?"

He came nearer and touched me; once more I felt the thrill of being that changed itself into vision."

The end is creation, and creation is joy. The One awakens out of quiescence

as we come forth, and knows itself in us; as we return we enter it in, gladness, knowing ourselves. After long cycles the world you live in will become like ours; it will be poured forth and withdrawn; a mystic breath, a mirror to glass your being.”

He disappeared, while I wondered what cyclic changes would transmute our ball of mud into the subtle substance of thought.

In that world I dared not stay during its period of withdrawal; having entered a little into its life, I became subject to its laws; the Powers on its return would have dissolved my being utterly. I felt with a wild terror its clutch upon me, and I withdrew from the departing glory, from the greatness that was my destiny — but not yet.

From such dreams I would be aroused, perhaps, by a gentle knock at my door, and my little cousin Margaret's quaint face would peep in with a “Cousin Robert, are you not coming down to supper?”

Of these visions in the light of after thought I would speak a little. All this was but symbol, requiring to be thrice sublimed in interpretation ere its true meaning can be grasped. I do not know whether worlds are heralded by such glad songs, or whether any have such a fleeting existence, for the mind that reflects truth is deluded with strange phantasies of time and place in which seconds are rolled out into centuries and long cycles are reflected in an instant of time. There is within us a little space through which all the threads of the universe are drawn; and, surrounding that incomprehensible center, the mind of man sometimes catches glimpses of things which are true only in those glimpses; when we record them the true has vanished, and a shadowy story such as this — alone remains.

Yet, perhaps, the time is not altogether wasted in considering legends like these, for they reveal, though but in phantasy and symbol, a greatness we are heirs to, a destiny which is ours though it be yet far away.

1894

A. E.

[GEORGE WILLIAM RUSSELL]



### EMMETT SMALL

Emmett has left us. He was honest and brave. What more can be said? With the “light of daring in the Heart” even mountains step aside!

His legacy to us, through Point Loma Publications and *The Eclectic Theosophist* is enormous. By far the most complete set of *Collected Writings* for Mr. Judge is available from Point Loma Publications.

([www.wisdomtraditions.com](http://www.wisdomtraditions.com))

While perusing one day *The Eclectic Theosophist* I happened upon the “unedited” version of the Master’s August, 1900 letter to Annie Besant. It was an electrifying moment! Thank you Emmett!



### Freedom’s Song

Each should find his own Gaya Tree,  
Forsaking mental luxury;  
Renouncing Illusion’s palace let him be free;  
Free from desire, anger & delusion.

Each must roll the stone from his sepulchre,  
The sepulchre of desires & delusion;  
So to free the christ inside,  
From nails of passion & illusion.

Each should pray his Krishna to Guide,  
To Guide through the war of Good & Evil.  
Let him be directed by Krishna inside,  
Heeding the Gita of HIS Eternal Voice.

SKP

## CORRESPONDENCE

--Peter Scott-Howes sends an interesting comment on the Big Bang Theory. Even a cursory study of the seven principles will convince one that Peter's comments are on solid ground.---

Ref: Big Bang Theory

I think that the Big Bang Theory is not tenable.

If we accept that there are seven planes, then at the right time the next plane will emerge from its pre-existing plane and become visible to those who are able to perceive on that new plane.

Since science, at the present time, cannot deal with the concept of 7 planes of existence, it has to find some way of explaining the START of the presence of the plane on which we BE at this present time period. In order to do this it has hypothesised the 'Big Bang Theory'.

By the use of Mathematics you can prove anything you want to prove and then you can rummage around until you find some sort of evidence that just might support your theory.

I am utterly amazed that those who are supposed to be great minds of our time have spent so much time, mental effort and other people's money in their attempts to support and bolster up such a crazy idea. I hope that the time is not too far off when modern science and Theosophy begin to merge.

(Perhaps this is already happening?)

With kind regards

Peter.

"As you press on for justice, be sure to move with dignity and discipline, using only the weapon of love. Let no man pull you so low as to hate him.

Always avoid violence. If you succumb to the temptation of using violence in your struggle, unborn generations will be the recipients of a long and desolate night of bitterness, and your chief legacy to the future will be an endless reign of meaningless chaos."

[Excerpted from "The Most Durable Power", a sermon delivered on November 6, 1956 in Montgomery, Ala. (Reprinted in *The Christian Century*, June 5, 1957)]

"A true revolution of values will lay hands on the world order and say of war: 'This way of settling differences is not just.' This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged, cannot be reconciled with wisdom, justice, and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

"America, the richest and most powerful nation in the world, can well lead the way in this revolution of values. There is nothing except a tragic death wish to prevent us from reordering our priorities so that the pursuit of peace will take precedence over the pursuit of war. There is nothing to keep us from molding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood."

[Excerpted from "Beyond Vietnam", an address delivered on 4 April 1967 to the Clergy and Laymen Concerned About Vietnam at Riverside Church in New York City.]



## THE COFFEE KLATCH

**Coffee Maker:** I wonder, Eldon, would we ever come in contact with the Masters, or are we doomed to 52<sup>nd</sup> hand evidence?



**Eldon:** I'd say that would tend to happen if we were working on the same projects in the world that they were. And we'd likely not know that they were Masters. In the Mahatma Letters, it mentions that up to the last and supreme initiation, chelas are left to their own device and council, left to be tempted in many different ways, but never told what to do. That is because the intent is to allow people to develop their own initiative for good in the world. They don't tell people what to do because then they'd share in responsibility for the actions.

**Student buying coffee:** Perhaps their help is mainly through our heart in concert with one of our Higher Principles. On those rare occasions that they point out to the "outer man" a line of action it's a suggestion or an unveiling of options.

**Pensive Person stirring her coffee:** This is an awkward position where one has advanced knowledge and does not share it in order to avoid responsibility. (Certainly a selfish notion).

I think that even a Master would have to assume responsibility and accept the karmic results for the choice not to tell, so to speak.

**ELDON:** I'm not sure that the future is so predetermined that one has the choice to tell or not tell others what's in store for them.

The question is a matter of each person developing their self-initiative. One seeks to be a source of creative, original, self-originated impulses for good.

That could be in acts of pity for the unfortunate, teaching those seeking to learn and grow, expressions of unique and priceless art, or even raising money

for the helpless or to preserve the environment.

In the big picture, we could say there are Gods, Monads, and Atoms. (I'm using the theosophical terminology.) There are the architects or law-givers, the builders or intelligent organizers of things, and the materials or the building blocks of things.

The architects are the masterminds behind things.

The builders follow their plans, but use intelligence and creativity in bringing them about. The materials are the mindless pawns, the dogmatic, unthinking, always obedient followers of the instructions given out to them.

Moving up this hierarchy of consciousness, we go from mindless, instinctive, unquestioning followers of the status quo to people that show intelligence and are capable of organizing things. The first group do what is expected of them, and need to be told everything to do. The second group understand the general ground rules, and are the leaders, the innovators, the people that make things happen through the ongoing exercise of judgment and insight.

The third group are the architects, the lawgivers, the ultimate pioneers that set the basic ground rules for our lives. What we are capable of knowing and doing is because of their efforts. Were it not for them, we'd not have what little mind and human nature that we do.

Giving someone strict orders to follow is asking them to gain further experience as pawns. Giving them general guidelines and leaving them to their own initiative is letting them develop their full humanity. And

fostering in them the ability to be something grand, original, and never seen before; it would be helping them flower into Godhood.

**Person sipping tea at the back:** But I thought it was an “inside” universe. Why have “seven” principles unless all three — Gods, Monads, and Atoms are already inside us? Isn’t the difference between Buddha and us a matter of having certain *centers* awake or asleep? Our selfishness renders our “universal” centers dormant.

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## DNYANESHVARI

### XIII

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar’s translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

### Chapter V

[Continued from Vol. II, Issue #1]

[Krishna is telling Arjuna about the Yogi who has learnt to look with equanimity on the world]

When there is no wind in the sky, there is no distinction between the wind and the sky. In this oneness nothing but happiness remains. All duality disappears and there is not even a witness. The condition I am speaking of is incapable of being described, but will be recognized by those, who are striving to realize SELF.

Those who have taken a dive into the well of true happiness of SELF, find permanent residence there. This bliss, is secured only by those who have set themselves free from doubt. Withdrawing the mind from objects of senses and

thus establishing complete control over it, they obtain supreme felicity.

When the SELF is realized, distractions from all desires and purposes disappear spontaneously, just as the Ganges picking up numerous tributaries on its way, becomes indistinguishable from the ocean, when it joins the ocean.

**Arjuna says to Shri Krishna:** The ways of Yoga as described by you appear as easy as walking is compared to swimming. This practice of Yoga would be easier for ordinary people than Dhyani-Yoga and, though difficult at the beginning, it is still capable of being accomplished after some time. I wish to hear more about it.

**Shri Krishna says to Arjuna:** If you are prepared to hear and then to practice, I shall give you details. I shall tell you what is this Yoga, how it should be accomplished and what kind of people can achieve it.

### Chapter VI

Yoga and Sanyasi must not be regarded as different just as the same person has got more than one name, the same place can be reached by two routes. A Yogi does the work and is not desirous of the fruit thereof, just as the earth produces vegetation not seeking for itself the fruits. Guided by the knowledge of Self and in obedience to the personal factor, the Yogi does whatever is to be done at the suitable time selflessly and without dwelling on the fruits. Such a Yogi is a true ascetic. If a man leaves off duties, which are to be performed properly from time to time, new things to be done by him immediately arise. Like a person washing off one smudge of mud and putting on another smudge, such a part through his obstinacy falls into con-

fusion without being altogether free from the burden, which a human being has to carry. Such a misguided ascetic also has to carry the burden of asceticism. The bliss of Yoga can come to him, who does not go beyond his daily obligations. To reach the highest Yoga, the ladder is the path of duty. Riding the horse of Vayu (breath), the Yogi crosses the plain of Dharana (concentration) and then finds a narrow entrance to meditation (Dhyana).

At this stage mental desires cease. Success and non-success meet here on terms of equality. With this condition, memory of the past disappears and here Samadhi (super consciousness) takes place.

**Arjuna says to Shri Krishna:** I am overwhelmed with what you are telling me. Please tell me who gives the Yogi this high status.

[TO BE CONTINUED]

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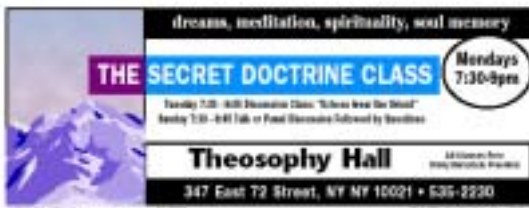
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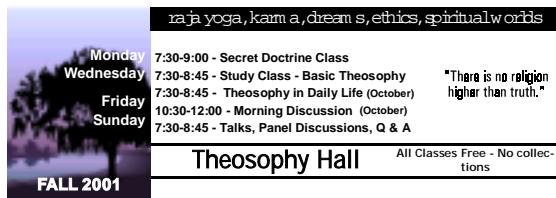
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-- Dhammapada 183*

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## THE BIG BLUE UMBRELLA

THE FIRST, SECOND, AND 3<sup>RD</sup> FUNDAMENTAL

Not believing in a personal god, *outside of man who is the temple thereof* according to Paul and other Initiates, we believe in an impersonal and absolute Principle.<sup>1</sup> so far beyond human conception, that we see nothing less than a blasphemer and presumptuous madman in any one who tries to define that great universal Mystery. All that has been taught us about this eternal and unique spirit, is that, it is not spirit, nor matter, nor substance, nor thought, but is the *container of all those things, the absolute container. ...*

“Where, then, do you locate Nirvana, Oh great Arhat?” asked a king of a venerable Buddhist ascetic whom he was questioning about the Good Law.

“Nowhere, Oh great king,” was the reply.

“Nirvana, then, does not exist?” said the king.

“Nirvana *is*, but it does not exist,” answered the ascetic.

Ain-Soph, is mistranslated as “the god who is not.” Esoterically it would be more correct to say, “*the god who does not exist but who is.*”

It is not from this immutable and absolute principle that the gods, or active principles of the manifested universe, emanate. The Absolute neither having, nor being able to have, any relation with the conditioned or the limited, **that from which the emanations proceed** is the “God that speaks” of Basilides: that is to say, the *Logos*, which Philo calls “the second God,” and the creator of forms. “The second God is the Wisdom of god ONE.”

“But is this *Logos*, the ‘Wisdom,’ always an emanation?” it will be asked,

<sup>1</sup> This belief only concerns those who think as I do. Every Fellow has the right to believe what he likes. As we have said elsewhere, the Theosophical Society is “the Republic of Conscience.”

“for to make *something* emanate from NOTHING is an absurdity.” Not in the least. In the first place, this “nothing,” is a *nothing*, because it is the *Absolute*, and consequently the **WHOLE**. In the next place, this “second God” is no more an emanation than the shadow that our body casts upon a white wall is an emanation of that body.

At all events this God [or Logos] is not the effect of a cause or an act that is reasoned, or of conscious and deliberate will. It is the periodical effect of an eternal and immutable law, independent of time and space, and of which the *Logos* or creative intelligence is the *shadow* or the *reflection*.

“But that idea is ridiculous!” We fancy we hear the believers in a personal and anthropomorphic God declare, “Of the two — **man and his shadow** — it is the latter which is *nothing*, an optical illusion; and the man who projects it is the intelligence, although passive in this case!”

Quite so; but that is true only upon our plane, where all is but illusion; where everything is reversed, like things seen in a mirror. For, since the domain of the real is for us, whose perceptions are falsified by matter, the unreal; and, since, from the point of view of the Absolute Reality, the universe with all its conscious and intelligent inhabitants is but a poor phantasmagoria, it follows **that it is the shadow of the Real, upon the plane of this latter, that is endowed with intelligence and attributes;** while the Absolute, from our point of view, is deprived of all conditioned qualities, *by the very fact that it is the absolute.*

But this is denied by our pessimistic century, in which everything goes by steam, even human life; in which nothing that is abstract, — which only is eternal, — interests anyone except a handful of *eccentrics*; and in which man dies, without having lived for one moment in the presence of his own soul, — swept away as he is by

the whirlwind of egoistic and mundane affairs.

Whoever is satisfied with the dead letter, may wrap himself up in the mantle of the Tanaim (the ancient initiates of Israel); in the eyes of the experienced occultist he will never be anything but the wolf disguised in the nightcap of Little Red Riding Hood's grandmother. But the wolf will not gobble up occultism as he does Little Red Riding Hood, symbol of the profane outsider athirst after mysticism. It is the "wolf" more likely who will perish, by falling into his own trap.

Our Society is the tree of Brotherhood sprung from a seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do to thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem.

Caligula, the *pagan*, wished that mankind had only one head that he might cut it off with a single blow. The modern nations have improved upon this idea, and are making ready to cut each other's throats. Let them continue to exterminate in one day in their wars more men than the Caesars killed in a year; let them depopulate whole countries and provinces in the name of their paradoxical religions, and let those who kill with the sword perish by the sword themselves. What have we to do with all that?

Theosophists are powerless to stop them. Be it so. But it is their business to save as many of the survivors as possible.

Nucleus of a true Brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with the bad, terrified by the clamors and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other, — this one of lassitude, that one unable to obtain a ray of the sun that shines for everyone, — without stretching to them a plank of safety? — Never!

It may be that the beautiful Utopia, the dream of the philanthropist who sees as in a vision the accomplishment of the triple desire of the Theosophical Society, may be far off. Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian, — are still so many castles in the air and for a good reason. **All this must come about naturally and voluntarily on both sides**, but the time has not yet arrived for the lion and the lamb to lie down together. The great reform must take place **without any social shocks, without a drop of blood being spilled**; which can happen in no other way than by the recognition and the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown. If the *personality* of each physical man differs from that of every other, the **immortal individuality, or immaterial being in him, emanates from the same divine essence, as does that of his neighbors**. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible WHOLE, cannot love his neighbor less than he does himself. But until this becomes a religious truth, no such reform can take place. The egoistical

proverb: "Charity begins at home," or that other one: "Everyone for himself and God for us all," will always impel "superior" and *Christian* races to oppose the practical realization of this beautiful pagan saying: "The poor man is the son of the rich one," and still more that which tells us, "Give to eat first to him that is hungry, and take that which remains for thyself."

But the time is coming when this "barbarian" wisdom of the "inferior" races will be better appreciated. What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences, — and let the disinherited ones of life recover hope.

H.P.B.

[Extracted from *Le Phare de L'Inconnu*, Part vii; published in *Theosophical Articles & Notes*, pp. 62-69]

## POINT OUT THE WAY

### XIII

#### Chapter III

#### IV. — Rounds of Evolution

[Continued from Vol. II, Issue #1]

**Question:** When the Moon Chain died, was there no period of rest before its energies began the Earth Evolution?

**Answer:** Let us notice the care with which Mr. Judge shows that when the old Moon Chain died it threw its *energies* into space, and those energies set fire, as it were, to matter that had hitherto been in Pralaya, disseminated cosmic dust, fired it up, and there was the beginning of the physical evolution of the succeed-

ing Manvantara. But he doesn't say anything about the Egos. Yet not only the chapter on Cycles, but also statements elsewhere in the *Ocean*, as well as in *The Secret Doctrine*, including the Second and Third Fundamentals, go to show that after every period of action there is a period of rest. So, after the Moon Chain completely died, there was a Pralaya of the same period for the Monads involved, and then they began again.

**Question:** It says, page 24: —

When that former vast entity composed of the Moon and six others, all united in one mass, reached its limits of life, it died just as any being dies.

When a being dies, its body goes to pieces, disintegrates entirely. Wouldn't the moon disintegrate and go to pieces entirely?

**Answer:** Let us regard what happens when a man dies, because that is an analogical answer to this question. When we die, those energies of ours which were incorporated in the four lower principles are at once thrown off into space, aren't they? And they immediately enter into combination, or fire up other forms of matter. When a man dies, Kama, to use one of the terms, at once flies to other forms. That is what happened to the Moon Chain; those vital energies flew to cosmic dust and animated that. When a man dies, what becomes of his higher principles? They go for a period of rest. When a man dies, his body goes to pieces; isn't that what will happen to the Moon? Yes, that is so, only observe: A man's body goes to pieces; the mineral portions of his body may last for ages, tens of thousands, hundreds of thousands, or millions of years. Nobody knows how old the oldest bones found are; yet they were once a component element of a living body. So the teaching is that the bodily elements disintegrate very rapidly,



except for the bones, which are related, as we know, chiefly to the mineral kingdom.

This brings us back to a previous proposition: The old Moon Chain died and her elements, except her bony structure, disintegrated, just as our body disintegrates; but the bones are there yet after *billions* of years, not merely millions. Now that might be a good way to vision it: there are the moon's bones; it was once "a rag and a bone and a hank of hair," and all that is left are the bones.

**Question:** Almost like clinkers left from burning coals, isn't it?

**Answer:** Yes. Furthermore, Mr. Judge says at the conclusion of the *Epitome* — and he makes some wonderful statements in that pamphlet, statements found nowhere else except in obscure remarks in the footnotes of the *S.D.* — that Nature has her "slag pit," as was just now suggested. The resistance to disintegration will cause that "slag pit" to cling, perhaps, through many solar systems. Consider the meteoric swarm called Leonides, whose parabolic orbit intersects ours around the middle of November, and which assumes special intensity every 33 years. Nobody knows what it is, except that it is an immensity of small particles of matter ranging from sizes that are invisible to us unless lighted by friction, to masses as high as a couple of hundred miles in diameter, with millions upon millions of particles. May they not be the broken slag, the bone dust of who knows what globe, of how many Maha-Manvantaras?

It is a curious statement that H.P.B. makes in regard to our sun, that when the end of this solar system comes, our sun will burst into millions of fragments, which will wander for aeons through the infinitudes of space.



# KEY NOTEBOOK

## II

Key Notebook

[Key, p. xi.]

### PREFACE.

The purpose of this book is exactly expressed in its title, "THE KEY TO THEOSOPHY," and needs but few words of explanation. It is not a complete or exhaustive text-book of Theosophy, but only a key to unlock the door that leads to the deeper study. It traces the broad outlines of the Wisdom Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western enquirer, and endeavoring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible. The need for such an exposition as the present has long been felt among those interested in the Theosophical Society and its work, and it is hoped that it will supply information, as free as possible from technicalities, to many whose attention has been awakened, but who, as yet, are merely puzzled and not convinced.

Some care has been taken: in disentangling some part of what is true from what is false in Spiritualistic teachings as to the post-mortem life, and to showing the true nature of Spiritualistic phenomena. Previous explanations of a similar

kind have drawn much wrath upon the; writer's devoted head; the Spiritualists, like too many others, preferring to believe what is pleasant rather than what is true, and becoming very angry with anyone who destroys an agreeable delusion. Theosophy has been the target for every poisoned arrow of Spiritualism, as though the possessors of a half truth felt more antagonism to the possessors of the whole truth than those who had no share to boast of.

Very hearty thanks are due from the author to many theosophists who have sent suggestions and questions, or have otherwise contributed help during the writing of this book. The work will be the more useful for their aid, and that will be their reward.

H. P. B.

[Key, p. 1.]

## I

### The Meaning of the Name.

Theosophy is not a religion but rather **Divine Knowledge** or **Science**. The real meaning of the term is "Divine Wisdom," (Theosophia) or Wisdom of the gods (theogonia), or genealogy of the gods. The word "theos" means a god in Greek, one of the divine beings, certainly not "God" in the sense attached in our day to the term. Therefore, it is not "Wisdom of God," as translated by some, but **Divine Wisdom** such as that possessed by the gods. The term is many thousand years old.

It comes to us from the Alexandrian philosophers, called lovers of truth, Philalethians, from (phil) "loving," and (aletheia) "truth." The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system. He and his disciples were also called "Analogeticists" because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule of principle of analogy and correspondence: so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. They were also denominated Neo-Platonists. Though Theosophy, or the Eclectic

Theosophical system, is [Key, p. 2.] generally attributed to the third century, yet, if Diogenes Laertius is to be credited, its origin is much earlier, as he attributed the system to an Egyptian priest, Pot-Amun, who lived in the early days of the Ptolemaic dynasty. The same author tells us that the name is Coptic, and signifies one consecrated to Amun, the God of Wisdom. Theosophy is the equivalent of Brahm-Vidya, divine knowledge.

[TO BE CONTINUED]



People think that it is no crime to lie to children, that to lie to children is not really very wrong, and that it is even sometimes necessary. But it is clear that with children you should be especially careful and honest.

TOLSTOY



### Thoughts on the Future and Human Solidarity

"And what is so rare as a day in June?"

— JAMES RUSSELL LOWELL

I would like to present some provocative thoughts about where we are heading with the technological achievements of the twentieth century and those that will follow. I have taken part in some of them, directly and indirectly, and have wondered whether these "advances" have really helped the human race or are just pleasant diversions of our "days in June." Here are some reflections and constructive suggestions on the past and future.

#### ARE WE READY FOR FUTURE TECHNOLOGY?

At the beginning of the 21<sup>st</sup> century human beings have not had a good record on utilizing new inventions or methodology wisely. Ruling governments throughout history have generally used new devices and techniques to conquer and to dominate. In some cases inventions have helped us become too "soft" to be

really self-reliant. Even in nominally democratic countries, people who do not actually understand technology or its dangers commonly abuse it or allow it to divert them from thinking clearly. Here are a few "sacred cows."

The cell phone has become popular among large segments of the population throughout the world. I dare say that much of its use is for unnecessary communication. If used sparingly as an emergency device, cell phones serve a good purpose. However, they do increase the chance of accidents if used while driving. Additionally, if held close to the head, cell phones bombard the brain with radiation that can cause brain cancer. An economic downside is the high cost for the convenience of communicating with others wherever they may be. Phone companies, of course, will promote anything that increases their profit through newspaper, mail, and television ads.

Sitting close to television sets for long periods of time is also harmful to health. Radiation from high-voltage picture tubes is supposed to be contained by shielding, but the shields are not 100 percent effective. Children often sit too close to television sets, where the radiation is stronger. Besides radiation exposure, too much watching is bad for vision, makes watchers passive, and keeps children and adults from getting much needed exercise and social interaction. A negative factor for children is that many programs they watch are not conducive to good emotional and mental health. There is simply too much sex and violence on programs meant for adults which children and teen-agers often watch. What are we doing to our children's formative minds? What are we doing to adult minds? Is television really good as a child-sitting tool?

In a different area, advances in weaponry, especially atomic and thermonuclear weapons, make the most potent weapons extremely destructive. In the hands of "rogue" nations or terrorist groups, these weapons can harm or destroy

life on earth. Our arsenal includes chemical and biological weapons that can kill on a large scale. How do we control the use of dangerous weapons? For a few decades after the first atomic bombs were exploded, the world's major nations kept the secret of manufacturing them out of the public domain. Now the cat is out of the bag, and directions for making weapons of mass destruction are even available over the Internet.

In a still different area, the automobile has largely replaced the horse and other animals as a means of transportation. More people are killed in motor vehicle accidents today than in warfare. The main source of air pollution is from auto and truck exhaust. Industrial pollution is under moderate control in "first world" countries, but even with smog devices the exhaust from gasoline and diesel-powered vehicles pollutes the air heavily and contributes to global warming. To compound the problem, the loss of temperate and tropical forests, critical purifiers of the air, continues at an alarming rate, which changes ecosystems and weather worldwide.

I am not an agricultural or healthy food expert, but I know from abundant evidence that many civilizations have devastated the earth with bad agricultural practices. Most of the topsoil in the United States, which took centuries to create, has been loosened and washed down streams and rivers in a short span of time. We add chemicals to the soil to make up for lack of the natural nutrients present in fertile soil. We spray with poisonous pesticides and kill unwanted plants with poisonous herbicides. We force the soil to yield more crops than it naturally would, lowering its future fertility. We plow under crops to keep prices high while much of the world is starving. We use excessive amounts of water in agriculture instead of micro-irrigating plant roots. Need I say more! To back these contentions, please read books and articles on organic and no-plow farming and gardening to find out how to work *with* instead of against Nature. It can

be done and is being done successfully on a small scale.

Readers can think of other examples of the abuse of technology. We are slowly killing ourselves with modern "progress." May we wake up and reverse the trend before it is too late.

#### ENERGY CONSERVATION AND UNSELFISHNESS

One of the situations we face in the near future is the rapid depletion of stored energy sources such as coal, oil, and wood. An increasing population has put high demands on wood and fossil fuels. Our small attempts to conserve have only slowed down the depletion. What will we do as these fuels become ever scarcer, more expensive, and insufficient to meet the needs? Why has there been so little development in promising areas of sustainable energy?

I ask many questions and do not always expect sensible answers. It is clear that human shortsightedness has obscured our vision of the future. Most nations follow the old Roman maxim: "Eat, drink, and be merry, for tomorrow we die." If we are no longer here on the morrow, what about our descendants? Are we so callous as to not care about the future for them? Are we so utterly selfish that we are concerned only about short-lived pleasures for ourselves?

Selfishness and greed motivate too many people. Selfishness is characteristic of the lower part of human nature. I believe there is a higher nature in all human beings that is basically unselfish. The great people in history have acted from their higher nature for the betterment of the human race. Parents love their children in spite of endless sacrifices they must make while bringing them up. Great leaders generally give up many comforts and peace of mind to make often-unpopular decisions for the good of the whole. Heroes willingly give up their life on short notice to save the lives of others. I feel there is goodness in the human heart.

A good person is considerate of all the kingdoms of nature. Truly good people

are willing to use less energy and sacrifice comforts if it will help to conserve trees, keep the air cleaner, preserve the ecosystem, and save species threatened with early extinction. Such people act for the sake of the action itself because it is the right thing to do, whether or not others do the same.

#### MATERIAL AND NONMATERIAL ACHIEVEMENTS

A material achievement may be defined as one where finite results may be recognized in a visible way. A nonmaterial achievement is difficult to define in words, but I can illustrate it by telling the story of four Hopi Indian lads who had to pass an endurance test. I heard this story many years ago and repeat it from memory. A young people's group I worked with in New York actually acted it out in a little play.

It was a tradition of these Native Americans to train their young people in endurance under difficult conditions, such as ones their people faced for centuries. At a certain age they had to undergo a test by seeing how far they could run across the desert and up a distant mountain. They started at dawn carrying nothing with them and had to be back by nightfall. Four lads were to take the test one day. The chief gave them instructions to go as far as they could and bring back something to show how far they had gone.

That afternoon the people awaited the return of the lads. The first one to come back brought the leaf of a desert plant. The chief observed that this lad had never left the plains of the desert. The second lad came back a few hours later and brought the leaf of another plant. The chief said that he had done better but still had not climbed the mountain. Hours later a third lad came back with the leaf of a different plant. The chief said he had done well, that he had reached the mountain and climbed up part of the way, and that next time he would attain the summit. It was nearly dark when the last lad returned, but he had nothing in his hands. The chief then looked at him and said: "You have

reached the summit and seen the far horizon. Your hands are empty, but the glory of achievement is in your eyes.”

There is a saying that the eyes are “the windows of the soul.” The chief could see soul vision in the eyes of the fourth lad. For those who can perceive it, an inner light shines in the eyes of those who have achieved nonmaterial (spiritual) goals. The goals need not be specific. If a person’s motivation is to help others along the road to his/her own achievements, then a goal of unselfish devotion to the interests of others is clearly defined. Achievements of the spirit are not always obvious to those who have lived a purely material life, but after “spiritual” people have left the scene some are recognized for their heroic deeds.

Let me mention a few people in recent history who I think were heroes for their deeds: Father Damien, Albert Schweitzer, Mohandas K. Gandhi, Martin Luther King Jr., and Mother Theresa. Their effort to help suffering peoples and their willingness to become sacrificial victims speaks for itself. How many of us would have the courage to do the same?

#### HEROES AND ONE WORLD

Heroes have a vision of the brotherhood of man that transcends petty prejudices. If a human being is poor, despised, or ill from some dreaded disease, that person is just as worthy as anyone else. In James Russell Lowell’s renowned poem, “The Vision of Sir Launfal,” on a rare day in the June of his life a knight is unexpectedly tested at the start of his quest. He faces a pitiful leper and scornfully throws him a gold coin, which the leper rejects. Sir Launfal’s search for the Holy Grail was not in distant lands, but right in front of his own castle! Likewise, our tests come unannounced through the little things we encounter close to home.

Late in the winter of his life Sir Launfal perceives his error and helps the leper, who is a holy man in disguise. We are all Sir Launfal’s on a quest of our own, and we miss opportunities right in front of

us. Let us open our eyes and observe more carefully. Seeing is much more than physical sight. Visual images must be dwelt upon in the mind. We can see and yet not see, as paradoxical as it may sound.

The story of the Buddha contains a similar lesson. His father, the King of a country in ancient India, wanted to shelter his son Gautama from suffering and disease and utterly isolated him in a palace full of pleasant things. It worked for a while, but eventually Prince Gautama wanted to see the countryside and could not be refused. Reality then set in. He witnessed pain and suffering everywhere. This new experience deeply puzzled him, and the compassionate Gautama vowed to help the suffering masses. What could he do?

Gautama left the palace and his family and spent years searching for answers. He tried the ways of the holy men of his day but to no avail. Through intense thought and meditation the answers finally came to him from deep within, and he was transformed into a Buddha, which means “Enlightened One.” His mission was to reform India’s practices of ancient teachings, which had become corrupted by the dominant priestly Brahman caste.

The caste system was not intended to be so rigid, education in the scriptures so restricted, nor women treated like virtual slaves. Buddhism changed this for much of Asia by introducing an enlightened kind of democracy for free people. It was later brought to parts of Europe by Buddhist missionaries. Buddhism was and is a peaceful religion that “made all Asia mild” in the words of one author. It explains the existence and causes of sorrow and how to overcome it. Buddhist teachings show how everyone may achieve enlightenment by undertaking certain disciplines. No one is excluded.

Let me briefly mention the work of Dr. Martin Luther King, Jr., in the United States and Nelson Mandela in Africa. They fought for the equal treatment of black people in their countries. The struggle for civil rights for those whose

ancestors were brought here as African slaves was a long one, but it was done with little violence. The American Civil War settled the slavery issue legally but not factually. Prejudiced people broke the law overtly in many parts of the country.

In Africa the situation was even worse since black people were a brutally-treated segregated majority. Nelson Mandela handled the African situation without vindictiveness and with statesmanship after being unjustly imprisoned for a long time. What a great example these two black men set. I hope that all oppressed people will feel their influence for a long time.

The world was isolated for centuries. Today it is still isolated culturally but tied together technologically. Our scientific achievements are many, but our outlook in other ways is lacking. I feel we are far behind in our philosophical and religious understanding of life. We have stuck to practices that may no longer work. We must learn and grow, adopt new ideas and traditions if necessary, and share our personal achievements with others.

#### THE URGENT NEED FOR HUMAN SOLIDARITY

The world is at a crossroads at the start of the 21<sup>st</sup> century. Human relationships seem to be coming apart at the seams between religious strife in several countries, terrorist attacks in many places, tribal conflict in Africa, and widespread racial hatred. Every generation has its share of conflicts, but there are times when for whatever reasons a tidal wave of discord builds to a crescendo. Our major decisions now are vitally important to the future of the human race on planet earth, and we had better make them carefully. If major decisions are molded from minor ones, every decision we all make is important.

Consider the disarming practice of showing charitable feelings toward those who hate and despise us, as the Sermon on the Mount urges. It is easy to have loving feelings toward friends and family, but loving humanity is not so easy. As

Snoopy, Charlie Brown's dog in the Peanuts comic strip, once said: "I love humanity, it's people I can't stand." This little paradox has a deep meaning. Like Sir Launfal, most of us can't stand to look at those who are emaciated from a dreaded disease or deformed, but Mother Theresa had no problem with it. She loved humanity *and* people. She identified with and tried to help all suffering people. It is certainly not easy to be like her, but we all can try. If we do not succeed, trying will at least have a leavening influence and pave the way for greater success in the future. In elementary school we learned a then popular saying: "If at first you don't succeed, try, try again."

What are the alternatives if we continue to act without listening to the wise words of Jesus, Buddha, Krishna, Lao Tse, Plato, Emerson, and other great thinkers and reformers? Will we keep going on the merry road to self-destruction and allow the human race to face catastrophic failure? I do not think that this will happen because there are enough unselfish souls to counteract and overcome the impact of their opposites. Let us not forget that past eras have had golden ages, both in myth and reality, and they will come again.

The evil in this world is often disguised as something desirable or tempting. Remember Homer's story of the allure of the sirens who tempted the crew of Ulysses on his return to Greece from the Trojan War? Today, fanatical Muslims tempt their devotees with rewards for becoming martyrs and killing innocent people and themselves in the name of religion. One of those rewards mentioned on a television program was that the martyr would be guaranteed to have 72 beautiful virgins as brides in heaven. What a distortion of religious admonitions and practices!

Solidarity means that the whole human race must hang together in one big brotherhood. If aliens from outer space invaded our earth, I think all countries would unite to defend the earth. Why wait

for such an unlikely event? The motto, “United We Stand, Divided We Fall” applies to every possible situation that may arise.

#### PHYSICAL AND METAPHYSICAL ILLUSION AND REALITY

Some people might regard the following thoughts as being too bold. Should those trained in scientific disciplines go into philosophic and religious areas? I see no good reason why they should not.

What is reality and what is illusion? I remember reading a charming Chinese story by the neo-Taoist philosopher Chwang-Tsu, who relates a puzzling dream he had. He dreamed that he was a butterfly, and the dream was so vivid that when he woke up he wasn't sure whether he was a man dreaming he was a butterfly or a butterfly dreaming that he was a man. Which was the world of reality and which the world of illusion?

We all have dreams and ideals, and often the two blend into one. With intense thought and concentration followed by action, dreams often become reality. In that wonderful Indian scripture, *The Bhagavad-Gita* [The Song of Krishna], the spiritual teacher Krishna speaks: “Even though myself unborn, of changeless essence ... yet in presiding over nature—which is mine—I am born but through my own *maya* [illusion], the mystic power of self-ideation, the eternal thought in the eternal mind.” This passage is filled with metaphysical insight, which I leave to the reader to figure out. We all need challenges. I will not spoil the joy of discovery for anyone, but I might offer a clue for whatever it's worth.

Krishna, a wise teacher and reformer who lived in India about 5000 years ago, speaks in this passage and throughout the *Gita* not as a person of flesh and blood but as his eternal Higher Self, which is one with the Higher Self of all others. This metaphysical reality lifts the mind above the world of illusion. Like Sir Launfal, Krishna's pupil Arjuna is on a quest. The

words of the Indian Vedas (most ancient scriptures) puzzle him since they seem to contradict his worldly pursuit of regaining the rightful kingdom of himself and his brothers. Krishna then sets forth a sublime philosophical dialog that gives Arjuna the basis for making wise decisions. I would heartily recommend that readers with any interest in illusion and reality read the *Gita*.

Let me conclude with a thought about the cosmos. As we look at the stars at night from a clear mountaintop, we see white masses of billions of stars. With powerful telescopes we can see even more. Yet, what is visible is only a fraction of the heavenly bodies in space. The number of dark bodies far exceeds the number of visible ones. If we look at the heavens with radio telescopes or x-ray telescopes, some of the invisible bodies may be discerned. What if we could see in realms beyond the physical? What would our visions be like? There is much evidence that such realms exist, whether we call them spiritual or astral or something else. Why not explore the higher layers of inner space and outer space? Why dwell exclusively on the lowest if we can “hitch our wagon to a star”?

G.E.N.



## The Skeptical Environmentalist

Measuring the **Real** State of the World

*The Skeptical Environmentalist*, by Bjørn Lomberg, is published by the Cambridge University Press, and can be ordered from [www.Amazon.com](http://www.Amazon.com) (\$19.95)

“*The Skeptical Environmentalist* challenges widely held beliefs that the environmental situation is getting worse and worse. The author, himself a former member of Greenpeace, is critical of the way in which many environmental organizations make selective and misleading use of the scientific evidence. Using the best available statistical information from internationally recognized research insti-

tutes, Bjørn Lomborg systematically examines a range of major environmental problems that feature prominently in headline news across the world. His arguments are presented in non-technical, accessible language and are carefully backed up by over 2,900 notes allowing readers to check sources for themselves. Concluding that there are more reasons for optimism than pessimism. Bjørn Lomborg stresses the need for clear-headed prioritization of resources to tackle real, not imagined problems.” According to the author, the idea for this book was born in a bookstore in Los Angeles in February 1997, as he read an interview with the American economist Julian Simon, from the University of Maryland Simon maintains that much of our traditional knowledge about the environment is quite simply based on preconceptions and poor statistics. Our doomsday conceptions of the environment are not correct. Simon stressed that he only used official statistics, which everyone has access to and can use to check his claims.

“I [Lomborg] was provoked. I’m an old left-wing Greenpeace member and had for a long time been concerned about environmental questions. At the same time I teach statistics, and it should therefore be easy for me to check Simon’s source. Moreover, I always tell my students how statistics is one of science’s best ways to check whether our venerable social beliefs stand up to scrutiny or turn out to be myths. Yet, I had never really questioned my own belief in an ever deteriorating environment — and here was Simon, telling me to put my beliefs under the statistical microscope.

In the fall of 1997 I held a study group with ten of my sharpest students, where we tried to examine Simon thoroughly. Honestly, we expected to show that most of Simon’s talk was simple, American right-wing propaganda. And

yes, not everything he said was correct, but — contrary to our expectations — it turned out that a surprisingly large amount of his points stood up to scrutiny and conflicted with what we believed ourselves to know. The air in the developed world is becoming less, not more, polluted; people in the developing countries are not starving more, but less, and so on.

I asked myself why I was so definitely convinced that the environmental situation is bad and ever deteriorating. And if I was wrong in my beliefs about the environment, I was probably not the only one. Thus, I contacted one of the leading Danish newspapers, the center-left, *Guardian*-like *Politiken*, and suggested to them that I write some articles about our understanding of various environmental problems. The outcome was four article, that gave rise to one of the biggest Danish debates, spreading to all newspapers, and covering well over 400 articles, commentaries and critiques. Later, I tried to follow up on the debate with a book, covering a much wider area and attempting to address all our main worries.

However, the entire debate seemed peculiarly incomplete. To begin with, I was surprised that the only reaction from many environmental groups was the gut reaction of complete denial. Sure, this had also been my initial response, but I would have thought as the debate progressed that refusal would give place to reflection on the massive amounts of supportive data I had presented, and lead to a genuine reevaluation of our approach to the environment. Surprisingly, I met many, even amongst my close friends, who had only read the critical commentaries and drawn the simple conclusion that I was wrong, and that we could comfortably go on believing in the impending doomsday. This suggested that dooms-



day-visions are very thoroughly anchored in our thinking.”

“I teach statistics at the University of Aarhus and basically my skills consist in knowing how to handle international statistics. Normally you associate statistics with a boring run-through of endless rows of numbers — a problem I must every term convince new students is not necessarily true. Actually, statistics can be thoroughly exciting exactly because it confronts our myths with data and allows us to see the world more clearly. ... And it’s actually true that statistics can be used to manipulate the truth. But used judiciously statistics is the best source of information about our world.

Why? Because the small part of the world that we see amongst our friends and acquaintances and in the media seldom shows a balanced picture of the **whole world.**”

“What kind of state is the world really in? Optimists proclaim the end of history with the best of all possible worlds at hand, whereas pessimists see a world in decline and find doomsday lurking around the corner. Getting the state of the world right is important because it defines humanity’s problems and shows us where our actions are most needed. At the same time, it is also a scorecard for our civilization — have we done well with our abilities, and is this a world we want to leave for our children?

This book is the work of a skeptical environmentalist. Environmentalist, because I — like most others — care for our Earth and care for the future health and well-being of its succeeding generations. Skeptical, because I care enough to want us not just to act on myths of both optimists and pessimists. Instead, we need to use the best available information to join others in the common goal of making a better tomorrow.

Thus, this book attempts to measure the real state of the world. Of course, it is not possible to write a book (or even lots and lots of books for that matter) which measures the entire state of the world. Nor is this my intention. Instead, I wish to gauge the most important characteristics of our state of the world — the *fundamentals*. And these should be assessed not on myths but on the best available facts. Hence, the *real* state of the world.

The subtitle of my book is a play on the world’s best-known book on the environment, *The State of the World*. This has been published every year since 1984 by the Worldwatch Institute and its leader Lester Brown, and it has sold more than a million copies. The series attempts to identify the world’s most significant challenges professionally and veraciously. Unfortunately, as we shall see, it is frequently unable to live up to its objectives. In many ways, though, *The State of the World* is one of the best-researched and academically most ambitious environmental policy publications, and therefore it is also an essential participant in the discussion on the State of the World.

On a higher level this book plays to our general understanding of the environment: the Litany of our ever deteriorating environment. This is the view of the environment that is shaped by the images and messages that confront us each day on television, in the newspapers, in political statements and in conversations at work and at the kitchen table. This is why *Time* magazine can start off an article in 2000, stating as entirely obvious how “everyone knows the planet is in bad shape.

Even children are told the Litany, here from Oxford University Press *Young Oxford Books*: “The balance of nature is delicate but essential for life. Humans

have upset that balance, stripping the land of its green cover, choking the air, and poisoning the seas.” ... The April 2000 Global Environment Supplement from *New Scientist* talks about the impending “catastrophe” and how we risk consigning “humanity to the dustbin of evolutionary history.” Our impact is summarized with the headline “Self-destruct”:

We humans are about as subtle as the asteroid that wiped out the dinosaurs . . . . The damage we do is increasing. In the next 20 years, the population will increase by 1.5 billion. These people will need food, water and electricity, but already our soils are vanishing, fisheries are being killed off, wells are drying up, and the burning of fossil fuels is endangering the lives of millions. We are heading for cataclysm.

This understanding of the environment is all pervasive. We are all familiar with the Litany: the environment is in poor shape here on Earth. ....

I will attempt over the course of this book to describe the principal areas which stake out humankind’s potentials, challenges and problems — in the past, the present and future. These areas are selected either because it is immediately obvious that they are important (e.g. the number of people on earth), because models show they will have a decisive influence on human development (air pollution, global warming) or because they are frequently mentioned in the discussion on the state of the world (chemical fears, e.g. pesticides).

In presenting this description I will need to challenge our usual conception of the collapse of ecosystems, because this conception is simply not in keeping with reality.

We are not running out of energy or natural resources. There will be more and more food per head of the world’s population. Fewer and fewer people are starving. In 1900 we lived for an average of 30 years; today we live for 67. According to the UN we have reduced poverty more in the last 50 years than we did in the preceding 500, and it has been reduced in practically every country.

Global warming, though its size and future projections are rather unrealistically pessimistic, is almost certainly taking place, but the typical cure of early and radical fossil fuel cutbacks is worse than the original affliction, and moreover its total impact will not pose a devastating problem for our future. Nor will we lose 25-50 percent of all species in our lifetime — in fact we are losing probably 0.7 percent. Acid rain does not kill the forests, and the air and water around us are becoming less and less polluted.

Mankind’s lot has actually improved in terms of practically every measurable indicator.

But note carefully what I am saying here that by far the majority of indicators show that mankind’s lot has *vastly improved*. This does not, however, mean that everything is *good enough*. The first statement refers to what the world looks like whereas the second refers to what it ought to look like. ....

[Many people say to me] “How can you say that things are continuing to improve when 18 percent of all people in the developing world are still starving?” The point is that ever few people in the world are starving. In 1970, 35 percent of all people. In 1996 the figure was 18 percent and the UN expects that the figure will have fallen to 12 percent by 2010. ... The food situation has vastly improved, but in 2010 there will still be

680 million people starving, which is obviously not *good enough*.

[The above is drawn from the first few pages of the book. It has already proved to be a highly controversial volume. I could not swallow his figure of 30 years for the average life expectancy in 1900, so rushed forward to page 50 where the supporting documentation begins. Conclusion: He's a serious researcher, not to be dismissed lightly. The next box of text is a quote from p. 101. It shows how great nature as *cyclic law and returning KARMA* pushes toward more and more interdependence so that the ONE SELF will become a living factor in the life of each. — Eds]

### Grain Stocks are Dropping!

“Worldwatch Institute has also raised concerns about the size of the world grain carryover stocks. Grain stocks are the amount of grain left over just before the new harvest. ‘In many ways, carryover stocks of grain are the most sensitive food security indicator,’ it is claimed. ... But there are several reasons why this is primarily a propaganda figure. First, grain stocks have diminished particularly in the US and EU because financial incentives for large surplus stocks have been cut. Second and more importantly, grain stocks follow the general tendency towards smaller stocks because world trade has become much more flexible. Today better infrastructure, better organized trade and better information make it easier to get food where it is needed. The world has become more integrated and it is no longer necessary for each and every government to store large stocks to secure its own food supply. Today, **we collectively ensure each other and this security is much more efficient.**

## Interpersonal Relationships

### *Delegate Tasks to Others*

People, especially leaders or managers, who do not know how to delegate tasks are not only saddled with workloads,

but also stifle creativity and smother growth in subordinates. One does not have to be an executive to be able to delegate.

Parents who don't delegate household chores are doing a disservice to themselves and their children. Officers volunteer organization owe it to themselves and to their organization to spread the blessings of involvement to as many people as possible. Running a Boy Scout troop can be as time-consuming as running General Motors if you try to do everything yourself.

However, giving subordinates tasks that you do not want to do is not delegating, it is assigning. Although it may be necessary at times, it doesn't nourish their egos or enable them to assume the decision-making role that can help you have more free time for yourself. Learn to delegate the challenging and rewarding tasks.

Delegating with strings attached is self-defeating. If you ask someone to prepare a brochure, for example, don't add a lot of detailed advice about format, illustrations, etc. People do a better job, and take more pride to it, if they can make such choices themselves.

The key to delegation is the word *entrust*. When you delegate, you entrust the entire matter to the other person, along with sufficient authority to make the necessary decisions.

[Taken from: *Peace Ideas*, No. 34, A Quarterly Publication of the Peace Center, Theosophical Society in the Philippines, 1 Iba Street, Quezon City, Philippines  
Original Source: Edwin C. Bliss, *Getting Things Done*, 1976, 597 Fifth Ave., NY, NY 10017.]

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