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Share International magazine

December 2025

Up to the end of 2025, the online edition of *Share International* magazine presents a selection of items from the printed edition. Each online edition includes a complete article by Benjamin Creme's Master. Most other articles reproduced here, covering a wide range of topics, are excerpts. The online edition usually also includes a selection of Questions and Answers, Readers' letters, and photographs of Signs of Maitreya's presence. From the beginning of 2026, the printed edition is no longer being produced, but the entire magazine is available on this website.

See the full table of contents of the printed edition at the foot of the page.

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*From the inception of **Share International** magazine, Benjamin Creme's Master provided an article every month for nearly 35 years. These were intended to be published not only at the time they were written, but also whenever appropriate according to world circumstances.*

The role of man

The Master —, through Benjamin Creme

In time, men will come to understand the true nature of their relationship with the lower kingdoms, and accept gladly the role of steward for their evolution. This will lead to a transformation in all aspects of farming and agriculture, in forestry and fishing. Gone for ever will be the present methods: despoliation of forest and soil; over-cultivation of impoverished land; greedy and reckless pursuit of many species of animal and fish.

A halt must soon be called to this unholy war on nature's bounty. No longer must men allow the poisoning of the earth and waters, which threatens the lives of man and beast alike. No longer is it fitting to engage in farming methods which prohibit the basic rights of movement and access to air and light. The cruel exploitation, for experiment, of countless creatures must give way to saner means of research and knowledge.

Many, today, are concerning themselves with these issues and calling for change. Men's minds are moving in the right direction and naught can halt this momentum. Nevertheless, vast changes are needed forthwith to maintain the ecological balance in the world.

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When the Earth is viewed as a living entity, complete in all its parts, each essential to the Whole, a new vision and a new sanity will prevail. Men will come to see themselves as stewards of a natural order, preordained to function in harmony and beauty, each kingdom related, above it and below it, according to the Plan.

Today, vast sums are spent on research into nature's laws. At the same time, enormous resources are wasted and misused. Were these resources directed to stabilizing the natural balance, a new world would emerge. Man would find himself the possessor of secrets long hidden from him. He would enter areas of knowledge until now closed to his enquiring mind. Nature would yield up her mysteries and man would begin a partnership with the creating Logos, taking his rightful place as custodian of the Plan.

Man has the power to make all things new or to destroy his world; never before has such omnipotence been his. To ensure the correct use of this power requires the expression of a wisdom seldom seen today, but one that man must find within himself or die.

ole,
will

Fortunately for the race, man is not alone. From behind the scenes of life is now emerging a group of Knowers; men endowed with all the attributes of God. From Them will flow the wisdom of the ages to guide and shepherd man along the way.

Under Their inspiration, man will retrace his steps and begin anew. Under Their wise tutelage will he begin the ascent into divinity, to demonstrate that divinity, potential, but unexpressed.

Thus will men in time become the Knowers, servants alike of the Purposes of God. From them, then, will flow a stream of universal wisdom to nurture all together in the furtherance of the Plan.

(*Share International*, December 1985)

These articles are by a senior member of the Hierarchy of Masters of Wisdom. His name, well-known in esoteric circles, is not yet being revealed. Benjamin Creme, a principal spokesman about the emergence of Maitreya, was in constant telepathic

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contact with this Master who dictated his articles to him.

See further articles by this Master

Questions and answers

At every lecture he gave around the world, and virtually every day of his life, Benjamin Creme was asked numerous questions covering a vast range of topics. We draw on this large recorded resource and present here a selection of previously unpublished answers provided over the years by Mr Creme and his Master.

Would we be able to get in touch with the Masters ourselves?

Well, you cannot contact a Master. You can be contacted by a Master if They see any reason why They should. First of all, you have to become what's called mentally polarized. The polarization of your consciousness has to be on the higher mental planes because They work at the soul level. But if you fit yourself for service in the world and by being objective enough, open and ready to do this work in an altruistic fashion, then They may contact you.

People are contacted and have been contacted since the beginning of time. All the great artists, the thinkers, the poets, the writers, the musicians, the great world statesmen, the discoverers of science; these are all disciples of the Masters. They have worked under the supervision of the Masters as I am doing, even internally, subjectively in response to what is given to them on the soul level. In this way, they have carried out the Masters' work in the world. This is the way our civilizations and cultures have grown in the eons of time.

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Why has your Master's name not been revealed?

He has requested me not to reveal it for the present. I know of two reasons, the major of which is this: if I were to reveal his name generally I would have to reveal it to the group or groups with which I work. They would focus their attention on him continuously in such a way as — by telepathy — to distract his attention. Whether he 'blocked' this or responded to it would involve a waste of his energy and time — and the Masters guard both with care.

I have been trying to get in touch with a Master or Teacher on the inner planes for years and had no success. Is there a reason for this?

Mere desire to contact a Master is not sufficient to bring about that contact. The aspirant or disciple must show by his capacity, objectivity and desire to serve that he can be useful to the Master's work. There is an ancient adage: "When the pupil is ready, the Master comes." Contact with 'guides' or 'teachers' on the astral planes, of course, needs no special capacity except a certain mediumistic faculty which I personally believe should be avoided.

Are 'spirit guides' an actuality? Are they our souls?

There are certainly a great many discarnate entities functioning on the various levels of the seven astral or on the lower mental planes who give 'guidance' through mediums and sensitives on the physical plane. This guidance varies from the most banal trivia to teachings of a highly aspirational and uplifting kind. They are not our souls, which exist on the causal plane, the highest of the four mental planes. It is on this level that the Masters communicate with Their

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disciples.

Readers' letters

While we cannot confirm or indicate if a Master was involved in the events described in the following letter, the experience may be such that it 'speaks for itself' in providing hope, inspiration and comfort. We present such letters for your consideration.

A white rose on the 'sharing bike'

On the evening of 7 July, 2025, when I was feeling overwhelmed with problems, I heard an inner voice telling me I was going to meet someone while going out with our 'publicity bike' (a bicycle we use to promote the idea of sharing, justice, peace and so on). I was happy to go. The next morning, when I got up, I heard the same message again. When I had first heard it the night before, I told myself that I had made up the idea and that nothing had happened.

On 9 July, when I got up, I realized, of course, that I had indeed had an experience. I remembered the conversation I had with a young woman of about 20 who had been wearing a Doctors Without Borders T-shirt. She came towards me. I hadn't seen her arrive. She asked me to explain my signs on the bike. She leaned against a barrier, and so did I, and we chatted like old friends. I explained the idea of sharing global resources, like a system of barter at the United Nations level.

Looking straight into my eyes, she asked me if I believe in it. I answered: "Yes, even if we are living in difficult times." She replied that a new system of barter won't happen for 300 or 400 years because people are too inactive. There is also corruption in the systems. She told me that she has to work on the streets to be able to afford housing and that, as with Doctors

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Without Borders' interventions in the Democratic Republic of Congo, the phrase 'World Barter' would also be welcome for the Congolese.

She told me that many young people are in favor of self-sufficiency and that is what she wants to move towards. She has nothing against money, but she wants to get out of the selfish system. We discussed inertia. She told me twice that the 'slogans' on the bicycle had not been taken up by any organization or association. Before leaving, she gave me a white rose, telling me she wanted to hang it on the bike sign. She hung it, saying it looked great on it: white on a green background. The rose was very beautiful.

Before she left she asked me my age. I understood that she was asking me because I wouldn't see the changes I had described. Then she went back to her work. However, I didn't see her on the main boulevards, and I didn't see a group of Doctors Without Borders either. At the time, nothing seemed to stand out to me.

When I took the bike apart, I wondered whether or not I was going to keep the rose because by the time I got home, it would have wilted. It's at home in a vase. I feel energy when I look at it. The white rose symbolizes purity of feelings, harmony and hope.

This is the second time I've felt that the contact with the Masters of Wisdom is different to past meetings. They no longer appear in the same way; it's as if they're blended into everyday life with the public. The sensation is also unusual. It's as if there's no longer an identity or personalized reflection that allows them to be recognized in one way or another. They blend into the audience and surroundings like a normal person. I also have the impression that the Masters of Wisdom are particularly interested in activities based on sharing. It wasn't someone ordinary, so who was she? Nor was she Jesus in a guise. But who was she?

P.S. Weeks later and the rose has still not wilted.

M.A., Paris, France

Signs of the time

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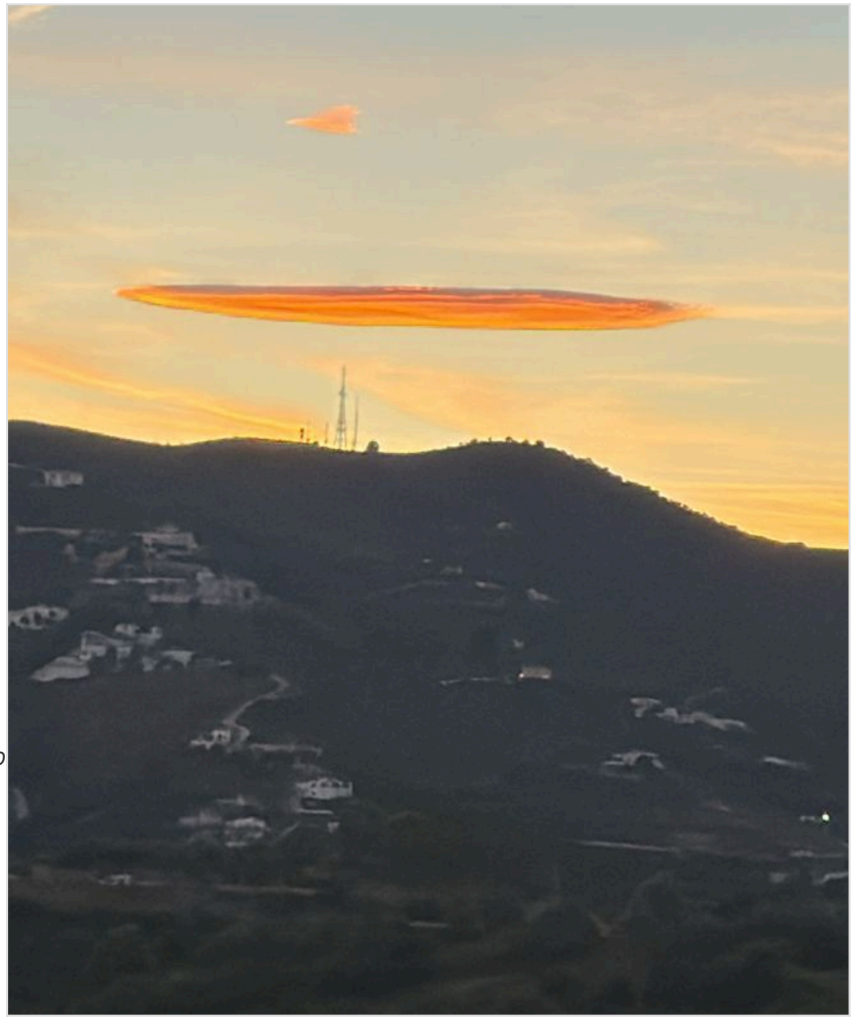
We present here phenomena which, to the editors, are "signs of hope" and "signs of the time". Fortunately, our current stock of phenomena confirmed as real and genuine by Benjamin Creme's Master is fairly large. However, from time to time we also present material which has not been confirmed by BC's Master. We undertake to be as thorough as possible in our investigation of each 'miracle' or 'sign' and will present them for your consideration only, since we cannot now make use of the confirmation and additional information which in the past was always provided by BC's Master. Further details, when available, are given in the captions to the photographs.

Lenticular clouds photographed in the skies over various Spanish towns or cities; they are often referred to as "UFO clouds".

Benjamin Creme's answer to a question about lenticular clouds:

Q. Your Master has confirmed that so-called 'lenticular' clouds are often spaceships. This type of cloud, which often has very definite sharp outlines, and a typical UFO-shape, is often seen over mountains, though not exclusively. (1) Do we see them as clouds because the spacecraft are transforming themselves to or from their natural etheric state to a cloud i.e. vapourous state? (2) Do the pilots of these spacecraft deliberately allow their craft to be seen in this rather non-threatening but intriguing state to arouse our curiosity – a sort of nebulous hint?
(1) Yes. (2) Yes.



Photographs: above, LF, Nerja, October 2025; below, MM, Granada, October 2025

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Compilation: Overcoming glamour and illusion

We present a selection of quotations on the courage to speak out and take action. The quotations are taken from Benjamin Creme's Master (*A Master Speaks*, Volume One), and Benjamin Creme's writings.

Glamour

Essentially, glamour originates in man's sensuous, feeling apparatus – the emotional or astral body – and in man's identification with its action. Through wrong identification with his feelings and emotions – his desire nature – he has surrounded himself with, and lost himself in, thick fogs of illusion and unreality. This constitutes the glamour in which most people live out their lives. Glamour is illusion on the plane of the emotions and provides the greatest obstacle to progress, for the individual and for the race. It throws a multitude of misconceptions across the path of the unwary, and the loftiest idealist is no freer from its

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> influence (nay, he is frequently more prone) than the hardened cynic. …
> What can be done to free humanity from this ancient thralldom, in part innate in the nature of substance itself? How can man free himself from wrong identification and the tyranny of his self-created thoughtforms? The answer lies in a shift of focus, from the self to the group; in a truer identification with the soul and its relation to all souls. The light of the soul, through the agency of mind, is the great dissipator of glamour, and long ago, the Buddha taught the conquering of desire: the Noble Middle Path between the pairs of opposites. *(Benjamin Creme's Master, from 'Glamour')*

> What is common sense? Obviously it is not common. It is very uncommon, especially in New Age groups. Common sense is more the innate intelligence of the race of human beings enhanced and refined by the quality of the soul, in so far as that can play on the *manasic* or intelligence factor. It is not exactly intuition, but shares some of its qualities with what is the true soul quality of intuition. It is a kind of intelligent awareness that gives, above all, a sense of proportion. That is not only useful but absolutely essential in overcoming glamours. *(Benjamin Creme, The Art of Co-operation)*

> It is true that on the astral planes there are powerful thoughtforms of the known Masters, the astral constructions of devoted aspirants and disciples over the years. Many astrally sensitive people contact these illusory 'Masters' and receive back the 'teachings', astrally embodied, which at least to some extent have come originally from real Masters through mentally polarized and soul-focused disciples. There are many such instances today, some of them very well known and respected. …
> The touchstone is objectivity and lack of glamour. It is true to say that my Master has never made one statement which could feed the glamour or ambition of any individual, myself or others. On the contrary, many disciples have been enormously enriched by His wise advice, objectively but lovingly given.
> My advice to aspirants is this: discrimination is the key. Look for objectivity. Beware of those who offer initiations from Masters — with or without a certificate! Beware of those who tell you that the Masters need your very special help (usually financial!) in their plans. Beware of those of low degree who claim an impossible contact with the Chohans (sixth-degree initiates), and beware of any communication, through others or direct, which feeds your ego and glamours, and gives you the sense of importance which all long for and few deserve. *(Benjamin Creme, Maitreya's Mission Volume One)*

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Illusion

What is the difference between glamour and illusion?
It is the same illusion — that is, an absence of clarity, of light, of revelation, of meaning. If your mind is closed or obscured from the truth, then you are living in illusion. If it is experienced as an emotion, then it is glamour; if it is a mental notion or idea, then it is illusion.
Glamour is illusion on the astral/emotional plane. Illusion is illusion on the mental plane. It involves the soul because the soul is using the mental plane which has to be clear. If it is not clear, the soul is not clear, it cannot look clearly out at the world. It sees the world through a mass of illusions, of which the person is unaware. *(Benjamin Creme, The Art of Living)*

The illusion of every level, physical, emotional, or mental, is overcome by the activity of the level above it. So the illusion of the physical plane, which is called *maya*, is overcome by the aspirational quality of the emotional body. When the aspiration is high enough it achieves a control of the activity of the physical elemental.
The illusion of the astral plane, what we call glamour, is overcome by soul light focused on it from the mental plane. Illusion of the mental plane is called, simply, illusion. It is dispersed by the light of the soul, which we call intuition. By right use of the intuition, the illusionary aspect of the mental plane is overcome.
Another name for intuition, which destroys illusion, is *buddhi*. It comes from the *buddhic* level of the spiritual triad of the soul. The function that *buddhi* has on the mental plane is to end the sense of separation. Illusion of every kind, physical, emotional, and mental, is the result of the basic fault in our consciousness that we are separate when we are not. *(Benjamin Creme, The Art of Co-operation)*

From our own correspondents

On Virtual Intelligence

A brief interview with Charles Eisenstein

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Elisa Graf

In his essay 'Virtual Intelligence', Charles Eisenstein laid out a series of images, a live concert for example — something most people have experienced — pointing out that while the difference between this momentary real event and pre-recorded music is hard to 'pin down', the recorded music can never equal the experience of a live performance. He notes, as he writes, that his attention is drawn to crickets chirping outside his window and that such a live experience "…embeds us more deeply in the world", lodging us in a matrix of connections — something any pre-recorded sound cannot do.

Eisenstein suggests that the imitation of that real experience, of music or sound not created now, in this moment, but pre-recorded 'as if' one was there, instinctively creates a sense that one is being lied to. The same applies to images: much of what is now created as computer-generated images and video has never existed, or is created to mislead, which leads us to distance ourselves from what we see and hear: "These are among the senses that establish our presence in the world. No wonder so many feel lost here," he notes. The consequence of this is that we no longer trust photographic or video evidence of crimes committed against humanity, "…which allows them to proceed in full view of the public" without repercussions.

Today, AI has developed so rapidly that it is already taking the place of human therapists, confidants, teachers, friends and even lovers. Why is this problematic? Eisenstein posits that in human relationships, "…a human confidant or lover continually receives information from a material, sensory experience that can intrude upon delusional constructs of meaning. Another person has feelings, feelings that sometimes defy logic and disturb its certainties." Conversely, an AI large language model (LLM) has "ongoing immediate input from a body other than your own. There is no reality check." He also points out that while an AI might appear to assuage pain of loneliness and alienation that are hallmarks of modern life, "Sooner or later, the treachery is plain." No one is understanding you; you are just being sent the words that someone would say if they understood you. No one is cheering you on. No one is laughing at your jokes. No one feels that surge of admiration that you and I feel when we praise someone. And so, the loneliness deepens."

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*S**hare International**: I really like the way you express this: "The experience [of listening to live crickets] embeds the listener more deeply in the world — lodges him/her in a matrix of connections." You also say: "I would go so far as to say that sensory experience is the core of intelligence, the engine of metaphor, the essence of understanding, and the architecture of meaning." The unreal world that technology and specifically AI is creating, that we are being drawn into, really takes us away from what I would call the spiritual path of recognition through our senses, that 'all is one'. They move us, humanity, from reality to unreality, which is the opposite direction we need to go if we are to save our planet and ourselves. Do you see any glimmers of hope that people will wake up before its too late, before we destroy our planet and ourselves?*

Charles Eisenstein: The awakening is already long underway. It is hard to see that, because the systems and institutions we live in are much slower to change. It is not too late. It is never too late. And it is already too late. Much has been destroyed, but much beauty and life still remains. As we awaken into a new story, we discover creative and healing capacities that can meet the challenge we have set for ourselves.

SI: Many of your writings focus on the problem of 'separation', the problem that we, humans, humanity at large, suffer from the delusion of being separate from each other and separate from nature. Why do you suppose we run towards the thing (the unreality/AI) that creates more of that sense of separateness? Is it just about numbing / distracting ourselves from the pain the separation creates, not recognizing that we are adding more fuel to the fire, to the sense of separateness?

CE: It isn't just about numbing and distracting ourselves. It is also that various digital technologies compensate for some of what has been lost. For example, in a context of loss of community, social media provides at least a little bit of connection, or an imitation of connection. AI can offer an imitation of companionship. VR [virtual reality] worlds offer an imitation of exploration and adventure.

SI: Our current economic system also feeds this sense of separation and promotes more isolation, as we reduce all human interaction and co-operation to a transaction, paying for services that the community used to give each other freely in barter or as support to the community as a whole. Technologist Tristan Harris has also warned that the for-profit model behind social media and AI is the driving force that makes it so dangerous, as we sell out the health of ourselves and our societies to feed an insatiable need for distraction, entertainment, etc., not recognizing (or wanting to recognize) the long-term deleterious impacts these

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technologies have on us and on society at large. Many would say that this is by design, to eventually enslave and control humanity, and the train has already left the station. Do you see a time in the near future when AI and social media can be used to benefit society, if eventually decoupled from the toxic commercial culture we live in?
CE: They can benefit society if we recognize their proper role and become clear on what they can and cannot do. The profit engine that Tristan Harris identifies as the culprit behind the misapplication of these technologies is but one expression of a deeper causal pattern: the colonization of the qualitative realm by the cult of quantity. It is the belief system and value system that attempts to capture creation in data; that believes that ultimately, everything that is real can be weighed, measured, and counted. Once it is in the data set, it can be optimized, it can be rationally administered… and it can be financialized. This form of capture, of domestication, is the ultimate expression of the age-old myth of progress.

Elisa Graf is a Share International co-worker based in Germany.

Mamdani’s election to New York City Mayor signals a new direction

Cher Gilmour

In November 2025, Zohran Mamdani, a 34-year-old democratic socialist, became the 111th Mayor of New York City — and the city’s first Muslim mayor. While it may appear that Mamdani’s victory is a one-off item of good news, a more accurate interpretation may be that the win was the most broadly visible evidence of a new cultural vibe. Pundits theorized after Donald Trump’s 2024 win that American voters were seeking to return to the ‘good old days’ of male dominance, racial discrimination, Biblical family structures, and conservatism.

However, the first election results in his second term, including Mamdani’s, strongly suggest that voters did *not* resonate with the supposed return to 1950s’ cultural values. Democrats beat Republicans up and down the ballots by large margins, progressives and democratic socialists beat moderates, and turnout was unprecedented for an off-year election.

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More significantly, the Democrats won largely from voters who don't like the Democratic party, whose ratings are at historic lows. Resistance to Trump's policies has become far more anti-establishment and left-wing. Voters now have much more positive views of democratic socialism than party leadership. This shift opened the door for the Mamdani campaign, which demonstrated how to effectively bring the disaffected back into the political process.

Zohran Mamdani

Mamdani worked to bring hundreds of thousands of non-voters to the polls, from young people to left-behind immigrant communities. He built a coalition based on class, winning across races, engaging the lower-income renters and public transit users who make the city run while losing to the wealthy, both liberal and conservative. For the first time, the electorate who came out to vote actually reflected the city's demographics, rather than largely older homeowners.

Ben Davis, who worked on the data team for the Bernie Sanders 2020 campaign, says the most important number from Mamdani's campaign is 100,000 — the number of people who actively volunteered for the campaign. "They recognized politics as a living, breathing act of being in community, beyond just showing up to tick a box every few years. This has been foreign in this country for decades, but the Mamdani campaign and the Democratic Socialists of America are trying, and succeeding, in rebuilding this community and solidarity — in rebuilding working class political agency." He calls this the vibe shift just starting.

How did Mamdani succeed? First, he centered his message on issues that were important to New Yorkers — mostly related to affordability, because of the vast income inequality in the city. He called for building more affordable housing, raising the minimum wage to $30/hour, making buses free, and increasing taxes on the city's wealthiest residents. He used social media in a personal, direct and sincere way rather than applying a slick marketing approach.

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He was able to run a successful campaign financially by taking advantage of a populist funding option the city initiated years ago called small-donor public financing. This plan provides matching dollars from a public fund for candidates who rely on small donations from regular citizens rather than big bucks from billionaires and corporations. Using this fund, he was able to raise $13 million — enough to get his message out. Even though he was outspent four to one, the Small-Donor Fund provided the margin he needed to be competitive in the race.

Will he be able to make the changes he promised? Economist Richard Wolff discusses several factors working in his favor. Importantly, he was elected with more than 50 percent of the vote — a clear victory, which gives him a mandate and leverage. He also has allies in the form of other socialist state senators and assembly members in New York — and therefore enough influence to make the billionaires take him seriously. On the national level, he has the support of Senator Bernie Sanders and Representative Alexandra Ocasio-Cortez.

Beyond overall election results, another indication that Mamdani's victory is the beginning of a new politics was a report from Run for Something — a progressive political organization that helps younger candidates learn the political 'ropes'. They reported that more than 10,000 people signed up to learn how to run for office after Mamdani's primary win.

To add credence to that outcome, Maitreya, the World Teacher, with whom Benjamin Creme was associated for over 50 years provided forecasts for coming times during the 1990s. Under the topic of politics and governance, he predicted that a new political/economic structure — Democratic Socialism or Social Democracy — will become the norm throughout the world, with full participation of all peoples in their own government. This is already happening on a small scale in the US, and, contributing to the groundswell, new people-focused organizations like Indivisible, which organized the huge No Kings demonstrations, and Vote Common Good are popping up to add their force to those already active in the political space.

From another perspective, the historian Peter Turchin finds from his extensive research on declining empires that, when an empire disintegrates, which the US is now doing, the structure that rises to take its place is usually governance with which the population is familiar. That is, military dictatorships tend to be replaced by new military dictatorships, authoritarian leaders by new authoritarian leaders, and democracies by expanded forms of democracy. Because of its history of democracy, this suggests that the regressive, authoritarian policies now dominating American politics may not last.

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Finally, on a cosmic level, each day brings us further into the energies of the Aquarian age whose qualities are synthesis, brotherhood, and co-operation. As Mamdani said in beginning his victory speech: “The sun may have set over our city this evening, but as Eugene Debs once said: ‘I can see the dawn of a better day for humanity.’”

Cher Gilmore is a Share International co-worker based in Los Angeles, CA, USA.

Old assumptions examined, new directions taken

In conversation with Professor Richard Wolff

Felicity Eliot

Richard Wolff is Professor of Economics Emeritus, University of Massachusetts, Amherst where he taught economics from 1973 to 2008. He is currently a Visiting Professor in the Graduate Program in International Affairs of the New School University, New York City. Earlier he taught economics at Yale University and at the City College of the City University of New York. In 1994, he was a Visiting Professor of Economics at the University of Paris I (Sorbonne), France. He is also the co-founder of Democracy at Work and host of their nationally syndicated show *Economic Update*. He is considered by a number of media outlets to be influential in the field of Marxian economics, and *The New York Times Magazine* has named him “America’s most prominent Marxist economist”.

Felicity Eliot interviewed him for *Share International* in November 2025, a few hours after Zohran Mamdani was elected mayor of New York. Their very detailed conversation will be presented in several installments.

*S**hare International**: I believe congratulations are in order. I gather that many New Yorkers are celebrating the election of the new Mayor.*
Richard Wolff: Yes, and it is only just beginning to sink in.

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SI: People must be thrilled.
RW: Well, some people must be thrilled. Yes, I would say in the classic sense, half the people are over the top in the positive way and the other half are having to look at assumptions they simply took for granted, which have now exploded out of recognition.

SI: Well, that's such an interesting point you make. I was thinking about the assumptions that are embedded in all of our systems, the things we take for granted. And I know that, for example, you talk about the fact that, as you see it, the American empire is coming to an end. The century, the American century, the time of America as the one and only hegemon is coming to an end. But does this not apply worldwide? I'm looking right across the board at Western civilizations, Western leaders, all struggling with similar problems.
RW: Yes, I think it is more than the United States. I think you're right. I talk about the United States only because it was, I believe, the last bastion, you might say, of Western civilization Renaissance (and after) economic development. And in many ways, my heart goes out to Europeans because for them, this is even worse. They are in worse shape than the United States. They don't want to face it, but it is the case. Their last empire was the British, and that is far behind us now. As an economist, you look at Great Britain today, the statistics are screaming economic decline. Nothing Mr Starmer or any of the others can say changes that. They're learning that. But no, you're quite right. The Europeans are at a point where you have to wonder whether the enormous pendulum of civilization which once was in the East anyway, has gone back, for the time being, to the East. And that maybe the joke in the end will be that waiting in the wings will be Africa finally emerging as a place. And India. Yes, it's a remarkable story. And when I allow myself, which Americans don't do in general, to look closely at what the Chinese have accomplished in the last 40 years, only ideological blinders could make you not realize where, for the time being, the future is unfolding.

SI: You use the word blinders: I was thinking our leaders appear to be quite blind. I came across an article in ***The Guardian*** *newspaper which gave some poll statistics. I think it was Ipsos,* ***The Washington Post*** *and ABC that carried out a poll and they found 68 per cent of people in the US think that the Democrats are out of touch, blind. And we see this apart from Zohran Mamdani's wonderful results. On the other hand, 63 percent of US public thinks that the Republicans are out of touch. Now, if I look at Britain, France, Germany, I see the same throughout Europe. Many of the leaders are out of touch. What's the solution there, would you say?*
RW: Talking as an economist, but as an economist who sees the political fallout — yes, well,

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first of all, I could not agree with you more. I think I would phrase it perhaps slightly differently in the sense that I would argue that there is a deepening alienation of masses of people from the traditional political leadership, the traditional political parties, the traditional political rhetoric. This is, let me put it to you this way, to be very honest about the United States, and in no way to diminish the importance of Zohran Mamdani's win — but do not misunderstand — this is not an election for socialism. I wish it were. It is not. It is a vote against capitalism.

Professor Richard Wolff

People are more and more aware that the political economic system, for that is what we mean when we use the word capitalism, you know, loosely, in general conversation — that system is inadequate. It is being looked upon particularly by people who are younger, below 40 years of age, as a system that is defunct, is out of whack. It doesn't work, promises a very poor future for most people, is characterized by grotesque inequalities of income and wealth and power beyond anything that you could justify. It's becoming desperate for the conservatives, including friends that I have, when we have a conversation, I look at them and I say: "Elon Musk" and I don't have to say much more. You know, it's crazy. What are we doing? Why is this happening? How should I say this politely? A mentally challenged fellow in a position to buy and sell the American election. You have to stop and take a look.

And it is that alienation that you saw voting here in New York City. This is a place of young people, particularly people trying to make a life. They want opportunity, that's all. They're not really asking for much more. And they don't see it. And the opportunities are closing. And they feel it in their lives. They see it every day. And they want something else. Not the old politicians, the old Democrats and the old Republicans, and I don't mean old chronologically, I mean they are old in the sense of where they are in the consciousness of people.

SI: So, you mean that Mamdani's election was in fact a gesture of rejection?
RW: Yes. What you saw was a rejection. He won by over 50 percent. In other words, he got more votes than the other two combined. That should tell you something. This is a rejection of

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all of that. And that Mr Trump decided at the last minute to endorse one of the two losers is also going to have enormous effects here. Mr Trump was defeated last night. And if you know about the other elections in Virginia, what did we see? We saw really large victories, by a South Asian and two women. These are the people that Mr Trump rails against. They are his enemies. They have been his punching bags. They came roaring back. He endorsed their enemy, and they trounced the people he endorsed. No one is missing the message here.

SI: I wonder though, okay, so we're looking at that rejection and we're seeing that people are fed up with the inequality, the unfairness, the injustice, and the very fact that they hardly get through the week or the month on their salaries — if they still have salaries with so many people having been put out of work and so on. But so we have to look at whether the American public and the Europeans are willing to accept a very different economic basis for their social lives? Are we at the stage where people are actually ready to start at least tinkering with the idea of more equality, perhaps call it socialism, perhaps call it Marxism, or make a combination of these, but is the public ready? I know, we've seen a rejection, but how ready are we to make real change? There's this swing, as you mentioned but a large section is also going to the right. And this makes people like Keir Starmer in the UK, and people in many parts of Europe, think that they ought to move even further to the right. I'm wondering: how ready is the populace to take on the possibility that we are moving into a different system and we need one?
RW: I think the only way to give you an honest answer is to give you an answer that is self-contradictory, but that reflects where we are. So my first reaction is we are not at that point. We are not, we in the United States for sure, but my guess is, the Europeans too, are not ready to make the big move. At the same time, they are closer to becoming ready than I have seen in my lifetime.

SI: What do you make of that?
RW: If I were, I haven't been, but if I were asked by Mr Mamdani to give him a piece of advice based on — I am a voter, by the way, I live in Manhattan. I voted for Mr Mamdani yesterday morning, along with my fellow New Yorkers. If — he were to ask me, I would say to him, "You are a Muslim socialist. And your number one job will be to make those two words have a whole new meaning in this country from what they now have. You were not elected because you were a Muslim, and you were not elected because you were a socialist. You were elected, and I wish it weren't true, but the truth is you were elected despite those two adjectives. You were elected because you're young and you're energetic and you're new and you're different. People were happier you accepted the adjective 'Muslim socialist' than they were about the

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content of those terms, because that was a clear marker. You're not a conventional Republican or Democrat, because they run away from such identifications as fast as they can. You didn't. You embraced them."

Look, there are polls that indicate that the most popular politician in this country at this time is Bernie Sanders. Yes. And the interesting reason? Well, he has the benefit. He's different. He accepted the term socialist. He's not tarnished by any of the normal ugliness of American politics. You know, women have not come forward to describe horrendous interactions with him. His fingers are not in some disgusting stealing operation of the government. You know, he hasn't abused any part of our population. And so everybody looks at him, even the people on the right, as a kind of kindly elderly statesman, which he is. And a little bit of that is attached to Alexandra Ocasio-Cortez.

One of the things that came out of the elections now is the recognition that the American public is not anymore where it was. The support of Israel is fading, and that, I don't know if Netanyahu and the others there understand it, but their support is very, very fragile. And if they're not very careful, which they're usually not, they're going to lose it. And this election, I mean Zohran Mamdani was elected, having said during the campaign that if Mr Netanyahu were to visit New York City, if he wins the election, he will arrest him. Whoa!

You know, this makes very clear to every voter that the wind has changed, that a politician, you know, would gratuitously go that far, tells you something. And Mr Mamdani is wildly popular in this city. And I should tell you, among Jewish people who are a big block in New York City, they also, voted for him, you know, in huge majorities in many parts of the city.

SI: Thinking about all this and how public opinion has changed or is beginning to change vis-à-vis Israel and actually people are finding themselves able to say the word genocide or fascism and so on. But that brings me to the point of the role of the media in all this. Do you think this is part of a collapse of Western culture in general? We have said a very definite goodbye in the mainstream media to honest reporting and clear ability to speak the truth to power, allowing reporters and the media in general to do their job. And so many reporters, as we know, journalists, were killed quite deliberately in Gaza. Added to the hounding of the honest independent media is the fact is that in the States and in many countries now, for example, in Britain, one may not support certain parties or certain campaigns deemed to be terrorist organizations. And so free speech has become muzzled; the authorities have really clamped down on the media. And I'm sure you yourself have experienced such harassment.

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RW: Yes, we do. The way we explain it here, or at least the way I would offer an explanation for it, comes directly out of the way the capitalist system has worked. We now have a capitalism in this country that is comfortable and indeed is laudatory, more than comfortable, is laudatory about extremes of wealth that were pretty harshly criticized.

I was born in the United States in Ohio, right in the middle of the country. I've lived and worked here all my life. But I grew up in an America in which what was celebrated for us as students in the schools and the universities was, quote unquote, classlessness. I remember as a young student finding it ironic that if you listen to Soviet literature, they prided themselves on being classless. And when you listen to American literature, they prided themselves on the same thing. We were told that the United States is one vast middle class. Yes, we were told there are a few very rich people, you know, great athletes or movie stars or something like that, and there's a few very poor people. But the vast majority of us are in this wonderful middle class, which has a car and an apartment and is able to send its kids to college and all the rest. of that. All of that's gone now. Now we have people with hundreds of billions of dollars co-existing with at least half of our population for whom the funny joke that they tell each other every day is that there's too much month at the end of the money, you know, because that captures their situation. Okay, now let me show you what the logic is.

SI: It's the inequality that just keeps growing.
RW: The more you concentrate wealth, and by the way, this is a lesson that goes back thousands of years. It's not just about now. It's a truism that ought to be at the forefront of people's consciousness. The more you concentrate wealth, the more you create in the minds of the wealthy the anxiety about the fact that they alone are sitting on a mountain of wealth, and that they're surrounded by the people who clean their basements, who drive their cars, who manage their money and all the rest of it, who don't have that wealth. They are surrounded by people who are envious, who are jealous, who are bitter, who are critical, however they see it. So what do they do? They realize that they're in danger.

You know, I'm a bit of a philosopher, and so when I was young I studied the German philosopher Hegel, from whom a great deal of modern wisdom comes. And he has a fantastic passage, it's a dozen pages, called 'The Master and the Slave' in one of his books, *The Epistemology of Consciousness*, or however it's translated from the German. He shows the dialectic, as he calls it, in which a master and a slave together discover that, yes, the master is the master of the slave. But by having a slave upon whom he comes to depend, the master becomes the slave of the slave. And this is a kind of symbolic grasping of the dialectic that is

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everywhere.

Well, here's an example. The wealthy become relatively more and more wealthy. The wealth is concentrated. You know, we have a couple of thousand billionaires in the United States who have an absurd share of the national wealth. Well, they can't tolerate a public consciousness produced by people who aren't wealthy because it's too dangerous for them. So what they do, what they've always done, is they use their wealth to protect their wealth. Mr Bezos, who sits at the top of the Amazon Corporation, purchases *The Washington Post*. Look at the way it is. I can give you a dozen other examples. But I don't need to, because we've had that pretty much everywhere, with very few exceptions. About four or five companies now own the bulk of our radio and television stations. The internet has become extremely important not because of the electronics of it, but because it is the only place left that approximates a public space into which reasonably little people, you and me for example, can intervene.

Felicity Eliot is chief editor of *Share International* magazine.

Returning to ancient stumbling blocks

Perhaps it is not so much a case of history repeating itself but more a question of karma. The unresolved in our lives, both collective and individual, returns until resolution is found, a new balance is achieved and energy is freed to allow forward motion again into a new cycle. We know this as evolution — that eternal urge towards growth of consciousness. Under the Law of Karma, challenges, difficulties and weaknesses are bound in cycles of repetition until confronted, understood and solutions are implemented.

With these thoughts in mind, and grappling as the world is at present with knots of ancient tendencies and recurring karmic entanglements, we present yet again a number of insights, analyses, and solutions as given repeatedly by Benjamin Creme's Master. The hope is that at least in this small corner some light is shed

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that may help to begin to untangle the karmic knots.

The following articles, although written over 20 years ago, sadly still apply today. Even if the specific circumstances belong to the past, these problems still plague the world, demanding resolution. The names, places and precise events may be different but the tendencies and knotty situations still need to be tackled. Substitute current names and facts to bring the events and tendencies of the past into our times.

Aiding the cause of peace

The Master —, through Benjamin Creme

It is frequently the case that, in acting for what is seen by them as the good of the world, countries wreak havoc on a world scale. So dense are the fogs of glamour which surround their actions, so illusory is their thinking, that great harm may be done, and much pain and suffering caused, for the best of reasons.

Thus it is today. In recent times, the USA, under the banner of 'the war against terrorism', has invaded Afghanistan and Iraq, causing thousands of civilian deaths and great physical damage to their infrastructures. The Taliban, fanatical and rigid but, in the main, uninvolved in terrorism, are dispersed but are now regrouping, training in the skills of terror. In Iraq, Saddam Hussein is no more, but a terrible legacy of deprivation and suffering, lawlessness and chaos, has replaced his baleful regime.

Now the attention of the US administration has turned to Syria, Iran and North Korea; they are warned to change or face the wrath and might of the upholders of 'peace', and the champions of 'liberty' in the world.

Thus does America plunge the world into the atmosphere of stress and fear, and thus do these give fruit to epidemics and natural disasters, which, in turn, serve to increase the fear and stress.

What can be done to stabilize this dangerous situation? How can the nations keep America in check? By what means can ordinary people bring their weight to bear? These are large questions and have, indeed, no simple answers. They require wisdom of an exceptional order

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and a co-ordinated approach.

Firstly, the world must realize the true nature of the problem: the USA today is led by men responsive to a nefarious energy which prompts their actions and puts peace in jeopardy. It stimulates their glamour for power of an international extent, and threatens the peace of the world. It has outposts in Israel and Eastern Europe, Israel being the major focus. This destructive energy derives, though in diminished potency, from that which plunged the world into chaotic war during the twentieth century and which, men thought, was safely put to rest.

It can be seen, therefore, how necessary it is that there be peace in the Middle East; how necessary it is that the Palestinians have true justice and a viable homeland. This is the most important problem facing men today. Failure to solve it would be disastrous for the world.

It will take the combined resources of wisdom and will of both Hierarchy and men to overcome, finally, this malignant force. A clear understanding by men of the true nature of the threat is thus imperative. Men must organize and act in unison. They must call for an end of oppression of the Palestinian people and so end the fear which haunts the people of Israel. The United Nations must bring all possible pressure to bear on both America and Israel, standing up to the superpower and aid the cause of peace. The peoples of the world are already on the march. They must raise their voices and demand that peace be theirs. They are the inheritors of the future and must fashion it in peace.

We, the Masters, your Elder Brothers, will do Our part but We are hampered by your lack of understanding and will. Hence these words.

Act without fear. Be wise and diligent in your actions and all will be well.

(*Share International*, July/August 2003)

The ultimate triumph

The Master —, through Benjamin Creme

When a nation comes to adulthood, to maturity, it relates to other nations in a completely different way than hitherto. It begins to respect the Rule of Law, which binds all nations

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together in mutual responsibility and need. The sign of a growing maturity is precisely this respect for the laws which men have found necessary to living together in peace.

From time to time, a nation may feel powerful enough to ignore the law which irks its ambition to dominate, and to make war despite the warnings of restraint from its friends.

Thus it is today that the United States, now, alone, a ‘superpower’, vexes and worries the people of more mature nations who have grown to see the folly of unilateral action outside the Rule of Law.

The young and over-confident ‘superpower’, flexing its muscles, will overreach itself, and the sooner this happens the safer for the world. Already a steadily growing chaos exacts due cost in loss of life, both American and Iraqi. The seal of Pandora’s Box has been broken and from it has stepped a monster, out of control. To be sure, the US administration wear as brave a face as they can muster, but behind the scenes, they are worried indeed, and seek desperately a less than ignominious method of withdrawal.

Meanwhile, the defeated Iraqi army fights a guerrilla war with some success, while religious groups, seizing their opportunity, increase the tension with calls for civil war. Thus, the paramount adventure of the American President, designed to demonstrate the invincibility of the United States, has little to show for its efforts and very much still to lose.

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When, at last, the US Government sees for itself the folly of this reckless and unnecessary war, it will not, of course, admit this to the world. Rather, it will seek to gain the support of the United Nations to extricate itself from this embarrassing blunder, and, if possible, to lay the blame elsewhere.

When, among nations, the Rule of Law is ignored, the whole world suffers. Thus, today, the tension which has accompanied this futile demonstration of military strength affects millions, innocent of all terrorist action or mayhem. The world is struggling now with epidemics of all kinds as the human immune system breaks down under the stress. Did the warmongers but realize the karmic effects of their ill-considered actions, they might well make amends and take sightings for another course.

Maitreya, meanwhile, watches carefully this inharmonious situation, ready to intervene if necessary, ready to emerge when possible. Remember that Maitreya is in no doubt about the

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ultimate triumph of those who stand behind Him, who value peace and justice, freedom and love. He knows that these are the mainsprings of human existence and comes to see them enthroned in all.

(*Share International*, April 2004)

Felicity Eliot is chief editor of *Share International* magazine.

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[Universal Declaration of Human Rights, Article 25.1, adopted by the United Nations December 1948]

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