

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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“TO APPEAR AS NOTHING”

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Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality.—MAHATMA K.H.

IN that priceless, short but profound treatise, *Light on the Path*, the neophyte is instructed to “desire power ardently,” but a proviso is added, as a guide and a protection, without which the instruction would constitute a grave danger, leading to spiritual suicide. That proviso is: “And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.”

Discipleship is an attitude of the Soul-Mind towards its divine source as well as towards the personality which it informs by itself becoming a very ingredient of that personality.

When our text advises that the disciple ardently aspire to power, it implies that this power should be that of the Divinity hidden in the innermost recesses of the mind. That Divinity is supreme in essence; its nature is Immortality, Wisdom and Compassion. It is in a state of Becoming. When the apex of progress is reached it is the Universally Self-conscious Being — the Superior Man, *Uttama Purusha*. The text, in warning against earthly covetousness, implies that all powers which enhance the strength of the personal self form the grave and fatal danger.

Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not — then art thou lost.

That external shadow called the Personality casts its own many shadows. Mistaking these for realities, the Shadow-Personality exclaims,

“See, how great am I! How wonderful!” Because the Personal Man does not recognize the truth that it is itself a shadow, impermanent and vanishing, it is not able to glimpse the Inner Divinity which uses the mind to shape its own ends.

The first truth which the neophyte is called upon to learn is about his dual nature — divine and demoniac. He is called upon to treat these two natures of his in a particular way. He is told:

(1) Make of pride and self-regard bond-maidens to devotion.

(2) Lay patience and submission to the Law, as a sweet flower at the feet of the Master.

The first pair is negative to the second, which is positive. Pride and self-regard are to be overcome. Patience and full recognition of the Law through true Resignation are actively and attentively to be practised.

Now, what are some of the powers of the Personal Man which are the enemies on the Path of the Spiritual Life?

The source of these shadow-powers is Fancy. Fancy is to the lower man what Imagination is to the Higher. Fancy destroys, while Imagination creates and sustains. The tyro in Occultism fancies himself as this, that or the other. He beguiles his time with the notion that he must be somebody in particular, as he aspires to be one of the Few to be chosen from the many who are called. The subtle and insidious fancy is not checked, as it should be, in the light of the Holy writ of Occult science and art. Here, at the very threshold, is a species of self-regard as also of pride. They are not promptly made bond-maidens to Devotion, but fostered and allowed to grow strong. Fancy's false suggestions hypnotize the neophyte and often drag him to his doom.

False asceticism, which tortures the body and the Soul which is seated in the innermost heart, is another type or expression of self-regard for the lower man. Outer and visible practices are a subtle device of the personality to whom egotism and pride are as the breath of life. The right asceticism proceeds from within without, and is practised because the aspiration towards the Ineffable has awakened in him and permeates the whole of his mind. In silence and secrecy the Discipline of the Spirit should be observed, not with noise and ostentation.

Here may be mentioned the self-regard and pride oozing out through speech. Words are traps created by Egotism with the prongs of self-regard and pride. Words are living messengers when Patience and Resignation are practised.

Thus there is the insidious mode of pushing one's personal self forward. That process cannot be better described than in the words of W. Q. Judge:

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. . . . Suppress in yourself the desire to tell about yourself, your opinions and experiences. . . . Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."

Next is absence of appreciation of the efforts of companions and associates; there follows adverse criticism of others, which hides self-righteousness and a holier-than-thou attitude.

There are other types of speech which violate the silence and secrecy which the would-be disciple is called upon to exercise.

Then there is the ambition to shine in the public eye; subtly the personality justifies itself by saying, "For the sake of the Cause I must go in their midst." The world is full of sycophants and flatterers; there are those who may be genuine and sincere in their eulogy and praise but who lack discrimination. The neophyte fails in his test if he allows himself to be influenced by the verbosity of the worldly; the cunning knave and the well-meaning fool are alike dangerous to the neophyte. The Master has been recorded as stating:

Do not set your pride in appreciation and acknowledgment of your work by others. . . . Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities — their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves.

This again does not mean that the world of mortals is to be despised,

feared or neglected. "Come out from among them and be ye separate," so that the service of the world may be increasingly done in the right spirit. Be in the world but not of it. Self-regard and pride are of the world. Patience and Resignation are necessary to live, to love and to labour in the world.

It does not mean the assuming of a superior attitude towards the poor worldly ones and disregarding the virtue and worth of the ordinary conventional man. The same Master says, "Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism."

Then there is the itch (not an elegant term but one which expresses a psychic truth) to play the Guru. Kindliness and sympathy, helpfulness and even some measure of sacrifice are used to catch the young, the new, the unknowing, not so much for their sake or for the sake of the Cause as from a subtle desire to lead, which feeds pride and self-regard and pushes the personality to the front rank of those who desire to shine.

Akin to this is the desire to receive confidences — "How can I help and teach if I do not know?" This is a precipice. Personal feeding of the personality of both concerned occurs. Pride grows in the one; self-reliance diminishes in the other. Knowledge communicated to lower manas by lower manas entangles the "teacher" and the learner more and more, and intuitive perception grows less and less.

Then there is the spirit of "independence" defended in the name of the third fundamental proposition of *The Secret Doctrine*, but which is only bravado wedded to obstinacy and born of pride and self-regard. "Listen to me!" but "Why should I listen to anyone?" is the attitude. "No blind follower am I; no yes-man; no mere rubber-stamp; no door-mat for others' feet." This is not the speech of the Soul but that of the egotist — pride rules his will and he has not comprehended the words of the Master, pregnant with meaning:

No men living are freer than we when we have once passed outside of the state of pupilage. Docile and obedient but never slaves during that time we must be; otherwise, and if we passed our time in arguing we never would learn anything at all.

What Occult Discipline means, what *Guruparampara* implies, remains a sealed book to such an one. Proud prattle and palaver blind him to the real meaning of Self-Reliance whose other name is — Interdependence.

Some among those who see the pitfalls and obstacles of the Inner Life fall prey, of course unconsciously to themselves, to the temptation

of mental inertia, whose expressions are vanity and fear. "I'd better remain quiet: if I speak I may display my ignorance; if I act I may act wrongly. Better to study, better to reflect and not engage in any activity, personal contacts, or impersonal promulgation." This is another snare and a delusion. Such an attitude is allied to the sin of omission. It is not action of mind, speech or body, but the personal, proud and egotistic attitude in performing such action which is the womb of failure. Neither our senses and organs, nor objects and persons outside are the cause of trouble; it is the attitude through and by which contact between them is established. Eschew egotism and the contact will not injure, nay more, will prove useful and good.

We could multiply the shadow-powers which delude the personal man. We have dealt with some of the most glaring illusions which beset the early path of the aspirant to Chelaship. These are among the strongest which sustain and nourish the astringent power of the egotistic self. Protection against it is the acquisition for oneself of knowledge of the Occult.

"Be humble, if thou would'st attain to Wisdom." Emerson has a wise word on that, which should be taken as a warning: "Extremes meet, and there is no better example than the haughtiness of humility."

The silent repeating of the sacred text — "Appear as nothing in the eyes of men"; regular meditation on that *mantram*; attentive and persistent exercise of real silence, real secrecy, real submission to the Law, day by day, hastens the hour when the aspirant emerges from the womb of the world and a new person is born.

To desire power ardently — the power to serve, to sacrifice, to radiate Peace; the power to know and to teach, to reverence Life. Life unites, and when man, the mortal, is asked to desire power, it is that Life-Power which unites, hidden in the tiniest atom but reaching the heart only of him who has begun to appear as nothing in the eyes of the worldly.

THERE ARE four words of which the Master (Confucius) barred the use; he would have no "shalls," no "musts," no "certainlys," and no "I's."

—*Wisdom of Confucius*

THE KABALAH AND THE KABALISTS¹

AT THE CLOSE OF THE NINETEENTH CENTURY

[This is the first portion of an article by H. P. Blavatsky which appeared originally in *Lucifer* for May 1892 and was reprinted in THE THEOSOPHICAL MOVEMENT for October 1943. The concluding portion will appear in our next issue.—Eds.]

I

UNIVERSAL ASPIRATIONS, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy — on strictly theological and orthodox lines, of course — condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabbalah seems less pretentious and answers as well, [H.P.B.]

other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them — especially the Kabbalah — at a not very distant period of history. One says now, “It is of the devil!” the other that “the devil is a creation of the Church, and a disgraceful superstition”; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah as the *greatest witness* to the truths of Christianity;² the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Anyone whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabbalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds today study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men’s lives. But the long-pent-up torrent has now diverged into two streams — Eastern Occultism and the Jewish Kabbalah;

² This is demonstrated by what we know of the life John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola “found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels,” and so on. “In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: ‘No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.’” The reason why will be shown in the present article.

the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all — which of the two presents its teachings in the most Catholic (*i.e.*, unsectarian) and impartial manner?" One — the Eastern system — has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other — as said above — with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Aryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the aeons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts*, vii). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had

settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This re-editing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language — as may be seen even in the exoteric *Puranas* of India — the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower aeons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who revered that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.³

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation* — can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For, had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the *Septuagint* and *Vulgate* prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "Sod Ihoh [the mysteries of Johoh, or Jehovah]

³ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Ildabaoth*, spiteful and jealous.

are for those who fear him," says *Psalm*, xxv, 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as — "God is greatly to be feared in the assembly of the saints" (*Psalm*, lxxxix, 7). The title of Kadeshim (Kadosh, sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "Initiated"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcantum*, the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David — the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis*, xlix, 5, 6).⁴ And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences — as the initiated Brahmans do to this day, when reading their sacred books — the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of *Genesis* to the closing word of *Deuteronomy*."

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or

⁴ To "slay a man" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

even the Kabbalah, but from the Aryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal — all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabbalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature — namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after-life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabbalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv, 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal.

Therefore, no knowledge of Kabbalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was rewritten (rather than found) by Hilkiyah. Nor can the reading of the Egyptian symbols be much helped by the mediaeval Kabbalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

(To be concluded)

THE LIFE VICTORIOUS

WHEN studied in the light of Theosophy, all great festivals can be seen to have a spiritual significance. It would be well for us to view these celebrations thus, particularly those of other faiths, and so weaken the fetters of sectarianism which divide man from man.

India will be celebrating this month the festival of Sarasvati, the Goddess of Wisdom, to be followed, on September 29, by Vijaya-Dashami, the day of Victory. There is an indissoluble relation between Knowledge and Victory, for without Spiritual Wisdom no Victory is possible. They are two aspects of the same subject — one that is of common interest to all.

We wish to be victorious in all affairs of life, but what kind of victory do most people want? What is the meaning of true Victory and how is it attained? True Knowledge alone can bring about true Victory. And we say *true* Knowledge for there are different kinds of knowledge. There is worldly knowledge and there is spiritual knowledge. The former is interesting and useful, but it cannot help us to become more noble or aid us in transforming our characters. An astronomer, for example may have most intricate information about the planets and the stars, but it will not make him wise in spiritual things. The medical practitioner relieves the aches and pains of our physical bodies, but is there a single doctor who can escape disease? Is there a dentist who does not sit in another dentist's chair? All their learning has not brought to them an immunity from the ills they treat.

Sarasvati symbolizes both ordinary learning and true Wisdom. She is the presiding deity over ordinary knowledge of the arts and the sciences, and also over esoteric knowledge that enables the individual to know the self within, to face his weaknesses and to evaluate his virtues. Thus he can eradicate the roots of evil and strengthen the good. It is only this inner spiritual knowledge that can help us in the great battle of life — the fight between the higher and the lower natures, for we must conquer the lower before we can reach the higher.

Theosophy treats of the more metaphysical, esoteric Wisdom, but at the same time points out the way to all, without exception. It is for prince or peasant, man or woman, old or young. We are suffering today not from lack of knowledge, but from lack of application of knowledge. We are not strong enough or determined enough to take the necessary steps. Two things are necessary for us to do. The first is — initiative.

We must begin to apply these spiritual teachings. Secondly, we must have perseverance to go on, every single day and every hour of each day.

Theosophy is practical, livable, universal in its scope and applicable to every individual. Its teachings ought not to be judged in terms of any man's character, or that of any group of men. Its ethical precepts and philosophy should be studied and the truth of what it teaches tested for oneself. Self-improvement and self-reform will follow the study.

This requires patience and perseverance. Difficulties are bound to arise, but we must perceive what real failure is. Theosophy says that as long as one has resolved to do his best, to live up to the highest that is in him, he is to be considered righteous, for he has judged aright. This does not mean he is a saint, but that he is pure in his motive and aspiration. Then, even what the world might call his failures is success, provided he uses his errors as lessons and does not turn back. There can be only one real failure, Theosophy says, and that is to cease striving. But, if we continue the fight in the face of all difficulties and vicissitudes, then we are succeeding and will reach Victory. No effort is ever lost.

Who is a success in life? A wealthy man? That is no sign of inner victory, but often the reverse, for his very riches have enabled him to pamper his weaknesses and strengthen his impurities. What we sometimes call victory is that which gives strength to the enemy. To take an example, the man who is after fame compromises with his own ideals to retain his power, and sacrifices his spirituality on the altar of ambition.

There are three fields in which man can dominate and make life victorious: First, in learning the lessons of life; second, in earning his own livelihood; and third, in serving other men.

But most people live and earn and wish to serve. Why are there so many failures? It is necessary to know the right method. We all have experiences, but we do not learn their lessons because we do not know how to correlate that which is visible with that which is invisible. To give an example: a man overeats something that does not agree with him and gets a headache. A foolish man sees no connection between the two. The average man says, "I overate and hence this headache," but goes no further and so does not learn the lesson. The right attitude is to trace the trouble to its source and correct it there, to eradicate the root; then the lesson will have been learned and the pain will have proven beneficent.

If we wish to understand objective experience we must trace the

root to something within our inner nature. We must form the habit of analysing our daily actions from that viewpoint, and the true learner — the soul — will impress the lesson on the inner man. In addition to this practice, the daily study of devotional books will help us to evaluate outer things in terms of inner realities. What others do to us is but a reflection of ourselves, for we are all intimately related.

Earning one's livelihood should mean more than what it usually does. There is a spiritual side to it. The great Buddha described "Right Livelihood" as a step on the Spiritual Path. Our modern civilization looks only at the economic aspect of earning our livelihood; there is also a spiritual aspect. Our profession, our own individual mode of business or employment is the right and most appropriate channel for serving humanity and the whole of Nature. Earning our livelihood implies our capacity to secure from Mother Nature food to nourish the body and to shelter it. In our profession, in our shop or office, as in our homes where what is earned is enjoyed, we have the opportunity to endow our life with Victory. Who is victorious in his profession? He who competes and robs his neighbour, or he who in earning his livelihood not only gets but also gives, benefiting all? To every clerk, to every shopkeeper, to every accountant, to every artisan, Theosophy says: "Serve your community and your nation through your labour, for thus Victory enters your life."

The service of the race is the greatest form of Spiritual Victory. To accomplish it one need not occupy an exalted position. Be he ever so humble, poor or inefficient, he can resolve to live rendering spiritual service to his country and his race.

First comes the recognition of ourselves as Souls. Second, the recognition that what happens in the outside world points to what is taking place inside ourselves. Third, the recognition that wherever and however placed in life, we render service by fulfilling our duties. Then will we live our lives victoriously. Then will we reach Victory through service and render service because of Victory.

THE TESTING GROUNDS OF FAITH

A MAN is fixed in faith when he places his implicit reliance on that which for the moment he firmly believes. That his reliance may be misplaced does not matter. The power and force of his faith are drawn upon and they must produce their results in time. If the man is strong in his faith, he makes it the centre round which he moulds his entire life's cycle. If the hub of his faith is false, it will tinge his life and actions with the colour of inverted values. If his faith is in the True and reposes in it, then will it grow through defeat and adversity to a shedding of all that is inimical to Truth.

It happens all too often that faith comes to be placed on premises which are false. The force of the inner conviction if erroneously placed invests the error with a tremendous force which engulfs not only the erring soul but all those who place their reliance on him. Faith in a personal God; faith in the doctrine of forgiveness of sins; faith in the conviction that some one religion is the only true one and that conversion to it even by force is meritorious in the sight of God are instances of a faith based on erroneous interpretations of eternal verities. Such faith is counterfeit. If success follows its votaries, the false position attracts those who are camp followers of the victorious. A surfeit of success where untruth and vice gain battles is known to produce a somnolence of the Soul which is often mistaken for tranquillity. That state is equally counterfeit. True faith bases itself on universal ultimates such as the ubiquitous presence of God and the doctrine of the emanations of the many from the ONE. Universal Brotherhood; the existence of the perennial Wisdom which can never be lost; the presence among men of a hierarchy of exalted beings who remain custodians of the knowledge — all these follow upon an acceptance of the fundamental propositions towards which the Soul of man, whenever freed of the dead-weight of dross, intuitively gravitates. The adoration of the True is not an act of bending stubborn knees in hopeful supplication. It is an inner sublimation that envelops the man and makes his life rich and noble, so that fruits follow it.

Truth is accepted by most men as inviolable. It must therefore follow that its decrees are absolute and that its defilement must bring its own retribution. On paper and in theory, the proposition is unassailable. In practice the multifarious applications of it to countless problems arouse vacillation, doubts and even violent opposition in some minds.

Compromising with truth, temporizing with the questionable, are but some of the aspects of a veering away from truth and its discipline. The modern Christian thinks that the Sermon on the Mount can hardly be the reply to the events of the 20th century. Religion, they think, should move with the times, must expand and grow so that what was taboo in the good old days (money-changing, free love, etc.) should become permissible with the changing fabric of a newer society. The "educated" Hindu dubs Krishna's sermon in the *Gita* a myth created to suit the exigencies of those far-off days when the lay was fashioned by some craftsman of the art. To such, and there are myriads like them, truth is merely relative, and if interests of persons and societies require modifications and even reversals there should be none to say them nay. The history of the Crusades and the records of genocides that besmirch the fair name of humanity show how truth can be twisted and indefensible abominations are sought to be justified on "principles" by nations and by men.

If we are to draw upon the experience of so short a period as the events of our incarnated existence for this one life, we will find that Truth has the disconcerting habit of proving itself right even though for considerable periods of time man may think that he can get away with a lie. Man knows this almost as if this proposition has been burnt deep into his make-up from the experiences of bygone lives. Why then does he falter and fail? Why does he invite untold obstacles to lie across his path and trip him up, when all he has to do is to accept the principle and weave the fabric of his life around it? For centuries now, man has been told that "Hatred ceaseth not by hatred. Hatred ceaseth by love. This is the law eternal." The Buddha preached this law centuries before the advent of Christianity. Jesus repeated the same law in his teachings. Yet, the world has seldom been at peace and blood has continued to be shed in wars waged for the "glorification of God" or for the salvation and freedom of humanity. The individual of his day and age with all his learning is even now too prone to settle his differences by combat and force and believes that he has the right to seek redress for his wrongs by brute force, merciless subjugation and even killings. Where has mankind slipped? What abstract principle is violated which requires such a heavy price as widespread misery and want for the restoration of the disturbed equilibrium?

Theosophy teaches that in man two main streams of evolution meet: the spiritual and the physical (visible and invisible). Untruth or evil

does not inhere in the spiritual man. It arises in man's use of the higher forces for ignoble ends and this departure from the true results through indifference and ignorance — two of the chief characteristics of the man of matter. When the God-essence descends and enters the animal capsule, it endows the latter with its own potency for good. Conversely, the physical provides to the Divine outlets on to the material plane for it to perform its appointed tasks on that plane. It can thus elevate the animal and turn its energies to benign uses. The turbulence of pent-up waters can be harnessed, the raging elephant tamed. So can the unfolding spirituality of man curb the propensities of the animal nature and make of it the harnessed and willing ally of the Highest. But if the animal capsule through depravity or otherwise becomes unfit for the spiritual touch, then the outer man may be likened to the untamed animal which, remaining brutal, knows only the laws of tooth and claw that prevail in the jungle. It were futile to expect it to act otherwise. The tamed animal will answer to the master's bidding. Its faith lies there and is mirrored in an obedience which is the result of an abounding faith in the master. Untamed, it reacts to hunger and the stimulus of the senses, to sympathies and antipathies, and indulges in acts of cunning violence to secure its prey.

To the man who glories in his animal propensities, any talk of a diviner force is futile. His faith is in the achievements of brute strength and cunning. He believes that might prevails over right and that God is for the big battalions. He will subscribe to Theosophy, Brotherhood and Yoga if he sees that by so doing his animal desires will be fulfilled. In truth, he can know no God. Philanthropy and sacrifice can have no appeal for his intellect, except where these can be used to produce personal aggrandizement in stature or belongings. Because he is in human form is his existence perilous, because of the wrong philosophy that his life preaches; the more so since he denies his divine lineage and reads into his incarnation no more purpose than the life of a few years which once snuffed out will lose itself in nothingness. His faith being that of the animal must reject all ideas of a survival after death. He has a religion of sorts and his prayers and supplications are addressed to the lower powers of Nature which include the sprites and salamanders and the ghosts of dead men. The student of life has to understand that such faith exists and moves large numbers of men. Thieves and murderers, people who sell their bodies, pilferers of another's wealth, throng the churches and temples supplicating help in their nefarious activities. The faith they thus generate, if strong

enough, does help them for a time, and we thus have instances where the wrong triumphs over the right. These lower powers which are propitiated have the ability under certain conditions to work wonders, and have moreover the powers of charm, glamour and fascination.

It is one of the tests of the disciple's faith whether his reliance upon the Highest and the Abstract can withstand the lure which these powers exercise. Some of the manifestations that can drag away the unwary disciple are: Accurate reading of past events; foreshadowing the immediate future; talking with the shades of dead persons; the producing of sense-delighting sounds; transporting of objects to great distances in the twinkling of an eye; plucking flowers and other objects from the air, etc., etc. He who would hear the voice of his inner God and comprehend it has to be aware of the dangers of putting his faith in the efficacy of these lower powers for promoting spirituality. They are not the weavers of good. They are harbingers of evil.

When the student gets lit up by Theosophy, what is it that he aspires to? What does he promise to himself? He finds that Theosophy opens up his faculty of discrimination — the power by which to sift the true from the false. He begins by imperceptible stages to awaken to intuition. He recognizes this to be the faculty or voice of his inner God and therefore he promises to himself that he will so labour that the laws and decrees of his Highest are impressed upon and obeyed by the animal in himself. The taming processes start with the making of such a resolve. When these are entered upon in earnest the student is known and recognized. Yet, before he can undertake the training chalked out for disciples, he has to impose certain curbs upon his lower nature and that without any outside guidance. *The Voice of the Silence* sets these out and, since the training deals with forces with which the student had no previous acquaintance, its opening stanza commences with a warning. It says that dangers lurk within the lower groups of powers. The first such power that it warns against is that of the senses.

The instructions proceed. They say that the man's form is as unreal as the forms of which dreams are made. In this form inhere the voices of flesh — those of its appetites, its aversions, its aggressiveness, its docility, its caprices and its moods. The instructions say that if the Voice of the ONE is to be heard, the disciple has to cease to hear the voices of the many. Thus, even at this early stage is the faith of the disciple on its trial. Does he believe that the ONE will speak and be heard? Has he the certitude that lends power to his faith? Does he

firmly believe that the discipline of "ceasing to hear the many" is desirable and will be fruitful of results in time? What if decade follows decade and not one whisper comes from the ONE? What if his austerity bring him only pain and a seeming voidness? Shall he, unable to bear the uncertainty, lose interest in the quest and seek his solace at the feet of other masters who permit worldly pleasures and dispense spiritual teachings for money? In faith as in the ocean swell, it is the firmness of the anchorage that counts.

It were well to understand even during the first ecstatic years that tests of faith are not like school examinations to be undergone at set times and on fixed occasions. The tests come in the daily events of life, in the motive with which the disciple carries out his wonted tasks and in his approach to the sacred science and to those with whom he binds himself with links of brotherhood. His allegiance to the ONE, to the LAW and to the Brotherhood must peep through his actions, colour his thoughts, sing through his words. It is a whole-time job where merit lies not only in achievement but in being true to oneself.

Sooner or later, the student has to ask himself whether his faith is not written on shifting sands. To be fruitful of any Soul activity, the faith has to be of that stuff which enables martyrs to go through torture and burnings because nothing can make it subserve another's will. *The Voice of the Silence* gives instructions which may be used by any disciple to test his own faith. A few examples will show how deep the search must be carried out into the student's motives:

I. Does the student believe in the existence of ill-natured sprites, of the jealous *Lhamayin* in endless space? Does he have faith that in Theosophy the knowledge exists which can wave them off?

II. Does he believe in the existence and reality of the "Guardian Wall"? Can he bring to memory incidents from his present life of providential escapes; of the timely restraint of an unseen yet loving and protecting hand?

III. There is the injunction: "Seek for him who is to give thee birth in the Hall of Wisdom." Does the student take this to be poetic fancy? How far does his faith extend? Has he persisted in the seeking?

IV. The instructions speak of the "indestructible Fount of Omniscience." Does the student have a firm faith in its existence and, more important, in its accessibility?

V. Speaking of the psychic world of supersensuous perceptions, Madame Blavatsky says in a foot-note that "no blossom plucked in

those regions has ever yet been brought down on earth without its serpent coiled round the stem." Does the student take this statement with reservations, and would he fain "experiment" to see if *he* cannot defang the serpent and retain the rose?

VI. The book expects the disciple to undertake two duties: (i) "Search for the Paths"; (ii) "Learn to discern the real from the false." Does the disciple's faith stand up to the tests? What steps has he taken to "learn" to discriminate? What avenues has he explored to "search" out the Paths?

VII. Does the neophyte believe that Compassion is the Law of LAWS — eternal Harmony, Alaya's SELF? Has he squared his life in accordance? Only a true Faith can work the metamorphosis.

These and such other questions are pertinent. They are pointers to the disciple's growth. Does the pilgrim ask these questions of himself on Soul anniversaries; at the start and close of the day's activity? Does he ask them hourly and even momentarily? It is only an awareness of the True at all times that confirms Faith. May the student have the awareness that will make him receptive to the Voice that is soundless and that speaks perpetually to the man of Devotion!

NON-VIOLENCE is "not a resignation from all real fighting against wickedness." On the contrary, the non-violence of my conception is a more active and real fight against wickedness than retaliation whose very nature is to increase wickedness. I contemplate a mental and therefore a moral opposition to immoralities. I seek entirely to blunt the edge of the tyrant's sword, not by putting up against it a sharper-edged weapon, but by disappointing his expectation that I would be offering physical resistance. The resistance of the soul that I should offer would elude him. It would at first dazzle him and at last compel recognition from him, which recognition would not humiliate him but would uplift him. It may be urged that this is an ideal state. And so it is.

—M. K. GANDHI

“CANDIDATE FOR NATURE’S HIDDEN LORE”

THE VOICE OF THE SILENCE, which contains chosen fragments from the *Book of the Golden Precepts*, is particularly meant for the daily use of Lanoos or disciples, and is therefore appropriately “Dedicated to the Few,” those few ready to follow the words of Wisdom enshrined therein. This book, translated and annotated by H.P.B., is in a poetic language and is full of beautiful and inspiring images and expressions, one such being the title of this very article. On page 71, the question is raised whether one is justified in using for one’s own benefit the gifts and powers acquired through laborious efforts, and the answer is supplied:

Nay, O thou candidate for Nature’s hidden lore! If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self. (p. 72)

So, from the very start, it has to be impressed upon the mind of the individual that he is not working for his own reward of rest and bliss, that he has to follow the path of renunciation deliberately, the path trodden by the great Buddhas of Compassion, to confer benefit upon others and point out the way in all humility.

What is Nature’s hidden lore? Usually, Nature is considered to be what we see around us: the great mountains, the vast oceans, the starry firmament with two great orbs of light, the sun and the moon, the luxurious vegetation, the running rivers and the green fields and woods, the birds singing their divine melodies as they soar heavenward, a variety of animal species and crawling creatures — all these combined together are termed as Nature. That which is hidden is supposed to be in the mines and under the crust of the earth, in the depths of the sea and beyond the skies, within our and other creatures’ physical constitution and structure, and so there are various branches of knowledge for each department — mineralogy and geology, zoology and botany, astronomy and astrology, biology and physiology, and so forth. Science perceives visible objects and tries to probe the mysteries concealed behind them. It dissects the human body but cannot find the soul of man because the latter is not objective but pertains to something higher and diviner, to the spiritual plane which science does not recognize. Therefore, in order to study and master Nature’s hidden lore, one has to realize that there is something within the physical and objective, the invisible aspects of nature and man.

As the individual treads the spiritual path he comes to realize that the changing panorama of the objective world is but a reflection of the inner, invisible world, and he tries to explore and understand it in order to reach the supreme reality back of all manifestation. H.P.B. states in *Isis Unveiled*, in the Ten Propositions of Oriental Psychology, that both nature and man are triune. There is the physical, objective aspect of nature as of man; then the inner, energizing aspect; and both these are constantly changing. But above these two aspects is the Spirit, eternal and immortal. We are further told that when the inner man tries to unite with the divine Spirit he becomes an immortal entity. H.P.B. states in the same work (I. xvi): "The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a cosmos to the reason." From the point of view of the sense-life, this universe is full of confusion, meaningless and purposeless, and therefore chaotic. But when an individual reflects upon the subject, meditates and tries to understand the source and nature of the universe, the operation of the just and divine law, then naturally it is a cosmos where order and harmony prevail. *The Voice of the Silence* advises the candidate to learn about the voidness of the seeming full, the fulness of the seeming void. Usually, what can be seen and felt and touched is considered a reality, and what is invisible is not even recognized, though it is the animating, energizing aspect of the physical and so more real than the physical. It is only by helping Nature and working on with her that true wisdom is gained.

What do we mean by helping Nature? In *The Secret Doctrine* (I. 200) it is stated: "Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with Nature* in the cyclic task." So, to help Nature one has to be deliberately active on the mental plane and generate such ideas as will assist the progress of human evolution. Ideas rule the world, hence the necessity of correct ideation and meditation so as to become a regular co-worker with Nature in its cyclic work. Nature works rhythmically, harmoniously, and so should we, so as not to create disturbances unnecessarily through wrong thinking and acting.

For pure thinking and right living the brain, the mind and the heart need to be cleansed. The brain is the exhaustless generator of force and form, and each human being is responsible for the force he generates and the forms he creates in his mind. The brain is the instrument of the mind and both are interlinked and interdependent and the very

matter of the brain can be changed through right ideation. Purity of motive and of the emotional nature will cleanse the heart. Then only will man begin to help the divine evolution of ideas and become a co-worker with Nature in the cyclic task. "Nature is not 'a fortuitous concurrence of atoms,' " says H.P.B. in her Preface to *The Secret Doctrine*. And she further states that "the occult side of Nature has never been approached by the Science of modern civilization." So the divine evolution of ideas has to be stretched upward and onward through understanding the occult side of Nature, and made manifest through daily actions.

To work with Nature means not to go against her just laws and her order and harmony. A wise farmer prepares the soil to plant the proper seeds at the proper time, and takes advantage of the law of cycles. Human beings neglect to prepare the soil of the mind to plant the seeds of wisdom because they are allured by a hundred cords of desire and sense inclinations. So they are frustrated in their efforts to reap a good harvest. It is important to keep a vigil over the mind and heart activities and turn them in the right direction. Once they are purified they can become useful instruments of the soul, who is their owner. Then they can become perfect channels for the flowing of the waters of wisdom from within oneself, for the benefit of all.

The cyclic law operates everywhere in Nature and in man's own being. It is divine, so if man works with the law he works with Nature and becomes one of her creators to whom she makes obeisance. Summing up the Ten Points of Oriental Psychology, H.P.B. states: "MAGIC is spiritual WISDOM; Nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will." Nature's hidden lore is spiritual wisdom. It can be obtained only when one is in attunement with the whole of Nature, man's ally, pupil and servant, for the one divine principle is the underlying essence of everything and man is able to control it through his perfected will.

The Declaration of the United Lodge of Theosophists is full of noble and lofty ideas and prescribes the remedy for the chaotic condition of the world. The U.L.T. is fully occupied in disseminating the Fundamental Principles of Theosophy, which if applied in daily life would bring one to a truer realization of the SELF and a profounder conviction of Universal Brotherhood. Similarity of aim, purpose and teaching is the common basis for unity. It should be of such great

strength as to be *unassailable*. Finally, it is stated that "The true Theosophist belongs to no cult or sect, yet belongs to each and all." Living for and as the Self of all creatures, trying to understand the essence underlying all religions and philosophies, the true student does not belong to any particular cult or sect. So the U.L.T. Declaration inspires everyone to strive to help the divine evolution of ideas, become a co-worker with Nature in its cyclic task, and gradually acquire Nature's hidden lore, remembering always to follow in the footsteps of the holy Tathagata, and offering what is acquired in the service of humanity.

THE HEART of the fool is in his mouth, but the mouth of the wise man is in his heart.

Innocence is its own defence.

Do good to thy friend to keep him, to thy enemy to gain him.

He that is rich need not live sparingly, and he that can live sparingly need not be rich.

He does not possess wealth, it possesses him.

Wealth is not his that has it, but his that enjoys it.

Necessity never made a good bargain.

Avarice and happiness never saw each other, how then can they become acquainted?

Look before, or you will find yourself behind.

Pain wastes the body, pleasures the understanding.

Poverty wants some things, luxury many things, avarice all things.

Deny self for self's sake.

He that can have patience, can have what he will.

The absent are never without fault, nor the present without excuse.

SLEEP AND DREAMS—A SUBLUNAR MYSTERY

III.—WORKSHOP OF THE MIND

EVERY nervous stimulus, every sensation or idea, leaves a trace in the cerebro-nervous system, and thus all the obscure motions generated in the organism may afterwards revive temporarily under the impulsion of consciousness, or spontaneously by the action of unknown causes. At the bottom of this faculty lies the “memory,” which is peculiar not only to each organ but to each tissues, to each cell of the body. For, as Professor J. T. Ladd of Yale University remarked many years ago:

No good ground exists for speaking of any special organ, or seat of memory. Every organ, indeed, every area, and every limit of the nervous system has its own memory.

If Professor Ladd calls the atoms “supersensible beings,” ancient Hindu philosophy endowed every cell in the human body with consciousness, giving each the name of a god or goddess. In her article “Psychic and Noetic Action,” H. P. Blavatsky observes:

Occultism regards every atom as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. . . . More than one learned physiologist . . . in our own day is rapidly coming to the conviction that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

Is it not by this “memory” lodged in the genes and chromosomes that the preservation of the species through infinite series of generations is maintained and the hereditary transmission of physical and mental characteristics carried out? It was in this way, as the after-images of sensation, that even Aristotle explained away dreams. Quite unlike Homer and Plato who ascribed divinity to dreams, Aristotle attributed them to the operation of physical sensation upon the will, when during sleep it has lost the power of reason and control. He would agree with Dryden in characterizing dreams as

. . . but interludes which fancy makes;
When monarch reason sleeps, this mimic wakes,
Compounds a medley of disjointed things,
A court of cobblers, and a mob of kings:
Light fumes are merry, grosser fumes are sad;

Both are the reasonable soul run mad;
And many monstrous forms in sleep we see,
That neither were, nor are, nor e'er can be.

Likewise does Dr. A. J. Brierre de Boismont classify dreams along with delirious conceptions which

are for ever flitting around man, similar to those insects that are seen whirling around by thousands on a fine summer evening. Dim, confused and unimportant whilst reason is on watch, they are the constituent elements of those castles in the air to which we all pay tribute. In dreams their power increases, and their physiognomy is more decided; then it is . . . that they show themselves to us in the shape of landscapes, seas, rivers and countries; how they arise as vast cities, impenetrable forests, objects infinitely varied, fantastic costumes, and grotesque architecture.

It is difficult to find the borderline between the roles played by fancy and imagination, for the latter holds within itself a measure of pictorial strength and a range of capability which are not usually available for the workaday purposes of mind, even when those purposes are intellectual or divining. Hence the importance of a closer study of the essential life of the neuro-cerebral apparatus, which would facilitate the understanding of the fundamental difference between emotion and thought. There can, however, be little doubt that the difference lies chiefly in the fact that at the bottom of the emotions may always be found a subjective excitation of the peripheral nervous apparatus, including more or less marked vasomotor phenomena, such as redness, pallor, slowing or quickening of pulse, etc. On the other hand, at the bottom of thought may also be found a subjective activity, but less in the peripheral apparatus than in the cerebral centre, except in so far as it may be associated with muscular developments, especially those of speech, so that our thoughts are often accompanied by an echo of the words composing them.

This subjective or essential life of the nervous system, assert the scientists, needs special study, as this life forms to a very large extent the basis of dreaming and also of the workings of imagination generally. The psychic life of sleep rests mainly on these properties of the organism. Without this subjective, but involuntary, life of the nerves and brain we should never have dreams nor hallucinations. As dreams are products of the same process which produces hallucinations, it is not surprising that several eminent philosophers, writers and savants have not hesitated to brand all dreams as false. Cicero, for example, is very

harsh on those believing that dreams have meaning.

Andrew Lang, one of the founders of the Psychological Research Society and its president in 1911, wrote in *The Book of Dreams and Ghosts*:

In face of all the difficulties, mankind has gone on believing in dreams of all three classes: dreams revealing the unknown present, the unknown past and the unknown future. The judicious reasonably set them aside as the result of fortuitous coincidence, or revived recollection, or of the illusions of a false memory, or of imposture, conscious or unconscious. However, the stories continue to be told.

According to scientific research, it is observed that sixty per cent of the dreams consist of visual images; thirty-five per cent are auditory and tactile impressions, and only the remaining five per cent consist of olfactory and gustatory images. In one sense, dreams may be hallucinatory visions, as they constitute a series of images and sensations, presenting themselves to the subconscious mind or the border, "twilight" region between unconsciousness and complete consciousness. These images, caught between two worlds, are often based on incidents, impressions or thoughts of the previous life and are frequently disturbed, disconnected or fantastic, owing to the necessary absence of control by the higher conscious mind. It is this purely subjective nature that is stressed by Heraclitus, the Greek philosopher of the fifth century B.C.:

To those who are awake, there is one world in common; but of those who are asleep, each is withdrawn into a private world of his own.

That dream is the reflected impression of waking is affirmed by Camille Flammarion in *L'Inconnu (The Unknown)*. He observes:

It is easy to understand that mental work, when it is the result of a cerebral impulse given during the evening and completing itself during sleep, may produce dreams which will be to some extent the *reflected impression* of the problem in which the sleeper was engaged, or the preoccupation which possessed him.

He then takes the famous example of Tartini and the *Devil's Sonata* and points out that once all embroidery about the devil is cut off, it is obvious that in sleep Tartini's thoughts had been

... peacefully occupied with the musical composition upon which he was at work, and, as is frequently the case in operations of the mind, the idea, not being ripe, produced at first no effect, but during sleep (and in spite of it) the incomplete work was

finished, and the marvellous melody gushed, as it were, from the musician's brain.

Each dreamer being absorbed in his own subjective ideas, must speak for himself alone, and though he may not be believed, he cannot in reason be contradicted in his tale of the things that he has seen, heard and done in his province of the kingdom of sleep. Being a blessing in isolation, it is impossible for the learned to reduce it this side of our life to the dull level of an exact science. Taking refuge in this impossible position, Professor Norman Malcolm has produced an ingenious account of *Dreaming* (published in 1959). While he does not deny that we dream, he emphasizes that we only *tell* dreams. He does not agree with writers who identify dreams with certain impressions we have on waking.

"The dream and the waking conviction are not one and the same thing," he asserts, and thus comes to a perplexing situation. This takes one to the problem of memory: Whether it is in the last resort inferential or more direct. As H. P. Blavatsky observed in *Isis Unveiled* (I. 178-79), memory would continue to be the despair of the materialist, the enigma of the psychologist, the sphinx of science, the mystery of the philosopher and the riddle of the universe as long as man failed to recognize his latent inner powers. To the student of old philosophies, she adds, memory is

merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals — to look with inner sight into the astral light, and there behold the images of past sensations and incidents.

But Professor Malcolm is a student of Ludwig Wittgenstein and, therefore, affirms that while there is an experience in dreaming, there is *no* means by which it could be known. No one could see or know a dream except from within it, or report on it as it happened, for then he would be awake. Nor can any report of the dream be taken as correct, as there is no verification possible. There is no way of linking the dream reliably with waking experience, as the two never intersect. According to Professor Malcolm, as no one can say "I am dead," none can affirm "I am asleep."

If the dream is neither the telling of impressions nor any kind of previous experience, just what then is it? He does not give the answer to the question, but is only evasive. He concludes his book on dreams by saying: "Indeed, I am not trying to say what dreaming is. I do

not understand what it would mean to do that.”

While it is admitted that many are too swift to be caught by such slow, cumbrous methods as codes and classifications and comparative studies, none can gainsay the fact that a line of rigid demarcation between the states of waking and sleeping would only dissever that unity which prevails through all our different states of consciousness. In fact, there is no such line of division and to any earnest student it would be evident that these states are endlessly merging into each other, thus affording yet another proof of the mysteries of the human mind, which daily becomes a theatre in which to play innumerable dramas that are too deep for words and too wide for thought.

Who has not witnessed that miracle of thinking gradually passing into dreams, or rather, the fully conscious, objective and reasoning effort of thinking falling to a lower, semi-conscious, smoothly flowing “play of thought,” which tends to become more and more fanciful as it slowly passes altogether out of the limits of voluntary control? This kind of thinking may represent an infantile stage of thought, a sort of wandering, day-dreaming, a building of castles in the air, leading on to a mood of “reverie.” But it furnishes one with the connecting links between waking and sleeping, normal thought and dream.

But the link is so subtle and tenuous, like gossamer threads of fancy, that time and again one is baffled. In one of his sermons John Wesley asks the question, “What is a dream?” and answers:

Who *does* know? Is there anything more mysterious in nature? Who is there that has not experienced it, that has not dreamed a thousand times? . . . It is a kind of parenthesis inserted in life . . . a kind of digression from our real life . . . an echo of what was done or said when we were awake. Or, may we say, a dream is a fragment of life, broken off at both ends, not connected, either with the part that goes before, or with that which follows after? . . . It is not needful to *prove* that there is a near resemblance between these transient dreams and the dream of life.

If the physiological basis of sleep is properly understood, namely, that the cortical area of the brain (the higher and intellectual part) goes to sleep first and only the thalamic areas (primarily the seat of feelings, sensations and emotions) are functioning, one can realize why dreams follow primitive patterns of thought. The still more primitive parts which have to do with vegetative functions like breathing, sweating and circulation remain active, though subdued, all through the sleep.

Even as a child can think only in terms of concrete symbols and not of abstract thought, dreams express themselves in visual symbols and not words, in sensations and perceptions and not ideas, in associational and not logical order of events.

As attention in dreams is purely reflex and not voluntary, it attaches itself to the strongest idea or sensation. The sleeper is like a child or savage, and the primitive soulless quality of his dreams is described by William Dean Howells in his *Impressions and Experiences* thus:

The inhibitory clause that forbids evil is cut off The dreamer is purely unmoral — good and bad are the same to his conscience; he has no more to do with right and wrong than the animals; he is reduced to the state of the merely natural man; and perhaps the primitive men were really like what we are all now in our dreams. Perhaps all life to them was merely dreaming, and they never had anything like our waking consciousness, which seems to be the offspring of conscience, or else the parent of it.

Whereas in waking life everything is submitted to the fundamental law of psychic life, that is, finding a sufficient cause for each act and phenomenon, this is completely absent in dreams where all things happen arbitrarily. As cause-effect is a logical law of thought and dreams are illogical, there is evident only an enfeebled notion of causality which one finds among idiots, children, the uneducated and the insane. As that high priest of Reason, Voltaire, observes:

I have read the article on "Dreams" in the *Encyclopaedia*, and have understood nothing; and when I search after the cause of my ideas and actions, either in sleeping or waking, I am equally confounded. I know well that a reasoner who would prove to me when I wake, and when I am neither mad nor intoxicated, that I am then an active agent, would but slightly embarrass me; but I should be still more embarrassed if I undertook to prove to him that when he slept he was passive and a pure automaton. Explain to me an animal who is a mere machine one-half of his life, and who changes his nature twice every twenty-four hours.

More outright and scathing are the critical remarks of Karel Capek, the Czech writer, who in one of his essays in *Intimate Things* states:

I maintain that in ninety-nine cases out of a hundred, dreams are odds and ends, rubbish, lumber, trash, worthless gleanings, refuse and weeds, which are not worth a pipeful of tobacco. . . .

We can candidly say that only two or three dreams in the year are worth relating and worth remembering; for the rest we have dozens of tedious, commonplace, ridiculous, empty, grotesque, unpleasant, shameless, awkward, barren and undignified dreams. And besides that we have confused, nonsensical, a hundred times repeated, torn, obscure, criminal, boring, incongruous, and unseemly ones. And over and above that, stupid, hopeless, disgraceful and humiliating ones, not nice for us at all. . . .

Waking is really more amusing than sleeping. It is richer, more absorbing and more creative. I have had the most fantastic experiences in real life; I have experienced the greatest wonders and joys; I have seen the loveliest countries and the most mysterious apparitions. Poetry and all art is rather like the Egypto-Chaldean Dream Book of waking reality: it interprets real things to us as Joseph interpreted pharaoh's dreams. That is the most significant task of art.

After perusing this bitter attack one is rather tempted to dismiss dreams as trivial and irrational. But that would be like throwing the baby away along with the bath water and thus missing the "royal road to the unconscious," as Freud, the father of psycho-analysis, characterized the phenomena of dreams. It requires all the patience, perspicacity, judgment and profundity of man to follow the injunction of the great German scientist, F. A. Kekulé, who dreamt about the "closed-chain" or "ring" theory of the constitution of benzene: "Let us learn to dream, gentlemen, and then we may perhaps find the truth." He was addressing a convention of scientists in 1890, just a decade prior to the publication of Freud's *Interpretation of Dreams*.

For, it is not often realized that dreams exercise a salutary influence serving to utilize regions of the brain, which in the waking state remain unemployed. By bringing variety to the most dreary and empty life, they soften the injurious effects of monotony in sensations, thoughts and feelings experienced during waking life. Without dreams, scientists urge, one would grow old more rapidly. A fine intelligence and an energetic consciousness are the only guarantee against the destructive influx of time. Further, it is noted, the waking consciousness needs absorption of the infantile, archaic and germinal contents of the unconscious as the best means by which the disintegration of modern life can be effectively checked.

(To be continued)

THE BADGE OF THEOSOPHISTS

[Shakespeare made Shylock, the Jew, say that suffering was the badge of all his tribe. Being laughed at, suspected and slandered is ever the experience of the Theosophist — not nominal but real, between whom the following article makes a distinction. It was published by H.P.B. in *Lucifer* for September 1887, under the caption "Literary Jottings," and is signed "The Adversary." The above title is our own.—EDS.]

IT IS RUMOURED that *A Catechism on Every-day Life*, by a Theosophical writer, is ready for press. Let us hope it will contain no special theology or dogmas, but only wise advice for practical life, in its application to the ordinary events in the existence of every theosophist. The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist — *i.e.*, one thoroughly imbued with altruistic feelings, with a willingness to forge self, and readiness to help his neighbour to carry the burden of life — is to become instantaneously transformed into a public target. It is to make oneself a ready thing for heavy "Mrs. Grundy" to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists every move in the *true theosophical direction* is a forlorn-hope enterprise. All this notwithstanding, the ranks of the "unpopular" society are steadily, if slowly, increasing.

For what does slander and ridicule really matter? When have fools ever been slandered, or rich and influential men and women ostracized, however black and soiled in their hearts, or in their secret lives? Who ever heard of a Reformer's or an orator's course of life running smoothly? Who of them escaped from being pelted with dirt by his enemies?

Gautama Buddha, the great Hindu Reformer, was charged by the Brahmins with being a demon, whose form was taken by Vishnu, to encourage men to despise the Vedas, deny the gods, and thus effect their own destruction.

"Say we not well thou art a Samaritan, and hast a devil?"

said the Pharisees to Jesus. "He deceiveth the people.... Stone him to death!"

"He who surpasses or subdues mankind,
Must look down on the hate of those below,"

says the great English poet. The latter is echoed in prose by the king of French poets. Writes Victor Hugo:

You have your enemies; but who has not? Guizot has enemies, Thiers has enemies, Lamartine has enemies. Have I not been myself fighting for twenty years? Have I not been for twenty years past reviled, betrayed, sold, rended, hooted, taunted, insulted, calumniated? Have not my books been parodied, and my deeds travestied? I also am beset and spied upon, I also have traps laid for me, and I have even been made to fall into them. But what is all that to me? I disdain it. It is one of the most difficult yet necessary things in life to learn to disdain. Disdain protects and crushes. It is a breastplate and a club. You have enemies? Why, it is the story of every man who has done a great deed, created a new idea. It is the cloud which thunders around everything which shines. Do not trouble yourself about it. Do not give your enemies the satisfaction of thinking that they cause you any feeling, be disdainful. (*Choses Vues*)

THE THEOSOPHIST sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

Recent archaeological discoveries in the highlands of Peru have extended the prehistory of the New World — which is not really so new — in two significant respects. First, stone tools and other finds in the Ayacucho area indicate that men lived there 22,000 years ago, almost twice the old estimate. The excavated sites lie within a mountain-ringed valley, most of it 6,500 feet above sea level, located some 200 miles southeast of Lima. The valley is rich in prehistoric remains representative of successive cultures in an unbroken sequence that spans the millenniums from 20,000 B.C. to A.D. 1500. Even more important is the implication, in the nature of the very early Andean cultures now brought to light, that these cultures reflect Old World origins of even greater antiquity. If this is so, it is believed that man may have first arrived in the Western Hemisphere between 40,000 and 100,000 years ago.

This is the conclusion reached by Richard S. MacNeish, who writes on "Early Man in the Andes" in *Scientific American* for April. Dr. MacNeish is director of the Robert S. Peabody Foundation for Archaeology which sponsored the excavations, and president of the Society for American Archaeology. The investigation was conducted by Dr. MacNeish and his colleagues with the object of arriving at some generalizations about the rise of civilization in the New World, so called. The Ayacucho findings lead the author to the conclusion that man may have arrived in America from Asia, bringing with him traditions and tools that originated with the tool industries pre-eminently of eastern Siberia and northern China. He admits that, "however much this conclusion may be modified by future work, one thing is certain: our knowledge of early man in the New World is in its infancy. An almost untouched province of archaeology awaits exploration."

Evidence for the Asiatic origin of the early inhabitants of Ancient America can be found in many more respects than those covered by Dr. MacNeish in his article. Investigations would reveal many other wonderful analogues between the Old and the New World — for instance, in their monuments and religions. H. P. Blavatsky, who discusses some of these features of resemblance, tells us that

at some prehistoric time, and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring

Strait . . . or by larger stretches of land . . . There was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents . . .

One noteworthy feature, among others, is the linguistic connection between the Chinese and the Peruvians noted by H.P.B. in "A Land of Mystery." Referring to E. R. Heath's paper on *Peruvian Antiquities*, she says: "Dr. Heath mentions the town of Eten in 70°S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival."

Further archaeological discoveries would bring to light not only the high civilization of the original "Americans" and the immense antiquity of their land, but also many extraordinary points of resemblance between their cultures and those of the East.

The rapidity with which evidences of man's ancestry continue to be unearthed today is significant in more than one respect. The following is from the April *Scientific American*:

Discovery of an *Australopithecus* jaw fragment in Kenya has added more than a million years to the time when this immediate precursor of man was first known to inhabit Africa; the new date is 5.5 million years ago, or more than three million years before the end of the Pliocene epoch. The fossil lower jaw, with one molar tooth still in place, was found in 1967 resting on a surface exposure of the Lothagam sediments, a rock formation west of Lake Rudolf that contains extinct elephants in abundance. Another four years were to pass, however, before the Harvard University palaeontologists who made the discovery could establish a firm date for the fossil, utilizing the known radioactive-isotope age of nearby volcanic formations and the antiquity of similar elephant remains in other areas of Africa.

Is this way of tracing man's age on earth the only, or the best, possible one? In spite of modern dating methods, for which a fair degree of accuracy is claimed, do not scientific readings of the fossil records confuse the issue? According to Sir Charles Lyell, the "father of modern geology," whom H. P. Blavatsky quotes in *The Secret Doctrine* (II. 721):

The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, is based on the

theory of progressive development, and it may prove to be sound; nevertheless we must remember that as yet we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races. (Antiquity of Man, p. 25)

Dying can be as complex as living, yet it is little understood by doctors, nurses and relatives, who seek to ignore it. Of late, however, the subject has begun to receive some attention. An article by Thomas Powers in *Harper's Magazine* for June describes the work that has been done in trying to understand dying as a biological and psychological event:

The biological aspects of death have received the most attention. In most, but not all, cases an autopsy will reveal exactly how an individual died, by which doctors now usually mean what caused his brain to cease functioning. Since respirators and other machines can keep the heart beating and other organs functioning virtually indefinitely, doctors have begun to accept "brain death" as adequate confirmation that the patient is actually "dead." The brain is considered to be dead when an electro-encephalogram (EEG) is flat, which means that it detects no electromagnetic activity within the brain. . . . The number of exact ways in which a human can die are, however, vast. Medical scientists are successful in describing how the body breaks down, not quite so successful in explaining why it breaks down; they admit that in a significant number of cases death occurs for no apparent medical reason whatever.

Dying as a psychological event, as an experience, is even more elusive. The principal obstacle to its study has been the fear of death on the part of patients, relatives, doctors, nurses, and the dispensers of funds for research. Since no one can say convincingly what death is, it is not easy to say why people fear it. In general, the fear of death has been broken down into the specific fears of pain, loneliness, abandonment, mutilation, and, somewhat more difficult to define, fear of the loss of self. This is not just another way of saying fear of death, but a kind of disassociation of the self as a conscious entity (the sense of *me*-ness one feels) from the self as a particular individual, with his particular history in the everyday world. That individual is one's closest associate and one fears his loss. . . .

The first problem faced by the dying individual is to discover the truth about his condition. . . . A number of studies have shown that 80 per cent (more or less, depending on the study) of doctors oppose telling dying patients the truth, while 80 per cent of their patients want to be told. Doctors apparently shy from the subject because death represents a defeat and because, like everybody else, they find death upsetting to talk about. . . .

Built into the body is the biological mechanism of its own dissolution, a fact which hardly can be dismissed as a coincidence. . . .

In the final stages, consciousness in the dying sometimes undergoes qualitative changes. This experience is the least well understood of all, since the nearer a patient approaches to death, the less he can describe what he feels. The crisis for the dying patient characteristically arrives when he stops "fighting" to live. Doctors cannot say just how patients "fight," but they are unanimous in saying that patients do so, and that "fighting" can make all the difference in situations which can go either way. . . .

The scientific study of dying is relatively recent, but there exists a vast literature, amounting to case studies, of the approach of death. . . . Again and again the last words of the dying concede their readiness to depart; an unfeigned peace seems to ease the final flickering out. History and modern research agree that, for unknown reasons, the dying do not find it hard to die.

The very last moments are, of course, the least accessible. Some doctors have found evidence that the experience of patients still conscious has an element of the mystical. The doctors are quick to say that they are not talking about God and religion and parapsychological cultism; also they admit that such experiences might be the result of anoxia, or oxygen starvation in the brain. Nevertheless, they say, there is reason to believe the dying can experience a sense of surrender which borders on ecstasy. In a secular age, as practitioners of a science which tends toward mechanism, doctors reluctantly speak of "soul" or "spirit." But, in the safety of anonymity, they return again and again to the puzzle of what it is that dies when the body ceases to function. One doctor, attempting to describe the mystery he had sensed in dying patients, quoted the dying words attributed to the ancient philosopher Plotinus: "I am making my last effort to return that which is divine in me to that which is divine in the universe."

The electrical activity of the body is not as mysterious as it once was. It has now long been known and taught — contrary to the case in H.P.B.'s time — that life and electricity are indissolubly connected. Experiments continue to show that living beings are both magnets and generators — and transformers as well — and that vital functions of the human body, animals and plants involve small currents of electricity.

In the systems of certain people the accumulation and secretion of electricity reach, under certain conditions, to a very high degree. One such is Bobby Voltaire (born Arrendorf, in England, but of French parents), who can light all kinds of electric bulbs up to 1000 watts with his bare hands, without touching the switch, and run a domestic iron off his big toe. He can even illuminate a bulb, out of doors and in broad daylight, without any wires attached to it and seemingly floating in thin air. This man with the electrifying touch has given many stage performances during the past 30 years and has aroused international amazement. An article on him appears in *The Sunday Standard* for August 15. During a sensational tour of South Africa, he was challenged by a Johannesburg newspaper to light a bulb held by a native miner 10,000 feet down in the country's deepest gold mine. This he did, in the presence of several witnesses. Though he has now stepped out of the limelight, his reputation as a "one-man power-house" will not let him rest. He hit the headlines again during the recent power cuts in U.K. While neighbours groped about in candlelight, the Voltaires' home "shone like a beacon on its commanding hilltop position."

Similar phenomena have been recorded elsewhere. Thus —

On the authority of that well-known medical journal, *The Lancet* — one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the glow brought out a shower of sparks from the body of the victim. . . . It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract

from the ebony-black body of nearly every negro of these regions a mass of electric sparks.

This was reported by H. P. Blavatsky in her article "Electric and Magnetic Affinities Between Man and Nature," where she goes on to state:

Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus — the Vital Principle, of which science can tell us *nothing*....

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. (*She Being Dead Yet Speaketh*, pp. 177-79)

The story on the high-strung world of children's sports appearing in the magazine *Look* for June 1 reveals the dangers of putting pressure on a boy to win. The idea of sportsmanship is being steadily replaced by the winner-take-all philosophy. Not only in sports but in all spheres of life so much importance is placed on winning that it is producing adverse psychological and emotional consequences.

The *Look* story cites Dr. Urie Bronfenbrenner, a professor of child development at Cornell University, as saying that the tremendous upheavals and violence in society could be due to the breakdown of the code of sportsmanship. How a person regards his opponents is important to behaviour, whether in sports, politics, war, or any other sphere. It will determine how he competes. "Seeing the opposition as the enemy to be defeated at all costs — the corollary of having to be first — tends to lead to a denigration of rivals and to open hostility." In an experiment by Dr. Muzafer Sherif, a social psychologist, a number of 11-year-old boys were taken to an isolated camp and split up into two groups,

to compete, day after day, at games like baseball, football and tug-of-war. Dr. Sherif soon discovered that children cannot operate effectively under that kind of system:

What began as fun and games quickly became hostility. Opponents began to jostle each other. Soon they were shoving and cursing. Onetime best friends were at each other's throats. Even bringing the boys together for meals and movies didn't help. The two rival groups just took these social occasions as further opportunities to attack each other. . . . As long as Sherif kept the pressure on to win-win-win, the ability of these children to live peaceably together went down-down-down. In order to restore harmony, Sherif had to introduce a sort of *co-operative* competition. He had the pipe bringing water to the camp turned off and then brought the boys together and told them of the water crisis. Both groups volunteered to search for the turned-off valve, and they had water flowing again within a few hours.

Later, the camp truck broke down, and the boys worked together to fix it. Other joint endeavours were contrived, and soon hostility vanished to be replaced by the old camaraderie.

Sherif's conclusion: "Competition alone is not inherently antagonistic to human behaviour." But when winning becomes all-important, especially with kids, watch out. And at least until deeper studies are made in this field, we'd better do just that.

According to Dr. Roscoe C. Brown, Jr., professor of education at New York University, the belief that today's sports are building confidence, co-operation and manliness is a myth. Researchers have ignored the study of the relationship between play and the psyche because they view it as too trivial for serious intellectual inquiry. But today there is evidence that the effect upon children of the games they play is far from trivial.
