

Theosophy for the Young

From: *The Mysteries of the Heart Doctrine*⁽¹⁾

A widespread interest in the psychology of childhood is one of the signs of the times. This is only logical. With the gradual breaking down in the minds of men of a blind belief in dogmas, there came a gradual building up of a belief in the doctrine of evolution. If present conditions are the logical outgrowth of the past – for evolution is but the written record of Karma, the inexorable law of cause and effect – then the future will be the child of the present and we can make it what we will. All future evolution, therefore, depends upon how early a true knowledge of life and destiny may come to the generations of men and, naturally, those who realized this came to believe that nothing was of greater importance than the right education of the child. For upon that the future of humanity depends.

Thus the minds of men were ready for Theosophy, the eternal doctrine of the Soul, when it was brought to this Western world twenty-five years ago by Helena P. Blavatsky. She taught us that we are souls, *Souls*, the creators, not the victims, of our own destiny and that all evolution is in our own hands. And to no class did her great heart go out with more compassion than to the misunderstood, mistrained children of the world. These are her own words:

If we had money we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child

as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, *unselfish*. — [*Key to Theosophy*]

Those who live in heart-touch with children are often astonished by the mystical, spiritual character of their earliest questions:

Who am I? Where did I come from and how did I get here? Why don't we see the wind? What makes the grass grow? What does "forever and ever" mean? What makes the flowers and insects die every Autumn and then come back to us every Spring? What is the moon? Where did the stars come from? What is the sun? What is God?

The child of three or four never concerns himself about the style of his garments, or the price of coal, or the last election. His questions force us to believe that this little Pilgrim Soul intuitively divines the nature of the journey before him and therefore asks for *spiritual knowledge*, the only compass that can guide him through it. "The Soul knows what it requires," and it is therefore the most important thing in the world that these early mystic questions of the child be answered rationally.

Why is this important? Because the child is a soul, a warrior, early destined to enter that battle which we call life. Shall that divine Warrior-Soul express itself in the street fight, in business "competition," in "professional jealousy" — the curse of the world of art? Or shall the Warrior do battle with the lower personal

nature, that elemental self which is harder to conquer than it is to take a city? It all depends upon the ideals given to a child during the earliest years of life; and that he looks to us for spiritual, high ideals his questionings clearly indicate. “Give me a child until he is seven,” said Katherine Tingley, “and not all the temptations of the world can move him afterwards, for he will have learned the divinity of his own soul.”

Into battle, then, the Warrior-Soul must go, and what is the armor that will render him invincible? It is a knowledge of what life is, a knowledge of himself, of the duality of his own nature, of the angel and the demon within his own heart, each struggling for mastery; a knowledge of the dual forces he must meet and use and transmute by the alchemy of the spiritual will; a knowledge of his own divinity, *that he is a Soul*, therefore unconquerable, never to be dominated

by anything save the dictates of his own conscience, his own Higher Self. In a word, the armor he needs is Theosophy.

And Katherine Tingley tells us, what the World Teachers have ever told a heedless humanity, that the time for a Warrior to put on his armor is *before* battle, not after. (...) Must the children of the race forever run the same risks, waste their best years, suffer needless pain, squander their energy and time uselessly — all because they enter the battle of life without their spiritual armor?

Reference

1. Katherine Tingley, *The Mysteries of the Heart Doctrine*. The Theosophical Publishing Company, USA 1902, p. 89-92. Source: www.blavatskyhouse.org/onlineliterature.

Gottfried de Purucker

Lomaland School and the Rāja-Yoga System of Education

Extracts from lecture delivered in the Temple of Peace, Point Loma, February 9, 1930⁽¹⁾

Question: “Can you tell us something about the special methods used in the Rāja-Yoga System of Education?”

Of course I can. The Rāja-Yoga System of Education is a system – not founded, not thought out, not originated, but – introduced by Katherine Tingley, my great-hearted Predecessor, whose portrait you see in the Temple this afternoon. The title “Rāja-Yoga” is Sanskrit. It means “royal union.” In itself it is but a term, and yet the idea behind this term is that there is, in the human being, at the very core of the core of him, as the heart of the heart of him a divine entity,

a living god, the highest part of his being: and that an appeal can be made to this inner glory at any time and in any place, through the ears of the adult, but likewise, although with more care and with a tenderer love perhaps, through the ears and eyes of a little child.

The idea, then, back of the Rāja-Yoga System of Education, is to bring out this inner, divine splendor, as much as may be: not to develop it, not to stimulate it, for it is always there in its supernal glory, filling us full, even us imperfect creatures, with all that we have that is noble and fine, splendid and gracious,

and kind; but to part the veils of the lower selfhood so that this inner glory may shine forth through us.

As you may know, the only difference between the great man and the man who is not great, is that in the former this inner splendor, this inner glory, has had some opportunity to come into manifestation in his life. Whereas in the inferior man, this inner splendor has not been able so fully to express its transcendent powers. All inspiration, all that tends to ennoble humanity, all genius, all the streams of illuminating thought — whence spring they forth? From within.

There, then, is the fundamental idea back of the Rāja-Yoga System of Education: to co-operate with natural laws so that the little child will have less to struggle against, so that it shall be guided with a helping hand, with a kindly and sympathetic understanding — in brief, so that it shall be guided by an understanding heart. That is what our teachers strive to do, and the success that we have had in certain cases has been remarkable.

But not all children are equal. We cannot take impossible human material, obviously, and produce a god walking on earth; but even with very refractory human material we can soften things, we can lead forth the inner splendor, at least to some degree; because our Theosophical principles of thought and action are based on the laws springing forth from Nature's heart. There is the keynote — nothing unnatural, nothing weird, nothing uncanny; but love, understanding, and the wise philosophy of the Ancient Wisdom-Religion of mankind today called Theosophy.

That is all, and it is simple, as you can see. Those are the ideals behind the Rāja-Yoga System of Education which we are striving so earnestly to put into practice; and the methods that we follow are based wholly upon those ideals.

Some people perhaps might object to the Sanskrit title, and say: Why don't you choose a term more easily understandable, some English term, for instance? Why go to the far Orient and pick out a word that inevitably will make people misunderstand you in

the Occident, and therefore cause them to confuse your school and your efforts with those of certain schools of Oriental Yoga? Why? Because wisdom dictated this choice. Because these words describe exactly, when you understand them (and they are worth understanding), just what we are striving to do. Our school attempts to inculcate not only ethical principles of the loftiest type, but also to teach the child to respect itself, to teach it self-control; we endeavor to elucidate the child's own innate powers, its own inherent faculties, so that it shall grow up a developed and free man.

In using the word "free" I do not refer to politics at all. I refer to something loftier and more sublime by far: I refer to matters of the spirit and of the mind and of the heart, which when developed, make a man free, inwardly free — a truly free man. You know, of course, just what I mean.

That is our aim, that is our ideal: that is what we are striving for.

Reference

1. G. de Purucker, "Lomaland School and the Rāja-Yoga System of Education". *The Theosophical Forum*, Vol. 2, 15 June 1931, No. 10, p. 206-207.

