

THE BEDROCK
OF EDUCATION
By G. S. ARUNDALE

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Thoughts on "At the Feet of the Master".
Thoughts of the Great.
Growth of National Consciousness in the
Light of Theosophy.

The Ashrama Ideal.
National Education.
Student-Citizenship.
The Path to Leadership.
The Spirit of Freedom.

The Way of Service, etc., etc.

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BY
GEORGE S. ARUNDALE

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FOREWORD

AN introduction of Dr. Arundale either as a writer or speaker on education is a superfluity. He is known far and wide as such—and not simply as such but as much more. He is not merely an educator: he is an education. You cannot live near him for long without yourself becoming hopelessly educated—and educative. He wakens you up: he lets you loose. He lifts you to the peaks of realisation of your dazzling potentialities if you will but find your own way to expression. But the minute you think of settling down on the comfortable but dangerous eminence of self-congratulation at the fine person you are, he sets you in the midst of little children and the ignorant, and invites you to a feast of wisdom at their hands—especially if you be or wish to be of the company not of alleged but of real teachers.

Nothing of this need be said. But it happens that just while Dr. Arundale is studying flying-fish on the road from Mandalay, *via* India, to Europe, this book of his comes from the press, and two blank pages in the front give a happy opportunity (out of range of the rebuke of modesty and the blue pencil) for the indulgence in the superfluity that is anathema to the mind, but is the natural mode of the heart.

I say nothing of the book. It does that for itself; and if it did not, no voice of another would mend its dumbness.

Of the man behind the book no foreword would be adequate to a future that pure idealism and long practical sacrificial service have marked out for the highest. This foreword, then, is an afterword, a lowered flag of recognition to achievement that passes on to more.

Dr. Arundale's achievement as an educationist is that he is different. Other educationists look from below upwards, or at worst fumble below with level eyes, and in either case achieve an infectious bewilderment among machinery and items. Dr. Arundale looks from the centre, and has therefore the clarity and assurance of true perspective. He utters educational doctrine; but *he utters it*, he does not permit it to utter him; and he is never merely doctrinal. He has his feet on the solid ground of theory—but as a pedestrian, and toward hills; no milestone can boast that he has ever sat down on it to theorise. To him no principle has a right to a place in the aristocracy of power that does not pass its test in the democracy of use; his practice, therefore, as an educationist is never that of the merely practical man.

And as he practises, he preaches—as in this book.

JAMES H. COUSINS, D. LIT.

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THE BEDROCK OF EDUCATION

ACCORDING TO GEORGE S. ARUNDALE

I HAVE often been asked to set forth what I regard as the basic principles of universal education, whether for one country or another, whether for girls or boys. The task is a difficult one, especially when it is added that these basic principles should be set forth in as simple and connected a manner as possible. However, I will make a tentative statement, with the proviso that the more one learns the more one adds and modifies: so that I am not so foolish as to assert that I have reached my final presentation of the basic principles. So far as I have experienced and studied, those which I set forth suffice, and, in my judgment, are of world-wide application.

1. The object of education may be said to be the attainment of complete living. And by complete living I understand the complete fulfilment in the fulness of time of God's plan for His world, as we increasingly understand it through our growing perception of evolution—the working out of His plan.¹

¹ Compare Kant: "Behind Education lies the great secret of the perfecting of human nature—the amelioration of the race."

2. Education is Life, and Life is Education. Hence education proceeds through the four great divisions of life as given in the ancient Scriptures, which I consider operative throughout the world.

Hence the object of education so far as regards the human kingdom, is complete living in

- (a) The Student division ;
- (b) The Householder division ;
- (c) The Elder brother division ;
- (d) The Service division.

In the elder brother stage, there is semi-detachment from the dominance of worldly life. In the service stage proper, there is entire detachment from the dominance of worldly life.

Complete living in each of these stages means the complete fulfilment of the Dharma attached to each stage. And by Dharma, a Samskr̥t term, I mean that which Dr. Besant sometimes defines as the perfect reaction of man to his environment.¹ Naturally, it is possible to conceive of exceptions to the general principle this division involves, namely, that up to a certain age people are in the student stage, that thence they enter the householder stage, that thence they pass to the stage of the counsellor,

¹ Compare Bosanquet: Life consists "in reacting adequately, with logical, that is, with fine and creative adjustment to the ever-varying complexities of situations". *The Principle of Individuality and Value*, p. 105.

Compare also Einstein who declares that the function of education is to help the child to react delicately.

semi-detached from worldly life, having fulfilled the Dharma of the householder, finally taking up the duties of the true servant of the world who, while living in the world and working for it, has transcended its binding power. A student may quite conceivably omit the intervening stages and become, what the age of his soul has made him, a selfless worker for his country and the world. Similarly, an individual may remain a householder all his post-student life, never passing on into the Dharma of the later stages. Or again, two people living in the householder stage may yet be to all intents and purposes servers of the world. Where possible, education needs modification to suit these abnormal persons. But the general principle applies in the case of the average individual, who, for the most part, remains attached, after passing the student stage, to the householder's Dharma for the rest of his life. This is specially true of western countries which, for various reasons, do not in general include the two last stages as part of the ordinary envisagement of life.

3. To understand the nature of complete living for members of the human kingdom, we must know of the nature of complete living as exhibited in the various kingdoms of nature, and also, though infinitely vaguely, of the nature of the complete living of God.

Education is taking place at all times and everywhere, in the mineral, in the vegetable, in the animal,

in the human, in the superhuman, kingdoms of nature. Evolution is a ladder. Each kingdom is a rung on the ladder. Education is the means whereby we proceed from one rung to another, and learn to place our feet firmly on each rung in turn.

4. What is education in the mineral kingdom ?

To prepare the sleeping consciousness to dream of God's life.

What is education in the vegetable kingdom ?

To prepare the dreaming consciousness to feel God's life.

What is education in the animal kingdom ?

To prepare the feeling consciousness to know God's life.

What is education in the human kingdom ?

To prepare the "knowing" consciousness consciously to identify itself with God's life.

And we need not, cannot, go farther than this at present.

5. We are Gods in the becoming, therefore. God's Fire throws off sparks, and evolution, which is education, is the process of fanning these sparks into flames in the likeness of that Eternal Flame whence all life has sprung.

6. And now about the nature of God. We can know but in infinitesimal part. We can but guess, aided by His revealing and our own growing consciousness of Him.

For the purposes of education, let us assume three fundamental principles of God's being :

- (a) God is Love.
- (b) God is Wisdom.
- (c) God is Will.

Hence these are the basic principles of education in all kingdoms of nature. Let us apply them to education as we have it in the human kingdom, to our educational institutions. I may add that true Love and true Activity are interchangeable terms. Hence we may say: God is Will ; God is Wisdom ; God is Activity. Thus are the attributes of God sometimes expressed.

7. What does Love mean ? It means

(a) The casting out of fear ; and with it all fear's concomitants—despair, depression, doubt, hatred, suspicion, distrust.

(b) The casting out of all unbrotherliness and a sense of separateness. The development of understanding, sympathy, mutual respect.

(c) Reverence to the elder. Goodwill, gradually expanding into positive affection, towards equals. Tenderness, compassion, to those younger than ourselves, whether from the standpoint of knowledge, of years, or of evolution.

(d) The transmuting of selfishness into selflessness. The stages are: (i) feelings dominated by personal pleasure-pain, (ii) emotions dominated by personal pleasure-pain, (iii) feelings and emotions

dominated and permeated by love. In other words there grows in intensity the need to be happy *with others*, and the impossibility of being happy *at the expense of others*.

8. What does Wisdom mean? It means

(a) The casting out of ignorance and doubt; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of wisdom, through its use and its abuse in the lower form of intellect.

(b) The increasing use of discrimination as between right and wrong, and as between the less important and the more important. The development of conscience—God's gift to humanity.

(c) A growing understanding of God's plan as applied

(i) To the individual;

(ii) To the surroundings in ever-widening circles, until we come to the world as a whole.

This means the spiritualising of knowledge, thus intensifying its practical application to everyday life. The facts of knowledge, as presented to us through education, as we generally have it in schools and colleges, are far more regarded as means whereby we may gain advantage over others than as evidences of the working out of God's plan for His world, and as means whereby we may serve others.

9. What does Will mean? It means

(a) The casting out of indifference; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of Power through its use and abuse.

(b) The development of exalted purpose, that Love and Wisdom may work to their appointed and perfected ends. Forcefulness—Purposefulness—Determination—Courage—Relentlessness—Perseverance—One-pointedness—Resistlessness: all of these wise and loving because based on Love and Wisdom.

These are my basic principles of education as I see them at present. In education as we have it to-day, Love's place is taken by fear; Wisdom's place is taken by self-seeking knowledge; Will's place is taken by pride expressing itself in terms of competition and aggression. What is the way out? The way out is the ancient way out, laid down in the ancient Scriptures, the way out given to us by the Father of the Āryan race—the Lord Vaivasvata Manu. God's Love, God's Wisdom, God's Will, are to be expressed, so far as regards the human kingdom, in terms of Service, Study, Simplicity, Self-control. These specifically form the Dharma of the Brahmachāri (student) stage of life.

1. Service is the background of education and its objective, and represents the Love-Activity aspect of God. It must express itself in terms of reverence,

goodwill, compassion, as Love, which is the heart and soul of Service, expresses itself.

2. Study is to the end of wise service, and represents the Wisdom aspect of God. It has a certain background, basis, which the teacher at least should understand, gradually bringing the pupil to relate facts to this background, making them the foreground of it, and finally constructing one homogeneous landscape. This is the background :

(i) The Fatherhood of God.

(ii) The existence of Universal Brotherhood, including all the kingdoms of nature. In other words, the universal brotherhood of life.

(iii) The fundamental unity of all Faiths.

(iv) Justice as the supreme fact of life, working through Karma and Reincarnation.

Every fact in each subject of the curriculum has direct relation with, and is expressive of, one or other of these aspects, just as every fact is simultaneously expressive of God's Love, *i.e.*, Activity, God's Wisdom, and God's Will.

3. Simplicity and Self-control are to the end of fruitful Study and wise Service, and represent the Power aspect of God. Without them there may be anarchy, licentiousness; there may be power, but there will not be God's Power.

Simplicity of life, of food, of dress, of manners, of habits. Regularity of food, of sleep, of habits, simplicity of outlook. Childlikeness, and not childishness.

Self-control as to the thoughts, as to the emotions and feelings, as to speech, as to the movements of the body. Self-control involves self-restraint and the accumulation of energy, force, will, power, for their divine purposes.

I would add to the above that from knowing God to becoming God, from the seed to the unfoldment of the perfect flower there are five great stages—stages which should be noticeable, at least as to three of them, the three first, in the expansion of the human soul under the process of education. These stages are: Self-discovery, Self-assertion, Self-sacrifice, Self-surrender, Self-realisation. We must learn about ourselves. We must express ourselves. We must give ourselves in part. We must give ourselves utterly. We must find our Selves—from knowing God we proceed to consciously being Him.

Let Self-sacrifice be the objective of education in the case of the many, and Self-surrender the objective of education in the case of the few.

Let us also remember that the greater includes the less. Hence education will not fit youth the less for work in the outer world if it be spiritualised to great ends. Our lawyers, our doctors, our teachers, our merchants, our clerks, our business men, our legislators, our diplomatists, our priests, our carpenters, our builders, our artists, our sculptors, our musicians, our philosophers, our soldiers, our sailors, our cultivators,

our printers, our craftsmen, will not be the less efficient, the less capable of earning their livelihoods, the less able to bear the strain and stress of life's storms and tribulations, because they are educated in the essentials of life rather than in its non-essentials, because the growth of character in terms of Love, Wisdom, Power, is made education's objective. The greatest man of action is he who is at the same time a mystic, as has often been declared : he who seeks to know God and lives in the outer world to that end. So skill in action, in the affairs of daily life, is increased by education to high purposes, as we are gradually, though all too slowly; finding out.

I have not examined the nature of the education suited to the Dharma of the stages beyond that of the student, because we shall have enough to do to re-orient (I use the word literally as well as in its common sense) education to basic principles in the student stage itself. In any case there is nothing repugnant to the Dharma of the later stages in the principles above laid down. These will gain fulfilment in the later stages. Nor have I gone into the question of temperamental divisions. These are highly complicated matters, not to say controversial. I have rather sought to enunciate fundamental simplicities, likely to be accepted by most educational thinkers and others competent to examine with vision, and not merely with intelligence, the field of education.

BROTHERHOOD AND EDUCATION

UNDER this head I want to put down some features of brotherhood which either lack recognition altogether in the average school, or at least lack the emphasis I consider to be their due. If they are given their proper place in our educational scheme of things the world will be appreciably nearer a practical realisation and expression of brotherhood. Left out, or inadequately treated, so much power is left unused, unexpressed, and the world remains spiritually the weaker.

First, inasmuch as Brotherhood is a fact and not a far distant objective, our task is to make this fact as complete as we can in the life of the child. Wherein does it lack completeness in the average educational system? Primarily in missing its greatest constituent truth—the living existence of the Elder Brethren of mankind. We know that They *have* lived, but either we do not appreciate the significance of Their present existence, or possibly we vaguely believe that They are no longer within reach. The message remains, but the Person is gone. The new teaching must be that both the message and the Person live and serve the world to-day. And I

would add to this that, in the case of a large number of great Teachers, They are with us as active Workers, dedicated to the service of the world. We should so teach that the child accepts as a matter of course the existence of a great company of Elder Brethren, the Inspirer of his own Faith among Them, who are the world's truest Friends, to whom he may ever turn in times of trouble, of doubt, of need, from whom he may ever draw the inspiration he himself needs for right living, as much as, more than, from the Scriptures They have inspired. The Christ must be a Person—a living Person—as well as a Message, to the youthful Christian. His prayer must be felt to be to One who is on earth to-day, as He was on earth in Palestine two thousand years ago. The young Christian must be so educated that his intuition declares the Christ to be an Elder Brother who can be reached and known actually as a Person, if sought in the spirit of service and of growing to be like Him in character. Similarly the young Hindū, the young Mussalmān, the young Pārsī, must be taught to know, and to long to strive to reach, the respective Inspirers of their various Faiths. The young Buddhist must similarly be taught to know the Lord Buddha as the Supreme Object of his veneration and to look to the Lord Maitreya, the Boḍhisattva, as the Great Lord's Successor. And when I say "taught" I do not at all mean "have imposed upon him as a doctrine". I mean that the teacher should so live, teach, inspire, that his

pupils accept the truth gladly—their inner natures responding harmoniously to the truth-note from without.

The Elder Brethren must be given Their rightful place in the everyday life of the world, a place from which They are far too much excluded at present, not because the world actually rejects Them, though it is true that the followers of one Great Teacher often reject His Great Brethren who have inspired other presentations of the one Eternal Truth, but because the world knows but "in part," speaks as a child and understands as a child. Is it not time, however, considering the terrible experiences through which we have passed, that at least the youth of the world put away childish things, to become seekers after truths, ignorance of which keeps most kingdoms of nature in darkness and in sorrow? We live too much alone, when we might live as a happy family with our Elder Brethren—Those who have trodden before us the road we ourselves are now treading—among us in Their due place, known for what They are and have been. Has there not been enough of loneliness for the world since last They moved among men, or since last one or another of Them visited the world to give it fresh impetus towards the spiritual life? Is it not true that the acceptance of the need for brotherhood involves in fact the completing of the circle by the conscious inclusion among us of the Super-Men? The spirit of brotherhood is abroad, especially among the young. Does this not mean that the world, still,

perhaps more unconsciously than consciously, yet in definitely increasing consciousness, is approaching the knowledge that its present conception of brotherhood is not enough, even as Nurse Cavell knew at the supreme moment of her triumph that patriotism was not enough? I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of that service which is perfect freedom; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.

Sometimes I am asked how I know that the world's Greatest live, on what grounds I am prepared to assert that They can be reached. If I answer that my knowledge is from my own personal experience, then the question comes: How to gain such experience? And part of the reply is: Disencumber yourself of all unbrotherly superstitions as to ways of life. If you do not recognise that they are superstitions, or if you regard them as conveniences you are not prepared, cannot make the effort, to do without, then there is nothing more to be said. To find truth we must tread the pathway to it. You may continue to live in ignorance so long as shadows remain congenial, but there will come a time when you will demand the sunshine, and you will say: Let me shake off the darkness which I now see has been caused by the shadow I myself have made by turning my back upon

the sunshine. So shall you find yourself conscious of Their abiding friendship in exchange for the lower satisfactions which for so long you have thought indispensable. I contend that either a majority of the world's youth of to-day, or at least a not inconsiderable proportion, especially in India, is ready to turn its back upon superstitions to which older generations still cling. I contend also that no teacher is a true teacher, is competent adequately to serve the younger generation of the present age, unless he has the courage to disencumber himself of superstitions which are obstacles between those who are obsessed by them and the knowledge of the full implications of brotherhood as I have stated them above. He must be young in heart and be at home in the world of youth.

My second point is that, just as we must extend our spirit of brotherhood upwards, so must we extend it downwards, though the words "upwards" and "downwards" are by no means happy. We must realise our oneness with the Elder. This definitely involves the realisation of our oneness with the younger. The former depends upon the latter. Without the latter the former cannot be achieved. This does not merely mean that we must feel sympathy with, understanding of, those who temporarily fall by the wayside. How elementary indeed that should be, for we all fall by the wayside. It means also knowledge that the life in us is in the animal, in the plant, in the

mineral, making that wondrous unity so often ignored because of distraction by its rich diversity of expression. The animal is our brother, to whom we owe compassion. The plant is our brother to whom we owe compassion. The mineral, too, is our brother, to whom we owe compassion. Reverence we owe to elders, goodwill to equals, compassion to those younger than ourselves in growth, whether spiritually or merely physically. I do not want to be impatient or to ask too much, but I cannot help wondering, for example, how soon the world will have the courage to rid itself of the unbrotherly—cruel—superstition that flesh is a necessary article of diet.

Brotherhood with the lower kingdoms of nature is a fact of most significant importance. Hardly less than the fact of the immanence of the Elder Brethren does it re-orient our educational viewpoint, but I have not the space to convey my conception as to that which these two facts involve as regards the re-orientation of educational principles, educational method, and the curriculum in all its parts. It may, however, be said generally that we are far too apt to consider education almost exclusively in terms of the mind, allowing to the emotions only a small and relatively insignificant place; and allowing the body, too, to be in subordination to the mind at a stage at which it ought to have first consideration. Let the contribution of brotherhood to education be the consideration of education in terms first and

fundamentally of the soul; and of the mind, of the emotions, of the body, as the means to the end of the increasingly unrestricted functioning of the soul in the outer world. For, by considering education first in terms of the soul we give the necessary preliminary foundation of unity, we discover the universal Brotherhood of Life, "upwards" and "downwards," upon which the inevitable superstructure of individuality and diversity must be built.

Third, I would lay stress on the spirit of Super-nationalism. Education must cease to be jingo, narrow, patriotic in the sense of being antipathetic to other nations, narrow in the sense of provoking and encouraging a sense of national and racial superiority, mischievous in the sense of extolling one religion at the expense of other religions, petty in the sense of declaring that the habits and manners of one civilised country are better than those of another civilised country. We have the duty of inspiring the children of a Nation so that they love their Motherland, so that they are proud of her, thankful to be born as her sons and daughters, eager to work for her and protect her. We have the duty of inspiring the youth belonging to any particular Faith as to the essential tenets and principles of their Faith, helping them to be proud of their Faith and intensely reverent to its great Founder. We have the duty of helping them to conform to all good customs prevalent in the land, to be good citizens from all points of

view. But we have not the duty of allowing love of country to grow into contempt for other countries, into any sense whatever of superiority. We have not the duty of allowing devotion to any particular Faith to grow into intolerance of other Faiths, into any sense of a superiority of one Faith over all the rest, its own Founder as the only true, or the greatest, Messenger from God. We have not the duty of allowing the young to be so much the slaves of their own customs that, by a curious psychological process, they drift into contempt for those who are the slaves of other customs.

We must begin to supernationalise ourselves without losing the value of the spirit of Nationalism. Indeed, for most, nationalism is a necessary stage on the road to supernationalism, and has its continuous purpose and power. But we must learn to begin to live in the relatively Eternal which is Supernationalism, as well as in Time which is Nationalism. We must start supernationalising all national heroes, saints, martyrs. We must start supernationalising history. Our Brotherhood of Nations must begin in the school, in every school throughout the world.

Fourth, I urge the association of the young to all possible extent with those common ideals, truths, facts, ideas which declare, by their very existence, the essential unity of life, but whose places are to-day far too often taken by ideals—if I may at all use the word—and distortions of truth and facts which

call for unbrotherly conduct such as we see around us as between individual and individual, and between nation and nation. We must substitute co-operative ideals and ideas for separative ideals and ideas, truth for illusion. For example, a school which has not sensed the spirit of supernationalism is in danger of its nationalism, expressed in terms of patriotism, becoming narrow, competitive, disruptive. Through common ideals, truths, facts and ideas in Culture, in Music, in Literature, in Science, in History, in fact in every subject of the curriculum, the existence of a Greatest Common Measure of Life must be perceived through all external differences, must be built into character, and fashioned into brotherly purpose, so that existing differences, instead of killing unity, cement it in the recognition and acceptance of the domination of a mighty Common Goal over all divergencies and distinctions. The new world summons its youth to proclaim and serve the common ideals and truths of the One Life, making these potent harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that Universal Brotherhood which every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of brotherhood so far as regards education must, in my judgment, be sounded as follows :

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world ; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions ; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by Them.

2. The practical expression of Brotherhood in (a) reverence for Those whom we are able to recognise as our Spiritual Superiors, (b) goodwill to all without distinction of sex, caste, creed, race, colour or kingdom, (c) compassion for all subhuman kingdoms to the fullest possible extent.

I include under (a), (b) and (c) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contacted through the various subjects of the curriculum,

recognised as a Greatest Common Measure of Life, and realised to be bonds of brotherhood as between individual and individual, nation and nation, race and race, religion and religion.

The method? Let **TRUTH**, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let **COURAGE**, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let **LOVE**, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is **LOVE**, all-embracing and infinitely patient.

Let it be taught that all Life is **LAW** and **JUSTICE**, irresistible, yet infinitely compassionate.

Let it be taught that **PERFECTION** awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is **ONE LIFE, ONE PATH, ONE GOAL**. The One Life is from God. The One Path is through the four stages of Self-discovery, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming

to live among His younger brethren in all the kingdoms of nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

THEOSOPHY AND EDUCATION

THERE can be no more important subject at the present time, speaking generally, than the relation of Theosophy to education. I do not, however, propose to enter much into practical details, but rather to suggest lines of thought which I myself know from actual experience can be more or less worked out in practice. I shall talk to you about theories which we were partially able to put into practice at the Central Hindū College, and elsewhere, with varying success: teachers and those who are interested in education will be able to work out for themselves applications of these theories if they find them suggestive. We are merely at the beginning of educational work in the world, and hitherto we have been playing with it. India is probably the most backward country in the world with regard to education. Running over the various countries from the point of view of their progress in educational matters, we find England, Germany, America, Denmark, Switzerland, all far more advanced than is India. It is interesting to note that more than a century has elapsed since the first legislative enactment was passed which decreed that free and compulsory education

is the duty of every State and an essential to the progress and welfare of every community. And yet in India we are still wondering whether free and compulsory education is possible ! It is true that we are a poorer country than many of those in which such education is now established, but at least we ought to have found out through the experience of centuries how the educational problem should be solved. However, in some ways it is well that we should not have solved the problem here, because the Theosophical Society has so much to say with regard to it that if we are to begin to introduce a system throughout this country which shall be of real use to the country and to the kind of citizens who ought to be evolved, we need the guiding inspiration of Theosophy. Nothing save Theosophy will give us true citizenship, neither for India nor for any other country.

You will remember the article in the *Theosophist* towards the end of 1916 in which Mrs. Besant laid the greatest stress on the need for putting forth effort into the educational field. What then from the standpoint of Theosophy are the great principles of education ? The more one studies the Greek systems the more one agrees with them, the more one appreciates them and the more one realises that if suitably adapted modifications of the Greek systems of education could be taken up and introduced into the modern world, the better it would

be for the modern world. Plato said that education was coextensive with life ; that is his phrase. That means that education is going on all the time, whether it be the education of the child, or the education of the youth, or the education of the adult, or, indeed, the education of the old man. It is all education, and no one can escape its clutches. Education is coextensive with life because life is education, life is the drawing out of the unconscious divinity within to complete and perfect its self-conscious expression. Thus education offers us an enormously wide field, and we see, therefore, why it is important to realise what Theosophy can disclose with regard to it. What specific ideas does Theosophy reveal? Roughly speaking, we know that the world has come into being, that humanity has evolved through its descent into matter, because the divine spark has come down time after time into denser and denser matter, until we come to the present moment when we find ourselves in physical bodies which constitute the densest form of matter generally known. As we descend, there is a contraction going on; there is a kind of focusing of consciousness, and an intensification of that focusing of consciousness until we come to that little point which we know as the physical body. In some of the Theosophic books the physical body is represented as being the smallest of the bodies ; the larger body being the astral ; the mental, still bigger ; the causal and the buddhic bigger still.

The physical body is thus the smallest of all our bodies, and it is in it that our waking consciousness is concentrated. And it is from that smallest of bodies that consciousness begins to expand, to intensify itself, to grow, until it begins gradually to permeate the larger bodies, one after another, the astral, the mental, and so on. That, in general, is the process of evolution—the descent into matter, followed by the ascent into spirit. The ascent into spirit is the expansion; the descent into matter is the contraction.

When you are dealing with young children you see before you the egos individualised, the personalities (call them by whatever name you will); you see young people who are at the moment of expanding themselves through growth. When you take a little child you see something less than you will see when he grows older. There is much more of him there than you can see; there are infinite potentialities in the future, though they do not reveal themselves at the present moment. He is at the point when he is realising himself as an individual, having an individual consciousness. It may be that he is simply at the stage when he is still realising his individuality, he may have many lives to pass through before he shall know himself for what he really is. That, of course, depends upon the stage he has reached; but, sooner or later, knowing himself as an individual, he begins the upward ascent; and then he

begins to know himself, perhaps as the family, as the tribe, as the race. Finally, at the top, there are the Elder Brethren who have the consciousness of the whole world in Themselves, and who are no longer limited by individual consciousness. At whatever stage the child may be, whether he still has to know himself or whether he is one of the rare few who, knowing themselves, have now to begin to know themselves in others, it is nevertheless quite clear that he is growing, that he is expanding, and that what is happening to him is a gradual increase of consciousness. I lay special stress on that, because the whole system of educational teaching, from the Theosophical standpoint, depends entirely on the recognition that all the time, every hour and every day through life, what is taking place is an expansion of consciousness.

There are three great expansions of consciousness given in our Theosophical literature. The first is when the animal, through some great uprush of emotion—it may be the uprush of hate, of love, of intellect, or of any other emotion—becomes individualised, transcends the animal kingdom, goes into the superanimal kingdom and becomes man. That is the first great expansion of consciousness. The circle of the animal's consciousness becomes all of a sudden, as in a click, a larger circle; he has become individualised, he has become man. He has acquired entry into the field of man, and it thereupon becomes

his business through his earthly career in the human kingdom to fill up that great circle by the experiences which he will build into character. All of us have passed into that first great expansion, and we are at the stage of filling in the widened circle of our being. We are at the stage where, having become proprietors of that field of man, we have to till it, we have to sow it with experience, so as to reap character and thus to gather in our harvest. This is the first point that a teacher must realise—that we are all at that stage. If I have the little child before me, I should say as I look at the little creature: “What is he doing? Why is he here? How is he growing? Whence has he come?” What ought that little child to do properly to till the field of human consciousness, to plough it, to sow it with the seeds of experience, and to utilise well what the world shall give him? He has to build in character on the physical plane, on the emotional plane, and on the mental plane as well. There is the big, unknown field in which he has to begin to work. On the astral plane—the plane of the emotions—some of that tilling has already been done. He has now to control his emotions so that he can use them; but so far as the mental plane is concerned, he has almost limitless work before him.

The first stage through which we all have to pass is the stage where we have to be able to say: “My world.” That is what the little child is saying: “My world.” The next stage is that known as the first of

the great Initiations. He does not then say: "My world"; he has to learn to say, after that second great expansion of consciousness: "*Their* world." As you know, the Masters have said: "Come out of your world into Ours." Two separate worlds; the world which belongs to you and to me, and the world which belongs to Them! Most people in the outer world say: "My world"; that is the stage which most children have reached, the stage when they say "My world," and we have to help each child to say "My world" perfectly. What the Elder Brethren say connotes sacrifice, service, the welfare of the many. The Initiate is said to be the Wanderer; he is the Wanderer in the world, and he tries to utter the phrase "*Their* world," so that while living in the world he may not be of it, lest his help be less effective. He is called the Wanderer, for he is a wanderer, trying to find new worlds for old.

Then comes the third stage, the great expansion of consciousness where we say neither "My world," nor "*Their* world," but "Our world". That is the stage of the Master, the Adept level. In the beginning we passed from the animal kingdom to the superanimal kingdom, the human kingdom; at the third expansion of consciousness we pass from the human kingdom to the superhuman kingdom, and then we say: "Our world." It is not merely the recognition of a unity with that which is outside, but

the realisation of the unity, the drawing in of everything, the finding of oneself in the great Unity, the finding of the great Unity in oneself. The little child with whom we have to deal has passed the first of the great expansions of consciousness, and he is approaching the second. The Theosophist and the Theosophical teacher have to realise that, so that they may be able to give to the child, unconsciously to himself—and if need be during the present time when people know so little, unconsciously to the outside world—the training they know he needs, the expression which they know will help him on the true path, which we who are Theosophical teachers can see, but which, perhaps, the outside world is unable to understand.

The child is approaching the second great expansion of consciousness, and during the process he is familiarising himself with the great principles underlying the world outside him. We have to acquaint him with all that takes place in the world. He has to know the world, to understand the world, to realise the world, before he can begin to make another pilgrimage into "Their world". It is always a new world that opens out after each of these great expansions of consciousness, and these worlds must be known, understood, transcended, before one can pass on to the higher. What, in the light of these facts, can Theosophy add to what we already know? What can Theosophy add to the

general principles of education with which we are all more or less familiar?

Theosophy postulates three great principles with regard to the child, so far as education is concerned. There is first the pre-natal education; then there is the natal education; and if the phrase does not sound too strange, there is the post-mortem education, which appertains to the after-death life. The pre-natal answers the question, "Whence?"—the natal answers the question, "How?"—and the post-mortem answers the question, "Whither?" These are the three great interrogations with regard to that little child: whence, with regard to the past; how, with regard to the present; and whither, with regard to the future. Unless the teacher is able to attempt to answer these questions, he is hardly fit to teach, he certainly is not fit to guide. Ordinary education with regard to the question of pre-natal conditions says: look after the mother. Ordinary education has gone as far as to provide schools for mothers in order to give them education with respect to the unborn child. But we as Theosophists want to know about the child himself; where *he* has come from? The State is interested in the mother for the sake of the child which is to be born; the Theosophist is also interested in the child's own past. Now how does Theosophy help us with regard to that? What new science of pre-natal education is Theosophy going to offer us?

It is going to offer us a science based on the laws of Karma, on the laws of Reincarnation, and on the conditions in the Heaven world. These are the three great contributions Theosophy makes concerning the child as he was before he came down into this ordinary, everyday world. We say he has been born many times before; we say that he is under the law of karma; we say that he has been in the heaven world. And it is especially important to realise this last fact, because without it we are unable to take advantage of the relation of the heaven world to the growth of the individual. The true teacher of little children is always remembering that the child in his pre-natal condition probably reached the heaven world, even though it were only for a momentary flash, and that he has brought something of the result of that condition down with him on to the physical plane in the form of a subconscious memory. One of the principal defects in modern education is that it does not care to make that memory a little more tangible than it is, for its existence is unsuspected. In reality the child starts his life's pilgrimage oppressed by the modern physical conditions in which he lives, the circumstances, the misunderstandings, the ignorances. All these things press upon him, making him retire within himself, making him smaller than he might be. But the Theosophical teacher realises that there is somewhere that memory of the heaven world, and he tries, therefore, to find out what happens in the heaven world.

In connection both with the pre-natal and with the post-mortem condition, the Theosophic teacher realises that he has time for everything, for reincarnation tells him that there is time. That is the whole difference between the modern educationalist—the ordinary teacher—and the Theosophic teacher. The ordinary teacher says there is no time, and he bases all his principles of education on the theory that there is no time. The Theosophic teacher says that there is time, that there have been births in the past, that there is the present birth, that there is an infinite number of births in the future, and that there is the certainty of perfection as the goal. Here I should advise every Theosophical teacher to base his teaching upon Herbert Spencer, because he understands, as no one else understands, what education is. The only difficulty about Herbert Spencer is that he feels limited with regard to time, he feels that there is not much time. His query is as to what knowledge is of most worth, as is, indeed, the query of the most prominent American educationalists at the present time. Let us get what we can, we have so little time, they say. We must not go to the other extreme, we Theosophists; we must not say that because there is an infinitude of lives before us, therefore we need not strive to-day to do everything we can to make our pupils efficient in the present. It is true that as Theosophists we realise that there is all eternity before us, but we also realise that eternity is made

up of time; without time, no eternity; without limitations to be transcended, no omniscience to be reached. The teacher must live in the sunshine of eternity but must work in the shadow of time. He does not fit his students less well for the work that they may have to do in the world, but he gives them the real relationship between these things and the eternal. Herbert Spencer in his book on *Education* quotes a beautiful verse which, as a matter of fact, can be answered by the Theosophist and by nobody else.

Could a man be secure
That his days would endure
As of old for a thousand years,
What things might he know!
What deeds might he do!
And all without hurry or care.

Herbert Spencer says that the function which education has to discharge is to prepare us for complete living, but he says there is no time, and therefore we must do the best we can. Education ought to enable us completely to live, but there is no time to do it. Herbert Spencer was all but a Theosophist; he wanted just one more expansion of consciousness and he would have passed into the realm of the Theosophic world, and then he would have re-written his book. He would not have altered much, but he would have replied to his little verse, that a man *is* secure that his days *will* endure, and so on! He would have made an assertion instead of

having merely been able to make a complaint and a lament. We have time, we have eternity; and only that teacher can be wholly practical who understands that and works accordingly, for only such a teacher will know what he is about, and assign to circumstances their due proportion.

Let us come back to the question of the heaven world; it is that which the child has just left. Mrs. Besant gives us a little insight into the conditions of the heaven world in her book *Man's Life in This and Other Worlds*; and she divides the inhabitants of the heaven world into four classes: (1) those who in their life in the world had the love emotion dominant; (2) the devotees, in union with their object of devotion whomsoever he might be; (3) the philanthropists, the unselfish workers, who in the heaven world are ever planning fresh ways of service to their fellow men; and (4) the great Thinkers, the great Artists, those who love the right for the sake of the right and not for any prize religion might offer them for the doing, those who are seeking after knowledge, who are cultivating art—all these are to be found in the heaven world, reaping what they sowed, and also sowing, from their reaping, the harvest of another life of service.

In that heaven world the child has realised his ideal, and therefore the child brings out of the heaven world some memory of that ideal into the world in which he now lives. He is not far from the ideal,

and therefore you should try with your intuition and your intelligence and your power to discover along what particular line that child has to go, what he has brought with him from the heaven world. It is a question of tact, sympathy, imagination, and of yourself realising the truth of the great Theosophic principles. It will take many mistakes, with a few successes, to realise what he is and to which of these four classes the child belongs, but it will make things enormously easier. You will know that his weaknesses come from his strength—are, indeed, signposts pointing out his virtues; that what he shows as failings are simply, in many cases, excess of virtues; and you make allowance for all these things. You see what is lacking when you see to what class he belongs; you see what is likely to be the weakness—you expect it—and you allow for it. You thus see how important is the knowledge which Theosophy gives us as to the heaven world. The care of the mother is necessary, yes; but, says the Theosophist, whence has come that child? And the answer to that question is one of the special contributions of Theosophy to the pre-natal aspect of education.

Then Theosophy has a great deal to say with regard to the natal condition. First, that the child is not merely the physical body that you see before you. We talk of astral bodies, mental bodies, and so forth, and we know that some day the ego is to be

the master of these bodies. He has more tools than one; he has more instruments than one; more modes for self-expression has he than one. And so we look upon the child as a multiplicity in a unity. We understand him better when we know that though he is now living in his physical body, he is also using a mental body and an emotional body, and that one or other of these may be dominating him at any particular moment. We divide him into his component parts, and we are not cross with him, under aggravating circumstances, as the ordinary teacher would be, because we know that not all of him is there; there is something left over; one body is dominant, but there are the other bodies, and there is the ego, unsuccessfully for the moment, striving to control its vehicles. No Theosophist can say that any child is hopelessly wicked. He may have little control over one body; he may have little control over another body, but the ego is there, and the ego is bound to achieve, because God, from whom he comes, and who is omnipotent, has willed that every part of Himself shall achieve. In eternity no one can be wicked; in time we can be ignorant—that is all. And that is all that the teacher can say; that is the only judgment the teacher can pass; and it is well that the Theosophical teacher should recognise this clearly.

So far as the natal condition is concerned, Theosophy tells us that there are four classes of

children. There are the "blue" children. These are the children who respond to sound, who develop emotion through the stimulating influence of music. In teaching a child of that kind you work on his emotional and intuitional bodies. So, if you have a child who is evidently "blue" in spirit, you say to yourself that attention should be paid to his emotional and intuitional bodies; you conclude that the best way to help that child and to help the ego, is to surround him with those influences to which he can most readily respond. If you try to help him in any other ways it will not be so easy, because the ego cannot so easily be reached through these.

The second class are the "crimson" children; these children are the children of colour, and they have their principal response in the affections, and need teachers and other people who will love them. Crimson children are charming little creatures, and there are a certain number of these in every school. Then there are the "yellow" children; these are the intellectual children. And finally there are the "green" children, who represent sympathy; they are also the children of action, which is what true sympathy really means. There is no real sympathy except as it manifests itself in action, either on one plane or another. In *Man: Whence, How and Whither* we are told that the blue and the crimson children correspond to the *bhakti yoga* type, while the yellow children belong to *jñāna yoga* and the green children

to *karma yoga*. That is an enormously important division in the science of teaching children. The Theosophical teacher has to find out what kind of child he has to deal with, and must record him accordingly. When I was Principal of the Central Hindū College I did not classify these children as blue, green, yellow, crimson, for I did not then know anything about these things, but if I became Principal of another College, I know I should have four exercise books—one for blue, another for yellow children, and so on. In this classification I may make a large number of mistakes; I may often have to transfer children from one class to another; but some day I shall get each one of them right, through experience, through imagination and through sympathy. These are the four classes, and they correspond to what the children have been in their heaven world, and we must always take that fourfold division into whatever world we may be considering.

Theosophy says something more that is very important. It marks out the different periods of unfoldment. It says, to start with, that the first period is from the age of one to the age of seven. Most educational authorities will say from one to six or from one to five; a few people say one to seven. The Theosophist says that primary education should begin at the age of seven years. I do not mean to say that there is no education before seven: I mean that up to seven there is one type of

education, beyond seven another type of education. From one to seven, says the Theosophist, is the period of self-discovery. The young creature (I cannot say the ego, because the ego is not really down in the physical body yet; it is really the elemental who is in charge and who represents the ego at this stage) of the self-discovery period typifies the race; at this period the child recapitulates the racial characteristics, running through, in his pre-natal period, the earlier non-human stages. Herbert Spencer says that the child goes through that which the race has gone through, and that what has to be done at this period is to make the child a good animal. Quite truly so, says the Theosophist; we do not for the moment want to make him a genius or a saint—we want to make him a good animal. This simply means that his body must show forth the best of the animal characteristics, whatever these may be. /

From the age of seven to fourteen the ego picks up tendencies, and needs a general education. We do not want him to specialise between these ages, but merely to acquire the general principles of things on a very small scale. In that period the family is typified, and if you will read Mrs. Besant's writings you will see that she emphasises that in this period the individual acquires the family virtues, in this period the foundations of the family virtues have to be laid. That must be done either in the family

itself, or else the school must be such a family, and be so permeated with the family spirit that the principles of family life may be strengthened. From fourteen to twenty-one there should be the development, not of general principles, but of self-expression, and hence this interval should be devoted to the beginnings of specialisation. A youth should be given opportunities to show himself (or herself) for what he is, for he is now the individual. He becomes aggressive, very often unpleasantly so, he becomes self-assertive, dogmatic. All that means that he is trying to find out his special characteristic; the ego is trying to see what kind of service is to be his special contribution to carry him on in the world from the second expansion of consciousness to the third. And so the individual is then dominant.

We might divide up the period after twenty-one as follows: from twenty-one to thirty-five, devoted to citizenship and to the family. A man has to support his family, it is his duty to do that, and he has his duty as a citizen as well. From thirty-five to forty-nine is the next period, and in it citizenship is more important even than the family. Children are beginning to grow up; they are beginning to be able to take some of the burdens of the family from the shoulders of the elders. So that at this stage citizenship is even more important than the family. Then from forty-nine he becomes, as it were, a Sannyâsin. He does not lose touch with the world;

his family ties cease to be binding, but to the citizenship quality you add the race quality. The man of fifty ought not merely to love his country, he ought also to begin to reach the stage when he is beginning to love the world as well. Some ought, perhaps, to be able to reach that stage earlier, but at least the man of fifty ought to realise that not only does he owe special service to the country to which he belongs, but that he has a duty to humanity at large. And then comes the final stage of all, when the individual owes no special duty to his country, but belongs to the world, symbolising the time when the individual shall have passed through that third great expansion of consciousness, when he talks of "Our world". He has given himself up for the world, and that has to be symbolised in the lives which we try to make our citizens lead. That is, roughly, something of what we can say with regard to the natal period.

The post-mortem period is very important, because the pre-natal training and the natal training will influence enormously the road that the individual will take after death. The period he will pass in the heaven world depends on the training which he has received in the various periods I have enumerated. Entirely apart from this question of the heaven world, however, there is another question, we are told: the question as to what particular service that child, that youth, that individual, has to render, of the specialisation he is taking up.

Think of the Hierarchy : each member must show that he is a specialist in service. The condition of admission to the higher ranks of the Brotherhood is that one shall be a specialist in service along some special line ; in the lowest ranks, that one should recognise a certain speciality which is to be developed. Now, each one of you has some special service to render to the world, something no other individual can render. There is something that you can give to the world ; and it is the business of the teacher to help you to try and find that out. The ego, the mother and father, the elemental (during the first seven natal years) and the teacher, they form a little committee. The elemental drops out after the age of seven ; but the mother and father and the teacher should never drop out. Indeed, as far as regards the teacher, he represents the Master, and the Master never drops out. But there is always that little committee that ought to know what to do in order to help.

Then there is the child more or less as he is. I said a little earlier that it was an expansion of consciousness which marked the growth of the ego from the beginning of the human kingdom right to the beginning of the superhuman kingdom, and I should like to show you how you can bring out that expansion of consciousness, how you can bring about an initiation in a little child. You know how the Theosophist looks forward to Initiation ; how he feels that

there is to be given him an added power, capacity and strength for service; it is the goal for those who know what Initiation is. But there are intermediate stages, and I shall read to you a little description of an initiation in writing. I do not imagine Madame Montessori knows much about Initiation, but at least she knows what an initiation is to a little child, and if every physical plane teacher could bring his children to this stage, he would be doing incalculable service :

One beautiful December day, when the sun shone and the air was like Spring, I went up on the roof with the children. They were playing freely about, and a number of them were gathered about me. I was sitting near a chimney, and said to a little five-year-old boy who sat beside me: "Draw me a picture of this chimney," giving him as I spoke a piece of chalk. He got down obediently and made a rough sketch of the chimney on the tiles which formed the floor of this roof terrace. As is my custom with little children, I encouraged him, praising his work. The child looked at me, smiled, remained for a moment as if on the point of bursting into some joyous act, and then cried out: "I can write! I can write!" and kneeling down again he wrote on the pavement the word "hand". Then, full of enthusiasm, he wrote also "chimney," "roof". As he wrote, he continued to cry out: "I can write! I know how to write!" His cries of joy brought the other children, who formed a circle about him, looking down at his work in stupefied amazement. Two or three of them said to me, trembling with excitement: "Give me the chalk. I can write too." And indeed they began to write various words: mamma, hand, John, chimney, Ada.

Not one of them had ever taken chalk or any other instrument in hand for the purpose of writing. It was the *first time* that they had ever written, and they traced an

entire word, as a child, when speaking for the first time, speaks the entire word.

That is a regular physical initiation. The teacher, in the moment of that enthusiasm, when that expansion is taking place, should try to explain to the child just why he is doing what he does. He should explain, for example, for what purpose the child should write—that service may be done through writing. Similarly there are initiations through arithmetic, through geography. A child's life must be a series of small, tentative initiations, typifying the spirit-tone of the real Initiation, leading up to it gradually, so that when the individual comes to the First Great Initiation he flashes into the buddhic plane and says to himself in an ecstasy: "I am one with everything." He may then recognise that this flash of enthusiasm, when he has realised himself as one with Nature, is the direct result of those smaller initiations which have been taking place time after time, life after life, repeated one after another in various lives until they are unified in the First Great Initiation itself. It is for such constant expansions of consciousness that all teachers should look; the small expansions at short intervals for the young child; bigger expansions at greater intervals for the older child.

It is important to remember that this episode described by Madame Montessori, though in some senses the result of training, is far more an

entry into a new world. The child has entered the world of writing. He knows he can write. He has recognised, with a burst of joy, a capacity of whose existence he has hitherto been unaware, and it becomes now his happiness to express the new power in an infinite variety of ever-increasingly perfect forms. We are told that when an individual reaches the first of the great Initiations, he becomes aware of a new power. True, through many lives he has been gradually preparing to learn to wield that power, but the power comes to him as in a flash, and the important fact to remember is that between the First and the Second of the great Initiations it is his business to learn to express to the satisfaction of the Masters the new power entrusted to him.

If I may be permitted an illustration from the War, troops are carefully prepared for a great push. The land is surveyed, and all obstacles removed which are capable of being got rid of. Then comes the time for the rush to the enemy's trenches. Step by step the men have to tread the intervening ground, but while, from the standpoint of the private soldier, the triumph consists in occupying the enemy's trench, from the standpoint of the General the positions won have to be consolidated before a further advance can be made. All that the new position means must be made effective as against the enemy. Then comes the time for another rush forward, and this in its turn is made possible by the extent to which the

strength of the earlier position has been utilised to the full. Such a process is going on all the time, in every phase of life, and it is the basis of education. Our business is to lead the child almost unconsciously to know himself and his powers, and, out of the abundant joy with which he recognises a new faculty, to give him courage to persevere step by step until that faculty has been completely controlled. The young Initiate experiences a moment of supreme joy as, for the first time, he realises a certain aspect of the Unity. He determines that he will make that Unity a living reality, and the struggle in the lower worlds becomes possible because a sense of the joy he experienced ever abides with him.

This, in the earlier stages, is the way in which Theosophy would modify the existing educational process. Madame Montessori has grasped this reality, and has applied it to the education of young children, but it needs application in all stages of education, and if it were applied, would help maturity to retain the enthusiasm of youth. Such expansions of consciousness are taking place more frequently than we know, and, indeed, in the most varied conditions of life. To many, entry into the Theosophical Society is a very definite expansion of consciousness, which they feel has to be filled in by living as far as may be the Theosophic life. Everywhere expansions of consciousness are taking place. The duty of the ordinary teacher is to recognise their value, while the

duty of the Theosophic teacher is to relate them to the major expansions of consciousness to which each one of them is leading. Life is, indeed, but a series of minor expansions of consciousness followed by innumerable fillings in. A field may have been bought, but it has to be ploughed, and seeds sown in it, before its true value can come to its owner. Similarly, the Montessori child who cries: "I can write, I can write," has yet to use his writing power in the service of the world. The expansion of consciousness connoted by the cry has yet to be completed in the service.

From the increased sense of capacity thus consciously felt, the child gains courage to build onwards to the next stage. But it is obvious that for little children there must be a number of small expansions of consciousness, not too far apart; though as instruction proceeds, the period of preparation for the ensuing expansion of consciousness must gradually be lengthened by causing the pupil to understand how much there is to fill in. The young child must not have too much to fill in. Encouragement means, therefore, the arrangement of training so that the pupil may come upon an expansion of consciousness at the appropriate time. In the very early stages of childhood, part of the duty of the teacher is to draw the attention of the child to that which otherwise he might not recognise as an expansion of consciousness at all. That is the principle underlying the idea of

praise as a necessary concomitant to the earlier stages of growth. The teacher should realise that his or her praise is nothing more nor less than the recognition from the outer world, for the sake of the lower bodies living in that world, of an expansion of consciousness the ego himself appreciates but which appreciation he may not necessarily be able to convey to his lower vehicles.

In other words, it is the business of the Theosophic teacher to associate himself with and to co-operate with the ego. The ego needs an ambassador down here, and the ambassador should be the teacher. It is the ambassador's duty to find out what the ego really wants, and to help the child, the ego's machinery, to satisfy its master. It is as if the ego were saying to the teacher: "I do wish you would help me with my vehicles. You see, I have had to plunge them into a world in which I find it rather difficult to control them. I had to send them there because even those worlds are reflections of the Divine, so I had to know all about them. I also had to run the risk of their getting into difficulties. But I should be infinitely obliged if you, who have got hold of your vehicles, having had them more years in the outer world than I have had mine, would just lend a helping hand. Your vehicles have gone through the stage through which mine are going now, and I should be much obliged if you would help me as far as you can; only, please do not try to take my

place. Remember that my vehicles have their own ego. Your ego must not follow that vehicle-grabbing policy which so many teachers adopt in the present day."

We must never forget that, from the Theosophic standpoint, the young children we see around us have but recently left the heaven world. If we could only realise it, many of them have, probably, a memory of that heaven world which, though in the subliminal region of consciousness, still, to a certain extent, influences the waking life, and might, at all events in exceptional cases, be brought within the region of waking memory. Now, the heaven world may be looked upon as in some way a continuous expansion of consciousness. In that world great ideals and great ambitions are experienced as actualities, and their grandeur and beauty make the egos want to come back into the lower worlds, realising that in the experiences in the lower worlds are to be sought the foundations of the realities they have in the heaven world been unable to hold. The picture is glorious and real while it lasts, but sooner or later it begins to fade, and they learn that only in the lower worlds is to be found that wonderful secret which shall produce pictures imperishable. But the very beauty of the pictures makes it worth while to come again into the outer world. And the Theosophic teacher, when he is looking at these little children, must realise why he sees them round him.

They have just come from that heaven world, and they have come for a special purpose. It will take them many lives to accomplish that purpose, but the purpose is clear ; and they need to be helped to bear the purpose in mind, since it is so easy to imagine that the means are more real than the goal. The child is in the midst of those objects of the senses whereby the goal is to be reached. And there is the inevitable tendency to imagine that perhaps the objects of the senses themselves *are* the goal. The teacher must ever remember that he stands to emphasise the permanent amidst the impermanent. The child comes into a world full of objects of the senses, and his tendency is inevitably to limit himself to form. There are so many objects of the senses, that he desires continuously to be rushing from one to another. The objects of the senses have their value, are indispensable to growth, inasmuch as they are the mothers of interest, but it is the duty of the teacher to help the child to pierce beneath the fleeting form into the eternal reality.

In Time the teacher represents Eternity, and I do not think it possible better to sum up the teacher's duty than by saying that while the teacher should train his pupils to have ambitions and to work for their fulfilment, he must never forget to provide in the character of his pupils against the despair that comes when a cherished ambition has failed. The more evolved pupil will, sooner or later, learn to

work as if he were ambitious, but actually to be free from that type of ambition which can only be satisfied when it reaches the particular goal towards the accomplishment of which its energies were directed. Knowing the truth of reincarnation, the teacher can impress his pupil with the fact that the way to succeed is to strive, and to remember that success must eventually come, though it may not come when we either want it or expect it. The will of man is divine, and therefore omnipotent.

Children should be encouraged to determine that they will become truly great in some department of human activity. One may determine to become a great singer, another a great orator, another a great statesman, another a great teacher, another a great soldier. If the teacher is able to awaken within his pupil the sense of assurance with regard to the inevitableness of the goal, however long the goal may take to reach, the child begins to derive from that sense a capacity of determination and perseverance of inestimable value. It has always been my practice to lay the very greatest stress upon imagination. I have never cared how wild the imagination of my pupils might be, provided it was directed to a noble and uplifting end. Imagination never runs riot when it is accompanied by the perception of the truths of reincarnation and of karma. That which a child wills to become, that he must become, provided his will is trained to be firm and unshakable. From

Theosophical Schools should come young citizens full of enthusiasm and imagination, happily united to a knowledge that every dream can become a reality in course of time, provided that its inspiring influence is used to encourage perseverance from step to step. The youth trained on Theosophical principles should be a most powerful force in National life.

Let me now say a word with regard to the vexed question of discipline. The Theosophical view that humanity is slowly but surely proceeding to a stage in which there will be no need for external rule, in that every one will be a law unto himself, finds an interesting echo in Herbert Spencer's view as to the object of discipline. He says: "Remember that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others*." Carrying this principle further we begin to understand the place of discipline in education. Just as in the earlier stage of the growth of humanity we had divine Kings who imposed growth and happiness from without, so the relation of the parent to the child, or that of the teacher to the child, represents, however inadequately, the Divine King period of the race. In the very earliest stages the parent or teacher determines the results of action, by determining the actions themselves. A little later on the elder gradually leaves the child to the natural consequences of his actions, always taking care that causes are not introduced

which would lead to results of an overwhelming character.

From the standpoint of Theosophical teaching this is exactly the stage in which humanity as a whole is evolving at the present moment. In olden times only those natural consequences were allowed to us which we needed for the particular requirements of that stage of our growth. The law of cause and effect was worked for us. We are now at the stage at which we increasingly take the law into our own hands. Says Herbert Spencer :

All transitions are dangerous ; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate ; which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. Let the history of your domestic rule typify in little the history of our political rule : at the outset autocratic control where control is really needful ; by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition ; successive extensions of this liberty of the subject ; gradually ending in parental abdication.

This is an admirable statement of the relation of teacher to pupil, but, from the Theosophical standpoint, the words "parental abdication" do not altogether express that which actually happens. As in the case of humanity as a whole, the Elder Brethren never abandon or abdicate Their position

as rulers and guides, similarly, the parent or teacher down here must never renounce the position of teacher. He may stand aside, but he never abandons his watchfulness. It is not sufficiently remembered that the word "tuition" literally means watchfulness or guardianship. The extent to which the pupil will be able to reach the stage of self-control without the need of external law, depends upon his place on the evolutionary ladder. Some pupils may need more control from without, others less; but the Theosophical teacher ever bears in mind the methods by which the Elder Brethren trained humanity. He remembers that as a teacher he represents the Elder Brethren, as his pupils represent humanity. And he adds to this knowledge a realisation of the fact that child-history recapitulates in brief the history of the race.

Believing in reincarnation, and understanding, at least vaguely, the Theosophical interpretation of the process of evolution, the Theosophical teacher should have been able to grasp the fact that that which he does not see in the child is of infinitely greater importance than that which is evident. In other words, that which the child appears to be is but the faintest reflection of that which in reality he is. Further, he must carefully bear in mind the fact that the worldly standards whereby we judge capacity, are more often than not faulty in the extreme. They may be fairly satisfactory as regards the average,

but they are hopelessly inadequate to measure the exceptional.

This is important when we consider the value of examinations. The Theosophical principle should be only to introduce the external examination when, from the worldly standpoint, it becomes a necessity, when, that is to say, it is the next necessary link between the individual and the world around him. As William James says, the vital thing about an individual is "his emotional and moral energy and doggedness," and no method of measuring these has yet been discovered. Indeed, this energy and doggedness may often transcend defects of body or of the senses. We are told that the blind Huber, "with his passion for bees and ants, can observe them to other people's eyes better than these can through their own".

This leads us to the conclusion that the body is but the instrument of the soul, an instrument which is by no means indispensable. What we happen to be in any individual life is of far less importance than what we are eternally. True, in any individual life we have to deal with the characteristics expressed at the time, but the Theosophical teacher must never forget that the child he sees before him is but a partial expression of the Monad within. The Monad is the assurance to the teacher of the child's future perfection. The child imagines the part to be the whole. The teacher, knowing the part to be but

part, recognises that he sees but a portion of the whole. The Theosophical teacher has an enormous advantage over those who do not know, for with his added knowledge he is able at least dimly to perceive the process of evolution which has brought the ego to the stage in which he sees it, and he also has some vague perception as to the pathway of the future.

A FRAGMENT ON EDUCATION

I WANT to set down here, as nearly as I can remember, a hint I have received regarding what I can only call a re-orientation of education. I do not at present see how to follow it to its logical conclusion, for the reason that it involves very careful and difficult thinking out, and takes us on at present uncleared pathways; added to which the hint is in any case intended rather to stimulate research than to be taken as a ready-made solution of and panacea for the educational darkness in which we so much live to-day. We have to think things out, to take the hints and follow the trains of thought to which they give birth, using intuition, imagination and experience in the order given, so that, primarily, the intuition is at work upon matter originating, as I believe, from the intuitional plane.

The hint which came to me was that in devising apparatus for the use of children as, for example, the Montessori apparatus, we must be more consciously guided than perhaps we are at present by the principle that character-building is our great and

ultimate objective.¹ The apparatus we now use may no doubt be valuable for the training of the senses, and to a certain extent, according to the intelligence of the teacher, may react upon the character. But our business is consciously to devise apparatus with regard to which the training of the senses is subordinate, indirect, to the evocation, education, of an attitude towards life which shall enable its possessor at once to live within God's Laws, to use them as levers lifting him, and humanity with him, ever upwards, and also to manipulate them, playing one against another, so as to achieve results not otherwise to be obtained.

However great, and almost illimitable, the macrocosm, the microcosm reflects its power and quality in some degree, and there is, therefore, no reason why apparatus of a purely physical kind should not be devised which, to however limited an extent, yet to a definite extent, expresses some measure of a Law, some part of the Great Truths which are the

¹ Compare the recent utterance of Mr. Spurley Hey, Director of Education, Manchester: It is becoming increasingly evident that the true conception of elementary school education must accept as its most fundamental function not the important process of training the mind to thought, the tongue to speech, and the body to action, but rather the secure planting in the child of the intangible something which produces the will and the power to think rightly, to speak rightly, and to act rightly. The intangible something is never present on the time-table, and never absent from the teacher's mind; it is seldom taught directly, and yet it is unceasingly conveyed by word and gesture. Every true teacher has something of the missionary spirit in his soul, and it is as a missionary that he will seize every opportunity to awaken, to nourish, and to strengthen the spiritual side of the children within his sphere of influence.

root-base of evolution. Our business as teachers is to discriminate between those Laws which can be so treated, and which may appropriately be so treated, and those which either cannot be so treated, or are not yet appropriate to the condition of the pupils with whom we have to deal.

If, for illustration, we give a child something to play with, we must have in our own minds at least the stages of connection between that something and a truth of some sort. We must always be able to give spiritual significance, definitely and directly, even to the earthly objects which seem so trivial, perhaps, and at first sight of distinctly limited significance only. As the child grows, he must be able to look back upon the things of childhood—especially the playthings—as having been his first introductions, however unconscious of their purpose he may have been, to the world of God, of Truth, of Spirit, of Eternity. He must be able to recognise them as having been “intimations of immortality”. Hence, he must trace the growth of his character, of all its constituent elements, back, through stage after stage, to the simple games, toys, playthings of childhood.

It is, of course, a matter of opinion as to how far Madame Montessori has already followed the lines I am indicating in this fragment on education. In her *Advanced Montessori Method*, especially in the chapter on the Will, pp. 170 *et seq.*, she makes

observations of great force, as also in her remarks on Liberty, pp. 70 *et seq.*; but I do not feel quite satisfied that the last word has been said in this connection, nor that we are approaching the solution of the problem from the right angle. Madame Montessori most truly declares that what "is needed is an act of liberation; and the latent forces of man will then develop". Utterly true—an act of liberation from the trammels, to use no stronger word, of the system of education as practised in so-called "educational" institutions. But I must confess that Madame Montessori does not bring me to the satiety point in her elucidation of the implications this portentous word includes. She has come nearer, I venture to think, to the realities than any one since Froebel. But Froebel more directly states the proposition involved in the hint that has come to me, as, for example, where he says that his gifts are not merely intended to be playthings, but

To bring before him certain perceptions in their inner coherence, in order thus to make the law behind them shine through them more brightly and to awaken the premonition of this law . . . thus, if man comprehends fundamentally in all its relations, for example the ball, the sphere, the cube (which are indeed really only one in three) as representative; as the normal and fundamental perception of all that occupies space, and of what is given and demanded thereby in reply, he will thus become capable of recognising, observing and handling all other things.

I could give many other quotations from Froebel on the same lines, shewing clearly that he saw the need for making the play of the child part of the game of life, so that from the one the youth might almost imperceptibly pass to the other.

We must ever bear in mind that we are links between the ego and its new bodies. The ego—in some few cases it may be the Monad himself—has its own intentions regarding its vehicles. These the teacher exists to carry out, not to thwart, neither to replace by replicas of his own ego's intentions—if he is aware of them—regarding his own bodies. An ego with any pretensions at all to understanding wants to familiarise his vehicles with God's Laws, so that, through the gradual process of harmonisation of his bodies with the Eternal Law, the Monad may at last achieve God's Freedom. He is somewhat impatient of childhood. It is a nuisance life after life to have to readjust his bodies to himself all over again, and to repeat the slow process of rediscovering the preliminaries. The ego feels, if the verb may be used, impatient, here again, if the adjective may be used. The teacher's business is to reconcile the ego's impatience with the inevitable amount of time necessary to be spent in the training of the bodies. The ego must learn to wait. The bodies must learn to accomplish the recapitulatory process with progressive rapidity as the lives pass. But it is primarily also the teacher's business to intuit the

temperament of the ego, to discover what the ego is "out for," and to join forces with the ego in tuning the bodies to the ego's evolution pitch. The teacher must not allow the bodies to get in the way of their owner, any more than the owner should be unreasonably expectant regarding his bodies. The teacher is the intermediary, the arbitrator, forgetting neither the needs of the soul nor the capacities of the bodies. But the ego says to the teacher: "Of course you must help my bodies to develop the five senses. But *do* remember that the development of the senses is but a means to an end, although with civilisation as it is at present, and my bodies as they are at present, the end is lost sight of and the means too often officiate as the end."

Take the Montessori apparatus. Can we assign to each piece of apparatus a definitely spiritual significance? Is each the partial embodiment of an Eternal Law? What is its relation to character? Is the apparatus devised merely for the purpose of sense-training, or is it for this and more? Does it lead, through sense-training, definitely to character-building?

In so far as the training of the senses is itself but a means to the end of the development of character, then, we have justified our apparatus, always provided that the apparatus as perceived by the teacher is to be a character-building force, and is so used by him. Each piece of any educational apparatus must

be rigidly examined from this point of view. Is it the beginning of, or at least a link in a chain of, a sequence of propositions enunciating, exhibiting, the working of a Law of Nature: which is the same thing as asking whether it definitely typifies a part of the process of evolution, for evolution is nothing more than embodied Law?

When the child is handling a piece of apparatus, is he contacting a truth? This is the acid test. Is he on the road to the assimilation of a truth? The ego is "out for" truth *at all costs*, even at the cost of pain to his bodies; and the sooner his bodies are trained to live in accordance with truth the sooner can he proceed with his evolutionary processes. As I have already said, the ego gets "impatient," and no doubt would like to do away with the child-stage altogether—"let me begin my bodies in early maturity". He only sees things from a very limited standpoint when he argues thus, for not only is the recapitulatory process of childhood vital to growth, but in addition there is in fact the at present most necessary reminder to us to be ever childlike, with all the simplicity, trust, reverence, joyousness, understanding, imagination of childhood, superadded to, indeed the background of, the true power of manhood. The more advanced egos at least want to abolish childishness even more than they may possibly desire to skip childhood, while too many teachers and too many parents want to retain both, think both natural

and right and proper, when only childhood is natural and right and proper. I hope I shall not be misunderstood. "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." Now the more advanced ego, at any rate, has reached its young manhood, and, if childhood of the bodies be necessary at all, let it be a childlike childhood, and a childish childhood for the least possible time. Let the childlikeness continue for ever, but let the childishness be "put away" as quickly as possible. It may be added that where quick reincarnation takes place, the mental and emotional bodies are largely unchanged—only the physical body being new, and even this, perhaps, only partially new. This is a strong argument in favour of "putting away childish things" without unreasonable delay.

The ego is serious, is determined upon a certain goal, and does not want to waste time. The foolish, fond parent likes to keep his or her child a toy-child as long as possible. The wise parent knows that at most he or she is a trustee who will have to render a karmic account to the ego for the trust committed to his or her care. The teacher and the parent are either on God's side, which is the ego's side, or they are against both God and the ego. There is no middle path. And the parent, like the teacher, is mainly the ambassador from the soul to the body.

How does all this touch what I have said before? It indicates to us that we cannot, knowing that the ego is old, and set on a definite pathway of evolution, begin too soon all possible assistance in the moulding of his new bodies to his needs. We are far too apt to ignore the ego altogether, and sum all up as childhood, acting accordingly. We take the newborn more as he appears than as he is. What we see we deal with, leaving that which is most important out of account. Often the ego must be disgusted at what he may bluntly term the "damned drivel" of parent and nurse! And has it struck you that the more seriously you take a child the more comradeship there will be between you and him? Do you realise that for an elder to be natural, himself, and not artificial, is one of the great expectations of children? "Let us play at pirates (part of the recapitulatory process, please remember), but let the elder also *be* a pirate for the time being, within limits, no doubt, just as we children are pirates while the imagination lasts, and take our piracy seriously, solemnly, and as an absorbing piece of work." No camouflage, no pretence, no sham, no double personality. Whatever you are doing do with all your might; such is one of childhood's lessons to manhood, and part and parcel of true childlikeness.

Coming back again to the apparatus, let it be tested as to its definite value in leading the young bodies to an understanding of the eternal verities.

thus paving the way to the utilisation of these eternal verities, so that as life after life we dip down into matter under the Law of Readjustment, we become increasingly capable of readjusting ourselves to the demands of the Spirit rather than to the dictates of the flesh.

I have not yet worked out this hint. It demands a tremendous amount of meditation, because I believe it holds a great re-orientation of our educational processes. But I am vaguely sensing apparatus which has definite, I had almost written "clearly perceived," spiritual significance. The circle, the globe, the triangle, the cross, the straight line, the double triangle—and other symbols of great facts of Nature—can they not become "apparatus" in some form or other? And can we not devise apparatus which shall show how adjustment, balance, can bring about results, effects, which, perhaps, at first seem impossible?

In this connection I desire to draw attention to Mr. Jinarājadāsa's *First Principles of Theosophy* where he alludes to the "playthings of Dionysus," the divine Child:

Tradition reports that they were the dice, the spinning-top, the ball and the mirror . . . the dice were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the top was a model of the ultimate physical atom; the ball was a model of the Earth, and the mirror was the symbol of the seven planes on which are reflected what the Logos fashions on high.¹

¹ *The First Principles of Theosophy*, p. 237.

The spirit underlying the above is the spirit I feel must underlie our reconstruction in education, so that we relate the things physical to their spiritual archetypes, to the end that from that which we perceive with the five senses we may pass to a knowledge of that which they mirror in the physical world. The child's task is to find himself well and truly set in the eternal, in the Real, as he lives in time and in the Unreal. While he plays he must be at work, as the universe is at play while it is at work.

I think of a jig-saw puzzle. Try to fit together that which in that way cannot be fitted together, and chaos remains. Try to fit it together in another way, so that instead of protuberances refusing to adjust themselves to counter-protuberances, hollows to counter-hollows, you get protuberances fitting into hollows, hollows filling themselves with protuberances, and a world, a coherent world, a cosmos, is born. Perhaps we can begin with something earlier than a jig-saw puzzle ; but I opine a jig-saw puzzle has its place among educational apparatus, especially if the teacher is clear as to the spiritual significance of a jig-saw puzzle, and endows it with such significance in increasing measure as the child grows in perception and understanding. So also has a balance—a pair of scales—its place ; this was specially hinted to me. How a sensible teacher would use a balance—crude to start with, though accurate—has yet to be determined ; but a balance,

a pair of scales, and permutations and combinations of the various underlying principles, have their place in educational apparatus as stimulators of Justice and Harmony, and temperaments without prejudice. Iron is heavier than feathers, but a weight of iron can balance a weight of feathers. Two parts of hydrogen and $1\frac{1}{2}$ or $1\frac{2}{3}$ or 2 or $2\frac{1}{4}$ or $2\frac{1}{2}$. . . n parts of oxygen will not produce water. But two parts of hydrogen and one part of oxygen will produce water. Every diversity, incompatibility, has somewhere an adjustment into harmony and comradeship. Ours the quest of this Great Secret, and the child is well advised to start on it without delay.

JOTTINGS FROM AN EDUCATIONAL NOTE BOOK

I

No true teacher ought, it seems to me, to be satisfied with taking the child as he is. "Whence has he come? Whither is he going?" are questions which must, to a certain extent, be answered, (1) if we would know what the child is, (2) if we would give the child an education suited to his place in the world into which he has come.

When I stand in front of a child, I want to know whence that child has come. That is the only point interesting to me for the moment. When I was in the Central Hindū College, that was my first thought when a new pupil came seeking admission. Out of what past had he come? The ordinary teacher is not interested in this. He is but a mill-owner, and children are but as grist to his mill. Under the existing system, a child develops individuality in spite of the system and not because of it. But if National life is to be strong and virile, if we are to dream of an age of Pericles for a Nation, we must cease to rest satisfied with children as we find them. We must seek to

know how they came to us, what they should be doing among us, the nature of the road along which it may be their destiny to travel.

Now, the first knowledge I possess as a Theosophist is that the child before me has been in the world before, probably not so very different from what he is at present. It is likely, too, that his relatives and friends are more or less the same relatives and friends he has had before. At least there is a certain tie between him and them. It may also be true that his teachers and school companions are not in reality unknown to him, or he to them. All this that I note of him, I note of everybody else as well. We have all come out of the past, and, if Theosophic investigations are true, we have all come out of the past more or less together. We come to move in sets. This fact should help in removing any element of strangeness between the teacher and his new pupil. Of course, it is possible that they have never met before; but the probabilities are against this. When, therefore, a new pupil comes to me for admission, I begin by taking it for granted that I have probably seen him before, but do not happen with my present physical brain to remember him; although for verity's sake I should add that sometimes I do definitely remember the apparent stranger. I think this is true of everybody. At least we have an indefinable feeling that so and so is not a stranger to us. We cannot explain it, but there it is.

This fact being established, it becomes clear that everything the child is has been brought over from the past. I should now begin to trace in general terms what that past has been. The immediate past I may be permitted to suspect to have been the heaven world.

I can gradually map out the general features of the comparatively immediate past of the child before me. As to details, these depend, of course, upon the child's individual temperament. It will, therefore, be impossible for me to ascertain with exactitude any of these details until I have known the child for a very long time, but the parents will probably be able to tell me something about their child's peculiarities, and a little knowledge is better than none at all. In addition, if I possess a certain amount of intuition,¹ or trained experience of children, I may more or less accurately gauge my future pupil from his general "feel". Such hints as I can gather I must make careful note of for future reference, inasmuch as the guidance of the pupil in his life's work should largely be influenced by knowledge of the child's fundamental characteristics. But even the general knowledge of the existence of a heaven world in the immediate background should determine the nature of the training in early years. The theories of Pestalozzi, Froebel and Montessori, and others of the same type, are in reality based upon an

¹ The faculty of direct perception of a thing as it is by, as it were, identification of oneself with it.

unconscious realisation by these educators that the freedom of the heaven world must be maintained as long as possible in the period immediately succeeding it. They also unconsciously realised that the creative faculty, exercised so wonderfully a few years ago in the heaven world, should under no circumstances be allowed to disappear, for to create in the physical world, though a far harder task, is a task that must be accomplished. Indeed, my own duty as a teacher must be to strive to make the transition between the heaven world and the world of strife down here as little jarring as possible, so that when maturity comes, the youth may feel he has been adequately strengthened to meet its trials and tribulations. In other words, at the root-base of his life there must be some knowledge of the eternal verities of things.

Going back to the more remote past, for example, to the life immediately preceding the present, I come to barriers difficult to penetrate. If I am an occultist, I may look back into past lives ; and only an occultist can be a true teacher. But as I am not an occultist, I must use my imagination. What is this child before me likely to have been? Let us take first broad, general principles. If it is an English child, is it likely it was an English child before? The probabilities are against this assumption, although I am bound to add that it is not impossible. But, if we study the lives of Alcyone as published in the *Theosophist*, it becomes clear that people tend to change

their races almost every life. Some people may, of course, be specially bound up in a particular race, but this is the exception. We will assume, then, that the child before us, while English to-day, was probably not English in his past life. He may have been German, or French, or Roman, or Greek, or Egyptian, or Indian. What was he? That question may be impossible to answer. But from the probabilities we may deduce the important truth that races and sub-races are but classes in which the world-children learn various and varying lessons.

This gives us the equally important truth that while we have every right and duty to be proud of our class, the best students are those who are equally proud of the school as a whole, and who feel that they owe a duty to the school as well as to the class. The child before me is to-day English, but he may have been Indian in the yesterday of lives. For this reason, separative pride of race will be abhorrent to his vital nature. We must not suffer the narrow space of time to dominate the broad expanse of the eternal. And the eternal is neither one race nor another, but the sum total of them all. The Theosophist teacher encourages eager and enthusiastic patriotism, for the simple reason that if a child is born into a particular race, it is that he may learn from that race and be of service to it. But there is the past to be thought of, and also the future. In the past, the child has been a member of other races

of mankind. In the future he may change his race or sub-race often and often. We often tell children they should not be impulsive, that they should not follow the impulse of the moment. Nor must we allow them entirely to be dominated by the impulse of a lifetime, since any individual life is but a moment in the infinite series of lives behind and before us. In the case of some children there are some very definitely marked characteristics. So marked are some of them that they appear on the physical body itself. There is the Greek type. There is the Roman type. There is the Celtic type. There is the Teuton type. And the Teuton type may be found in the Celtic race and *vice versa*. The Greek or Roman type may be found in the Celtic or Teuton race. Similarly, there are many varieties of temperament—the dreamy, the artistic, the active, the devotional, the intellectual, the temperament of conflict, etc. So, after all, there is a considerable amount of knowledge to be acquired even about a strange young child, if we set about to acquire the knowledge in the right way.

It has been said that the greatest value of knowledge lies in the extent to which it teaches us where to look for any knowledge we may for the moment require.

From our own trained imagination, based upon experience, fortified by intuition, we shall learn something about the child. Existing circumstances will

add to this knowledge. The parents and friends of the child should be able to give us further information. In this way we begin to know something at least. We can at least have a vague, general idea as to what kind of child is before us, though what he is to do in the world may still remain hidden from us. But the law of karma offers us certain definite principles. We know, for example, that the child before us has karma to work out¹ in this life, that he has powers to be developed in this life, that he is linked to the special race-karma of the people among whom he has been born, that there are special ties to be developed and worked out, strengthened or diminished as the case may be, between himself and those immediately around him. We must try to see karma at work, for after the seventh year it generally begins its operations. Even before this age, well marked tendencies may appear. But there can be no certainty, and until the seventh year it is probably not incorrect to say that the burden of karma, as also its uplift, are not yet upon the child.

It is for this reason that these early years are of such supreme importance from one point of view. The more we can surround the child with that spirit of ordered and constructive freedom which animated him during the heaven world, the more we are fortifying him against the time when his ego will take possession of him and bring down the purpose of his

¹ Vide *A Study in Karma*, by Annie Besant.

life, with all its tumult, its uncertainty, its temptations, its doubts, its questionings, its restrictions. And being so near to the heaven world, the spirit of ordered and constructive freedom will come naturally to him.

II

I find myself continually harping back to the great central thought in my mind as regards childhood—the thought expressed by Wordsworth in his *Intimations of Immortality* :

But trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy !

As H. G. Wells has truly said, the War has brought us nearer both to heaven and to hell than ever we have been before—"things are more personal and more personified" (*First and Last Things*, Revised Edition, p. vi). And Mrs. Besant has pointed out in a recent¹ speech in Bombay that the War offers a great opportunity for sacrifice—the spirit of sacrifice broods over the world in its agony, and out therefrom is born a heaven world which those who sacrifice enjoy. Heaven is very close to us in these days, as indeed is also hell ; but for the children it must be the heaven world that opens, not that world of hell into which so many were born in the early days of factories, and in which, alas, so many are yet born to-day.

¹ This was in 1917, during war time.

Theosophically speaking, heaven lies about us all the time ; but the little child has, with rare exceptions, just arrived from heaven and in early years lives " not in entire forgetfulness " of the glories and powers of the heaven world. He, to follow Wordsworth's thought,

still is Nature's Priest,
And by the vision splendid
Is on his way attended.

It is only in manhood that he

perceives it die away,
And fade into the light of common day.

Now it seems to me that the " vision splendid " is the memory, unconsciously dominating the soul in its new tenement, of the wondrous experiences described, for example, in Mrs. Besant's *Ancient Wisdom* (pp. 195, *et seq.*, 1897 Ed.). Francis Thompson has beautifully expressed the idea I am now trying to convey. He says (*The Works of Francis Thompson*, vol. 3, pp. 7, 8) :

Know you what it is to be a child ? It is to be something very different from the man of to-day. *It is to have a spirit yet streaming from the waters of the baptism* ; it is to believe in love, to believe in loveliness, *to believe in belief* ; it is to be so little that the elves can reach to whisper in your ear ; it is to turn pumpkins into coaches, and mice into horses, *lowness into loftiness and nothing into everything, for each child has its fairy godmother in its own soul* ; it is to live in a nutshell and to count yourself the king of infinite space ; it is

To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.¹

I have italicised the phrases that have special significance for me. Heaven is indeed a baptism from which the soul arises with courage and certainty once again to enter the outer darkness to battle to make eternal that which for the time is but a fleeting experience of the goal ahead. Heaven is an intimation both of our immortality and of our certain triumph; for in heaven the future lies about us while we are yet in the infancy of our growth. And it is *our* future that lies about us; for each of us has his own heaven, and to each comes in heaven such aspect of the future as may thrill him, exalt him in ecstasy, assure him of his divinity, hearten him to any roughness of road, even if the end be only such a heaven as he has just experienced. That the end will be much more, infinitely more, we know full well, for if "knowledge grow from more to more, and more of reverence in us dwell," then will our heavens grow from more to more, and more of the eternal in us dwell, until the spark shall have become the Flame—self-conscious of its divinity. And the little child down here—or should I say "out here"?—in the physical body has his spirit still "streaming from the waters of baptism" in a heaven of his own making,

¹ Compare the beautiful poem by A.E., in *Collected Poems*, entitled "Childhood".

moulded by his Monad from out the clay of divine potentiality.

Again, the phrase "to believe in belief" expresses a profound truth with regard to the heaven world. Belief—if pure—is found to be all-powerful (within the limitations of its original virility) in the heaven world. As we have believed on earth, so shall we create in heaven; that is, to the measure of our belief, our trust, our faith, our aspiration, our confident search after truth, our dull clinging to an invisible hope, will issue forth in heaven the apotheosis of our dreams and strivings. As we have thought, so for a short while do we become in heaven, for an hour which seems an eternity. "Seeing is believing," says Earth. "Believing is seeing," says Heaven; and both are true. One, perhaps, the *Pravṛtṭi* Mārga and the other the *Nivṛtṭi* Mārga; both are needed for the conquering of the illusion of ignorance. Madame Montessori has truly said (*The Advanced Montessori Method*, vol. I, p. 232):

It is faith which leads to sight, not sight which produces faith. When the blind man in the gospel uttered the anxious cry: "Make me to see," he asked for "faith," because he knew that it is possible to have eyes and not to see.¹

¹ Compare Mrs. Browning's lines in *A Child Asleep*:

"Folded eyes see brighter than
The open ever do."

The whole poem strikingly illustrates the real intimacy between Heaven and Earth.

"Our citizenship," said St. Paul, "is in Heaven," for in heaven man, for a brief span, is the master of his destiny and conscious of his divine citizenship, of all that true citizenship means beyond mere membership of a body politic on the physical plane.

Francis Thompson's phrase "to turn . . . lowness into loftiness" is full of pregnant meaning. Truly are our souls our fairy godmothers, divine alchemists insistently demonstrating to us that out of little nothings shall come that everything which is the heaven eternal towards which our heavens fleeting are the stepping-stones. Indeed is it true that he who sees "a world in a grain of sand, and a heaven in a wild flower," is far on life's pathway. And I make bold to add that even he who *believes* that heaven is alike in the grain of sand and in the wild flower, or who even "makes-believe," is on the outskirts of the world of truth. In heaven, imagination, based on aspiration, moulded through effort into character, reaches out into the future and brings it within the Eternal Now. Or, if you like, it is the "eye of the soul" perceiving the pathway to the soul's inheritance. In the heaven world, imagination is creation and anticipation. In the world of children, heaven-born as almost all of them are, and as all of them must some day be, the imagination conserves its potency—for them, if not for us who look at them—and if we marvel that, having eyes, they cannot see, they more rightly marvel that we, having eyes,

have yet no vision of that great "Friend of Children" to whom Stevenson so charmingly refers in *The Unseen Playmate* :

Nobody heard him and nobody saw,
 He is a picture you never could draw,
 But he's sure to be present, abroad or at home,
 When children are happy and playing alone.
 He lies in the laurels, he runs on the grass,
 He sings when you tinkle the musical glass ;
 Whene'er you are happy and cannot tell why
 The Friend of the Children is sure to be by !
 He loves to be little, he hates to be big,
 'Tis he that inhabits the caves that you dig :
 'Tis he when you play with your soldiers of tin
 That sides with Frenchmen and never can win.

And it is he who turns pumpkins into coaches and mice into horses. It is he who, in the heaven world, turns dreams into events, hopes into facts, ideals into realities. If we seem to see the imagination working strangely in little children, we should remember to look at its life rather than at its temporary form. The form may be "childish," that is to say incomplete—*not* foolish ; its life is of the essence of God's Divinity and is, in the childish mind, the memory of a divine imagination exercised in the heaven world. The memory soon fades. With many of us the lower mind soon strangles that higher mind of which it should be "out here" the counterpart. As the child grows among those who themselves have forgotten, he too is apt to

Forget the glories he hath known,
 And that imperial palace whence he came.

And you and I hasten that forgetfulness. Wordsworth should have apostrophised the teacher rather than the child when he said :

Thou little child, yet glorious in the might
Of heaven-born freedom on thy being's height,
Why with such earnest pains dost thou provoke,
The years to bring the inevitable yoke,
Thus blindly with thy blessedness at strife?
Full soon thy Soul shall have her earthly freight,
And custom lie upon thee with a weight,
Heavy as frost, and deep almost as life.

I would say to teachers in the words of Froebel :

Break not suddenly the dream
The blessed dream of infancy ;
In which the soul unites with all
In earth, or heaven, or sea, or sky.

Maeterlinck has said (*Wisdom and Destiny*, p. 14) that "we should live as though we were always on the eve of the great revelation," that is to say as if we were always on the fringe of a great spiritual perception. Exaggerated though the thought may seem to those who either deliberately or unconsciously exclude themselves from such a perception, it nevertheless bears within it a profound significance. "Heaven lies about us" in our manhood as much as in our infancy, although in manhood the threads of memory may have become bruised or even broken. A heaven awaits each one of us here and now. It is next door to us. Let us but knock and it shall be opened unto us. True, we may not enjoy it long. There may not be enough of that particular

heaven to enjoy long ; or we may not be sufficiently heaven-like to appreciate it or to make possible a long stay in it. Even then, other heavens will disclose themselves to us if we look for them. And we should do well to notice that the child is far more often "on the eve of the great revelation" than ourselves. Innumerable heavens lie about him, ready to his imagination, in his infancy. Is it not remarkable that in very truth we are to-day actually "on the eve of the great revelation"—the greatest revelation for a couple of thousand years? What advantage are we helping the children to take of so supreme an event? What advantage are we ourselves taking of the priceless foreknowledge? A most beautiful heaven world, available alike to young and old, is in the fact of the Coming of the great World-Teacher in the immediate future. This revelation is indeed a wondrous heaven world in itself. How many of us dwell in it abidingly? Do not most of us, even those who believe, touch it and let it go, touch it and let it go, touch it and let it go?

We would do well to remember that this very heaven world lies about the children of to-day in their infancy and youth. We would do well to remember that this very heaven world will soon emerge from its present inwardness, and will become a fact in outer life when the great Teacher brings it with Him into the outer world. Shall our children

retire into a yet deeper darkness on the approach of heaven? Heaven will not merely "lie about" them in their maturity. Heaven will be with them as it was with those who lived in the time of the Christ, though some knew it not—with the inevitable result that those who gave no welcome to Him find no home in the world to-day. Heaven will walk abroad, will become vocal, will make heavenly music, will thrill men's hearts with hope, will strengthen endurance and banish despair.

Shall we not help the children to hold fast to their memories of their heaven worlds? Shall we not encourage imagination in all wise ways? Shall we not beware of becoming Gradgrinds, seeking to assault the citadel of childhood with facts when, for the time, childhood's fancies are more real than our facts, are, indeed, more full of wisdom for childhood than our hard-earned knowledge? In Dickens' *Hard Times* Mr. Gradgrind declares:

Now, what I want is facts. Teach these boys and girls nothing but facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon fact; nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to facts, sir!

To my mind old Mrs. Lirriper and Major Jackman (*Christmas Stories*) were far truer teachers than Mr. Gradgrind, no matter how full of "facts" might

be the latter or empty of them the former.¹ Indeed, the Kingdom of Heaven lies within us as well as about us, and woe to the children whose teachers flaunt the world within for the sake of the world without. As Wordsworth says (*The Prelude*, Book 5),

. . . when will their presumption learn,
That in the unreasoning progress of the world
A wiser spirit is at work for us,
A better eye than theirs, most prodigal
Of blessings, and most studious of our good,
Even in what seem our most unfruitful hours?

In *Paracelsus* Robert Browning says:

God is a perfect poet,
Who in His person acts His own creations.

Is not the child a poet, a creator? Does he not in his person act his own creations?² And is this not because in early childhood he still remains in the lesser darkness, still within touch of a Great Light, before going into the greater darkness that he may know by fullest

¹ Compare the following in Mrs. Browning's "Aurora Leigh":

"I learnt a little algebra, a little
Of the mathematics,—brushed with extreme flounce
The circle of the sciences, because
She [the aunt] disliked women who are frivolous.
I learnt the royal genealogies
Of Oviedo, the internal laws
Of the Burmese Empire—by how many feet
Mount Chimborazo outsoars Teneriffe
What navigable river joins itself
To Lara, and what census of the year five
Was taken at Klagenfurt—because she liked
A general insight into useful facts."

² Compare H. G. Wells's *God the Invisible King* in which he says (p. 58): "Yet children are sometimes very near to God. Creative passion stirs in their play. At times they display a divine simplicity."

contrast the very soul of Light? To what purpose the child creates is not for your judgment or mine; nor is it for our judgment that his joy comes to him along, to us, strange roads. To God and to the Gods our own joy comes along what, to Him and to Them, must surely be very strange roads. The child is as near to Him and Them as are others with more years of present physical life to their credit or debit, and the soul within the young body may be lives ahead of souls in older physical bodies.

To some the imagination of the child and the god-like powers it possesses in the child-world are an intimation of immaturity, and I rather fear that Madame Montessori herself is in some doubt as to the value of imagination in child-life and growth. She says (*The Advanced Montessori Method*, vol. I, p. 266):

The power to imagine always exists, whether or not it has a solid basis on which to rest, and materials with which to build; but when it does not elaborate from reality and truth, instead of raising a divine structure it forms incrustations which compress the intelligence and prevent the light from penetrating thereto.

No doubt there is imagination and imagination. But constructive imagination is by no means necessarily based on those realities and truths which the elders know. Either it may be based on realities and truths remembered out of the heaven world, or it may be anticipatory—a groping into the future, a bridging of the gulf of time. I am not for a moment suggesting that imagination is of supreme importance

in early childhood. I do not even hesitate to agree that such imagination in childhood may need replacing by more serviceable material. But speaking generally, I would say that the child has so recently come from a world of such vital significance that we must carefully distinguish between the imagination of the soul—still vivid from its activity in heaven—and the recapitulation by the young body of phases of earlier stages of growth which can safely be relegated to the region of the subconscious. And for fear lest I appear to myself untrue to my belief that in every act of free childhood there is some groping after immortality, that heaven dominates us in our infancy, even in the small imaginings of the childish heart, I must fain add, in Francis Thompson's words (*The Heart*):

Nature is whole in her least things exprest,
Nor know we with what scope God builds the worm.
Our towns are copied fragments from our breast:
And all man's Babylons strive but to impart
The grandeurs of his Babylonian heart.

One of our greatest difficulties in providing for a due recognition on earth of the heaven that lies about us is that in heaven there is order, while on earth there is confusion. If you read Mrs. Besant's *Ancient Wisdom* you will find that there are seven heavens (compare the Al Quran, II, 26 *et seq.*) into which people enter according to type and stage of evolution. In *Man's Life in This and Other Worlds* (pp. 69 *et seq.*) we are told that the

inhabitants of the heaven world may be divided into four great classes, comprising: (a) those "most distinguished by love-emotions of an unselfish kind, directed chiefly to individuals"; (b) "those who are devotees in any religion"; (c) "the philanthropist, the worker for the good of man"; (d) "the great Thinkers, the great Artists, those who loved the right for the sake of right . . . those who were seeking after knowledge, those who were cultivating art".

Each individual is deepening and expanding his own nature, amplifying his own note in the world-harmony, and is preparing himself for a clearer purpose in life when the time again comes for his exit into the dark rigidities of the outmost world. In heaven he *knows* his place. On earth he still gropes towards it. In heaven "the individual has his own nature communicated to him as he is summoned to fit himself for rendering a distinctive service to the common good. He becomes 'something'; an incarnation of a factor in the social idea". I am quoting from Dr. Bosanquet's admirable work on *The Philosophical Theory of the State* (p. 312) a passage in which he suggests that the individual thus answers an "articulate summons of the organising world". Personally, I doubt whether—looking at the world from the standpoint of any particular life—we should regard even the average individual as expressing his true nature in the business of his life.

At any rate, a majority of individuals fail to find themselves in surroundings which give scope to their true individualities. I am by no means forgetful of the fact that, under an all-wise Providence, each life accords the soul a needed moulding, that each of us is reaping as he has sown, and that the very hindrances and obstacles to natural development are not only the results of past karma but provide the much-needed friction for our strengthening. On the other hand, it is our duty at any given moment to hasten evolution. It is God's will that a certain stage should be reached within a definite period of time; and the better we organise our world, the more quickly shall we reach the goal, and the greater will be the influence of the well-directed force of the many in changing into purposefulness the weak purposelessness of some of its component individuals. Says Dante (*Paradiso*, canto viii):

Nature ever
 Finding discordant fortune, like all seed
 Out of its proper climate, thrives but ill,
 And were the world below content to mark
 And work on the foundation nature lays,
 It would not lack supply of excellence.
 But ye perversely to religion strain
 Him who was born to gird on him the sword,
 And of the fluent phraseman make your king:
 Therefore your steps have wandered from the path.

We confuse types; and, what is far worse, we deny truths. Listen, for example, to the following pathetic dialogues between a mother and her little

son, quoted in Sully's *Studies in Childhood* (pp. 475 and 479):

I

- C. [The child] Why must people die, mamma?
- M. [The mother] They get worn out, and so can't live always, just as the flowers and leaves fade and die.
- C. Well, but why can't they come to life again just like the flowers?
- M. The same flowers don't come to life again, dear.
- C. Well, the little seed out of the flower drops into the earth and springs up again into a flower. Why can't people do like that?
- M. Most people get very tired and want to sleep for ever.
- C. Oh! I shan't want to sleep for ever, and when I am buried I shall try to wake up again; and there won't be any earth on my eyes, will there, mamma?

II

- C. What are seals killed for, mamma?
- M. For the sake of their skins and oil.
- C. (Looking to the picture of a stag). Why do they kill the stags? They don't want *their* skins, do they?
- M. No, they kill them because they like to chase them.
- C. Why don't policemen stop them?
- M. They can't do that, because people are allowed to kill them.
- C. (Loudly and passionately). Allowed, allowed? People are not allowed to take other people and kill them.
- M. People think there is a difference between killing *men* and killing animals.

"C. was not to be pacified this way," adds Sully. "He looked woebegone and said to his mother piteously: 'You don't understand me.' . . . The father observes on this: 'There was something almost heart-breaking in that cry "you don't understand me". How can we, with minds blinded by our conventional habits and prejudices, hope to catch the subtle and divine light which is reflected from the untarnished mirror of a child's mind?' " I heartily agree with the father's comment, and though I am well aware that in the long run the newly incarnated soul must adjust itself "to the inevitable realities," to borrow a phrase from Sully, yet it would be well if we took a little trouble to begin somewhat to adjust these "inevitable realities" to the far deeper and more permanent realities from which the young child has only recently been severed. It is understanding that we lack, and little C. touched a deeper note of truth than he knew when he cried, "You don't understand me," for his father and mother neither understood him nor those great truths from which in agony the child saw himself being torn away.

This lack of understanding is inevitable under the sharp contrast between Heaven and Earth at present subsisting, partly because we stand at the most material stage of our evolution, and partly because the critical mind for the time being dominates the world. But childhood still lingers unenthralled, and revels in its mysteries which are truths. In *The Poet*

at the Breakfast Table Oliver Wendell Holmes remarks that "one of the greatest pleasures of childhood is found in the mysteries which it hides from the scepticism of the elders and works up into small mythologies of its own". "The credulity and trustfulness of children," says Professor Kirkpatrick in *Fundamentals of Child-Study*, "and their dramatic and symbolic tendencies during the period of childhood, make it possible to impart to them the *forms* of any religion. Any kind of religious instruction, especially that which involves observing and taking part in religious ceremonies during childhood, leaves a permanent impression upon the mind and heart. The theological beliefs taught may later be utterly rejected by the intellect, as are fairy and ghost stories; but the forms, phrases and ceremonies still stir the heart." The importance and value of ceremonies to children is strikingly demonstrated in *Man: Whence, How and Whither* (pp. 407 *et seq.*), where their educative value from many points of view is clearly seen. But in this twentieth century the inquisition of the intellect persecutes and tortures the young body of wisdom. There are the things of the intellect and the things of the wisdom. Render unto the intellect the things that are the intellect's, but render unto wisdom the things that are of the wisdom. Has not Wordsworth said, "Wisdom sits with children round her knees," and does not Ruskin declare that "childhood often holds a truth with its

feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover”?

After all, in our attitude towards children we still strongly resemble those chief priests of old who, when they “saw the wonderful things that He did, and the children crying in the temple and saying, Hosanna to the son of David,” . . . “were sore displeased, and said unto Him, Hearest thou what these say?” One can imagine the outraged cold intellect and scepticism behind these words, and the pride and self-righteousness. One can imagine the incomprehensibility of the answer, “Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?” And one is reminded of another utterance of gentle irony: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” (*Matt.*, II, 25).

Propinquity to heaven, shared alike by genius and by child,

to whose mighty heart
Heaven doth a quicker pulse impart.
(Matthew Arnold, “Resignation”),

is indeed a factor ignored by the average teacher of to-day; and the ever-growing literature on childhood, while evidence of an appreciation of the need for more natural methods of education, affords sad testimony as to the barriers which undisciplined and

pompous intellect places between the child and his rightful inheritance.

III

I can imagine that in ancient Greece the system of education sought to keep the Greek children near to and under the protection of the Gods. It was essentially a moral education, as ours to-day is so conspicuously and coldly intellectual that Dr. Bosanquet says in *Education in Plato's Republic*: "We can hardly see the wood for the trees." The Greeks had one great advantage over us, in that they understood the value of leisure (the word "school" comes from a Greek word signifying "leisure") and used it in the sense of freedom for growth—the very factor so largely absent in most modern systems of education. Adding to this the fact that not only in maturity but frequently during the course of childhood were there mysteries and ceremonies and initiations, and we must inevitably come to the conclusion that in ancient Greece heaven was at least nearer to the Greek child than to his modern counterpart. Aristophanes gives in *Lysistrata* (Rogers' translation) examples of a young girl's life, which would appear to afford sufficient guarantee against that dissociation of the things of heaven from the things of earth which to-day is so relentlessly pursued.

Then came the ceremonies dealing with the "rhythms of Nature" in which boys and girls had

ample share. Other sacramental functions were of frequent occurrence, and as Dr. Burns says in his *Greek Ideals*, every individual "felt himself to be 'somebody'" and this vital sentiment permeated young and old alike. It is most unfortunate that Protestant Christianity has almost entirely lost these "common grounds" upon which Gods and men may tread alike, upon which they may meet and remember the ancient times when Gods and men commingled upon the earth, when men knew Them and They took Their places as Elder Brethren in the growing family. Roman Catholicism has, in this respect, far greater educative value; and I trust that the Liberal Catholic Church will make every endeavour to ensure that its ritual provides not only for the active participation of children in all suitable ceremonials but also for a recognition in the ritual itself of the incidents of the after-death life, so that the fear of death may vanish during life and the antithesis between Heaven and Earth become less pronounced than we, in our intellectual pride, for the last thousand years or so have sought to make it.

In Ancient Rome, too, at least in her earlier history, "before luxury had lowered the standard," "*Roma Dea* herself directed the first determining perceptions and ideals of her sons and daughters, in the person of the Roman matron; and this was possible by a splendid identification between motherhood and the motherland" (Kenneth Richmond, *Permanent Values*

in Education, p. 14); and I trust that she kept bright the link between the two worlds. The ceremonial life both of Ancient Greece and of Ancient Rome, together with an unaffected recognition of the proximity and influence of other worlds, should have largely contributed to this end.

A partial solution of the problem as to the relationship between the two worlds in early childhood is to be found in giving scope to that creative tendency—divinely inborn—which the newly incarnated soul has not long since been exercising in the particular heaven to which his evolutionary stage admits him. In other words, we must seek to continue the spirit of the heaven world though at present we cannot possibly hope to translate its anticipations into actualities, especially in the dense non-plastic material of the physical world. The creative spirit is a symbol and a pledge of man's divinity, and if, for example, the soul of Greece still lives in and dominates modern western civilisation, it is because among her peoples were many master-creators and because the ancient Greek life was lived in a supremely creative atmosphere which itself is the indispensable matrix of self-sacrifice. The loss of the creative spirit and the substitution of the spirit of luxury killed the body of Greece as it killed the body of Rome; and its absence means a lifeless body both for individuals and for nations. The manifestation of the creative spirit has been a

holy sacrament in every Faith, and in ancient Greece, as elsewhere, there were four supreme creative sacraments—the creative spirit in birth, the creative spirit in the passing of childhood into youth, the creative spirit in matrimony, and finally the creative spirit in that release of the soul which we call death. The wonderful celebrations of “rhythms of Nature,” so common in the ancient classic world, such as the ceremonies coincident with the change of the seasons, were all in fact associated with that outpouring of new life which Shelley expresses in :

Summer was dead and Autumn was expiring,
And infant Winter laughed upon the land.¹

And it is none the less the creative spirit that is in truth celebrated whether we recognise the fact or not. Heaven is vibrant with the creative spirit and its attendant joy. To make an eternal heaven does the soul emerge from Light into Darkness, fortified by a fleeting memory of the past and a flash of vision into the future. Our task is to make the Darkness Light, to alchemise the dense that it may become radiant. Surely should we hail with eagerness the precious gifts the child brings straight from heaven, adapt them to their surroundings, and encourage him when he grasps the dread knowledge that the realities of earth are obstacles and tests where those of heaven were nothing less

¹ “The Zucca”

than deeply sensed "intimations of immortality". In truth, these obstacles and tests of earth are no less intimations of immortality than the glories of heaven, but the latter are of the fulfilment while the former are of the rough path thereto. We may not, perhaps, hope to see such gifts expressed in all their splendour, but may we not echo Dante's appeal to Apollo (*Paradiso*, Canto I, Argument):

O Power Divine!

If Thou to me of Thine impart so much,
That of that happy realm the shadowed form,
Traced in my thoughts I may set forth to view?

May we not hope, at least in childhood, for the shadow of the substance, for a joy and a life reflected, with as little refraction as may be, from that bliss and divinity of power of which the soul drinks deep in its heaven home?

In an earlier part of these "Jottings" I find that I quoted Wordsworth:

Not in entire forgetfulness,
And not in utter nakedness;
But trailing clouds of glory do we come
From God, who is our home.

I am thereby reminded of the fact that for this and similar conceptions our modern poets, both in Europe and in America, owe a debt of great magnitude to Rousseau. Until the time of Rousseau continental Europe had been under dominion either of the State, as in ancient Greece, or of Imperial Rome, or of the Christian Church as typified by the power of the Pope, or of the Holy Roman Empire, or, as in

France, of a spirit incarnate in Louis XIV. It was either a State spiritual or a State temporal that regulated man's origin and man's destiny. Says Dante in *De Monarchia* :

Man has need of a double direction, that is to say, of the Supreme Pontiff, whose office is to bring the human race by the light of Revelation to Eternal Life, and of the Emperor who must direct them to a temporal end by the teaching of philosophy.

The Christian Republic of the Middle Ages, under Pope and Emperor, constituted an apotheosis of external infallibility; and the ideas of individual freedom and distinctive individualities, upon which an effective system of education must unquestionably rest, adumbrated in the Reformation and in what Professor Courthope calls the doubting Age of Milton, owed their emergence to Rousseau—who himself was influenced by the new departures in education of which he was a witness in Pereira's school in Paris.

The idea of the sin of Adam began to give way to the idea of innate goodness and natural freedom as the state of childhood. In his *Emile* Rousseau declares that "everything is well, as it comes from the hands of the Author of things; everything degenerates in the hands of man." And Lowell, the American poet, catches this thought in :

All that hath been majestic
 In life or death, since time began,
 Is native in the simple heart of all,
 The angel heart of man.¹

¹ "An Incident in a Railroad Car."

Following Rousseau, we find Pestalozzi emphasizing the same idea. In his *Swan's Song* he observes that the work of education is to develop in the child latent powers which await but the opportunity to unfold. "He is not a man," declares Pestalozzi in *Evening Hours*, "whose inner powers are undeveloped." Again, he tells us that "education proper to our nature leads to love, not a blind but a seeing love, in which our moral, intellectual and practical powers unite, thereby constituting our humanity". "In faith and love alone our powers begin, continue, and end the process of their development. They are thus the Alpha and Omega of a natural education to humanity." And elsewhere Pestalozzi lays stress on the fact that the purpose of all education is to establish "the divine exaltation of my heart to love. Man's improvement is for me only the advance of the race towards Humanity, and the sole eternal basis for such an advance is Love." No wonder that the parent of that time disapproved of Pestalozzi and his methods, just as to-day in India we experience the parent's fear lest our education for ordered liberty be less paying than the Gradgrind methods to which he is accustomed, and which, I may say in passing, have not so far been found to be productive of aught but miserable pittances and semi-starvation.

The name of Herbart naturally comes to one's mind as one considerably influenced by Pestalozzi,

though in many ways working along entirely divergent lines. It is difficult to estimate the contribution of Herbart towards the bringing of heaven into close touch with earth, for there is considerable difference of commentary on his teachings among his chief latter day opponents. Accepting in part Leibnitz' principle of monads, Herbart yet seems to seek to impose from without that which Froebel, for example, would evoke from within. The goal may be the same both for Herbart and for Froebel, and both ways of approach are needed in any comprehensive educational system. But from the Theosophical standpoint we should follow Froebel in the beginning seeking aid later from Herbart in the building of our superstructure.

Froebel, indeed, is a great light-bringer to the outer darkness from the more vivid lights of heaven. His writings positively sparkle with light-flashes: "Come let us live with our children," "the free republic of childhood," his *Kindergarten* in which the children are flowers and teachers the gardeners, "children grow by doing," and so on. I am reminded of the famous saying of Epicurus with regard to education, that it should be "friends seeking happiness together". The success of Froebel's method largely depends upon the *temperament* of the teacher, just as the success of Herbart's method is largely dependent upon the *training* of the teacher. Both temperament and training are vital to a true teacher's

equipment, but I am rather inclined to think that the education of a teacher should not be so much in the direction of formal training in what to teach and how to teach it as in helping him to understand his temperament, to get hold of it and dominate it, to note and endeavour to supply its deficiencies, and to show him how to use it in evoking spontaneous activity in his pupils along the lines of their respective soul-directions. Knowledge the teacher must indeed possess. He should be an enthusiast in some branch of the science of life. Unless he himself knows, he cannot inspire his pupils to knowledge. But to evoke soul is of greater moment than to impart knowledge. And the teacher is best employed when he is equipping his pupils with the power to know where and how to find the knowledge when they need it, after, that is, a general foundation has been well and truly laid of greater worth; even then knowledge in the waking consciousness is acquired potentiality latent in the subconscious—seeds stored up ready to grow a flower should need arise.

It is not only that which a Master at any time knows and does, but even more that which He has the power to do, which seems to me to fill the measure of His Masterhood. And I venture to add that it is by no means only that which we have actually done that we have power to do. Capacity to do certain things may be built out of experience in doing other

things—of different species, though possibly of the same genus. May there not be, too, an undifferentiated capacity capable of emerging into all modes of differentiation? Is not Gandhi's idea of Soul-Force that of a Force which may be put to any use, transformed into any faculty? And is not man the true microcosm of the macrocosm? Has he not within him a Divinity of power which may be aroused to any end if he but know and grasp the master-key of knowledge? The words of Pico della Mirandola (quoted in Walter Pater's *Renaissance*) come to me:

It is a commonplace of the schools that man is a little world, in which we may discern a body mingled of earthy elements, and ethereal breath, and the vegetable life of plants and the senses of the lower animals, and reason, and the intelligence of angels, and a likeness to God.

I have not in reality wandered so far from my heaven theme as perhaps some of my readers may be thinking. For the heaven of each one of us is fashioned out of temperament and its training. It is a self-expression, to use a phrase much current in America, on a sublime scale, a realised ideal, an acted creation, as if a bud were brought into a hot-house, expanded there, and then were returned to the outer air—again becoming a bud, yet a little more unfolded than before. The heaven world vitalises the total capacity-power of the individual in addition to clarifying and deepening the special purpose of the individuality itself. Our business on earth is to follow up in denser, less plastic matter the spirit of

the life in heaven ; and, consciously or unconsciously, this is what the Rousseau-Pestalozzi-Froebel school has been trying to do—Herbart approaching the problem from another standpoint.

To-day Heaven speaks with infinite insistence. Not only have we in Madame Montessori, for example, a true follower and amplifier of the Rousseau-Pestalozzi-Froebel school—to mention three prominent labourers in the children's vineyard—but we have two great facts of the present time to testify to the proximity of heaven to the world : the War and the coming of the great World-Teacher. I have already quoted H. G. Wells in *First and Last Things* (p. vi, Preface to the Revised Edition) :

To-day we seem nearer both hell and heaven than then [before the War], things are more personal and more personified.

And this phrase expresses the conviction of thousands upon thousands of people throughout the world, for, although there is great agony, there is also great sacrifice and great uplift, and the grief-stricken mother bends in proud homage before the heaven-glory of her heroic son. Thus, even in her utmost grief, she fringes heaven, and the bitterness of the sacrifice finds contrast in the splendour of its cause. We cannot hope to hold this wonderful tone of life, imposed as it is by the most exceptional circumstances. We cannot hope to live after the War as so many brave souls are living to-day. But there has been a

gain which never can be lost, and the memory of a wider outlook reached through agonising experience should guarantee the world against the continuance of that which Mr. Holmes very rightly calls the "tragedy" of the existing systems of education.

In the early Christian period subsequent to the decadence of Greece and Rome, heaven was thought attainable only by the imposition of hell upon earth—as Saint Jerome clearly indicates in his *Letter to Laeta on the education of her daughter Paula*. The renaissance of the twelfth century to a small degree corrected the evil, for in this early "outbreak of the human spirit" there are records of a delicacy of feeling and attitude in refreshing contrast to the stern, cold and generally harsh spirit pervading the instruction of the young during the earlier centuries. In the Renaissance of the fifteenth century another step forward is taken on the path to natural and humane education. But it is left to Rousseau to begin to make things of heaven sound in the ears of the child—albeit clumsily and often most unwisely. Pestalozzi and Froebel were in their day almost as voices "crying in the wilderness," and it is only recently that their message has received recognition and expression. Truth to tell, we cannot look back upon pre-War education with any degree of satisfaction. That which it has been beginning to gain in practicality it has lost in tone, and, but for the Boy Scout Movement, the youth of the world would have been in

sorry plight. I have been told by an American friend, well qualified to express an opinion, that the entry of the Boy Scout Movement saved the situation in the United States, and the same can, I feel sure, be said of every other country into which this admirable movement has penetrated. The Boy Scout Movement brought back tone to the schools on a large scale. The reinforcement of interest in the ideals of Herbart, Pestalozzi and Froebel is paving the way for a new conception of education, and Madame Montessori has set an entirely new standard of school life. Lately, too, the Theosophical Educational Trust and the Theosophical Fraternity in Education have entered the field. And the War should have this effect on education that it will give Freedom to the school as it will give Freedom to the world at large. In *The Tragedy of Education* Mr. Holmes says (p. 50) :

Based, as it [western Education] is, on complete distrust of the child's nature, education, as we know it, makes it its business to encroach, persistently and systematically, on the freedom which is indispensable to healthy growth. Instead of waiting, "in reverent expectancy" (to use the apt words of a friend of mine), for the hidden life of the child to unfold itself, the teacher sets himself to interpret the child's nature, with all its needs and desires, with all its powers and possibilities, through the medium of the adult's prematurely ripened personality. "True Manhood," the ideal nature of man, is present in embryo in the normal new-born babe, as surely as natural perfection—the perfection of each type or kind—"lies entreaured" in the "seeds and weak beginnings" of all living things.

This passage was written some time before the War, but its lament might well have gone unheeded had not the War intervened to show us that "Heaven lies about us" and that the age of despotism must, as much in the school house as in the world-school, give way to an age of freedom in which liberty shall be based on Self-control and Self-expression.

The Coming of the great World-Teacher is, as Theosophists know and as members of the Theosophical Society have heard, the *raison d'être* for the catastrophic incidents of the last four years. Mrs. Besant has dealt with this fact very fully in *The Changing World* and in *The Immediate Future*—books written, indeed, before the War, before the outer world knew that only a world-wide war could effect the changes needed in order that the great World-Teacher may set a new standard for a world reborn. For understanding teachers, however, for those who realise that when He comes He will bring a heaven with Him and leave at least its shadow to brood over the new-struggling world, the education of His generation, of those who will be about Him in His world-mission, becomes of supreme importance. No indication has been given without the Temple as to the time of His coming, but from hints dropped by our leaders it seems fairly evident that the young generation of to-day will be in its ripe maturity when He appears among us. To prepare the youth of to-day to recognise Him, to welcome Him, and to strive

to follow in His footsteps, is the supreme task of the teacher who "knows". But the preparation must be wise and gradual, based on the indisputable fact that only those may recognise Him, welcome Him and follow Him who have begun to recognise, welcome and follow their Higher Selves.¹



¹ These "Jottings" were first published in 1918.

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