

**STUDIES IN OCCULTISM: A
SERIES OF REPRINTS
FROM THE WRITINGS OF
H. P. BLAVATSKY, NO. III**

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Studies in Occultism: A Series of Reprints from the Writings of H. P. Blavatsky, No. III by
Helena Petrovna Blavatsky

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HELENA PETROVNA BLAVATSKY

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of

H. P. BLAVATSKY

NO. III

PSYCHIC AND NOETIC ACTION

POINT LOMA EDITION

The Aryan Theosophical Press

Point Loma, California

1910

See Book List at the end of this volume for the other numbers of this Series and also for other Theosophical literature.

198
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v. 3

CONTENTS

	PAGE
PSYCHIC AND NOETIC ACTION	1
From <i>Lucifer</i> , Oct. and Nov. 1890	

PSYCHIC AND NOETIC ACTION

... I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them who
fail'd,
Truly, they stood who stood, and fell who fell.
—Milton

The assumption that the *mind is a real being*, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience.—*George T. Ladd*, in the *Elements of Physiological Psychology*.

I

A NEW influence, a breath, a sound — “as of a rushing mighty wind” — has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be work-

ing very busily in the minds of some of our members. It is this: if we would make converts, the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science*. It is urged that the so-called *esoteric* * (or *late esoteric*) cosmogony, anthropology, ethnology, geology — psychology and foremost of all, metaphysics — having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly*, at all events) "scientific philosophy." The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one,

* We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

moreover, in perfect conformity with the policy of the medieval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible — nay, probable and almost unavoidable — that “the mistakes made” in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be “frequent and often important.” But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Guptâ-Vidyâ*, not by the speculations that blossom forth today, to die tomorrow — on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, “There is no religion higher than truth,” we refuse most decidedly to pander to *physical science*. Yet, we may say this: If the so-called *exact sciences* limited their activity only to the physical realm of nature; if they con-