

**GOTTFRIED DE PURUCKER on IMAGINATION AND FANCY**

[*Studies in Occult Philosophy*, p. 535 (1st edition 1945)]

**Q.** — *What is the essential and guiding fact that separates idle fancy from constructive imaging? I think these are very much mixed.*

**A.** — The great Plato used these two words when he spoke of fantasy and the faculty and power of the *nous*. The noetic power, i.e., of the *nous*, is that which originates ideas, ideals, which visions truth, which therefore is coherent with the structure and operations of the Universe. Whereas fantasy is the reflected moonlight of this in our little human minds.

I can imagine, for instance, a street-railway from Earth to Moon, but I cannot build one. This is fantasy. I can use mere words, and speak of a triangle which is a square, but that is impossible, because a triangle has only three sides; if it had four it would not be a triangle. This is fantasy.

But were I great enough, I could envisage wondrous truths of the Universe, I could see them, I could feel them. This is the proper working of the true image-making faculty in man, seeing truth; it is intuition.

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**GOTTFRIED DE PURUCKER on SPIRITUAL IMAGINATION**

[*Studies in Occult Philosophy*, p. 251 (1st edition 1945)]

So it was in this early Third Root-Race; but these few in whom the lamps of intellect had already begun to burn bright formed a group, a band, a brotherhood, of human guides. But yet something more was needed, something from a still higher sphere was required for the utter safety of all mankind, for the utter safety of those few souls, as well as of the great multitude of as yet non-intellectual human beings.

So these few took council, went into themselves and sought the inner light. Oh how may this mystery be expressed? Uniting their will-power and their imagination, these ethereal beings, through Kriyāśakti, through spiritual will-power and imagination, established contact with the waiting divinity, karmically waiting, the destined one for this globe, and provided the physical vehicle for the imbodiment of this waiting divinity, a true Avatāra of a peculiar type. Through Kriyāśakti this relatively small band of men in whom the flame and light of mind already burned brightly, united, and created if you wish, produced by their vitality and their will and their imagination, the vehicle. And behold, the link was made with the waiting Dhyāni-Chohan and before their eyes it was!

At first it was a marvel-being, a very god who became their chief and leader, their inspirer and guide; and he by teaching and inspiration and magic if you wish, prepared the way for the general mānasaputric descent into the senseless imbodied human vehicles of the multitudes of men evolutionally behind.

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