

HELENA P. BLAVATSKY ON INTUITION**‘The Beacon of the Unknown’**

[*La Revue Théosophique*, Paris, Vol. I. Nos. 3-6, May - August, 1889]

[In: H.P. Blavatsky, *Collected Writings*, Vol. 11, pp. 253-54 and p. 258]

pp. 253-54

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a small group of the elect. Everyone of us possesses the faculty, the interior sense, known as *intuition*, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really are, not as they appear to our physical senses and to our cold reason. “We begin with *instinct*, we end with *omniscience*,” says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karman], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . .

Plato expressed the same idea in a couple of lines:

The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.

This is true Theosophy, inner Theosophy, that of the soul.

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The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason – *intuition*, or the spiritual instinct of which I have spoken. The great initiates, who have the rare power of throwing themselves into the state of *samādhi* — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal “I,” and becomes one with the ALL – are the only ones who can boast of having been in contact with the *infinite*; but no more than other mortals can they describe that state in words . . .

The Secret Doctrine, Vol. I, p. 46fn (1st edition 1888)

† Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His “opened eye” is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the “third eye,” ...

‘Conversations on Occultism’

[*The Path*, Vol. 9, No. 8, November 1894, pp. 245-46]

[In: H.P. Blavatsky, *Collected Writings*, Vol. 9, pp. 400G - 400H]

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student. — Tell me some ways by which intuition is to be developed.

Sage. — First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Comments on ‘Problems of Life’

[In: H.P. Blavatsky, *Collected Writings*, Vol. 12, p. 407]

“Faith” is but the misapplication of an *inner* intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.

Transactions of the Blavatsky Lodge[In: H.P. Blavatsky, *Collected Writings*, Vol. 10, pp. 349-50]

A. . . . In occultism it is always best to proceed from universals to particulars.

Q. *Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to deal first hand with universals if he will be strictly logical and face the facts. Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.*

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

Q. *It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.*

A. This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty.

‘What are the Theosophists?’[*The Theosophist*, Vol. I, October, 1879, pp. 5-7][In: H.P. Blavatsky, *Collected Writings*, Vol. 2, pp. 102-103]

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists — those who find matter “the promise and potency of all terrestrial life,” or spiritualists — that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all.

It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a

Theosophist; an original thinker, a seeker after the eternal truth with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man’s relations to it, and nature’s manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion — to wit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation.

[H.P. Blavatsky, *Collected Writings*, Vol. 12, pp. 492-93]

... the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy.

Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed.
