

MAHATMA K.H. on IMAGINATION

Mahatma Letters to A.P. Sinnett, Letter 11, p. 37 (Chron. ed.); Letter 28 p. 217 (Barker edition), December 1880

Imagination as well as will — creates. Suspicion is the most powerful provocative agent of imagination. . . . Beware! You have already begotten in you the germ of a future hideous monster, and instead of the realization of your purest and highest ideals you may one day evoke a phantom, which, barring every passage of light will leave you in worse darkness than before, and will harass you to the end of your days.

First letter of Mahatma K.H. to A.O. Hume

Mahatma Letters to A.P. Sinnett, Appendix 1, p. 471 (Chron. ed.); November 1880

The human brain is an exhaustless generator of the most refined quality of cosmic force, out of the low, brute energy of nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Aions to come. This is the key to the mystery of his being able to project into and materialise in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilises and manipulates materials which nature has in store around him; a material which throughout eternities has passed through all the forms; he has but to choose the one he wants and recall it into objective existence. Would not this sound to one of your “learned” biologists like a madman's dream?

HELENA P. BLAVATSKY on IMAGINATION**‘Dialogue between the two Editors’**

[*Lucifer*, Vol. 3, No. 16, December 1888, pp. 328-333]

[In: H.P. Blavatsky, *Collected Writings*, Vol. 10, pp. 222-24]

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane.

The idiosyncrasy of the person determines in which “principle” of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist – the metaphysical portion of whose brain is almost atrophied – to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed — else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation.

HELENA P. BLAVATSKY on SCIENTIFIC IMAGINATION

‘Kosmic Mind’

[*Lucifer*, Vol. VI, No. 32, April, 1890, pp. 89-100; also

The Theosophist, Vol. XI, May, 1890, pp. 414-24]

[In: H.P. Blavatsky, *Collected Writings*, Vol. 12, pp. 133-34]

Edison’s conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper’s Magazine* as giving out his personal belief about the atoms being “possessed by a certain amount of intelligence,” and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that “Edison is much given to dreaming,” his “scientific imagination” being constantly at work.

Would to goodness the men of science exercised their “scientific imagination” a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal’d eyes to see,” one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it “is the great spring of human activity, and the principal source of human improvement.

(...)

. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.” It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the

discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a “dreamer” and a madman to boot. Finally, the whole of modern science is formed of “working hypotheses,” the fruits of “scientific imagination” as Mr. Tyndall felicitously called it.

HELENA P BLAVATSKY on IMAGINATION, FAITH AND HEALING

‘Hypnotism’

[*Lucifer*, Vol. VII. No. 40, December, 1890, pp. 295-301]

[In: H.P. Blavatsky, *Collected Writings*, Vol. 12, pp. 402-3]

QUESTION. *What is it that a faith healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

ANSWER. Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus: “*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

HELENA P. BLAVATSKY on the IMAGINATION OF THE POPULACE

‘The Origin of the Mysteries’

[In: H.P. Blavatsky, *Collected Writings*, Vol. 14, pp. 249-50]

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those *who knew*. Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and

innocent in their incipient stage – like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child’s mind – in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths – provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect – does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary “Gods,” Its acting powers.

While the One and Universal Cause has to remain forever *in abscondito*, Its manifold action may be traced through the effects in Nature. The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Āryan Race, some unscrupulous priests began to take advantage of the too easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

HELENA P. BLAVATSKY on ELEMENTALS AND HUMAN IMAGINATION

The Secret Doctrine Commentaries, pp. 185-86 [I.S.I.S. edition]

Mme. Blavatsky: Elementals are simply the creatures produced for the various species in differentiation. That is to say, every differentiation of matter produces and evolves a kind of a force of an intelligence – well, anything you like – that which the Kabbalists and the Rosicrucians called elemental spirits, nature’s spirits. They chronoloized {chronologized ?} those things. But we say there is an intelligence, in every one there is a force. Hartmann there writes about undines, and he believes they are real creatures. It is a little bit too much to believe in sylphs, they are creatures of our imaginations, and they do not exist by themselves.

Mr. Hall: Would not they exist to the person who believes in that seriously?

Mme. Blavatsky: Every one of us can believe in elementals which they create for themselves. There are some who create this or that. This is what the spiritualists do, if you please. You can create an elemental, but this elemental will have no existence outside your vitiated imagination. It will be an intelligence, but the form you will give it, and the attributes you will give it, will be of your own creation . . .
