



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, June **02**, 2024)
of the lecture of Johanna Vermeulen (on Sunday, May **26**, 2024)

Series: **Conscience, intuition, inspiration:**
three signposts on the quest for yourSELF

Lecture: **Conscience, intuition, inspiration:**
how to train and apply?

WHAT IS, AND HOW TO DEVELOP, INTUITION

Helena P. Blavatsky, 'Conversations on Occultism'

in *The Path*, New York, Vol. III, Nos. 1-6, April, May, June, July, August, Sept., Oct. 1888,
in H.P. Blavatsky, *Collected Writings*, Vol. 9, p. 400 G-H

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.

Helena P. Blavatsky, 'The Beacon of the Unknown'

in *La Revue Théosophique*, Vol. 1, Nos. 3,4,5,6

In H.P. Blavatsky, *Collected Writings*, Vol. 11, p. 248-283

[253] 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 . . . [Iamblichus, *De mysteriis*, VIII, 6 and 7]

[254] 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." [*Phaedrus*, 246 D.E.; *Theaetetus*, 176 B]

This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes *demonosophy*.

(...)

[258] 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 . . .

These few characteristics of *true* Theosophy and its practice have been sketched for the small number of our readers who are gifted with the desired intuition. As to the others, either they would not understand us, or would laugh.

HOW TO DEVELOP INTUITION

Helena P. Blavatsky, *Collected Writings*, Vol. 12, p. 492-493, 495-496

[492-493] . . . 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. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

(...)

[495-496] 12. It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked out of curiosity, nor until the person has exhausted every ordinary means of solving the doubt or of acquiring himself the information sought. Otherwise his intuition will never be developed. He will not learn self-reliance;

HOW TO APPLY INTUITION

Helena P. Blavatsky, ‘Our Three Objects’

in *Lucifer*, Vol. 5, No. 25, September, 1889, pp. 1-7

in H.P. Blavatsky, *Collected Writings*, Vol. 11, pp. 391-400

[298] III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self – colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic – and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have

been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have [299] won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

SPIRITUAL INTUITION OF THE MASSES

Helena P. Blavatsky, 'The Cycle Moveth'

in *Lucifer*, Vol. 6, No. 31, March, 1890, pp. 1-10

in H.P. Blavatsky, *Collected Writings*, Vol. 12, p. 120-132

[121] But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. **It was the inner voice of the masses, their spiritual intuition** – that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism – that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity – appeared suddenly in the midst of all these raging elements of human thought, and, like [122] Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

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