

SECTION 16 MAN AS A CREATOR OF THOUGHT FORMS

MAN AS A CREATOR IN MENTAL MATTER

16.1 The Creation of Thought Forms

¹The subject we are now to deal with cannot be handled too explicitly on account of the attendant dangers. In the creative processes in which man is involved he is always dealing with electrical phenomena of some kind and is affecting by his thought the objects of his activity. These objects are living beings, which in certain respects can cause real danger to man.

²This issue might be further explained in five propositions:

³1. *Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man*; to erroneous conceptions as to the nature of matter itself, and to dangerous conditions brought about by the united creative attempts of human beings down the ages. Misunderstandings have arisen as to the purpose of the vitalizing energies of the cosmos, and this has added to the distress, as have the distortions of reality brought about by emotional matter, producing a subsidiary or secondary illusoriness, which intensifies the one already created. This secondary illusion has been produced by man himself in the evolutionary attempt to balance the opposites and has produced a condition which must be surmounted before the true esoteric balancing begins. The sum total of that illusory manifestation, created only by man, is called the “dweller on the threshold”.

⁴One of the greatest impediments in evolution and one for which man is distinctly responsible within esoteric limits are those forms which he has produced and vitalized ever since the middle of the Atlantean root-race when his mentality began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which mankind has been distinguished has brought about a condition of affairs unparalleled in the solar system. A gigantic thought-form hovers over all mankind, built by men everywhere during the ages, energized by their insane desires and evil inclinations. This thought form has to be broken up and dissipated by man himself before the end of this eon, and its dissipation will be one of the forces tending to the production of interplanetary pralaya. It is this piece of creative bungling, with which the Great Ones are occupied in destroying. Under the law of reaping it has to be dissipated by those who have created it. The work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating men increasingly, so that they can see clearly this “dweller on the threshold” of the new life, the antagonist who stands between the fourth natural kingdom and the fifth. Every time a man is accepted as a disciple on probation, their work is facilitated, for it means that one small stream of life energy is directed into new channels, and away from the old stream, which tends to vitalize and feed the evil form, and one more *conscious* assailant can be trained to cooperate in the work of destruction. Every time an initiate is admitted to the planetary hierarchy, it means that a new and powerful agent is available for the bringing down of force from higher worlds to aid in the work of disintegration.

⁵This gigantic thought form, the product of man’s ignorance and selfishness, is kept alive and vitalized in three ways: First, by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual man. Every wrong thought, when embodied in speech or manifested in action in the physical world, goes to swell the proportions of this thought form. Second, by the fostering care of the brothers of the shadow (LA: the members of the black lodge, and those representatives of so-called cosmic evil, who through this activity become the agents of the law of reaping in mankind in this fourth eon. In so doing they assume stupendous responsibilities, make possible the secondary vitalization of the thought form and

produce such acute conditions that under law rapid crystallization supervenes, and ultimate destruction becomes possible. Students would do well to broaden their concept as to the purpose of evil and the place the evil forces play in the general scheme. Third, it is vitalized by the energy still extant and the vibrations still to be felt, which is the persistence of force from the earlier solar system, an emanation from that which is no longer considered in this solar system to be a principle (LA: 47:4–49:7, cosmic gross physical matter.

⁶These three factors are the main ones to be considered by the planetary hierarchy in its work of enabling men to break loose from the thought form and the illusion they have themselves shaped, nourished, and strengthened for millennia.

⁷This work of destruction the planetary hierarchy is bringing about in four main ways: (1) By the strength of its united thoughts and meditations. (2) By its work in training and teaching individuals, who thus break away from blind group activity, and become conscious centres of force and co-operators in the work of destruction. This work has to be carried on from the mental world. Hence the training of disciples to meditate and work in mental matter. (3) By the use of certain mantras and words which bring in interplanetary force of the fourth order (46). This force is then directed towards this distorted creation of the fourth creative hierarchy (the fourth or human kingdom) and tends to augment the work of destruction. Much of this work is carried on by the Nirmanakayas. (4) By stimulating the causal envelopes of men so that the Augoeides may carry on with greater precision and force their conflict with the lunar devas. In esoteric symbolism, this has been called the “war in heaven”. As the Augoeides descend ever nearer to the physical world, and in their descent assume a steadily increasing control of the envelopes of incarnation (the “lunar natures”), the thoughts and desires of men are consequently purified and refined. The “solar fires put out the lunar light”, and the lower nature is eventually purified and transmuted. In time the Augoeides are fully manifested through the envelopes of incarnation, the hated “dweller on the threshold” gradually dies for lack of sustenance, and disintegrates for lack of vitality, and man is set free.

⁸2. *At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower kinds of consciousness*, and is the result of powerful desire based on physical attraction. In the majority of people, the emotional envelopes, and not the mental envelopes are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar devas) that the third group of lunar devas, who construct the mental envelope, are swept into a willing response, and the whole threefold personality is immediately engaged in the process of feeding the “dweller”. This direction of energy follows the line of least resistance. One of the primary works of Augoeides, as we well know, is to impose a new rhythm on the life of man, and it is this effort which in time deflects energy away from man’s distorted creation, and brings his vibrations into tune with those of his Augoeides.

⁹Those devas who are the sum total of the energy of matter itself do not care what form they build. They are irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realized that one of his main responsibilities is the direction of energy currents from the mental world, and the creation of that which is desired *in higher worlds*. Men, as a whole, are undergoing evolution in order that they may become conscious creators in matter.

¹⁰To become such a conscious creator man must understand the plan underlying the whole of manifestation and the laws governing the building of processes of nature, must willingly and consciously work at the process of creation, so that man cooperates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race. Moreover he must understand the nature of energy, and be able to direct energy currents and to disintegrate (or withdraw energy from) all forms in the three worlds (47:4–49:7). Furthermore he must know the nature of the devas, their constitution and

place as builders, and the words and sounds whereby they are directed and controlled.

¹¹When the energy currents of mankind are directed from the second triad only, when desire is transmuted, and causal consciousness awakened and finally illuminated by essential consciousness (46), then and only then will the strength of the impulses emanating from lower envelopes of incarnation die out and the “dweller on the threshold” likewise die. In other words, when the cosmic gross physical envelope (47–49) of the planetary ruler is completely purified and vitalized by the force of the life flowing from the cosmic etheric worlds (43–46), and when all the centres (formed of evolutionary monads) of the planetary ruler are fully awakened, then will those centres be channels for higher energies, and such an entity as the “dweller” be an impossibility.

¹²All that has been said here about this “dweller on the threshold” between the fourth and the fifth kingdoms, can be studied by the student with a personal application. Facing each earnest aspirant is that vitalized form which he has himself constructed and nourished during the course of his previous incarnations, and which represents the sum total of his evil desires, motives and thoughts. For ages it has vampirized him, and for ages it has represented that which he has failed to achieve. It affects not only himself but also all those fellow beings whom he contacts and meets. To destroy it he has to pursue methods similar to those followed by the Great Ones, and through the increasing power of his Augoeides, through the force of his second self, and through a study of law, the knowledge of the power of sound, and the control of speech, he will eventually bring about its disintegration.

¹³*As yet but few human beings work deliberately and consciously in mental matter only.* The energy exerted by men is mostly emotional-mental or desire coupled with lower intellect (LA: mental consciousness without causal consciousness), with a preponderance, as might be expected, of desire force. This is to be inferred from statement 2) above. The whole trend of evolution is to bring about ability to build in mental matter. In respects two goals lie ahead of the race:

¹⁴The first goal is to gradually dissipate the indefinite masses of emotional-mental matter which surround practically every human individual, producing a condition of murkiness and fog within and around each aura. Gradually this will clear away, and men will be seen surrounded by clear-cut thought forms, characterized by a distinctive vibration, and distinguished by a particular quality incident to the department the man belongs to and his individual character.

¹⁵The second goal is to make the aggregate of human thought forms gather round a group centre. The individual’s thought forms are now of a personal character, and self-centred. The thought energy which now emanates from each human being is a comparatively weak stream of an indefinite conglomeration of mental matter, of no particular character, forming no particularly distinct forms and persisting in animating those forms for but a brief period. The mentally polarized people of the future will project thought forms of the diametrically opposite character, thought forms directed towards the creation of that desired by the group, and not solely towards that desired by the individual. The present condition of individually self-centred, weak, and vague thought forms is the basis, very largely, for the antagonism that all constructive thinkers and group workers encounter. The stream of energy which they emanate, and which constructs vital thought forms, runs counter to that of the masses of men, awakens opposition, and produces temporary chaos.

¹⁶Prominent human thinkers working under the direction of the planetary hierarchy are engaged in three activities: 1) The imposition of the newer and higher rhythm on men. 2) The dissipation of the murky clouds of half-vitalized indefinite thought forms which surround our planet, thus permitting the entry of interplanetary and causal forces. 3) The awakening within men of the power to think clearly, to energize their thought forms accurately, and to hold those thought forms vital whereby they may attain their objective, and bring about desired conditions in the physical world.

¹⁷For these strong thinkers to achieve these objectives it is required that they clearly comprehend the power of thought, the direction of thought currents, the science of thought building, the manipulation under law and order of mental matter, and the process of thought manifestation through the two factors of sound and vitalization. It involves likewise the ability to inhibit all such impulses arising from the envelopes of incarnation as are self-centred and purely personal, and the faculty of working in groups, each thought being sent on the definite mission of adding its quota of energy and matter to some one stream which is specific and *known*. This last is of importance, for no worker for mankind becomes of real assistance until he consciously and with full knowledge of his work definitely directs his thought energy towards some particular channel of service to the race.

¹⁸4. *In all thought building, therefore, of a high order, men have several things to do, which might be enumerated as follows:* First, to purify their lower desires so that they are enabled to see clearly in the esoteric sense. No man has clear vision who is obsessed with his own needs, actions, and interests, and unconscious of that which is higher and of group activity. This clear vision brings about an ability to read, even if unconsciously at first, the globe memories, and thus ascertain the point of departure for the new and incoming thought impulses, an ability to lose sight of self interest in group interest, and thus cooperate with the plan, and a faculty that enables him to become aware of the keynote of mankind, and aware of its “cry for help”. Next, to secure control over his own consciousness. This involves: A realization of the nature of consciousness and the brain through concentration, an understanding of the relation which should exist between the physical brain and the monad in the physical world; an ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, ascertain his individual share in the plan, and then cooperate in the work of some particular group of Nirmanakayas. This is succeeded by a consideration of the laws of energy. A man discovers how to build a thought form of a particular quality and tone, to energize it with his own life, and thus have in the mental world a small creation, the child of his will, which he can use as a messenger, or as a means for the manifestation of an idea.

¹⁹Finally, having constructed a thought form, the next thing the servant of mankind has to learn is how to send it on its mission, whatever that may be, holding it through his own vital energy in its due form, keeping it vibrating to its own measure, and eventually bringing about its destruction when it has fulfilled its mission. The average man is often the victim of his own thought forms. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. This has brought about the thick swirling fog of half-formed, semi-vitalized forms in which eighty five percent of mankind is surrounded.

²⁰In his work as thought builder, man has to show forth the characteristics of the solar ruler, the great builder of the solar system. He has to parallel his work as the one who conceives the idea; the one who clothes the idea in matter; the one who energizes the idea, and thus enables the form to be preserved and to perform its mission; the one who through desire and love directs that thought form, vitalizes it continuously, until the objective is attained; the one who, when the desired end has been accomplished, destroys or disintegrates the thought form by withdrawing his energy, so that the elementals which had been built into the desired form return to the general reservoir of matter. Thus, in all creative work in mental matter, man is likewise to be seen as a trinity at work; he is the creator, preserver, and destroyer.

²¹5. *In all esoteric work in mental matter which has to be manifested in the physical world, man has to work as a unit.* This presupposes the ability, therefore, of subordinating the first triad to the second triad, of letting the envelopes of incarnation be controlled by the causal envelope, so that the causal will may directly work on the physical brain. In its turn, the causal consciousness is in contact with Augoeides.

²²The method of the man in the physical world who is engaged in conscious work in mental matter consists of two processes, the one preceding the other. The first process involves the alignment of the lower envelopes with the causal envelope (in contact with Augoeides), so that the plan, purpose and method of achievement may be impressed on the physical brain. In the second process, the man, using the physical brain consciously, proceeds to carry out the plan, constructs through will and purpose the necessary form, and then, having built and energized the form, to “keep his eye on it”. The eye is esoterically a tool of control and of recognition, an instrument of initiatory energy.

²³Therefore, it will be apparent that a thought form is the result of two kinds of energy: the first energy is the one emanating from the causal envelope and Augoeides, and the second energy is the one that man brings about in his physical brain. That men, as a general rule, do not recognize the first energy is the cause of much evil. When the esoteric knowledge has become more generally known, men will be careful to ascertain the initiating impulses of causal consciousness in all thought processes, and to utilize causal energy before they begin building forms in lower matter.

16.2 Thought Form Building in the Worlds of Man

¹The following information is addressed to all those students who – through their ability to concentrate – have developed a certain measure of thought control, and who desire to understand the process of creation with greater accuracy. Two factors in the process of thought form building will be considered: the alignment with the causal envelope and the process of impressing the causal will on the physical brain.

²*The alignment with the causal envelope.* Aligning the envelopes of incarnation (actually the first triad) with the causal envelope is possible only to individuals who have reached so far in evolution that they are disciples on probation. Through knowledge and practice, they have acquired the power of utilizing the sutratma as a means of contact. When to this ability is added that of utilizing with equal ease the antahkarana (or bridge between the second and first triads, the “rainbow bridge”), then we have a powerful agent of the hierarchy on the earth.

³The following five stages in the acquisition of these powers can be distinguished. 1) Human beings of low development use that part of the sutratma which passes through the etheric envelope. 2) Average men utilize almost entirely that part of the sutratma which passes through the emotional world, and their reactions are largely based on desire, and are emotional. 3) Truly intellectual men utilize that part of the sutratma which passes through the mental world (47:4-7), the emotional world and the physical world. Their activities are energized by mentality, not by emotionality, as in the two former categories. 4) Aspirants in the physical world use that part of the sutratma which passes through the causal world (47:2,3), and are beginning gradually to build the antahkarana. In such a case the power of Augoeides can begin to make itself felt. 5) Disciples undergoing preparation for initiation and initiates up to the third initiation use both the sutratma and the antahkarana, employing them as a unit. The power of the second triad begins to pour through to the physical, thus energizing all human activities in the physical world, and vitalizing in ever increasing degree the man’s thought forms. The key to the formation of the mayavirupa is found in the right comprehension of the process.

⁴In the early stages, alignment has to be concisely and carefully brought about through concentration and meditation. Later, when the right rhythm has been set up in the envelopes, and their purification has been rigidly pursued, the dual activity will become practically instantaneous, and the individual can then turn his attention to the work of *conscious* building and vitalization. His point of concentration will not then be given to the attainment of alignment.

⁵Accurate alignment entails in the mental envelope quiescence or stability of vibration, in the emotional envelope a stability that makes the envelope a clear mirror, in the etheric envelope an equipoise that in the crown centre brings about a condition enabling the direct

application of force to the physical brain via the centre.

⁶*Physical brain impression.* The accurate realization by the physical (etheric and organic) brain of what the causal consciousness or Augoeides is seeking to convey concerning the work to be done becomes possible only when there is direct alignment from the causal envelope and when the causal energies (the causal will, the will of Augoeides) is transmitted to one or other of the three physical centres in the head: the crown centre (with its organic counterpart, the pineal gland), the frontal centre (organic counterpart: the pituitary body), and the cranio-basal centre (organic counterpart: alta major). When the cranio-basal centre is fully developed, it forms a centre of communication between the energy of the central channel of the etheric envelope and the energy of the two head centres above enumerated. The cranio-basal centre is the correspondence in etheric matter to the antahkarana in causal matter.

⁷The pituitary body (in all cases of correct normal development) is the centre which receives the threefold vitalization pouring through the sutratma from the mental, the emotional, and the etheric worlds. The pineal gland is activated when this action is enhanced by energy from Augoeides. When the antahkarana is in process of utilization the alta major centre is likewise employed, and the three organic head centres *begin* to work as a unit, thus forming a kind of triangle. By the time the third initiation is reached, this triangle is fully awakened and the energy is circulated freely.

⁸It will be apparent, therefore, that man's ability to create in mental matter grows as he treads the path of discipleship. He needs to remember that, from the angle from which we are studying, we are not considering the power of the causal being to produce forms in the mental world, but the ability of man incarnated in the physical world to create in the mental world vehicles for energy which – when set in motion by his conscious will – will produce certain specific effects in the physical world. He brings about this by passing energy down the sutratma to the physical (etheric and organic) brain, and then retransmitting it to the mental envelope, plus or minus that which has been gained or lost in the process. The true adept, through knowledge, conserves all energy during the process of transmission, and augments it with the energy he contacts.

⁹What this is about, therefore, is the energy of will (47) and that of desire (48), fed by the energy of the physical brain (49). It is a résumé on a very small scale of the creative process of the triune godhead. It is the unification of the energies of the three triads: that much of the energy of the third triad which the individual's causal being is embodying (relatively little prior to the third initiation) or is able to transmit; that much of the energy of Augoeides which the causal being is able to transmit (this is but little in average men, a good deal in those accepted as disciples on probation, and a full downpour in those approaching the third initiation); that much of the energy of the first triad (in its now purified state) which can penetrate, which is dependent on the purity of the envelopes of incarnation, and in the case of a highly advanced man is the kundalini of the etheric envelope enhancing the energy output of the emotional and mental envelopes.

¹⁰To sum up: when the alignment is correct, and the physical head centres are awakening, it becomes possible for man to become a conscious creator in mental matter.

MAN AND THE BUILDERS

16.3 Introduction

¹In this section we will consider the subject in somewhat greater detail than in the previous one, as it concerns much of present practical value to man. This will be seen particularly as we study the effects of speech, and the esoteric significance of the spoken word.

16.4 *The Will Aspect and Creation*

¹In a previous chapter, we dealt somewhat with the transmission of the will of the causal being to the physical brain, and we saw how only in those persons who through evolution had the sutratma and the antahkarana connected, and whose three physical head centres were more or less awakened can the causal will be transmitted to the physical envelopes. In the other cases, such as the average man and little developed man, the purpose influencing the physical brain emanates from the emotional or mental envelope, and is, therefore, more likely to be the impulse of some elemental or deva, and not from Augoeides.

²*The condition of the magician.* When the centres of the organic brain are awakened through alignment with their etheric centres, this is the causal influence in its very lowest expression. From these three centres, the initiate of the lowest two degrees directs and controls his physical envelopes and realizes his ideals in the physical world. When the individual has taken the third initiation, the circulation in the triangle is in full process, and the first triad is subjected to the causal will.

³*How the centres of the etheric envelope are influenced by the activation of the causal envelope.* Before the three brain centres awaken, man is largely subjected to force flowing through the minor four etheric centres (basal, sacral, solar-plexus, and splenic centres). Later the major four centres (the crown, the forehead, the heart, and the throat centres) begin to be activated. Gradually the higher four centres supersede the lower four ones, absorb and redirect their vitality, until the higher four have a fourth dimensional rotation. As this proceeds, the four physical head centres begin to awake from dormancy into activity, so that the crown centre awakens the pineal gland, the heart and forehead centres awaken the pituitary body, and the throat centre awakens the alta major.

⁴When the three brain centres once have formed a triangle in which energy circulates, energy begins to circulate between the higher, greater four etheric centres (crown, forehead, throat, and heart centres) as well. The man is then nearing the moment of liberation.

⁵In the work of creation, as esoterically carried on, all these three brain centres have to be utilized.

⁶When the crown centre (with the pineal gland), the organ of spiritual perception, is awake, man ascertains the will and purpose of Augoeides, and draws from the causal envelope the energy necessary to self-realization via the crown centre and the sutratma down into physical life. When the forehead centre (with the pituitary body) is awake, the form-building energy becomes available, and under the law of attraction he can mould and build in elemental matter. When the centre at the base of the skull (with alta major) is awake, it becomes possible for him to physicalize and activate the desired form which, through attractive energy, he is in process of constructing.

⁷It is apparent, therefore, why it is that so few people ever construct thought forms which are of constructive lasting benefit to mankind. It is only seldom that the Great Ones (as They work through Their disciples) find a man or woman whose three brain centres are simultaneously active. Therefore, they are forced to work with large groups to obtain the quota of energy necessary for the accomplishment of the task to be done.

⁸The disciple's power for service for mankind is dependent largely on three factors: the state of his envelopes of incarnation and degree to which they are aligned with the causal envelope, the degree of activity in the three brain centres, and the degree of circulation between the higher four etheric envelope centres.

⁹These factors are in their turn dependent on the ability of the disciple to meditate and to build thought forms, or, to be more precise, the capacity he displays for accurately perceiving in his brain the plans and purposes of Augoeides; the purity of his motives; his power to "hold a state of meditation", and while in that state begin to build the thought form in which the plan of his Augoeides is materialized; and the amount of energy with which he can later charge his

thought form.

¹⁰These factors are again dependent on how far he has come in evolution, the condition of his envelopes, his reaping, the tenuosity of the etheric web, and the condition of health of his organism body, and its relative refinement.

¹¹The sequential order in which the brain centres are developed and the higher etheric centres are vitalized varies in individuals depending on the department of the third triad and the development of the monad in the past incarnations. The various processes overlap. The implication is that no hard or fast rules can be made for the individual course of development of these centres.

¹²*The construction, vitalization, and actuating of the thought form.* Augoeides, having brought about a condition of receptivity, or of recognition in the brain of the man, and the human monad in the physical having given the necessary response, the process of building is thereupon begun. This physical response of the monad is based – as is all else in nature – on the relation of the polar opposites. The centres of the organic brain are negative and receptive to the positive energies issuing from the higher centres of the etheric envelope. At the earlier evolutionary stages, the organic brain is negative and responsive to the positive influences of the envelopes of incarnation; and at the later stages, it is negative and receptive to the positive influences of the causal being or Augoeides.

¹³This building process is divided into three parts, which overlap, and so assume an appearance of simultaneity. When, as is the case with the majority of mankind, the process is an *unconscious* one, produced by reflex action and based largely on the accomplishment of personal desire, all is carried on with great rapidity, and leads to rapid results – these results being effective of accomplishment according to the ability of the man to vitalize his thought and hold it in coherent form. Most of the thought forms created by average man are only relatively effective, and this within great limitations, and having but a restricted radius. When man is learning *consciously* to create, which he does through the organization of thought, concentration and meditation, he proceeds more slowly, for he then has two things to do before he is able to carry through his creative process: to contact or communicate with Augoeides and to study the process of creation to make it conform step by step with law. Later on, when a man is an expert in meditation, the work of thought creation proceeds with ever increasing rapidity, until he surpasses the activity of the earlier unconscious period.

¹⁴When man has once recognized in his brain the intention of Augoeides, he proceeds to build the form for his idea. He begins first to organize the material required in the mental world. It is in that world that the impulse takes to itself its primary form. In the emotional world, the process of vitalization is largely pursued, for the length of the life of any thought form (even such a one as our solar system) is determined by the persistence of emotional will, the strength of the desire.

¹⁵In the etheric world, the process of physical concretion takes place. As the physical envelope assumes the necessary form and size, the thought form becomes divorced from the one who is giving it form. Any idea of enough strength will inevitably materialize in gross physical matter, but the main work of its creator ceases when he has finished this in etheric matter. The gross physical concretion is an automatic and inevitable reponse to the form existing already in higher matters.

¹⁶Some great and important ideas, which have arisen in the consciousness of the more advanced members of the race, reach full manifestation only through the work of many agents, and the dynamic impulses of many minds. When this is the case, a few work consciously at the production of the necessitated form; many more are swept into activity and lend their aid through the very passivity of their natures; they are “forced” to be interested in spite of themselves, and are “swept into the movement”, not through any mental apprehension or “vital desire”, but because it is the thing to do. In this may be seen an instance of the ability

of the Great Ones to utilize conditions of inertia and passivity in the less developed, and thus produce good results.

¹⁷*Learning how to build thought forms consciously.* We will here only deal with the man who is learning consciously to build, and will not consider the process as pursued by the adept, or the chaotic attempts of the little evolved.

¹⁸The individual has, first of all, to hold the idea sufficiently long for it to be faithfully registered in the physical brain. Frequently Augoeides will convey to the brain only some portion of the plan at a time, so that he will have to repeat the process time and again over quite a long period before he can be sure that the individual has intelligently registered and recorded the idea in its entirety. Of course this work of Augoeides is greatly facilitated if the man pursues regular meditation, cultivates the habit of a daily and hourly self-remembrance, and before retiring at night endeavours to “hold the thought” of bringing through at the time of awakening as much as possible of any impression conveyed by Augoeides. When the communication between Augoeides and the brain of the man is working well, the first stage is achieved. The idea has been apprehended.

¹⁹A period of processing is then pursued, itself divided into several stages. The man broods over the idea; he ponders on it, thereby activating mental matter, so that to his germ thought is attracted the material necessary for its envelope, the thought form in becoming. Hence will be seen the great value of imagination when directed to real things and used in an orderly and controlled manner. Imagination is emotional-mental in origin, being neither pure desire nor pure thought. It is an entirely human product, being superseded by the intuition in the second self.

²⁰When his will, or the initial impulse is sufficiently strong, and when the imagination, or power of visualization, is adequately vivid, the second part of the period of processing is entered on: the vitalization by desire. The interaction of mentality and desire produces what might be called a pulsation in the growing form of the idea, and it becomes alive. It is yet but nebulous and tenuous, but it shows signs of organization and the outline of its form.

²¹The third stage of the process of construction is entered on when the thought form, now being clothed in mental matter, and having become vitalized by desire, takes to itself a layer of emotional matter, so that it is able to function in the emotional world as well as in the mental. In the emotional world its growth is rapid. It should be carefully borne in mind that the process of building in mental matter proceeds simultaneously, and that the construction is now made in two kinds of matter. Here the conscious builder must be careful to hold the balance, and not to let imagination unduly assume too large proportions. The mental element and the emotional element must be justly proportioned. Too little of the mental element and too much of the emotional, and the result will be an imaginative creation impossible to realize. Too much of the mental element and too little of the emotional, and the result will be an intellectual creation without inner impulsive force and life and likewise impossible to realize.

²²The building work then enters on a critical stage, the one where the thought form is to be clothed in physical etheric matter. The creating man makes the mental-emotional form be surrounded and penetrated by an etheric envelope. Thereupon he gives to the form that final impulse which sets it in motion away from its originator as a separate being and down into gross physical matter to be realized in the physical world. During this physical-etheric stage of the building process, the man charges the form with vitalizing etheric energy, which he directs from one or other of the higher four centres. The centre in question is determined by the quality of the thought form: the crown, frontal, throat, or heart centre.

²³If the thought form is created unconsciously, as is the case with the majority of human beings, the individual usually vitalizes it through the solar plexus or the sacral centre, thus with emotional or sexual energy. These forms scarcely merit the name of “thought forms”, as they are largely emotional with an admixture of the lowest kind of mental matter (47:7). It is this constant stream of emotional or sexual energy which is the ground for the chaotic

conditions of the present. Nor is it a matter of true forms, but of a heavy, slow vibrating or pulsating fog or cloak which envelops mankind, and which produces much of the present evil, crime and mental lethargy. To counteract, negate, transmute this mist is going to require all the efforts that mental workers are able to apply. (LA: Clarify the relation between the small individual mists or clouds and the big cloak.)

²⁴In contrast, when the conscious builder vitalizes the thought form and charges it with energy from some one of his higher centres, he simultaneously makes it radiant, so that it emanates vibrations and magnetic energy by which it will call forth response from other kindred thought forms or from receptive minds.

²⁵When these three objectives have been reached, the power of the form itself is so strong that it can pursue its own little life cycle and fulfil its work. It is now linked to its creator only by a very thin magnetic thread. All thought forms have such a thread. It is a correspondence to the sutratma, which links the individual's envelopes to his triads and ultimately to the monad.

²⁶As long as the creator of a thought form, great or small, has his attention directed to it, that magnetic thread is preserved, the thought form receives through the thread force that keeps it alive, and its work is carried on. When the thought form has accomplished its work and has served its purpose, the creator turns his attention elsewhere, and his thought form disintegrates.

²⁷In symbolism, this is described as the creator turning his eye to what he has created and so maintaining it, then turning his eye away from it and so dissolving the form created. This illustrates the esoteric significance of sight and the eye. (LA: To look at something is to charge it with energy.) The third eye, the frontal centre, has several functions. It is the organ of illumination, the "unveiled eye of the soul", through which insight reaches the intellect. It is also the organ through which the consciously creating disciple and initiate directs the controlling energy to the instrument of his service, his thought-forms.

²⁸The little evolved do not, of course, employ the third eye to charge their thought forms with energy. The energy used by them in the majority of cases originates in the solar plexus, and has two outlets: the sacral centre with the organs of generation or the eyes. In many people these three centres – the sacral centre, the solar plexus, and the eyes – form a triangle of force, around which the stream of energy flows before going out to the physical form. In the intellectual man and the aspirant, a triangle may be formed from the solar plexus centre, to the throat centre and thence to the eyes. Later, as the aspirant grows in knowledge and being, the triangle of energy will have the heart centre for its lowest point instead of the solar plexus centre, and the frontal centre (third eye) will begin to work instead of the eyes, though as yet very imperfectly.

²⁹As long as the "eye" is directed to the created form, the force will be transmitted to it. The more concentrated the man is in this, the more this energy will be centralized and effective. Much of the ineffectiveness of people is due to the fact that they do not concentrate on what they are doing, feeling, and thinking, and that they do not direct their attention wholly to what they take an interest in. They scatter their energy and are attempting to satisfy every wandering desire, and so waste away the opportunities they meet with. Therefore, no thought they think ever assumes a proper form, or is ever duly charged with force. Instead they are surrounded by a dense cloud of half-formed disintegrating thought forms and clouds of partially energized matter in process of dissolution. Esoterically this condition is similar to the decay of a physical form, and is equally unpleasant and unwholesome. It accounts for much of the diseased condition of mankind at this time.

³⁰Failure in the creation of thought forms is due also to the fact that the laws of thought and meditation are not taught, and men therefore do not know how, through meditation, to create efficient thought forms. Results in the physical world are much more quickly and surely achieved through thought creation done with insight than through exclusively physical means. This is becoming more generally realized, but until the race has reached a point of more purity and less selfishness, the more detailed explanation of the process must necessarily be withheld.

³¹Another ground for this ineffectiveness lies in the currents which emanate from the majority of people being of such low kinds of energies that the thought forms never reach the point of independent action, except through the cumulative effect achieved through mass feeling and mass thinking. Until at least superetheric physical (49:3) and emotional (48:3) matter enters into the thought form, it has to be energized principally by mob energy. When the higher kinds of matter begin to enter into the thought forms, then they can be seen acting independently, for the Augoeides of the people concerned can begin to work through these forms – a thing before impossible. Augoeides (having his consciousness in the superetheric mental, 47:3, at the lowest) does not work with the individual's envelopes of incarnations until superetheric matter, 48:3 and 49:3, is found in them.

³²Once the thought form has been charged with energy and vitalized and its etheric envelope is completed or “sealed” as it is esoterically called, it can be manifested in gross physical form, if desired. This does not mean that the individual thought forms of every man take gross physical form in addition to the etheric, but they will nevertheless achieve activity in the “visible” physical world. A man, for instance, is thinking a kindly thought. He has built it up and vitalized it. It is objective to the clairvoyant and exists in etheric matter close to the man. It will, therefore, find physical expression in an act of kindness or a physical caress. When the physical act is over, the interest of the man in that particular thought form fades out and it dies. It is similar with thoughts of crime – the thought form has been built up and inevitably it will find its physical expression in some deed of one kind or another.

³³Every kind of physical action is the result: of thought forms built consciously or unconsciously; of self-initiated thought forms or of the effect of the thought forms of others; of responsiveness to one's own inner impulses, or of responsiveness to the impulses of others, and therefore to group thought forms.

16.5 The Esoteric Significance of Speech

¹At the present stage of mankind's general evolution, the speech of the individuals is mostly purposeless and derives almost exclusively from their envelopes of incarnation. The more the aspirant progresses, the greater the care that he must take as regards his speech. This is necessary for three reasons.

²First, owing to the stage he has reached in evolution, he is able to enforce his words in a manner which would surprise him could he but see it in the mental world. He builds more exact thought forms than does the average man, and he charges them with stronger energy, and so they perform with greater precision the function on which they are sent by the “sound” or speech.

³Second, any word spoken and consequent thought form built (unless motivated from the second triad) is apt to raise a barrier of mental matter between a man and his goal. This separating wall has to be dissipated before the individual can advance further, and this process is conditioned by reaping and unavoidable.

⁴Third, speech is very largely a mode of communication in the physical world. In the emotional world it is of less importance, and in the mental world, of no importance at all. Intuition and telepathy will distinguish the exchange of thoughts between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the realization of the plan we will have an organization with which the Master can work, and through which he can pour his force. The Master works through groups and his work is facilitated if the communication between individual consciousnesses of the group is steady and uninterrupted. One of the most frequent causes of difficulty in group work and consequent temporary arrest of the inflow of force from the Master into the mental world is based on misuse of speech.

⁵With a nucleus of even three people who mutually interact and who disinterestedly follow the path of service, the hierarchy can produce more definite results in a shorter space of time

than is possible with a large and active body of people who may be sincere and earnest but do not know the meaning of trust in, and cooperation with, each other and who do not guard their speech.

⁶If a man succeeds in understanding the significance of speech, if he learns how to speak, when to speak and when not to speak, what he may gain and lose by his speech, and what happens when he speaks, he is well on the way to achieving his goal. The man who regulates his speech rightly is the person who is going to make the most progress. This has ever been realized by all leaders of occult movements. The Order of Pythagoras had a rule that the neophytes were not permitted to speak for two years after entering the school. Only when they had learned to keep silence for that period, they were given the right to speak.

⁷Every good speaker is in fact doing an esoteric work. He is doing work that is analogous on a small scale to that done by the solar ruler when creating a solar system: thinking, building, charging his thought form with his force. Out of the matter of the mental world the speaker gathers together the material which he needs for his speech, builds it into an expedient form, and then puts his vitality and force into it so that it becomes a kind of living being. The speaker who succeeds in executing these three stages of form building can always hold his audience and his audience will learn from him what he intended to convey with his thought form.

⁸When the aspirant when speaking does not obtain the results he desires, he is doing something wrong at some one of the three stages: the building material he chooses is not the best one, the form he builds is not fully expedient, and he is not able to vitalize the form with his best energies. Deplorably, the result too often is destructive instead of constructive.

⁹In the physical world, we are known by our speech; by the things we say, and by the things we leave unsaid and are judged by the quality of our conversation. We think of people in terms of what they say, because their words disclose the kinds of mental and emotional matter in which they work and the quality of energy which they put into this matter.

¹⁰Through speech a thought is evoked and becomes present; it is brought out of a nebulous, less definite condition and is physicalized, producing something very definite in the etheric world. Speech is a great magical force, and the adepts, the white magicians, through knowledge of the forces and power of silence and of speech, can produce effects in the physical world. As we know, there is a branch of magical work which consists in the utilization of words of power, those mantras which set in motion the hidden energies of nature and call the devas to their work.

¹¹Speech is one of the keys which open the doors of communication between men and beings in higher worlds. But only he who has learned to keep silent, who has arrived at the knowledge of the times to speak and to be silent can make such contacts. Magic consists, we are told in the *Secret Doctrine*, in addressing the Gods in Their own language; therefore, the speech of average man cannot reach Them.

¹²Therefore, those who seek to learn the occult language and seek to utilize the formulae and phrases which will give them power over the builders, have to unlearn their habitual use of words and speech. Then they can learn the new, the magical language.

¹³The laws of speech are the laws of matter. The aspirant can apply the laws governing physical matter to his use of words, for the basic laws of the use of matter are the same in all worlds. Speech is the great tool by which the individual makes apparent the nature of the little system he is constructing – that system of which he is the central sun, and under the law of attraction he draws to himself that which he needs for his building work.

The above text constitutes Section 16 of the book *Cosmic Intelligence and Its Manifestation in the Solar System, in the Planets, and in Man*, Lars Adelskogh's hylozoic (Pythagorean) paraphrase of, and commentary on, *A Treatise on Cosmic Fire* by Alice A. Bailey and D.K.