

THE WORK AT THOUGHT-FORMS

Basics About the Work at Thought-Forms

The entire process of creative evolution is thus summarized: In the mental world an idea takes form. In the emotional world desire energy pervades that form. Under the evolutionary process the form grows. Through rightly governing the form in the intended direction, the monad fulfills its purpose.

All life is vibration and the result of vibration is form, coarse or subtle, and ever subtler as ascension continues. To the more and more subtle forms correspond more and more rapid vibrations. In this increase of vibration rate lies hid the secret of form-shattering and form-building.^{4.12.1,2}

When a new ray enters and a new era begins, comes always a period of disruption of forms, which goes on until the forms that are being made have adapted themselves to the new vibrations. In that adaptation those who have cultivated pliability and adaptability, or who have that in the department of their triad envelope, progress with less disruption than those more crystallized and fixed.^{4.12.8}

Cultivate responsiveness to the Great Ones, aim at mental expansion and keep learning! Think whenever possible in terms abstract or numerical and work at the plasticity of the emotional envelope by loving all. In love of all that breathes comes capacity to vibrate universally, and in that emotional pliability will come responsiveness to the vibrations of the world teacher.^{4.12.10}

Thanks to the fact that aspirants have developed and learnt how to control their mental envelopes and so made them receptive to higher impressions, they become aware of the ideas which the teachers bring through from the causal world, and hence are in a position to cooperate intelligently. Disciples in their turn create thought-forms of the ideas they have received, and use them in their groups for the helping of the world. The main work of a disciple in the mental world is to train himself in the activities outlined in what follows:

1) To be receptive to the consciousness of the teacher. 2) To cultivate a right intuitive understanding of the ideas sent him by the teacher. 3) To afford the ideas received from the teacher such a form as will be suitable for those he is engaged in helping. 4) Through sound, light, and vibration to activate his thought-form so that other consciousnesses may contact it.

In this way groups are gathered, organized, taught, and lifted, and thus the planetary hierarchy can reach the world.^{2.5.48-50}

As the disciple makes progress on the path, the forms in which truth can be given become ever simpler, while the meaning grasped becomes ever wider and more inclusive, and hence (on analysis) more and more complex. Finally, resort is had to symbols and the disciple grasps the cosmic plan through geometrical forms being presented to his inner eye.^{4.11.3}

This summation of process and of the forms is true of the disciple, as he learns, through experience, to centre his forces in his mental envelope and from there accomplish his purpose in generating and producing those thought-forms which influence the consciousness of men, and which represent those causal ideas which are needed for the right production of that immediate fraction of the plan which his age and generation require.

We are causally conscious, or in process of becoming it. We are beginning, thanks to our meditation work and our application to study, to work in the mental world. We are creating forms continuously, charging them with energy and sending them out to fulfil their function in line with the purpose we have realized. According to the clarity of vision and the depth of the inner realization so will be the adequacy of the form being built.^{4.12.11-13}

Three Factors Engage the Attention of the Creator of Thought-Forms

Three factors engage the attention of the creator of thought-forms being before the physical form emerges into view. These three are: the condition of emotional matter, the safety of the one who thus creates, and steady contemplation.^{3.2.3}

The process of creating thought-forms is part of the work done by every aspirant in his daily meditation. If the aspirants would remember that every time they sit down to their morning meditation they are learning to build and vitalize thought-forms, their work might assume greater interest. Most aspirants tend to be occupied with their deficiencies in the work of meditation and their inability to control their thoughts. They could overcome such problems, if they were to be occupied by the profoundly engrossing work of thought-form building.^{3.2.5}

The Condition of Emotional Matter

When the time has come for the thought-form to carry out the purpose of its being, the form is “driven” from its creator by the power of the expulsive breath. The disciple often fails in his work owing to his inability to understand both the symbolic and the physical significance of this expulsive breath in his meditation work. When the disciple breathes rhythmically as he meditates concentratedly, definitely focussing his attention on the mental definition of the purpose of the thought-form and vitalizing it, he finishes by this expulsive breath.

If the disciple fails in making his thought-form efficient, the first cause lies in his failure to carry on these activities simultaneously; and the second cause, in his neglecting to consider the state of the emotional matter in which he must clothe the mental form if it is to function in the emotional world, and receive that motivating power of desire which it must have to be completed in the physical world.

If a thought-form clothes itself in an emotional envelope which is an expression of a purely selfish desire, it is drawn into the emotional envelope of the disciple and is lost. Good intentions and plans made by the aspirant are never realized because they are drowned in the emotional waves created by fear, suspicion, hatred, or physical desire.

There are many disciples who have achieved a fair measure of self-control and of personal disinterestedness. But their emotional envelopes are again and again swept into a state of agitation by the group for, and in which, they work. They are elated or depressed, satisfied or dissatisfied by the results they achieve or fail to achieve; or are disappointed with their fellow servers. Through these emotional reactions their thought-forms, constructed so diligently and devotedly, come to naught. They lose their skill in action, because they have identified with the desired result.

The emotional envelope is activated by the collective condition of the emotional world and therefore must be handled wisely in this respect.^{3.3.1-5}

Three qualities have to be overcome by the aspirant as he seeks to serve from within his mentality: fear, expectancy, and desire for physical possessions. He must replace fear with that peace which is the prerogative of those who live always in the light of the eternal – 46-consciousness, 46:7 to begin with). He must replace questioning expectancy with that placid, yet active, assurance of the ultimate objective which comes from a vision of the plan and his contact with disciples and later with the teacher. Desire for physical possessions must be superseded by aspiration for the “treasures of the soul”: wisdom, love, and power to serve. Peace, assurance, and right aspiration will bring about that right emotional condition which will ensure that the aspirant’s thought-form survives in the emotional world and can be realized in the physical world.^{3.3.7}

The Safety of the One Who Thus Creates

People often let themselves be overcome by their own thought-forms. Creation of thoughts, through concentration and meditation, is a potentially dangerous matter. There are forms of thought, not very encumbered by emotional matter, which, failing to pass into lower worlds, poison the man in his mentality, by growing so potent in the mental envelope, becoming *idées fixées*, that the man falls a victim to the thing he has created; or by multiplying so fast that the mental envelope of the man becomes like a thick and dense cloud, through which the light of the causal envelope must fail to penetrate, and through which higher emotional experiences of love and beauty equally fail to pierce.

Or there are lines of thought which draw forth from the emotional envelope reactions of a poisonous nature. A certain line of thought is followed by a human being in relation to his fellow humans. Pure thought, right motive, and loving desire are the true correctives of disease, and where the desire for these is raised to constructive thinking, disease will gradually be eliminated. Many desire, but few think. The planetary hierarchy does not look for those who only desire and aspire. It looks for those who unite their desire with the determination to learn to use their mental envelopes and become creators, and who will work constructively towards these ends.

That is why, in all systems of true esoteric training, the emphasis is laid on right thinking, loving emotion, and pure, clean living. Only thus can the creative work be carried forward with safety, and only thus can the thought-form be realized constructively in the physical world.^{3.4.1-3}

Steady Contemplation

Meditation means that the disciple uses and mentally builds the form so that it can be completed, rounded out, and integrated with the thought-form of the disciple's group of co-disciples. Now he must with steadiness contemplate that which he has created, and with equal steadiness inspire it with needed energy, so that it can fulfil its function.

He ceases to reason, to think, to formulate, and to build in mental matter. He simply pours his causal energy into the form and sends it forth to carry out his will. Just as long as he can contemplate and hold steady, so will his creation fulfil his intention and act as his agent.

³Just so long as he can focus his attention on the idea for which he created his thought-form and can link the two together in one steady vision, just so long will it serve his purpose and express his idea. Herein lies the secret of all successful cooperation with the plan.^{3.5.1-3}

What Kind and What Type of Energy Do We Use

If the aspirant studies what kind and what type of energy he uses, it will be clear to him, if his study is crowned with success, from what source, from what kind of collective being it originates. Knowledge of the kind answers the question from which world the energy comes; and knowledge of the type, on what ray this force is to be found. If the aspirant pays close attention to this aspect of his work, it will soon indicate to him in which world he himself is working, to which department he himself belongs: the department of his causal envelope and the department of his triad envelope. Only the causal self may ascertain the department of his third triad, the particular kind of energy which may be involved, the centre through which the force may be transmitted to him.

The aspirant should ask himself the questions: What was the kind and type of energy I used in my speech today? What was the force that I expended in my contacts with my fellowmen? The aspirant should inquire of himself whether the position he held mentally, and whether the words which he spoke on any particular occasion were prompted by a desire to impose his will on his hearers. This imposition of his will could be either right or wrong. When right, it

would mean that he was speaking under the impulse of the will of his second self, that his words would be in line with the purpose and intent of Augoeides and would be governed by love and, therefore, would be constructive, helpful, and healing. His attitude would be one of non-identification and he would have no desire to take prisoner the thought of his brother. But if his words were prompted by self-will and by the desire to impose his personal views on other people and so to shine in their presence, or to force them to agree with his conclusions, his method would then be destructive, dominating, aggressive, argumentative, forceful, rude or irritable, according to his personality trends and inclinations. This would indicate the right or the wrong use of first ray force.

Should the type of force he wields be that of the second ray, he can submit it to a similar analysis. He will then find it to be based on group love, service, and compassion, or on a selfish longing to be liked, on sentiment, and on attachment. His words will indicate this to him if he will closely study them. Similarly, if he is using third ray force, in a personal manner, he will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellowmen, or be an interfering busybody, actively engaged in running the world, in managing other people's lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends. If he is, however, a true disciple or aspirant, he will work with the plan and will wield third ray force to bring about the loving purposes of the spiritual reality. He will be busy and active and his word will carry truth, and will lead to the helping of others, for they will not be due to identification and will be true.^{10.2.26-28}

It Is Necessary to Avoid the Left-Hand Path

True esoteric work involves: 1) Contacting the plan. 2) Right desire to cooperate with the Plan. 3) Building thought-forms and confining the attention of the maker of these thought-forms to the mental world. 4) Directing the thought-form from the mental world and confining the attention to that specific enterprise, knowing that right thought and right orientation lead to correct functioning and the sure avoidance of the left-hand path.^{4.12.20}

¹⁴Up to the present time the majority of aspirants in the world express the results of little and weak thought, but rapid action. The goal for aspirants should at this time be rapid, concentrated thought and slow action. That slow action, however, will be potent in result; there will be no loss of time or force, no delay in readiness for action, and no tendency towards hesitation. When the attention of the monad is focused in the mental envelope, the manifestation of its thinking will have a sure and inevitable success. When it has clearly grasped the idea, has its attention closely focused, and steadily applies the will aspect, the result will be irresistible manifestation and powerful action in the physical world. The aspirant must bear this thought in mind if he is to avoid the dangers of the left hand path.^{4.12.14,15}

The left hand path concerns the matter aspect, and the energy poured into the form serves only to vitalize matter. On the left-hand path the potency of the consciousness aspect, as wielded by the second self, is lacking. The form being made is constituted of mental, emotional, and physical matter, but it is not controlled by causal and higher energy. Its purpose is in line with the development of form, but not in line with the expression of higher consciousness. The left-hand path, therefore, is the path of development of matter, not the path of development of consciousness. Hence the training of the aspirant in right motive as a preparatory step to true esoteric work.^{4.12.16-19}

Aspirants engage in emotional desire for their thought-form and their idea to be manifested. They spend much time following the orthodox methods of work and in physical world activities. They wear themselves out by identifying themselves with the form they have made instead of remaining non-identified with it, and acting solely as the directing agents. Learn to

work in the mental world! Build there your form, remembering that if you submerge yourself in the form for which you are responsible, it may obsess and dominate you and then the form will be the dominant factor and not the purpose of its existence! When the form controls then comes the danger that it may be turned in the wrong direction and find its way on to the left-hand path and so increase the power of matter and its hold over awakening monads.

Anything that tends to increase the power of matter and add to the potent energy of matter produces a tendency to the left-hand path and a gradual attraction away from the plan and the purpose.

All work and all thought-forms made which express ideals pertaining to the second self and lay the emphasis on the consciousness aspect come under the category of white magic. They then form part of that stream of life which we call the right-hand path, because it leads mankind from the worlds of the first self, 47:4–49:7, to the worlds of the second self, 45:4–47:3.^{4.12.21-23}

Thought-Form Building

In the process of thought-form building, the time comes when the form has to be oriented in the right direction and set upon the proper path in order to carry out its creator's will and purpose. This takes place fairly early in the work and after the process of orientation the work of building proceeds, for the thought-form is not yet ready for an independent life.^{5.2.4}

The relation of the human kingdom, as a collective of monads, to the human monad corresponds to the relation of the cosmos to the solar system, both as collectives of monads. In the human kingdom, too, there are expressions of the same kinds of seven forces, or type energies. As man awakens to a recognition of these seven types, and begins to work consciously with them, he is taking the first step towards transcending them and controlling them within his field of activity.

The planetary hierarchy constitutes symbolically the crown centre of mankind and the forces of the hierarchy constitute the brain forces. In the physical world are a large band of aspirants, probationary disciples, and accepted disciples who are seeking to be responsive to the "crown centre", some consciously, others unconsciously. They are gathered from all fields of expression but are all creative in some way or other. They constitute what might be symbolically called the "pineal gland" of mankind. As in individual man this is usually dormant, so, in mankind, this group of "cells within the brain" is dormant, but thrilling to the vibrations of the crown centre – the planetary hierarchy. Some of the cells are awake. Let them intensify their endeavour and so awaken others. The mental élite of mankind constitute the pituitary body. They lack that causal consciousness which would place them (symbolically speaking) in the pineal gland. They are nevertheless brilliant, expressive, and investigating. The objective of the hierarchy (again symbolically speaking) is to make the pineal gland so potent and, therefore, so attractive that the cells of the "pituitary body" may be stimulated and thus a close interplay be brought about. This will produce a streaming forth of new cells to the pineal gland and at the same time the entire body will be affected. All of this will result in the streaming upward of many monads to take the places of those who are finding their way into the centre of hierarchical endeavour.

The emotional world in which this reorientation and reversal of tendencies is progressing, is in a state of violent turmoil. The vortex of conflicting desires in which men find themselves is now chaotic and so potent that all emotional matter is stirred. All new manifestations in all kingdoms in all ages must come slowly, and therefore safely, to the birthing. All new forms, if they are ultimately to carry weight and gather adequate momentum to carry them through their life cycle, must be built in higher worlds in a condition where lower envelopes are controlled so that they are quiet, and active only when, and as, the self-conscious monad wants, the condition meant by the term "alignment", in order that the building may be strong

and sure and the inner contact with the creator (human or divine) and true conformity to the pattern may be firm and unbreakable. This is true of a solar system, a kingdom in nature, or a thought-form constructed by a human thinker.^{5.2.10-12}

This will demonstrate in organization of the outer life, in creative work of some kind, in all of which the outer duty is carried out with precision, whilst the inner adjustments proceed in the silence of the heart.

For the disciple, the work extends. For him there has to be realization of the group plan and purpose and not simply of his own individual spiritual problem. He has to work in conformity to the purpose for his immediate cycle and life period; he has to subordinate his personal dharma and ideas to the need and service of that cycle. For him there has to be that attainment of knowledge, of strength, and of alignment of the first self with the second self which will result in ability to build well-organized forms and groups in the physical world and to hold them together. This he does, not through the force of his own character and equipment but because that character and equipment enable him to act as a transmitter of the greater life energies (43–46) and to serve as an efficient cooperator with a plan of which he can only vision a fragment. He works, however, faithfully at the building of his part of the great plan and finds one day, when the building is completed and he sees the whole, that he has built true to design and in conformity with the blue prints as the architects (the elder brothers) have carried them in their intellects, those architects who in their turn are in touch with the intellect of the one existence.

The practical application of these truths is of utmost importance. No human being leads a life so circumscribed or in such an insignificant position that he cannot begin to work intelligently and to build thought-forms under law and with understanding. There is no day in any man's life, particularly if he is an aspirant or a disciple, when he cannot work in mental matter, control his use of thought, watch the effect of his mental processes on those he contacts, and so handle his mental matter that he becomes more and more useful.^{5.2.26-28}

The Creative Work

The creative work is either conscious or unconscious. In the unconscious building of thought-forms such as is the case with the average human being, many never produce the desired physical effects. As long as man is motivated by selfishness and by hatred, this is a beneficent thing. Fortunately for mankind, few people as yet work in mental matter. Most of them work with emotional matter, and the forms they make of it are fluid and changeable, and are powerful only through the faculty of persistence. Lacking the one-pointedness of mental matter as it is influenced by a concentrated intellect, these desire forms of the average human being fail to do the damage they otherwise might. The moment that the mental factor enters in and becomes dominant, however, that moment a man becomes dangerous or useful – as the case may be – not only to himself but to those around him. If he becomes useful, he can with his thought-forms contribute to the evolution of consciousness. With right inspiration, that is, from Augoeides, a man can become a true esoterician, and produce forms in the physical world, forms that are in harmony with the plan for consciousness evolution.^{8.2.2}

The thought form – this purpose, which has clothed itself in a mental, emotional, and etheric form – is potent in the physical world just as long as it: remains consciously in its creator's thought; "keeps its distance" esoterically from its creator (many thought-forms remain futile as they are "too close" to their creator); can be directed in any desired direction, and under the law of least resistance can find its own place, thus performing the function and carrying out the purpose for which it was created.^{8.2.22}

The aspirant, weary of the eternal round of his own futile and unimportant thoughts, seeks to tap the rich storehouse of ideas to be found in the "rain cloud of knowable things" of which

Patanjali speaks and of which the causal self is consciously aware. He seeks to work so that he can further the manifestation of the ideas of the creator. To do this he has to fulfil certain initial requirements, which might be briefly stated as follows:

- 1) Know the true meaning of meditation.
- 2) Align with facility the mental envelope and the brain with the causal envelope.
- 3) Contemplate, or being conscious in his causal envelope. It then becomes possible for the causal envelope to act as the intermediary between the world of causal ideas and the mental world. Participation in the causal creative process works out as the objective of all true meditation work.
- 4) Register the idea, received by the causal consciousness, and recognize the form which it should take.
- 5) Reduce the idea to its essentials, discarding all vain imaginings and the formulations of the lower mental. In so doing the aspirant equips himself to leap readily into activity, and, through steadfastness in contemplation, receive accurately the vision of the inner structure, or basic framework, of the intended form.
- 6) When causal consciousness records this structure in the mental envelope, mental consciousness registers it as consciously to the extent that mental consciousness is held steady in the light (47:5 being aligned with 47:3; or 47:4, with 47:2; by the "light" is meant the causal consciousness). This process is not the making of the formula, but is the secondary process that can be compared to the representation of the formula in a construction drawing. According to the strength, the simplicity, and the clarity of the formula in a simple outlined structure, so will be the finally furnished construction and the consequent form, which will confine within its periphery the beings used in its construction. Not the aspirant but only the probationary disciple can meet these demands.^{8.2.24-30}

Aspirants, group leaders, and thinkers in all parts of the globe can be available for this work, provided their intellects are open and focused. According to the simplicity of their approach to truth, according to the clarity of their thought, according to their group influence and state of inclusive awareness, and according also to their power for long sustained effort will be the approximation of the physical form to the idea and the higher reality they seek to apprehend.

The average reader of these instructions has nothing to do with the formulas. They are grasped and understood by the great knowers who stand back of the evolutionary process and are responsible for its functional activity. The planetary hierarchy is proceeding steadily with that work but is dependent, under the Law, on those in the physical world who are to produce the outer forms. If these workers in the physical do not apprehend the inspirations right or make mistakes, there will be delay or error in construction, and hence loss of time and energy. If they lose interest and cease to work, or are primarily interested in their own affairs and personalities, the plan will have to wait, and energy which would otherwise be made available for the solving of human problems and the guidance of humanity will have to find its outlet in other directions. There is never anything static in the creative process. Energy which is flowing forth in the pulsation of the unity of life, and its rhythmic and cyclic activity – never ending and never resting – must be somewhere utilized, and must find its way in some direction, often (when man fails in his duty) with catastrophic results. The problem of cataclysms, the cause, for instance, of the steadily increasing insect peril, is related to the inflow of unused and unrecognized energy which is capable of right direction and right purpose and for the furthering of the plan, if the aspirants and disciples of the world will shoulder their group responsibilities, disregard their first selves, and achieve true realization. When men are universally en rapport with the custodians of the plan and their intellects and brains are illumined by the light of 46-consciousness and of causal consciousness, when they can train

themselves to apprehend intelligently the timely impulses which cyclically emanate from worlds 43–46, then there will be a steady adjustment of form (47:4–49:7) to life (43–47:3) and a rapid amelioration of world conditions. When the more advanced human beings are able to apprehend the formulas as translated and transmitted by the planetary hierarchy, the first effect will be the establishing of right relations between the lower four natural kingdoms, and right relations between individuals and groups in mankind. Relations between the four lower natural kingdoms are now bad because the mechanical 47-, 48-, and 49-energies are primarily the governing factors. In the human kingdom, the working of these energies demonstrates in selfishness; in the animal kingdom, in cruelty; and in the vegetable kingdom, as disease. Disease has its roots primarily in misdirection of force in the vegetable kingdom. This affects the animal and mineral kingdoms and subsequently the human. This cannot yet be demonstrated by human science, but when this condition is understood, investigators will focus their attention on the vegetable kingdom to find in it the answer to the question how disease will be eradicated.^{8.2.40,41}

This rule is potent only in so far as the “worker with the Law” is causally self-conscious and in contact with Augoeides. It is essential that Augoeides should function through him, in full waking consciousness. It is Augoeides who pronounces the words, who utters forth the mystic phrase, but it is the man, causally conscious, who controls his first self. This control is possible only where the brain and mental consciousness are aligned with causal consciousness. Again, it is necessary to remember that this rule, being an expression of the creative work, applies to all creative processes, whether macrocosmic or microcosmic, whether we are dealing with the solar ruler as the creator of the solar system or with the man as he attempts to master the technique of the magical work and so become a creator of forms in his own little sphere. All have to work out the true significance of the rule, for also a cosmic being works under the law of his being, and this Law demonstrates to us as the laws of nature.

The builder of any form is first of all a controller of lesser beings and the arbiter of their destinies. This idea throws light on the subject of free will and on the law of cause and effect. In the last analysis, however, causes lie hid in the previous solar system and in still older and greater globes. For us there can be no such thing as pure cause, but only the working out of major effects. A pure cause is incomprehensible to normal man just as essential consciousness, 46. This solar system is a system of effects, which in their turn generate causes. Only in the human kingdom and only among those human beings who are consciously using mental power are any causes of any kind being generated. All true, pure causes, being initiated by an intellect of some kind, functioning consciously and thinking clearly, posit a thinker. This is a basic truth in all esoteric knowledge. Our solar system is a thought-form and has a real existence just as long as thought persists. All that is forms part of the current of ideas emanating from cosmic collective beings. All thoughts that are causes are part of a divine stream. The mass of people do not think, and so do not generate causes that must in due time produce their effect.

Does not the tendency shown by an individual in a life or in a series of lives necessarily indicate his future, and do not the causes initiated in one life work out as effects in later life? As long as man’s incarnations are predominantly emotionally and physically oriented, it is not the individual himself who determines his incarnations, but these are determined for him through the group to which he belongs and as a result of the interaction of the group members. This is always true of all human beings at certain stages of consciousness development, where they are swayed by mass views, molded unthinkingly by tradition and public opinion, where they are frankly immersed in selfish interests, and are not “taking hold” of conditions themselves but are being carried forward by circumstances. It is a kind of not intentional, but mechanical group activity (groups governed by the vibrations of physical and emotional forms) which produces the characteristics and tendencies which cause the situation and environing circumstances. In

these conditions the explanation for the reaping of mankind and of nations should be sought. In such groups, ordinary feeling, physically active people are immersed, and out of this immersion they must find their way by discovering and using their mental consciousness. Instinct must give place to intellect. During many series of incarnations, groups of monads have incarnated through the attraction of material forms. At the early stages of development, it is the attraction of matter that draws monads into incarnation, at the later stages of development first the consciousness aspect and then the will aspect becomes the dominant factor.

Only at the end of their sojourn in the human kingdom do monads acquire self-consciousness and begin working with some degree of causal consciousness. Before that, at the higher mental stage, they must have acquired the faculty of clear and independent thinking as a basis of necessary self self-determination. It is at these two higher stages that human beings find their causal groups. Then they enter again into group existence, only this time in full awareness and control. The monads who have causalized together have also incarnated together many times in various human relationships, and the intention is that they will essentialize (pass to the fifth natural kingdom) together.

Every form is built in a process beginning with an impulsive spark of life, emanated by a creator, and then growing stage by stage under the law of accretion. This law is an aspect of the law of attraction, which is a law of life, concerns the consciousness aspect. This law cooperates with the law of cause and effect, which is a law of nature, governing matter. Cause, attraction or desire, accretion, and effect – these four factors govern the construction of any thought-form. When the latter is a completed being, it is an effect built by accretion under the power of an organized cause.^{8.2.43-47}

Only when man as a causal self begins to apprehend the 45-will and accept guidance of it to control his envelopes and so orients himself to the goal as it progressively appears to his vision, will he arrive at a true understanding of the plan of the planetary government, as far as human beings can grasp it.^{8.2.49}

The human being who is to create in mental matter has to: 1) learn to build intelligently; 2) give the impulse, through right speech, and so enable the thought-form to convey the intended idea; 3) send out his thought-form correctly oriented to his goal, so that it will reach the objective and accomplish its sender's purpose; 4) at the close of the magical work enunciate a phrase which saves the creator from his creation, his thought-form, a phrase which liberates him from his creation and this creation from his control.^{8.2.50,72}

As the aspirant progresses on the way, it becomes increasingly apparent to him that it is necessary to think clearly and to eliminate idestructive thoughts and negative emotions. As man's mental power increases and as he increasingly separates his thought from mass thought, he inevitably builds mental matter into mental forms – clear, exactly chiselled thought-forms, in contradistinction to the vaguely outlined and emotionally turbid forms of the masses. The stronger the man's mental consciousness becomes, the more his capacity to harm or help increases, and the more important it is therefore that he learns to build rightly and motivates correctly that which he is building.^{8.2.51}

The worker in mental matter builds his thought-form and “confines the beings” which express and respond to his idea within a delimiting sphere. This sphere persists for as long as his mental attention and hence his vitalizing energy is directed on it.^{8.2.77}

The aspirant has to liberate himself from the thought-forms he has built daily during his mental life. And the incarnated individual has also to save himself from the identifications which during the ages have grown and strengthened, a liberation effected through the process called death.^{8.2.81}

People seldom realize the potency of a word. Sound, speech, or the use of words is one of the most important tools used by man in moulding himself and his surroundings. Thought, speech, and physical action are the three which make a man what he is, and place him where he is.^{2.5.53,54}

The purpose of all speech is to clothe thoughts in physical form and thus make them available for others. Speech manifests a thought, affords an audible expression to that which is concealed. Right speech can create a form that accomplishes good, just as wrong speech can produce a form that accomplishes evil. Without realizing this, people speak ceaselessly and irresponsibly, day after day; use words and surround themselves with form worlds of their own creation. It is essential, therefore, that before you speak you should think. This implies that you can often refrain from speech and that, when you do speak, you really express a right thought. Then your word will carry harmony and power for the realization of unity. Wrong speech separates, whereas right speech unites, just as speech or word as a symbol of the godhead is also a symbol of unity.

As people develop their consciousness they will increasingly cultivate right and correct speech, think more before they utter words, “through meditation rectify mistakes of wrong speech”, ever more clearly realize the significance of right speech, right sound forms.^{2.5.55,56}

The sound is truly potent only when the disciple has learnt to subordinate the lesser sounds. Only as the sounds he sends forth normally into the three worlds of man (47:4–49:7) are reduced in volume and in activity, as well as in quantity will it be possible for him to hear the greater sound – receive impressions from his own causal envelope as well as from Augoeides and from the teacher in the planetary hierarchy – and so to accomplish its purpose. Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the word to make its power felt in the physical world.^{2.5.52}

The thought-form created by the sound is intended to be a source of revelation. It must reveal truth, an aspect of reality, to the onlooker. Hence the thought-form, in its highest use, also has the power to shed light in darkness, to bring light to those who need it.

The main work of the aspirant is to afford knowledge to thinking human beings. To do this he must work esoterically with thought-forms that reveal the truth.

Then he makes his thought-form live through the power of his own assurance, causal understanding, and vitality. His message is heard, for it is sounded forth. It carries light, for it conveys the truth and reveals reality. It vibrates with the vitality of its creator, and is held in being as long as his thought, sound (word form), and intelligence animate it. The corresponding laws apply for all kinds of forms, messages, organizations, etc., which are manifestations of the ideas of human or superhuman creators.

Students would find it of value to extend this idea and to reflect on how these three factors – sound, light, and vibration – relate to thought-forms on all scales: a solar system, an atomic world, a natural kingdom, a race, a nation, a human causal envelope. They may consider the diverse groups of creators of forms: solar ruler, planetary rulers, the Augoeides, human beings, and others.^{2.5.59-62}

Through the form, or the envelope, and its senses, the indwelling monad first becomes aware of the vibrations of all forms in the environment where it, itself, functions. The monad acquires this perception of the environment in the lowest three natural kingdoms. Later, in the human kingdom, the monad becomes increasingly aware of its own vibrations, and in so doing can become self-conscious.^{2.5.65}

The worker in mental matter pronounces the words which will enable his thought-form to do its work, fulfil the mission for which it has been constructed. All that has been given out hitherto concerning the words used in the creative work is the sevenfold sacred word, AUM. When the causally conscious individual rightly uses this in the mental world, it vitalizes each thought-form, and sends it out on a successful mission.^{8.2.77}

AUM sounded forth, with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the etheric, emotional, and mental envelopes. When sounded forth with intense aspiration to second self consciousness behind it, it attracts matter of higher kinds to replace those thrown out. Students should strive to have these two effects in their minds as they use this word in their meditation. This use of the AUM has the result that the envelopes of incarnation are purified and refined and so are made better instruments.

The disciple's use of the sacred syllable AUM serves also to indicate to the members of the planetary hierarchy in the worlds of unity (43–46) and in the physical world that he is available for work and can be utilized actively where there is need. This should be borne in mind by all aspirants and should serve as an incentive in making the outer life correspond to the motives of the higher consciousness.

The sacred syllable AUM is also used in the magical work of the hierarchy. Thought-forms are created to be vehicles of ideas and are sent forth to contact the mentality of the disciples who are responsible in a group under the guidance of a 45-self for the carrying forward of the plan.^{2.5.45-47}

The Physicalization of the Idea

Potencies produce physicalization. Those three words sum up the process of creation in the solar system as well as in man and in each human being. These potencies are activated by the power of thought. When the teachers of mankind train their disciples to be creators and teach them to govern and control their own destinies, they begin with the intellect of the disciples. They emphasize that which will govern the potencies. They deal with that which produces the physical form, which is qualified by them, is vitalized by them, and which fulfils the purpose of the planetary government.

A thinker, then, is the essential factor. All these factors have one objective, and this is to produce thinkers. A real thinker is an incipient creator and – unconsciously at first, but consciously later on – one who will wield power in order to physicalize thought-forms. These forms will either be in line with the purpose and plan of the planetary government and, consequently, will further the cause of consciousness evolution, or they will be animated by personal, selfish purpose, and constitute, therefore, part of the work of the retro-active forces and of the nature of black magic.

Four factors appear: 1) the thinker, 2) the potency, 3) the quality of that potency, 4) the physicalization.^{9.5.24-26}

Every physicalized idea, therefore, possesses a form animated by desire and created by the power of mentality. Mental consciousness previously has been the recipient of the archetypal idea as grasped and seen by causal consciousness. In its turn causal consciousness receives the formula as presented to it in the world of ideas.

The following three factors govern the emergence of the idea out of the causal world into the physical world:

1. The energies emanating from worlds 29–35. That seven-world is the focus of the attention of the highest group of intelligences on our planet.

2. The intuitional consciousness (LA 45:1–47:3). In this consciousness the 45-selves work as easily as the normally intelligent man works in the physical world. Their consciousness is constantly in touch with the cosmic mental selves (32–35), who are the custodians of the formulas.

They start from the general “blueprints,” deal with the specifications, look for those suitable for the control of the work, and assemble the needed personnel. Among their disciples they search until they find the one most suited to be the focal point of information in the physical world, or the group most eligible to carry into manifestation the desired part of the plan. They work with those so chosen, impressing on their intellects the triplicity of idea–quality–form until the details begin to emerge, and the work of physical manifestation can go forward.

3. Mental consciousness. It is in the mental world that much of this work is necessarily done, and here is reason sufficient for the aspirant to develop and train his intellect. The “rain cloud of knowable things” precipitates first of all in the mental world, and a further precipitation goes forward when disciples and aspirants receive it. These latter, in their turn, seek to impress ideas on lesser workers and aspirants, and so guide those who, by reaping or by choice, lie within their radius of influence. Thus the “idea” is seized upon by many thinkers and the formula aspect of the great work has played its part.^{8.2.32-36}

The Gross Physical Manifestation of Thought-Forms

After the magician has clothed his thought-form with an emotional or desire sheath, deliberately vitalized with his energy, he seeks to give it gross physical existence and send it forth to accomplish his purpose and his intent. The crucial moment in all creative work is ever to be found at this stage. It is the stage at which the vibrant etheric form has to attract to itself that material which will give it organization in the gross physical world. The magician reaches a point where fine discrimination is necessary and where he has to proceed now with caution. Many plans come to naught because their creator, or the creative intellect from which they emanate, does not understand this critical period. There are two dangers: 1) The form is destroyed owing to the expenditure of too much energy and the expression of too violent a purpose. 2) The form dies through lack of vitality and because the directed attention of the magician is not of adequate strength and duration to physicalize the form. The esoteric law saying that “energy follows thought” holds good.^{10.2.6}

The laws of thought are the laws of creation, and the entire creative work is carried forward in etheric matter. The creators of the solar system, a collective of monads having at least 42-world consciousness, confine their attention to the work performed in the higher four worlds of our solar system (43–46). The lower three worlds (47–49), being in the nature of formation in grosser matter, constitute the cosmic gross physical world. This has been formed through influence or attraction by the cosmic etheric physical matter of four kinds. These, in their turn, are activated by ideas from cosmic collective beings. Man proceeds in a similar fashion just as soon as he becomes a thinker and can formulate his thought, desire its manifestation and can energize “by recognition” the four ethers, a gross physical manifestation is inevitable. He will attract by his etheric energy, coloured by desire high or low, and vitalized by the potency of his thought, just as much of the responsive matter in the surrounding space as is needed to give body to the form he has thought.^{9.6.2}

The word “recognition” is one of the most important in the language of esoterics and the right understanding of the meaning of that word holds the clue to the mystery of being. The meaning of that word is related to reaping-conditioned activity. It is hard to illustrate this in simple terms.^{9.6.4}

Recognitions govern the activities of Augoeides as he prepares man’s incarnation and manifestation in the physical world. He has to recognize such matter of the three worlds of the first self as are already, through past association, coloured by his vibration. He has to recognize the group of monads with which his protégé has had relation and with which he again must work. Finally, he has, throughout the short cycle of an incarnation, to hold his purpose steady and to see that each life carries that purpose forward into fuller manifestation and completion.

The work of the human being also, as he endeavours to become a creative thinker, lies along analogous lines. His creative work will be successful if he can recognize his mental tendency as that tendency emerges through his present interests, for these have their roots in the past. It will be successful if he can recognize the vibrations of the group of monads with whose thought his creative work must agree, for he cannot work alone. He has to recognize the purpose for which he has deemed it wise to build a thought-form, and he must hold that purpose steady and unimpaired throughout the whole period of objectivity. This is called directed attention, and this creative work is one of the, as yet unrecognized, goals of the meditation process. Hitherto the emphasis has been laid on the achieving of a focused attention and on the necessity, when that has been attained, of the acquisition of causal consciousness. But the future will see the emerging of a technique of creation. When the aspirant has unified the consciousness of the causal envelope, that of the mental envelope, and that of the brain, and achieved a certain facility in this unification, further instructions will be given in the creative art. Meditation is the first basic lesson given when men have achieved the capacity to function in mental consciousness.

The idea received from Augoeides is attaining physical concretion in a process going on during many incarnations of the human monad. Each life gives the human monad an opportunity to further clarify the original intention, and time is the length of a thought. This same basic truth underlies the creation of all forms in the physical world, whether it is a thought-form being impelled by the urgent desire of a man for selfish acquisition or a thought-form being expressed through a group or an organization and animated by the unselfish purpose and embodying some disciple's mode of helping mankind. It underlies group work, regarding a group as a being. If a group could appreciate the power of this fact, and "recognize" the opportunity offered, it could, by its one-pointed fixity of purpose and its focused attention, perform miracles in salvaging the world. This is an appeal to all who read these words to reconsecrate themselves and to recognize the opportunity they have of a united effort towards world usefulness.

The requirements needed to bring about the manifestation of individual spiritual purpose or of group spiritual purpose can be summed up in three words: power, non-identification, and non-criticism of persons.

So often simple words are used which because of their every-day connotation have lost their true significance and esoteric meaning.

Next a few comments on each of these, with application only to the creative work of white magic.

For its expression power is dependent on two factors: singleness of purpose and lack of impediments.^{9.6.9-15}

Workers in white magic must hold themselves free as much as they can from identifying themselves with that which they have created or have attempted to create. The secret for all aspirants is to cultivate the attitude of the onlooker and of the silent watcher, and the word "silent" is emphasized here. Much true magical work comes to naught because of the failure of the worker and builder in matter to keep silent. By premature speech and too much talk, he slays that which he has attempted to create, the child of his thought is stillborn.^{9.6.20}

The work of white magic and the carrying out of hierarchical purpose meets in criticism of persons with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time and energy for criticism to exist between workers. If they criticize each other, they hinder each other and they hinder the work.^{9.6.22}

L.A. November 20, 2014.