

THOUGHT FORMS: SHAPING OUR LIFE, SHAPING OUR AFTERLIFE

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Abstract

This research project explores, through comparative sources, the transpersonal concept of thought forms. It investigates the nature of thought forms: what they are, how they are created, the various types of thought forms, how we dispatch them, how we receive them, and how they affect us on the individual and collective level. It defines the differences between ordinary thought forms and their more potent variants, called artificial elementals. This project explores thought-form use in legends and history and delves into thought forms as perceived in visionary experiences; specifically: out-of-body experiences, near-death experiences, dreams, psychic mediumistic perceptions, and hypnosis. Through the sum of this comparative approach, this project explores how thought forms shape our life, our death experience, and our afterlife.

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Chapter 1

The Transpersonal Concept of Thought Forms

“Thoughts are things and take form.”
—Edgar Cayce Reading 1152-4, para. 12

“It’s all in your mind.” How often have we heard someone dismiss another’s thoughts and feelings with those words? Those who identify “reality” with what can be physically perceived and measured are quick to belittle our idle and not-so-idle thoughts. That which we mentally and emotionally dwell upon is supposedly less consequential than that which we eat and drink.

To those who believe that reality extends beyond the physical world, thoughts and feelings are not taken so lightly. Serious occultists, meaning students of hidden wisdom and the inner nature of things, consider thoughts and feelings as real as anything you can hold in your hand.

Edgar Cayce (1877 – 1945) was one of the few voices insisting on the reality of thoughts long before it was fashionable to do so. The American psychic, known for giving over 14,000 documented readings while in an entranced state, is widely remembered for his health readings, which numbered over 9,600. He also gave more than 1,900 life readings, which discussed his clients’ past-life incarnations (Leighton, 2002). When giving advice, Cayce placed as much emphasis on the mental, emotional, and spiritual states as he did on the physical. “Thoughts are things,” he said repeatedly. When a widow identified as case number 1152 asked for guidance for her spiritual development and life’s work, the seer included in his advice to her that “thoughts are things and take form *as* they are dwelt upon” (1152-4, section 12, para. 12).

Let's take a closer look at Cayce's statement, beginning with the first part that says: "Thoughts are things." The *American Heritage Dictionary* (1994) defines a *thing* as "something that exists" (p. 839). The psychic was plainly saying that thoughts have reality. Now let's look at the second part of the statement: "[Thoughts] take form *as* they are dwelt upon." A *form* is the "shape and structure of an object" (*American Heritage*, 1994, p. 331). A thought takes shape and becomes a form *as* (or while) we are mentally or emotionally dwelling upon it. Cayce perceived thoughts as so important, that in 23 readings he insisted that mental activity could be "miracles or crimes in action."

When thoughts take form, they become "thought forms." The concept of thought forms is very important to those who study the "invisible world" around us. Individuals gifted with clairvoyant vision claim to see thought forms. Those less sensitive may feel the effects of the more intense ones. Have you ever felt someone's anger rush at you, even when the person generating the anger outwardly appeared calm? Have you ever felt someone wrap you with a feeling of love, without even touching you? When you feel such sensations, you are feeling thought forms.

Thought forms emerge from the vibrations which individuals send off, or radiate. (To radiate is to emit vibrational energy.) In reading 900-22 Edgar Cayce explained that while in the psychic state, he communicated "with the thoughts, and with the radiation as is given" (para. 4).

We'll now turn to what Annie Besant and C.W. Leadbeater had to say about the subject of thought forms. Besant (1847 – 1933) was a prominent women's rights activist, orator, and writer (Simkin, n.d.). Leadbeater (1854 – 1934) was a clergyman,¹ lecturer, and writer

¹ Leadbeater became a curate to the Anglican Church in 1878. In 1914 he moved to Australia to co-found the Liberal Catholic Church, for which he became a bishop in 1922 (Hesselink, n.d.).

(Hesselink, n.d.). Both became leading figures in the Theosophical Society.² The two developed clairvoyant abilities and helped others in the society develop theirs as well. After conducting investigations and experiments, they wrote numerous works about their psychic observations.

In their book *Thought Forms* (1901), Besant and Leadbeater write, “Every thought gives rise to a set of correlated vibrations” (p. 13). They explain how thought forms are generated from thoughts and emotions, or to use Theosophical terms, the *mental body* and the *desire-body*. A thought form arising from the mental body “is a living entity of intense activity animated by the one idea that generated it” (p. 13). Those thought-form creatures produced by the desire-body have for their “animating soul[s] the desire or passion which threw [them] forth” (p. 16).

The Bodies Comprising Each Human

A few words should now be given concerning the multiple bodies of each human, and how they correspond to the various planes. In Leadbeater’s work *Man Visible and Invisible*, the author indicates there are seven “planes of nature,” or planes of existence. The “lowest” plane is the Physical, which consists of solids, liquids, gases, and “ether,” a form of matter which is even more rarified than gas. The planes above the Physical are, from lower to higher: the Astral, Mental, Buddhic, Nirvanic, Paranirvanic, and Mahaparanirvanic. (“Para” means “beyond, hence Paranirvanic means “beyond Nirvanic,” or the plane beyond Nirvana. “Maha” means “great,” so Mahaparanirvanic refers to the greater plane beyond Nirvana) (Leadbeater, 1902).

Each plane has its own form of matter contained in seven sub-planes, which vibrate at their respective level of frequencies. The higher the plane, the higher the rate of vibration and the finer the matter—also called “elemental essence”—that exists on it (Leadbeater, 1902).

² The Theosophical Society was founded by Madame Helena Petrova Blavatsky (1831-1891). The society was dedicated to “disseminating occult and Eastern teachings to the intelligent public at large, and providing a powerful alternative to the restrictive dogmas of the conservative churches, the arid vision of materialistic science, and the fairy-floss superficialities of Spiritualism” (Kazlev, n.d., para 8).

Elemental essence is “that strange half-intelligent life which surrounds us in all directions, vivifying the matter of the mental and astral planes” (Besant & Leadbeater, 1901, p. 24).

Each human has seven bodies, one for each plane. The physical body vibrates at the lowest frequency and has the heaviest matter. The astral body (also called the emotional body or desire-body) vibrates faster and has finer matter. The mental body vibrates even faster than the astral body, and its matter is correspondingly finer. The Buddhic body, usually referred to as the “causal body,” vibrates still faster, and its matter is still finer, than that of the mental body.

Leadbeater admits that little is known of the Nirvanic, Paranirvanic, and Mahaparanirvanic bodies, so we’ll limit our discussion to the first four bodies. The aura, or energy field that each human has, “is the outer part of the cloud-like substance of [the] higher [non-physical] bodies” (Besant & Leadbeater, 1901, p.12).

When Edgar Cayce mentioned the human bodies, he most commonly spoke of three: the physical, mental-emotional, and spiritual bodies. Occasionally he referred to the emotional body as being separate from the mental body, as in reading 3102-1, in which he said: “In giving an analysis of the physical conditions as we find them ... we find that there must also be considered the relationships that are borne with the spiritual or emotional body” (para. 3). Yet it was more common for him to combine the mental and emotional natures as qualities of a single body, such as in reading 146-10, in which he said: “It is of the mental-emotional body that these conditions are being met” (para. 8). Whereas in Theosophy the physical, mental, and emotional bodies are very distinct in function, Cayce indicates that emotions can stem from either—or both—the physical and mental-emotional bodies:

There are the emotions of the body. These come under the mental heading, yes—but there are also those phases where the mental and emotional body is born, or under the control of the physical and sometimes under the control wholly of the mental. (3590-2, para. 12)

The seer often discussed the interconnectedness of the physical, mental, and spiritual bodies, such as in the reading below:

Now, we find, while the body is very good in many respects, there are disturbances that unless corrected must, with the development of the body physical and the body mental, produce hindrances that will affect the physical in such a manner as to prevent the better manifestations of the mental and spiritual body. (488-1, para. 1)

The various bodies become significant when one explores how thought forms are created. The Cayce readings don't elaborate on this process, so we'll turn to what the Theosophists have to say. When it comes to manifesting thought forms, Besant and Leadbeater (1901) indicate that the mental and desire bodies are the main ones involved. They describe the mental body as

an object of great beauty, the delicacy and rapid motion of its particles giving it an aspect of living iridescent light.... Every thought gives rise to a set of correlated vibrations in the matter of this body, accompanied with a marvelous play of color, like that in the spray of a waterfall as the sunlight strikes it, raised to the nth degree of color and vivid delicacy. The body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations.... We have then a thought-form pure and simple, and it is a living entity of the intense activity animated by the one idea that generated it. (p. 13)

The Theosophists describe the desire-body as consisting of matter less subtle than that of the mental body. In a spiritually undeveloped person, the desire-body composes the most prominent part of his or her aura.

When a man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. [In a more spiritually developed person, the desire-body is] composed of the finer qualities of astral matter, with the colors, rippling over and flashing through it, fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object, and as selfishness is eliminated all the duller and heavier shades disappear. (Besant & Leadbeater, 1901, p. 14)

As in the case of the mental body, vibrations produced by the desire-body shoot out and create thought forms. Because of their density, these emotionally created forms cannot rise above the Astral plane (Besant & Leadbeater, 1901).

Besant and Leadbeater (1901) explain that thought forms attract matter, or elemental essence, existing within the Mental and Astral planes. This elemental essence shapes the thought-form “bodies.” The mental and emotional energies that originally projected them give them their animating “soul.” Thought forms can be fleeting, or they can endure for centuries or longer. Their lifespan depends on their source of food, or to be more precise, the radiation from thoughts and emotions feeding them.

Thought Form Creation

The Theosophist authors give considerable detail in describing how each thought causes a vibrational change in the mental body, and each emotion produces a vibrational change in the desire-body. To sum up their discussion, those gifted with clairvoyant vision can see the vibrations in the mental body, which may be simple or complex. Through psychic eyes, one can observe colors corresponding to the vibrations flushing over an individual’s aura, momentarily obscuring the aura’s original colors. Although the change in hue is brief (generally lasting only a few seconds), the effects can become more enduring, for each flush of feeling “always adds a little of its hue to the normal coloring of the astral body” (Besant & Leadbeater, 1901, p. 18). Yielding to a particular emotion becomes easier and easier, for the astral body grows accustomed to vibrating at the emotionally charged rate. In short, emotions can be habit forming.

In their book *Thought Forms*, the authors provide 58 colored illustrations depicting how they and their clairvoyant associates have perceived thoughts and emotions vibrating within the mental and desire bodies of those whom they were observing. The authors state: “Quality of

thought determines color. Nature of thought determines form. Definiteness of thought determines clearness of outline” (Besant & Leadbeater, 1901, pp. 33-36). For the sake of clarification, love could be considered a quality, and protective love could be a nature. Intense focus would give definiteness.

Thought Forms relates how the simplest thought, devoid of complex nuances, produces only one rate of vibration. This vibration affects only one type of mental matter. Most thoughts, however, aren't simple, just as most people aren't simple. Thoughts are usually combined with emotion, producing multiple vibrations and several colors in both the mental and astral bodies. As Besant and Leadbeater (1901) point out: “Affection ... [is] often ... tinged with pride or with selfishness, with jealousy or with animal passion” (p. 19).

Earlier we mentioned how each plane of nature has its own form of matter contained in seven sub-planes, which vibrate at their respective level of frequencies (Leadbeater, 1902). Both the Mental plane and Astral plane have seven sub-planes of matter, although each sub-plane can have many subdivisions, differing “in quality as well as in density” (Besant & Leadbeater, p. 18). Besant and Leadbeater don't provide details on the subdivisions, but one can deduce that the existence of such subdivisions explains why certain emotions, such as fear, seem to attract other emotions, such as anger. We often hear of cases of abused individuals habitually attracting abusive mates. Although the emotions that the abused and abuser generate seem to be different and would likely vibrate on different *subdivisions*, both sets of emotions could affect the same *sub-plane*.

For the purpose of this paper, the most important point Besant and Leadbeater (1901) make is that *every* thought and emotion “clothes itself in a temporary vehicle” of the elemental essence (mental and astral matter) that matches the vibration of the mental and emotional

impulses. This child of the mental body or desire-body (or both) becomes “a kind of living creature” (p. 24). If diluted and ambiguous thoughts and feelings generate it, it will be short lived. If produced with strong emotions—or, if mentally based, with clarity and definiteness—it can have a very long lifespan. Hence as long as we can think and feel, we can’t help but create thought forms. It is for us to determine the nature of those thought forms.

Scenario

To illustrate how complex thought form creation can be, let’s now imagine the following scenario. We’re on the scene of a battlefield. Neil is a common soldier. He’s fighting alongside his comrades. They’re all afraid of dying, for this is their first battle.

Neil watches one comrade after another get shot and killed. His best friend, Chris, gets shot in the lung, and Neil watches helplessly as the lad’s blood oozes out. Chris’ thoughts turn to hope in an afterlife as he takes his last breaths. When he expires, Neil sobs, “Why him, God? He believed in you. He trusted you. Why did you let him die?” After a few minutes of grieving, Neil’s sorrow and fear turn to anger. He curses the deity with every blasphemy he can think of. He seeks vengeance and goes berserk. The young soldier is now filled with blood lust. Neil survives the battle, living to fight another day. He becomes an embittered atheist. He will still know fear, but with each battle, anger will come more quickly to him.

Back at headquarters, an analyst writes a report of the battle. This emotionally detached professional notes that “friendly losses” were less than expected. The battle was a success.

The general reads the report and is elated. “Success!” he exclaims. “We’re going to win this war!”

The press receives a sanitized version of the report. They combine it with the reports of their war correspondents. “It was glorious, it was terrible,” the media declares as they explain what happened.

The survivors of those lost in battle grieve. The family members of the living soldiers worry. Many citizens, who doubt the veracity of these press reports, feel hopelessness.

Such a scenario produces a complex field of thought forms, shaped by the many emotions of everyone touched by the conflict. Some of these thought forms coalesce into a single, monstrous thought form of war, shaped from the highly charged astral matter. This thought form has multiple vibrations, which may affect more than one astral sub-plane, plus several subdivisions within each sub-plane. Perhaps fear, anger, vengeance, and blood lust represent the subdivisions within a single astral sub-plane that help to shape this thought form of War. Grief, worry, and hopelessness may be subdivisions within the next astral sub-plane also forming the thought form. Those able to see this animated astral being would likely perceive a hideous creature in shades of murky reds and browns.

This scenario also produces a thought form for Success, whose vibrations are higher than those of the other thought form. If the Success thought form becomes strong enough—that is, if it is fed with sufficient thoughts and feelings of success—it may become stronger than the first thought form, and the general’s forces may indeed be victorious and win the war. Of course, the strength of the thought forms of the opposing side must be taken into account.

Types of Thought Forms

Besant and Leadbeater (1901) divide thought forms into three classes: those that take the image of the thinker, those that take the image of some material object, and those that take a form entirely of its own.

Image of the thinker. The authors claim that when an individual pictures himself in another place, he makes a thought form that appears as his twin. The strength of the thought that produced the thought form, or the degree of clairvoyance of those on the receiving end, will determine if others can see it. In some cases, such a form has been mistaken for the man's "ghost" (astral body) or even the man himself (Besant & Leadbeater, 1901).

Kyriacos Markides (1985/1990) echoed this view in his book *The Magus of Strovolos*. Markides described an incident he witnessed, in which a spiritual healer called Iakovos helped a woman deal with her fear of surgery. Iakovos placed his hands over the woman's head, closed his eyes, and breathed deeply. After approximately five minutes, he removed his hands. He told the woman to think of him when she was about to have surgery, and he'd be there for her. When Markides was alone with Iakovos, he asked the healer what he did to the woman. Iakovos explained that he created a therapeutic thought form.³ This thought form would be activated when the woman thought of him, acting just as the "real" Iakovos would act. At the same time, contact would be initiated between the healer and patient. The thought form would absorb etheric energy from Iakovos to function. Iakovos would sense the loss of energy, perhaps as fatigue or absentmindedness (Markides, 1985/1990).

It needs to be mentioned that not everyone agrees that this "double" is a thought form. Many insist that it's the actual astral body. Perhaps one view is correct; perhaps they both are, depending on the situation. In either case, the double would be composed of the same refined matter as that of the mental or emotional body, or to use Markides' words, "with etheric matter of the noetic, psychic, and gross material worlds" (Markides, 1985/1990, pp. 35-6). As a

³ Iakovos uses the term *elemental* in the same way Theosophists use *thought form*. Most occultists, however, use the term *elemental* (as opposed to artificial *elemental*) to refer to nature spirits—which are not thought forms. For the sake of consistency, I've replaced Iakovos' use of the word *elemental* with *thought form*. (Artificial elementals will be discussed in Chapter 3).

personal note, one morning while waking up I “saw” a friend of mine. To this day I don’t know if I was seeing a thought form or an astral body. All I know is that my friend appeared very real to me in my hypnogogic state, until he disappeared after a blink or two.

Image of a material object. According to Besant and Leadbeater (1901), when a person is thinking of another person, a miniature image of the second person may float in front of the first person. In a like manner, if a person thinks of a creature, place, or thing, the object of her thoughts may appear in miniature in front of her. This phenomenon applies even to objects of the imagination. In this way an artist can visualize a picture and actually paint what he sees. Similarly, a novelist can see her characters and even hear and watch them perform, as if watching a scene on a stage. To add to the complexity of the thought-form concept, sometimes “playful nature spirits” temporarily ensoul the thought forms. Other times a discarnate novelist “watching on the astral plane” moves the thought forms, in order to offer suggestions to the living writer (p. 44).

Image that takes its own form. The Theosophists explain that abstract thoughts and emotions, such as love, hate, peace, or fear, produce thought forms that take on their own shape, or to put it another way, a form of their own design. Based on the illustrations given in *Thought Forms*, the shapes they can take include those of clouds, simple or complex geometrical figures, blossoms, and designs resembling those on seashells or feathers. These thought forms are in constant motion, swirling, pulsing, or moving in some other way. A lovely example given was that of a gushing fountain within a thought form expressing love of all beings (Besant & Leadbeater, 1901).

The Magus describes malicious thoughts as having dark-colored (often putrid green) snake-like shapes. One of Markides’ teachers, named Daskalos, claims that these types of

thought forms can reach the size of anacondas, “and when they return to us, we feel our heart tighten” (p. 39). He explains that people create such beings every day and would be terrified if they could see their creations. He refers to these malevolent thought forms as the *evil eye* (Markides, 1985/1990). (The evil eye is a widely believed folkloric concept of good fortune attracting envy, which results in misfortune. Individuals can knowingly or unknowingly cast the evil eye. It should be noted that “the Talmud says that the Evil Eye can only affect you if you worry about it, whereas it leaves you alone if you ignore it” [Moss, n.d., paras. 4-5].)

We can't keep from thinking and feeling. But each of us can each learn to cultivate the nature of our thoughts and emotions, thereby becoming a benevolent, rather than malevolent influence in our world. How we can do so will be discussed later in this paper.

Finally, for the purpose of this paper, the terms emotional body, desire-body, astral body, mental-emotional body, and etheric body will be used interchangeably. Mental body, however, will only be used to refer to that part of us that vibrates at a higher level than pure emotion but is below the causal body.

Chapter 2

How We Acquire Our Thought Forms

According to Besant & Leadbeater (1901), there are three different ways we acquire thought forms: through self generation, by receiving them from another who has directed them to us, and by tapping into thought forms within our vicinity.

Self-Generated

The Theosophist writers indicate that most of our thought forms are self-generated, that is, produced by ourselves. For most individuals, the vast majority of thoughts are based upon personal feelings. The thought forms created from these feelings hover around us, waiting to stimulate the thoughts and feelings that feed them. If we're preoccupied, perhaps with work or some other activity, our mental vibrations are at variance with the thought forms, and we're not receptive to them. The thought forms continue to hover, biding their time until we're relaxed or experiencing a lull in activity. Once our mind is unoccupied and our mental vibrations slacken, we become receptive to the vibrations of the thought forms. More sensitive individuals who notice this change in thought or feeling might think an outside force—perhaps demonic—is tormenting them, whereas the individuals themselves are actually the source of their own distress (Besant & Leadbeater, 1901). Hence, there's much truth to the words often quoted from the comic strip *Pogo*: "We have met the enemy and he is us" (AllExperts, n.d., "We have met" section, para. 1). "Each man travels through space enclosed within a case of his own building," Besant and Leadbeater explain. Through this medium we peer into the world. The nature of this thought-form laden shell tinges all we perceive, "distort[ing] and color[ing] everything like badly made glass" (p. 25).

Directed Toward Another

Sometimes we find ourselves thinking things we wouldn't normally think, or feeling things we don't normally feel. At such times, we might want to ask: Do these thoughts and feelings belong to me? Or am I thinking and feeling the thoughts and emotions of someone else?

According to the Theosophist writers, if a person directs a thought or feeling toward another person, the thought form the first person produces shoots off toward the second person, attempting to latch onto the second person's astral and mental bodies (Besant & Leadbeater, 1901, p. 25). At times this can be good. If the mental-emotional vibrations composing the thought creation are loving and healing, the thought form that is being sent to us is, naturally, beneficial. If the mental-emotional energy is hateful, envious, or fearful, the thought form we are receiving is potentially harmful.

Kyriacos Markides (1985/1990), professor of sociology at the University of Maine and student of Christian mystics, explains in his book *The Magus of Strovolos* that if we try to send a malevolent thought form to someone else, that individual "will be affected only to the extent that he, too, vibrates on the same frequency as ourselves." Otherwise the thought form will bounce off his aura and return to us "seven times its original force"⁴ (p. 42).

Impersonal

There are times when we may find ourselves thinking and feeling in peculiar ways, even when no one has directly influenced us to do so. When we're affected by thought forms that we didn't create and no one sent to us, we are under the influence of impersonal thought forms.

⁴ In esoteric traditions, I have often read that curses will return to the sender seven times stronger. I can't help but wonder: why is the karmic penalty sevenfold? Why not twofold, or even of equal strength? Is seven a number chosen to daunt unserious dabblers and keep the flock honest? Or is it just one of those metaphysical mysteries?

Thoughts and emotions that are neither specifically self-generated nor directed toward another become thought forms floating in the atmosphere, radiating vibrations similar to the vibrations that created them in the first place. If thought forms are unable to make contact with a mental body, they expire like spent batteries and dissolve. If they succeed in making contact and “awakening sympathetic vibration[s] in any [nearby] mental body,” that mental body usually absorbs them (Besant & Leadbeater, 1901, p. 26).

When we consider the “sickest” criminal minds, the question often arises: How did they ever think up such acts? What made them commit sadistic deeds, hurting innocent and defenseless “easy prey?”

Psychiatrist George Palermo testified that American serial killer, necrophiliac and cannibal Jeffrey L. Dahmer (who was indicted for the murders of seventeen young men and boys, fifteen for which he was convicted) committed his heinous crimes “because he hated homosexuality.” Palermo described Dahmer as

a very complex man” afflicted by [a] severe mixed personality disorder with features of sadism, compulsion, anti-social behavior and narcissism, among other things. ... It would be wrong to categorize Dahmer as having one type of behavior that controls his actions. (Doege, 1992, “Anger” section, para. 16)

Dahmer wasn’t the only person to be reared by bickering parents. He wasn’t the only individual sexually abused as a child.⁵ And he certainly wasn’t the only one to be uncomfortable with his sexuality. What drove him to start torturing animals by the age of ten and killing humans by the age of eighteen? (Fisher, n.d., Summers, n.d.).

Mystics tell us that the human soul is a complex entity, for it is a composite of numerous lifetimes and in-between-incarnation experiences. But it is also shaped by thoughts—its own thoughts, and the thoughts of others. As Besant and Leadbeater (1901) explain, we are like fish

⁵ An estimated 39 million survivors of childhood sexual abuse exist in America today (Darkness, n.d., “The Statistics,” 5th bullet).

in an astral sea of thoughts. All sorts of thoughts surround us—good thoughts, bad thoughts, and in-between thoughts. We refer to good thoughts as having “higher” vibrations, and bad thoughts as having “lower” vibrations. But the truth is, outside the third dimension of physical materiality, there is no physical up or down, or actual “higher” and “lower.” All thoughts co-exist together. The higher vibrations vibrate faster, the lower—slower. When we accelerate our vibrations with positive thoughts, we become receptive to higher thought vibrations. Likewise, when we decelerate our vibrations with negative thoughts, we are more likely to receive lower thought vibrations. We become impervious to what’s around us, when its vibrational rate is very different from our own.

The vibrational depths that would drive someone to become a Dahmer are not worth the steep price of imagining. Suffice it to say that the worst of thoughts are “out there,” waiting for someone to vibrate at their same level. Under normal circumstances, most of us are immune to them. Even under abnormal circumstances, most individuals have some deeply entrenched thought forms acting as restraints to keep the worst of thoughts at bay. For whatever reason, Jeffrey Dahmer-types have no such immunity or restraints.

Besant and Leadbeater (1901) explain that a “thought form can affect only [a] very few,” which can explain why many individuals can experience the same type of event, or series of events, but only a few react excessively. But although the thought form itself may affect only a few, its radiation “may affect thousands and stir up in them thoughts on the same level as the original” (p. 26). This may be the reason why the greater number of individuals who don’t become serial killers, express their lower nature through such antisocial behavior as manifesting bigotry, graffiti and vandalism, and bullying.

When we look at the life of Oprah Winfrey, who endured poverty, an unstable home life, and childhood physical and sexual abuse, we might wonder why her spirit soared, enabling her to become a motivating force to millions of people (Craig, 1994; Russell, 2002). The television star, magazine founder, businesswoman, and celebrity was selected by *Time Magazine* as one of the top 100 people of 2006 who shaped our world, under the category of Leaders and Revolutionaries. US Secretary of State Condoleezza Rice describes Oprah (as she is affectionately known to millions) as “the union of power and purpose. [She] has power. But most important, she has purpose—an abiding commitment to the principles of goodness and generosity that transcend any one individual” (Rice, 2006, para. 1).

Repeated rapes stole Oprah’s childhood, and she suffered from feelings of self-hate and worthlessness. She wasn’t untouched by the negative thought forms and vibrations surrounding her. But she managed to rise above them—with difficulty, yes, but she *did* rise, and to amazing heights. The strength of her character prompted the respected US secretary of state to say: “I am profoundly honored to call [Oprah] my friend” (Rice, 2006, para. 3).

It seems that this remarkable woman exchanged the thought forms of despair for the thought forms of inspiration. Her receptiveness to higher thought vibrations enables her to radiate positive thoughts, affecting millions and stirring up in them thoughts on the same higher level.

We Have Choices

We can live on any continent, travel to any altitude, roam in a desert or wander in a jungle. Yet no matter where we find ourselves, we’ll always be in a sea of multiple vibrations and their matching thought forms. Perhaps in the causal body, which is closer to our godly

nature,⁶ we sense the great plethora of all thought forms surrounding us. But sensing their existence and resonating to them are two different things. We can sense evil, but we don't have to become evil. Our receptiveness depends upon our personal frequency, which can be altered through personal growth. Like Oprah, we can choose to overcome thought forms of anger and despair, and turn our efforts to creating and feeding thought forms of love and hope. Ways to do so will be discussed later in this paper.

⁶ Our godly nature is directly mentioned twice in the Bible. Psalm 82:6 reads: "I have said, Ye *are* gods; and all of you *are* children of the most High." John 10:34 quotes Jesus as saying: "Is it not written in your law, I said, Ye are gods?" (*Holy Bible, KJV*)

Chapter 3

Artificial Elementals and Thought Forms

As mentioned in Chapter 1, thought forms can be fleeting or enduring. They can also be feeble or potent. The most potent thought creations become independent of their creator and take on a distinct life of their own. According to Dion Fortune,⁷ a leading British occultist during the first half of the 20th century, these types of thought forms are called “artificial elementals.” Fortune compares an artificial elemental to a battery that “slowly leaks out by means of radiation, and unless recharged periodically, will finally weaken and die out” (Fortune, 1930/1992, p. 52).

There are two types of artificial elementals: the type that has a portion of its own creator as its “soul,” and the type whose “soul” is an invoked “elemental essence” (Fortune, 1930/1992). The metaphysical servants, or “familiars” of witches and sorcerers, and the incubus (male demon lover) and succubus (female demon lover) of Jewish tradition could often be examples of the former. Personifications of good, evil, protection, and destruction would be examples of the latter.

The Creation of an Artificial Elemental

In *Psychic Self-Defense* (PSD) (1930/1992), Fortune relates her first experience creating an artificial elemental using her own etheric substance. As she does so, she explains the methodology of creating, the potential of using, and the way of destroying such a being. Her account was first published in 1930, in an age when such esoteric matters were never revealed

⁷ Dion Fortune (1890 or 1891 – 1946) was born Violet Mary Firth. Her *nom de plume* comes from her family motto “Deo, non fortuna,” which means “God, not fate.” In 1919 she was initiated into an off-shoot lodge of the Hermetic Order of the Golden Dawn (a magical-spiritual organization that was perhaps the greatest influence shaping Western 20th century occultism). In 1922 Fortune formed the Fraternity of the Inner Light, later renamed “The Society of the Inner Light,” which is still in existence (Haughton, 2004).

publicly. Because of this and other revelations in *PSD*, Fortune was expelled from her occult lodge. Fortune felt moved, however, to share such information with the greater public, so that people would not live their lives in ignorance and could learn to use their psychic abilities constructively.

The woman who was to become the founder of The Society of the Inner Light told how she trustingly helped an acquaintance, who returned her aid with “serious injury” of a nature she didn’t divulge. “Sorely tempted to retaliate,” the then junior occultist lay on her bed in the afternoon, brooding. As she was falling asleep, she fantasized going berserk with rage. Remembering her Norse mythology, her mind focused on Fenris, “Wolf-horror of the North” (Fortune, 1930/1992, p. 53).

Suddenly Fortune felt a “drawing-out sensation” from her solar plexus. On the bed beside her materialized a large gray ectoplasmic wolf. She could feel the weight of its back as it pressed against her, much like a dog would.

By accident, the unseasoned occultist had stumbled upon the method for creating artificial elementals. Through highly charged emotions, invoking an “appropriate natural force” (Fenris could be considered a “natural” archetype embodying the force of destructiveness), and reaching an altered state of consciousness (in her case through the hypnagogic state, that is, being half awake and half asleep), her etheric substance could easily extrude (Fortune, 1930/1992, p. 53).

Destruction of an Artificial Elemental

Fortune was horrified by what she had done. She knew she had to remain calm, or risk having “a Frankenstein monster to cope with.” She also knew that “the longer the Thing remained in existence, the stronger it would get, and the more difficult to disintegrate.” Stirring

slightly in bed, she disturbed the being, who snarled at her, baring its teeth. Knowing she had to maintain control, she drove her elbow into its “hairy ectoplasmic ribs” and said aloud: “If you can’t behave yourself, you will have to go to the floor,” pushing it off the bed (Fortune, 1930/1992, p. 53-4). The creature meekly acquiesced, changing from a wolf to a dog. The northern corner of the room seemed to form a gap, through which the artificial elemental disappeared.

The next morning, another member of the household reported having nightmares with wolves and awakening in the night “to see the eyes of a wild animal shining in the darkness” at her (Fortune, 1930/1992, p. 54). Alarmed, Fortune sought the advice of her occult teacher. He told Fortune that she had constructed this being out of her own substance and animated it by her own vengeful thoughts. It was the student’s duty to give up the desire for revenge and reabsorb the elemental into herself. If she failed to do so, the wolf-form would sever the psychic cord that connected it with her solar plexus, and it would become an independent being.

Karma seemed to be testing the woman, for her antagonist harmed her again, and Fortune had the opportunity to seek revenge by siccing the wolf-form on her false friend. Although sorely tempted, she refrained from doing so.

It was the untested occultist’s moral obligation to summon the all-too-real creature and absorb it back into herself. No one would help her or even offer sympathy. But she dared not shirk her responsibility. The longer the wolf-form existed, the stronger it would become.

At first dusk⁸ Fortune summoned her creation. Entering through the northern corner of her bedroom,⁹ it appeared as a large and somewhat tame Alsatian dog. It seemed very tangible,

⁸ The twilight hours of dusk and dawn are considered magical in many traditions. To quote Apollonius Sophistes: “Magic is best performed at *liminal times and places*, that is, on the cusp of change, neither here nor there, neither now nor then” (Sophistes, 2005, para. iij).

and she could even smell its dog-like odor. The woman could see that she was connected to the being by a faint ectoplasmic line stretching from her solar plexus to the creature's body.

Employing both imagination and will, Fortune began sucking the life out of the wolf-form through this line. The creature started fading, and the once-shadowy cord began thickening and growing more substantial. Suddenly the occultist felt a violent impulse "to go berserk and rend and tear anything and anybody that came to hand" (Fortune, 1930/1992, p. 55). She strained to conquer this impulse. The wolf-form was now a gray mist, which she also absorbed through the silvery cord. When the absorption was completed, the tension ended, and she was drenched in sweat. Apparently her effort was successful, for she never saw nor heard of the creature again.

Biblical Account of Thought Form Destruction

In Deuteronomy 13:12-16, we read:

If you hear in one of your cities, which the Lord your God gives you to dwell there, that certain base fellows have gone out among you and have drawn away the inhabitants of the city, saying, "Let us go and serve other gods, which you have not known, then you shall inquire and make search and ask diligently; and behold, if it be true and certain that such an abominable thing has been done among you, you shall surely put the inhabitants of that city to the sword, destroying it utterly, all who are in it and its cattle, with the edge of the sword. You shall gather all its spoil into the midst of its open square, and burn the city and all its spoil with fire, as a whole burnt offering to the Lord your God; it shall be a heap for ever, it shall not be built again. (*Holy Bible*, RSV)

This biblical account is chilling. Yet there's a cold logic here. Destroy the energy source that feeds the artificial elementals that are considered gods,¹⁰ and the artificial elementals will die.

⁹ Fortune writes: "Subsequently I learnt that the north was considered among the ancients as the evil quarter" (p. 55) The north isn't evil in all traditions. The Canadian government notes that in native spirituality, "the North represents the elder phase of life and the spiritual aspects of it" (Canadian Forces, 2004, para. 3).

¹⁰ This assumes that the "other gods" mentioned in Deuteronomy are thought forms and not actual elementals, or nature spirits.

The ruthlessness of the deity in Deuteronomy contrasts sharply with the compassionate psalmist's deity, who "is good to all, and his compassion is over all that he has made" (*Holy Bible*, Psalms 145:9, RSV). Perhaps the Creator was schizophrenic. Or perhaps the "chosen people's" embodiment of the sacred was an artificial elemental that mutated as its worshippers matured. If the latter was the case, it would serve as proof that thought forms *can* mutate.

Thought Forms, Artificial Elementals—Good or Evil?

Thought forms and artificial elementals, like energy, are neither good nor evil. "They are no more inimical in themselves than are water or fire, but they are potent," writes Fortune. "The Unseen is only evil and inimical to humanity when it has been corrupted and perverted by the activities of ... unscrupulous men and women" (Fortune, 1930/1992, p. 24).

The next chapter discusses how humans may have used thought forms for both selfish and good purposes in our distant past.

Chapter 4

Thought Forms of Legend

Edgar Cayce on Atlantean Thought Forms

The legendary Lost Continent of Atlantis has inspired wonder and controversy for thousands of years. Plato (circa 427 – circa 347 BCE) wrote of it circa 360 BCE, explaining, through the words of his character Critias, that it was destroyed 9,000 years before his time (Jowett, Trans., 1871). Since historical sources offer so little on Atlantis, much of our modern-day perceptions of the ancient mythical land come from psychic sources. Edgar Cayce was one of the dominant psychics to have given readings on this antediluvian land.

According to the 20th century seer, the story of Atlantis begins with the origin of the human race. The Cayce readings state that in the distant past, souls existed as thought forms, created by the first cause, or God. The divinely created thought forms could change their form at will and were “able to push out *of themselves* in that direction in which its development took shape in thought—much in the way and manner as the amoeba” (364-3, para. 5).

These earliest ancestors of humanity didn’t have a sense of individuality. They belonged to a collective soul, or as Cayce put it, were “more of thought forms than individual entities with personalities as seen in the present.” They projected into the “realms of fields of thought” that pertained to an “evolving world of matter.” The thought forms’ will was one with the Creative Forces. Thought forms could therefore tap directly into the divine forces of creation. Hence Lemuria (which predated Atlantis) and early Atlantis saw souls when they were at their pinnacle of psychic development, for they had the “power (will) to be one *with* that from [which they]

sprang ... yet with the ability to *use* that [power] in the way that seemed ... good or well, or pleasing unto [themselves]” (364-10, para. 5).

The thought forms in that distant era didn’t have physical bodies. Their bodies were of a finer substance, which, for the convenience of a label, we’ll call mental bodies. These mental bodies predated the division of the male and female sexes. As Cayce explained, “In the beginning ... male and female were as one” (364-7, para. 3).

Eventually thought forms in Atlantis divided “into male and female as separate entities, or individuals.”¹¹ These mental beings grew more and more intrigued with matter and “became hardened or set—much in the form of the existent human body of the day” (364-3, para. 5). With this hardening, thought forms acquired individualized personalities. Still very psychic, these early humans created thought forms of their own. When Cayce was asked if the Atlantean thought forms were of the animal kingdom or had souls, the seer replied: “That as created by the *created*, of the animal kingdom. That created as by the Creator, with the soul” (364-7, para. 5).

With the power of their minds, Atlanteans fashioned a variety of creatures. Some were monsters having “animal appendages, with cloven-hooves, with four legs, with portions of trees, with tails, with scales” (2072-8, section 18, para. 4). These human-made thought forms were used as machines, performing various forms of labor, such as the work of household servants, farmers and artisans. Cayce indicated that many Atlanteans referred to the creatures as *things* and considered them mindless “automatons.”

The seer referred to the automatons as “offspring of the Sons of God with the Daughters of Men, or vice versa” (281-44, para. 10). (Let’s presume that here “vice versa” means

¹¹ Cayce stated that the Atlantean leader Amilius became consciously aware of this separation. Amilius was “a teacher of a peoples that separated ... [to keep] alive in the minds, the hearts, the *soul* minds of entities ... their closer relationship to the divine influences of Creative Forces ” (364-5). The seer explained that Amilius was the forerunner to Adam (364-7).

“offspring of the Daughters of God with the Sons of Men.”) When asked if the automatons were “individual souls developing, or [a form of] spiritual evolution,” the seer replied, “Both, and neither” (281-44, para. 10).

This raises four questions, specifically: 1. Who were the Sons and Daughters of God? 2. Who were the Sons and Daughters of Men? 3. How did the Sons and Daughters of God produce offspring with the Daughters and Sons of Men to create automatons? 4. How could a creature have an individual evolving soul, yet not have an individual evolving soul?

Let’s address the first question, concerning the identity of the Sons and Daughters of God. According to Cayce, while souls retained their thought-form status, they were “Sons of God.” They were projections of mind into matter, “the mind or spirit body of entities in the earth” (275-36, para. 3). Not following the physical laws of reproduction as we understand them today, these souls, who “entered through a channel made by God ... were the Sons of God, the Daughters of God” (262-119, section 14, para. 5).

It must be asked: Who were the Sons and Daughters of Men? The seer explained that when souls became physical beings and used sex to reproduce, the children of sexual reproduction were Sons and Daughters of Men: “The Daughters of Men, then, were those who became the channels through which lust knew its activity” (262-119, section 14, para. 6).

We’ll now address the third question concerning how the Sons and Daughters of God produced offspring with the Daughters and Sons of Men to create automatons. Perhaps there was a period of time in which Atlanteans who were channeled into the Earth plane without sex, mated with humans conceived through sex. Their children could have been the offspring of the Sons and Daughters of God with the Daughters and Sons of Men. But would that have made

them thought-form *things*? Probably not, for these children would have been physical beings created by the physical laws of our planet.

To properly answer this question concerning the identity of the offspring who became thought-form automatons, we must look for another meaning of the word “offspring” besides “children.” One definition of offspring is “product” (*American Heritage*, 1994, p. 279), and thoughts—and thought forms—are unquestioningly the offspring or products of those that generate them.

A more likely explanation concerning how the Sons and Daughters of God produced automaton offspring with the Daughters and Sons of Men, is that the Atlantean humans mated with nonhuman thought forms. If this occurred, it was probably viewed as bestiality. Such practices would have horrified Atlantis’ spiritually minded group known as “children of the Law of One,” who believed in the “application of self as respecting the Creative Forces—or then called the Law of One” (263-4, para. 2). But it would not have been above the self-interested group of humans, whom Cayce identified as the “sons of Belial.” (The sons of Belial were “those that worshipped the satisfying of physical desire ... ease and pleasure in the material world” [640-1, para. 18].

Let’s now turn to the fourth and final question: How could a creature have an individual evolving soul, yet not have an individual evolving soul?

To answer this question, we need to look at our own spiritual evolution, as the seer portrays it. The divinely created thought forms that became human souls began as expressions of the first cause without any sense of separate personal awareness. Apparently the automatons also had no sense of personal awareness, at least in the beginning.

Most, if not all, esoteric traditions agree that the sacred, or spirit, is in all things.

Automatons, like all else in existence, would therefore be an expression of the sacred, or to use Cayce's words, "Matter in any form is of the spirit" (818-1, para. 3). Everyone and everything has a spirit essence. The soul, however, with its qualities of self-awareness, personality, and individuality, must be cultivated. The seer expressed it well when he said, "The soul grows upon that [which] it is fed" (262-24, para. 14), and "the will is that which makes for the individuality of the soul" (1373-2, para. 6).

Atlantean automatons were a class of thought forms created by the *created* and apparently had no souls. Yet they became a source of disturbance between Atlantis' moral "children of the Law of One" and their counterparts, the immoral "sons of Belial" (1968-2, para. 5).

In what seems to be the earliest expression of civil rights consciousness, there were Atlanteans championing the rights of *things*. One such champion was an individual identified in the Cayce readings as 2570, who was living in Egypt when Atlanteans immigrated to the Egyptian land with their laborers: "The entity was from the Persian land—but an instructor, a helper in aiding those "things" or automatons, as would be called today, to a better understanding" (para. 35). Another individual, who was moved by the plight of *things* was 1755, who was "in the Egyptian land, but among those peoples from Atlantis. For the entity then was a princess among its peoples, giving much of self in the interpretations of activities and associations of peoples and things, who labored for peoples during those experiences" (para. 35).

It seems that the *things* developed their sense of individuality and a will. In doing so, they acquired souls.

It's interesting to note that Cayce gave a reading for a man in the 20th century, who had been

in the Atlantean land and in those periods before Adam was in the earth.¹² The entity was among those who were then “thought projections,” and the physical being had the union of sex in the one body, and yet [was] a real musician on pipes or reed instruments. (5056-1, para. 15)

This was the only reading in which Cayce used the term “thought projections,” but evidently he used it synonymously with “thought forms.” If this was in very early Atlantis, when *all* Atlanteans were thought forms, why did the seer specify that 5056 was “among those who were then “thought projections””? Possibly this individual had been in a later Atlantis, when proto-human thought-form bodies had evolved to physical human bodies. Any thought forms by that time would be created by the *created*. That seemed to be the case with 5056—he must have been a being created from human mind. Apparently his will and sense of individuality developed sufficiently to acquire a soul that, according to the seer, reincarnated into several lifetimes.

Cayce indicated that a thought form doesn't *normally* have a soul. Yet the seer implied that under special circumstances—such as those that occurred in Atlantis—a thought form *can* attain one.

The Cayce readings don't specify how long it took to create an automaton thought form, but reading 364-7 gives a clue that it was not a quick process. When the seer was asked, “How long did it take [in ancient Atlantis] for the division into male and female?” he replied:

That depends upon which ... branch or *line* is considered. When there was brought into being ... [a] ... projection of that created *by* that created, this took a period of evolutionary—or, as would be in the present year, fourscore and six year. (para. 4)

¹² Cayce said that Adam “appeared as five in one” (364-11), presumably for the five races (the black, brown, red, white, and yellow). Whether Adam was an individual soul or a group soul is unclear.

Of course, to the long-lived Atlanteans, 86 years wasn't a particularly long time. As Cayce said, "To live five to six to seven hundred years was no more than to live to the age of fifty, sixty, or seventy years in the present" (1968-2, para. 7).

The Golem

Creating thought-form servants isn't limited to Atlantean legends. Similar beings were reported in Jewish legends. These beings were called golems, which were shaped from clay and animated through a special Kabbalistic¹³ ritual that was performed by exceptionally learned rabbis. The most famous golem was created by Rabbi Loew of Prague, Poland in the late 1500s. The rabbi was said to have constructed the golem to defend his Jewish community from hostile Christians, who accused the Jews of using the blood of Christian children in the preparation of their Passover bread. As the story went, occasionally a few gentile men would sneak into the Jewish ghetto, carrying a sack containing the body of a dead child. The golem would halt the men, tying them up with their evidence, and leading them to the authorities in the town hall. The golem continued this service until the blood accusation was declared groundless, after which Rabbi Loew decided to unmake his golem (Ashliman, 1999).

In appearance the golem seemed like a physically powerful adult human male who lacked the power of speech. Although he was supernaturally prescient, he had no real intelligence, since he had no soul. Neither fire nor water could harm him, "nor could any sword wound him"¹⁴ (Ashliman, 1999, para. 6).

In some versions of the tale, the golem became "drunk with the immense power he was wielding" and started to menace the Jewish community he was created to defend. He even tried

¹³ The Kabbala (also spelled Kabbalah and Qabalah), which dates back to at least the 12th century, is a body of esoteric knowledge concerning Jewish mysticism, originally passed down orally (Britannica).

¹⁴ "According to Talmudic legend, Adam is called 'golem,' meaning 'body without a soul' (Sanhedrin 38b) for the first 12 hours of his existence. The golem appears in other places in the Talmud as well. One legend says that the prophet Jeremiah made a golem" (Oreck, para 1).

to “bend [Rabbi Loew] to his will.” The Rabbi grew afraid of his creation and was forced to return him to his inanimate state (Vandergrift, n.d. “Variant” section, para. 1).

It’s doubtful that Jewish rabbis ever had the power of “breathing life” into clay, yet there may be some foundation, besides wishful thinking, for the golem legends. Perhaps the centuries-old tales were based on a subconscious awareness of how each of us has the power to be a creator of thought forms. Or perhaps there really were very learned men schooled in Kabbalist arts, who intentionally conjured up the most powerful thought forms—artificial elementals, to be precise—to protect their communities, and perhaps these manmade creations successfully defended these communities in subtle ways. These sophisticated creations of etheric matter may have forewarned of danger. They may have also stimulated thoughts of fear or shame in would-be perpetrators. Perhaps they even awakened feelings of compassion in the less fanatical gentiles. Yet the time may have come when a rabbi felt the need to recall the artificial elemental (just as Dion Fortune did, as described in Chapter 3), when the potent thought form’s mission was complete.

Chapter 5

Psychic Attacks

When we read or view popular fantasy literature and films from the mid-20th century on, it's not uncommon to behold scenes of dueling magicians shooting animated forces at each other through their crystal-topped staffs. The animated forces often take the form of predatory mythic animals that swell up like waves, flare up like flames, or gust out like gales. Each magician tries to destroy the form the other has created, while unleashing a new form that launches yet another attack. Such contests of mental and emotional powers are flights of the imagination. But just as the imagination itself is real, so too are attacks of the mind, whose animated forces are thought forms.

According to Dion Fortune (1930/1992), there are two types of psychic attacks: attacks made via thought forms, and attacks made via a mental or emotional current of force, which we'll call a "thought current." The thought-current attack doesn't start out with thought forms, but it inevitably attracts them or causes new ones to form that are consistent with the nature of the thought currents, vibrating at the same or compatible rate. Hence in every psychic disturbance, we must consider the nature of the thought forms present and deal with them.

A perfect illustration of the relationship between a thought current and thought form can be found in the 1956 science-fiction movie classic *Forbidden Planet*. In the film, archeologist Dr. Mobius has been studying the very advanced technology of a long-extinct race, the Krell, which learned to magnify the power of the mind. Using the Krell technology, Mobius mentally establishes a protective force field to protect his small settlement against unidentified alien entities (Scheib, 2002).

Travel from Earth to the Krell planet takes many years, and there is no means to communicate between the two planets. Mobius and his small team have no contact with Earth for approximately two decades. Then one day visiting Earthmen from the space vessel “Cruiser C57D” land on the Krell’s planet to see if Mobius and his team are still alive. The scientist introduces them to his lovely daughter Altaira, who has never before seen a man other than her father. The spaceship commander takes a romantic interest in the young woman, and Altaira returns the interest. Soon she wants to leave the planet and have a new life traveling through space with the commander. Suddenly a monster composed of energy begins attacking the force field. It grows stronger, feeding off the energy of the force field. As the monster grows, the force field weakens. The energy-creature infiltrates the force field, destroying equipment and killing crewmen. Eventually Mobius realizes that his own subconscious anger, or “thought current,” created the id monster, or “thought form.” Mobius finally confronts his thought-form monster, and he dies destroying it (Scheib, 2002).

This movie mesmerized the audience of its day, many of whom for the first time contemplated the destructive force of negative thoughts. Occultists, however, had long before contemplated and observed thought energy and its effect on the physical world.

According to Fortune (1930/1992), a thought *force* is not restricted by time or space. That’s why we can tap into a thought force from the distant past, in a land on the opposite side of the globe.¹⁵ A thought *form*, however, does have some physical constraints. Granted, such a form “can be moved about with the speed of thought” and doesn’t occupy space (p. 186). Yet it can only travel within a certain range, that is, within the magnetic field of the “who” or “what” that generates it. If a thought form is linked with an object such as a gift, revered painting, or

¹⁵ Special meditations and certain self-hypnosis suggestions can aid in putting oneself in touch with such thought forces.

statue, “the immediate magnetic field is anything from twelve to thirty feet,” whereas “the remote magnetic field [ranges] from a hundred to three hundred yards” (p. 186). Powerful sacred sites, such as Glastonbury or Lourdes, can have magnetic fields extending as far as two miles.

This raises the question: How far can we send a thought form? I could find no specific range in writing. From personal experience, I suspect the distance would be about the same as that for an object, that is, an immediate range from twelve to thirty feet, and a remote range from a hundred to three hundred yards. In quizzing individuals as to how far they had to be before they stopped feeling the strong emotions issuing from hostile persons, they generally responded, “perhaps ten rows away in a theater,” or “a few yards out of the room.” I remember when I met a mild-looking woman in a small shoe store who suddenly felt great hostility toward me. She sent a large rolling wave-like thought form that was so powerful, I almost felt that it would knock me over. The friend I was with at the time also felt it. When my friend and I were a few yards outside the shop, we no longer felt the presence of the thought form.

Fortune (1930/1992) indicates that to activate a thought form (be it for a blessing or curse) for an individual who is many miles away, we must initially be within his or her vicinity, in order to attach the thought form to the individual’s aura, if he or she is receptive. If we can’t be physically near the person, we must try to approach him or her astrally. The alternative is to attach a thought form to a gift and then send the gift to the person. If one is on the receiving end of unwanted thought forms, one should keep in mind the role of bodies of water:

There is an old superstition that a witch can be thrown off the trail by crossing running water. I once had a curious experience which gives support to this [belief]. I was about to take part in an important piece of occult work to which I knew there would be opposition. I decided to walk across Hyde Park.... When part of the way across, I suddenly felt that the tension relaxed.... [After looking on the map, I] found that I had just crossed the underground conduit which takes the overflow from the Serpentine. (Fortune, 1930/1992, p. 177-8)

How a Psychic Attack Is Initiated

Fortune (1930/1992) opined that psychic attacks were more common than generally realized, but cautioned that it was difficult to tell them apart from hallucinations: “Frequently a case is not clear-cut, [with] more than one element being present; a severe psychic attack causing a mental breakdown, and a mental breakdown laying its victim open to invasion from the Unseen” (p. 20).¹⁶ Fortune admitted that: “The possibility of some natural, material explanation must never be ignored.... But ... we should not be so wedded to materialistic theories that we refuse to take a psychic theory as a working hypothesis” (p. 28).

Whether the attack is coming from an incarnate or discarnate entity, the modus operandi of psychic attacks is the same—via telepathic suggestions. Such suggestions, if successful, take root in the subconscious and are seldom recognized as “coming from outside.” The main goal of the suggestion is to create an “atmosphere” making the mental and emotional bodies of the targeted person vulnerable.¹⁷ The aura must be “pierced from within by the response of fear” or other negative emotion. If the attacked individual is able to resist feeling the emotion, the aura will remain unpierced, “and will be as sure a defense against psychic invasion as the healthy and unbroken skin is ... against bacterial infection” (Fortune, 1930/1992, p. 35).

¹⁶ Cayce was asked about a young woman’s so-called hallucinations: “Does she really hear the things she speaks of, or what causes the hallucinations?”

The seer answered: “We have just described how that the supersensitiveness of the nerve forces opens the body to such influences; or the body becomes what might be termed a human radio, but in giving expression to what is heard may often deflect what is actually said, felt or thought. For, thoughts are things! and they have their effect upon individuals, especially those that become supersensitive to outside influences! These are just as physical as sticking a pin in the hand.” (386-2, para. 13.)

¹⁷ Fortune (1930/1992), who received training in psychology and worked as a psychotherapist, explained why words weren’t as effective as imagery for telepathy: “The subconscious mind belongs to a much earlier phase of evolution than the conscious mind; it belongs, in fact, to a phase prior to the development of speech. [For telepathic suggestions] we must make a mental picture of the thing we want done till it begins to sink into the subconsciousness” (p. 31).

According to Fortune, a psychic attacker can only access the victim through his or her self-preservation or sexual instinct “gates.”¹⁸ If the attacker succeeds in doing so, he or she can begin sowing “thought seeds” into the victim’s subconscious. The thought seeds must not be too radically different from the victim’s values and impulses, or the subconscious will expel them before they take root. A thought seed can only stimulate and reinforce what is already present, even if latent. If the attack is successful, the victim builds a thought form from the thought seed, which will cause much mischief or misery in his or her life.

Although we can’t prevent others from thinking about us and exerting their wills to try to manipulate us, we can, to use the words of the occultist, “purify the soil of our own natures [so] that no harmful [thought seed] can find a congenial seed-bed” (Fortune, 1930/1992, p. 32).

Ways to do this will be discussed below.

Characteristics of a Typical Psychic Attack

Fortune (1930/1992) gives clues that may indicate when we are under psychic attack. Since the attacks start in the subconscious, they begin subtly, usually with feelings of apprehension. As an attack progresses, there may be nervous exhaustion, with no indication of a definite disease. If one’s resistance is good and the attack can’t “gain a foothold on the physical plane,” it manifests in nightmares (p. 26). The victim becomes afraid to doze off. Worn out by sleep deprivation, a mental breakdown becomes inevitable.¹⁹ In some cases, there may also be unexplainable bruising²⁰ and sudden foul odors.

¹⁸ I would guess that Fortune is referring to the root chakra and sacral chakra. Since this book was written for Western laymen of 1930, she probably (and correctly) believed that they wouldn’t know what chakras were, until she defined them later in the book.

¹⁹ Such signs of mental and physical distress aren’t limited to psychic attacks, and organic causes for these symptoms should first be ruled out (Fortune, 1930/1992).

²⁰ One’s physical body can mirror the wounds inflicted on the astral body during a struggle (Fortune, 1930/1992, p. 22). In an oddly related matter, Fortune suggests that stigmata cases are much the same in that “the mind, powerfully stirred, affects the etheric double, and the etheric double acts upon the physical [body]” (p. 52).

How to Deal With a Psychic Attack

It's possible to suffer from a psychic attack that is meant for another, if one happens to be in the vicinity of the intended victim. Speaking metaphorically, Fortune (1930/1992) cautioned: "We shouldn't accuse a man of malice if we had linked hands with him and he had stepped on a live rail. Nevertheless, we should receive at his hands a severe shock" (p. 25). The occultist also advised us not to "respond to attack by attack, thus bringing ourselves down to the moral level of our attackers." She indicates that "humane methods" are just as effective, plus are safer to handle (p. 25).

Working with the premise that all things move in circles, Fortune (1930/1992) claims that if a thought form isn't absorbed into the victim's aura, it returns to its sender. For that reason, one of the most effective ways to defend oneself against a psychic attack is to *refuse to react* to it, neither accepting nor neutralizing it. The offending thought form is then forced to turn around and inflict itself on its sender. We must also keep in mind that perhaps we unintentionally created the thought form, and it is "returning home to roost" (p. 78). In such a circumstance, if we attack the attacker, we end up attacking ourselves.²¹

All the same, we may find it helpful to keep the hostile thought forms at bay. A way used by many traditions around the world and advocated by Fortune (1930/1992) is the magical circle.²² It's not the purpose of this paper to delve into all the magical traditions and discuss their techniques for creating such circles, but there are numerous books available on the subject matter, which the curious reader can investigate. Suffice it to say that circle-casting methods

²¹ An insane person may perceive his or her thought forms and believe he or she is under attack by another. A psychic can often see these thought forms and will agree that the individual is under attack. In such a case, however, the attacking beings are churned from the complexes of the troubled individual's mind (Fortune, 1930/1992).

²² The magical circle is ubiquitous to native traditions, as well as modern versions of ancient traditions. The importance of the circle probably stems from pre post-and-beam cultures. In such cultures, people lived in—and in remote places, still live in—circular huts or tents, and when outside, sit in circles around campfires. Circles would therefore be associated with shelter and protection.

vary according to one's culture, yet they all seem to start in the east and go clockwise (or sun-wise) to the south, west, and north. During the process of casting the circle, shamanic and occult traditions invoke the guardians of the four directions, which may be archangels,²³ the four winds, or power animals associated with the directions. Fortune explains that a circle can be "drawn" around a bed without moving furniture; visualizing the circle works if one can't physically circle the area. Such a protective circle lasts about twelve hours; hence, if a circle is cast at sunrise, one would want to recast it at sunset (p. 188).

One can also seal one's aura. Fortune (1930/1992) recommended a "monkish formula" for crossing oneself and calling upon "the power of Christ and God," which she said was good for about four hours (p. 190). (There are other methods for sealing the aura; visualizing oneself surrounded by golden or white light is a common one.)

If one is forced to be in the presence of another, who seems to be the source of a psychic attack, Fortune (1930/1992) recommends visualizing a glass pane that acts as barrier between the intended victim and offender. The glass allows sound but no harmful vibrations to penetrate it. When the offending person is out of sight, the occultist suggests visualizing a brick wall as the barrier and repeating words such as: "You just aren't there. I can't see you, or hear you, and you simply don't exist" (p. 189).

If a psychic attacker tries to dominate by means of eye contact, Fortune counsels one to return his or her gaze by looking at the space above the base of the nose and between the eyebrows. One should avoid looking directly into the offender's eyes, as that's much too draining.

²³ Raphael is associated with the East, Gabriel—the South, Michael—the West, and Uriel—the North (Fortune, 1930/1992, p. 188).

When dealing with someone who saps our energy,²⁴ the occultist advises us to interlace our fingers and rest our folded hands over our solar plexus, with the elbows pressed against our sides, and our feet together. “You have thus contacted all your own terminals and made of your body a closed circuit,” Fortune (1930/1992) writes (p. 191). The “psychic vampire” might protest the “lack of sympathy” he or she is receiving, but that’s a small price to pay for retaining one’s energy.

Asserting that “any act *performed with intention* becomes a rite,” the occultist recommended “ritual bathing” to break unwelcome psychic contact (Fortune, 1930/1992, p. 176). She counseled that adding salt to the water would intensify the effect of the bath. (Salt not only represents the Earth element but is also crystalline, and crystals act as amplifiers.)

Fortune also advocated combining ritual prayer and meditation to deal with psychic attacks. She remarked that the goal of meditation was to rise “into the atmosphere of pure spirit, too exalted for evil to enter” (p. 185). To reach that high atmosphere, the author encouraged using prayer as a “spring-board” to help us get into the meditative state and the realm of spirit.

As said above, we don’t have to respond to an attack by attacking the offender. We can, however, destroy thought forms. We must remember that thought forms are products of the imagination. They are not independent entities with their own souls. “What the imagination has made the imagination can unmake,” the occultist insists (Fortune, 1930/1992, p. 194). This applies not only to the thought forms we have created, but the thought forms others have created as well. In both cases, we must strongly visualize the destruction of the thought form. We can imagine it exploding into countless pieces; bursting into flames and then disintegrating; or dissolving, melting, and being absorbed into the Earth (Fortune, 1930/1992).

²⁴ Such people act like psychic vampires, sucking up energy instead of blood (Fortune, 1930/1992).

If a thought form resists destruction, it's probably an artificial elemental. We remind the reader that artificial elementals are thought forms—just more potent ones. We also remind the reader that there are two types of artificial elementals: the type that has as its soul an invoked elemental essence, and the type that has a portion of its own creator as its soul. Using one's index and middle fingers of the right hand to trace a pentagram in the air, works at banishing the first type (Fortune, 1930/1992).²⁵

The second type of artificial elemental is more complicated, requiring a technique called “absorption” and should only be performed by advanced occultists. To perform such an absorption, one must be in a perfect state of serenity. Fortune recommends first meditating on a symbol of harmony, such as the Christ. When one's vibrations are steady and one feels completely serene, one summons the image of the artificial elemental to appear in one's astral vision. The determined occultist must ascertain the nature of the potent thought form. In almost every case, the artificial elemental will fall into one of three categories: a vehicle for malice, a vehicle for lust, or a vehicle for vampiric (energy depleting) action. Once the nature is discerned, the occultist meditates on the thought creation's opposite. If the creature is a vehicle for malice, one meditates on love; if lust—purity and selflessness; if vampiric—the life-giving and nurturing qualities of the divine. When one feels imbued with the positive quality, when the evil seems but a pitiful illusion created from ignorance; and when one feels the desire to educate and free the misguided soul that created such an illusion, one is ready to begin the absorption. One then starts to draw the artificial elemental toward him or herself (Fortune, 1930/1992).

If the artificial elemental is vampiric, the occultist “pulls” in the silvery cord that links the creature to his or her solar plexus. For the other two types, he or she opens his or her aura to

²⁵ On page 189 of *PSD* Fortune (1930/1992) describes how precisely to draw the pentagram to banish hostile thought forms.

enfold the artificial being. In all cases, the occultist slowly sucks in the being, keeping his or her vibrations steady. At the moment the creature is absorbed, the absorber will suddenly feel the quality that the artificial elemental embodied, such as sexual lust, anger, or blood lust. The occultist must immediately start meditating on the opposing quality (brotherly love, selflessness, or nurturing love) until reharmonized. With this renewed sense of harmony, he or she will feel a spiritual “high.” Nonetheless, the successful absorber should continue the countering meditation several times a day for the next two or three days, to be prepared should another artificial element replace the one that was absorbed (Fortune, 1930/1992).

Fortune (1930/1992) claims that the sender of the artificial elemental will feel weakened by the loss of his or her creation and will perhaps even be in a temporary “state of semi-collapse” (p. 196). Although the sender will revive, his or her power to recreate such evil will be weakened “for some time to come” (p. 196). If there is a sufficient spark of good in the sender, he or she might even feel the urge to reform.

Chapter 6

Thought Forms of World War II

The Magical Battle of Britain

There are many rumors concerning Nazi involvement with the occult during World War II, and it's difficult to separate truth from fabrication. There's no consensus on Adolf Hitler's participation in mystic matters, but it's generally agreed that several within the Nazi hierarchy were so involved. Prominent within this group was Heinrich Himmler, the leader of the notorious German police organizations—the Schutzstaffel, or “SS,” and the Gestapo.²⁶

Borrowing from Germanic and Celtic myths, Himmler and his circle created a peculiar cosmology.²⁷ The mild-looking head of Nazi concentration camps and death squads ran the Deutsches Ahnenerbe-Studiengesellschaft für Geistesurgeschichte (German Ancestry-Research and Teaching Society), or “Ahnenerbe” for short. Among the various Ahnenerbe archeological and anthropological research activities was an expedition to the Finnish region of Karelia to photograph and tape record a shamanic ritual (Rogers, 2000; French, 2003; Wikipedia, 2006).

Himmler enjoyed conducting SS ceremonies inside castles at night under the light of flaming torches. He established his version of Camelot at Wewelsburg Castle, “a pagan powerhouse that some thought would eventually house the Holy Grail for which King Arthur's knights had quested” (Cross, n.d, “Enforcer” section, para. 2). On one floor of the castle there was said to be “a dark mosaic star that marked this center and over which occult rituals were performed by twelve Nazi officers to channel the spirits of the deceased kings” (Ramsland, 2005,

²⁶ “From late 1923 to early 1924, Himmler's reading included books on spiritualism, second sight, astrology, telepathy and the like” (Rogers, 2000, “The SS and Neo-Paganism” section, para. 6).

²⁷ “One of the many baffling things about the Nazis is how they managed to combine faith in ludicrous mythology and pseudo-science with running an efficient state machine” (French, 2003, para. 1).

para. 12). It seems doubtful that the officers were channeling the actual spirits of the kings. More likely, they were conjuring up their concepts of these kings. In doing so, they were giving shape to their collective thought forms. Perhaps they animated these thought forms with their own etheric matter, in the same way that Dion Fortune created her wolf, as described in Chapter 3.

It should be noted that rituals can be performed in any setting—in a church, temple, home, or out of doors. Thought forms play a key role in all powerful rituals, whether generated through prayer and meditation or any other ritualistic act. When we pour our feelings into a ceremony, we can't help but give shape to our thoughts, be they loving and protective, or fearsome and offensive. The intensity of our feelings can be heightened when joined by others. This in turn strengthens the generated thought forms, which feed off our feelings.

Hitler's leadership was using rituals to further their objectives of building their version of an ideal Greater Germany at the expense of other Europeans, but occultists in Britain were using rituals to counter them. This ritualistic war between the two forces is known in mystic circles as "The Magical Battle of Britain."

Dion Fortune was one of the major players in this magical battle. As Rebecca Fairholm²⁸ (n.d.) noted: "Between 1939 and 1942 [Fortune] sent weekly letters to members of her Society of the Inner Light, instructing them to meditate on a given subject at a given time. These meditations focused on national and racial archetypes with the intention of boosting the nation's morale and assisting regeneration" ("Dion Fortune's" section, para. 1). The "national and racial archetypes" that Fortune and her students used would have included King Arthur and his knights, "who [were] famed for their strength towards the strong, their mercy to the weak and their

²⁸ Rebecca Fairholm is the daughter of Gareth Knight, who trained in Dion Fortune's Society of the Inner Light. Knight is considered "one of the world's foremost authorities on ritual magic, the Western Mystery Tradition and Qabalistic symbolism" (Fairholm, n.d.).

personal beauty” (Fortune, 1944, para 8). The society also used symbols, which for them were very real in the astral realm. Among these symbols were the Sword, Spear, Scourge, and Chain²⁹ (Fortune, 1944).

In her 1940-Britain era novel *Lammas Night*, American-born author Katherine Kurtz suggested that British occultists had to be very subtle not to be detected and countered by Nazi occultists. If the British side sent overtly threatening thought forms to their enemy, the enemy would reject and destroy them. The Allied occultists had to therefore send an “innocuous” thought form—one that would be ignored and allowed to slip through and become attached to the Nazi leadership’s emotional bodies. Kurtz speculated that this subtle thought form took the shape of self-doubt, or more specifically, the disbelief that the Nazis could successfully invade the United Kingdom (Kurtz, 1983).³⁰

The Historic Battle of Britain

History tells us that in June of 1940 France surrendered to the Germans. The following month would see the start of heavy bombing raids over England. The period of July 10 through October 31, 1940 marked the Battle of Britain, when the Royal Air Force (RAF) and German Luftwaffe fought for air supremacy over the British Isles. The Luftwaffe had 2,600 bombers and fighters, but the RAF pilots (which included pilots from fourteen countries besides the UK) had only 640 fighters. Neither the US nor Russia had yet entered the war (BBC *Monument*, 2005; Crown, 2005).

²⁹ The Sword is “the cutting instrument and weapon which severs and cuts off;” the Spear is “the piercing instrument and weapon which is like a projection and extension of force, a solid ray”; the Scourge is “the punishing instrument and weapon that stings but does not slay and whose use is to stimulate the redemption;” and the Chain “is the restraining instrument and weapon which imposes limits on willful evil” (Fortune, 1944, para 2).

³⁰ Kurtz’s work of fiction may have some basis in fact. British occultists were involved with using psychic means to thwart the Nazis, as noted by an e-mail acquaintance of mine. My contact, who is associated with the Order of the Bards, Oblates, and Druids, said the following in one of her messages: “I did meet an old witch (hereditary) who as a child was part of a group of witches repelling Hitler with spells. There was a lot of it going on, but she’s the only person I’ve ever met who was actually involved” (Touchstone, 2006).

These dark days for Britain came to a climax on September 15, 1940, when the RAF was victorious in destroying 60 enemy aircraft, but at a heavy price—the loss of 515 of its pilots and 34 aircraft. Though the Luftwaffe losses were inconvenient to the Nazis, they weren't devastating. Britain couldn't have lasted much longer had Germany continued its assault. But for some reason, a month and a half later Hitler cancelled his plans to invade the UK, strangely deciding to invade Russia instead (BBC, 2005; IWM, n.d.; Brooks, n.d.). Perhaps misinformation fed by “turned” German spies³¹ was a factor leading to this decision, which would have helped to create a thought form of doubt for the Führer. Perhaps there were also Allied psychic warriors feeding this thought form, or similar ones, to protect the British Isles. It's reported that “some 200 trained occultists and psychics worked to put a protective shield of subtle energy around Britain and to pray for peace” (Wadlow, n.d., para. 9).

It should also be noted that British Prime Minister Winston Churchill was a Freemason, and as such, would have been familiar with the power of ritual (GrandLodge, 2005). Apparently he was also a Druid and acquainted with mysticism (Strickland, 2005).³² Among Churchill's advisors was Major Wellesley Tudor Pole, a psychic. At Tudor Pole's suggestion, Churchill initiated the “Silent Minute,” which would start each evening at 9 PM, to the striking of the “Big Ben” clock tower in Westminster, London. (When the war started, Big Ben's chiming had been replaced by the Greenwich Time Signal). According to Britain's Imperial War Museum:

Although the ‘Two Minutes’ Silence’ continued during the Second World War a further observance was adopted by the BBC at 9 o'clock on 10th November, 1940, the night of Armistice Sunday. The chimes of Big Ben were broadcast.

³¹ Shortly before WWII started, the British started “turning” German spies through their Twenty Committee (also know as XX or Double Cross). This committee controlled messages sent by double agents to their German authorities, leading the Nazis to believe that the British had much larger forces, more aircraft, and more munitions than they did (Hafler, 2006).

³² “A photograph in Stuart Piggot's book *The Druids* shows a young Churchill flanked by a number of men, some wearing druid robes and others in ordinary suits. According to the inscription this photograph shows Churchill's initiation into the Albion Lodge of the Ancient Order of Druids in August 1908 at Blenheim, his family home” (Strickland, 2005, “Churchill's Druids” section, para.4).

This was the “dedicated or Silent Minute,” symbol of unity and spiritual awareness. It ... was to be broadcast each night. The daily newspapers were finally persuaded to explain this phenomenon to the general public, and *The Times* duly printed an article headed “9pm Big Ben Minute for Reflection News.” An explanation of the “Big Ben Minute” and its religious and philosophical connotations is given in a small book entitled *The Big Ben Minute* written by Andrew Dakes and published by the author in 1943. (IWM, n.d., “Postscript” section, para. 1)

The Silent minute was observed in Britain and the Commonwealth nations during the war years and was a source of inspiration throughout the empire (RSA, 2004). The British Broadcasting Company, Ltd., or BBC, claimed that “the number of those observing it in Britain and Europe from 1942 onwards ran into many millions” (Tudor Pole, 1968, 4th “Introduction” section, line 7). In 1945, shortly after the end of hostilities in Europe, a high Nazi official revealed to his British interrogator why he believed Germany lost the war:

During the war you had a secret weapon for which we could find no counter-measure and which we did not understand, but it was very powerful. It was associated with the striking of Big Ben each evening. I believe you called it “the Silent Minute.” (Tudor Pole, 1968, 4th “Introduction” section, lines 8-10)

The Silent Minute was finally discontinued in the late 1950s (Trevelyan, 1985, “The international” section, para. 4).

A family friend of mine, named Helen, lived in London during the war. She remembered how on Sundays, the BBC would precede the 9 o’clock news with the music and choral singing of several national anthems from Nazi-occupied countries. Helen felt sorry for those nations, but she also felt that Britain was not alone in her struggle. She and other young adults would sing along with the radio choirs, mimicking the sounds as best they could when they didn’t understand the language. (Early in the war Germany succeeded in conquering Poland, Denmark, Norway, Belgium, the Netherlands, Luxembourg, France, the Balkan states, and Greece (<http://www.answers.com/topic/germany>, 2006). Eventually the Nazis seized a total of 17

countries and territories (Lemkin, 1944). After months and years of listening to the anthems, Helen and many other British young people had essentially memorized all of them. When one stops to imagine the power of thoughts and emotions of thousands—or perhaps millions of individuals united in song every week—even if only for a few minutes—it’s not so hard to envision the strength of the collective thought forms generated.³³ Sunday probably produced the most intense thought forms with the highest vibrations.

A question must be raised: Why was the Silent Minute at 9 PM? Why not at dawn, noon or dusk? For that matter, why not at 2 AM, when psychism, as Edgar Cayce pointed out, was often strongest?³⁴ There were probably two reasons for selecting the late evening hour. The first reason was that most people in Britain, even farmers who rose at dawn, would most likely still be awake. In this pre-television era, many households had radios, and families would sit around them to listen to the 9 o’clock news before going to bed.

The second reason was that Germany was an hour later; hence, 9 PM London time would be 10 PM German time. Hitler and his generals would be winding down or going to bed. There was a good chance that the Führer would be in a hypnogogic state, drifting off to sleep. As luck had it, Hitler’s doctor routinely administered him barbiturates to help him sleep³⁵ (NewCrim, 2005). The sedatives may have made him particularly receptive to thoughts—and thought forms—directed at him. Amid the “fog” of feelings stirred by the Silent Minute, “thought

³³ A memoir reported by BBC confirms Helen’s account: “The wireless, of course, was our lifeline. When War was declared, or early on in the War, the 9o’clock news was followed by the chimes of Big Ben, and then the National Anthem, then as more countries were brought into the war or fought on our side, their national anthems were played too. So we heard Polish, Russian, Czech, etc, until there were too many to represent.” (Jones, 2005, para. 10)

³⁴ In reading 1861-19 Edgar Cayce was asked: “Why is 2 A.M. the best time to meditate?” The seer replied: “For the body-mind, as we find, (if it has slept), the activities - of the physical body are ... in that vibration where it is between the physical, the mental, and spiritual activities of the body” (para. 12).

³⁵ Hitler was also addicted to amphetamines, which he apparently was using by 1936. By 1938 he was using narcotics. The drugs were administered by injection and were “widely believed to be multi-vitamins ‘specially compounded for the Führer’” (NewCrim, 2005, para. 3).

bullets” could have been fired by British occultists, convincing the Nazi leader of the foolhardiness of invading Britain, and perhaps convincing him to direct his energies elsewhere.

It was illogical for the Nazis to postpone their plan to invade the UK in the fall of 1940 and reschedule it for the spring of 1941, before canceling it altogether. Such a delay gave Britain time to establish herself as an Allied stronghold. It was irrational to attack Russia in “Operation Barbarossa” so early in the conflict, after Hitler had signed a non-aggression pact with Stalin. The pact would have allowed the Nazis more time to prepare for a two-front war. More importantly, it would have given them more time to develop their jet aircraft, rockets, and atomic weapons. (The Germans had been working on splitting the atom since 1939 (WGBH, 1998)).

It must be remembered that in May of 1940, Germany acquired “the world’s leading expert on atomic research,” the Danish physicist Neil Bohr (1885 – 1962), when Hitler’s forces invaded Denmark (Simkin, n.d., “Atom Bomb,” para. 8). Bohr continued his research while his country was under Nazi domination. He was not sympathetic to the Nazi cause, however, and with the help of the British Secret Service, escaped to Sweden in 1943 using a fishing boat (Simkin, n.d., “Neils Bohr”; WBGH, 1998). It’s unlikely that the British intelligence agency would have been sufficiently intact to make this coup, had the Nazis succeeded in invading Britain.

That same year, Bohr moved to the US, where he joined other brilliant scientists to work on the Manhattan Project for the next two years (Simkin, n.d., “Neils Bohr”). Could the US have successfully completed the Manhattan Project as soon as it did without Bohr’s contribution? Perhaps. Perhaps not. But surely Germany could have progressed faster in their research on atomic weapons if they had retained the world’s leading expert on the subject. They might have

beat the US in the race to develop the 20th century's most destructive weapon humankind had ever known.

Imagine if the Nazis had used jets, rockets, and atom bombs on Stalingrad, Leningrad, London, or New York City! Had the Nazis followed through with their plan to invade Britain and waited two more years to invade Russia, they would very likely have won the war, and history would have been radically different. The bombs would not have been dropped on Hiroshima and Nagasaki, but on Peking and major Western and Allied cities.

But the Nazis “jumped the gun,” invading Russia before being ready.³⁶ Operation Barbarossa turned out to be a nightmare for the German troops, as they battled the weather and inadequate logistics, not to mention fierce resistance. What caused the Nazi leadership to make such foolhardy decisions—decisions that would prevent Germany from ever invading England? Churchill was a brilliant strategist, and among his advisors and supporters were the most respected psychics of the day. It's plausible that the prime minister directed his psychics to send the leader of the Third Reich and his cohorts, messages encouraging unsound decisions. The Silent Minute may have been the means through which these messages were sent. Perhaps the Silent Minute was indeed a powerful secret weapon—a weapon discharging specifically designed and very focused thought forms.

We're not privy to the depths of Churchill's esoteric knowledge, but no one would doubt his understanding of the importance of belief when facing a mortal enemy. His Speech on Dunkirk was instrumental in building thought forms for survival:

We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our Island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight

³⁶ The Nazi leader signed a non-aggression pact with Stalin on August 23, 1939. On June 22, 1941 Hitler launched his attack, sending three million German troops to invade the Soviet Union.

in the fields and in the streets, we shall fight on the hills; we shall never surrender. – Speech on Dunkirk, House of Commons, 4 June 1940 (Churchill, n.d., “Plaques” section, “Right” subsection, para. 1)

The British prime minister’s most important mission was to inspire his fellow Britons, which he accomplished in brilliant speeches. As US President John F. Kennedy noted in 1963: “He mobilized the English language and sent it into battle” (Churchill, n.d. “Plaques” section, “Left” subsection, para. 3). It seemed he also mobilized and deployed thought forms.

Only bits and pieces of the Second World War’s occult battles have been released to the public. The bulk of the psychic tactics is hidden away in the memories of aged men and women, and possibly in a top secret archival vault. Most of today’s world population has no idea how much they owe to the dedicated psychics, who understood the nature and deployment of thought forms. Despite my Presbyterian upbringing, I, for one, am grateful that the Druids, hereditary witches, and other occultists of good character survive to this day.

Chapter 7

How Thought Forms Have Shaped World Affairs

The Aztecs

As a matter of world policy, the Aztecs would conduct warfare to harvest prisoners, whom they would offer to the war and sun god Huitzilopochtli. Aztec priests would sacrifice thousands of prisoners a year; a conservative figure puts the number of annual sacrificial victims at 20,000 (History of Violence, n.d.). It's generally thought that Huitzilopochtli supposedly needed the blood as food to perform his lofty functions. But perhaps the god didn't need the blood so much as he needed the terror. If the deity was an artificial elemental personifying war, he surely would need the terror of each victim to fuel his emotionally charged battery, or to use Fortune's words, "[so] that [the victim's] vital forces [would] serve as a basis of manifestation" (PSD, 1930/1992, p. 88).³⁷ The god wasn't the only one to benefit from this constant warfare and culling of prisoners. The priestly class controlled their populace and surrounding neighbors through dread, thereby maintaining their privileges and enjoying the spoils of war.³⁸ The thought forms generated by this dread must have been very real in the astral plane of lower emotions.

Politics of Fear

In a discussion of George Orwell's famous novel, which was published in 1949, A. Cascadian (2005) wrote: "In *1984*, Big Brother uses constant fear and hysteria to control the minds of the masses" (para. 4). Fiction seemed to evolve into nonfiction by 2003, when former

³⁷ The Aztecs believed that the universe ran on an energy called *tonalli*, or "animating spirit." (*Tona* comes from the verb meaning "to make heat or sun.") Tonalli was the sustenance of the gods and sun. "Throughout Aztec religion there is a great emphasis on motion, and motion is driven by tonalli. In humans it is located in the blood stream. When a man is frightened, it concentrates in the heart. The gods' thirst for it is perpetual. It drives the universe. Without it, everything stops." (Pettifor, 1996, "Religion" section, para. 2)

³⁸ "The Aztec practice went beyond what was required by religious necessity. If human life had been as sacred to them as it was to Quetzalcoatl it would have been a very different religion. The scale of sacrifice displays a strong disregard for life except as a tool to display power in the taking of it." (Pettifor, 1996, "Religion" section, para. 5)

Vice President Al Gore accused the Bush administration of “using fear as a political tool” (AP, 2003, para 1). SourceWatch.org (2006) echoed this sentiment, commenting that: “Fear is one of the most primordial human emotions and therefore lends itself to effective use by propagandists. Human beings can do great and terrible things when motivated by fear”

(<http://www.sourcewatch.org/index.php?title=Fear>, “Motivated” section, para. 1).

It’s not the purpose of this paper to discuss the rights and wrongs of current politics; suffice it to say that numerous individuals, from sociologists like the controversial Professor Frank Furedi of the University of Kent, UK,³⁹ to laymen believe that political administrations use fear to gain and maintain control of their constituents.

Remembering how Besant and Leadbeater (1901) indicated that *every* thought and emotion “clothes itself in a temporary vehicle” of mental-emotional matter that becomes “a kind of living creature” (p. 24), or, thought form, let’s imagine how a nation’s fear would appear to those able to see it. There would be individual thought forms of fear in the aura of nearly all of the people old enough to react to information presented to them. There would also be collective thought forms of fear for families, communities, social groups, and work groups. If a people were largely united in their fear, there would be a national thought form personified by this emotion. If constantly fed enough energy, the thought form would evolve into an artificial elemental—a powerful creature, which would stimulate fear so it could continue to feed.

War Against Terror

Looking at the world of the early 21st century, we see a growing polarization between Muslims and Judeo-Christians, which unofficially began with the terrorist attack of September

³⁹ “I argue that the politics of fear thrives in an atmosphere where the exercise of human agency is regarded with suspicion if not dread. The alternative to this culture of misanthropy is to set about humanising [*sic*] our existence. Instead of acting as the audience for yet another performance of the politics of fear, we can try to alter the conditions that give rise to it.” (Furedi, n.d., “Humanising [*sic*] Humanism” section, paras. 1-2)

11, 2001 on the Twin Towers of the World Trade Center in New York City. The US quickly responded by striking the al-Qaeda group that committed the attack. Years of warfare passed, and Americans were asking: “Why is Osama bin Laden, the al-Qaeda leader, still alive?”⁴⁰

Islam commands Muslims to pray five times a day, and there are approximately one billion Muslims in the world (Sansal, 2005). In 2003, prominent Moslem figures were saying that

since September 11 there has been a revolution in thinking in the Islamic world, and that bin Laden is indeed a sincere Muslim and a warrior for the religion. Bin Laden is a "warrior of Islam, we all give our well wishes for him and we always remember Osama in our prayers.” (Shahzad, 2003, para. 11)

With millions of Muslims praying five times a day for bin Laden, they possibly constructed powerful thought forms of protection for the terrorist leader.⁴¹ The persistent prayerful feedings of those thought forms may have kept bin Laden safe for the six years he was on the FBI “Most Wanted Terrorists” list.

Muslims are no more inherently “evil” than Judeo-Christians. Unfortunately, members of the one group often perceive those of the other group as being so. As Besant and Leadbeater (1901) expressed, every person perceives the world through his or her thought-form laden shell, “which distorts and colors everything like badly-made glass” (p. 25). In order to remove this distortion, it stands to reason that people must learn to rid themselves of detrimental thought forms and cultivate positive ones. Considering the generations of people throughout the world boasting of blood feuds, honor killings, gang wars, and clan or tribal wars, ridding oneself of negative thought forms doesn’t come easily. Some might ask if it can be done at all. The most

⁴⁰ Bin Laden is believed to have died in late August 2006 (BBC, 2006).

⁴¹ Despite the animosity often exhibited between fundamentalist Salafi (Wahhabi) Sunni Moslems, Shi’ite Moslems, and the more mystical Sufi Moslems, all three groups admired bin Laden (Shahzad, 2003).

esteemed teachers of universal truths believed that yes, it could be done. Some of them gave their lives to prove this.

Thought Patterns or Thought Forms?

When Jesus gave his Sermon on the Mount, he presented a truly revolutionary speech, which is still radical two millennia later. “Do not resist one who is evil,” he advised his many listeners. “But if any one strikes you on the right cheek, turn to him the other also” (*Holy Bible*, Matthew 5:39, RSV). This was a radical concept for a people, whose culture essentially sanctified the concept of vengeance. The rabbi was revealing that people didn’t have to react in a programmed manner. They had thought patterns, but they could reprogram those thought patterns.

Some of the listeners must have taken his advice and changed, but there were surely others who didn’t, even when they liked what they were hearing. Which raises the question: What makes change so difficult, even when we know change is right?

Perhaps when our minds embrace a new idea, our mental bodies create a young thought form. But our desire-bodies are still surrounded by their older and more-developed thought forms. Our mental bodies try to vibrate at the new higher level, but our desire-bodies weigh us down. The mentally based thought form stops receiving nourishment (the higher vibrations) and dies off. The emotionally based thought forms remain, seeking and obtaining their nourishing lower vibrations.

Many persons find themselves in situations from which they would like to be freed. They might be in dysfunctional marriages, work in bad jobs, or live in unsuitable homes. Often the solutions are obvious, and the logistical efforts to make the changes can be relatively easy. Yet

the individuals don't change. They continue in their wretched situations, filled with resentment and other negative emotions.

As an example, I know a married couple who live in an apartment and pay way too much for storage of an old motor home they don't want. It's been broken into and is in such bad condition, they can't even donate it to charity. All the couple needs to do is to pay a one-time fee for someone to haul it away. But they continue to cling to the trailer and pay for its storage year after year. Thoughts associated with the trailer seem to be long-lived and familiar, if not wholly comfortable. It would seem that fleeting mental thought forms fight with the older emotional thought forms, and the emotional ones win out.

One of the definitions for *pattern* is: "A composite of traits and features" (*American Heritage Dictionary*, 1994, p. 609). A *thought pattern* could be considered a composite of traits and features shaped by, and shaping, thought. I suggest that thoughts which are shaping as they are shaped, are thought forms; therefore, *thought pattern* is another term for *thought form*.

Can There Ever Be World Peace?

Opinions vary concerning the feasibility of world peace. One of the believers in world peace was the person known as Peace Pilgrim (1908 – 1981). This remarkable American woman walked over 25,000 miles throughout the country with just the clothes on her back and the few items that she could carry in her small pockets. She had no home or infrastructure to support her. All she had were her inner convictions, but they were enough to keep her in excellent physical and psychological health for her unique 28-year pilgrimage (Peace, 1981).

Peace Pilgrim indicated that global peace was possible by conquering evil, falsehood, and hatred. Such a conquest couldn't be done through force, however, but through changing thought patterns:

This is the way of peace: Overcome evil with good, falsehood with truth, and hatred with love. There is nothing new about this message, except the practice of it. And the practice of it is required not only in the international situation but also in the personal situation. I believe that the situation in the world is a reflection of our own immaturity. If we were mature, harmonious people, war would be no problem whatever—it would be impossible. (Peace, 1981, p. 4)

Peace Pilgrim insisted that fear was the greatest block to world peace because it led to unreasonable hatred. She also perceived fear as attracting that which was feared. Hence, if we fear violence, we attract violence. If we fear war, we attract war.

She taught that peace began at the individual level, stating: “Insofar as you have peace in your life, you reflect it into your surroundings and into your world.” By working within ourselves for inner peace, we would “contribute to the total peace picture” (Peace, 1981, p. 19).

We don’t know if Peace Pilgrim was familiar with the concept of thought forms; yet she understood, through instinct or observation, the power and effect of thoughts. Building from what she said, one could say that global peace was possible. We would have to replace thought forms of evil with thought forms of good, thought forms of falsehood with thought forms of truth, and thought forms of hatred with thought forms of love. She gives clues on how to do so in her free and non-copyrighted pamphlet *Steps Toward Inner Peace*.

Chapter 8

Thought Forms in Daily Life

Deindividuation & Self-Actualization Through Collective Thought Forms

Deindividuation in the group. When a peaceful people become filled with excessive anger, where does their anger come from? When good, decent “God fearing” people riot after a sporting event, turn into a frenzied lynch mob, or methodically plan and execute pogroms, what is it that drives them? What turns gentle souls into butchers in the battlefield, committers of atrocities in death camps? How is it that responsible, law-abiding people become unwarrantedly destructive, even murderous? Perhaps the perpetrators of violence vomit in disgust afterwards. They acted out of character, they may think, yet something made their actions seem “appropriate” at the time.

Terms like mob psychology, crowd psychology, and group mentality are used to describe how group membership affects the attitudes and behaviors of individuals. “The peculiarity of the crowd-mind is mainly in the readiness with which any communicable feeling is spread and augmented,” commented Charles Horton Cooley in his book *Democracy and Crowd Excitement* (Cooley, 1909, pg 151). The psychology department at Cornell University noted that, “Psychologists have found that group behavior tends to be more extreme than the typical behavior of its individual members” (Cornell, 2000, p. 1).

The fact that individuals submerge their individuality to become part of a group consciousness has been demonstrated both in the dark pages of our history and in laboratories, which has given rise to the term *deindividuation*. Deindividuation can also occur when one

wears a mask, face paint, or concealing hood. When one feels anonymous, trading their normal, separate identity for that of the group, antisocial behavior can result.

Increased anonymity, diffusion of responsibility, and the increased energy that results from the existence of a group lead to a weakened self-consciousness, and encourage individuals to behave in ways that would not belong in normal social environments. (Cornell, 2000, p. 2)

As mentioned in the previous chapter, fear can be a useful tool for unscrupulous or fanatical individuals. History continuously shows how advocates of various causes often whip up fear as they rally those around them for anything from survival and health concerns, to anticipation of violence and loss. Joanna Schaffhausen (n.d.) notes:

Interestingly, it appears that of all the emotions, the brain devotes the most space and energy to fear. Charles Darwin was one of the first scientists to suggest that fear has a biological basis, when he noted that nearly all animals exhibit fear in the same manner.⁴² (para. 2)

When people who are united in some way are highly charged with fear, when their waking hours, hypnagogic moments, and dreams are consumed with dread, it would seem that their primal anxieties would unintentionally produce a potent collective thought form. Crimes committed through fear, from the witch hunts of the fifteenth to the eighteenth centuries (Harris, 2004/2005), to genocidal campaigns of the 20th century show how enduring and far-reaching such a thought form can be. Those capable of seeing it must find it horrifying.

Self-Actualization in the group. Fortunately, not all groups are antisocial; nor all efforts to alter one's identity through the wearing of masks, face paint, and special garb harmful. In fact, such efforts can have a therapeutic effect and help toward self-actualizing.⁴³ As an

⁴² Schaffhausen (n.d.) earned a B.S. in psychology from Tufts University in 1996. She is currently a graduate student at Yale University, interested in the cellular mechanisms of learning and memory.

⁴³ "Self-actualization" was a term coined by psychologist Kurt Goldstein and expanded by the more famous psychologist Abraham Maslow (1908 – 1970). In Maslow's "hierarchy of needs," self actualization is the highest need, and refers to "the continuous desire to fulfill potentials, to 'be all that you can be'" (Boeree, 1998/2006, "Self-actualization" section, para.2).

example, Thomas Merton (1915 – 1968) underwent profound spiritual growth when he joined “the most ascetic Roman Catholic monastic order” in 1941:

The twenty-seven years he spent in [Our Lady of] Gethsemani [Abbey in Kentucky] brought about profound changes in his self-understanding. This ongoing conversion impelled him into the political arena, where he became, according to Daniel Berrigan, the conscience of the peace movement of the 1960's. During his last years, he became deeply interested in Asian religions, particularly Zen Buddhism, and in promoting East-West dialogue. After several meetings with Merton during the American monk's trip to the Far East in 1968, the Dali Lama praised him as having a more profound understanding of Buddhism than any other Christian he had known. (TMC, n.d., “Life” section, paras. 4-5)

The traditionally peaceful and matrilineal Hopi⁴⁴ Indians of the American Southwest conduct ceremonies, in which dancers wear costumes and sacred head-concealing masks identified with particular spirits, or kachinas. Each dancer becomes “a spiritual intermediary” for the kachina he is representing. (Anderson, n.d., “Ceremony” section, para. 2) The purpose of these ceremonies is to remind the people of their responsibility “to keep the world in balance” (Todd, 2002, para. 6). Author and shaman Lynn Andrews (1992) uses masks to help clients and readers in their personal development, as described in her workbook *The Mask of Power: Discovering Your Sacred Self*. Clearly, group membership and uniforms, costumes, and masks are not intrinsically evil or good. Like energy, it's the way they are used that makes them detrimental or beneficial.

A cohesive group acquires a group mind. This group mind produces group thoughts and emotions. What applies to the individual also applies to the group: Any thought and emotion, whether generated individually or collectively, produces “a kind of living creature”—a thought form (Besant & Leadbeater, 1901, p. 24). The nature of the thought form depends on the feelings, ideas, and principles generating it.

⁴⁴ “When many anthropologists asked, we would proudly tell them Hopi means 'Peace' and that we are peaceful people” (Techqua Ikachi, n.d., para. 1).

Using Thought Forms for Harm and for Good

As mentioned in Chapter 2, thought forms of fear and other negative emotions are there in the astral sea around us. During challenging times, such as war, a depressed economy, or social strife, we may find ourselves surrounded by a group or groups who identify with the lower vibrations of these emotions, and the thought forms they produce. We may feel these thought forms urging us to feed them with more negative emotions.

Yes, such thought forms are there, but we don't have to let them affix to our aura, and we certainly don't have to feed them. We have the choice to be reactive and respond to their influence, like marionettes. We also have the choice to be proactive, initiating our own attitude and behavior. We'll discuss these options below.

Unintentional use of thought forms for harm. When we start our day wrong, how often do we predict that the rest of the day will likewise go wrong, just waiting, like spectators sitting in the audience, for the unfolding of our self-fulfilling prophecy?

I know a woman who always anticipates that something bad will happen. She dwells on what can go wrong. When the bad happens, she smiles wryly and sighs, "I just knew it would." What the poor woman doesn't realize is that she is walking in a cloud of thought forms—thought forms that she herself has created—which attract vibrations that oscillate at the same frequencies as the thought forms.

Most of the time, thought forms are used unintentionally. When we attack ourselves or another with thought forms, we usually do so in ignorance. Hurtful acts committed unknowingly are not considered as offensive as intentional crimes, yet they both can be harmful.

Negative prayers and worry. Negative prayers—praying for something *not* to happen, for example: "Please don't let them fire me," can affix worry, rather than a sense of protection in

the mind of the one who prays. “Worry is like rust,” says Sonya Green (2005), author of *Reinventing Myself*. “It eats away at you from the inside and is not noticeable until you apply the slightest pressure and find that everything collapses” (“That is FFF” section, para. 2).

Many of us believe that if we love someone, we should worry about them. But according to the concept of thought forms, when we worry about someone, we send them negative energy. If the recipient of this energy emits similar vibrations (whether it be constantly, periodically, or rarely), the two sets of vibrations will merge sooner or later, and the recipient has a stronger thought form of negative energy to deal with.

How often do we sit down to eat a “treat” such as a dessert, candy, or a starchy meal thinking, “This is bad for me,” as we eat it? Even if the food item is less than beneficial to health, while we’re eating it, that’s not the time to worry about its negative attributes. If we must eat something that we shouldn’t, it makes more sense to focus on whatever is beneficial in it.

Using thought forms for good. Theosophical writers Besant and Leadbeater (1901) explain that the laws concerning thought have much in common with our known laws of nature. For example, as vibrations radiate, they grow weaker the farther they have to travel. This is just as true of sound vibrations as it is of thought vibrations.

Thoughts resemble physical living things, in that they absorb sustenance and reproduce. When one person radiates a thought wave, he or she “touches” nearby individuals with this wave. If the individuals are receptive, that is, if their thoughts and feelings are not intensely preoccupied, they become stimulated to think and feel in a way that is compatible with the wave. When they do so, their mental bodies start to vibrate at the same rate as the wave, and they feed the vibration. In this way the essence (mental and astral matter) of thoughts grows and spreads, giving birth to new thought forms while sustaining the “parent” thought forms.

The Theosophical authors describe how thought vibrations—and the thought forms composed of these vibrations—carry the quality of the thought but not its topic. Hence, a Hindu who is deep in devotional meditation can stimulate devotional feelings in a reverent Jew, and vice versa. In a similar vein, when the Navajo dancers perform for a Kieje Hatal ceremony (which is conducted to exorcise disease and imbalance and restore health and harmony),⁴⁵ their activity can stimulate balance beyond their physical circle, touching many in their community.

Chapter 1 mentioned the Theosophical concept of the seven planes of nature. As a reminder, the first four planes, from lower to higher, are: the Physical, Astral, Mental, and Buddhic. According to Besant and Leadbeater (1901), the higher the plane, the more intense is the power, life, and light of the Logos (their word for the divine). The “divine life” flowing on the Buddhic plane greatly transcends that which is on the Mental plane, yet the “glory” on the Mental plane is much fuller than that on the Astral plane. The descent of the divine life force from a higher plane to a lower one is ordinarily not possible. Under a certain condition, however, it can occur. This condition requires a “special channel.” As the Theosophists explain,

when the thought or feeling is absolutely unselfish, its energy rushes forth ... [and] pierces through into the plane above because only in that higher condition, with its additional dimension, can it find room for its expansion. As it breaks through, it holds open a [metaphorical] door ... through which the divine force ... can pour itself into the lower with marvelous results. (p. 64)

This seems to explain the mechanics involved in what Edgar Cayce described as becoming a “channel of blessings.” Cayce indicated that before one could be a channel of blessings, one had to become attuned. Being Christian, like most of his clients, the seer often

⁴⁵ The Kieje Hatal, or Night Chant ceremony, lasts for nine days and nine nights and is considered a form of ritualistic prayer. It is performed in the late fall or early winter. A medicine man leads the ritual performance, with the aid of six male and six female dancers, plus assistants who make the appropriate sandpaintings (Quant & Rosen, n.d.; Strom, 2005.)

advised individuals to meditate on Biblical passages to help attune themselves with the divine.

With attunement, they could become channels of blessings, as he explained in the case below:

Let the mental attitudes be of the constructive nature. Read again, - not as memorizing same, - the 14th, 15th [chapter], especially, of John. This will attune and accord thyself to those greater abilities to become more and more, as has oft been sought within self, a greater channel of blessings to others. (540-17, para. 12)

The well-documented psychic gave a fuller explanation of the attunement process in the case below:

[That which is] cultivated or entertained in the mental ... [produces] physical results....

Thus it behooves the entity [to analyze] self and ... apply [what it has learned from] experience ... to be a better channel for ... the entity[']s ideal ... [and] set it down in black and white.

There are varied attributes of the physical body, as habits, desires, hopes, activities, that may come from what one sees, hears, smells or entertains in the inner self.... Then there are the habits of the body itself. All of these, too, may be taken into consideration, as to whether these will conform to the ideals ... which will enable the entity ... [to contribute] to the [physical, mental and spiritual] welfare ... of self [and] ... others. For thy Father-God is within self and without. Then as ye treat thy fellow man, ye are treating thy Maker. These are immutable, unchangeable laws of divine origin - not of man's concept. What ye sow in body, in mind, in purpose, ye must one day in the physical being, reap.

.... In patience, persistence, brotherly love, kindness, gentleness, do these things. And ye ... will be a channel of blessings to others. (3198-3, paras. 4, 5, 7, 9)

An in-depth discussion of the attunement process is outside the scope of this paper, but several books are available on the subject, canted toward one's particular faith or spiritual philosophy. Many have found the Association for Research and Enlightenment's *A Search for God* books helpful.

Productive Use of Thought Forms

A word should also be said on the productive use of thought forms. Knowingly or unknowingly, we create settings in our minds, settings that we can access not only in the dream

state, but in the waking state as well. One of the most striking examples of this is Nikola Tesla's laboratory. The world-renowned inventor would

... create visual images competitive with images perceived by the eyes. He called [this effort] his mental laboratory. ... It was his main method of experimenting. He had an ability to transfer mathematical, abstract notions into visible images, give them geometrical interpretation, and then transfer them into a form that could be physically realized.... He "made corrections" ... in his mind. Later, when this device was made ... it always worked. As Tesla said, *there was not a case when such invention didn't correspond to nature*, i.e. didn't work as a physical prototype. (Abramovic, n.d., "Missing Theory" section, para. 4).

Development and utilization of our special mental settings, be they temples, sacred sites, laboratories, classrooms, or whatever else stirs our soul, can be as unlimited as our imagination.

(I knew a young man who underwent martial arts training in his dreams.) Cayce, who often

claimed that "thoughts were things," also stated that imagination went hand-in-hand with

intuition, or to put it in his words: "For anyone with great imagination, of course, is intuitive"

(1744-1, para. 12). There are many paths to stimulating imagination and intuition. In addition to

pursuing a creative endeavor, one should include meditation and dream work. Many

instructional books, CDs, DVDs, videos, cassettes, websites, workshops, and formal classes are

available on the various forms of creative expressions, intuition development, meditation, and

techniques to work with dreams. One cannot help but benefit by exploring them and the thought

forms they stimulate.

Chapter 9

How Thought Forms Shape Our Afterlife

Perceptions of the Afterlife in History

Mental settings that the imagination creates don't necessarily evaporate as one crosses over into what we call death. Collectively, the ancient Egyptians expected that after death, their souls would cross "the terrifying stretch of country between the land of the living and the kingdom of the dead" (New Larousse, 1972, p. 41). According to the Egyptian Book of the Dead, this traverse included approaching seven gates, each with three attendants: a "strident of voice" doorkeeper, a murderous-knife-wielding watcher, and a "rejecter of rebels" herald. Of all the attendants, only two didn't have an animal or bird's head on a human body (Monet, 2002; Kinnes, 2004). "It was not any goodness or virtue of his own which would enable [the deceased] to pass through the Gates ... and disarm the opposition of their warders, but the knowledge of certain formulæ, or words of power, and magical names" (Budge, 1905, p. 37).

After this arduous journey, the deceased would be ushered before the divine judge, Anubis or Horus. The souls would kiss the threshold and then enter the "Hall of Double Justice." At the far end of the huge hall would be sitting Osiris, god of the dead. In the center of the hall would be standing the scales of Maat, goddess of truth and justice. In some versions, Thoth, god of wisdom and writing and assuming the guise of a baboon, would be perched on the balance's beam. Forty-two judges, representing the forty-two Egyptian provinces would observe, while Amemait, a monster who was part lion, hippopotamus, and crocodile, would wait,

in anticipation of eating the hearts of the deceased, which housed their souls⁴⁶ (New Larousse, 1972; Metropolitan, 2006).

Each of the dead would present his or her “negative confession,” declaring what sins he or she didn’t commit. Then attention would be drawn to the scales. Either the feather of Maat, or Maat herself would be placed in one of the scales’ two pans. Anubis or Horus would place the deceased’s heart into the other pan. If the heart proved to weigh no more than the feather (or Maat), Osiris would judge favorably, stating: “Let the deceased depart victorious. Let him go wherever he wishes to mingle freely with the gods and the spirits of the dead” (New Larousse, 1972, p.41).

Millennia later during Europe’s Middle Ages, dying Norse warriors expected to see the divine maidens, called Valkyrie, on fiery flying steeds coming for them. These were the maidens whose armor was said to cause the awesome flickering lights in the Northern night sky, called the Aurora Borealis. With shields and spears or swords in hand, the demigoddesses would select the worthy warrior to go up with them to Valhalla, Odin’s “vast hall glittering with gold” (New Larousse, 1972, p. 255). In Valhalla, the dead heroes would feast and practice fighting, until called upon to fight the ultimate battle, Ragnarök—the “fatal destiny,” or end of the gods, which would usher the end of the world and its rebirth (New Larousse, 1972).

If one accepts the concept of thought forms as fact, as well as the immortality of the soul, it’s very possible that ancient Egyptians experienced the challenges of the seven gates and judgment in Osiris’ hall, and the Norse warriors saw the Valkyrie and experienced Odin’s Valhalla. Those who expect to see mythic animals may well see mythic animals; those who

⁴⁶ Both males and females would undergo this process. The Metropolitan Museum of Art has an ancient Egyptian papyrus found in the burial of a princess and ritual singer, who died in her 70s. The papyrus depicts the woman undergoing the judgment process (Metropolitan, 2006).

expect to see sages or prophets may indeed see sages or prophets; and those who expect to see angels may see angels.

In her book *Death—and After?* (1901), Annie Besant remarked that at the moment of death, “thought images of the ended earth-life [cluster] around their maker, group[ing] and interweav[ing] themselves into the completed image of that life” (p. 24).

Approximately a century later, transpersonal hypnotherapist, lecturer, and author P.M.H. Atwater (2004/2005) underwent three near-death experiences (NDEs), in which she reported initially seeing “gray blobs” as she was dying. During her first two NDEs, she was unfamiliar with the concept of thought forms. By the time she had her third NDE, she realize she was seeing “*raw thought substances*, unshapen because they lacked the focus [she] could have provided” (p. 28). Had her mind at that moment been focused, these blobs might have had definite shapes.

Glimpses of the Afterlife Through Out-Of-Body Experiences

Is it possible to know what happens to the soul at death and beyond, without near-death experiences? According to Edgar Cayce, the answer is no—*if* we confine our learning to the three-dimensional world. To understand what becomes of the soul when it sheds its body and “dies,” we must observe from the fourth-dimension (136-18). But what is the fourth dimension? Cayce said: “Best definition that ever may be given of fourth dimension is an idea!” (364-10, para. 11). It would seem that the fourth dimension is a plane of nature, to use a Theosophical term, in which ideas have as much reality as physical objects do in the third dimension.

The seer explained that the fourth dimension is “that condition ... reached wherein physical objects are spiritually understood, spiritual objects are physically understood, and *able of experience*” (900-66, para. 4 [italics added]). *Able of experience* is an unusual expression. I

suspect that in this reading, it refers to a plane of nature in which objects—both physical and spiritual—are capable of having experiences, or to put it another way, have consciousness.

Hence this reading seems to imply that in the fourth dimension, our souls can become aware of the consciousness of supposedly inanimate objects—to include spiritual objects, which could include thoughts.

The seer indicated that ancient Atlanteans entered the fourth dimension by temporarily separating their astral bodies from their physical bodies:

There are few terms in the present that would indicate the state of consciousness; save that, through the concentration of the group mind of the children of the Law of One, they entered into a fourth-dimensional consciousness—or were absent from the body. (2464-2, para. 5)

Atlanteans may have *consciously* entered the fourth dimension, but many esoteric traditions indicate that we all do *unconsciously* while asleep. “When we sleep, our spirits roam,” claimed Chuang Tzu (365 – 290 BCE) in his *The Inner Chapters* (Hinton, Trans. 1998, p. 18).

Out-of-body experiences, or OBEs,⁴⁷ are not as rare as many think. Cayce indicated they were quite common in sleep, as shown in reading 5754-3, when he was asked: “What governs the experiences of the astral body while in the fourth dimensional plane during sleep? The seer replied: “That upon which it has fed,”⁴⁸ meaning thoughts and emotions.

The OBEs of Robert Monroe support this view that thoughts and emotions govern the experiences of our astral bodies—whether or not we still retain our physical bodies.

Monroe was a 20th century pioneer in the field of OBEs. Without having the benefit of occult training or an applicable philosophical-religious-mystic background, he found he could

⁴⁷ Robert Monroe used the abbreviation OOBEE in his books. OBE seems to be the preferred abbreviation now. Even the Monroe Institute, which Robert Monroe founded, uses OBE rather than OOBEE (Monroe, n.d., line 1).

⁴⁸ In the same reading, Cayce was asked if it was possible to dream while undergoing an OBE. The seer replied that it was, and compared the two simultaneous activities to reading music and playing an instrument at the same time.

leave his body by using certain breathing and relaxation techniques he developed. He documented these experiences and the realms he visited. It is the realm he called “Locale II,” as described in his book *Journeys out of the Body* (1971/1977), that is relevant to this paper.

Monroe describes Locale II as a “thought world (or worlds) [in which] reality is composed of deepest desires and most frantic fears. Thought is action, and no hiding [*sic*] layers of conditioning or inhibition shield the inner you from others” (Monroe, 1971/1977, pp. 75, 77).

Early in the course of his unorthodox studies, the OBE explorer decided to visit an elderly physician friend of his, who had passed away several months earlier. Not knowing how to navigate in his Locale II, Monroe “swung out of the body mentally yelling, I want to see Dr. Gordon!” (Monroe, 1971/1977, p. 106).⁴⁹

The author-explorer underwent a seemingly endless journey, only to be suddenly halted. He found himself standing in a large institutional-looking room, in which someone said to him, “If you stand right here, the doctor will see you in a minute.” As Monroe waited, he saw three or four men “listening to a young man about twenty-two who was excitedly relating something to them, complete with gestures.” He kept waiting, but he never saw Dr. Gordon. Just before leaving the alternate world, “the short, thin young man with the big shock of hair stopped in the middle of his conversation, and looked at [Monroe] intently for a moment,” before resuming his animated discussion with the other men (Monroe, 1971/1977, p. 107).

The author returned to his body, disappointed. Several days later, he physically paid a visit to Dr. Gordon’s widow. She showed him a picture of her husband when he was twenty-two. The young Dr. Gordon was a perfect match to the young man whom Monroe had seen in

⁴⁹ In describing himself as having “swung out of his body,” Monroe was probably referring to his “roll-out” method, in which he would try to “turn over gently, just as if you were turning over in bed using the physical body” (Monroe, 1971/1977, p. 70). (He used various techniques to separate his astral body from his physical one.)

Locale II and had the same “big shock of blond hair.” Monroe had expected to see the bald elderly man he known, not a younger version of him!

For our purposes, the significant points of this OBE were that:

1. The deceased was in a setting that was familiar to him during his mortal life.
2. The deceased was interacting with others who had the same interests as himself.
3. The deceased, who had passed away as an elderly man suffering from terminal cancer, was now youthful and in perfect health.

Concerning the first and second points: Individuals often identify with their profession. Apparently that was the case with Dr. Gordon and his associates. They must have loved being physicians and continued their “practice” in the afterlife. In a nonphysical reality, there wouldn’t be a need for a hospital-like setting. But the minds of Dr. Gordon and those with him conjured up a setting in which they would be comfortable. This nonphysical setting was real in the world of thought, for it was a thought form.

Concerning the third point: Individuals may “die” in imperfect health, debilitated by age or disease. If they don’t identify with their ill health, however, they can restore themselves to their optimum health. Dr. Gordon did just that. He imagined himself healthy, and he was healthy.

Monroe’s experiences, when visiting those who had passed on, reinforce Besant’s claim that

... in the partial freedom of [the afterlife, the soul] assimilates [its] experiences on earth, still partly dominated by them—at first, indeed, almost completely dominated by them so that the [after]life is merely a sublimated continuation of the earth-life. (1901, p. 60)

The Afterlife, as Perceived by a Psychic Medium

John Edward also upholds the assertion that we continue the Earth experience after death. Edward, the first psychic to host a television show and author of several books, is probably the most famous medium in the US. Born highly intuitive, he developed mediumistic abilities while in his teens. Over the years of communicating messages from the deceased to the living, Edward has observed that: “The soul doesn’t just have consciousness, it has will” (Edward, 2001, p. 232). He has noted that souls who have “crossed over” don’t just passively exist in their afterlife. In addition to being insistent when they have a message that they wanted passed to the living, the deceased are active in their various pursuits.⁵⁰

In 1998 Edward performed a psychic reading for a woman named Debbie. In describing the impressions received during the reading, Edward said:

I smelled something. It was musty, dank. Like a basement with a moisture problem.⁵¹ Debbie said I seemed to be describing her father’s studio. It was next to the pool. ‘Elvis keeps coming in,’ I told her. ‘He and your father had drifted apart in this life, but they are well connected on the other side. ...He still works in the rose bed, but these have no thorns. (Edward, 2001, p. 145)⁵²

For the purposes of this document, this reading is significant for three reasons. First, it shows how memories of the physical world have astral counterparts in the metaphysical world, which seem to be thought forms created from “living” memories. Second, it describes a continuation of activity that the deceased enjoyed—in this case, gardening—while alive, before physical ailments halted him. Third, it indicates that the friends and colleagues of our physical

⁵⁰ Unlike some mediums, Edward doesn’t enter a trance state; he receives his psychic messages while fully conscious. To do so, he raises his vibrations while the spirits lowers theirs, so they can “meet in the middle” (Edward, 2001, p. 223).

⁵¹ This description concerning a smell is interesting. Apparently the sense of smell survives in the afterlife experience.

⁵² Edward didn’t realize that Debbie was the daughter of Carl Perkins, who wrote Elvis Presley’s first big hit “Blue Suede Shoes,” when he began the reading. The medium was therefore understandably chagrined when he received information on the legendary rock star.

life may continue to associate with us in the afterlife. In short, it supports Monroe and Besant's observations about the afterlife.

Psychotherapist on the Afterlife

Dr. Jane Greer, practicing New York psychotherapist, author of four books, and "Let's Talk About Sex" columnist for *Redbook Magazine Online*, became very interested in communications between the living and the deceased after the loss of her mother. She has experienced several "dream visits," as she calls the visitations by loved ones that occur in the dream state. These dream visits have helped her deal with loss, which in turn has helped her counsel friends and patients.

In her book *The Afterlife Connection* (2003),⁵³ Greer distinguishes between ordinary dreams and dream visits by their emotional impact. Dream visits are "comforting, exhilarating, healing, and more," she states (p. 155). The psychotherapist describes these visits as being much more intense, as if one is "plugged in" while experiencing them (p. 150). "We don't just dream about our loved ones; we're actually in the dream with them and usually participating in some form of activity we enjoyed together in the past" (p. 146). In one account, she tells how a woman had a vivid dream in which she saw her deceased father helping a dying person prepare to cross over. The woman asked her father what he was doing. He replied, "I'm doing my job. What did you think I'd be doing, just sitting around?" (p. 149).

In another account, Greer (2003) discusses a friend's uplifting dream of her beloved pet Tess, a springer spaniel, which had passed away. Tess had been very friendly with a golden retriever named Buzz, which had expired several years before her. The two dogs had loved to

⁵³ Parapsychologist Raymond Moody, M.D., who is the author of best seller *Life After Life* (1975), summarized Greer's book with the following words: "Thank you, Dr. Greer, for adding an authoritative—yet wonderfully personal—voice to the body of evidence that there is life and emotional continuity after physical death." (Greer, 2003, jacket back cover)

chase deer, although they never managed to catch them. In the dream, Greer's friend saw Tess and Buzz as both "healthy and full of energy, running after deer as neither of them could do at the end of their lives" (p. 151-2).

In a third account, Greer (2003) tells us about a woman named Angie, who dreams of her deceased husband. In the dream, the couple was "sitting on a swing eating ice cream," which they had often done when the man was alive (p. 161).

As in Monroe and Edward's experiences, these three accounts seem to show that souls in the afterlife continue having the same mental and emotional qualities they had while living. They also indicate that souls can be quite active in the afterlife, engaged in work or recreation. Perhaps there really is a fourth-dimensional thought-form swing, which Angie shares with her husband when he can meet her while she is in her dream state. Likewise, perhaps the dogs Tess and Buzz really do chase fourth-dimensional thought-form deer.

Greer (2003) also refers to the opium-induced dream experience of English poet Samuel Taylor Coleridge (1772 – 1834), which enabled him to write the famous poem "Kubla Khan." She quotes Coleridge, who spoke of himself in the third person in the following excerpt:

The Author continued for about three hours in a profound sleep, at least of the external senses, during which time ... all the images rose up before him as *things*, with a parallel production of the correspondent expressions." (p. 153)

It's interesting that Coleridge spoke of the dream images as *things*. The poet indicated that these *things*, and the words that accompanied them, arose "without ... consciousness of effort" on his part (Greer, 2003, p. 153). One could say that he was simply observing that which existed in another dimension. Were the *things* that he saw thought forms that he created? Or were they the collective thought forms of many people, created from passed-down memories and legends? Considering the thousands, if not millions, of people who have contemplated and even

fantasized about Kubla Khan’s palace—especially during the “Romantic Orientalism” literary period of 1785–1830 (Norton, n.d.), I suspect that they were the thought-form creations of many.

Master Hypnotherapist on Between-Life Experiences

In addition to out-of-body experiences, psychic mediumship, and dreams, the path of hypnosis can be a means of perceiving the soul’s existence between incarnations. Through his “age-regression” technique, Dr. Michael Newton has been able to provide glimpses into the spirit world between earthly lives, as described by his numerous clients.⁵⁴

In his book *Destiny of Souls*, Newton (2002) reveals how discarnate beings may attempt to contact the living through dreams, thus supplementing what Greer has to say on the subject. One of his examples is Case 5, in which Newton regresses a client to the period shortly after her death from pneumonia in 1935. Under hypnosis, the client tells how her soul chooses to use a technique that Newton calls “dream alteration,” in which “a skillful discarnate enters the mind of a sleeper and partially alters an existing dream already in progress.” The client explains, “I enter the dream ... by matching my energy patterns to my mother’s thoughts. *I project an image of myself as I was the last time she saw me*” (p. 26 [italics added]). Such a projected image would apparently be a thought form created and animated by the discarnate to comfort one still in the flesh.

In his previous work *Journey of Souls*, Newton (2001) describes the preparation process that beings undergo before being reborn to a new life. This preparation frequently includes familiar images:

When the soul sees images in the spirit world which relate to places they have lived or visited on Earth, there is a reason. An unforgotten home, school, garden, mountain, or seashore are seen by souls because a benevolent spiritual force

⁵⁴ Dr. Michael Newton holds a doctorate in counseling and is a state-certified master hypnotherapist in California. Trained as a traditional therapist, he stumbled upon “the door to the spirit world” when he had “an especially receptive hypnosis subject” seek the source of her sense of isolation (Newton, 2001, p. 3).

allows for terrestrial mirages to comfort us by their familiarity. Our planetary memories never die—they whisper forever into the soul-mind on the winds of mythical dreams just as images of the spirit world do so within the human mind. (Newton, 2001, p. 24)

Newton (2001) explains that after dying, souls are often greeted by loved ones or guides. The souls then go through an orientation at a “place of healing.” This place of healing can take various shapes, depending on the soul’s earthly experience. As an example, in one of his cases Newton regressed a man, who in his previous life, went to an astral version of a cattleman’s bar in Oklahoma, called the Buckhorn. The Buckhorn was probably the local center of activity. It’s possible that its patrons collectively created a thought-form version of it, to help in transitioning to the metaphysical realm (p. 58).

On a personal note, I had an interesting dream while working on this section of the chapter. In the dream, I found myself undergoing the Department of Defense ritual of “in-processing” in a military environment. In the dream, the in-processing didn’t seem strange to me, since I had spent over 20 years in the Air Force. Upon awakening, I mused that when it’s my time to cross over, I wouldn’t be surprised to find myself at that “great military in-processing center in the sky.” Perhaps this dream was a way for my unconscious mind to let my conscious mind understand how our earthly life conditions both our dreams and afterlife experiences with thought forms.

Chapter 10

Conclusion

Thought Forms: Shaping Our Life, Shaping Our Afterlife

The first nine chapters of this paper have discussed the transpersonal concept of thought forms and explored their nature: what they are, how they are created, what types they are, how we dispatch them, how we receive them, and how they affect us on the individual and collective level. This paper has explored the difference between the ordinary thought form and its more potent variant, the artificial elemental. It has also explored thought forms of Atlantean legends, a biblical account, Jewish Medieval tradition, and the 20th century's Second World War. It has investigated the use of thought forms for psychic attacks and ways to counter such attacks. It has also investigated the ways thought forms affect our dying and after-life experiences.

The breadth and depth of thought-form manifestations in human existence seem virtually limitless. They set the stage for our physical reality and *are* the stage of our dream and “crossing-over” reality. According to Markides (1985/1990), our thought forms even follow us into our subsequent lives. Whether the same actual thought creations follow us life after life is debatable, but for those who believe in reincarnation, it seems reasonable to assume that the same thought *habits* producing the same sort of thought forms follow us.

Thoughts are things, and they have power. All of us generate them constantly, whether we're awake or asleep. Our power to create them gives us a great responsibility, as well as wonderful abilities. Some of these responsibilities and abilities will be briefly discussed below.

Responsibility for Our Health

As mentioned in Chapter 1, Edgar Cayce said, “Thoughts are things and they take form” (1152-4, para. 12). The seer indicated that thought forms shape our inner world and outer world, as well as the condition of our physical body. When individuals sought Cayce’s help in resolving a wide variety of health issues, the psychic frequently advised the client to think positively, or to use his words, “Keep the mental attitude towards *constructive* thinking.” He defined constructive thinking as “the hopes, the faith, the desires to be used as a channel of blessings to others.” By being a channel of blessings, “the body will show a great deal more of peace and harmony” (2106-1, para. 13).

Ability to Help Others Heal

When we’re physically unable to help someone, we still have a very real power to help through our thoughts, as Besant and Leadbeater explain (1901). Those we wish to help may not be immediately accessible due to their preoccupation with their suffering. But everyone must relax their tension sooner or later, and when they do, our thought forms can access them and give aid. We can help heal an individual, and we can help heal the planet. Focused thoughts of peace, healing, compassion, harmony, patience, and joy can create beneficial thought forms in the astral sea around us, helping to raise the consciousness of all.

Ability to Replace Fear, Hate, & Other Negative Emotions

Nil terribile nisi ipse timor, wrote Sir Francis Bacon (1561 – 1626). *Nothing is terrible except fear itself.*⁵⁵ There is much truth in this statement. The vibrations of fear produce and attract dreadful thought forms that adversely shape our physical health, mental and emotional

⁵⁵ Bacon was a prominent English philosopher, statesman, freemason, and essayist. His often-quoted statement was written in Bacon’s *De Augmentis Scientiarum*, Book II, Fortitudo (1623). (Wikiquote, 2006).

states, and relationships at all levels, including world affairs. But how does one conquer fear and other negative emotions?

Cayce was sensitive to this problem and advised a client, “Replace fear ever with love, and ye will find ... a new experience opens for thee” (3051-2, para. 39). In other words, rather than trying to “kill” your harmful thought forms, focus on creating positive, loving ones and devote your energy to feeding them. Your negative thought forms will eventually starve and die.

In a like manner, Cayce advised replacing an attitude of “resentment, animosity, hate or disagreements or confusion” with patience and longsuffering. Most of us think of patience and longsuffering as passive qualities, but the seer did not. He said that through patience and longsuffering one can endure “all things ... as an active way and manner!” (1125-2, para. 9). In conventional thinking, there is nothing active about patience and longsuffering. But if one accepts the concept of thought forms, one can understand how emitting radiation to produce thought forms of patience and longsuffering is an active and productive endeavor.

Ability to Learn & Grow Through Our Dreams, Visions, & Visualizations

Although this paper couldn’t go into depth on the rich subjects of dreams, visions, and visualizations, it was worth mentioning their link with thought forms.

As noted in Chapter 9, Cayce stated that during sleep, the experiences of the astral body are determined by our thoughts and emotions (5754-3). To express it another way, we confront our thought forms in our dreams. We can literally get lost in our dreams, overcome by the dream forms, reacting to them and seemingly doing nothing of our own volition. Or we can learn to work with our dreams, growing intuitively, creatively, and spiritually.

Waking altered-state visions are another means of confronting our thought forms. Whether these are nightmarish hallucinations or enriching experiences depends upon the quality

of thought forms we've produced and the vibrations they radiate, which attract beings of similar vibrations.

The greatest artists have used the transpersonal power of visualization to create wondrous works. Michelangelo is said to have “visualized angels in blocks of marble and carved to set them free” (Artist’s Magazine, 2002, “W. Leon White” section, para. 1). Literature’s most intriguing poems and novels have been the results of visualized characters and scenes.

“Visualization is one of three essential skills for building a career as a professional writer,” insists novelist Holly Lisle (2006, “Or Scenario Three” section, para. 3). Visualization is also used to achieve professional success, improve athletically, become healthier, and acquire self-esteem (Kampf, 1995/1999). Visualization, of course, involves thought, and as Besant and Leadbeater (1901) point out, every thought, as well as emotion, “clothes itself in a temporary vehicle”—a thought form (p. 24).

Transitioning to & Sojourning in the Afterlife

Who and what one sees and experiences during the process of physical death and adjustment into the afterlife seem to be based largely upon one’s personal beliefs and culturally derived thought forms. Once the soul is acclimated to its nonphysical state, the soul’s experience

... is conditioned by the earth-stage that precedes it, and the [human soul] can only assimilate in [the afterlife] the kinds of experience [it] has been gathering on earth. A colourless, flavourless [*sic*], personality has a colourless [*sic*], feeble [afterlife existence]. (Besant, 1901, p. 62)

If Besant is correct, then self enrichment is never a wasted effort. All the things you would love to do are worth exploring. Travel, art, music, dance, gardening, or any other area of interest can be delved into at some level, even if it’s through magazines, videos, and other such media. If you don’t start indulging in your interests now—even at a superficial level, you may not have the chance to do so in the afterlife, before your next incarnation. Begin conditioning

your thought habits now, so your between-incarnation existence has the color and flavor you would wish it to have.

Everything in existence is arguably all in the mind—the great cosmic mind. That’s what Besant and Leadbeater believed when they said: “The universe is itself a mighty thought form called into existence by the Logos” (1901, p. 66). But we’ll not tackle ontological questions here. It’s enough to admit that what we think and feel may be “all in the mind.” But that doesn’t mean it’s not real.

Thoughts are things and take form as they are dwelt upon.

-- Edgar Cayce, reading 1152-4, para. 12

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