

## THE THOUGHT- FORM BUILDING PROCESS: A KEY ASPECT IN ESOTERIC TRAINING

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Course 460

### INTRODUCTION

When we start studying and practicing the thought-form building process as part of our esoteric training, we begin to realize how important it is for the aspirant to control his lower mental vehicle. In the very beginning of the Rule X of the book “A Treatise on White Magic”, the Tibetan Master Djwhal Khul warns us about the preliminary work needed on the spiritual path; it is very difficult to achieve the necessary mastery; therefore, we must keep a close watch at ourselves with ‘infinite care’, keeping the mind serene and peaceful as well as developing a mental pliability that will be useful later on while “guarding and guiding” humanity. In a very specific way, He orients us to “learn to control thought” and guard what we think, speaking about the days when the race as a whole will become “sensitive, telepathic and responsive to thought interplay”. (TWM – pg. 67) Our purpose here, therefore, is to briefly analyze the intricacies of the thought-form building process and other interrelated aspects explained in **Rule X** below, as the very first key aspect to ponder, after verifying if the control of the mind has indeed been successfully achieved:

***“As the waters bathe the form created, they are absorbed and used.  
The form increases in its strength;  
let the magical thus continue until the work suffices.  
Let the outer builders cease their labours then,  
and let the inner workers enter on their cycle.”***

***Thought-Form Building  
The Centres, Energies and Rays,  
Astral Energy and Fear.  
The Right Use of Energy.  
The Present Age and the Future.  
The Founding of the Hierarchy.  
The New Group of World Servers.  
Astrology and the Energies.  
(TWM – pg. 271)***

### FORM AND SUBSTANCE IN OUR SOLAR SYSTEM

Let us first understand how the waters of desire “become so potent as to cause precipitation, and the consequent appearance of the desired form of expression.” We have personally meditated on how in the West we do not tend to associate the emotional feelings with the thought forms, considering them as separate manifestations of energy, but as Buddha pointed out in the sutra “The Four Noble Truths”, all our sufferings, physical, astral or mental originate from our desires. Thus, it is important for us now learn how “form absorbs and uses the substance wherein it is immersed.” The same process occurs with our solar system which is part of a greater whole and also composed of seven parts, all of them immersed in the “waters of space” (ether) as a consequence of the desire of the Divine Mind. It is therefore hard for us

to acknowledge how the forces originated in the solar system actually as emanations from the “One About Whom Naught May be Said”, but we can be assured that they exist due to His Will and Desire, and all of our ways are the ways He expresses His Love and Attraction. If, in turn, we comprehend how all forms emanate as a result of our desires, thinking and subsequently attract the necessary substances in whatever needed level, we can ponder on the impact of the thoughts emanated by the human race. It is our main task to proceed with evolution, attracting substances from the mental field in order to promote the evolution of all sentient beings on earth as well, until we reach our final destination. We can also identify all the disorders and sufferings of humanity as the consequences of our use of the power to think and work with substances aleatorily. We have recently acknowledged the report of the United Nations on the present levels of sustainability and of pollution on the planet, indicating that 95% of related problems are due to humanity’s actions and interventions.

On a higher level, D.K. teaches us that

***“The Hierarchy of the Planet constitutes symbolically the head center of humanity and their forces constitute the brain forces. On the physical plane are a large band of aspirants, probationary disciples and accepted disciples who are seeking to be responsive to the ‘head center’ some consciously, others unconsciously. They are gathered from all fields of expression but are all creative in some way or other.”*** (TWM-p.276)

So, we must ask ourselves now, are we consciously aware of our role in the planet and of our responsibility towards our beloved Masters?

Another important aspect is related to the time needed for the maturation of the new forms and their expression. We must ponder these requirements while gathering necessary substances and planning their use.

***“All new manifestations in all kingdoms in all ages must come slowly, and therefore safely, to the birthing. All new forms, if they are ultimately to carry weight and gather adequate momentum to carry them through their life cycle, must be built in silent subjectivity, in order that the building may be strong and sure and the inner contact with the creator (human or divine) and true conformity to the pattern may be substantial and unbreakable. This is true of a universe, a kingdom in nature, or a thought-form created by a human thinker.”*** (TWM – pg.278)

Again, we may ask ourselves: Are we taking the necessary time and reflecting properly on the impact of what we are creating? And what happens when we inadvertently follow other thought-forms without verifying their level of maturation, changing to new patterns of actions which are influenced or pressured by the media which are lacking sufficient wisdom?

## **TECHNIQUES OF FORM-BUILDING AND CONSTRUCTION**

Next, we want to present the precise and summarized orientation given by Master D.K. which should be observed by all who are concerned with the thought-building process. The careful following of this orientation leads to the comprehension of form-building, and is a process closely related to the guidance coming from the Divine Plan and Divine Mind.

**“In all form-building the technique of construction remains basically the same, and the rules and realizations may be summed up in the following aphoristic phrases:**

**Let the creator know himself to be the builder, and not the building.**

**Let him desist from dealing with the raw material on the physical plane, and let him study the pattern and the blue prints, acting as the agent of the Divine Mind.**

**Let him use two energies and work with three laws. These are the dynamic energy of purpose, conforming to the Plan, and the magnetic energy of desire, drawing the builders to the center of endeavor.**

**Let these three laws hold sway, the law of synthetic limitation, of vibratory interplay, and of active precipitation. The one concerns the life, the second concerns the building, and the third produces manifested existence.**

**Let him deal first with the outer builders, sending his call to the periphery of his circle of influence.**

**Let him set the waters of living substance in motion by his idea and impulse, bending the builders to his purpose and plan.**

**Let him build with judgment and with skill, preserving always the 'stool of the director' and coming not down into close contact with his thought-form.**

**Let him project, in time and space, his form through visualization, meditation and skill in action, and so produce that which his will commands, his love desires, and his need creates.**

**Let him withdraw the builders of the outer form, and let the inner builders of dynamic force push it forth into manifestation. Through the eye of the creator are these inner builders brought to functioning, directed action. Through the word of the creator were the outer builders guided. Through the ear of the creator the volume of the greater Word vibrates through the waters of space.**

**Let him remember the order of creative work. The waters of space respond to the word. The builders build. The cycle of creation ends and the form is adequate in manifestation. The cycle of performance succeeds and depends for its duration on the potency of the inner builders, who constitute the subjective form and transmit the vitalizing life.**

**Let him remember that the cessation of the form ensues when purpose is achieved, or when impotency of will produces failure of functioning in the cycle of the performance.**

**Students would do well to study these cycles of creative building, of performance and of subsequent disintegration. They are true of a solar system, of a human being, and of the thought-forms of a creative thinker. The secret of all beauty lies in the right functioning of these cycles. The secret of all success on the physical plane lies in right understanding of law and or order. (TWM – pgs. 278-279)**

We all will agree that the above text represents the principal aspects involved in the entire process of thought-form building as well as its subsequent results or consequences or in accordance with prevailing cycles and laws.

Immediately we can apply the teachings on the cycles of creative building, of the performance of form and its subsequent disintegration to the present moment of transition through which our civilization is passing. If it is our purpose to become proactive beings, artists, or creative builders upon our planet and within our solar system, it is important that we follow these instructions precisely.

Two important ones concern the two energies of *purpose* and *desire*; others refer to the three laws of “synthetic limitation, of vibratory interplay, and of active precipitation”. We will then, in the attempt to generate productive esoteric work, face challenges that may last for our entire lives and which, at the same time, will change our future. This will begin to occur the moment we absorb the instructions or their essence.

It has been my personal observation that in our present society, we tend to concentrate on the thought-form building, creativity, and engage in form-building without considering the important aspects of purpose and desire; usually we are moved solely by our good intentions or even by remaining glimmers and illusions. Such an individual tendency and apparently innocent attitude actually demonstrates our internal feelings of separateness from nature and from the other sentient beings, as well as our inability to relate with the Whole. Thus, daily and annually, millions of new forms are created without the proper consideration of their sustainability upon our planet or of their impact upon the environment or their relationship to the other kingdoms of nature. We have come to a point where we can no longer postpone our responsibility. It is time to review our real necessities, applying the ethics of contentment to refrain from our old habits and patterns of behavior -- such as the constant consumption of new forms accompanied by the discarding of still usable goods. New and healthier aspirations must be substituted for our usual desires, thus allowing our personal energies to be channelled to others more beneficently. We may again review our purpose and align it with the higher Divine Purpose, following the example of the Masters, and thus benefit all creation and all creatures around us.

**“For the aspirant the goal of his endeavor is the correct building of forms in mental matter remembering that ‘as a man thinketh so is he’; that for him the control of mental substance and its use in clear thinking is an essential to progress.”** (TWM – pg. 279)

## **THE CENTERS, ENERGIES AND RAYS**

We feel that the comprehension of the above aspects are of utmost importance for us in the West, if we are to apply them correctly in the thought-form building process, properly visualizing the various energies flowing through our various vehicles and drawing precious substances from the various sources, including the rays of the sun. We should approach our esoteric work as a *soul*, considering the soul as an instrument of our essential being. For the disciple, it is recommended that the work be done in an orderly fashion if he intends to perform properly his service for the Hierarchy. Neither the soul or the Hierarchy is minimized in D.K.’s work, since they are both centers of energy and must both work according to the cycles and laws of the Divine Plan, even if creativity seems to be the basic mental impulse. Both the soul and Hierarchy work subjectively aiming to etheric constitution which must be examined regarding their proper functioning or possible obstruction. Let us now review the basic energies or forces which are involved one way or another with our thought-form building process:

- 1) **The physical forces** – existing within the cells which constitute the body;
- 2) **The vital forces** – present in the etheric web and relatively tangible compared to the ‘outer objective forms’. These forces include the ether of space present in all bodies and govern, as well, the quality of the blood stream. We must also consider the sympathetic nervous system, and the solar plexus which allows vitality to enrich the blood stream through its contact with the heart; also the heart, as the great center of the physical plane existence.

Other types of energy closely related to the form side of nature, such as astral, mental vehicles, the personality and planetary and solar energies, will not be studied here. (cf., TWM pg. 292)

Master D.K. recommends that we consider the following centers of energies:

<b>“1.</b>	<b>Cell Life</b>	<b>Blood Stream</b>	<b>Heart center</b>	<b>Thymus gland</b>
<b>2.</b>	<b>Sensory Life</b>	<b>Sympathetic nervous system</b>	<b>Solar Plexus</b>	<b>Pancreas</b>
<b>3.</b>	<b>Mental Life</b>	<b>Cerebro-spinal system</b>	<b>Ajna center</b>	<b>Pituitary Body</b>
<b>4.</b>	<b>Vital Life</b>	<b>Seven centers or chakras</b>	<b>.....</b>	<b>Spleen</b>

These govern the manifestations of the vehicles of the quaternary, but He offers, in addition, the following:

**“there are other aspects of humanity which manifest through the objective form and which complete the entire man and make the seven of his manifold objective existence:**

<b>5.</b>	<b>Self-conscious</b>	<b>upper brain</b>	<b>Head center</b>	<b>Pineal gland</b>
<b>6.</b>	<b>Self-expression</b>	<b>lower brain</b>	<b>Throat center</b>	<b>Thyroid</b>
<b>7.</b>	<b>Self-perpetuation</b>	<b>sex organs</b>	<b>Sacral center</b>	<b>Reproductive organs</b>
<b>8.</b>	<b>Self-assertion</b>	<b>entire man</b>	<b>Center at base of spine</b>	<b>Adrenals</b>

(TWM – pg.284)

At the end, we must have the ‘assertion or full manifestation’ of our full divine nature. When will this occur and what does this mean? Actually, D.K. explains:

**“It should be noted that the above tabulation pictures the second ray unfoldment, and also that the self referred to is the self-realization of the spiritual man. The lowest aspect of the vital life of God is the perpetuation of the species, and this is the result of the livingness of the incarnated Life; and the next is simply expressive of the state when the ‘I’ consciousness is dominant and has reached its consummation in the completed personality. Then comes the expression of the indwelling self, hidden by the personality, through its creative activity of a non-physical character. Finally, we have the assertion or full manifestation of the divine nature.”** (TWM – pg. 286)

The Tibetan continues His explanation referring to the occult aphorism, **“TO WILL, TO KNOW, TO DARE, AND TO BE SILENT”**. In His estimation, they are all related to the centers discussed above.

**"TO WILL – These words relate to the ultimate achievement, when, by an act of the combined will of the soul and of the lower man, unification and realization are brought about. It concerns the center at the base of the spine.**

**TO KNOW – These words concern the Ajna center, the centre between the eyebrows. A hint lies in the words 'Let the Mother know the Father.' It has relation to the marriage in the Heavens.**

**TO DARE – These words give the clue to the subordination of the personality, and have a close connection with the solar plexus, the great clearing house of desire and of the astral forces, and also the main center of the transmutative work.**

**TO BE SILENT – This phrase relates to the transmutation of the lower creative energy into the higher creative life. The sacral center has to relapse into silence. (TWM – pg. 287)**

For the *disciple*, D.K. indicates that the centers listed below are of paramount importance:

- "1. The *ajna* center, through which the purified personality expresses itself.**
- 2. The center at the base of the spine, which is the center through which complete and utter control and coordination is achieved, through the arousing of the purifying agency of fire.**
- 3. The sacral center, wherein the basic force of our particular solar system, the force of attraction of form to form is transmuted, and the attractive force of the soul takes the place of the reproductive creative material activity.**
- 4. The solar plexus center, which, situated in the center of the body and being the organ of the astral body and of the lower psychism, gathers together all lower forces and redirects them under the impulse of the soul to their higher repositories." (TWM - pg. 288)**

As to the Seven Rays, we would like to advise all interested aspirants to study and meditate on the rays, developing efforts to identify the main ones affecting their human constitution. Specific tests are available through Internet (developed by trained psychologists) such as the PIP Test or the TARA Test, which are of enormous value in helping the aspirants and disciples to assess which of the seven ray may condition their vehicles.

For the disciple who is already working with the rays while developing the thought-form building process, the following instructions by the Tibetan are essential references regarding consummatory processes and are to be reviewed frequently:

**"FIRST RAY – Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look up upon a world destroyed. Then let the word go forth: 'I still persist!'**

**SECOND RAY – Let all the life be drawn to the Centre, and enter thus into the Heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'**

**THIRD RAY – Let the Army of the Lord, responsive to the work cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and all lines gather into One. Let the soul realise the One in Many, and let the word go forth in perfect understanding: ‘I am the Worker and the Word, the One that Is.’**

**FOURTH RAY – Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the center of the hidden Light, let the soul speak: Let the word roll forth: ‘Beauty and glory veil me not. I stand revealed. I am.’**

**FIFTH RAY – ‘Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the word triumphant go forth: ‘I mastered energy for I am energy Itself. The Master and the mastered are but One.’**

**SIXTH RAY – Let all desire cease. Let aspiration end. The search is over. Let the soul realize that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: ‘I am the seeker and the sought. I rest!’**

**SEVENTH RAY – Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: ‘The creative work is over. I, the Creator, Am. Naught else remains but Me.’”**

(TWM – pgs. 288-289)

Western civilization and humanity in general, having acknowledged the possible existence of the centers or chakras in the late XIXth and XXth centuries, have much more to consider in order to fully understand the intricacies of the thought-form building process as it relates to the more material aspects of form-building. The work of the aspirant and of the occultist is to understand how all these forces operate, their nature, their potency, their vibratory rate and how they can be used effectively. While learning to recognize the varied sources, he must be able to differentiate between forces, energies and rays. (cf., TWM pg. 291)

## **CONCLUSION**

We have glimpsed the key aspect of the thought-form building process and also those related to the centers, energies and rays, visualizing how they are all interrelated with and important for the form-building process. We have acknowledged aspects which concern the average human being, the aspirant, and the disciple – each according to the level of consciousness and stage reached on the Path of Spirituality. These considerations are all significant for us if we are to clearly envision our purpose and mission on Earth; they are also essential to the correct pursuit of three activities essential for every disciple – meditation, study and service. We have no doubts as to the importance of the human kingdom to the other kingdoms on Earth, as well as the importance of the Hierarchy in our lives. It is very helpful to review D.K.’s words on this, since most of the transmission of energy is done through thinking:

**“Broadly speaking, the work of the human kingdom is to transmit energy to the lower kingdoms in Nature, whilst the work of the Hierarchy, in its relation to the human kingdom, is to transmit energies from the spiritual realm, from other planetary centers, and from the solar system. These energies when stepped down for transmission differentiate into forces.”** (TWM – pg. 291)

As we learn, the Universal Mind can be expressed through the concrete mind, through the abstract mind and also through intuition or pure reason. The form-building faculty is developed by the concrete mind; thoughts are 'things', and as such we must maintain them and also be responsible for their destination. The abstract mind, on the other hand, handles the patterns, the blue prints, archetypes or matrices on which forms are modelled; and intuition allows man to be in contact with the Universal Mind and to grasp the Divine Plan in synthetic way, appropriating to himself divine Ideas and capturing their essence of pure truth. All the aspects discussed here are necessary for aspirants or disciples if they are to make spiritual progress. Master D.K. sums up the very basic steps as follows:

1. He has to learn to think.
2. He has to learn how to manage his thought processes and form-building potentials so that they respond properly to the underlining divine ideas and world process. He has to learn to work in collaboration with the Plan, subordinating his thought-form building to the ideas which comprise that Plan.
3. As an idealist, he has to go even deeper, entering the realm of pure intuition and then "tap truth at its source", as D.K. explains.
4. The work of conscious thought-form building then is done, based on the divine ideas apprehended, emanated as intuitions from the Universal Mind.

The above processes involve **concentration**, which enables us to focus or orient the lower mind; **meditation**, which is the ability to hold one's mind in the light; and **contemplation**, which allows us to be in silence, thus tapping the Divine Mind, and thus "wrest God's thought out of the divine consciousness and *to know*". (cf., TWM – pg. 366)

Certain questions about the rewards for one's labors are asked by all aspirants. Here the Tibetan indicates three rewards which must be differentiated:

**"First, *happiness*, which has its seat in the emotions, and is a personality reaction; second, *joy*, which is a quality of the soul and is realized in the mind, when alignment takes place; and third, *bliss*, which is the nature of the Spirit and about which speculation is fruitless until the soul realizes its oneness with the Father."** (TWM – 369)

We will certainly experience all these three rewards along the way, but only we can define for ourselves our present state of being-consciousness and the reward which is destined to accompany it. The achievement of the higher two states of being-consciousness depend on how we meditate and engage in service. As occultists, our souls may experience great joy while working towards the elevation of humanity's consciousness or when feeling aligned with the Hierarchy.

The final advice we want to share with our readers comes from Master D.K.:

**"So, work, not for joy but towards it;  
not for reward, but from the inner need to help;  
not for gratitude, but from the urge that comes from having  
seen the vision and realization of the part you have to play  
in bringing that vision down to earth."  
(TWM – pg.369)**

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