

Christopher Vasey

## **The Power of thoughts**

Preface	2
Chapter 1: What is a Thought?	3
Chapter 2: The Constitution of the Human Being and Thoughts	9
Chapter 3: Thoughts have a Form	13
Chapter 4: Sending - Receiving Thoughts	18
Chapter 5: Fate and Premonition	23
Chapter 6: The Centres of Thought-Forms	30
Chapter 7: Inspiration	39
Chapter 8: Thoughts and Responsibility	46

## Preface

We are constantly emitting thoughts. They follow each other without interruption in the field of our consciousness. They are so much a part of our life that what they are should be very clear to us. But as soon as we try to define them, they escape us and become elusive. Hence the question: What are thoughts? What do they look like? What are they made of?

Faced with the difficulty of answering these questions, many people come to consider thoughts as abstractions, "wind" or "nothing at all". However, thoughts are not without concrete reality. As soon as they are emitted, they are shaped in the beyond into a form of ethereal matter. These forms, called "thought-forms", represent the exact content of the thoughts. They remain in time and have an effect on the human being, his environment and the events that take place in it.

The aim of this book is to show that thoughts do indeed have a form; that the thought-forms that result from them are the models of what will take shape on earth, that they move (they can be sent and received), that they play an important role in creativity and that, by grouping together by affinity, they constitute "centres of thought-forms" with unheard-of forces that influence people and events.

The existence of thought-forms makes it possible to explain logically many things that would otherwise remain incomprehensible, such as the transmission of thoughts (telepathy), premonitions, simultaneous discoveries, fixed ideas, inspiration, crowd psychology, the formation of fate, clairvoyance, etc. All these facts will be discussed in this book and testify to the reality of thought-forms.

Thoughts have an effect not only because we translate them into words and deeds, but also through the activity of the thought-forms that represent them. The human being, who is above all a thinking being, should be more aware of the powerful influence that his thoughts can have, in order to use them only for constructive purposes, for himself and for those around him.

## Chapter 1 What is a thought?

If there's one activity in which we are very often engaged in, it is thinking. We even think continuously throughout the day. Thinking is certainly the activity we do more than any other.

We are constantly emitting thoughts. They follow each other without interruption. No sooner does one end than the next one is there, which itself is soon replaced by another one. Their flow is so constant that it is very difficult to interrupt it. If it is sometimes possible to empty our mind of all thoughts, it never lasts more than a few seconds, before another one appears in the field of our consciousness, pulling behind it a whole chain of other thoughts.

Thoughts are so much a part of our lives that what they are should be very clear to us. And yet, as soon as we try to define them, they become elusive. Faced with them, we are compelled to answer in the same way as St. Augustine did when asked about time: "If no one asks me, I know. If someone asks the question and I want to explain it, I don't know. »

So how are we to define a thought? We can't just say, "They are things that emanate from the brain". That wouldn't be enough. We would still have to be able to describe them, say what they're made of and how they're formed. For sure, they are not deeds or sounds. But defining something by what it is not does not clarify the situation. So the question remains open: what is a thought?

### Science and thoughts

Science has been looking into thoughts to try to find out what they really were. In the course of time, it suggested different definitions, but none of them were held as satisfactory, even in the scientists' own opinion.

In a first approach, the brain was compared to a gland, as is, for example, the liver. And just as the liver secretes bile, it was considered that the brain secreted thoughts. Like all organic secretions, these would be made from chemicals. The composition of these secretions would therefore vary according to thoughts. In other words, thoughts would be encoded in chemical structures.

However, this way of looking at things raises many questions that ultimately lead to the rejection of such a conception. One might wonder how a combination of proteins, minerals and other substances could express a thought, for example "home" or "love". Love, with all that it evokes of beauty and elevation, cannot be reduced to a collection of molecules.

But even assuming that this is so, how can it be explained that these molecules retain their structure without combining or dissolving on contact with the many substances and liquids with which they come into contact? Moreover, how can we explain the process of memory? The accumulation of thoughts, therefore theoretically of chemical structures, must take place somewhere in the body. Over time, this deposit of thoughts must occupy a large space. But where is it located? Because nothing of the kind has yet been observed in the body.

The process of the formation of new thoughts and outstanding intuitions also remain inexplicable. It cannot result from the accidental meeting or collision of molecules, because if

it were so, the hazardous nature of the process would not fail to overwhelm us with bad ideas, which is not the case.

In the same vein, how can we explain what happens when we reason or analyse. What is the process by which the chemical structures representing our thoughts combine to form the "train" of our thoughts?

### **Our thoughts are not waves**

In another approach, science has related thoughts to the waves emitted by the brain. When the brain is active, it emits waves that can be measured with electrodes placed on the skull.

A special device called an encephalograph is then used to obtain a graphic transcription of the waveform. The waves can be distinguished from each other by their pattern. The curve that a wave draws can be more or less sinuous and repeat itself more or less often over a given distance. We will then speak respectively of the amplitude and the frequency of the wave.

Since the brain emits a wide variety of waves, it was envisaged for some time that thoughts were comparable to waves. It should therefore be possible to distinguish one thought from another according to its particular wavelength. However, this way of thinking had to be abandoned. Many experiments were carried out to try to confirm this, without success. Some of them were even carried out on the famous physicist Albert Einstein. He was first asked to think about the theory of relativity, and then, a little later, about the soup he would eat at his meal. Although these two thoughts are fundamentally dissimilar, the encephalographic readings did not reveal any significant differences. The resulting conclusion was that the effect of the thoughts - the waves - had been confused with the thoughts themselves; that they were two quite distinct things. Many different thoughts can be transmitted on the same wavelength. The example of radio is eloquent in this respect. Each radio station transmits on a unique and specific wavelength. Despite this, however, the listener can pick up music, sports, political news, etc., in other words, thoughts of very different kind. The wave is only a medium, it is not the thought.

Just as before, the question of memory remains open (where are accumulated the waves representing the stored thoughts?), as does that of reflection and imagination (how do the different waves of a reasoning or a new thought combine?).

### **Are our thoughts neuronal architectures?**

To find out in the brain what thoughts really are, scientists have developed very sophisticated devices capable of identifying the brain neurons that are active when we think. The idea is to detect which combination of neurons is called upon when we think about a specific thing. Experts call this combination a "neural architecture". Each of these would therefore represent a specific thought.

Once the relationship between the different neural architectures and thoughts is established, observing the active neurons in the brain will be enough to know what the person is thinking about.

Experiments on monkeys have already discovered that it is the neurons of the prefrontal cortex that are activated when the animal grabs a peanut and puts it in its mouth. That the

neurons concerned are really those of the thought in question seems to be confirmed by the fact that it is these same neurons of the monkey that become active when the animal sees the experimenter himself putting peanuts in his mouth. It has even been possible to observe in humans that the neurons called upon during the hearing of classical music were not the same neurons that are activated when discordant noises are perceived.

Scientists consider that there are a sufficient number of "neuronal architectures" to represent each thought. Indeed, our brain is made up of 100 billion neurons. The number of possible combinations of neurons is therefore astronomical. However, are we getting closer to the answer to the question: "What are thoughts?" Can thoughts really be reduced to networks of neurons, no matter how complex they are? Are we not confusing again medium and content? By this yardstick, the word written on the paper would also be the thought! Neurons are most likely the support of thoughts at the organic level, but they are not the thoughts themselves.

The different approaches described above have in common the desire to find thoughts in the brain. They see thoughts as something material that is produced and located in the skull. Another field of research is not envisaged, because current science is a materialistic science. Its basic postulate is that "only that which is material exists". In accordance with its approach, science seeks the answer to its questions only in matter, and as far as thoughts are concerned, only in the brain.

Such a view would be justified if it were not possible to think without the brain. However, there is a lot of evidence to show that this is possible and that research on thoughts can therefore also take place outside the brain. What are these facts?

### **Thinking without the brain is possible**

From the 1970s, the term "brain death" began to be used. It refers to the condition of people who are in an irreversible coma and whose electroencephalogram is flat. Since the absence of brain waves indicates the absence of brain activity, these people are declared brain dead. They are not only considered brain dead, but globally, even though the heart continues to beat and the lungs continue to breathe, it is true, partly with the help of devices.

For scientists, the true ego of the human being and the brain are one and the same. When this organ no longer functions for a sufficiently long period of time, the person to whom it belongs can then be declared dead. For them, the flat encephalogram shows that the brain, and thus the true ego, no longer carries out any activity, and therefore that it is totally impossible for the person to think. However, the experience of the relatives of such people or of the nurses who care for them shows that this way of seeing is wrong. A person in a coma can think. But, if this is the case, how can this psychic activity be observed since the subject can neither express himself nor manifest himself externally to those around him? This activity shows itself indirectly. Indeed, when our thoughts move us inwardly, they accelerate the beating of our heart, something which can be observed on an electrocardiograph, a device that is precisely permanently connected to the person in coma.

The following testimony illustrates this particularly well.

After spending the whole day in the intensive care unit at the bedside of his wife Liselotte (diminutive: Lilo) who is in a coma, her husband decides to go home for the night:

"Around 6:30 p.m. I was tired and wanted to go home to lie down. At that time, I still thought that my wife couldn't notice that I was in the room anyway. So I put on my coat and stood for a few moments in front of the door, looked at her calmly, observed the monitor with the regular heart rate picture, and said: "Lilo, I'm going home now!"

As I was saying at half-voice "I'm going home now!" the two curves on the monitor moved up and down - to the edge of the screen. To me it sounded like a cry: you can't leave me alone now!!! A silent cry of fear, in a body that could no longer move - but a cry that sets the heart in motion, that changes the electric current, a movement of the soul which is registered on the screen. It was not a device that had reacted, it was my Liselotte who had screamed.

... Of course, I stayed all night in the intensive care room, sometimes sitting next to the bed, sometimes standing in front of the window. We were a few weeks away from our silver wedding. Now, hour after hour, I could whisper to her, "What were the good things that happened in those 25 years? What were the things that didn't work so well?" I could ask her for forgiveness or make her promises. There was no monotony, it was a kind of open-ended dialogue. The screen was giving me answers. Each time, the frequency pattern would go up or down. It was as if Lilo's heart quivered at particularly impressive points in our life together. "

(Gisela Lermann, *Ungeteilt sterben*, Lermann Verlag, Mainz, 1996).

This testimony, which is by the way not unique, clearly shows that thinking without a brain is possible. Therefore, it is not justified to look for thoughts only in this organ. Another fact that goes in the same direction is related to NDEs, i.e. near-death experiences.

### **Near-death experiences**

The progress made in the field of medical resuscitation techniques (cardiac stimulation, artificial respiration, etc.) now makes it possible to bring back to life many people who would otherwise have died definitively. The term "definitively" is used deliberately, because these people were really dead and would have remained so if no outside intervention had taken place. Their hearts had stopped beating, their lungs had stopped breathing, and their brains were no longer producing brain waves. The cessation of organ functions had been going on for several minutes. This is usually considered to be long enough to hold such a person as dead. Having died and having remained dead for the entire time between the cessation of body functions and the restoration of body functions, one would not imagine that the dead person could have felt anything or... thought.

However, many people brought back to life by modern resuscitation techniques have stated, to the amazement of their doctors, that they did not cease to exist and live.

The testimonies of hundreds of thousands of people who have experienced an NDE situation have shown that although they were dead, they continued to move, see, feel and... think. Thus, here again, these people had a psychic activity without their brain participating.

NDE testimonies show that at death, the person concerned feels as though he is leaving his body. However, this is not a simple impression. The deceased finds himself next to his body. He can observe it from the outside, at the accident site or on the hospital bed, as a third person would. One of the many testimonies gathered by Dr. Raymond Moody, who has devoted his life to the study of such cases and has written several books on the subject, shows this clearly.

"I had become seriously ill and the doctor admitted me to the hospital. That morning a thick greyish fog settled around me and I left my body. I had the feeling of floating along with the

sensation of leaving my body; I turned around and saw myself lying on the bed beneath me. It scared me. Everything was quiet, very calm, serene. " (Dr. Raymond Moody, Life After Life)

The deceased has left his body, therefore he is no longer in possession of his brain. Will he fall into unconsciousness or eternal sleep? No, he remains conscious and awake. He may even have many thoughts, as shown in another testimony which gives the first impressions of a woman who has just left her body and is standing next to it.

"I told myself that I was dead, but it wasn't the fact that I was dead that bothered me, it was the fact that I didn't know where I was supposed to go. My thinking, my consciousness was exactly the same as in life, but I couldn't see clearly in all this. I kept telling myself, "What am I going to do? Where am I supposed to go?" and also: "My God, I'm dead! I can't believe I'm dead!" (Dr. Raymond Moody, Life After Life)

As we can see, this woman is prey to many thoughts.

However, this testimony is not unique. All the accounts of NDE go in the same direction and show that the "deceased" have an intense psychic activity, although they have left their brain behind!

Some people will object that during NDEs, the deceased only died for a few minutes and that, perhaps, they were not really dead at all. This would, however, run counter to the objective clinical signs of death observed by doctors, signs without which resuscitation efforts would not have been undertaken.

### **Communication from the beyond**

Let us now leave the field of NDEs and turn to another kind of situation: the case of deceased persons who make contact with their loved ones. During these contacts, the deceased has been dead for several days, months or years. There is, therefore, no longer any doubt that his brain can no longer intervene. However, despite this, the deceased can communicate with his relatives still living on earth.

A woman whose son, Brad, died in a motorcycle accident says:

"Ten days after the death of my son, a light appeared in my bedroom. I saw Brad's face, his eyes and his smile, all surrounded by light. I wanted to come closer and reached out to him. Brad said, "Mom, I'm okay." I knew he was the one saying it, it went straight into my thoughts. I said, "Son, I would like to be near you." He shook his head and smiled and said, "No, your time hasn't come yet, Mom." He looked peaceful and happy when he left. " (Bernhard Jackoby, Auch Du lebst ewig , Rowolt Verlag, 2004)

Here is a story in which the deceased makes contact with his sister Karen:

"Karen's brother was killed in a car accident caused by a drunk driver. Suddenly, five months later, she heard his voice in her head. He told her not to worry. Everything was in order. She thought she had imagined everything, when two minutes later she received another communication: "My accident is meaningless. It's not important. Stop tormenting yourself." (Bernhard Jackoby, Auch Du lebst ewig, Rowolt Verlag, 2004)

Such facts are more common than we think. According to a study conducted in the United States, about 20% of the population has experienced such events. These visits from the beyond are most often meant to console a loved one. They imply that the deceased is thinking of those he left behind, that he has seen their grief, that he wants to comfort them and talk to them. Therefore, he thinks, even though he is no longer in possession of a brain!

Communication from the beyond can also take place indirectly, through a medium. Here we are dealing with another situation which also shows that it is possible to think without a brain. Mediums are people who have a great receptivity to what comes from the beyond. For this reason, they can be used as a "channel of communication" or intermediary between a deceased in the beyond and a person who is still alive here on earth. It is, moreover, the aim of spiritualism sessions to maintain such contacts. During these sessions, long communications can be transmitted from the beyond. The deceased person who transmits them no longer has a brain, but he thinks and reflects, because not only does he share his thoughts, but he can also answer the questions that he is asked.

The Bible confirms this possibility of communication. It repeatedly warns people who voluntarily seek contact with the deceased to ask for advice. This prohibition is not due to the absence of such a means. On the contrary, it is very real, but it carries dangers, such as dependency.

The various examples given show that it is quite possible to think without a brain. But if this is indeed the case, an important question arises: what is this thing, besides the body and outside it, from which thoughts emanate? That element outside the physical body, but which nevertheless belongs to the personality?

To answer this question, we need to talk about the constitution of the human being.

## Chapter 2 The Constitution of the Human Being and Thoughts

The spiritual knowledge at the basis of all the great religions considers the human being to be more than just a body of flesh and blood. For all of them, the physical body is animated and directed by something of a totally different kind: the immaterial spirit of man, that is, the spirit taken in the sense of the soul.

The immaterial spirit of the human being is therefore the true centre of our personality. It is our true ego, our real self, the I that says: "I have a body." It is the seat of our consciousness, our will and our decision-making faculty. It is the element "in addition to and outside our body" that can "think without a brain".

The spirit originates from the spiritual plane, also called paradise, which is located at the top of creation. When it leaves this plane to come to stay on earth, it first passes through the different planes of ethereal matter in the beyond. Then it enters the planes of gross matter to which the earth belongs. There it incarnates in a physical body prepared for it during pregnancy by its expectant mother. Putting on a body of gross matter is indispensable for it. Its spiritual kind is too ethereal to make direct contact with the plane of the earthly gross matter. It needs an element of transition that enables it to apprehend what is around it and to act on its environment. This intermediary element is the physical body. It is equipped with different instruments: the five senses to perceive its environment, legs to move, hands to work and ... a brain to centralize earthly information and direct the whole body.

The brain is therefore a tool at the service of the spirit. It is not the centre of our personality nor the starting point of our faculties. It cannot think by itself, but must be used and directed by the spirit to emit thoughts. Since the spirit is independent of the body in general and the brain in particular, it does not die with the body. On the contrary, it survives the death of its carnal envelope and, by separating from it, goes to the planes of ethereal matter of the beyond to continue its evolutionary path. The spirit is thus "the one who can think" without the help of the brain, which was mentioned earlier.

### Thoughts

Now that we have seen who is the one who can think without the brain, let's take a closer look at what thoughts are. We will see that there are two main kinds of thoughts: thoughts that emanate from the spirit itself, which should rather be called intuitions, and thoughts that are emitted by the spirit with the help of the brain, which are the thoughts themselves.

The fundamental distinction between these two kinds of thoughts is explained in detail in a spiritual book entitled *In the Light of Truth, the Grail Message*, by Abd-ru-shin. It is on the knowledge given in this book that we base ourselves to explain what will follow about thoughts.

Coming from the spiritual plane - the highest plane of creation - the spirit is of a much finer kind than the brain. What emanates from it will therefore have characteristics which are much more subtle than what comes from the brain organ. This "more subtle" is what is defined as intuition in the Grail Message. When the spirit is active, it is the intuitive faculties that are in action. These enable the spirit to perceive, observe, feel, weigh, decide, etc., and to make decisions. These are all things that the spirit can "think", as is usually expressed, but which

are intuitively felt by it, if one wants to be closer to reality. The psychic activity of the spirit, let us emphasize, can perfectly take place without the brain. This is the case when it stays on one of the planes of the beyond, as we have seen in the previous chapter, or when it is in the spiritual plane. Indeed, in these spheres, it does not have a physical body nor a brain, things which only belong to the gross matter located below.

The situation is therefore different when the spirit stays on earth. Incarnated in a body of flesh, it is now equipped with a brain. It perceives its surroundings thanks to the latter and acts on its environment through it. The spirit continues to have a psychic activity, but from now on, this activity is marked by the much denser and heavier kind of the brain. What will emanate from it will thus be of a less fine and less rich kind than the intuitions. The result of the activity of the spirit through the brain is what we call thoughts. Thoughts are therefore of a lower gradation than the intuitions.

When incarnated, the spirit emits thoughts with its will in reaction to external events or to its inner life. Thus one can understand better that the Grail Message speaks of thoughts as "acts of the spirit", or "acts of will of the spirit".

In the absence of the spirit, the brain can no longer emit thoughts. After all, it is only a tool. Sleep is a good example. While we sleep, the spirit momentarily frees itself from the body's grip. It remains connected to the body, but in a very loose way. As the spirit gradually moves away from the body as we fall asleep, the spirit's use of the brain becomes weaker and weaker, resulting in a decrease in the amplitude and frequency of brain waves. The flow of thoughts is indeed increasingly reduced and finally interrupted.

### **Thoughts, words and deeds**

Most people believe that because thoughts are invisible, inaudible and cannot be touched, they are not real. Therefore, it is not necessary to give them too much importance. What matters is what results from them: words and actions that can be clearly perceived by the senses.

Thoughts, however, are of fundamental importance. In fact, they occupy a higher hierarchical rank than words and deeds!

Every word and every deed is always preceded by a thought. The latter, which represents the will of the spirit, must even precede them, otherwise they would not become a reality. Acts and words are considered to have the greatest influence because they are visible and audible, but the main element is the thought that precedes. Without it, nothing would happen.

What we do and say is always the result of the will of the spirit. The body is only an instrument to concretise this will on the earthly plane. The strongest and most real can therefore not be the result, but the original idea: the thought behind what followed.

To illustrate this, let us take an example. Before a house can be built, there is the "house thought" in the head of the architect, i.e. an image of the object in question. Without the house thought, there is no house. Thought must necessarily precede, which shows the primordial place it occupies. Its importance is also revealed by the fact that if the house-thought were to disappear, it would no longer be possible to build a house. The thought on which to build it would be lacking. On the other hand, the house can be destroyed, because as long as the house thought remains in the head of the architect, a new house can be built at any time.

## What does a thought look like?

As thoughts cannot be seen or touched, they are considered as not existing as an external reality to the one who uttered them. They would thus have no form or consistency. They would be like wind or "nothing at all". But can it really be so? How could something so unreal, abstract, shapeless, ethereal... become a reality in such tangible and real things as our words and deeds?

Thoughts result from the will of the spirit. They must therefore possess a stronger reality than their subsequent concretization in matter. According to the spiritual approach, thoughts are not abstractions, but tangible realities that emanate from the one who thinks. Therefore, thoughts have a form. However, this form is not made from the same materials as the things we can observe in our immediate environment, but with more ethereal matter.

For a good understanding of the subject, we need to go into a little more detail. As we have seen, creation is made up of three large superimposed planes:

- the spiritual plane;
- the plane of ethereal matter (the beyond);
- the plane of gross matter.

The basic material of each of these planes is subdivided into sub-planes. Within a basic plane, for example the plane of ethereal matter, there is a succession of superimposed sub-planes. Each of these is made of ethereal matter, but, in accordance with the law of gravity, it is of a kind that becomes progressively denser and heavier as one goes down from one sub-plane to another.

The same is true of the plane of dense matter, which is divided into three sub-planes:

1. gross matter of fine density,
2. gross matter of medium density,
3. gross matter of heavy density.

The differences between these three sub-planes are the following:

- All the things we can see and touch: landscapes, buildings, objects and our actions, belong to the gross matter of heavy density.
- The sub-plane of medium density includes what can no longer be seen or touched, but only heard. This is the realm of sounds and various noises, to which our words also belong.
- That which belongs to the sub-plane of gross matter of fine density can be neither seen, nor touched, nor heard, is the realm of ... our thoughts.

The three sub-planes of the gross matter are made of materials. On each of these sub-planes, the material is of a slightly different kind, but each time, materials are present. Objects and actions are shaped with the densest materials, words with those of the intermediate kind, while thoughts are shaped with those of fine density. Like the materials of any sub-plane, the materials of fine density have a consistency, a weight... that corresponds to their plane. What will be produced from them will consequently also have a certain consistency, thickness...

and, therefore, a shape. Thoughts are thus made concrete on the highest plane of gross matter, in the form of a shape which corresponds to the thought that is emitted. Such a thing is possible because, thanks to its higher origin, the spirit possesses the strength and ability to shape the materials of this plane to produce a form. In the spiritual approach, this form is called a "thought-form" because it is a form that represents what has been thought. There are, therefore, countless thought-forms in the beyond.

The beyond being that which is beyond the perceptive capacity of our earthly senses, it is not only made up of the planes of ethereal matter as mentioned earlier, but also of the plane of gross matter of fine density. It is with this expanded definition that we will now use the word beyond.

### **The law of attraction of the affinities**

If this is the way it really is, why can't we see the thought-forms? The reason is that the eyes of our physical body are built with the materials of gross matter of heavy density while thought-forms are built with those of fine density. This difference of kind acts as an impassable chasm. The two kinds are too different to make contact. It could also be said that the eyes are not tuned to the right wavelength to pick up the vibration of the thought-form. These different facts stem from the activity of a great law of creation: the law of attraction of the affinities.

The activity of this law makes "like attracts like, but unlikes repel each other". That which is closely related, similar, therefore of the same kind, attract each other, while that which is dissimilar, antagonistic, of a different kind, repel each other. One consequence of the activity of this law is that a kind can only grasp, apprehend, understand or ... see what is of the same kind as itself. The eyes of our physical body can therefore only see what is of gross matter of heavy density, like them. Sounds, although they also have a form, escape them, let alone thought-forms whose kind is even more ethereal.

If what is of a different kind cannot be "grasped", what is of the same kind can. Thus, what seems to us evanescent, unreal, informed, impalpable because it is of a different kind is not so for a soul that resides on the same plane as the things in question. Indeed, being of the same density as what surrounds it, it perceives everything perfectly well. Its surroundings, the Grail Message tells us, "*... will therefore be just as tangible, perceptible and impenetrable as is the gross material environment for a physical body. Every knock, every fall, or every injury will be just as painfully felt there as the physical body experienced during its life on the gross material earth.*

*Such is the case in every region regardless of its depth or height! Everything of like substance has a like tangibleness and a like mutual impenetrability."*

(In the Light of Truth, The Grail Message, Volume II, Lecture 36).

On its own, the brain, which is made of gross matter of heavy density, could not create a thought-form. It is the participation of the spirit that makes it possible.

Let us now see in more detail what thought-forms are and what are the facts that confirm their existence.

## Chapter 3 Thoughts have a Form

There is nothing illogical or unnatural about considering thoughts as having a form.

The word "idea", very close to "thought", comes from the Greek and means "visible form". The etymology of the word "thought" is also instructive in this regard. According to dictionaries, thoughts are "representations" or "images" of the objects or acts they designate. There is therefore something to see, a form, not just an abstraction.

Thoughts represent what they point to. To represent is to make something perceivable by the senses.

Are the representations that thoughts are only images? If so, they would only have two dimensions, they would be flat like a photo, for example. But thoughts are more than that, they have a shape. When we read a novel, we see in front of us what it describes: landscapes, people, events... However, these are not flat, they are not only outlines filled with colours, but three-dimensional masses, with depth, shadows. Our thoughts are therefore well made of shapes, they are forms.

Intuitively, we feel perfectly that thoughts are more than wind, ephemeral, that they are concrete things that have a form, with all that results from them. This is reflected in the way we talk about them.

Thoughts have a certain consistency because they can touch us, push us, hurt us or support us and we can play or juggle with them. They also have dimensions: don't we say that someone has broad or narrow ideas? They have a certain weight: they are heavy or light. They also have colours: they are black, dark, bright or light.

The Bible confirms that thoughts have a shape. Indeed, we can read that "the Lord looks into the depths of hearts and discerns all the thoughts of men" (1 Chron. 28,9). If someone's thoughts can be "discerned" by "looking at them", it is because there is something to see, a visible form. It is the term looking and not feeling, guessing ... that is used.

### Clairvoyance and thought-forms

The reality of clairvoyance confirms the existence of thought-forms.

Some people have the ability to see more than the majority of people; this is something that is found in all periods of human history and in all parts of the world. This gift has manifested itself in small tribes in contact with nature as well as in highly developed civilizations, as it was the case in Antiquity. It is still very much present in our time.

Clairvoyants can give information about the life of the person who consults them. The fact that they can describe certain events, sometimes with considerable precision, is surprising, because they do not know the person in question and are not informed about his life course. They can, however, discover the person's life course through their gift. The truthfulness of the clairvoyants' visions has been confirmed by so many people that the existence in itself of this faculty cannot be disputed.

What the clairvoyants see are the thought-forms produced by the person whose life they are examining. Because our actions and words are always preceded by a thought, there is a thought-form for every event. And it is these thought-forms that the clairvoyant looks at.

The clairvoyant however does not see the material and earthly event as such. The latter belongs to the past. The setting in which it took place has changed in the meantime and may not even exist anymore. The protagonists are no longer there and have probably partly died since then. So there is nothing earthly to see anymore.

Therefore, what the clairvoyant observes is more ethereal and subtle. He does not see what is happening in the gross matter of heavy density of the earthly plane, but at a higher level. He does not even see with the eyes of his physical body but with other eyes, as we shall explain later.

### **What is the faculty of clairvoyance?**

Clairvoyants are people who, in addition to being able to grasp - like everyone else - the reality that surrounds them with the eyes of their physical body, are also able to see with the eyes of one of their ethereal bodies. This faculty can be a great help to the human being. How can it be explained?

We remember that the human spirit originates from the spiritual plane located at the top of creation. Therefore, when it comes down to the earth, the spirit has to pass through the different planes of ethereal matter which form the beyond. It does not only pass through them, but stays on each of them. In order to gain a foothold on these planes and to act on them, it puts on an envelope or a body of the same kind as the plane on which it is. This ethereal body is equipped with arms and hands to act, legs to move and, among other things, eyes to perceive the environment of the plane in question. The same applies to the bodies of fine and medium density of gross matter that it takes on when it enters the gross matter.

During its descent, the spirit thus puts on one envelope after the other and one on top of the other. When it arrives on earth, it still puts on the envelope of gross matter of heavy density which is the physical body. The spirit is therefore like a Russian doll: a multitude of bodies surround it and, let us emphasize it, each of these envelopes has eyes.

Normally, the spirit incarnated on earth perceives only with the eyes of its physical body. It is indeed those eyes which are useful to him, since that body is on the earthly plane which those eyes can grasp. However, exceptionally, in some people - the clairvoyants - a second pair of eyes can also come into operation.

The classical definition of a clairvoyant, as a person with second sight, is therefore quite correct. The clairvoyant does not see what is on the more ethereal planes with his earthly eyes, but with a second pair of eyes of a different kind. These eyes belong to one of the more ethereal bodies than the physical body and enable them to see what corresponds to their kind.

In most cases this plane is the plane of gross matter of fine density where the thought-forms are found.

On reflection, if the faculty of clairvoyance exists and a clairvoyant can describe what a person has done in the past, it is because there is something before him: forms that he can

observe. If not, there would be nothing to see and the faculty of clairvoyance could not exist. The forms that the clairvoyant sees and that represent past events are the thought-forms emitted by the one who consults.

### **Ephemeral and lasting thought-forms**

What has been said so far might give the impression that each of our thoughts, even the most superficial and ephemeral, leads to the formation of a thought-form. This is of course not the case.

When the spirit intuitively feels something, i.e. desires, aspires, fears, decides..., the result is a thought-form that adopts exactly the form of the content of the thought. The thought-form is all the more precise than the thought was itself precise. It is also all the stronger as the thought is something important for its transmitter, as he is emotionally taken by it. It is, moreover, all the more firm as he maintains it and feeds it with his aspirations or fears.

Superficial thinking produces only a weak, flabby thought-form. Not being fed and nurtured, it quickly disappears. Thoughts are productions of a will of the spirit, which is more or less strong. As a result, thought-forms will also be more or less firm and durable.

### **Thought-forms as a model**

Why do thoughts take shape? Why do thought-forms exist?

The acts of will of the spirit incarnated on earth are not intended to remain abstract and unreal. They are to be made concrete in the earthly reality in which it dwells. Now, the will of the spirit is of the spiritual kind, which is far too fine and ethereal to have a direct effect on gross matter. Something which acts as a bridge between the spiritual and the earthly is needed, something denser which serves as an intermediary. This element are thoughts or, more precisely, thought-forms.

Being the result of the activity of the spirit through the brain, thought-forms are of a much denser kind than intuitions. This kind is very close to that of the earthly plane where they have to materialize. By their form, thought-forms are the models of what the spirit wants to achieve. They therefore act as moulds in which earthly materials will be gathered to express in a concrete way, on earth, the will of the spirit. Thought-forms are an indispensable step on the way to the condensation of the spirit's will.

In the natural order of things, a model always precedes practical realization.

It is the painter's sketches that serve as a model for the painting he is going to make, the architect's plans that represent the house to be built, a document containing the different stages of a project, the score that the orchestra will use... For something to become concrete, the model must precede each time. It gives the direction and allows the realization. Without a score, the orchestra could not play; without the architect's plan, the masons would not know what to build; without sketches, the painter would not know what shapes to give to the elements of his painting.

Our physical body, too, has a model from which it is formed, as does every animal, every plant and every mineral. Of course, these are not thought-forms, but they do illustrate the

notion of model. This model, which has the exact shape that the physical body should take, is the astral body. It pre-exists the physical body. It is invisible to our earthly eyes, because it is of a more ethereal kind than heavy density of gross matter. The existence of the astral body explains why the physical body retains its form despite the fact that the materials with which it is constructed are all replaced after seven years. The body retains its shape because the replacement materials are not placed anywhere and anyhow, but always in accordance with the mould. They do not build a new body at their own idea, but fit obediently into the mould.

The influence of the astral mould is also felt during the cell multiplication that leads to the formation of the embryo. The cells do not organize themselves according to their own will, but are directed and placed according to the astral body. Each organ will thus have exactly the necessary shape, because the expansion of the organ which is made possible by cell multiplication will be interrupted at the limits of the astral shape of that organ. The existence of the astral body also explains why, after the amputation of a limb, somebody can have pain in the missing part of the body. He feels them in the astral body. So our physical body also has a model. Although it is made of more ethereal material than the body, it never the less exists.

Similarly, but on a much higher level, the creation by God of all that exists, as described in the Bible, is of the same pattern. The thought, the model, in the form of God's Creative Word, precedes objects. In the Gospel of John, it is said that "In the beginning was the Word. All things were made by him..." (John 1:1-3). In Genesis, the creative process is described as follows: "God said, 'Let the earth bring forth green...' And so it was. ... God said, 'Let there be lights in the expanse of heaven.' And it was so". (Genesis 1:11 and 1:14)

Plants and stars did not form and then were followed by the ideas "plant" and "star"; the opposite happened. However, this view is challenged by science. For science, thought and model do not precede, but follow the realization of the object. It believes that molecules combine to produce shapes, such as animal bodies. It is only then, after a long evolutionary process, that a consciousness capable of emitting thoughts will emanate from it. For science, the whole process is the result of chance, so that there is no prior thought. The evolution of the forms is not according to a pre-established plan, but according to natural selection, so that once again there is no preceding model.

This way of seeing is therefore opposed to the spiritual vision which considers that the thought and the model precede the object and organize the materials accordingly. This truth is summed up in the well-known aphorism which says: "All that is below is like that which is above". In other words, above are the patterns of what is below.

### **Personal experiences**

Many events in our daily life can make us aware of the existence of thought-forms because, although they are not visible to our eyes, we can observe or feel the effects of their existence.

When, in the evening, someone plans his or her schedule for the next day, the activities of the day ahead will run more smoothly and efficiently. Generally, it is believed that it is knowing the sequence of tasks and how to carry them out that makes things easier. There is more, however. Planning the night before creates a thought-form, which acts as a mould, the existence of which supports and guides the execution of the work. You don't have to shape the form and fill it, it's already there and you just have to fill it. The resulting gain in efficiency is

so obvious that many people, knowing nothing of the existence of thought-forms, plan their next day's activities every night to reap the benefits of this process.

It is the unconscious knowledge that the more we think about something, the more powerful the thought-forms that result from it will become and condense into a reality on earth, that sometimes we avoid talking about something for fear that it will come true; even though deep down we know that it will not change the reality.

For example, a person feels the first symptoms of a health problem, but does not talk about it to anyone and does not consult, for fear of accelerating the development of the disease. Some parents fear that their child will fail his exams. They skip over the subject for fear that by talking about it, they are making it even more likely. A family makes all possible assumptions about their dog's disappearance, except the one they are most afraid of.

In all these cases, the idea is unconsciously not to talk about what is being apprehended, not so as not to see reality as it is - the people concerned are basically perfectly aware of the situation - but to try to reverse the course of things, by not nourishing it with their words and thoughts. In other words, by not feeding the thought-form, in order to prevent it from becoming denser.

## Chapter 4 Sending - Receiving Thoughts

When we think of something that is dear to our hearts, this thought fills us completely with enthusiasm, happiness or, on the contrary, sadness and irritation. This thought is within us, we are all penetrated by it and, through it, by the thought-form that represents it.

Shortly afterwards, we emit another thought and this one in turn fills us up. The first one is then pushed aside and replaced by the second one. After being in us, the first thought-form comes out of us. It moves away a little and stands beside us. It remains there, even if we momentarily forget it.

But whether this thought-form is still in us because it is fresh or whether it is at our side, it is not a prisoner of us. It can go away on its own or be voluntarily sent away, to a specific destination, a person. The thought-form is then perceived by someone who has not emitted it, but who is open to it. He captures it and takes it inside him. Now he is the one who is filled with it.

Unconsciously, we are convinced that thoughts can move. Indeed, if we send our "good thoughts" to someone dear to us, it is because we feel deep inside that such a process is a reality. The person concerned receives our thought-forms and can be supported and helped by them when they reach him.

The fact that the people for whom our thoughts are intended actually receive them is proved by the phenomenon of telepathy.

### Telepathy

Telepathy is defined as communication at a distance between two people through thoughts. In this respect, we speak of extrasensory perception of thoughts emitted by others. Indeed, during this type of communication, none of the senses usually used to become aware of the thoughts produced by others - hearing in oral expression, vision in written expression - come into play.

Telepathic thought transmission is something that probably everyone has experienced. It is common for people who are close to each other, for example in a couple. One of the spouses addresses the other to communicate an idea, a reflection or to remind him that this or that task still has to be done. The second spouse then exclaims in amazement: "I was just going to tell you about it myself!" or "I was just on the point of saying the same thing to you! »

Certainly, the logical sequence of events of the day can lead both spouses to think about something identical at the same time, for example in relation to daily tasks or the same reflection if they watch a television programme together. But in these cases, it is not telepathy. It is not the thought of one person being captured by the other. Both of them are thinking at the same time about something specific in relation to a same stimulus. In telepathy, on the contrary, the thought of the other is captured without anything, in the external context and in the course of events, to suggest it.

Many people have experienced telepathic communication in relation with telephone calls. In the course of your daily activities, you suddenly begin to think of a person with whom you

have not had contact for a very long time and who, for that reason, was no longer in your thoughts. The telephone rings and it is precisely this person who is calling you.

In this situation you have telepathically captured his thought. He was thinking of you with the intention of telephoning you to reconnect. The corresponding thought-form formed, you pick it up and think of the person ...

Many people believe, however, that these are happy hazards or coincidences and not telepathy. To find out if telepathy was a reality, an English scientist, Rupert Sheldrake, conducted numerous control experiments on the subject. In one of them, five sisters were involved. The youngest was taken to a house a few miles away from the others. She received a series of phone calls from her sisters. Before she picked up the receiver, she had to say which one of them was calling her. Each time, a draw was held, just before the call, to determine which of the four sisters would call.

If only chance came into play, she could only guess correctly in about 25% of the cases, according to the calculation of probabilities. However, her success rate was 42%, which was much higher than she would have guessed by chance. Almost every second time she picked up or felt the thoughts of the sister who called her.

Similar experiences with other people sometimes resulted in higher success rates, with rates of up to 49% between people who did not know each other and up to 53% who had a close relationship.

### **Distance does not play a role**

The ability to communicate telepathically does not weaken with distance. It is independent of this latter. This rules out from the outset the possibility that, when it comes to telepathy, thoughts are transmitted by electromagnetic phenomena, as is the case with radio or television waves. In fact, when transmitted by waves, the quality decreases with distance, which is not the case with telepathy. Moreover, that waves do not come into play has been verified by rigorous experiments. In these experiments, the person transmitting the thoughts to be received at a distance was surrounded by a barrage of electromagnetic waves, which made it impossible to transmit information in this form. The thought-forms still passed through the barrier and were received outside by the second person participating in the experiment.

In telepathy, it does not matter whether the distances are small or large. The two spouses who are thinking the same thought at the same time are in the same room. In the experiment with the five sisters, they were about a dozen kilometres apart. Under the direction of a Russian parapsychologist, telepathic experiments were successfully conducted between Moscow and St.Petersburg, about 800 km away. Messages sent telepathically from a U.S. Army submarine sailing under the North Pole ice cap, i.e. under several hundred meters of ice, were picked up in the United States, more than 4,000 km away. But thought-forms sent telepathically can travel even greater distances. During the Apollo 14 space capsule's journey and landing on the moon in 1971, the astronaut Edgar Mitchell unofficially and successfully sent telepathically messages to people on earth, 380,000 km away.

If distances don't matter, it's because thought-forms move outside of gross matter of heavy density. They are therefore not subject to the impending action of the Earth's density.

## **Telepathy and animals**

Telepathic communication does not only exist between human beings, it is also possible between them and certain animals.

Dog and cat owners can regularly observe that their four-legged friends know in advance when a family member is coming home. Approximately 10 to 15 minutes before his arrival, the animal changes its behaviour. While it was quiet and motionless, it suddenly moves towards the door or window, as if it were waiting for someone. Everything seems to indicate that the animal captures its master's thought: "I'm coming home" or "I'm almost home".

The objections often raised to this explanation are that the animal probably picks up the engine noise of its owner's car from a great distance, or that the owner always comes home at approximately the same time, and the dog or cat eventually integrates this time of day into his life. These objections do not hold, however, because the premonition of the animal's imminent return also occurs when the owner travels by public transport or returns at unusual times.

In order to obtain objective data on the subject, extensive studies were conducted by Rupert Sheldrake, already mentioned. The results of these studies can be read in his book "Dogs that know when their owners are coming home".

Video cameras were placed in the house where the dogs or cats that were the subject of the experiment were located. They made it possible to observe their behaviour and to know exactly when they began to show, by their attitude, that they were expecting their master to arrive. For the duration of the experiment, the master was not allowed to return at the usual time. In order to make the tests more objective, he was transported by the organizers of the experiment several kilometres from his place of work. The return trip home was then done by taxi to avoid the animal being able to perceive the familiar noise of its master's car. The time of the master's departure home was also changed each day. This was communicated to him at the last moment.

These studies were conducted with several dogs and cats. They revealed that despite the various obstacles (return by taxi, variable time of return), the animal correctly felt the moment of return of its master, in a number of cases much higher than that which chance could have produced. The experiment also revealed a difference in success rates between dogs and cats. Dogs correctly sensed their owners' return in 50% of the cases, cats in only 30% of the cases. This difference can probably be explained by the fact that dogs are much more dependent on their owners than cats are, which would also make them more open and vigilant to what comes from them.

## **Action of thoughts on plants**

That thought-forms can actually move and have an action where they are sent is also highlighted by the fact that they can act on what is unable to think, such as plants. In such cases, it is not the plants themselves that receive the thoughts, but the nature beings (elves, gnomes ...) who care for them and about whom all spiritual traditions tell us. In any case, the changes that take place on the plants objectively testify that the thoughts sent have reached their goal, that they have moved.

In the 1990s, in Germany, Professor Hoffmann, an agricultural engineer, conducted a large-scale experiment on the influence of thoughts on plants. The 100 participants in this study each received six tomato seedlings, all of the same species, age and nursery. Each participant had to divide his six seedlings into two equal groups. These two groups were then to be planted one metre apart so that the soil and the sunlight would be as similar as possible. In order to provide the same conditions, both sets of three seedlings had to be watered and fertilised in the same way. The only difference in treatment allowed - and indeed required for the experiment - was that the participant's inner attitude had to be different.

For a group of plants, he had to be full of consideration, admiration and love. For the other group, these beautiful feelings were not to be manifested. The second batch was therefore not to be mistreated through evil feelings and thoughts, but through neutral or indifferent behaviour. In concrete terms, the participants had to take the time to think several times a day about the three tomato plants that were the object of their attention. The aim was to please these plants, make them feel appreciated and encourage them to grow.

If thoughts can indeed move and have an influence where they are sent, a difference in appearance and way of growing was bound to manifest itself. Was this the case?

The first effects of the influence of thoughts began to manifest after a few weeks already. Generally speaking, the pampered plants grew faster. They were larger than those of the control group. Later it was noticed that their flowers appeared earlier and that their fruits were larger and more beautiful. In order to get objective and numerical data, the tomatoes of both groups were weighed. It turned out that the plants surrounded by thoughts of love produced 22.4% more fruit. This is therefore a significant difference that cannot be explained by chance, but clearly by the action of thoughts on the plants.

It turned out, however, that even among the pampered tomatoes, some lots did not grow any differently than the control lot. To find out why, the experimenter also asked the participants if they believed their thoughts could have an effect on the plants. The answers were varied. While some participants were convinced, others believed it only moderately, and still others were very doubtful. The correlation between plant growth and belief in the influence of thoughts was very informative. A difference in growth between the two batches of tomatoes was observed only in those of persons who believed strongly in the effect of their thoughts, but not in those who doubted it or did not believe it at all. Presumably, those who were convinced spoke and thought about their tomatoes with great intensity and emotion, while others acted mechanically, out of duty. The thoughts of the former were therefore charged with emotion. This highlights a fact already mentioned: thought-forms are much more powerful and influential if they are emotionally charged.

What would have happened if the second batch of plants, instead of being simply ignored and treated neutrally, had been the object of hateful thoughts? An experiment carried out on potted flowers, by other people and at another time, allows us to answer this question. During this experiment, one batch of plants received affectionate thoughts, the other received depreciative, aggressive and hateful thoughts. The result was very conclusive and confirmed the reality of the influence of the thoughts. Instead of growing normally, the plants of the second group weakened and declined. Since this was an experiment and the participants did not actually want to harm these plants, they subsequently sent them good thoughts. These plants stopped withering and gradually recovered, thus confirming again the influence of the thoughts and that thoughts can move.

### **Action of thoughts on objects**

Thoughts can not only be sent to and act upon human beings, animals and plants; it is also possible with objects.

The most vivid demonstration of such an action was made by a Japanese researcher, Masaru Emoto. His research first consisted of crystallizing drops of water from different origins by freezing them at low temperatures. For example, water from a spring, a river, a lake, sewers, etc. He then observed the shape of the resulting crystals under a microscope and photographed them. These shapes were not constant. They varied according to the water used and were more or less beautiful depending on the "quality" of the water. The crystal obtained from water from a spring in the wilderness was beautiful, symmetrical and harmoniously shaped. Crystal from a river with unclean water was less orderly and less beautiful. Heavily polluted water, on the other hand, produced a chaotic, asymmetrical and ugly crystal formation.

On the basis of this result and having a highly reactive medium with water, he investigated, among other things, whether thoughts could have an influence on the way the water crystallized and what the nature of this influence would be.

To this end, he conducted the following experiment. First, he took water from the city of Tokyo and froze a few drops. Its quality must have been extremely bad because it did not even give a crystalline formation, but only a chaotic mass. Then he asked the 500 people who had agreed to participate in his experiment - people living all over Japan - to send good thoughts to a bottle of the same Tokyo water, in order to purify it. This bottle was placed on his desk and all the volunteers had to send their thoughts at the same time, on a specific day and at a specific time.

The "treated" water was then frozen. What was the result? If the thoughts could not be sent at a distance, the result would have been exactly the same as the control sample, i.e. no crystal formation. However, it turned out that not only did the freezing of this water result in the formation of a well-ordered crystal, but that it was very beautiful. Thoughts could therefore move about and influence the quality of the water. The water had been purified by them, and the now harmonious forms of the crystal testified to this.

Many other similar experiments were carried out. They all confirmed that thoughts could be sent away and that they had an effect where they arrived. These effects were either good or bad, depending on the good or bad nature of the thoughts.

## Chapter 5 Fate and Premonition

The knowledge of the process of fate's formation, as explained in the spiritual approach, also confirms the existence of thought-forms.

For most people, fate occurs by chance, arbitrarily. For them, therefore, a happy or unhappy fate is entirely a matter of luck or ill luck

The spiritual approach, on the contrary, shows that fate is objectively shaped by a great law of creation: the law of sowing and reaping. The action of this law, taught in all the great religions and by Christ himself, is summed up in the well-known expression: "What you sow, you shall reap!"

It is his actions, words, feelings and thoughts that a human being sows. Thus, in addition to the direct effect that these can have on those around him, what he sows will also return to him personally later on in the form of corresponding events. The seed and the resulting fruit are always of the same kind. When one sows a grain of wheat, it gives an ear of wheat and not of corn. One who sows joy will therefore reap joy, the one who sowed violence will himself be the object of violence.

The reaping may take place years or decades after the sowing, or even in a later incarnation. It is the existence of these deferred reapings that explains why human beings do not remember their former sowings and are then surprised at the reapings that reach them. He then qualifies them as inexplicable and arbitrary, whereas they are the result of the law of sowing and reaping on his previous decisions.

The purpose of the activity of this law is to foster the spiritual evolution of the human spirit. By living itself what it has done, said, etc. to others, it can easily discover whether the decisions it made with the help of its free will were good or bad. If it reaps beneficial situations, it will be encouraged to persevere in this way. It will then strengthen its qualities and good character traits. If it suffers painful repercussions, it is stimulated to abandon its wrong paths. It will thus get rid of faults and improve more and more.

### Forms of Fate

An individual's fate is not abstract or unreal, but very concrete. It is made up of visible and sensitive forms. It is a healthy or sick body, large or small, of one race or another; characteristics that all have an influence on the way he is, feels and acts. Fate also manifests itself through the historical and cultural events that the individual goes through and the social, professional and family conditions he will face. It is also the geographical region in which he is incarnated, the language that is spoken, the religion that is practised, etc. that will give a special colour to his life according to their characteristics.

How are the forms of fate formed? Here the question is to elucidate how the information about what has been sown is transmitted so that the reaping can be prepared accordingly.

Fate does not form out of nothing, nor is it transmitted through words, numbers, signs, etc. It takes place through a transfer of... forms; these are the thought-forms that we have issued.

Without them, fate could not be formed because it would have no model to shape itself from. They are the link between what we have sown and what we will reap.

Thought-forms represent everything we have thought, said and done. A thought, no matter how brief and unelaborate, always precedes word and deed. We cannot say or do anything without a sustaining thought. The human being is a thinking being. A thought-form will thus be formed for each of our thoughts, words and deeds. The process is inevitable.

Once emitted, the thought-form remains. The place where it is found is that which corresponds to the materials with which it is made, i.e. those of the plane of gross matter of fine density. It is only with time that these thought-forms density, to become concrete in the form of events on the plane of gross matter of heavy density, in other words on the earthly plane. The density of this plane is the same as that of the human being incarnated in a physical body. Being of the same kind, the human being of flesh and blood, in his envelope of gross matter, is thus very concretely confronted with his works, which thus form his fate on earth.

Earthly events are always only gross matter copies of thought-forms. And these are always only the exact expression of what the person wanted, said, did, nothing else, for they are shaped solely according to that. That is why fate is always right: each person reaps only what he has sown.

To sum up, we can say: we reap forms. But, as what we reap is what we sow, our sowings are also forms: thought-forms.

### **Fate in the beyond**

The law of sowing and reaping is a law of creation and not an earthly law. It therefore acts on all the planes of creation. Now, the existence of the human spirit takes place partly on the earthly plane and partly, the greatest of all, on the ethereal planes of the beyond, that is, on the plane of gross matter of fine density and those of ethereal matter. As the reapings of the sowing also take place in the beyond, we will also reap there what we have sown. Fate therefore it is not something that only happens on earth.

Before their materialization on earth, the thought-forms are in the beyond. The soul, which left its physical body at its earthly death, thus finds itself on planes where the thought-forms stand. The density of the ethereal body with which it now moves is the same as that of the thought-forms around it. It is therefore directly confronted with them.

The thought-forms in the beyond are not stored away in special repositories. Under the action of the law of attraction of the affinities, they are grouped according to their kind, explains he Grail Message. Moreover, the law of gravity distributes them according to their "weight" in sub-planes situated more or less high in the beyond.

The beyond therefore consists of superimposed sub-planes, each containing thought-forms of a defined kind. For example, the thought-forms of respect are grouped on one plane, those of altruism on another, those of violence on yet another, and so on.

After death, the human spirit leaves the earthly plane and goes to the beyond. It rejoins the plane with which it is in affinity or, let us say rather, the law of attraction of the affinities draws it to the plane which is of the same kind and density as it is. There it finds disincarnated

spirits similar to itself. In other words, the envious are found on the plane where the thought-forms of envy formed by themselves and their kinds are found. Respectful people will find themselves on the plane of the thought-forms of respect, etc. Everything that happens on these levels: events, encounters, daily life... is, according to the plane, permeated with envy, or respect, etc.

Thus, by going after his death to the beyond, where everything that happens is tinged with envy, the envious person reaps what he has sown. He lives there the part of his fate related to this fault. As on earth, the experience he has lived will allow him to realize the value or lack of value of what he has sown with the help of his free will.

Life in the beyond therefore is different than on earth. Here, many different thought-forms materialize at the same time to form the so varied fates of different individuals. In the beyond, the various thought-forms are each distributed in particular sub-planes. The fate of those who find themselves there together is very similar. It is strongly tinged with jealousy, theft..., depending on the plane in which they find themselves. However, as soon as they get rid of a fault, they move to another plane, the one that corresponds to their inner being, and so on.

The beyond, where spirits can mature and progress, is what is called purgatory by the Catholic Church. It is the place where the "chosen" (spirits) imperfectly "purified" (not yet rid of their faults) still have to "purge" themselves through personal experience before they can enter into the "joy of heaven" (the spiritual plane).

Since thought-forms are shaped from everything that the human being feels deep within him - his aspirations, desires, feelings... - the outer world that awaits him in the beyond will be a faithful reflection of his inner life here below, on earth.

### **The clairvoyance**

The thought-forms in the beyond represent what the human being has thought. They contain all his past experiences: his thoughts, feelings and intuitions as well as the events in which he participated. Thought-forms, however, are also the pattern of future events, since the human spirit reaps all that it has sown. Therefore, they also represent the future events that he will have to experience in order to learn from them and move forward.

The thought-forms relating to the past are therefore no different from those relating to the future. They are the same. This is also a difficulty for the clairvoyant. He may have difficulty knowing whether what he sees is about an imminent event or whether it represents what happened in the distant past.

Alexis Carrel, in his book "Man the Unknown", underlines this point. He writes about clairvoyants that they "see events that have already happened or that will happen in the future. It should be noted that they sense the future in the same way as the past. Sometimes they are unable to distinguish between them. They predict, for example, at two different times, the same event, without suspecting that the first vision relates to the future and the second to the past."

Clairvoyants must be completely neutral and objective in their visions. It is very easy for them to unintentionally distort what they see. If they have a preconceived idea of a person who consults them or if they try to influence him in a given direction, they lose their neutrality.

Indeed, their own thoughts produce thought-forms that will mingle with those they observe. The risk is then great that the clairvoyant will consider them as part of the person's objective situation. However, this is only a projection of his own opinion and wishes.

The image he will have of the person's situation will be wrong. The advice he gives them will therefore be at best inappropriate, at worst harmful. The phenomenon of projection described at the moment is at the origin of a part of the errors of predictions or interpretations of the clairvoyants, but can only be explained if the existence of thought-forms is taken into consideration.

The existence of thought-forms also explains a surprising phenomenon that can take place during a seance of spiritism. During a seance, the medium, who is extremely receptive to the influences of the beyond, is put into a trance so that he can receive messages transmitted from the "other world". These messages come from one or more disincarnated spirits. Often, people who gather regularly around the medium allow themselves to be guided and taught by him or, more precisely, by the spirit in the beyond, who is at the origin of what is transmitted. Sometimes doubts arise among the participants as to the value or truthfulness of the information transmitted. They are sometimes very surprised to find that their doubts and objections, although silently expressed inwardly, are immediately explained and clarified during the session. Puzzled by this phenomenon, they exclaim: "It is as if the spirit in the beyond could read my thoughts!" This intuitive feeling is perfectly accurate. The spirit in the beyond can see their thoughts, or more precisely the thought-forms representing them, because it is on the same plane as where they are. It sees them and, conscious of the objections, responds to them.

### **The premonitions**

Many people have premonitions that warn them of an upcoming event. These are also explained by the existence of thought-forms. What are they?

The premonitions are warnings which impose themselves on the consciousness. They make known an event before it has taken place and without anything to predict its coming.

The reception of premonitions is done intuitively and not by the intellectual faculties. These intuitions manifest themselves in different ways. In the course of the day, i.e. in the waking state, the image of the coming event appears in the field of consciousness. The image expresses the fundamental process of what will happen, the essence of the event. It is accompanied by a strong impression of reality, seriousness and danger, since it is most often a warning. The person who receives it is strongly shaken and does not forget what he has intuitively seen and felt, so that he can easily relate the premonition to the real event when it has taken place.

Premonitions can also occur during sleep. They then reach the sleeper in the form of dreams, i.e. images, since the deep nature of dreams is precisely the image. Sometimes the dream is accompanied by words, sometimes not. A strong impression is also made by these dreams, because they differ from ordinary dreams in their intensity. The person is deeply touched, shaken, to such an extent that he is still aware of the content of the dream when he wakes up.

Sometimes premonitions manifest themselves without any image at all, but only through an intuitive feeling. The person feels something so intensely, for example the imminence of a

specific danger, that he is immediately totally convinced that the event will take place, even though he would find no material justification to prove the truth of his premonition.

Premonitions have two main purposes. The first is to warn of a danger to come so that the person can ward it off and escape it. To achieve its purpose, this kind of premonition must therefore be followed by a reaction from the person concerned. The person must act, do something to escape the danger. The second possible goal is to inform someone in advance of a happy or unhappy event that will befall him or someone close to him, so that he can prepare himself inwardly. This is to warn him gently to avoid too great a surprise or even a shock.

### **Famous historical examples**

The history of mankind is full of examples of premonitory dreams. Here is one that is related to the death of Christ.

The high priests of Israel were upset by Jesus' teaching. Wishing to interrupt his activity, they found a pretext to condemn him to death: he was supposed to have disturbed public order. At that time, however, political power was in the hands of the Romans, who alone had the authority to pass such a sentence. The priests therefore had to receive confirmation from the established authority for their condemnation of Jesus. For this reason Jesus was taken to the Roman governor Pontius Pilate, along with a murderer named Barabbas.

Whenever the governor sat before a festival, it was customary for him to pardon one of the condemned, the one chosen by the crowd. That day was Easter Eve. Now while he was officiating in the court, Pontius Pilate received a message from his wife, who sent him a serious warning. He had to be very careful as to the course of action he would take and the decisions he would make regarding Jesus: "Let there be nothing between you and this righteous man; for I have suffered much today in a dream because of him." (Matt. 27:19)

In a dream, therefore, Pontius Pilate's wife had been informed of the forthcoming trial and its probable outcome. She had suffered a great deal. Jesus' innocence became apparent to her in the dream. She therefore advised her husband not to do anything that might be unfavourable to Jesus.

This premonitory dream was not intended to prepare Pilate and his wife psychologically for the death of Jesus, but it was a warning designed to divert events from their course and to cause them to take a different direction. The biblical account shows, moreover, that Pilate tried to do this, unfortunately without success in the face of opposition from the priests and the crowd.

The death of Julius Caesar was also the object of various premonitions. However, his tragic end could not be avoided, for he took no heed of the warnings given. A first warning was given a few days before March 15, called the "Ides of March" by the Romans, when an important meeting with the senate was to take place. A clairvoyant named Spurinna clearly warned him that a grave danger awaited him at the "Ides of March". Julius Caesar ignored this warning. Nor did he heed the warning given by his wife on the morning of the fateful day. Indeed, when he woke up, he found her panicked and crying beside him. During the night, she had had horrible dreams in which she saw herself with the lifeless body of her husband in her arms. Caesar's wife was not usually subject to premonitory dreams. Deeply shaken, she begged her husband in vain not to go to his senate meeting. He went anyway. On his way, he

met Spurinna, the clairvoyant, again. Julius Caesar teased him by telling him that the "Ides of March" had arrived, but that he was still alive. Spurinna then answered him: "Yes, the "Ides" have arrived, but they have not yet passed!" Shortly afterwards, Julius Caesar was murdered by a group of hostile senators in front of the senate assembly.

The example which will follow shows how salutary premonitory dreams can be when they are taken into consideration and everything is done to deviate the course of events, in accordance with the warnings given. This example is that of the strange dream of a pharaoh (Genesis 41:17-21).

Not understanding his dream, the pharaoh summoned Joseph, an Israelite slave, who had a reputation for being able to interpret dreams. The pharaoh said to Joseph: "In my dream, behold, I was standing by the river. And, behold, seven fat and beautiful cows came up out of the river and grazed in the meadow. Seven other cows came up behind them, thin, very ugly and emaciated: I have not seen such ugly cows in all the landscape of Egypt. The emaciated and ugly cows ate the first seven cows that were fat. They gobbled them up in their bellies, without anyone noticing that they had gone in..." Joseph explained to the Pharaoh that the seven cows represented seven years. The seven fat cows seven years of abundance, the seven lean cows seven years of scarcity. And the fact that the lean cows ate the fat cows meant that "...the famine that will follow will be so strong that no one will notice anymore the abundance in the country" (Genesis 41:31). Aware of the danger threatening his kingdom, Pharaoh set aside part of the harvest during the years of plenty, so that he could feed his people during the years of famine that followed.

### **Contemporary cases**

Apart from these historical cases, it is not uncommon in our time to hear people say that they escaped certain death by premonition. It suddenly seized them as they were about to get into a car, train or plane which, in fact, crashed shortly afterwards. They felt very strongly that they should not get on board and that they would do better to give up travelling for the time being, as great danger awaited them. Although no rational explanation could be given by these persons at the time to justify or explain their presentiment, they complied for their own good.

In the case of the premonition which follows, the purpose seems to be less to ward off an event than to lessen the shock it will cause, by preparing someone inwardly for it.

A farmer, having to go to town for various errands, leaves his farm early in the morning to cover the long journey to his destination on foot. The story takes place in the 1950s, a time when cars were less common than they are today. Because of the length of the journey and the need to cover it in both directions, his wife only waits for him to return in the evening. In the afternoon, she suddenly sees the image of her husband lying in a coffin in front of her. She is very impressed by this, and she senses that something has happened to him. At the end of the day, the news reaches her: her husband was hit by a car and killed.

Premonitions are not only linked to tragedies, they can also announce happy events. For example, the outcome of an adverse situation that someone has been struggling with for a long time. It then allows the person concerned to regain courage and perseverance.

**How can the phenomenon of premonition be explained?**

At first glance, it is surprising that an event that has not yet taken place can be announced in advance when no normal means can predict it. Usually, one can only announce what has already happened or what is imminent and inevitable in relation to the logical sequence of things, but not events of which one knows nothing!

If premonitions are possible, it is because before they manifest on earth, events already exist in the beyond in a subtle or ethereal form: the thought-forms we have spoken of. They have been shaped in the past, but are now the pattern of events to come.

Therefore, earthly events do not appear suddenly and randomly. Nor do they start when they become visible on earth. They exist first in the beyond as thought-forms. These can sometimes be captured, briefly seen or felt inwardly by receptive people who have a special connection with the event. Thanks to this premonitory intuition, they can know in advance of an event that has not yet taken place. There is therefore no invention, divination or magic, but an intuitive perception of the thought-forms which are in the beyond and which will materialise on earth.

## Chapter 6            The Centres of Thought-Forms

### The connecting cord

Although thought-forms may move away from their author, the latter nevertheless remains linked to them by a cord of ethereal matter. This cord enables him to recall his past thoughts as we often do during the day. Indeed, all our knowledge and thoughts are not constantly present in our consciousness, but we can make them reappear by searching them.

The cord also allows the author to continue to nourish the thought-form. In this way, he maintains and strengthens it. The existence of the cord, however, has, as consequence, that the thought-form can also nourish him with what it contains.

If someone maintains the thought that one should be respectful and polite to one's neighbour in all circumstances, a corresponding thought-form will be formed. In a conflictual situation, it will be much easier for him to remain calm and respectful. In addition to his willingness to do so, he will also be nourished by the thought-form to which he connects during his efforts to remain calm. In any case, it will be much easier for him to remain calm than if the thought-form in question did not exist. This fact explains the astonishment that sometimes fills us about our reaction to a situation, reaction that was far beyond what we thought we were capable of doing.

The process is the same with faults. Someone who is easily impatient creates a thought-form of impatience which he will reinforce with similar thoughts. In a conflictual situation, the person loses patience with those around him more quickly than normal. He is not only stimulated and nourished by the effects of his own impatience, but also by the impatience that has accumulated in the thought-form.

The existence of this nourishing cord also allows us to understand the phenomenon of fixed ideas.

### Fixed ideas

When a person becomes anxious about something, a corresponding thought-form is created. Every time he thinks about it, because he is afraid of being confronted with it again or because he really has to face it, he reconnects with this thought-form and nourishes it. It then becomes more and more powerful. The person only has to lightly recall in thought the thing that frightens him, and the thought-form immediately sends back to the person what it contains.

It gradually becomes more and more difficult for him to think differently or about something else. The thought acquires a strong hold on him and now occupies nearly permanently the person's field of consciousness. It becomes a fixed idea.

In order to break out of the vicious circle that both the person and the thought-form sustain, the person needs to connect with other thought-forms, for example those of self-confidence or courage. By nurturing these good thoughts, they will become stronger and influence him in a beneficial way. As the thought-form of fear is now less nourished, it loses its power and its capacity to be a nuisance. In time, it may even disappear completely.

However, a thought-form is not limited to acting on a single person. Thought-forms do not remain isolated nor do they just stay one beside the other in the beyond, but are grouped together by affinity.

Under the action of the law of attraction of the affinities, two similar thought-forms, although coming from different individuals, join to form one larger and stronger one. Two people can thus nourish and strengthen it, but also be nourished by it. This is particularly evident in the case of simultaneous discoveries.

### **Simultaneous Discoveries**

A number of scientific or technical discoveries have been made simultaneously by two researchers living far apart and not knowing each other. Here are a few examples.

Thanks to a particle accelerator of his own design, Professor Burton Richter of Stanford University (in the western United States) detected in 1974 the existence of a new particle that he named PSI. Almost at the same time, on the east coast of the United States, Samuel Ting discovered the same particle. Neither was aware of the other's work. They were jointly awarded the 1976 Nobel Prize in Physics for their discovery.

In 1858, Charles Darwin had already written 11 chapters of his book "On the Origin of Species" on natural selection, a concept he thought was new, when he received a monograph from Alfred Russell Wallace, a naturalist in Malaysia, who developed much the same ideas as his own!

In 1905, a few months apart and without consulting each other, the Swiss Albert Einstein and the Frenchman Henri Poincaré published works on the subject of restricted relativity which was to revolutionize physics.

Mathematics can also be the object of simultaneous discoveries. A controversy broke out in the 1820s. Concepts and theorems formulated by the Italian Bolzano were found in Cauchy's work. A thorough investigation showed that each of the two mathematicians had arrived at the same discoveries, independently of the work of his colleague.

Moreover, because of the simultaneity of their discoveries, the authorship of infinitesimal calculus was attributed to the German Leibniz and the English Newton and, in the field of semiology, a branch of linguistics, to Saussure, Peirce and Wittgenstein.

A "process for recording and reproducing phenomena perceived by the hearing", in other words the phonograph or record player, was made in the same year, 1877, by Thomas Edison in America and by Charles Cros in France.

The discovery of the electric telegraph was made in the years 1838-39 on both sides of the Atlantic: by Wheatstone in Great Britain and by Morse in the United States.

The year 1876 saw the discovery of the telephone by Graham Bell and Elisha Gray. However, the former was the quickest to file a patent and it was his name that was remembered throughout history.

The production of chemical phosphate fertilizers was developed in 1842, simultaneously in England following the work of John Lawes and in Ireland thanks to the process of the physician James Murray.

Some people deny the reality of simultaneous discoveries. For them, one of the two protagonists has somehow become aware of the other's work and has used it to conduct his own research. The latter is therefore composed of borrowed, copied or even stolen information. This is of course possible, but checks on many cases have revealed that, with a few unfortunate exceptions of wilful malfeasance, both researchers were genuinely unaware of each other's research.

Another way of explaining things is that the accumulation of scientific data constantly increases the general level of knowledge. But when a researcher discovers something new, he builds on this general knowledge to take the extra small step that leads to a revelation. Since this knowledge is available to everyone, a second researcher only needs to use it and take the missing small step too to access the discovery as well.

There is of course some truth in this explanation. However, if everything was available to make the discovery, if there was so little missing to make it, how can we explain the fact that there are not more simultaneous discoveries, and in the course of each of these discoveries, a greater number of researchers arriving at the same time at identical conclusions?

Faced with the difficulty of finding an explanation, hypotheses that go beyond the strictly material plane are beginning to be put forward. One hears, for example, that everything happens "as if" the brains of the researchers working separately, but at the same time on the same subject, became very sensitive to it and thus capable of capturing what the brains of other researchers are emitting. Or again, that the first one who has found something simultaneously creates corresponding information in "a kind of" collective memory from which others could draw.

These hypotheses are very close to the spiritual reality of the phenomenon in which the main role is played by thought-forms.

When two scientists carry out their research, they each create a thought-form accordingly. As it is the same research, the two thought-forms are in affinity. The law of attraction of the affinities causes these two thought-forms to come together to form one thought-form. This single thought-form has, as content, the subject of the research. From now on, the two scientists feed it together. Being both connected to it, each can unconsciously capture what the other has brought to it. Their understanding of the subject thus advances head-on and their research come to a close at the same time. It is then said that if they made their discovery at the same time, it is because the idea must have been "in the air".

Simultaneous discoveries therefore do not take place by chance. They can be rationally explained as soon as the existence of thought-forms is brought into play. Certainly, the explanation goes beyond the purely terrestrial and material plane. It calls upon spiritual knowledge. But, as is the case in many other fields, spiritual openness is indispensable for understanding the reality that surrounds us.

## **The centres of thought-forms**

The grouping of similar thought-forms can take place on a much larger scale than in the case of simultaneous discoveries. Thousands or even hundreds of thousands of similar thought-forms may group together to form a single thought-form. This kind of grouping is referred to, in the Grail Message, as a "centre of thought-forms".

A centre of thought-forms is nourished and maintained by the connecting cord of all the individuals who have produced or continue to produce the thought it represents, and of all the new people who are beginning to produce similar thoughts.

The formation of a thought centre can take place at a slow or fast pace. For example, it is slow, but continuous in a community of people: a tribe, the inhabitants of a country, a religious grouping, etc. The group's own values are translated into a specific conception of life, customs and a way of doing and approaching things. Thoughts relating to these concepts and values constantly resurface in the course of daily life, thus maintaining the centre of thought-forms. The fact that these values are then taught to the descendants also revives and nourishes the centre of thought-forms.

For a centre of thought-forms to form quickly, a unifying event is needed. For example, a large political, sporting or cultural gathering. During these, many people become enthusiastic about the same thing at the same time. Their thoughts come together to form a corresponding centre of thought-forms. However, such a centre of thought-forms can be formed without the participants being in the same place or even knowing each other. For example, when many people all over the world have altruistic thoughts, they unknowingly create a gigantic centre of thought-forms of altruism. The centre nourishes those who are connected to it and reinforces this feeling in them. However, the strengthening effect will also manifest itself on every new person who begins to express thoughts in this sense and thus connects to the centre.

The reverse is also possible. Since humans are endowed with free will, they may express thoughts of hatred, violence or racism. Corresponding centres of thought-forms are formed, nourishing and strengthening all those who connect to them.

Today, the formation of centres of thought-forms is much easier and more widespread than in the past. Today's technical means of disseminating ideas - radio, television, Internet, twitter, facebook, etc. - make it possible to easily reach an extremely large number of people. By adhering to the ideas conveyed or simply thinking about them, they emit similar thought-forms. Gigantic centres of thought-forms are thus developed.

The contribution of each individual to the formation of a centre of thought-forms is modest. However, what the latter can send back to him through the connecting cord is enormous, because it consists of the addition of innumerable contributions. Centres of thought-forms can therefore exert a strong influence on the individuals who are connected to them and strengthen their thoughts in an amazing manner. This is something that everyone has already experienced, but without being aware of the processes in action. The strengthening effect is evident, but it cannot be explained.

It probably happens to everyone to get annoyed with someone. It is often surprising, however, that the annoyance at the start, which is not necessarily very great, can increase greatly and take on unexpected proportions. The annoyance then turns into strong irritation, then

discontent, and finally into very strong anger. The person gets carried away and becomes violently inflamed. Often, they say things and act in a way that is totally beyond what their initial annoyance could have produced. They often feel sorry for it afterwards, when they have calmed down. The person concerned does not understand what happened to him, what may have led him to such a degree of anger.

The increase in irritation is not always explained by the fact that the person who is upsetting him is becoming more and more annoying. Sometimes this is not the case at all. In such circumstances, it is the reinforcing effect from the centre of thought-forms that acts. The annoyed person connects to the centre, opens up to it and receives strength from it. Instead of controlling himself, he lets himself go. They may even appreciate this reinforcement, which makes it easier for them to react, but in this way they attract more and more power of irritation, annoyance and anger and end up being overwhelmed by it.

The human being is not, however, helplessly subject to the influence of the centres of thought-forms. He must not inevitably succumb to such a reinforcing effect, for he possesses a free will. Through his thoughts he can decide to which centre he binds himself to. It should not at all costs be one of annoyance and anger. He could very well have chosen that of calm and patience. Moreover, by the control he exercises over himself, he regulates the flow of the forces emitted by the centres of thought-forms. He can keep them within narrower limits, which prevents him from being overwhelmed by them.

The reinforcing effect of the centres of thought-forms is easy to observe with anything that has to do with fear.

You cross the city park at night. You are cheerful and confident. You even enjoy this night walk. Suddenly you think you saw a shadow hiding behind a tree. You tell yourself it is nothing and you stay calm. A little doubt remains, however, and you begin to observe the surroundings. What if there really was a danger? What if someone was going to attack you in this poorly lit park? These thoughts, however furtive they may be, connect you to the "fear" centre of thought-forms. There would still be time to break the connection by abandoning that thought. But you stay linked and begin to be fed with fear by the centre of thought-forms. The fear becomes stronger, grows, invades you and you find yourself panicking.

### **Opportunity makes the scoundrel**

If opportunity so often and so easily makes the thief, it's not just because an opportunity presents itself. There is also often a reinforcing effect linked to the situation and coming from a centre of thought-forms in relation to the event. This encourages or even pushes to act.

Someone who, a priori, is not a thief, despotic, tyrannical... can become one if the opportunity presents itself. However, he is not obliged to seize this opportunity. He might even act quite differently. But the situation is there, opens up the possibility and acts as an invitation. It also makes him think that in such a situation, many others would take advantage of the opportunity without hesitation or scruples. By dwelling a little on this idea, he connects to the centre of thought-forms developed by all those who have actually seized the opportunity. The influence of the centre grows stronger in him, and the idea of following this path suddenly doesn't seem reprehensible anymore and even quite normal. The openness to this thought has become total and he is now fully connected to the centre of thought-forms. If he doesn't pull himself

together quickly, he will be swept away by its influence. The opportunity, with the help of the centre of thought-forms, will have made him a thief.

### **Centres of thought-forms and sporting events**

Major, high-profile sporting events provide an opportunity to experience the existence of centres of thought-forms and to become aware of the powerful influence they can have on us.

At major international sporting events, such as football or tennis, the enthusiasm of the supporters often turns into an outburst of passion. To their great surprise, even people who are not otherwise interested in these sporting events begin to follow the event with a certain amount of interest. How is such a thing possible?

The atmosphere in the stadium doesn't explain everything, because even people who don't go there and are alone in front of their TV set can be overcome by this "fever".

The incessant hype from newspapers, radio and television is also often invoked. This certainly has an influence, but there has to be something more, because in other areas, advertising for this or that consumer good or political idea rarely triggers such enthusiasm.

This something more is not directly visible, since these are the centres of thought-forms.

At major sporting events, not only do the media direct the thoughts of many people in one direction, thus creating a gigantic centre of thought-forms, but all the supporters in the stadiums or in front of their television sets will feed such a centre of thought-forms with great emotional intensity.

Depending on the sporting event, such as a world football championship, the number of TV viewers may be as high as one billion. This figure is not insignificant; it represents an important proportion of the world's population.

The irradiation from the centre of thought-forms is sent to the entire globe. It is therefore enough for a person, even a disinterested one, to open up a little to it so that his small and weak thought is immediately nourished and strengthened, thus becoming firmer and stronger. The person, to his surprise, will begin to find a certain interest in it, which will grow if he does not oppose it, which he can do at any time thanks to his free will.

In this example, the influence of the centre of thought-forms does not have a serious effect, but in some cases it can turn into a tragedy. Let's take the example of a supporter. His interest in the match is already strong, but it will be further strengthened by the centre. If he's not careful, his interest can turn into unbridled passion. Unfortunate outbursts can result.

In a 2006 final football match in Basel, Switzerland, the fans of the losing team were so disappointed after a last-minute goal was missed that they stormed onto the pitch and attacked the players of the winning team. Bottles, torches, stones flew in all directions, as well as kicks and punches. A total of 115 people were injured. 25 people were charged. One imagines that they should be "tough guys", ready to fight. It turned out that they were rather "weak personalities", in other words, calm, discreet, self-effacing people who had no history of violence.

The fan who had kicked the last-minute striker's goal was full of regret afterwards: "I didn't want to attack him. I can't explain to myself why I behaved so stupidly." Another 50-year-old fan, who had punched one of the players, said: "I'm not a hooligan, I'm a grandfather. When I saw my picture in the newspapers, I was so ashamed that I turned myself in".

The testimonies of these two fans show that they did not act as they really would have liked, nor as they usually did. It was not their intention to be violent. But driven by something inexplicable, they were nevertheless violent. That inexplicable thing was the atmosphere in the stadium, but also the centre of thought-forms of aggression and violence that was created. Now, all those who were connected to it, instead of distancing themselves from it, found themselves fed by the forces of the centre of thought-forms and ended up acting as it pushed them to do, rather than according to what they felt was right.

It is also significant that these people were of the "weak" type. A person with an established conviction of violence does not easily allow himself to be influenced by a centre of thought-forms about violence, which he would have stupidly plugged into. A weak personality, on the other hand, is neither frankly against nor for violence. He lies somewhere in the lukewarm waters of the middle. His lack of assertive conviction means that once he is plugged into the centre of aggression, he has little strength or motivation to oppose it.

### **The cult of idols, stars and celebrities**

The disproportionate proportions of the cult of stars in politics, music or film can also be explained by the existence of centres of thought-forms.

During a political demonstration, a speaker climbs onto a podium, grabs a microphone and addresses the crowd. The crowd, at first expectant, starts nodding its head, applauds, then gets excited and finally stands up to enthusiastically shout its approval. The current sometimes flows so well between the audience and the speaker that the latter, having put everyone "in his pocket", becomes able to lead the crowd as he pleases... for better or worse, as history teaches us. Of the multitude of characters and opinions of the listeners, there is nothing left. As if by magic, the crowd rose up as one!

Usually the speaker is thought to possess qualities that surpass those of the crowd. In reality, his own power is not equal to or greater than that of the assembled listeners. He dominates the crowd because he uses - most often unconsciously - the very strength of his listeners to achieve his ends.

In the course of a harangue, the speaker does not create by himself a centre of thought-forms with gigantic forces, but it is by speaking with conviction and force, by uttering a watchword, by hammering it into the heads of the listeners and by strengthening their enthusiasm that a powerful centre of thought-forms is created. Its influence can become so great that it will make the crowd of listeners obey the speaker's injunctions. Some people may even do things that they, as individuals, would never have done.

So it is the power of numbers that, wisely harnessed, enables the politician to increase his own influence over the crowd.

A similar process takes place in the case of music stars or other stars, where thoughts are not directed to a political ideal, but to a person. This focus may be the natural consequence of a

star's success or, on the contrary, it may be the result of a conscious process. To simplify, two kinds of stars can be distinguished.

The first are personalities who, through the talent they display in their professional activity, have gradually acquired a high degree of notoriety. They have thus become known because they have shown throughout their careers the qualities for which they are respected and admired. The centre of thought-forms was then gradually formed by the addition of their successes and by the waves of enthusiasm they regularly provoked in the public, as their careers progressed.

It's different with the second kind of stars. Here, the centre of thought-forms does not accompany or follow the development of the career, but precedes it. The artist becomes a star less because of his intrinsic value than because of the image that is voluntarily given to him. These are stars who are artificially "created" for commercial reasons or, at the very least, whose star image is consciously maintained by intense marketing campaigns.

This process is relatively common today. In fact, it is much easier to carry out today than in the past. Indeed, there are many ways of reaching the public and reminding them of the existence and image of the star. Television programmes, newspapers, magazines, advertising posters, films, videos, the Internet, etc. offer repeated opportunities to maintain or rekindle the public's enthusiasm.

Of course, the image that is presented must correspond to something in the eyes of the public, otherwise the public would not be interested in it and the centre of thought-forms would not be maintained by a contribution of force. The image must therefore respond to a need, correspond to an ideal or a dream, fulfil an aspiration.

The image does not necessarily have to be a good one. It most often is - stars are people of all superlatives, generally attractive and successful - but it may also not be. Some stars or youth idols embody revolt and deviance. They thus become the stars of all the people who are as rebellious as they are or who aspire to be.

No matter how human beings become a star, those who manage to surround themselves with the "aura" which is given to them by a powerful centre of thought-forms are elevated above their peers. The words used to describe them reflect the reality of the situation: the star shines above the mass like a star or a revered religious idol.

### **The other side of the coin**

If a centre of thought-forms can help a person become a big star and bring him success, it can also give him a lot of problems. Indeed, the image of such a centre, regularly maintained by thousands or millions of admirers, is very strong. It exerts a great deal of pressure on the star and influences him in a constructive or non-constructive way, depending on the case.

If the image of a centre of thought-forms has developed over the course of a star's career, the image will correspond to the star's deep characteristics. The star will feel this pressure and strength in a beneficial way because it will support him in his efforts and strengthen his potential. On the other hand, if the image has been artificially created, it will be felt in part as foreign to the star, who will therefore not be able to identify with it completely. The star may then feel limited by the image, as if he is stuck in a kind of mould that oppresses him, and will

find it difficult to free himself from it. In fact, the constant supply of new forces from the admirers keeps him under the pressure of the form and pushes him to act according to this image.

This is how some stars have suffered all their lives from not being able to step out of the role of a character they embodied at the beginning of their career. Others have suffered all the pain of trying to stay true to themselves and not being crushed by the image they were intended to convey. Prisoners of this image, these stars thus went from being the person who leads the crowd to the person the crowd leads!

However, the harmful influence of a centre of thought-forms does not exert itself only on the star himself, but also on his admirers. The fans are connected to their idol's centre of thought-forms and can be fed by it.

The most sensitive fans can be strongly influenced by the centre of thought-forms and lose some of their independence and freedom of decision. For some, the influence is so great that they end up falling into the mould of the star: they dress and wear their hair like him, stand with the same postures, use the same expressions, show the same tics, and so on. This identification unfortunately causes them to lose part of their individuality because, instead of using their free will to develop their own personality, they simply copy someone else's.

In spite of the power of the centre of thought-forms, their influence is not inexorable. The human being has a free will. It is by his decisions that he opens himself or not to their influence.

## Chapter 7      Inspiration

In the course of his life and in the most varied fields, the human being constantly seeks to realize projects, create, innovate, perfect, achieve goals, answer questions and solve problems. Sometimes his efforts do not succeed; no matter how hard he tries different paths and racks his brain. Yet he perseveres, goes on searching, sometimes for a long time, but still without success. Then, suddenly, from one moment to the next, the solution appears to him in all its clarity and simplicity. He is surprised and amazed, because he discovers something new that immediately convinces him of its accuracy.

Such a person is said to have been inspired or to have received an inspiration. These expressions show the nature of inspiration: it is something external that we receive (and which is not the direct result of our efforts).

Inspiration is most often related to art: it is inspiration that allows the great composers to write the music that enchants us, the painter to create paintings that are admired for generations, or the poet to write his most beautiful verses. However, inspiration is not only found in art. It also enables the scientist to solve an enigma he was faced with, the inventor to find a technical application, the doctor to introduce a new therapy and the mathematician to find the solution to complex calculations. But it is also inspiration that allows each of us to suddenly have a clear vision of what we need to do, in which direction to direct our lives, or how to solve this or that problem.

Inspiration is therefore something unknown that suddenly is within us and thus allows us to become aware of something that we hadn't known before. It allows us to go further and in a better manner. There is a qualitative leap for the person who has been inspired, because he is suddenly in possession of more than he was able to give. Where does this more come from? How can it be explained?

### **The role of thought-forms**

The process of inspiration is explained by the existence of thought-forms. While the following clarifications help to understand the basic process, nuances will still need to be established afterwards. There is indeed a big difference between inspiration that enables, for example, a handyman to find a way to repair a machine and inspiration that enables a composer to write a major symphony, appreciated for several centuries. The sources and forms of these inspirations are necessarily different.

Inspiration depends closely on the activity of the law of attraction of the affinities, which causes things which are similar - here, similar thought-forms - to attract each other, to group together, to enrich each other. The process is described in the Grail Message as follows:

*"When a thought suddenly strikes you, keep it back, do not utter it at once, but nourish it; for it will condense through being retained in silence, and gain strength like steam under counter-pressure.*

*Pressure and condensation produce the quality of a magnetic activity, in accordance with the Law that all that is stronger attracts what is weak. Similar thought-forms are thus attracted from all sides and retained, constantly reinforcing the power of your own, your original*

*thought, yet working in such a way that through the joining of other forms the originally produced form is refined, changes, and takes on different shapes until it comes to maturity.*"  
(In the Light of Truth, The Grail Message, Volume I, Lecture 6).

It is important to note that the thought-forms attracted to the initial thought-form are similar, but not identical. If they were exactly the same, they would bring nothing more. No enrichment would take place. It is only by their difference, though similar in kind, that an enrichment is made. Each one then offers a little extra to the basic thought-form. It enriches it, completes it, improves it, reduces its imperfections and embellishes it.

The result is then, in the beyond, the formation of a new and more perfect thought-form. It develops without the awareness of the person who has given the basic thought. When the thought form is captured - after it has been developed and enriched over a period of time – the person is naturally in possession of more than it has produced himself. He is inspired by this enriched content. The basic thought-form can be thought of as a container into which affinity thoughts from all sides will pour, enriching the initial content.

Many people, without knowing of the existence of thought-forms, feel that this is indeed so. The French writer Henri Vincenot gives a vivid description of what imagination is, which in fact applies perfectly to inspiration:

"For me, imagination is a kind of great receptacle, a reservoir that is mysteriously fed (the mystery is only apparent) by an infinity of rivers, streams, brooks, seeps, resurgences. Yes, that's it: resurgences, of variable flows and various origins, which come from very near or very far to congregate in the reservoir until it overflows and inexorably burst its dikes and empties itself.

And then it is the "work" - written, spoken or thought - that spreads like a flood".  
(Preface to The Stars of Compostela)

### **Some conditions to be met**

Inspiration is not something that someone receives by chance or luck. To be gratified by it, he had to give a starting impulse. Since the law of attraction of the affinities comes into play, a basic thought must have been emitted so that other thoughts can be attracted to it. But this is not enough. The basic thought must also be maintained, otherwise it would soon disappear and no longer attract.

Maintaining a thought means keeping it alive, caring for it, which gives it strength and, therefore, a greater power of attraction. Maintaining a thought also means making the thought-form that represents it last over time. Thus, the "nourishing" and "enriching" thought-forms have more time to perfect and mature it.

But if a given impulse can lead to an inspiration, it is also because there is, in the person, a desire for something more. Something is missing and the person yearns for it. He has a question and is looking for an answer, something is obscure to him and he desires more clarity. He has a problem and is trying to find the solution. He wants to achieve something and wants to know how.

So there is dissatisfaction and a desire to go beyond. Inspiration comes only where there is a strong "demand" and an intense, even unconscious, inner desire to receive. We thus

understand that we cannot be inspired by chance or by multiple things at the same time. The aspiration to know more must be about one thing only and, what is more, about something that is really important to us.

### **The invention process**

Given the importance attached to technical innovations in the industrial field, the phenomenon of inventiveness has been the subject of many studies. The aim of these studies has been to discover its rules so that, by applying them, the chances of inventing new things increase. The results, obtained by observing the facts, perfectly confirm what is said in the spiritual approach to inspiration. These studies have shown that in the case of inventions, mental processes go through specific stages, which always follow each other in the same order, regardless of the field of research. We present them below because they illustrate well what we are talking about.

The first stage is **information** and **focus**. The inventor has a particular field of research, which he knows well. He has studied it and has learned as much as he can about all the aspects of it known so far. He could leave it at that, but he feels the desire to go deeper into a particular aspect. Either he feels that something new can be discovered there, or he wants to develop something from that aspect. In either case, he focuses on a question for which he longs to find an answer.

The second stage is called **incubation**. During incubation, the answer to his question will gradually take shape and develop. For this, not only will the inventor research and experiment, but he constantly carries his question within him. He makes it the centre of his existence. Although he goes about his daily life, he always keeps it in his thoughts. It does not leave him. If he forgets it for a moment, he always comes back to it. It is constantly on his mind. Everything that happens to him, everything he sees, reads, studies..., he connects it to his question to see if there isn't a clue that would allow him to find the answer he is looking for. The outside world and all its resources are seen through or in relation to his question. The dissatisfaction of not having found yet and the aspiration to succeed pushes him to search more. This stage can last a very long time. One inventor who was asked: "How did you find it?" replied: "By continuously thinking about it".

The term incubation that characterizes this stage derives from the word "couver" in French which means to brood. And just as the chicken embryo develops silently and invisibly in the egg that its mother broods, so the elements of the solution come together and assemble into the thought-form without anything being terrestrially perceptible.

The third stage is that of **enlightenment**. This stage is of short duration. Suddenly, like a lightning, the solution enters the inventor's field of consciousness. One moment he is in darkness, the next, in clarity. The solution to his quest is there and totally illuminates him. The dissatisfaction he had felt until then disappears suddenly. There is no more questioning. The solution is there, which fulfils him and meets all his expectations. All that remains is for him to technically make what he has "invented" or, rather, what he has discovered through... inspiration. Indeed all the ingredients of the inspiration described in the spiritual approach are present during the different stages put forward by the studies of inventiveness in the technical field.

For something to grow and mature, the importance of the time factor is well known. Just think of the expressions "Time works for you" or "Give time to time". However, what gives more clarity is not the time given for resting, but the time given for the enrichment of the basic thought-form by other thought-forms.

### **Can man create something new?**

The explanations given so far may lead to the impression that the enrichment of the basic thought-forms takes place entirely with thought-forms. In other words, that inspirations are always the result of the addition of all that human beings have to offer with their thoughts. There are, however, many cases where the result far exceeds what humans, however many and talented they may be, would be able to produce by joining forces.

While scientists scattered throughout the world can, through their thoughts, each bring a little extra to a particular problem - a little extra that complements what others bring - the same cannot be said of art. A poet is not helped in the writing of his poem by other poets working on theirs, any more than a composer is inspired by the thoughts of other composers each working on his own composition. There is something more. Artists draw from another source, a higher source.

In spite of this, we often sing of man's creative genius, as if he had invented everything: language, writing, the wheel, music... That if he hadn't thought and realized these things, they would never have seen the light of day, never existed. In other words, that like a god, he would be able to extract these things from nothingness.

But is man really capable of inventing something absolutely new?

We will see that we have to reject this hypothesis. Man only discovers things that already exist.

The term "inventing" is generally defined as the act of creating or discovering something absolutely new that did not previously exist. Of the two terms used in this definition - creating and discovering - only the second corresponds to reality.

Indeed, to create means to give existence to something that did not previously exist in creation. In other words, something that the Creator had not conceived, thought and created, but that man, on the other hand, would have imagined, realized and thus made to come out of nothingness, out of non-existence! Is man really capable of such a thing? No. He is a creature and he cannot surpass his Creator. For man, "... *there is really nothing new to be created...*", as the Grail Message states. (Volume I, Lecture 6)

The Bible confirms this fact. About the creative Word which is in God from the beginning and which is a part of Him, it is written that: "All things were made through it, and nothing was made that was made without it". (John 1:3)

What then is this "new" that man has not created, but from which he can draw inspiration? These are forms of "subtle" matter that have not yet materialized on earth. They are found in the beyond. These forms, which can be called model-forms, are of the same kind as thought-forms. Unlike thought-forms, they are not produced by human beings, but by servants of God.

The latter, who belong to the great family of nature beings, are called elemental beings in the following quotation from the Grail Message:

*"There is nothing on earth which has not already been fashioned beforehand in an even more beautiful and more perfect way by the little elemental beings in medium gross matter.*

*Everything taking place in the World of heavy Gross Matter, even the skill of the craftsmen, the creations of the artists, etc., is only **drawn from** the preceding activities of the little elemental beings. They have already completed this and much more besides in medium and finer gross matter. There all this is even more perfect in its forms, because the elementals work directly in the laws of the Will of God which is perfect, and which can therefore only give expression to what is perfect in form.*

*Every invention, even the most surprising one, is only **borrowed** from things already achieved by the beings on other planes. There are very many such things yet, ready for men to draw upon in order to transfer them here upon earth into the World of heavy Gross Matter. "*

(In the Light of Truth, The Grail Message, Volume III, Lecture 26)

### **The human being is a creature**

The need for human beings to borrow or use things that they have not created themselves is most logical. The human spirit is not the creator of the world in which it finds itself. It is a creature and depends on what this world has to offer. Moreover, it is a spirit that is evolving. It therefore has everything to learn and naturally, a great need for help to progress. Part of this help lies in the possibility of capturing what he needs from the visible creation that surrounds him, but also from the invisible part of it.

A part of what he uses is already on earth, visible and tangible. All he has to do is to copy it. And in fact, how much the human being borrows from nature! Just think of the fisherman's net that allows him to catch fish, which is an imitation of the spider's web that holds insects in its meshes. The wings of air-planes are only imitations of bird wings, glasses copy the structure of our eyes, hydraulic dams copy those of beavers, and so on. Moreover, if you think about it, human beings cannot constitute anything, even the smallest grain of sand, without first borrowing the materials necessary from their environment and respecting its characteristics.

Another part of what the human being can borrow is in the form of "model-forms", prepared for him by nature beings in order to favour his material and spiritual evolution. Being of the same kind as thought-forms, since they are located on the same planes of the beyond, they can be captured when the human being thinks and aspires to receive them. Thus, a thought-form attracts not only thought-forms in affinity emitted by other human beings, but also, depending on the degree of receptivity, model-forms fashioned by nature beings. This is another source, and thus another aspect of inspiration: the contribution of the model-forms made available to us.

This is how things that had never been seen before on earth, and which man could not have invented himself, appear on the earthly level, for example the wheel.

It may be objected here that such a way of seeing is in contradiction to the existence of evil things, such as a dagger or a bow to kill one's neighbour. It would indeed be very difficult to imagine that model-forms of these weapons were given from above to inspire humans!

If evil and destructive achievements exist, it is not that models representing them are found in the beyond, but that human beings have modified the use of what they have captured. Being endowed with a free will, he can decide freely. He is therefore able to use the model-forms in a constructive as well as destructive way, beneficial as well as harmful. Knives are very useful instruments in many fields, but they can also be used as a weapon. A bow can be used to kill someone from a distance, but it can also be used to catch game for food. So there is indeed a harmful use of a beneficial model-form and not capture of a harmful model-form.

### **The inspiration of great artists**

In accordance with the law of gravity, which distributes everything that exists according to its heaviness or lightness on corresponding planes of creation, the most mundane and practical model-forms are found on the planes closest to the earth, and those that are lighter and more beautiful on the much higher planes. Among these planes are the planes of ethereal matter which are above the planes of gross matter, and also the spiritual plane which is even higher.

It is from these higher planes, and thereby containing forms of greater value and beauty, that great artists draw their inspiration. Aren't the masterpieces of the great composers - such as Mozart or Beethoven - described as transcendental, supraterrrestrial, sublime, even divine works?

Although to situate the origin of these works at the divine level is to go too far, the fact remains that the great variety of people who appreciate them, as well as their longevity, testify to their high origin.

Many composers of classical music were conscious of drawing from high sources and expressed themselves accordingly on this subject. Indeed, it was precisely because of the superior provenance of the sources of their inspirations that these artists found it difficult to define exactly what inspiration was for them, where it came from and how it manifested itself.

The German composer Richard Strauss (1864-1949), for example, explained that "Composing is a procedure that is not so readily explained. When the inspiration comes, it is something of a so subtle, tenuous, will-o-the-wisp-like nature that it almost defies definition. ... I feel at such moments that I am tapping the source of Infinite and Eternal energy from which you and I and all things proceed".

Johannes Brahms (1833-1897) wrote of inspiration: "They (Virgil and Homer, who invoke the Muses to compose their poems) felt the need of aid from a higher source, a source outside themselves, in composing those great classic epics. In other words, they sought inspiration from above, just as I do when I compose, and just as Beethoven did".

He confirms this: "You will ask me where my (musical) ideas come from ... What touches the heart must come from above, otherwise they are only notes, a body without spirit". Ludwig van Beethoven (1770-1827)

A more recent composer, Max Bruch (1838-1920), agrees: "The composer while creating any work of lasting value, stands face to face with this Eternal Energy from which all life flows, and he draws on that infinite power. ... The composer must sit in silence and wait for the direction from a force that is superior to the intellect. If he knows how to contact that power, he becomes the projector of the infinite invisible into visibility, or rather into audibility, in the

composer's case. ... It is from this same power that Bach, Mozart and Beethoven drew and on which all composers depend if they want to create something worthwhile. Anyone who consciously opens himself to this inner force will be inspired; however, he will need to be equipped with the right technique, so that he can put the suggested ideas convincingly on paper".

The composer Richard Wagner (1813-1883) even goes so far as to specifically mention a universal current of thought: "I am convinced that there are universal currents of Divine Thoughts vibrating the ether everywhere, and that anyone who can feel those vibrations is inspired, provided he is conscious of the process and possesses the knowledge and skill to present them in a convincing manner, be he composer, architect, painter, sculptor or inventor".

## Chapter 8                      Thoughts and Responsibility

Most people think that we are only responsible for our actions and words. Indeed, human justice is concerned only with them. Actions can be seen and words can be heard, but thoughts cannot. Since thoughts cannot be perceived, they are then considered as being subjected to no restriction and "that one cannot be punished for one's thoughts". Thus, everyone seems to be perfectly free to indulge in the most horrible and destructive thoughts. It would be his own business, as long as he does not talk about it and act accordingly. He would not be accountable to anyone for his thoughts, neither to individuals nor to society.

This belief, however, does not correspond to reality. The human being is subject to the great law of creation: the law of sowing and reaping. Whatever he sows, he must reap. If deeds and words are sowings, thoughts are also sowings. They are indeed a manifestation of the will of the spirit and are part of its works. For this reason, they are also subject to this law. This law acts both when thoughts are followed by deeds or words and when they are not. Thus, and contrary to what is commonly accepted, the human being is responsible for his thoughts, even if they do not come "out of his head", that he has not spoken about them to anyone and has never translated them into action. His most secret thoughts, which he keeps hidden deep within himself and of which no one knows, count and are subject to the law of sowing and reaping!

An unexpressed thought is not without effect. It has effects not only on its author, but also on other human beings. Let us see the influence it has on the one who emitted it.

A person has a strong desire to harm a co-worker in order to take revenge for a wrong inflicted by this latter. He often thinks about it, gets excited about his project, develops a plan, puts the finishing touches to it, feels in advance the satisfaction of having succeeded..., all this without ever doing anything, despite perhaps the years he spends preparing his revenge. Such a person will not be punished by human justice, since he will never have translated his desire into action or words. He will be punished, however, by the justice inherent in the law of sowing and reaping. Such a person may have become cruel and uncompassionate as a result of brooding his thoughts of revenge. This is not insignificant. He has developed something bad in himself and must become aware of it in order to get rid of it. To this end, the law brings his thought-form back to him in the form of an event that confronts him with what he has sown. By experiencing it on himself at reaping time, he can become aware of the worthlessness of his feelings and decide to get rid of them. In any case, the experience of the returns gives him the opportunity to do so.

The expression "It's the thought that counts" shows that deep down we are fully aware that thoughts have value, even if they are not followed by action. This expression is usually used when someone has wanted to help someone or offer a specific gift, but for some reason the project has failed. Disappointed or even feeling guilty, he will be consoled with the explanation that even if he did not succeed in doing what he wanted, it is not so serious. What is more important, what really counts is the intention, the good thought he had. In other words, it is on the basis of that thought that he will be judged or considered.

Jesus' teaching confirms that we are responsible for our thoughts, even if we do not put them into action. He explained, for example, that it was not enough not to commit the act of adultery, because already the only thought relating to this act was condemnable. "You have

heard that it has been said: you shall not commit adultery. But I say to you that whoever looks at a woman to lust after her has already committed adultery with her in his heart" (Matthew 5:27-28). Lust may only be at the level of thoughts, but it is to be considered as something real for which we are responsible.

If a thought that is not expressed and not translated into action has an effect on its author, it can also have an effect on other people. To illustrate this, let us look at the question of responsibility for wars.

### **Wars and thoughts**

More than 3.6 billion deaths is - according to a WHO estimate - the number of victims of all wars from the year 3750 B.C. to the present day. This number represents a bit less than half of the world's current population.

It is only an estimate because it includes times long past. However, we know precisely that from the end of the Second World War in 1945 until the year 1990, more than a hundred wars broke out somewhere on earth. This represents just over 2.2 new wars a year, with a human cost of 21 million deaths, or 38,000 a month, or 1 per minute.

When war breaks out, many people strongly reject the idea that they themselves could be responsible for it. They say, "It is the leaders of the country who make the decisions, and I have nothing to do with it". This distancing from responsibility is also reflected in the dismayed tone about "what has been" decided, about what "they" dare to do, about the violence of "others". This same attitude is also found among people who, because they do not belong to a nation in conflict, believe that they are in no way connected to it.

However, many more human beings than is usually believed are the cause of wars. The reason why this is not more widely known is that the fundamental importance of thoughts is not sufficiently taken into account.

When someone has a warlike thought, the result is a thought-form. This thought-form will attract or be attracted to other thought-forms of the same kind. Together, they form a centre of thought-forms of "war". This will be maintained and strengthened by all the new thoughts on the subject and by the desires and impulses of those who produce them. The power of this centre may, until a certain time, have no influence on earth. But it is enough for a head of state, who is himself peaceful, but is constantly provoked by a neighbouring state, to open up to a bellicose thought, for him to connect to the thought-forms of war.

If he does not quickly reject these thoughts, he remains linked to the centre and thus opens himself to what it has to offer. His thought will strengthen in him, because it will be nourished by his own forces and by a contribution of forces from the centre of thoughts-forms. As it grows stronger, it will become more powerful. It may end up pushing him to bring the thought of war into the tangible and visible reality of the earthly plane; in other words, to transform the content of the thought into action. If this transformation had depended only on the head of state as an individual, the thought, for lack of strength, would probably not have materialised. All the more so because, by nature, this head of state was a peace-loving person. But reinforced from the outside by the enormous reserves of bellicose forces of the centre of thought-forms, the thought of war became a tangible reality, thanks to the support of all those who nurtured it.

When a war breaks out, the responsibility must not only be attributed to the head of state who, terrestrially speaking, triggers it, but it must also include all those who have expressed thoughts in this direction, whether they belong to the nations at war or not! For all those who have in one way or another maintained the centre of thoughts have their share of responsibility for the existence of the conflict. This responsibility is of course proportional to the strength they have invested in it, but it does exist nonetheless.

But wars are not only generated by thoughts of war. Different thoughts can also lead to them in the long run. So, the one who harbours thoughts of greed for other people's goods unknowingly collaborates in wars of conquest because he reinforces thoughts of greed in the world. The same applies to those who have racist thoughts or indulge in religious intolerance. Their thoughts contribute to racial or religious conflicts. Distances play no role here, for the centres of thoughts generated by humanity can pour out what they have to offer anywhere on the globe, as soon as they find an anchor point in affinity with them.

As paradoxical as it may seem, thought-forms of war can also be reinforced by people working actively within movements with a pacifist vocation. For the aggressiveness of the struggle, intolerance and even a certain hatred of those who wage war maintain the centre of thought-forms of .... war.

Peace will therefore be achieved foremost and lastingly only through a change in the thoughts of humanity as a whole, for war and peace ultimately reflect only the inner state of human beings.

Normally, we ourselves turn our thoughts into action. But as the example of war shows, it is also possible for someone else to do so. This is not what the individual who has been thinking alone in his corner had foreseen, but it is a possibility. And since his thought helped to "feed" the executor, he is also partly responsible for what resulted. What has just been said about war is also true for all situations of injustice, fraud, abuse of power... which are partly nourished by our corresponding thoughts, not expressed, but deeply rooted in us.

### **Thoughts for the good**

As much as our thoughts can contribute to doing harm through the process described above, they can also do good.

Faced with the misfortune, suffering and injustice of human beings around the world, many people would like to help them, but often they do not take action. They feel inadequate and overwhelmed by the magnitude of the task. How can they alone, and often so far away from the victims, be of help?

This discouragement is not justified. It is possible for them to do something very beneficial and efficient, even from a distance... by their thoughts.

Let's take the example of someone who has seen a report on a famine in a specific region. The desire to help these people who do not have enough to eat awakens in him. His altruistic thoughts create a corresponding thought-form. This thought-form gains much strength, because his desire is great and fills him day after day. This thought-form attracts or is attracted by other similar thought-forms from people reacting to the same report or similar situations

elsewhere in the world. By coming together, these thought-forms create a "famine relief" centre of thought-forms. This becomes increasingly powerful as it is nurtured by all the people - wherever they are in the world - who are affected by the information about the plight of the victims.

So far, everything has only been happening at the level of thoughts, nothing has yet materialized. However, a person living in a region close to where the famine is taking place is witnessing what is happening there. He thinks that something must absolutely be done for these starving people. There is, however, a long way between the thought of helping and the concrete realisation of the project. But fortified by the centre of thought-forms to which his own thoughts connect him, he finds the strength to take action. He actively helps these people by setting up supply centres. The forces of the centre of thought-forms support him in his activity but also in moments of weariness and discouragement. The benefits of his activity are certainly due to his own efforts, but also to the thoughts of all the people, unknown to him and living elsewhere on the globe, who shared his desire to help the victims of famine.

### **The world is in our hands**

The thoughts, even if not expressed, of every inhabitant of the earth thus contribute to forming the world of thought-forms in the beyond and thereby to shaping our world and the events that take place in it. Our earthly environment is therefore a reflection of our thoughts.

The possibilities for human beings to influence the course of events are therefore not limited to deeds and words, but extend to thoughts. The human being is first and foremost a thinking being. However, he is not sufficiently aware of the influence of his thoughts and the power they possess. The effects they can have are gigantic, in good or in bad, depending on their nature. They can edify or destroy, harmonize or disrupt, elevate or debase, perfect or corrupt, at the individual, family and social levels and for all humanity. As a famous saying goes: "Thoughts lead the world". And the choice between constructive and destructive thoughts is entirely in the hands of the human being.

#### Author's Note

You can find information about the work

***In the Light of Truth, the Grail Message*** by Abd-ru-shin

at [www.grailmessage.com](http://www.grailmessage.com)