Thoughtforms

By: By: The owner of "Fate Weavers"
https://discord.gg/wnWRchNFhD

What are Thoughtforms?

Entities created by the practitioner with intention and energy. These entities start off as solely relying on the practitioner for an energy source but can become sentient over time.

The Thoughtform Umbrella

Servitors: These are entities that are created for a specific task to be completed. After the task is completed these entities can be programmed to cease existence or can continue doing a task that has no end. Think of meeseeks from Rick & Morty.

Tuplas: These entities are created mostly for spirit companionship with the practitioner. They can also help with tasks if the practitioner chooses to program them that way. These can also be "reprogrammed" in the sense that the practitioner can request their tulpas to do new tasks/help them at any time. These can be lifelong companions to the practitioner who creates them & are more likely to become sentient the longer they exist.

Egregores: These entities work like servitors, but instead of one practitioner creating them, they are instead created by collective energy from a group. I mostly see these entities created to protect a group of people or a community.

Godforms: These entities are egregores who have gotten energy from large groups of people and tend to be very powerful. Large groups such as thousands, millions, or even billions of people.

Thoughtform Creation

This PDF is great for learning how to create your thoughtforms:
208804555-Creating-Magickal-Entities (2)

Things to consider:

Creation log: This is a paper, or multiple papers, where you plan your thoughtform's creation. It's good to have a rough draft and a finalized version. This is where you will plan their tasks, the look (optional), their personality (optional), the personal sigil, what their housing object will be (& what's in it if it's a jar), where your thoughtform gets energy etc. When planning where they get

their energy it is important to specify things other than yourself if you plan on them reaching a sentient state (example: sun, moon, energy sources in your home or elsewhere, etc)

How they look: If you are considering making a Tulpa you may want it to look a certain way. Brainstorming and getting the look of your entity in mind will help in your creation process. Some people make whole “character sheet” style papers for their Tulpas. Others, who are able to visualize, meditate on how they want their Tulpas to look. It’s really up to you, get creative!

Temperament / Personality: Another good thing to think about is how you would like your entity to act & what their personality will be. This is also mostly used for Tulpas or long term thoughtform creation processes.

Tasks: Your thoughtforms tasks are something that need to be as detailed as possible to avoid any bumps in the road later on (Just like with creating your intentions with sigils, spells, & rituals). This step is very important for any thoughtform’s creation unless, in the case of Tulpas, you don’t want them to have tasks. With Tulpas it’s good to map out what you would like them to help you with even though you will be able to request tasks from them any time after creation.

Personal Sigils: This is something you should have with all thoughtforms. A sigil is used in the creation process so you can call on them when you need them. Also, it helps when you need to pour energy into the sigil for them to feed off of. Energy is their life force & is something they will need (in terms of Tulpas/thoughtforms you plan on keeping for a long time) when you want them to reach sentience.

Housing objects: Something you can attach your thoughtform to or something for your thoughtform to live in. This can give them a place to anchor to. If you have a picture of them (in the case of Tuplas) you can make it a jar with the picture inside, possibly also a personal sigil for them, anything you feel corresponds to them/their personality, etc. Once again, get creative!

Connecting & Communicating with your Thoughtform:

Divination: You can use any form of divination to communicate with your thoughtforms. If you are able to create a personalized tarot deck that corresponds to your thoughtform it may increase the connection.

Visualization & Meditation: Good ways to contact & see your thoughtforms if you have the ability to visualize

Astral, Lucid Dreaming, & Normal Dreams: These are good ways to connect to your thoughtforms if you want to communicate with them & also interact with them in an environment where you can see them in front of you! This is also a good way to see them for people with aphantasia (people who do not have the ability to visualize). You can also request your thoughtform to see you in a regular dream & give you messages!

Bonding Rituals & Spells: Creating spells and rituals to better connect & bond with your thoughtform. Adding their personal sigil to the spell or ritual is a good idea here as well as anything that corresponds to them, you, or both of you.

F.A.Q:

Can thoughtforms become malicious?

There are some ways that they could BUT this is highly unlikely. Some factors to this would be: if there is not detailed personality planning, not detailed task planning, creating an accidental thoughtform from negative energy (more on this later), or if they become sentient and you try to force them to do things they may not want to do.

Treat them respectfully and they should treat you the same, just like with any other entity. You are their creator but once they reach sentience they are not reliant on you for energy, they are their own being. If your thoughtform becomes malicious you can banish them or create a ritual to “kill”/dissipate them.

Should I feel bad about not wanting to have my thoughtform any longer?
Is it immoral to kill my thoughtform?
What should I do if I no longer want my sentient thoughtform?

In the case of a servitor, or an egregore, it can be part of the creation planning process for them to no longer be with you after their tasks are completed. In terms of Tulpas they are usually made to be long term companions. When you are creating a long term thoughtform you should consider “how long do i want them with me?” before the actual creation takes place.

If, for some reason, you no longer want your tulpa you can have a conversation with them about it. You do not have to “kill”/dissipate your long term thoughtform even if you no longer want it with you. Sending them to the astral to live is an option.

Are characters from media thoughtforms?

Yes, this is a main component of pop culture magic. Media characters get energy from the fans of whatever show, movie, video game, etc they are from. Many pop culture practitioners work with media characters in their practices.

Are deities thoughtforms?

This is heavily debated in the occult & witchcraft community. Some people would call them Godforms because they get energy from insanely large groups of people (millions/billions etc) & would argue that they were created by people. Others would argue that it's disrespectful to the deities to consider them thoughtforms at all. It's really up to you to decide what you believe.

Can thoughtforms be created by accident?

You 100% can create them accidentally, yes. They are created with intention as well as energy BUT sometimes the energy is strong enough that you end up with an accidentally created entity without the intention. Usually this happens in situations where there is trauma or in situations where energy is put into something that someone is hyper fixated on.

Example #1: Being in an abusive household & putting a lot of energy and thought into how badly you want someone who understands you & who can comfort/help you through it all.

Example #2: Being in a negative mental state, possibly where you dislike yourself or another person, so often that the negative energy and thoughts create a negative/malicious thoughtform.

With Example #1 usually the thoughtform ends up being a long term companion. Example #2 is a prime reason to make sure you are seeing medical professionals for physical & mental health to make sure you don't get to a point like that.

If you have created a negative thoughtform, whether it's by accident or not, you should banish it/dissipate it. Unless, of course, you created the thoughtform to be negative and have the task be cursing. This is something you would have to figure out morally within yourself but in my opinion is not a good idea!

More Information on Thoughtforms

Credit: Rabbit (olrabbit)

"Thought form" itself has competing definitions in multiple religions, chaos magic, and in New Age spirituality and theosophy.

First and foremost the concept of a thought form originates from the tradition of Yantra, which is a tradition of meditating during the creation of certain kinds of geometric drawings that is shared by a number of faiths, including Hinduism, Jainism, Tantric Yoga, and Buddhism, among some sects of others. This tradition is a tool for Sādhanā, or ego-transcending spiritual practices, and involves creation of a specific image, usually but not always colorful and/or symmetrical in nature. The earliest representations of these dates back nearly 10,000 years into the upper paleolithic with the Baghor Stone. In a religious context, it is held that these are representative

of divine or cosmic power, or of divinities themselves, and can be imbued with that power through meditation. Mandalas are an impermanent example of these, but others are made permanent as adornments, and others still used as tattoos, depending on which specific tradition we're talking about. Entire books can and have been written about the specifics of different traditions of meditative art for each of these practices, and I thoroughly recommend reading up on it, because it greatly informs Western esotericism.

After that, the concept of the thought form entered western understanding through Theosophy with C.W. Leadbeater, Annie Besant, and W.W. Atkinson. Leadbeater and Besant were the first to introduce the idea to the west that "thoughts are things". They described them as being made out of subtle spirit matter and that errant thoughts could exert unwanted forces on the world, but that careful force of will could create a form that could act more directly. They also proposed them being created by multiple means, which would each result in a different variation. He believed that thoughts could be seen physically in the world and that they would take certain colors or shapes depending on whether they represented certain emotions or directions. They did not posit changes, sentience, or programmability; that came later They divided thought forms in general into three classes: forms in the shape of the person who creates them, forms that resemble objects or people and may become ensouled by nature spirits or by the dead, and forms that represent inherent qualities from the astral or mental planes, such as emotions.

Atkinson believed thoughtforms were emanations of the human aura, and generated from thoughts and feelings and could not exist independently of them, but could project further, in the same vein as astral projections. He also believed that they could only be perceived by those with “awakened senses”

The idea about thought forms in the shape of a person was undoubtedly brought in by Annie Besant after being introduced to the concept of the Tibetan sprul-pa, also known as the buddhist Nirmāṇakāya; also known as the mind-made body. She wrote this down as Tulpa, which is where we get that word in the west. According to Tibetan Buddhism, where she was exposed to this idea, a sprul-pa is an emanation of the Sambhogakaya (संभोगकाय), or "enjoyment body", which is associated with the rewards from fulfilling the commitments a buddha has made during their spiritual journey. It represents bliss in the sublime states of realization. It has also been described as a "subtle body of limitless form". This is described as something being used by Buddhas and advanced bodhisattva to appear in visionary ways as instructors to those who have yet to reach enlightenment.

The idea of thought forms representing objects or the spirits of the dead was their attempt to explain hauntings and ghosts and other popular spiritualist phenomena at the time. They believed that this was a projection of something that was known to the person thinking the thoughts, and would have been akin to a puppeteer moving their puppets. It cannot be understated how much failing to account for spiritualism’s effect on the beliefs of the time would have affected the sales of any esoteric books published at the time, so any new texts published needed to take prevalent beliefs at the time into account, either by incorporating them or refuting them.

Alexandra David-Néel is the spiritualist that people cite most commonly for introducing the concept of individual creation of Tulpas. She was a student in Blavatsky's theosophical society and traveled, like Besant, to Tibet and claimed to have witnessed the creation of tulpas by monks there, which she described as "magic formations generated by a powerful concentration of thought". She claimed that attempted to create a tulpa herself, but that it developed independent thought, became hostile to her, and had to be killed when it became violent. However she herself acknowledges that she may have been hallucinating, despite others being able to see the thoughtform that she created.

In Chaos Magic there are two distinct schools of thought, and we really have to be aware of both. Both branch from Phil Hines discussion of thought forms as psychological complexes (building off of Jung's work of the personal and collective unconscious). He proposed the idea of separating parts of our subconscious mind from ourselves as servitors, identifying them with their own names and symbols, assigning them limited and set tasks, and working with them as though they were their own entities, as a means of both self understanding and gaining conscious, automatic control over subconscious processes that may affect the occultist. Hine proposed doing this to both help you grow, but also to help isolate aspects of yourself that were harmful to you so that you could banish them, treating them as though they were entities separate from yourself, almost as personal demons. The key difference in how things branch from here is that one pattern of thought views what is developed and created as almost entirely internal to the unconscious of the practitioner (or practitioners in some cases), while the other views it as putting out energy into the world at large, which then acts separately from the practitioner.

The concept of thoughtforms being projections, or rather representations, of psychological complexes that are internal to the occultist was further developed by A.O. Spare and Peter Carroll. Spare in particular pioneered a lot of modern sigil magic, which he treated as a form of thought form, in much the same way that the Yantras I mentioned earlier were used, as representations of an energy intended to help a person develop magically or spiritually. The key difference is that Spare believed that these divine/cosmic sources of energy, or even the beings they represented were simply part of the personal or collective unconscious, and that the sigils involved were one such way to directly create them. If that complex were to ever gain enough complexity that it appears to operate with its own goals, desires, and thoughts, separately from those given it by the person who created it, that is when they would then describe it as a servitor. If it were to then become imbued by enough Free Belief that it can become large enough to exist independently of a single individual, he would then refer to it as an egregore (from the greek ἐγρήγορος, meaning wakeful), as he theorized that it would have needed the input of multiple, likely many people to get it to that state.

It's really important to note that the use of egregore in this context means a mind created by a group, but that's not its historical meaning or its historical context, that actually has its own interesting history. It historically referred to either a specific kind of angelic being from the hierarchy of the watchers, or the collective understanding of a religious group or community.

This usage isn't even entirely out of usage in modern occultism, confusing the issue even further, with a book being published about egregores under that definition as recently as 2018. The idea of it being a mind created or awakened by a group of people is a concept that was first used to describe the antichrist in the book Meditations on the Tarot (published anonymously in 1980), and then lifted for academic occultism by Gary Lachman (of Blondie fame. Actually an extremely thorough occult academic. I highly recommend his works) and Peter Carroll.

Godforms, in this train of thought, are more similar to the jungian archetypes of the collective unconscious, in that they are currents of subtle energy that we are accessing by having similar representations of said energy and having a similar understanding of them allows us to access them in similar ways, and over time they may grow ever separate from us, as they are infused with further understanding and free-belief from us. Some use these godforms as things to revere and reach out to, and others like costumes to put on and glamours to use when they need to be able to represent certain qualities themselves.

Finally coming back to the other school of chaos magic: The concept of the thought form as something external to the occultist. This developed more out of more modern sigil work that followed Spare's work, such as the works of Sherwin, Morrison, and Gysin. Spare himself referred to sigils as "sentient symbols", but was working on the internal perspective, others building off of that understanding, began to perceive a more outwards perspective. Under this structure, a servitor is not wholly internal, but is an entity created by the occultist to act on their behalf, with a very limited set of instructions and understanding. And an egregore is the same created by multiple minds by multiple people such that it gains an independent will and understanding of its own. This culminates in concepts like that of Frater U.D., who argues that it is entirely feasible to summon up the spirits, or "egregores", of famous people and deities who never actually existed, so long as enough people believed they existed; his examples being Dr. Faustus and St. Germain. Naturally, this invariably leads to modern pop culture magic and the belief that any belief or concept, charged with enough mental energy, by enough people, becomes something that can be drawn on by a skilled occultist. But we'll come back to that shortly.

If you noticed that the word Tulpa didn't show up on the list of things for either of those lists of Chaos Magic thought forms, then good eye! It's not in the standard hierarchy for either school of thought! But it also isn't not in the hierarchy. Tulpa also has so many meanings as to make your head spin, and could fit in as Servitor, Egregore, godform, or even none of the above, depending on which definition of Tulpa you accept.

If you go with the original, religious definition of the sprul-pa, than it's not really a thought form in the sense of any of the definitions used by either school of chaos magic, and is more akin to astral projection, although it could theoretically be argued as a godform of a Buddha serving as an instructor. That feels like a stretch to me, but I can see the argument, so I'm writing it down.

If you go with the definition that was built by the theosophists of a created magical thought form that operates independently of its creator, then it doesn't really fit the current definitions in the

internal school of chaos magic, but it could qualify as an egregore in the external school of chaos magic.

If you go with the definition that is occasionally used by modern psychologists and occultists of a tulpa being a willed, self created, imaginary friend that can influence your personal reality but not those of others, than it could qualify as a servitor or egregore under either the internal or external school (depending on complexity)

Returning now to pop culture magic's place among thought forms. Pop culture magic is relatively new in occultism, being less than 20 years old, and emerging in true in the mid 2000's with authors like Ellwood and Lupa arguing for utilizing pop culture characters and actors as the godforms to assume as the mantles in place of godforms in traditional chaos magic, as well as drawing energy from the belief imbued into the egregore created from the image of an actor or character. They acknowledge that the actor is a real person and a human being, but discuss how the belief inherent in their image, imbued in it by the population at large, furthered by their roles and the engine of PR that surrounds them creates an entity that can be called on. They discuss doing this with everything from brand logos as sigils to cartoon characters following the simple principle of Image = Attention. Attention = Belief. Belief = Power.

There's also the modern tulpamancy and crowd-sourcing tulpa creation movement coming up in forums around the internet that I refuse to link to, mostly dedicated to making tulpas for reasons that an adult toy is better suited for. These have existed for a little more than a decade at this point, but they truly gained momentum because of adult fans of MLP, and from there spread into people trying to create a succubi tulpa girlfriend. Several papers have been written about the close ties between these communities and those who further the extremely toxic and dangerous practice of Reality Shifting, causing some to theorize that the methods they're using are just a form of self-hypnosis, lucid dreaming, or an advanced hypnagogic state.

And all of that is before we even get into folklore about premonitory thoughtforms and shapes of people like etiäinen, fæcce, and vardøger, other religious or magical practices of spirit creation that don't function like thought forms, the very interesting but intricate school of computer driven servitor function known as psionics, or the various created abiogenetic things that people theoretically are supposed to be capable of creating physically, not as thought forms, like homunculi, takwin, simulacrums, and bogun, which frankly, is such a long and arduous additional discussion that we just need to mention that they are probably other things entirely, regardless of how we want to define them