

# Physical Manifestations of Thought Forms and Artificial Elementals

by Dirk Gillabel, 2023

*The day science begins to study non-physical phenomena it will make more progress in one decade than in all the centuries of its existence.*

*Nicola Tesla*

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## Mental Creations in the Collective Unconscious



The explanation for all many strange phenomena and manifestations is the physical expression of thought forms that reside in the collective unconscious of humanity, through energy, visible forms, and physical forms. That might seem strange to most people, but it is a concept that has always been known among magicians, and in esoteric circles. Thought forms exist in another reality parallel to our physical world. It could be called a mental world, a virtual world, an etheric or astral world. It is real and exist on a higher energy level.

Carl Gustav Jung brought forth the concept of the collective unconscious, and he showed us how strong its content is in driving the actions of human beings. Quantum physics also has helped to bring back the notion of higher dimensional worlds, and the observer-observed interaction. Matter is not viewed anymore as solid billiard balls but energy packets that have both a wave and a particle function.

In our modern scientific oriented world, we have largely done away with the spiritual/mental aspect of our being. However the immense power of thought forms continue to manifest itself in ways we don't associated with our collective unconscious: the entire UFO phenomenon, including the many psychic and paranormal phenomena, and the sightings of cryptic beings. It doesn't matter if scientists deny them, these thought forms are real.

The collective unconscious is not just some abstract idea. It is alive and is endowed with energy and consciousness. So are thought forms. The collective unconscious is also very creative and often expresses itself symbolically, something to keep in mind with the UFO phenomenon. When thought forms manifest themselves in the physical world, they do so in a way determined by both the collective unconsciousness and the personal consciousness. When a phenomenon manifest itself, it uses the collective unconscious to form the general shape, but the witness will determine the details according to what he already has in his own mind.

The more people have a thought form in mind, the stronger the form is and the more defined. It is also easier for it to manifest itself in the physical world. It is also easier to intentionally bring it into physical manifestation by tuning into it. Collective thought forms are easier to bring into manifestation than a thought form in one's own personal unconscious.

## Thought Forms and the Astral Realm



*From the movie What Dreams May Come*

Esoteric doctrines have been saying it for a long time: everything is energy. Modern day quantum physics tell the same thing. There is no solid matter, only 'energy packets' with densities and frequencies. When frequencies reach a certain threshold, matter loses its mass and enters the higher vibrational state in the astral realm. This astral realm is not some vaguely abstract concept. It is real, but quite different. The physical world has its three dimensions plus time, and is governed by physical laws. So, the astral world has its own dimensions and laws. Astral space and time is different. It is what physics now call the non-locality state of being. On the astral level one perceives distance but one can move from one point to another instantly. Time is not measured by the clock, but by the succession of events, or change.

The astral world is where people go after physical death. From near-death experiences we know that their souls still have a body and they find themselves in environment resembling those on earth. These are all thought constructs. The mind of the departed souls still has the habit of identifying with a body form and being in a familiar environment (houses, gardens, meadows, trees, flowers etc.). As astral substance shapes itself immediately according to thought forms, the souls are thus creating an astral body for themselves and an astral environment around them. These are all thought forms, no more no less. They only last as long as the mind of the souls keep these forms alive.

When we, in the physical world, think, we create thought forms on the astral level. At that level they are experienced as real, although most thoughts don't last long. Only persistent or repeated thoughts fueled by emotions will last longer. When a person thinks of himself of being at another place, a thought form of himself will be created at that place. Such a thought form of a person usually can only be seen by a person with psychic gifts. For such a thought form to be visible to ordinary people, it must have enough energy, or charge, from its creator, or by a local energy supply (earth energies). In Tibet this is called a Tulpa (see below), but this phenomenon is also know in the West. When we think of anything else, that will take shape too on the thought level, and if circumstances are right, that

thought-object can become tangible or visible in the physical world. This is how magicians work, in their beneficial or malevolent practices.

The problem with most thought forms in the collective unconscious is that they were formed by mankind's negative emotions. There is so much negativity in the world, from personal jealousy and anger to world wars, that the collective unconscious is full of nefarious content. We are responsible for it, and if we don't dissipate all these unresolved conflicts residing in our unconscious mind, it will continue to haunt us. The collective unconscious continues to stimulate us in further negative behavior, but it can also interact physically with us by manifesting visually, and even physically, and that includes apparent physical beings of many strange appearances.

## Persistence of Thought Forms

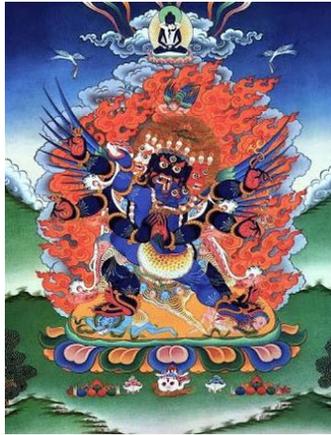
The astral realm has many different levels, and one of them is the personal unconscious of an individual and the collective unconscious of humanity. This level contains the thought forms we create constantly. They come and go. But some thought forms have longer life times because of the constant or repeated concentration on them, or because they are highly charged with emotion, such as anger, hate, wars. They can take on undefined forms or well-defined forms. These thought forms will also shape themselves according to mental images we already have in mind. So when a person attract an astral thought form, it will tend to show itself to an image that person already has in his own unconscious.

Thought forms tend to want to stay alive, but for that they need a constant supply of energy. When people let go of certain emotions (that have generated a thought form), then that thought form will dissipate. Keep the emotions going and the thought forms stay alive. They then gain a certain consciousness and will influence people to keep on generating these emotions in order to guaranty its own supply of energy-food. This can become a vicious cycle.

It is also important to know that the human physical body is sensitive to these astral thought forms through his nervous system: the brain, spine and nerves. That is how we sense these thought energies, but we can also be influenced and even controlled by them.

So, the individual or collective unconscious is full of thought forms or mental creations, made by billions of people over the many centuries.

# Tulpas



*Vajrakilay, a Tibetan tantric Buddhist yiddam*

In the Tibetan magical tradition an intentional creation of thought forms which can be seen by others, but also materialized, is called a *tulpa*. They can also be created unintentionally. The word Tulpa originates from the Tibetan "Sprul Pa," which means "to let emanations go forth".

Alexandra David-Néel writes in her book *With Mystics and Magicians in Tibet* (first published in French in 1929), in Chapter III, what a tulpa is, based on a document provided to her by the Dalai Lama.

"A Bodhisatva (A being who has attained the high degree of spiritual perfection immediately below that of a Buddha.) is the basis of countless magic forms. By the power generated in a state of perfect concentration of mind he may, at one and the same time show a phantom (tulpa) (written sprulpa.) of himself in thousands millions of worlds. He may create not only human forms, but any forms he chooses, even those of inanimated objects such as hills, enclosures, houses, forests, roads, bridges, etc. He may produce atmospheric phenomena as well as the thirst quenching beverage of immortality." (The latter expression I have been advised to take in both a literal and a symbolic sense.) "In fact," reads the conclusion, "there is no limit to his power of phantom creation."

However, the act of creating a thought form that can manifest itself materially is not limited to such highly evolved beings. Less stable or temporary manifestations can be achieved by more ordinary beings:

"The theory sanctioned in these lines by the highest authority of official Lamaism is identical with that expounded in the mahâyânist literature, where it is said that an accomplished Bodhisatva is capable of effecting ten kinds of magic creations. The power of producing magic formations, tulkus or less lasting and materialized tulpas, does not, however, belong exclusively to such mystic exalted beings. Any human, divine or demoniac being may be possessed of it. The only difference comes from the degree of power, and this depends on the strength of the concentration and the

quality of the mind itself."

In the next chapter, a Tibetan lama gives a more elaborate explanation:

"Visualizing mental formations, either voluntarily or not, is a most mysterious process. What becomes of these creations? May it not be that like children born of our flesh, these children of our mind separate their lives from ours, escape our control, and play parts of their own?"

"Must we not also consider that we are not the only ones capable of creating such formations? And if such entities exist in the world, are we not liable to come into touch with them, either by the will of their maker or from some other cause? Could one of these causes not be that, through our mind or through our material deeds we bring about the conditions in which these entities are capable of manifesting some kind of activity?"

"I will give you an illustration," he continued. "If you are living on a dry spot of ground at some distance from the banks of a river, fishes will never approach you. But cut a channel between the river and your dwelling place and dig a pond in the dry spot of ground. Then, as the water runs in it, fishes will come from the river and you will see them moving before your eyes."

"It is only prudent to beware of opening channels without due consideration. Few, indeed, suspect what the great store-house of the world which they tap unconsciously, contains." And in lighter vein he concluded: "One must know how to protect oneself against the tigers to which one has given birth, as well as against those that have been begotten by others."

In the 8<sup>th</sup> chapter Alexandra David-Néel tells us that some tulpas are created on purpose either by a lengthy process resembling the visualization of *Yidam* or, in the case of proficient adepts, instantaneously or almost instantaneously. (*Yidam* is a type of deity associated with tantric or Vajrayana Buddhism said to be manifestations of Buddhahood or enlightened mind. During personal meditation (*sādhana*) practice, the yogi identifies their own form, attributes and mind with those of a *yidam* for the purpose of transformation.)

In other cases, the author of the phenomenon generates it unconsciously, and is not even in the least aware of the apparition being seen by others. In this regard, she tells us about seeing a young Tibetan approaching from a hill. When he was close, he walked behind a *chörten* (a small shrine) and disappeared. Later that day the real man arrived. On another occasion, a Tibetan painter, a fervent worshipper of the wrathful deities, who took a peculiar delight in drawing their terrible forms, came one afternoon to pay her a visit. Behind him she noticed a somewhat nebulous shape of one of the fantastic beings which often appeared in his paintings. She walked to the apparition with one arm stretched in front of her. Her hand reached the foggy form. She felt as if touching a soft object whose substance gave way under the slight push, and the vision vanished. The painter had been performing a *dubthab* rite during the last few weeks, calling on the deity whose form she had dimly perceived, and that very day he had worked the

whole morning on a painting of the same deity. In this case, the visual tulpa, or apparition, was also formed unconsciously. The painter himself was not aware that he had created this thought form.

When tulpas are magically created by a powerful concentration of thought, they become clearly visual in all detail. Some Tibetan lamas specialize in this type of process, by producing such a thought form of themselves. In other words, making a copy or double of themselves. David-Néel experienced this with a Rimpoche who she saw in her camp, sitting in a chair, but when she approached him, he vanished. On another occasion, he disappeared as she was speaking with him in the middle of a wide bare track of land, without tent or houses or any kind of shelter in the vicinity. This shows that the manifested thought forms can behave in the same manner as a normal human being. One cannot not (easily) tell the difference.

David-Néel emphasizes that when tulpas are created by people who are not of sufficient high mental and spiritual degree of enlightenment, they tend to separate from their creators and live a life of their own.

"Once the tulpa is endowed with enough vitality to be capable of playing the part of a real being, it tends to free itself from its maker's control."

It can also turn against its creator and harm or even kill him.

Some tulpas are sent out on a mission but don't return. A tulpa can also be freed when its creator died before he had a chance to dissolve it. They can then roam around and bother other people. David-Néel once experimented with forming a tulpa in the form of a monk. He became life-like, lived in her apartment and went with her on a tour with her servants. Although only visible to her (she did not materialize him) he behaved as a normal man. When she wanted to dissolve him, he rebelled, and it took her six months to finally annihilate him.

Tulpas can also be created to survive their creator. They become independent beings in the thought realm (or the astral realm), and they can manifest themselves in the physical world too, although temporarily.

From Alexandra David-Néel we have learned that thought forms can be created consciously to form a duplicate of oneself that can be sent out and made visible to others. However, other forms can be created too. Magicians can use those Tulpas for benevolent or malevolent purposes. Unconsciously created forms can be created too and be visible. The creation of doubles of oneself was also known in the West, where it was called *etheric double* or *doppelgänger*.

## Doppelgängers



*Émilie Sagée, a French school teacher in the 19<sup>th</sup> century was often seen with her double next or behind her.*

*Doppelgänger* is a German word meaning 'double walker'. The word became in vogue during the 18<sup>th</sup> century, but the apparition of a living being was well-known in all Western countries in past ages. We can even go back to ancient Egypt where the *ka* was the spirit double of a person.

The manifestation of a double, created consciously or unconsciously, was also referred to as bilocation, and is also known with some saints, such as St. Alphonsus Marie De'Liguori (Founder of Redemptorist Congregation), St. Anthony of Padua, Ursula Micaela Morata, St. Gerard Majella, Charles of Mount Argus, Padre Pio, St. Severus of Ravenna, St. Ambrose of Milan, María de Ágreda, St. Martin de Porres, María de León Bello y Delgado.

Non-saints had doppelgängers too: John Donne, the English metaphysical poet, saw his wife's doppelganger in 1612 in Paris, on the same night as the stillbirth of their daughter.

The famous German poet Johann Wolfgang von Goethe had a rather unusual encounter with his own doppelganger:

"Amid all this pressure and confusion I could not forego seeing Frederica once more. Those were painful days, the memory of which has not remained with me. When I reached her my hand from my horse, the tears stood in her eyes; and I felt very uneasy. I now rode along the foot-path toward Drusenheim, and here one of the most singular forebodings took possession of me. I saw, not with the eyes of the body, but with those of the mind, my own figure coming toward me, on horseback, and on the same road, attired in a dress which I had never worn, — it was pike-gray, with somewhat of gold. As soon as I shook myself out of this dream, the figure had entirely disappeared. It is strange, however, that, eight years afterward, I found myself on the very road, to pay one more visit to Frederica, in the dress of which I had dreamed, and which I wore, not from

choice, but by accident. However, it may be with matters of this kind generally, this strange illusion in some measure calmed me at the moment of parting. The pain of quitting for ever noble Alsace, with all I had gained in it, was softened; and, having at last escaped the excitement of a farewell, I, on a peaceful and quiet journey, pretty well regained my self-possession."

In this regard, one can assume that Goethe's mind was able to access his probably future and thus create a thought form that would reflect his appearance at that time. In the realm of thought forms, the future lies as probabilities. Some events are more probable as others.

Unconsciously created doppelgangers are usually created by people who already have psychic abilities, are sensitive to spiritual energies, or are involved in magic.

Aleister Crowley (1875–1947) was an English poet too, but also an occultist, writer and magician. In his biographical book *The Confessions of Aleister Crowley* (chapter 26), he writes about his double been seen by others. This happened after he started to develop out-of-the-body-experiences, or astral projection. What he calls the Body of Light is the astral body. The reason why his astral double became visible to others was that it was charged up with a lot of energy. This is a general requirement for thought-forms of the personal or collective unconscious to be able to become visible in the physical world.

"I soon found it necessary to develop the Body of Light. I explored such remote, exalted and well-guarded adyta that the necessary invocations and sacraments required more energy than was at the disposal of the Body of Light which normally separates from its physical envelope. The result was that I soon built up a body so powerful that it was clearly visible to the physical vision of all but the grossest types of humanity. It also acquired an independence of my conscious will which enabled it to travel on its own initiative without my knowledge. Strange tales began to circulate, some doubtless true, others probably coloured, and, of course, not a few baseless inventions.

As a type of the first class, let me quote the following: G. H. Frater S.R.M.D. had asked me to visit him in Paris. He expected me in the afternoon. My train was late; I was tired and dirty. I postponed my call till the following day. To my surprise, my host and hostess did not greet me quite as I expected. In the course of our talk they made allusions which were quite unintelligible. At last we became aware that we were talking at cross purposes. The crash came when Soror Vestigia insisted, "But you said so yourself at tea!" I couldn't remember that I had ever been there to tea. On my one previous visit I had lunched one day and dined the next, but no more. "At tea!" I echoed, bewildered. "Yes, at tea!" she repeated. "Surely you remember. It was only yesterday." We compared times. I was then dozing in the train from Calais. It then came out that I had called quite normally, though I seemed tired and dazed. I had stayed about an hour. Nothing had let them to suspect that I was not physically present.

...When I began to develop this power consciously, I obtained considerable success. At the time of this journey I had arranged to visit a sister of the Order who lived in Hong Kong; at prearranged times, so that she might be looking out for me. Several of these visits turned out well. She saw and heard me; and on comparing notes, we found that our reports of the conversation agreed. But I was not able to act on "matter". I used to try to knock things off the mantelpiece, but in vain. On the other hand, when I reached Hong Kong, I recognized the place perfectly and picked out her house on the hillside, though I had never seen so much as a photograph."

All this shows that when sufficient psychic energy is available, a thought form can manifest itself visibly, a double or copy of oneself that does not have to be a static image but can act by itself as a normal person.

Thought forms can also take the shape of other kinds of beings. In esoteric circles they are usually called natural or artificial elementals.

## Artificial Elementals



*A large black dog as protector of a stone circle*

In the lower regions of the collective unconscious, or the lower astral world, there are beings, intelligences, that are known to be disruptive in the lives of esoteric seekers. They often pretend to be benevolent and helpful, but they are deceptive and negative.

In esoteric circles it is known that the higher dimensions contain not only the human discarnate souls, but also other intelligent beings, some from other places in the universe. But they rarely interact with humans on the physical plane. Most of the paranormal activity and alien manifestations are from the lower regions. But who are those lower beings?

Some are *natural elementals*, they are usually thought to be creatures of the Four Elements: gnomes (Earth), nymphs, undines, mermaids (Water), sylphs (Air) and Salamanders (Fire). Devas are guardian spirits of the plant kingdom.

Dion Fortune (1890-1946), a British occultist, ceremonial magician, regarded these elementals as thought forms which arise from the conditions that the Lords

of Flame (=archangels) built up during the course of their work. These nature elementals, although being thought forms, have taken on a life of their own. They have a personality, but not a divine spark as we humans have. Thus they have no soul, individuality or higher self. These elemental thought forms can interact with humans, and account for the traditional experiences we find in folklore. They are not malevolent by themselves, but they are amoral. When they manifest with unsuspecting people or invoked by magicians, one must take this in account and be careful in dealing with them.

The 17<sup>th</sup> century clergyman Robert Kirk (1644-1692) was clairvoyant, and discovered another dimension inhabited by real, though invisible, people (the Faery Race), who are generally associated with some location or feature in the landscape. The importance of locality also shows in the UFO phenomenon. Light spheres and spaceships are often seen in places known to have an energy vortex.

Dion Fortune viewed the lower astral spheres as also filled with numerous thought forms. Some of these thought forms were generated in the past and having supplied them with strong emotions, worshiping and even sacrifices, they gained enough energy for a lasting presence. These are *artificial elementals*, being artificially created by groups of people, or by individual magicians. These artificial thought forms have an objective etheric existence.

It is said that certain sacred places, such as stone circles, were endowed with an artificial elemental to protect the place against disrespectful visitors. Hence the sightings of for example large black dogs at stone circles. The creation of an artificial elemental requires clear visualization, concentration, and, especially, emotion. They do require a constant supply of energy, otherwise they just wither away with time.

There is a large variety of cryptic beings, and strange ghostly forms which make themselves visible from time to time, and these are largely artificial elementals consciously or unconsciously created. In the woods, people sometimes encounter strange mal-formed, hazy, entities of vaguely resembling humans.

In her book *Psychic Self-Defense*, Dion Fortune has this to say about artificial elementals:

These are distinguished from thought-forms by the fact that, once formulated by the creative mind of the magician, they possess a distinct and independent life of their own, though strictly conditioned as to nature by the concept of their creator. The life of these creatures is akin to that of an electric battery, it slowly leaks out by means of radiation, and unless recharged periodically, will finally weaken and die out. The whole question of the making, charging, recharging, or destruction of these artificial elementals is an important one in practical occultism. The artificial elemental is constructed by forming a clear-cut image in the imagination of the creature it is intended to create, ensouling it with something of the corresponding aspect of one's own being, and then invoking into it the appropriate natural force. This method can be used for good as well as evil, and "guardian angels" are formed in this way. It is said that dying women, anxious concerning the welfare of

their children, frequently form them unconsciously.

She then proceeds to give her own experience with the creation of a werewolf.

## Werewolves and Dogman



*Werewolf* is a typical European term with a long history, while in the USA they generally use the term *dogman*. These encounters usually happen in the woods, but are kind of rare. But when they do, they are quite frightening, even more than encountering a Bigfoot. But there are exceptions. As with Bigfoot, some researchers assume that they are real physical beings, but they are not. Werewolves are physical manifestations of thought forms. They can be intentionally created and sent out to attack a targeted person, but they can also be created unintentionally by strong emotion. As with all thought forms, they can become independent from their creator and then roam around. A clear example of creating a werewolf was given by Dion Fortune in her book *Psychic Self-Defense*:

"The artificial elemental is constructed by forming a clear-cut image in the imagination of the creature it is intended to create, ensouling it with something of the corresponding aspect of one's own being, and then invoking into it the appropriate natural force. This method can be used for good as well as evil, and "guardian angels" are formed in this way. It is said that dying women, anxious concerning the welfare of their children, frequently form them unconsciously.

I myself once had an exceedingly nasty experience in which I formulated a were-wolf accidentally. Unpleasant as the incident was, I think it may be just as well to give it publicity, for it shows what may happen when an insufficiently disciplined and purified nature is handling occult forces.

I had received serious injury from someone who, at considerable cost to myself, I had disinterestedly helped, and I was sorely tempted to retaliate. Lying on my bed resting one afternoon, I was brooding over my resentment, and while so brooding, drifted towards the borders of sleep. There came to my mind the thought of casting off all restraints and going berserk. The ancient Nordic myths rose before me, and I thought of Fenris, the Wolf-horror of the North. Immediately I felt a curious drawing-out

sensation from my solar plexus, and there materialised beside me on the bed a large wolf. It was a well-materialised ectoplasmic form. Like Z., it was grey and colourless, and like him, it had weight. I could distinctly feel its back pressing against me as it lay beside me on the bed as a large dog might.

I knew nothing about the art of making elementals at that time, but had accidentally stumbled upon the right method - the brooding highly charged with emotion, the invocation of the appropriate natural force, and the condition between sleeping and waking in which the etheric double readily extrudes.

I was horrified at what I had done, and knew I was in a tight corner and that everything depended upon my keeping my head. I had had enough experience of practical occultism to know that the thing I had called into visible manifestation could be controlled by my will provided I did not panic; but that if I lost my nerve and it got the upper hand, I had a Frankenstein monster to cope with.

I stirred slightly, and the creature evidently objected to being disturbed, for it turned its long snout towards me over its shoulder, and snarled, showing its teeth. I had now "got the wind up" properly; but I knew that everything depended on my getting the upper hand and keeping it, and that the best thing I could do was to fight it out now, because the longer the Thing remained in existence, the stronger it would get, and the more difficult to disintegrate. So I drove my elbow into its hairy ectoplasmic ribs and said to it out loud:

"If you can't behave yourself, you will have to go on the floor," and pushed it off the bed.

Down it went, meek as a lamb, and changed from wolf to dog, to my great relief. Then the northern corner of the room appeared to fade away, and the creature went out through the gap.

I was far from happy, however, for I had a feeling that this was not the end of it, and my feeling was confirmed when next morning another member of my household reported that her sleep had been disturbed by dreams of wolves, and she had awakened in the night to see the eyes of a wild animal shining in the darkness in the corner of her room.

Now thoroughly alarmed, I went off to seek advice from one whom I have always looked upon as my teacher, and I was told that I had made this Thing out of my own substance by revengeful thoughts, and that it was really a part of myself extruded, and that I must at all costs recall it and reabsorb it into myself, at the same time forgoing my desire to "settle accounts" with the person who had injured me. Curiously enough, just at this time there came an opportunity most effectually to "settle" with my antagonist.

Fortunately for all concerned, I had enough sense left to see that I was at

the dividing of the ways, and if I were not careful would take the first step on to the Left-hand Path. If I availed myself of the opportunity to give practical expression to my resentment, the wolf-form would be born into an independent existence, and there would be the devil to pay, literally as well as metaphorically. I received the distinct impression, and impressions are important things in psychic matters, for they often represent subconscious knowledge and experience, that once the wolf-impulse had found expression in action, the wolf-form would sever the psychic navel-cord that connected it with my solar plexus, and it would be no longer possible for me to absorb it."

Werewolves or dogmen are essentially thought forms that have acquired independent existence. Although they are in essence a subtle energy form, living on the etheric or astral level, they become visible but also temporarily acquire a physical state. I am not aware if they have injured anybody, but they can scratch windows and have left scratches on cars and trailers.

"Later that night, after everybody else went to their own campers (yeah, we were staying in campers even when there's a cabin right there) it was really late, about three in the morning, when the camper started shaking so violently it woke me up. I heard a really low, deep growling right outside the window I was sleeping under. Then the camper started shaking again, and the eerie growling continued. I knew it couldn't be storming out because there wasn't a cloud in the sky before or after that night. When we got back home, we found scratches that looked like claw marks about seven feet off the ground right above the window." ([Michigan Other Side](#))

By the way, the shaking of the camper I have also found that with a Bigfoot encounter. This is probably due the interference of a strong energetic force that accompanies these manifestations, as aluminum (from which most campers are made) is known to reflect etheric energies.

## Black Dogs, Black Cats, and Black Humanoids



The black color is universal symbol, present in the collective unconscious, associated with the ominous, the scary, the fearful.

Large black cats (although not always black in color), such as pumas and panthers, are seen in areas where they don't exist. Throughout recent history there has been an endless stream of eye-witness reports from across the entirety of Britain. They also are seen in the USA. These are thought form manifestations. They come and go quickly, leave no trace, and can't be hunted down. These sightings happen with repeated intervals in the same area, suggesting the existence of an energy vortex of some kind.

Large black dogs have sometimes glowing red eyes, surely pointing to a supernatural origin. They can be sinister or malevolent, but some are merely protectors of certain places (f.e. stone circles), or can protect travelers at night. History has plenty of black dog sightings. These black dogs can easily become quite physical and be dangerous. There are historical examples of this. In Suffolk, England, on Sunday the 4<sup>th</sup> of August 1577, between nine and ten in the morning, while the parishioners of Bungay were at church, a fearful and violent storm broke out, which caused the sky to darken and the church to quake. Suddenly, in the midst of the storm, a black dog appeared within the church. Lit by flashes of fire, a large black dog ran about the body of the church causing great fear and panic. It passed between two people kneeling at prayer, killing them instantly, and caused another man to shrivel up, severely burned, although he is said to have survived. About seven miles away in Blythburgh, at around the same time, another black dog appeared in the parish church preceded by the same thunderstorm. This black dog struck three people dead and left scorch marks on the North church door, which can still be seen today.

In these events, we see that the appearance of the black dog happens with a thunderstorm, lending enough energy to the thought form to manifest itself as a physical being able to kill people and leave physical marks. Such a manifested thought form can carry a lot of energy that typically radiates in the infrared wavelength causing burns.

Other black thought forms manifest themselves in less defined forms, such as humanoid forms in black coat and cape (often with red glowing eyes), or just vaguely humanoid forms. In past centuries there were sightings of a black coach, pulled by horses that can be fire-breathing or headless. This was usually seen as a bad omen.

Nowadays we have the now famous men-in black and their black limousines, although they can have other models of black color.

## Deerman, Goatman, Winged Humanoids, Water Monsters



Image by [David Dell](#), Volcan, Chiriqui, Panama, January 2008

How strange it might sound, some manifestations are of a human body with an animal head. Nothing new either, as we find representations of these beings in antiquity. Beings with horns are the deerman and the goatman. The Inuit people talk about shape-shifting "Caribou People" with strange, and yes often red glowing eyes. Deerwomen too! In Ponca City, Oklahoma there is legend of Deer Woman, deer legs but upper torso of a woman. It all depends on the belief system (which is also in the collective unconscious of that people) of a particular group of people. Goatmen are similar to the fauns of Greek mythology.

Different forms of winged humanoids exist, from dark, rather undefined forms, to the well-defined chupacabra. This last one is not the manged dog that mainstream media always talks about. Chupacabra is more reptilian looking, spines on the back. Look at my article of *The Chupacabra: Intelligent Bipedal Predator*.

The mothman is another winged creature whose sightings have been increasing over the years, probably thanks to the increased attention it is getting. The appearance of the mothman is similar to other manifestations of thought forms, as is evidenced by its glowing red eyes and sudden appearance and disappearance. Some people who have witnesses a mothman have come down with severe headaches and swollen red eyes (effects from intense infrared radiation), as well as visits from bizarre men-in-black.

Water monsters, such as the Loch Ness monster are also thought forms that manifest from time to time, based on existing earth energy surges and human focused curiosity. Nessie is not alone, there are many such water monsters seen in rivers and lakes.

There is a multitude of thought forms in the collective unconscious, and they can all manifest in many different forms.

## Religious Apparitions



*Lakshmi (Hindu goddess) Vision in the Forest, by Ananda Vdovic*

Apparitions of gods and goddesses are well-defined thought forms created by religious followers over a long time period. Apparitions of Mother Mary appear all over the world. Interestingly, she never identifies herself as such. It is the visionaries or other people who identify the apparition as Mother Mary. The apparition of a lady clothed in white dates from before Christianity, or before this religion came to other places in the world. In Tibet she was called Tara, in pre-Christian Western Europe she was "the White Goddess", native Indians in North-America had White Buffalo Woman. etc.

Emanuel Swedenborg (1688-1772), a Swedish scientist and visionary, who could visit the astral world, reported that one time, his guide showed him a community of souls who were listening to teachings given by Jesus. His guide explained that the Jesus present was not the real Jesus, not even a real being, but a form created by the subconscious mind of the group, because these people longed for the appearance of Jesus because of their belief system. They themselves were not consciously aware that this was a created manifestation.

In the physical world, these religious thought forms can also manifest and be visible.

These apparitions are only visible to one or a few people, as they are only partially manifest. Especially children see them as they are still in tune with the invisible world. But what to think about a complex religious scene visible to many people in the middle or nowhere? This happened on August 21, 1879 at the rural small village of Knock, Ireland, clearly visible to many witnesses. The church was enveloped by a globe of brilliant golden light, in which an entire scene appeared that lasted for two hours, against the background of the church gable, and was described as a kind of tableau.

Three life-sized figures were seen to the west of the gable, surrounded by the light and standing out from it. The one in the middle was a woman [later interpreted as Mary], her eyes lifted to heaven and her hands raised to the shoulders with palms inwards. She was dressed in a full loose white cloak and had a beautiful crown on her head. To her right was a man [later interpreted as

Joseph], his head bowed respectfully towards her. On her left was a figure like a bishop, wearing a small miter, with one hand raised as if preaching [later interpreted as St. John the Evangelist]: he looked young, was very handsome and wore garments falling in full folds from his neck. He held a large open book in his left hand. To the left of him was an altar on which stood a cross and a lamb. The altar was surrounded by bright points of light. The figures seemed themselves to be made of light, each giving out different degrees of brilliance. The vision lasted for about two hours, from broad daylight to darkness, and was seen by, at the very least, twenty-two people. At the time it was raining and the witnesses were drenched. No rain, however, fell on the figures or the wall behind them though the wind, from the south, should have driven the rain in that direction. The meadow underneath (examined minutely by one elderly witness) remained bone-dry.

Among the witnesses were no visionaries, they were all ordinary people. None of the apparitions spoke. The apparitions did not flicker or move in any way. The entire scene was described as a kind of tableau.

The entire scene was enveloped by the light of the golden globe seen, so bright that it was seen by a farmer a half mile away. Light spheres are always the first partial manifestation of thought forms into the physical world. Light spheres have been seen turning into metallic spaceships. Bigfoot, but also other strange humanoid figures have been seen coming out of a light sphere. That is the second partial manifestation.

This apparent hologram really stands out because of the complexity of the scene, the long duration of the apparition, and the many people who could observe it the entire time. This does not seem to be a normal manifestation of religious thought forms in the human subconscious. It is more likely that this was a deliberate manifestation by artificial elementals who were using the religious icons to create yet another attraction site for religious followers who would pour out their energies in the form of prayers. Energy that then could be harvested by these elementals.

Artificial elementals need energy to stay alive as they cannot generate it themselves. The Mary and other religious apparitions are said to be projected by these beings to create religious (pilgrimage) centers where a constant stream of people will pour out their energies.

The similarities between Mary apparitions and UFO sightings has been noticed before. The Mary apparitions at Fatima, Portugal is a clear example of this.