

WHAT IS THOUGHT?

One of the students has sent in a series of questions relative to the nature of thought that has seemed sufficiently important to justify a general discussion in the form of an instruction. The primary question asked was: "What is thought in its essential nature?"

Now it is impossible to answer in terms of concepts any question concerning the essential nature of anything. All such problems are beyond the power of relative thought as such. Conceptual processes always start with indefinables which may be elaborated by judgment and reason through the domain of subject-object consciousness. This gives us what we may call a stream of thought that arises out of the unknown, at one boundary of relative consciousness, and then may be traced through the relative field to a point of disappearance at another boundary. In this range we can study the processes and formulate laws of action, but we are never able to answer the question of essential nature.

However, it does not follow that essential nature is forever unknowable. The point is that essential nature is inaccessible to ordinary subject-object consciousness. When a man has the Gnostic Realization, then he may know essential nature through Identity, but he can never formulate this essential nature even to himself. He may create symbols that point toward it, but the symbol does not really define or explain. As pointed out in the class on Cosmic Consciousness, the ordinary consciousness cannot answer its own most fundamental questions and, hence, is by itself

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essentially noscience or ignorance. The answers come through Awakening to the Gnostic dimension of Consciousness and this involves the transition through the mystic death and the second birth.

Now let us consider what can be said about Thought, namely, that which the reflective consciousness has discovered. First of all, "thought" is defined as "all awareness of objects other than sense impressions, and the conceptual process as a whole, including conception, judgment, and reasoning." The first part of this definition identifies thought as that phase of subject-object consciousness which is other than sense impression. It tells us nothing of essence. The second part analyzes thought into its phases, but that again fails to give essence.

We may next ask, "What are "concept," "judgment," and "reasoning"?" Let us see. "Concept" is awareness of an universal as an object, as distinguished from the particulars which it unifies. "Judgment" is the mental function and act of assertion or predication. "Reasoning" is that faculty or process of the mind which consists in the drawing of inferences. The latter is the more familiar use of the term "reasoning" and covers its use in subject-object consciousness. It has two other definitions as follows: (a) Direct apprehension of truths without reference to sensation, perception, or imagination, and (b) The faculty or function by which we apprehend the real nature of the world as a whole. The first of these latter two definitions is on the edge of Gnostic consciousness and the second completely Gnostic. It is in the latter sense that Plotinus, Hegel, and H. P. Blavatsky used the

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term when it is spelled with a capital "H." For my own part I often follow the same practice, as I consider the Gnostic consciousness as much more like reason than like sensation, though not to be identified with reason in the first or purely relative sense.

The above gives us some knowledge of the component elements of thought, but still we have not found its essence. Let him who would find that essence awaken to Cosmic Consciousness and then, perhaps, he will say, "Thought is God" and be satisfied.

Now, let us consider thought in a more occult or mystical way. In this sense, thought may be regarded as the psychological aspect of the Great Breath. Thought continues in much the way the physical breath does and there is a sympathetic inter-connection between these two, and, in fact, between these and the creative principle, which physiologically manifests as sex-force. It is as difficult to actually stop thought as it is to stop physical breath and the effect of such stopping is essentially the same. What results when someone tries to stop his thoughts? When he seems to be successful he then discovers that all the while he has been thinking about stopping his thought, and so actually is thinking all the time. When, in the full sense, a man stops thinking on this plane, then he ceases to be conscious on this plane. But even when thought is reduced here on the level of relative consciousness, or actually has stopped, it does not follow that Thought as such has stopped in every sense. The thought-breath in the Transcendent or Gnostic sense continues. There is no self-consciousness without thought. But we can shift the level of thought and thus be

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conscious on different levels. So in one sense it is not true that Transcendent Consciousness is above thought. It is above thought in the relative sense we have already discussed, but there has been a metamorphosis so that Thought is realized in a totally different form.

(2) "Where does thought come from?"

It comes from Nowhere and goes There. Nowhere is the Void which is the only real Fullness that there is.

(3) "Who or what actually creates it?"

The question cannot be answered in that form. The pertinent answer would be: Thought is, before the thinker and the object of thought became. The seeming creation of thought is really a descent out of the Void, and its disappearance a return to that Void. Hence by pure creative imagination we can discover Truth. The less pure the imagination the smaller initial "t" of the word Truth.

(4) "How is it created?" Meditate upon the answer to question (3).

(5) "Is it associated with the creative power of sex? If so to what extent and how?"

There is a correlation but its practical operation may be stated in the form: 'The more thought the less physical sex.' We have here really the explanation of why the I. Q. of the average man is about that of a child of 13 or 14 years of age. Mere multiplying of schools will not solve this fatal defect of democracy. Unless there is a greater sublimation of sex-force more education merely means more educated fools. And an educated fool is more

dangerous than an uneducated one.

(6) "What is the relation of the mind and brain to the thought that operates through or by it?"

The mind is the organ through which thought operates whether on a lofty, transcendental, or inferior level. The brain may be thought of as a physical condensation of the mind whereby thought may function within the physical state of consciousness.

(7) "What is Thought-Substance?"

An aspect of Divine or Primordial Substance. Become a Gnostic or Awakened to Cosmic Consciousness and you will know, though you will be unable to say what you know.

(8) "Where is it?" Everywhere and nowhere!

(9) "How is it stirred into or set into motion and by whom or what?"

Unanswerable; since Thought is without beginning or end. Even the notion of oneself as a being, or of other selves as beings, is a resultant of thought. Thought is before Beings are.

I hope these answers are sufficiently unsatisfactory to cause the students to get busy for themselves.

Yogagnani.

(Note: The underlined words are merely to indicate necessary emphasis when reading the article aloud.)