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## The Three Formulas

The ancient sages of Oriental lands were wont to remind their pupils that the practical rules and methods of manifesting or expressing Personal Power could be reduced to three fundamental and basic rules, or formulas. The experience of modern investigators of the subject tend to corroborate this conclusion of their ancient brothers. Therefore, we have thought it well to present this phase of our subject to you in the form of these three ancient formulas, adapted to modern needs, and expressed in the plain terms of the western world rather than in the verbal imagery of eastern lands.

The Three Formulas of Personal Power are as follows: (1) The Formula of Idealization; (2) the Formula of Affirmation; and (3) the Formula of Actualization. A formula is, "a prescribed, set rule or method of application." You are asked to consider carefully the description and instruction concerning these three several formulas, as hereinafter presented to you in detail under their respective headings and categories.

The Formula of Idealization. Idealization consists of the act or process of creating the ideal (mental) form, pattern, design, or mold of that which you desire to materialize in objective reality. Ideals, clearly defined in outline and sharply defined in configuration, well energized and vitalized by an inflow of Will-Power, tend to materialize themselves in objective reality, by means

of (a) building up a corresponding ethereal pattern, outline, design or mold, around which is deposited the substance of materialization; and (b) by means of attracting to themselves the persons, conditions, things and environmental factors which aid in the process of materialization. Materialization is the act or process of investing with material form, or material properties, that which has previously existed in idealized form or condition.

In the Formula of Idealization there is embodied a wonderful truth concerning the manifestation of Nature's Finer Forces, which truth was well known to the ancient esoteric schools of philosophy, and which has always been accepted (in one form or another) by the advanced students and teachers of the Ancient Wisdom or Esoteric Doctrines, of all lands, and in all times.

Our Western science, however, has heretofore been disposed to treat all such teachings as idle superstition, or "occult nonsense." The wonderful discoveries of science during the past twenty years, however, have tended to break down the barrier between esoteric science and exoteric science, and, at the present time many careful advanced thinkers in the ranks of modern science are disposed to manifest a far greater tolerance toward these ancient teachings; and are furnishing explanations along the lines of modern scientific discoveries, which seek to account for the phenomena explained in other terms by the ancient thinkers.

In the meantime, however, thousands of persons are making wonderful demonstrations of these truths in their everyday life and work; and, consequently, are not much concerned over what modern science may or may not have to say concerning the explanation in modern scientific terms. They are interested far more in the fact that "the thing works," and in learning "just how it works," than in theories attempting to explain "why it works, if it does work as is claimed."

The gist of the ancient and modern teachings upon the subject of the workings of the process of Idealization, may be stated as follows: A strongly projected Thought-Form, or Idealized Form, vitalized and energized by Will-Power, tends to attract to itself, and to build around itself, its materialized counterpart or material representation. In this way, the Ideal becomes Real

(in the sense of objective and material existence and condition); and Idealization is transformed into Materialization.

It is not our intention, nor our purpose, in this book, to go into technical details nor to enter into academic discussions concerning the processes performed by Nature in working these wonders. To attempt this would be to enter into an endless discussion and explanation which would take the whole instruction out of the region of practical, popular examination and consideration. But, nevertheless, we wish to mention briefly the general principles involved, and thus to give you a hint as to the direction in which the technical explanation of these phenomena lies, and where it may be sought if one so desires to pursue the inquiry further in that direction.

A leading writer upon the teaching of Ancient and Modern Magic, says: "The central doctrine of Magic may be summed up as follows:

(1) That a supersensible and real 'cosmic medium' exists, which interpenetrates, influences and supports the tangible and apparent world, and which is amenable to the categories of both philosophy and physics. This 'cosmic medium' or 'astral light' is first cousin to the intangible ether of the physicists.

From the earliest times, occult philosophy has proclaimed its knowledge of this medium, always describing it as a scientific fact, outside the range of our normal senses, but susceptible of verification by the trained powers of the initiate. It was the first object of occult education and initiation to actualize this supersensible plane of experience, teaching the student how to impose upon its forces the directive forces of his own thought and will, as easily as he might impose these upon the material things of sense.

(2) That there is an established analogy and equilibrium between the material and super material world. This doctrine of Analogy, or correspondence between the seen and the unseen worlds, is the basis of the speculations of occultism. 'As above, so below; as below, so above', the first axiom of Hermes Trismegistus, is also agreeable to all Platonists. Says Eliphas Levi: 'Analogy is the last word of science, and the first word of faith; it is

the key of all the secrets of nature'. It was admitted into the system of the Kabbalah, and Boehme and Swenborg gladly availed themselves of its method in presenting their intuitions to the world. Sir Thomas Browne said: 'The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not in material shapes, but in ideal shapes which picture some material substance in that invisible framework'.

(3) That the equilibrium between the material and super material worlds may be controlled by the disciplined Thought and Will of man. In its essence, magical initiation is a traditional form of mental discipline, strengthening and focusing the will. Says Eliphas Levi: 'Just as the powers of the body can be developed to an amazing extent by athletics, so may the powers of the soul be likewise developed; learn how to will'. This power of the will is daily gaining recognition in the camps of science, as the chief factors in religion and in therapeutics—of the healing of the body and the healing of the soul—for our most advanced theories on these subjects are little more than the old wine in the new bottles."

Modern philosophy, supported to a great extent by the facts of science, explain some of the asserted facts of "Magic", as just stated, by the theory of Unconscious Will and Unconscious Idea as Cosmic Principles—the extension of this conception to Man, on the principle of Analogy, "as above, so below; as below, so above," giving the key to the secret of the creative activities of Man. In short, it implicitly asserts that Man, the microcosm, may proceed to create by means of the deliberate employment of the same methods and processes, and through the same principles, as those employed by Nature, or the Cosmos, the macrocosm. And, as we shall show you in the following paragraphs, modern science postulates the existence of a counterpart of the "cosmic medium" or "astral light" of the occultists.

Modern science, in the conception of the Universal Ether, asserts the existence of an immaterial, imponderable substance similar to that postulated by the ancient Hindu philosophers under the name of "Akasha", or "Prakriti". This Universal Ether is held by modern Science to pervade all space, and to be "the ultimate state or condition of all materiality"; matter is held to be a

derivative product of it, and to be destined eventually to return to it.

Stockwell says: “The Ether is coming to be apprehended as immaterial, superphysical substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to us.” Bigelow speaks of : “That extraordinary entity upon whose inferential existence the lines of modern scientific thought seem to converge, the instellar Ether, which seems likely to prove the ultimate form of Matter out of which everything comes and to which everything must eventually return. The Ether is unconditioned, an entity of no properties, or more exactly not an entity at all, but an infinite possibility.”

So then, if you demand to know what support our Formula of Idealization has in ancient thought, or in modern science, you have it suggested to you in the foregoing. There is this intangible substance which is capable of being “worked up” into material form by Ideation animated by Will, in the Cosmic processes. It is but carrying the idea to its logical conclusion when it is asserted that the “I AM I,” being a focalized centre of the Universal Principle of POWER, may and does possess, in at least some degree, the power to create in the same general way, i.e. by Idealization energized and animated by Will Power.

Idealization, according to the formula, begins with the projection of an Ideal Form, or Thought Form, “clearly defined in outline and sharply defined in configuration, well energized and vitalized by an inflow of Will Power.” This Ideal Form, or Thought Form, is stated to tend to materialize itself into objective reality “by means of (a) building up a corresponding ethereal pattern, outline, design, or mold, around which is deposited the substance of materialization; and (b) by means of attracting to itself the persons, conditions, things, and environmental factors which aid in the process of materialization.”

You may project this Idea Image, or Thought Form, by first creating a clear idea or mental picture, employing both thought and imagination in the process. You will find yourself aided in this by picturing the Ideal Image, or

Thought Form, as superimposed upon the ethereal substance, whereupon it begins at once to crystallize into more substantial structure and body. You may be helped in this conception by employing the symbol of the projection of a picture by the familiar Magic Lantern [projector]. Think of your Ideal Image, or Thought-Form, as the picture painted or photographed on the lantern-slide; the Ethereal Substance as being the screen or sheet upon which the picture is thrown or projected; your Attention being the lens of the lantern or projecting apparatus which focalizes and concentrates the strength of the light; your Will as the light which projects the picture; your Desire as the fuel or energy which causes the light of Will to burn.

The Ideal Image, or Thought Form, must be kept energized by Will Power, as you have been told in the formula. This is a very important factor in the process. Be the Ideal Image, or Thought Form, ever so clear, sharp and strong, it will lack energy and power unless it be fed and kept supplied with the proper flow of Will Power. In order to so supply it, you should “keep your mind” on those features of the picture which make it desirable and wished for by you. You should frequently picture in your mind the pleasure, content and satisfaction which will be yours when the ideal is materialized—when the dream comes true. By thus arousing Desire, you will keep flowing to the Ideal Image, or Thought Form, that energy, strength and vitality of the Will which it requires in order to grow and unfold itself.

You will find that the power of your Will, employed in this way, will be stimulated and strengthened by means of the cultivation of a strong craving, longing, hungry, thirsting Desire for the materialization of your Ideal Image, or Thought Form. By “craving” is meant: “urgently longing for; eagerly and strongly desiring and demanding; passionately longing for and demanding; insatiable longing for,” etc. The stronger and more persistent and insistent the craving of Desire, the greater is the Will-tension manifested in the Ideal Image, or Thought Form. The Flame of Desire must be kept burning brightly, in order that the Light of Will may be sufficient to do its work.

Likewise, the Will is stimulated to increased and intensified activity by the presence of the mental state of Hope, Faith, Belief—in short, Confident Expectation of the successful outcome of the attempt and task. Faith Power is

an important element of Ideative and Volitional Power. It must not be overlooked in your practice of Personal Power.

The formula also states that the Ideal Image, or Thought Form, must be clear in outline and in configuration—clearly defined in both respects. Inasmuch as the Ideal Image, or Thought Form, is the pattern or framework around which your materialization is to be effected or built, it follows that the best effects are obtained when that pattern or framework is clearly defined and sharply outlined. The materialization proceeds to manifest along the lines of the idealization, and cannot be expected to be better than is its pattern and mold.

It is realized by us, of course, that, at least at first, you are not likely to find it easy to create or to build up a perfect, complete Ideal Image, or Thought Form, of that which you wish to become materialized. Moreover, we realize that you may wish to fill in the outlines of your pattern or framework, or to add some new details or features, or to make some improvements upon the original plan, as you proceed. These things are all possible under this method of Idealization; in fact, nearly everyone who accomplishes results by its means proceeds in just this way, from the very nature of the case. The principle of Idealization is not affected by such additions or changes—the Ideal Image, or Thought Form, is not rigid and fixed, but rather is flexible and capable of being remolded, re-shaped, altered, remodeled, and added to as you proceed. Even Nature proceeds according to evolution, trial, experiment, adaptation, improvement, and combination—so thus may you also proceed.

The best general rule for the practical performance of the projecting process of idealization is as follows: Acquire the faculty of forming the clearest possible outline of the things and conditions you wish to materialize into objective form.

If you cannot at first fill in the details of your projected Ideal Image, or Thought Form, you should at least build and draw strong, clean, firm general outlines; and then, as you proceed with your Idealization, and its materialization, you may add the missing or minor details; altering, changing, improving, remodeling, and reshaping the ideal pattern

or framework. Do not hesitate to begin the process of Idealization simply because you cannot at first supply the details of your picture—the general outlines will be enough to start with, but let these be as clear, sharp, and strong as possible.

Finally, you should understand that by the term “Ideal Image, or Thought Form,” we always mean simply the IDEA of that which you wish to do, or to be, or to happen—the “object” of your Desire-Will-Faith-Idea, in fact. This object may be a plain, simple, and immediate thing; or, again, it may be an elaborate, complex, and remote thing; but the general principle remains unchanged, and the general method of applying it is the same.

The Ideal Image, or Thought Form, is the “form in the seed,” which you wish to materialize into the form of the plant, flower, and fruit. The following suggestions may aid you in forming your mental picture:

- (1) Idealize the desired things, happenings, or conditions.
- (2) Idealize yourself as you wish to be or to do.
- (3) Idealize others as you wish them to be or to do.

just exactly as if they were existent and active at that particular moment—right “here and now” before you.

- (4) Idealize happenings as you wish them to occur.
- (5) Idealize conditions as you wish them to be.
- (6) Idealize your environment as you wish it to be.
- (7) Idealize your power, strength, and ability as you wish them to be.

Here is the method, in a nutshell:

- (1) Discover what you crave to be or to do, or to have happen.
- (2) Form a clear, strong, and distinct Ideal Image, or Thought Form, of such.
- (3) Vitalize and energize this by Will Power aroused by Desire and stimulated by Faith.



(4) Project the Ideal Image, or Thought Form, into the Ethereal Substance, there to become materialized.

(5) Keep the picture clear, strong, and corrected “up to date” in the same way.

(6) Keep it supplied with continuous interest and attention, and energized by Desire, Faith, and Will Power.

(7) Then wait confidently and expectantly its Materialization and Realization—for “lo! your own shall come to you.”

In the above condensed statement, you have the essence of that which many books have been written to express; many lessons have been given to teach; and which might be expanded into many volumes of instruction. Commit it to memory, and repeat it often to yourself.

The Formula of Affirmation. Affirmation consists of the act or process of expressing in verbal form—in words—the statement of the thought or idea of that which you desire to materialize in objective reality. Words are crystallized thought. When an idea is expressed in words, it takes on additional strength and power. The verbal expression of an idea gives to the latter a “body” and substance which it otherwise lacks. The “spoken word” was held by ancient occultists to have a mystical and esoteric significance and power. The experience of modern Mental Science (of various schools of interpretation of the basic principles of its teachings) has served to demonstrate the value of “Affirmations” in securing results of their idealistic thought directed toward practical ends.

The human race did very little intelligent or purposive thinking before it invented spoken language. Moreover, the greater and more adequate is the vocabulary of a people, or of an individual, the greater is the capacity for clear, definite thought on the part of that people or that individual. This does not mean that the more a person talks, or the more words he utters, the deeper is his thought—in fact, the reverse of such proposition is often found to be true. But it is true that the more terms that a person has at his command for use in his thinking, the clearer and more definite will be his thought.

Words may be, and often are, employed to disguise or to conceal thoughts, or to conceal the lack of real thoughts and ideas; but without adequate terms, clear and close thinking is impossible.

Arnold Bennett says: “When a writer conceives an idea, he conceives it in the form of words. That form of words constitutes his style, and it is absolutely governed by the idea. The idea can only exist in words, it can only exist in one form of words. You cannot say exactly the same thing in two different ways. Slightly alter the expression, and you slightly alter the idea. A clear idea is expressed clearly, and a vague idea vaguely.”

Hazlitt says: “Not only will an improvement in a thought improve its wording; an improvement in wording will improve the thought. To study clearness of statement is to study means of improving thought.”

Thus, you see, Affirmation has for one of its main purposes the strengthening of the thought or idea, and the creation of a more clear, distinct, and definite outline of it. You may “hold the thought” of the thing or condition which you desire to materialize; you may form a strong mental picture of it; but neither the thought nor the picture will possess its full measure of strength or clearness until you embody the thought or idea, and describe the picture, in formal words. If you will carefully write down in words your thought or idea of the thing or condition which you desire to materialize, and will correct that written statement until you feel that you have reached the limits of your powers of effective verbal expression, you will then find that your thought and idea, and your mental picture as well, have taken on a new strength, vigor, body, and degree of definiteness and clearness.

We may mention in passing, rather for the purpose of suggestion and of indication of how men’s minds in the past have taken hold of this idea of the “power of words,” that many teachers of the ancient esoteric schools held that all true creative activities have proceeded from the original impulse imparted by words—this being true of the creation of the Cosmos and of the creations of Man. There was a mystic significance attached to the use of the term, “The Word.” Poe refers to this old idea in his essay entitled “The Power of Words.” The oriental sages have much to say concerning the power of “mystic mantrams” to awaken vibrations in the Ether, and thereby to cause

materialization.

The opening paragraphs of the Gospel of John are: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” Moreover, reference to the first chapter of Genesis will show that God is pictured by the writer of that book as creating the world, in successive stages or by successive steps, by divine fiat, or authoritative spoken word; as, for instance, “And God said, ‘Let there be light’; and there was light.” Again: “And God said, ‘Let there be a firmament, in the midst of the waters, and let it divide the waters from the waters’.” And so on, verbal command succeeding verbal command, until the work of creation is completed. We shall not pursue this phase of the subject further; the above will serve to indicate the trend of Man’s thoughts concerning the Power of the Spoken Word.

There is no set rule or form for the expression of the verbal Affirmation. If you will state in words, positively and definitely, that which is involved in your Idea, and which you have sought to picture mentally in the process of Idealization, you will be performing efficiently the process of Affirmation. There is no special virtue in any particular combination of words, however; so do not fall into the superstitious fallacy concerning verbal “charms,” etc., nor strive to invent “mantrams.”

The virtue in Affirmations lies in the thought or idea back of the words—the spirit of the words, rather than their form—and not in any magic or mystical combinations of words or sounds. If the words of your Affirmation are clear, definite, and “right to the point,” they will serve the purpose effectively. Do not become a blind follower of “cut and dried” forms of Affirmations announced by teachers and others claiming authority: your own forms are just as good as these; they may really be better if they more clearly and effectively express your own thought in the matter.

Here, however, is an important point concerning the employment of Affirmations: Always make your Affirmative Statements in the present tense. Do not say: “So-and-so will be such-and-such, bye-and-bye,” but, instead, speak up boldly and affirm that “So-and-so is such-and-such, right here and now.”