



GLAMOUR

A WORLD PROBLEM

BY

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I have inserted the word 'buddhi' after the word "intuition" in the following list, to emphasise that we are dealing here with something that is not the usual meaning of the word "intuition" as used in everyday life by most people.	
We are dealing with the ability to be in conscious content with 'buddhi', the fourth systemic plane of consciousness. The "buddhic permanent atom" is on the first sub-plane of the buddhic plane.	
It might be more appropriate to use the term "buddhi-manas" as the expression of "buddhi" through the mind – the intuition in action in the three worlds.	
Developmental sequence: Man proceeds from embodying, mastering and expressing the energies of kama, kama-manas, buddhi-manas, and buddhi, on the long journey to expressing atma-buddhi-manas, the energies of the Triad, and eventually "identification" – the Monadic level of functioning.	
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4. The intuition (buddhi) is not intelligent psychology, and a loving desire to help
5. Intuition (buddhi) is the synthetic understanding which is the prerogative of the soul
6. Intuition (buddhi) is the first indication of a deeply subjective unification, which will find its consummation at the third initiation
7. Intuition (buddhi) is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness 5
8. Intuition (buddhi) is light itself, and when it is functioning, the world is seen as light, and the light bodies of all forms become gradually apparent

Intuition (buddhi) brings with its appearance three qualities:

1. Illumination
2. Understanding
3. Love

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UNDERSTANDING connotes the power of recession or the capacity to withdraw from one's age long identification with form life.

To have true **UNDERSTANDING** involves an increased ability to love all beings and yet, at the same time, to preserve personality detachment.

UNDERSTANDING involves contact with life as an integrated personality, plus egoic reaction to the group purposes and plans.

UNDERSTANDING connotes personality-soul unification, wide experience, and a rapid activity of the indwelling Christ principle.

INTUITIONAL UNDERSTANDING is always spontaneous.

LOVE 8

LOVE is that synthetic, inclusive grasp of the *LIFE AND NEEDS of ALL BEINGS* (I have chosen these two words with intent!), which it is the high prerogative of a divine Son of God to operate.

LOVE negates all that builds barriers, makes criticism, and produces separation.

LOVE sees no distinction, even when it appreciates need, and it produces in one who loves as a soul, immediate identification with that which is loved.

These three words (ILLUMINATION, UNDERSTANDING, and LOVE), sum up the three qualities or aspects of the intuition (buddhi) and can be covered by the word, UNIVERSALITY, OR THE SENSE OF UNIVERSAL ONENESS

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Where intuition (buddhi) is present, there is an immediate decentralisation of the dramatic "I," of that capacity always to relate all happenings, all phenomena, all group work to oneself as the centre

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You may have to arrive at this concept *through* a study of detail and *through* arriving at the significance of various sections or parts of the symbol under consideration.

When, however, your analysis is completed, do not rest satisfied until you have *summed up the meaning of the symbol in some synthetic idea, concept, meaning or name.*

Do not rest satisfied until you have summed up the meaning of the symbol in some

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a. Exoterically – its forms, lines, numbers, arrangements of forms

- **FORM as a whole**
- **LINES, and therefore of its**
- **NUMERICAL SIGNIFICANCE**
- **SECTIONAL FORMS—by which I mean its**
- **ARRANGEMENTS, for instance, of cubes, triangles and stars, and their mutual inter-relation**

b. Conceptually – its idea (name), meaning, significance 12

- **UNDERLYING IDEA, which may be expressed in its NAME**

- MEANING, as that emerges in the consciousness through meditation
- SIGNIFICANCE, AS A WHOLE OR IN PART
- The IDEA connotes the higher or abstract intent
- The MEANING is that intent expressed in terms of the concrete mind
- The SIGNIFICANCE has in it more of an emotional quality and might be expressed as the type of desire it arouses in you.

c. Esoterically 13

This would cover the

- EFFECT OF THE FORCE OR ENERGY UPON YOU and OF THE QUALITY OF THE VIBRATION IT MAY AROUSE IN YOU - perhaps in some centre, perhaps in your astral body, or perhaps only in your mind

This study, rightly undertaken, would lead to the unfoldment of the intuition, with its consequent manifestation on the physical plane as ILLUMINATION, UNDERSTANDING AND LOVE.

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a. Exoteric reading of the form of the symbol – study of form 13

b. Recognizing any feeling reactions, aspirations, dreams, illusions aroused by the symbol - study of emotional significance

c. Feeling with, or becoming in some way ‘identified with,’ the *qualitative nature of the symbol*, with *the nature of that reality which the symbolic form veils*

d. Conceptual understanding of the symbol – study of the basic idea

e. Synthetic recognition – study and comprehension of its purpose

f. Esoteric comprehension and application - the practical application of the living synthetic power of the symbol to the springs of individual life and action

The faculty of the intuition (buddhic faculty) was called the faculty of “spiritual reading” by Patanjali

1. STUDY THE OUTER FORMS OF THE SYMBOL 14

2. SENSE THE UNDERLYING QUALITY OF THE SYMBOL 14

In the first instance, the objective of the study of symbolism is to enable the student to sense its *quality*, and to contact that vibrant something which lies *behind* that aggregate of line, colour and form of which the symbol is composed

3. GRASP THE BASIC IDEA OF THE SYMBOL 15

4. APPLY THE SYMBOL’S LIVING SYNTHETIC POWER PRACTICALLY TO YOUR INDIVIDUAL LIFE 15

Revision: We have the following stages in the analysis of a symbol: 16

- a. Its exoteric consideration: line, form and colour

- b. A comprehension in the astral or emotional body of its quality, the reaction of a sensitive response to the impact of its qualitative nature
- c. A conceptual consideration of its underlying idea, of what it is intended to teach, of the intellectual meaning it is intended to convey
- d. The stage of the synthetic grasp of the purpose of a symbol, of its place in an ordered manifesting plan, of its true unified intent
- e. Identification with the quality and purpose of the symbol as it is illuminated by the mind "held steady in the light." This final stage brings into activity the brain as well as the mind

THE STUDY OF SYMBOLS VIEWED AS A WHOLE 17

- a. First, the investigation of a symbol, and the consequent progress of the analyst from one stage of awareness to another, to a gradual inclusion of the entire field covered by the symbol
- b. Secondly, an intuitive perception of the symbols to be seen everywhere in the divine manifestation
- c. Third, the use of symbols on the physical plane, and their right adaptation to a seen and recognised purpose, leading to the subsequent magnetisation of the symbol with the needed quality through which the idea can make its presence felt, *in order that the intuited qualified idea may find proper form on the physical plane*

Recapitulation 17

Study of symbols in this manner takes you from the realms of sensory perception of forms via the brain → the realms of memory → feelings and quality → mind → ideas and concepts → meaning → purpose

There is no set interpretation of any symbol

Lack of interest in symbols

Too much academic interest in symbols

The balancing in the mind of form and concept, of expression and quality, of sign and meaning is vital to the growth of the disciple and the aspirant 18

A great need for students is to arrive at meaning, and to work with ideas and concepts

There is however a technique of study which may be of service to you as you attempt to arrive at an idea and thus study conceptually the many symbols by which we are surrounded. 19

In the study of symbols conceptually, the consciousness is polarised in the mental body, and no attempt is definitely made to contact or involve the soul or ego.

Herein lies the distinction between this second stage of symbol interpretation and ordinary meditation.

"An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation"

To work and live in the world of ideas now becomes your objective and main effort.

A possible field of service for dedicated loving aspirant groups – the dispelling of glamour: 20

If aspirants will do three things:

- a. Develop the power to visualise
- b. Train the mind to intuit reality

c. Rightly interpret that which is seen	
Then they can provide a demonstrating laboratory for the trained Observers of the world	
The developed intuition can break the glamour and illusion that invade the life.	
1. Clarify the group mind on this subject. I refer not here to your particular group, but to the world consciousness.	21
2. Help shatter the great illusion that has held, and still holds, the sons of men in thrall	
I ask, therefore, for your service along these lines, and I request also that you give increased attention at the time of your full moon contact with myself.	
First must come, however, aptitude in dispelling it in the personal life of each one of you.	
I will, therefore, ask you to intensify your effort each month at the full moon period, and seek to strengthen your tie with myself and with your fellow group members.	22
You will have to watch with care for the undue stimulation of your astral or emotional nature, with consequent and subsequent glamour.	
I cannot emphasise too strongly that you are to work as a group and not as individuals.	
Three great events are immanent in the world consciousness today:	22
1. Growth and understanding of telepathic work	
2. Comprehension and scientific investigation of illusion and world glamour	
3. Increase in the right methods of healing	
The will be increasing value of groups that work on the subtler planes than just the physical	
One of the things which will emerge most definitely during the next three or four decades is the work that groups can do on levels <i>other</i> than the physical.	23
But, as your telepathic sensitivity is increased, see to it that you are not deflected from your main group objective, which is to study and understand the significance of glamour and the laws for its dissipation.	
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The Problem of Illusion - it is a soul activity	26

The Problem of Glamour - mental illusion intensified by desire

The Problem of Maya - mental illusion intensified by desire, plus the intense activity produced when both glamour and illusion are realised on etheric levels

The Dweller on the Threshold is illusion-glamour-maya, as realised by the physical brain and recognised as ‘that which must be overcome’

The cause of illusion-glamour-maya? It lies far back in the consciousness of the imperfect Gods.

The point I would here make is to call attention to the fact that it is in meditation and in the technique of mind control that the thinkers of the world will begin to rid the world of illusion.

Another point to be noted is that *in the crystallisation of this material age* comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold.

The Buddha began to dispel world illusion, the Christ is seeking to dissipate world glamour – a call to this kind of service

If you can overcome glamour in your own lives and if you can, therefore, comprehend the nature of illusion you will help in 28

- a. The destruction of the dweller on the threshold
- b. The devitalising of the general maya
- c. The dissipation of glamour
- d. The dispelling of illusion

Some specific tasks 28

1. Define in your own words and as the result of meditation, your understanding of the four expressions with which I have been dealing (illusion, glamour, maya and the dweller on the threshold)

2. Say each day, with care and thought, a very familiar prayer, *The Lord's Prayer (Would the English or the Aramaic version be best? Ed.)*

Ponder on this most ancient formula of truth and interpret it entirely in terms of a formula for the dissipation of illusion. 29

Write an exegesis on it from this angle, taking it phrase by phrase and regarding it as giving us SEVEN KEYS TO THE SECRET OF THE ELIMINATION OF GLAMOUR.

The FORMULA (which is *not* essentially a prayer) can be divided as follows:

- a. Invocation to the solar Lord
- b. Seven sentences, embodying SEVEN KEYS FOR THE DISSIPATION OF ILLUSION
- c. A final affirmation of divinity

3. Keep a copy of your full moon record and, at the close of six months, subject it to a careful analysis and see what is the sum total of gain.

GLAMOUR: A WORLD PROBLEM

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PUBLISHER'S STATEMENT

In Discipleship in the New Age, Volumes I and II, certain personal instructions given by the Tibetan to a group of disciples were made public. These instructions together with certain esoteric teaching were first published by Alice A. Bailey, with the consent of the disciples involved, in 1944.

Unpublished manuscripts containing additional instructions and esoteric teachings as completed by Mrs. Bailey are now available. This text was written from time to time over a period of nine years from 1935 to 1944.

In various places in the text of Glamour: A World Problem references are made to the same discipleship group.

In the present volume certain forms of group work in meditation are included because of their informative value and because they illustrate the practical value of the teaching given. The reader, however, should recognise that meditations suitable for special group purposes are not in general as effective when used as an individual exercise.

The potency of an integrated group composed of disciples who have a common vision and an established group purpose is very great, and can be a real service to mankind. The newer Aquarian techniques include such group endeavours. The published writings by the Tibetan and Alice A. Bailey provide information for wise and useful experimentation in group work which is undertaken as a spiritual world service and not as a means of spiritual unfoldment of the individual aspirant.

Such group action, voluntarily entered into, when not dominated by autocratic leadership control, and if undertaken with due humility and caution, is greatly to be desired at the present time. Such action should be recognized as being pioneering experimental ventures.

[Page xi] Groups of this sort have already appeared in various parts of the world and may well contribute to the success of the work of the New Group of World Servers. Information about this worldwide group of servers is given in A Treatise on White Magic and in A Treatise on the Seven Rays, Vol. II.

FOSTER BAILEY, July 1950

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PRELIMINARY CLARIFICATIONS

All groups involved in esoteric work have their own dharma or duty and all have their peculiar objective. In order that you may clearly vision what you, as aspirants to discipleship have to do, and so intelligently cooperate, I will concisely state the purpose:

Development of the Intuition as a responsibility of disciples

Dharma means duty, or obligation; it is your specific obligation (as a group) to develop the intuition. A way this development can be brought about is by the study of symbols.

Generalities concerning the intuition, and attempts to define it, are common; but a real appreciation of it is rare.

Physicians and scientists say that thousands of cells in the brain are still dormant and that the average human being uses only a small part of his equipment. The area of the brain around the pineal gland is that connected with the intuition. It is these cells which must be roused into activity before there can be any real intuitive perception.

INTUITIVE PERCEPTION

Manifests as

- 1. Soul control**
- 2. Spiritual illumination**
- 3. True psychological understanding of one's fellowmen**
- 4. A development of the true esoteric sense**

This is the objective before you at this time.

I would like to divide what I have to say into three parts, and I plead for a close study of my words:

I. I seek to define for you the intuition.

II. I shall deal with its mode of development through the study of symbology.

III. I shall close by giving some specific instructions as to a useful mode of procedure.

[Page 2]

Should you, therefore, find these articles hard to understand and your reaction slow, you must bear in mind that this indicates your need for this study and corroborates what I am telling you. If you will seriously consider with me what the intuition is *not*, I think my words will find in you an inner response.

[Editor's note:

I have inserted the word 'buddhi' after the word "intuition" in the following list, to emphasise that we are dealing here with something that is not the usual meaning of the word "intuition" as used in everyday life by most people.

We are dealing with the ability to be in conscious content with 'buddhi', the fourth systemic plane of consciousness. The "buddhic permanent atom" is on the first sub-plane of the buddhic plane.

It might be more appropriate to use the term "buddhi-manas" as the expression of "buddhi" through the mind – the intuition in action in the three worlds.

Developmental sequence: Man proceeds from embodying, mastering and expressing the energies of kama, kama-manas, buddhi-manas, and buddhi, on the long journey to expressing atma-buddhi-manas, the energies of the Triad, and eventually "identification" – the Monadic level of functioning.

Let us bear this kind of distinction in mind as we proceed]

I. DEFINITION OF THE INTUITION

1. The intuition (buddhi) is *not* a welling forth of love to people and, therefore, an understanding of them

Much that is called the intuition (buddhi) is actually recognition of similarities and the possession of a clear analytical mind.

Intelligent people who have lived in the world for some time, experienced much, and contacted many other people, can usually sum up with facility the problems and dispositions of others, provided they are interested.

This must not, however, be confused with the intuition.

2. The intuition (buddhi) has no relation to psychism, either higher or lower

The seeing of a vision, the hearing of the Voice of the Silence, a pleased reaction to teaching of any kind, these do not infer the functioning of the intuition.

3. The intuition (buddhi) is not only the seeing of symbols

Seeing symbols is a special sort of perception. It is the capacity to tune in on the Universal Mind, upon that layer of Its activity which produces the pattern-forms on which all etheric bodies are based.

4. The intuition (buddhi) is not intelligent psychology, and a loving desire to help

That emanates from the interplay of a personality, governed by a strong soul orientation, and the group-conscious soul.

5. Intuition (buddhi) is the synthetic understanding which is the prerogative of the soul

Intuition (buddhi) of this kind only becomes possible when the soul, on its own level, is reaching in two directions: towards the Monad, and towards the integrated and, perhaps (even if only temporarily) coordinated and at-oned personality.

6. Intuition (buddhi) is the first indication of a deeply subjective unification, which will find its consummation at the third initiation

[Page 3]

7. Intuition (buddhi) is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness

At its highest point, the intuition (buddhi) is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings.

Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms.

8. Intuition (buddhi) is light itself, and when it is functioning, the world is seen as light, and the light bodies of all forms become gradually apparent

This brings with it the ability to contact the light centre in all forms.

Thus again an *essential* relationship is established, and the sense of superiority and separateness recedes into the background.

Intuition (buddhi) brings with its appearance three qualities:

1. Illumination

2. Understanding

3. Love

ILLUMINATION

By illumination I do not mean the light in the head. That is incidental and phenomenal, and many truly intuitive people are entirely unaware of this light.

The light to which I refer is that which irradiates the Way.

It is "the light of the intellect," which really means that which illumines the mind and which can reflect itself in that mental apparatus which is held "steady in the light."

This is the "Light of the World," a Reality which is eternally existent, but which can be discovered only when the individual interior light is recognised as such.

This is the "Light of the Ages," which shineth ever more until the Day be with us.

The intuition (buddhi) is therefore the recognition in oneself, not theoretically but as a fact in one's experience, of one's complete identification with the Universal Mind, of one's constituting a part of the great World Life, and of one's participation in the eternal persisting Existence.

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UNDERSTANDING

This must be appreciated in its literal sense as that which "stands under" the totality of forms.

UNDERSTANDING connotes the power of recession or the capacity to withdraw from one's age long identification with form life.

This withdrawal is comparatively easy for those who have much of the first ray quality in them.

The problem is to withdraw in the esoteric sense, but to avoid at the same time the sense of separateness, of isolation and of superiority.

It is easy for first ray people to resist the tendency to identify themselves with others.

To have true UNDERSTANDING involves an increased ability to love all beings and yet, at the same time, to preserve personality detachment.

This detachment can be so easily founded on an inability to love, in a selfish concern for one's own comfort—physical, mental or spiritual, and above all, emotional.

First ray people dread emotion and despise it, but sometimes they have to swing into an emotional condition *before they can use emotional sensitivity in the right manner.*

UNDERSTANDING involves contact with life as an integrated personality, plus egoic reaction to the group purposes and plans.

UNDERSTANDING connotes personality-soul unification, wide experience, and a rapid activity of the indwelling Christ principle.

INTUITIONAL UNDERSTANDING is always spontaneous.

Where the reasoning to an understanding enters, it is not the activity of the intuition.

LOVE

As earlier said, this is not affectionate sentiment, or the possession of a loving disposition; these two later aspects are incidental and sequential.

When the intuition (buddhi) is developed, both affection and the possession of a spirit of loving outgo will, necessarily, and in their pure form, be demonstrated; but *that which produces these* is something much more deep and comprehensive. [Page 5]

LOVE is that synthetic, inclusive grasp of the LIFE AND NEEDS of ALL BEINGS (I have chosen these two words with intent!), which it is the high prerogative of a divine Son of God to operate.

LOVE negates all that builds barriers, makes criticism, and produces separation.

LOVE sees no distinction, even when it appreciates need, and it produces in one who loves as a soul, immediate identification with that which is loved.

These three words (ILLUMINATION, UNDERSTANDING, and LOVE), sum up the three qualities or aspects of the intuition (buddhi) and can be covered by the word, UNIVERSALITY, OR THE SENSE OF UNIVERSAL ONENESS

Is that not something which all aspirants aim to achieve?

And is it not something that each of you, as individuals, needs in a peculiar sense?

Where intuition (buddhi) is present, there is an immediate decentralisation of the dramatic "I," of that capacity always to relate all happenings, all phenomena, all group work to oneself as the centre

I cannot enlarge further upon the subject of Intuition. It is too vast a matter, and too abstruse.

The need for self-discipline

All I can do is to put before you its three aspects and then to urge you to submit to that training and to apply to yourselves that discipline which will work out in your life as *LOVE, LIGHT AND UNDERSTANDING*.

The effect of intuitional development on the actual cells of the body

When the theory is grasped and the right adjustments are made and when the needed work is done, the personality then becomes magnetic, whilst the brain cells around the pineal gland, which have hitherto been dormant, become awakened and vibrant.

The nucleus of every cell in the body is a point of light, and when the light of the intuition is sensed, it is this cell-light that will immediately respond.

The continuance of the inflow of the light of the intuition will draw forth, esoterically speaking, into the light of day every cell that is so constituted that it will respond. [Page 6]

II. THE MODE OF AWAKENING THE INTUITION

The interpretation of symbols

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols.

Symbols are the outer and visible forms of the inner spiritual realities

When facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition

A contrast between first and second ray patterns – and how both need to “take their stand at the centre”

First ray people belong to what is called the "Destroyer Ray" and the power of the first aspect, which is the power to bring to an end, flows through them. They will have a tendency to destroy, as they build, through a wrong direction of energy, through over-emphasis of energy in some particular direction, or through misuse of energy in work with themselves or others.

Many first ray people have the tendency to pride themselves on this and hide behind a plea that, being upon the first ray, a destructive tendency is unavoidable. Such is not the case.

Builders, such as second ray people always are, have to learn to destroy, when prompted by group love and acting under the Will or first ray aspect.

Destroyers have to learn to build, acting ever under the impulse of group love and utilising the power of attachment in a detached manner.

Both groups, builders and destroyers, must ever work from the standpoint of reality, from the inner nucleus of truth and must "take their stand at the centre."

The study of symbols tends to bring this about and when carried out with faithfulness and diligence, will produce three effects:

SOME EFFECTS OF THE STUDY OF SYMBOLS: Ability to arrive at subjective reality; closer integration between soul, mind and brain; arousal of unused parts of the brain; development and closer integration of ajna and crown centres

1. The study of symbols trains one in the power to penetrate behind the form and arrive at the subjective reality.
2. The study of symbols tends to bring about a close integration between soul-mind-brain, and when that is brought about, the inflow of the intuition and, consequently, of illumination and truth becomes more rapidly possible.
3. The study of symbols will put a strain upon certain unawakened areas in the brain and arouse into activity the brain cells there found; this is a stage in the early experience of the aspirant. With the majority of true aspirants, the centre between the eyebrows is awakened,

whilst the centre at the top of the head is vibrating very gently, but is not in full functioning activity. This higher centre must be awakened more fully before aspirants can measure up to their full opportunity.

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In your study of symbols, strive always to reach the underlying synthetic concept of any symbol studied

This concept will ever be synthetic. It will not be detailed and in sections.

You may have to arrive at this concept *through* a study of detail and *through* arriving at the significance of various sections or parts of the symbol under consideration.

When, however, your analysis is completed, do not rest satisfied until you have *summed up the meaning of the symbol in some synthetic idea, concept, meaning or name.*

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SYNTHETIC IDEA, CONCEPT, MEANING OR NAME

Three ways to study a symbol

a. Exoterically – its forms, lines, numbers, arrangements of forms

This involves study of its: -

- **FORM as a whole**
- **LINES, and therefore of its**
- **NUMERICAL SIGNIFICANCE**
- **SECTIONAL FORMS—by which I mean its**
- **ARRANGEMENTS, for instance, of cubes, triangles and stars, and their mutual inter-relation**

b. Conceptually – its idea (name), meaning, significance

This involves arriving at its: -

- **UNDERLYING IDEA, which may be expressed in its NAME**
- **MEANING, as that emerges in the consciousness through meditation**
- **SIGNIFICANCE, AS A WHOLE OR IN PART**

[Page 8] You should, when doing this, bear in mind that: -

- **The IDEA connotes the higher or abstract intent**
- **The MEANING is that intent expressed in terms of the concrete mind**
- **The SIGNIFICANCE has in it more of an emotional quality and might be expressed as the type of desire it arouses in you.**

c. Esoterically

This would cover the

- **EFFECT OF THE FORCE OR ENERGY UPON YOU and OF THE QUALITY OF THE VIBRATION IT MAY AROUSE IN YOU - perhaps in some centre, perhaps in your astral body, or perhaps only in your mind**

This study, rightly undertaken, would lead to the unfoldment of the intuition, with its consequent manifestation on the physical plane as ILLUMINATION, UNDERSTANDING AND LOVE.

STAGES IN DEVELOPMENT OF THE INTUITIONAL (BUDDHIC) FACULTY, A SUMMARY: -

- a. Exoteric reading of the form of the symbol – study of form
- b. Recognizing any feeling reactions, aspirations, dreams, illusions aroused by the symbol - study of emotional significance
- c. Feeling with, or becoming in some way ‘identified with,’ the *qualitative nature of the symbol, with the nature of that reality which the symbolic form veils*
- d. Conceptual understanding of the symbol – study of the basic idea
- e. Synthetic recognition – study and comprehension of its purpose
- f. Esoteric comprehension and application - the practical application of the living synthetic power of the symbol to the springs of individual life and action

(Example: The diagrams and exercises in “The Magic of Conflict” by H. Crum. Ed.)

The faculty of the intuition (buddhic faculty) was called the faculty of “spiritual reading” by Patanjali

1. STUDY THE OUTER FORMS OF THE SYMBOL

2. SENSE THE UNDERLYING QUALITY OF THE SYMBOL

In the first instance, the objective of the study of symbolism is to enable the student to sense its *quality*, and to contact that vibrant something which lies *behind* that aggregate of line, colour and form of which the symbol is composed

To some types of people this study is relatively easy; to the majority it is not easy at all, thereby indicating a lack that must be supplied by the unfoldment, development and use of faculties at the present dormant.

It is always distasteful to arouse the latent faculties and it requires effort and determination not to be swayed by personality reactions.

To many it is not easily apparent how the penetration into the meaning of a symbol can provide a means whereby the dormant buddhic or intuitional faculty can be brought into functioning activity.

It is a delicate art, this art of symbol reading, of "spiritual reading," as our ancient master, Patanjali, calls it. [Page 9]

This power to interpret symbols ever precedes true revelation.

The comprehension of a truth for which a line or a series of lines composing a symbolic form may stand is not all that has to be done.

A good memory may remind you that a series of lines forming a triangle or a series of triangles signifies the Trinity, or any series of triplicates within the macrocosmic or microcosmic manifestation.

But that activity and accuracy of the memory will do naught to awaken the dormant brain cells or call into play the intuition.

It must be remembered (and here becomes evident the value of a certain amount of technical or academic occultism) that the plane whereon the intuition manifests and where the intuitional state of consciousness is active is that of the BUDDHIC or intuitional plane

The buddhic plane is *the higher correspondence of the astral or emotional plane, the plane of sensitive awareness through a felt identification with the object of attention or attraction*

It becomes evident therefore that if the intuitional faculty is to be brought into activity through the study of symbols, the student must ‘feel with,’ or be in some way ‘identified with,’ the *qualitative nature of the symbol*, with *the nature of that reality which the symbolic form veils*

It is this aspect of symbolic reading that you are asked to study

Students should ascertain, therefore, after due study of the *form* aspect, what the symbol is *doing* to them, what *feeling* it evokes, what *aspirations* it arouses, and what *dreams, illusions, and reactions* are consciously registered.

[This stage is an intermediate one between the ‘exoteric reading’ of a symbol and the ‘conceptual understanding’]

There is another intermediate stage called ‘synthetic recognition’ between ‘conceptual understanding’ and ‘esoteric comprehension and application’]

3. GRASP THE BASIC IDEA OF THE SYMBOL

Having studied the *form* and become aware of its *emotional significance*, you pass to the stage of *grasping the basic idea of the symbol*, and from thence to a SYNTHETIC COMPREHENSION OF ITS PURPOSE

4. APPLY THE SYMBOL’S LIVING SYNTHETIC POWER PRACTICALLY TO YOUR INDIVIDUAL LIFE

This leads to true esotericism, which is the practical application of the symbol’s living synthetic power to the springs of individual life and action

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1. I ask you to render first your *intelligent interpretation* of the symbol
2. Next, *recognize the more subtle reaction of your sensitive feeling nature* to the symbol as a whole.

Study a total of four symbols a year.

First, approach the symbol from its *form* aspect and seek to familiarise yourself with its outer aspect, with the sum total of lines, triangles, squares, circles, crosses and other forms of which it is composed.

As you do this endeavour to comprehend it from the standpoint of the intellect, using your memory and what knowledge you have, to understand it exoterically.

3. Then as soon as the symbol is truly familiar to you and can be recalled to mind with little effort, endeavour to *sense its quality, to contact its vibration and to note its emotional effect* upon you. This may vary from day to day or it may always be the same.

Be simply honest in your noting this astral reaction to the symbol and see where such reactions lead you, remembering always that they are not *intuitional* but are *reactions to the feeling or astral body*.

4. Finally, take note of what you have found to be, for you, the basic quality of the symbol and then (as in meditation work) *lift the whole subject into the mental realm* by bringing the focussed attentive mind to bear upon it.
5. This will lead you into the realm of *concepts*.

Revision: We have the following stages in the analysis of a symbol:

- a. Its exoteric consideration: line, form and colour**
- b. A comprehension in the astral or emotional body of its quality, the reaction of a sensitive response to the impact of its qualitative nature**
- c. A conceptual consideration of its underlying idea, of what it is intended to teach, of the intellectual meaning it is intended to convey**
- d. The stage of the synthetic grasp of the purpose of a symbol, of its place in an ordered manifesting plan, of its true unified intent**
- e. Identification with the quality and purpose of the symbol as it is illuminated by the mind "held steady in the light." This final stage brings into activity the brain as well as the mind**

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THE STUDY OF SYMBOLS VIEWED AS A WHOLE

The study of symbols viewed as a whole, involves three stages:

- a. **First, the investigation of a symbol, and the consequent progress of the analyst from one stage of awareness to another, to a gradual inclusion of the entire field covered by the symbol**
- b. **Secondly, an intuitive perception of the symbols to be seen everywhere in the divine manifestation**
- c. **Third, the use of symbols on the physical plane, and their right adaptation to a seen and recognised purpose, leading to the subsequent magnetisation of the symbol with the needed quality through which the idea can make its presence felt, in order that the intuited qualified idea may find proper form on the physical plane**

Deal, therefore, with the symbols in a wide generalisation, exoteric, conceptual and esoteric, but add to that an analysis of your sensitivity and response to the quality of the symbol.

Recapitulation

Study of symbols in this manner takes you from the realms of sensory perception of forms via the brain → the realms of memory → feelings and quality → mind → ideas and concepts → meaning → purpose

First of all it is valuable to remember that the study of the symbol exoterically involves the use of the brain and the memory. [Page 12]

You endeavour to study line and form, number and general external aspects, knowing that each line has significance, all numbers have their interpretation and all forms are symbols of an inner quality and life.

The study of symbols conceptually carries you inward from the brain to the mind, into the realm of ideas.

It sweeps into focussed activity the mental apparatus.

You then become aware of the concept or idea which the sign or symbol embodies.

You comprehend its meaning and for what it stands.

You grasp the purpose for which the form has been brought into manifestation.

Your study of number and of line has given you a rich background of knowledge upon the objective plane— the richness in this case is dependent upon your own personal reading, mental equipment and knowledge.

Your capacity to read a "meaning" into a symbol will be dependent also upon the richness of the meaning you ascribe to the events of your daily life, and your ability to really meditate.

There is no set interpretation of any symbol

I would like to make clear to you that there is no set interpretation of any symbol, and that for each human being that symbol—whatever it may be—will convey unique meaning.

Lack of interest in symbols

A lack of interest in symbols presupposes usually a lack of interest in the due interpretation of life forms and their meaning.

Too much academic interest in symbols

Also, too much academic interest in symbols may presuppose a tortuous and intricate mind which loves design and line and form and numerical relationships, but which misses entirely the significance of meaning.

The balancing in the mind of form and concept, of expression and quality, of sign and meaning is vital to the growth of the disciple and the aspirant

A great need for students is to arrive at meaning, and to work with ideas and concepts

This activity will necessitate *the use of the mind to understand, to grasp and to interpret.*
[Page 13]

It requires *development of that mental sensitivity which will enable its possessor to respond to the vibrations of what we call the Universal Mind, the Mind of God, the Instigator of the Plan.*

It presupposes a certain ability to *interpret* and *the power to express the idea underlying the symbol* so that others may share it with you.

This thought of *service and of growth in usefulness* must be steadily borne in mind.

Can you now see how this power to study, interpret and penetrate to meaning will further your growth spiritually?

Can you believe that through the use of this method you may learn to work more intelligently with the Plan and become a better helper of your fellowman?

What is there in this objective world that is not the inadequate symbol of a divine idea?

What have we in our outer manifestation but the visible sign (at some stage of the evolving purpose) of the plan of the creating Deity?

What are you yourself but the outer expression of a divine idea?

We must learn to see 'symbols' all around us and then to *penetrate behind the symbol to the idea* it should express.

There is however a technique of study which may be of service to you as you attempt to arrive at an idea and thus study conceptually the many symbols by which we are surrounded.

It is largely the technique for which meditation should have prepared you.

The difference between this technique and meditation work is mainly one of polarisation and goal.

In the study of symbols conceptually, the consciousness is polarised in the mental body, and no attempt is definitely made to contact or involve the soul or ego.

Herein lies the distinction between this second stage of symbol interpretation and ordinary meditation.

You have exhausted the method of familiarising yourself with the form aspect of the symbol, and you know well its outer [Page 14] contour and externalisation.

You know too that a peculiar series of lines (such as, for instance, the three lines forming a triangle) represent such and such an idea or truth or teaching.

This is recorded in your brain, drawing on the resources of your memory.

The registering of old information and knowledge anent the figures in a symbol serves to pull your consciousness up on to the mental plane and to focus it there in the world of ideas or of concepts.

The concepts exist already upon the concrete levels of the mental plane.

They are your mental and racial heritage and are ancient mental forms which you can now employ in order to arrive at meaning and significance.

"An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation"

It is an ancient statement of fact, which Plutarch expresses for us in the familiar words, that "An idea is a Being incorporeal, which has no subsistence of itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation."

The figure and form you have registered with your brain and memorised, and likewise its activity in time and space, along with its innate capacity to build the form and express through that form a concept or idea.

As you work inwards, you are also becoming aware of the nature of the motivating idea through the study of its form and its demonstrated activity, and you are discovering the field of ideas of analogous nature in which the idea embodied in the symbol finds itself.

This field of ideas, inter-related and mutually explanatory, is now open to you and you will increasingly find yourself in a position to move in this world of concepts with freedom.

To work and live in the world of ideas now becomes your objective and main effort.

You train yourself in the recognition of ideas and concepts as they lie behind every form; you begin to think clearly about them and to see the direction in which they lead you and where, within the Eternal Plan, they fit.

A possible field of service for dedicated loving aspirant groups – the dispelling of glamour: -

If aspirants will do three things:

- a. Develop the power to visualise**
- b. Train the mind to intuit reality**
- c. Rightly interpret that which is seen**

Then they can provide a demonstrating laboratory for the trained Observers of the world

The developed intuition can break the glamour and illusion that invade the life.

One of the things a group of aspirants, whose intuitional interplay is established, can accomplish, is to aid in the work of smashing world glamour.

Such work can be done when you have awakened the intuition, and when your inter-related understanding is firm and true.

The Hierarchy will be able to use the world aspirants as an instrument for the breaking of group glamour wherever it may be found.

I refer to this possibility in order to incite you all to more rapid and steady growth and effort.

You have been told that one of the needs lying before all aspirants is to arrive at that intuitional knowledge and intelligent understanding of glamour, both individual and planetary, which will enable them most definitely to work at dispelling it.

That understanding will necessarily be only relative, but in the course of the next few years, your knowledge of the subject and of the methods whereby glamour can be dissipated can be materially increased.

This must happen if you work at the problem consciously in your own lives, and attempt to grasp the underlying theory also.

Very little has been written or taught hitherto anent the subject of glamour, and it may mean much of value if we undertake the consideration of this subject, of its causes, and its effects, and also deal with the technique whereby it [Page 16] can be dissipated and dispelled.

It is obvious that I cannot deal with the subject adequately in one instruction, and we will take the next two or three years, therefore, to discuss and study this important matter growing out of the need of the present time and the increased sensitivity of humanity to subtler impressions.

It has not been possible for me to do this up till now, as the group was incomplete and the inner cohesion needed strengthening.

Now I can do so, as the group members are functioning together with a much increased inner relationship, and a "spirit of love" has been shed abroad among you through the group reaction to each other's need in the recent period of glamour.

It is my intention, therefore, to change your work somewhat, retaining the symbolic phrases as an exercise for your intuitional insight, but dropping the consideration of the more formal and visual symbols.

You have not gained from these symbolic forms what has been hoped, for the concrete mind of the majority of the group members simply increased the form aspect, and the remainder needed not this method of instruction and development.

We shall change the focus of attention to a deep study of glamour.

Herein will lie your service, for as you think truly and use your illumined intelligence (if you can achieve this, my brothers) you can help in time to do two things:

- 1. Clarify the group mind on this subject. I refer not here to your particular group, but to the world consciousness.**
- 2. Help shatter the great illusion that has held, and still holds, the sons of men in thrall**

I ask, therefore, for your service along these lines, and I request also that you give increased attention at the time of your full moon contact with myself.

This group should [Page 17] have a special aptitude for work along the line of dispelling glamour at the period of the full moon.

Contact is made on the different planes according to the focus of the subtle bodies of the personnel of the group, and this group makes its contact with me on the higher levels of the astral plane.

Hence the clarity of their reactions and the wealth of their detailed records.

Also, herein will lie eventually their service, for they can later (but not for some long time yet) utilise the days of contact and the "moment of entrance" (as it is sometimes called) for definite work in dispelling some of the world illusion.

First must come, however, aptitude in dispelling it in the personal life of each one of you.

Another group makes its contact with me on mental levels and therein will lie their field of service.

Still other groups are only as yet in an embryonic stage.

Their personnel is incomplete and the group integration only in process of being set up.

I will, therefore, ask you to intensify your effort each month at the full moon period, and seek to strengthen your tie with myself and with your fellow group members.

One word of warning only will I give.

Success along this line will bring both its rewards and also its difficulties.

You will have to watch with care for the undue stimulation of your astral or emotional nature, with consequent and subsequent glamour.

You will have to exercise the deepest watchfulness in the endeavour to work thus on the astral plane, holding simultaneously the attitude of the Observer on the high plane of the soul.

No constructive work and no service of vital importance can be rendered in this difficult sphere of activity unless there is this detached and liberated attitude.

You are to work in one of the most difficult spheres of activity—perhaps the most difficult to which a disciple can be called—and hence the advisability of working there in group formation. [Page 18]

I cannot emphasise too strongly that you are to work as a group and not as individuals.

Three great events are immanent in the world consciousness today:

- 1. Growth and understanding of telepathic work**
- 2. Comprehension and scientific investigation of illusion and world glamour**
- 3. Increase in the right methods of healing**

If this is so, you can see how groups of disciples can constitute a contribution to the emerging revelation and how useful our consecrated service can be.

I say "our" advisedly, brother of old, as I am working definitely towards these three ends as a part of my ordained (self-ordained) service.

I ask for your cooperation and assistance.

The will be increasing value of groups that work on the subtler planes than just the physical

The steady impact of right thought on the human consciousness by trained groups of thinkers is the method that can be most successfully applied at this time, and here these groups can help profoundly.

One of the things which will emerge most definitely during the next three or four decades is the work that groups can do on levels *other* than the physical.

Group service and united effort towards group welfare has for two centuries been seen on Earth in all fields of human endeavour—political, philanthropic and educational.

Group service on the astral plane has been started also since 1875, but united effort to dispel the world glamour is only now in process of organising and this group can be a part of the corporate effort towards this end, and swell the number of those so engaged.

Train yourselves, therefore, and learn how to work.

Telepathic sensitivity is necessarily the objective of all groups of disciples, but it is the main objective of that group which we might call the Telepathic Communicators; [Page 19] here they can render potent service.

Groups of sensitives of this order can constitute a working, mediating body, and transmit the new knowledge and teaching for the race; they can mould public opinion and change the current of men's thoughts.

All small groups of people, naturally and inevitably, arrive at a telepathic relation between themselves, and between the personnel of similar groups, and this is to be desired and fostered and should rightly and steadily increase.

But, as your telepathic sensitivity is increased, see to it that you are not deflected from your main group objective, which is to study and understand the significance of glamour and the laws for its dissipation.

Record and note all telepathic activity and phenomena and learn to work this way, but regard it as a *secondary* issue for you at this time.

One of the outstanding characteristics of the work done at the time of the full moon will be the mass of phenomena noted.

This is to be expected as this service calls you to work on the astral plane.

But it will provide you with a field for the wise use of the faculty of discrimination.

It is too early as yet for you to work at the problem of separating the real from the unreal; your task at first will be *recording*.

Keep *detailed records*.

Preserve the scientific attitude of detachment and of recognition and write down all that is sensed, seen or contacted.

These records will serve as the basis of analysis if all goes well, and from that analysis we may gather much of value.

What I have to say to you as regards the subject of Glamour falls into certain broad generalisations such as:

I. The Nature of Glamour

II. The Causes of Glamour

III. The Dissipation of Glamour

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As we proceed we shall divide our subject up into greater detail, but in this instruction I only seek to get certain broad outlines into your minds so that the theme may fall into right places in your thoughts.

GLAMOUR, ILLUSION, MAYA, AND THE DWELLER ON THE THRESHOLD

There are four phrases which have for long been bandied about among so-called occultists and esotericists.

They are: glamour, illusion, maya and the expression, the dweller on the threshold.

They all stand for the same general concept or some differentiation of that concept.

Speaking generally, the interpretations have been as follows, and they are only partial interpretations, and are almost in the nature of distortions of the real truth, owing to the limitations of the human consciousness.

Glamour – some misconceptions

Glamour has oft been regarded as a curious attempt of what are called the "black forces" to deceive and hoodwink well-meaning aspirants.

Many fine people are almost flattered when they are "up against" some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently to attempt to hinder their fine work by submerging them in clouds of glamour.

Nothing could be further from the truth.

That idea is itself part of the glamour of the present time, and has its roots in human pride and satisfaction.

Maya – some misconceptions

Maya is oft regarded as being of the same nature as the concept promulgated by the Christian Scientist that there is 'no such thing as matter'

We are asked to regard the entire world phenomena as ‘maya’ and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion or self-hypnotism.

Through this induced belief we force ourselves into a state of mind that recognises that the tangible and the objective are only figments of man's imaginative mind.

This, in its turn, is likewise a travesty of reality.

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Illusion – some misconceptions

Illusion is regarded rather the same way, only (as we define it) we lay the emphasis upon the finiteness of man's mind.

The world of phenomena is not denied, but we regard the mind as misinterpreting it and as refusing to see it as it is in reality.

We consider this misinterpretation as constituting the Great Illusion.

The Dweller on the Threshold – some misconceptions

The Dweller on the Threshold is usually regarded as presenting the final test of man's courage, and as being in the nature of a gigantic thought-form or factor which has to be dissipated, prior to taking initiation.

Just what this thought-form is, few people know, but their definition includes the idea of a huge elemental form which bars the way to the sacred portal, or the idea of a fabricated form, constructed sometimes by the disciple's Master to test his sincerity.

Some regard it as the sum total of a man's faults, his evil nature, which hinders his being recognised as fit to tread the Path of Holiness.

None of these definitions, however, give a true idea of the reality.

Glamour, illusion, maya, and the dweller on the threshold are four aspects of a universal condition that is the result of the activity—in time and space—of the human mind

I would point out here that (generally speaking) these four expressions are four aspects of a universal condition that is the result of the activity—in time and space—of the human mind.

The activity of MINDS! Ponder on this phrase for it gives you a clue to the truth.

The Problem of Illusion - it is a soul activity

The Problem of Illusion lies in the fact that it is a *soul* activity, and the result of the mind aspect of all the souls in manifestation.

It is the *soul* that is submerged in the illusion, and the *soul* that fails to see with clarity until such time as it has learnt to pour the light of the soul through into the mind and the brain.

The Problem of Glamour - mental illusion intensified by desire

The Problem of Glamour is found when the mental illusion is intensified by desire.

What the Theosophist calls "kama-manas" produces glamour.

It is illusion on the astral plane.

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The Problem of Maya - mental illusion intensified by desire, plus the intense activity produced when both glamour and illusion are realised on etheric levels

The Problem of Maya is really the same as the above, plus the intense activity produced when both glamour and illusion are realised on etheric levels.

It is that vital unthinking emotional MESS (yes, brother of old, that is the word I seek to use) in which the majority of human beings seem always to live.

The Dweller on the Threshold is illusion-glamour-maya, as realised by the physical brain and recognised as 'that which must be overcome'

The Dweller on the Threshold is illusion-glamour-maya, as realised by the physical brain and recognised as that which must be overcome.

It is the bewildering thought-form with which the disciple is confronted, when he seeks to pierce through the accumulated glamour of the ages and find his true home in the place of light.

Caution: The above are necessarily only generalisations, and the result also of the activity of the analytical mind, but they serve to embody a part of the problem in words, and to convey to your minds a definite thought-form of what we shall later discuss in detail.

The cause of illusion-glamour-maya? It lies far back in the consciousness of the imperfect Gods.

As to the causes of this world condition, what can I say, brother of mine, which will convey meaning to your minds?

The cause lies far back in the consciousness of the "imperfect Gods."

Does that sentence really mean aught to you? But little, I fear.

We must descend into the realm of greater practicality and only deal with the matter as far as it concerns humanity.

Planetary illusion will later be briefly dealt with, but the immediate problem before man and the significant contribution of the disciple is the dissipation of much of the glamour in which mankind is immersed and which, during the coming Aquarian Age, will largely disappear in connection with the astral life of the race.

The point I would here make is to call attention to the fact that it is in meditation and in the technique of mind control that the thinkers of the world will begin to rid the world of illusion.

Hence the increasing interest in meditation as the weight of the world glamour is increasingly [Page 23] realised, and hence *the vital necessity for right understanding of the way of mind control.*

Another point to be noted is that *in the crystallisation of this material age comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold.*

The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganisation of human values, and this is part of the process whereby a vital part of the world glamour may be dissipated—if only all men of goodwill within the world aura adhere to their appointed task.

The Buddha began to dispel world illusion, the Christ is seeking to dissipate world glamour – a call to this kind of service

When the Buddha was on Earth and achieved illumination, He "let in" a flood of light upon the world problem through His enunciation of the Four Noble Truths.

His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that—by the power of collective thought—has greatly helped in the attack upon the world *illusion*.

Today the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats will strike a second blow at the world *glamour*.

It is for this that we prepare. Only the intuition can dispel illusion and hence the need of training intuitives.

Hence the service you can render to this general cause by offering yourselves for this training.

If you can overcome glamour in your own lives and if you can, therefore, comprehend the nature of illusion you will help in

- a. The destruction of the dweller on the threshold**
- b. The devitalising of the general maya**
- c. The dissipation of glamour**
- d. The dispelling of illusion**

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This you have to do in your own lives and in the group relation.

Then your more general contribution will help in the wider human issues.

The acuteness of the intellect, and the illumination of the mind, plus love and intention will accomplish much.

To this service, I reiterate my call.

Some specific tasks

During the next few months I would suggest that you do three things:

1. Define in your own words and as the result of meditation, your understanding of the four expressions with which I have been dealing (illusion, glamour, maya and the dweller on the threshold)

I ask for a real analysis and not just four sentences of definition.

Before I enlarge upon this subject I would like you to organise your minds on the matter, using definitions as a guide to your thought, yet stating the problem as you see it, and seeking to *see the differences existing between these four aspects of the world glamour.*

2. Say each day, with care and thought, a very familiar prayer, The Lord's Prayer (Would the English or the Aramaic version be best? Ed.)

It has many meanings and the trite and usual Christian significance is not for you.

Ponder on this most ancient formula of truth and *interpret it entirely in terms of a formula for the dissipation of illusion.*

Write an exegesis on it from this angle, taking it phrase by phrase and regarding it as giving us *SEVEN KEYS TO THE SECRET OF THE ELIMINATION OF GLAMOUR.*

The FORMULA (which is *not* essentially a prayer) can be divided as follows:

- a. Invocation to the solar Lord**
- b. Seven sentences, embodying SEVEN KEYS FOR THE DISSIPATION OF ILLUSION**
- c. A final affirmation of divinity**

Use your intuition and apply these all to the subject of glamour and see at what knowledge you will arrive. [Page 25]

Then write it down in the form of an interpretation or article and we may arrive at much value.

3. Keep a copy of your full moon record and, at the close of six months, subject it to a careful analysis and see what is the sum total of gain.

Divide your analysis into the following heads and express your understanding of the phenomena:

- a. As to any real contact.
- b. As to any colour contact or phenomena.
- c. As to any other phenomena sensed, or seen or heard.

That we may all go forward into greater light and understanding, and that the light may shine upon the vertical Way of the disciple is my prayer and aspiration for you.