



GLAMOUR

A WORLD PROBLEM

BY

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Section One

The Nature of Glamour

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Contents 2

GLAMOUR: A WORLD PROBLEM: SECTION ONE: THE NATURE OF GLAMOUR

1. Illusion

2. Glamour

3. Maya

4. The Dweller on the Threshold

1. The first step is to distinguish between illusion, glamour, maya and the dweller on the threshold
2. The next step is to note what triggers them into action
3. The next step is to discover the best ways to eliminate them

Groups of trained and dedicated individuals can begin to dissipate world glamour.

First, the united auras of the group members ever determine the group condition, the group activity, usefulness, problem and glamour

Second, that the first job that each of you has to do is to determine his own peculiar problem.

Thirdly, you must remember that as I look at the individual in any of these groups, I can at the same time gauge the quality of the group itself as a whole.

Illusion

Strongly mental types are subject to illusion

ILLUSION is in reality a condition wherein the aspirant is being definitely controlled by:

1. A thought-form of such potency that it does two things, leading to fanaticism:
2. A combination of intuition and mental activity that leads to fanaticism
3. The weaker and more average mental types of people succumb to the general field of illusion and mass illusion

What is needed therefore at this time, are thinkers training themselves in a mental attitude and one-pointedness that is free of the dangers of negative receptivity, and yet which is responsive, at the same time, to the higher intuitional inspiration.

It is mediating interpreters of ideas that are needed and not mediums.

Glamour

The history of glamour and illusion

The objective of all training given on the Path of Discipleship and up to the third initiation is to induce that **CLEAR THINKING**, which will render the disciple free from illusion and give to him that emotional stability and poise, which gives no room for the entrance of any of the world glamour.

MAYA is the *result* of both glamour and illusion

Technically, the word MAYA should only be used in two cases:

- In reference to the united glamour-illusion to which a man who is an integrated personality *responds*
- In speaking of the limitations of the planetary Logos of our planet
- See whether you can discover the form that your individual Dweller upon the Threshold is likely to assume as you come into conflict with it
- If you do the same for your group brothers and the immediate world need, you will lose no time in the work of your astral clarification and mental release

PRACTICAL QUESTIONS

The Study of the Human Aura

1. What is the aura?
2. How does the aura come into existence?
3. How can the aura be made the medium of light?
4. How can the light, which should shine through the aura, be intensified?
5. What is the effect your own individual aura is making upon your environment?
6. How can you improve that effect?

Self-evaluation

1. Do I suffer primarily from glamour or from illusion?
2. Do I know which quality or characteristic in my nature facilitates my tuning in on the world glamour or the world illusion?
3. Have I reached the point where I can recognise my peculiar Dweller on the Threshold, and can I state what form it takes?

That you may indeed, as individuals and also as a group, learn the meaning of true self-knowledge and so learn to stand in spiritual being, increasingly free from glamour and illusion, is the prayer of your friend and brother who has fought his way through to a greater measure of light...

In the process of dissipating glamour, the way of the greatest potency is to realise the necessity to act purely as a channel for the energy of the soul

If the disciple can make right alignment and consequent contact with his soul, the results show as increased LIGHT.

This LIGHT (of buddhi, of love-wisdom, Ed.) pours down and irradiates not only the *mind*, but the *brain* consciousness as well.

He 'sees' the situation more clearly

He realises the facts of the case, as against his "vain imaginings"; and so the "light shines upon his way"

Alignment, contact with his soul, and then steadfastness, are the keynotes to success.

It will therefore be apparent to you that small groups such as this one, if established in different countries and cities and if successful in their personal activities, could play a most useful part.

1. They would have to wrestle with group glamour, which creeps inevitably into group life through the instrumentality of the group members.
2. When group glamour has been somewhat dissipated and the group can walk in the "lighted Way" with freedom, then will come the time when the group can be trained in
 - Group alignment
 - Group contact
 - Group steadfastness

Through the emphasis in the world of certain basic ideas such as goodwill and mutual inter-dependence, much is being done to dissipate the glamour in which the people of the world are walking.

The Dweller on the Threshold does not emerge out of the fog of illusion and of glamour until the disciple is nearing the Gates of Life

Only when he can catch dim glimpses of the Portal of Initiation, and an occasional flash of light from the Angel of the Presence Who stands waiting beside that door, can he come to grips with the principle of duality, embodied for him in the Dweller and the Angel

1. A dawning sense of MAYA arose in Lemurian days, but there was no real glamour and illusion
2. GLAMOUR arose in early Atlantean times
3. ILLUSION arose among advanced human beings in later Atlantean days and will be a controlling factor in our Aryan race
4. The DWELLER ON THE THRESHOLD arrives at full potency at the end of this race, the Aryan, and in the lives of all initiates prior to taking the third initiation
5. The subhuman kingdoms in nature are free from glamour and illusion, but are immersed in the world maya
6. The Buddha and His 900 arhats struck the first blow at the world glamour when He promulgated His FOUR NOBLE TRUTHS.
7. The Christ struck the second blow with His teaching of the nature of individual responsibility and of brotherhood.
8. The next blow will be struck by the New Group of World Servers, acting under the direction of Christ and His disciples, symbolically described as "Christ and His 9000 initiates"
9. The Four Keynotes to the solution of the problem of glamour are:
Intuition...Illumination ... Inspiration ... The Angel of the Presence

THE ASPECTS OF GLAMOUR

The whole problem is concerned with the right use or misuse of force or energy

1. The average man, in everyday life, and the aspirant on the Path of Probation or Purification, works with the **forces** of life on the three planes of human endeavour, plus the **principle of life** itself
2. The disciple begins to discriminate between the **forces** and **energy**. Upon the Path of Discipleship he begins to work with **soul-energy**. This eventually dominates the **forces**
3. The initiate works, upon the Path of Initiation, with **energy** and learns to distinguish between **the energy of life**, **the energies of the soul**, and **the forces of the phenomenal world**

Mastering illusion, glamour, maya and the dweller, is in fact part of the training to become (in due course) a Master of the Wisdom

The nature of these forces and energies, and their use and control have always to be realised and worked out in full consciousness upon the physical plane

Theory must become fact; the battles on the subtler levels of the astral and mental planes must be realised in brain consciousness. It is there that the application is made

1. Through alignment and subsequent contact, the intuition is evoked, awakened and used
2. Through alignment and subsequent contact, the energy of the soul is evoked, awakened and used
3. These two types of spiritual energy work differently on the forces of the personality, and their purpose and activity have to be realised in the brain consciousness of the disciple *as he works on the physical plane*
4. Then and only then can the light of the intuition and the light of the soul return to the astral plane through the conscious effort and dynamic intelligent will of the serving disciple
5. Ponder on these points for they outline your way and your service....

The reader will not be able to distinguish the truth or isolate which part of the teaching is for him of paramount importance unless he applies that which is helpful, and ascertains clearly whether he is the victim of illusion or of glamour

Many good people today see this not; they deify their glammers and regard their illusions as their prized and hard won possessions.

A hard won truth and a principle of reality can be grasped, but then around it the disciple can build the easily formed illusions of a mind which is just beginning to find itself

Glamours of an emotional nature emerge and gather about the ideal, for that is as yet unclarified and is prone to attract to itself that which—emotionally and sensitively—it believes itself to be and have

The Glamour of Authority

Also FEAR as a seed of glamour

Fear has been the incentive to those conditions that have brought about the glamour of the astral plane, though not the illusions of the mental levels of consciousness.

[But in its highest forms we have the recognition of the right of the solar Angel, of the soul or ego, to rule]

To stand really free is to stand in the clear unimpeded light of the soul, which is basically and intrinsically group consciousness.

Therefore, when one of you is beset by uncertainty and unrest, desiring and demanding to walk free and that no authority be imposed upon you, see that you are not submitting to the

glamour of a desire to be freed from your group impacts, and make sure that you are not seeking—as a sensitive soul—a way of escape.

Be sure to ask yourself the questions:

1. Is your comfort and your peace of mind of such importance to yourself and others that it warrants sacrificing the group integrity in order to have it?
2. Does your own interior satisfaction provide adequate excuse for delaying the planned group purpose?

Whatever you decide will constitute, in its turn, an authoritative decision with all the consequent reactions upon the group....

Occult Obedience

- It is *not* the control of an external organisation, dedicated to so-called occult work
- It is *not* the imposed conditions of any teacher of any rank
- It is *not* the exchange of the prison of one set of ideas for those of another set with perhaps a larger range or import. A prison is a prison, whether it is a tiny cell or an isolated island of vast extent, from which escape is impossible

Towards a deeper understanding of the true nature of authority

The authority to which the Teachers on the *inner* side respond is twofold in nature; to it you are beginning (as units in a group) to respond. To what, actually, do *you* respond?

1. To the slowly emerging realisation of the "light beyond," using that phrase as a symbol?

Though this light is different in its appeal to the individual, it is ONE LIGHT

Its recognition reveals new laws, new responsibilities, new duties and obligations, and new relations to others

These constitute an 'authoritative control'

None can escape this authority, though they can disobey it in time and space and for a temporary period

2. To the authority of the Rules of the Road which are imposed upon one as one passes from the Path of Probation on to the Path of Discipleship?

Formula for the elimination of the Glamour of Authority (and others)

THE SIX RULES OF THE PATH

- I. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn, a man must face himself.
- II. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. (I can find no other word, my brother, to translate the ancient word which designates the unrevealed stupidity, the vileness and crass ignorance, and the self-interest which are distinguishing characteristics of the average aspirant.) And yet there is, with that great revelation, no turning back, no spurning of each other, and no shakiness upon the Road. The Road goes forward into day.
- III. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels not alone.

- IV. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.**
- V. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.**
- VI. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye, which sees the light. He knows he travels not alone [GWP p. 51]**

The Illusion of Power

- **Any emphasis upon the personality can distort most easily the pure light of the soul as it seeks to pour through the lower self.**
- **Any effort to call attention to the mission or task which the personality has undertaken detracts from that mission and handicaps the man in his task; it leads to the deferring of its fulfilment until such time when the disciple can be naught but a channel through which love can pour, and light can shine.**
- **This pouring through and shining forth has to be a spontaneous happening, and contain no self-reference.**

1. ILLUSION, OR GLAMOUR ON THE MENTAL PLANE

Illusion is not met squarely, faced and overcome until a man has:

- a. Shifted the focus of his consciousness on to the mental plane**
- b. Worked definitely at the task of intelligent service**
- c. Made his soul alignment consciously and easily, and firmly established his technique of contact**
- d. Taken the first initiation**

What illusion is not (in the context of esoteric science and philosophy)

The word illusion is frequently lightly used to signify: -

- **Lack of knowledge**
- **Unsettled opinions**
- **Glamour**
- **Misunderstandings**
- **Psychic bewilderment**
- **The dominance of the lower psychic powers, and**
- **Many other forms of the world illusion**

But the time has come when the word must be used with a developed discriminating sense, and when the disciple must know clearly and comprehend the nature of that 'phenomenal miasma' in which humanity moves.

Illusion is the 'phenomenal miasma' in which the soul moves and from which it must liberate itself

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas

The development of Illusion

The passage of an idea from the plane of the intuition to the brain: -

1. The idea is seen by the mind, "held steady in the light of the soul."
2. It descends to the higher levels of the mental plane and there clothes itself with the substance of those levels.
3. It remains still an abstraction, from the angle of the lower mind. This point should be carefully noted by the would-be intuitive. [Page 56]
4. The soul throws its light upward and outward, and the idea, nebulous and faint, emerges into the consciousness of the man. It stands revealed, much as an object stands revealed when the bright beam of a powerful searchlight is thrown upon it.
5. The mind, endeavouring to remain in constant steady conscious contact with the soul, seeing into the higher world through the medium of the "soul's wide-opened eye," registers the idea with increasing clarity.
6. The idea, revealed, becomes then an ideal to the attentive mind and eventually something to be desired and materialised.
7. The thoughtform-making faculty of the mind then comes into play; the "mind-stuff" becomes actuated by the energy of the idea, vitalised by the recognition of the soul, and the idea then takes its first real step towards embodiment. An ideal is only an embodied idea.
8. Distortion now sets in. This is brought about by various causes. These might be enumerated as follows:
 1. The *ray type of the ego* colours the man's interpretation of the idea.
 2. The *point in evolution* the man has reached has also its effect, plus the *quality of the integration* existing between the three
2. aspects of the personality, and the *alignment* established between soul-mind-brain.
 3. The idea has become changed through the ray colouring of the soul, and now a still more distorting change is brought about by the ray type of the mental body itself, which may be, and usually is, different to that of the soul ray.
9. This illusion then demonstrates in seven ways usually...

The Seven Ways in which Illusion can demonstrate

1. Illusion through wrong perception of an idea

The disciple cannot distinguish between

- An idea and an ideal
- An idea and a thought-form
- An intuitive and a mental concept

This is one of the ways of producing illusion found most commonly among aspirants

The mental atmosphere in which we all dwell is one of illusion: -

Aspirants must learn to distinguish between:

The cause of illusion is an untrained, un-illuminated mind

The cure of illusion is training in the technique of Raja Yoga

This develops the ability to hold the mind steady in the light, to perceive correctly, to achieve a right outlook, and to attain a right mental attitude.

It was these right attitudes with which the Buddha was dealing when He outlined the Noble Eightfold Path.

It involves the reaching of a right 'mental altitude'

Yes, I said *altitude*, my brothers, and not attitude.

2. Illusion through wrong interpretation (or mis-interpretation)

In this case, the idea, a vital entity or a germ of living potency, is

- Seen through the medium of a partial view
- Distorted through the inadequacy of the mental equipment
- Frequently stepped down into futility

The cause is an over-estimation of one's mental powers

The sin, par excellence, of the mental type is pride, and that colours all activities in the early stages

The cure is the development of a cautious spirit

3. Through wrong appropriation of ideas

Misappropriation of an idea is based upon the drama-making faculty and tendency of the personality to the self-assertion of the little self.

The idea becomes the dramatic agent of his self-imposed life purpose, driving him from one extreme to another.

The cause is over-estimation of personality and undue impress of personality reactions upon the sensed idea and upon all who attempt to contact the same idea

The cure is a steady attempt to decentralise the life from the personality, and to centre it in the soul

Ideas can come from the intuitional levels only when there is

1. A very highly developed soul contact
2. A potent mind control
3. A trained intelligence
4. A purified emotional body, and
5. A good glandular equipment, as the result of the above requirements

4. Through wrong direction of ideas

Its cause is a small and non-inclusive mind

Its cure is the training of the mind to be inclusive, well-stocked, and well developed from the angle of modern intelligence

5. Through wrong integration of an idea

Every disciple has a life plan, and some chosen field of service.

If he has not such a field, he is not a disciple.

This is illusion, through acquisitiveness

Its cause is selfish grasping for the little self, even if this is unrealised and the disciple is glamoured by the idea of his own selfless interests

Its cure is a humble spirit

6. Through wrong embodiment of ideas

This is illusion through wrong discrimination where substance is concerned

Its cause is lack of esoteric training in creative activity

Its cure is the application of fifth ray methods, which are the methods of the mental plane

7. Through wrong application of ideas

Summary of the seven ways illusion can demonstrate: -

- 1. The way of wrong perception**
- 2. The way of wrong interpretation**
- 3. The way of wrong appropriation**
- 4. The way of wrong direction**
- 5. The way of wrong integration**
- 6. The way of wrong embodiment**
- 7. The way of wrong application**

Based upon the sequence of precipitation of ideas:

- 1. Perception**
- 2. Interpretation**
- 3. Appropriation**
- 4. Direction**
- 5. Integration**
- 6. Embodiment**
- 7. Application**

It was His final successful effort to isolate and dispel illusion that led Jesus (upon the Cross) to cry out in words of apparent distress.

“My God, my God, why hast thou forsaken me?”

This actually signified the surmounting of the final synthetic illusion.

The astral body as an ‘illusion’

You will remember that I hinted to you in A Treatise on White Magic that the astral body itself was an ‘illusion.’

The astral body is the definition of the illusory mind upon the mental plane of that which we call the sum total of the desires of the man in incarnation.

The opposite pole of illusion is the intuition

The intuition is the recognition of reality that becomes possible as glamour and illusion disappear

The entire meditation process

1. The Aspirant Probationary Path Concentration Maya
2. The Disciple Path of Discipleship Meditation Glamour
3. The Initiate Path of Initiation Contemplation Illusion

The technique of the dispelling of illusion, as used by the initiate, is that of contemplation

Dealing with one's own glammers and illusions is a service, because it can also lead to, and indeed is pre-requisite for, group service in that direction

2. GLAMOUR ON THE ASTRAL PLANE

The Challenge of Discipleship

The planetary astral body is a dense fog in which humanity is immersed

Speaking *symbolically*, the planetary astral body (viewing it from soul levels) is lost in the depths of a surrounding fog

Four things to grasp to clear the way forward

A. Each human being stands surrounded by glamour which is the result of his own past, his family desire-life, national glamour, and racial glamour:

B. This fog of glamour which envelops humanity at this time must be realised as a definite *substantial* thing, and must be dealt with as such

The forms of glamour on the astral plane are more substantial than thought-forms, but are *less* clearly defined

C. Astral glamour is A FORM OF ENERGY, and an energy of great potency, owing to these factors:

The individual learning to dissipate glamour has to do two things:

- Stand in spiritual being.
- Keep the mind steady in the light.

From this it will be apparent that the energy of the astral plane as it expresses itself in the sentient desire life of the race, produces the major glammers of humanity, and can only be dissipated, dispersed and dispelled by the bringing in of the higher energy of the mind, motivated by the soul.

D. The glammers which hold *HUMANITY* in thrall are:

1. The glamour of materiality

2. The glamour of sentiment
3. The glamour of devotion
4. The glamour of the pairs of opposites
5. The glammers of the Path

The glamour of materiality

The glamour of materiality is the cause of all present world distress, for what we call the economic problem is simply the result of this particular glamour.

That which meets a vital and real need ever exists within the divine plan

That which is unnecessary to the right expression of divinity, and to a full and rich life, *can* be gained and possessed, but only through loss of the more real and negation of the essential

Freedom from material things carries with it

Its own beauty and reward, its own joy and glory

The glamour of sentiment

The glamour of sentiment holds the good people of the world in thrall, and in a dense fog of emotional reactions.

Love, for many people, for the majority indeed, is not really love but a mixture of: -

The desire to love and

The desire to be loved, plus

A willingness to do anything to show and evoke this sentiment, and

Consequently to be more comfortable in one's own interior life

The selfishness of the people who are desirous of being unselfish is great

The glamour of devotion

The glamour of devotion causes many probationary disciples to wander circuitously around in the world of desire

Potent desire along *any* line, when it obliterates the wider vision and shuts a man within a tiny circle of his own desire to satisfy his sentiment of devotion, is just as hampering as any of the other glammers

It is even more dangerous because of the beautiful colouring which the resultant fog takes on.

For the glamour of devotion, there are some age-old rules:

The glamour of the pairs of opposites

Upon the Probationary Path there comes the swing, consciously registered, between the pairs of opposites until the middle way is sighted and emerges.

This glamour is part of the great heresy of separateness

Identifying with only one of any pair of opposites can lead to this glamour

The secret of world glamour lies hid in the thought that this triple differentiation veils the secret of creation

God Himself produced the pairs of opposites — spirit and matter — and also produced the middle way that is that of the consciousness or soul aspect

The triplicity (of the pairs of opposites and of the narrow way of balance between them, the noble middle path), is the reflection on the astral plane of the activity of spirit, soul and body; of life, consciousness and form, the three aspects of divinity—all of them EQUALLY divine

Study the three temptations of Jesus, if you would know clearly what these other glamours are

- Glamour is not dispelled through the means of the intuition
- Illusion is not overcome by the use of the illumined mind

Some differences between the Intuition and the illumined mind

The INTUITION is a higher power than the mind, and is a faculty latent in the Spiritual Triad

It is the power of pure reason, an expression of the buddhic principle, and lies *beyond the world of the ego and of form*

Only when a man is an initiate can the exercise of the true intuition become normally possible

By that I mean that the intuition will then be as easily operative as is the mind principle in the case of an actively intelligent person

The INTUITION, however, will make its presence felt much earlier in extremity or on urgent demand

It is ILLUMINATION (of the mind) that the majority of aspirants, such as are found in this group, must seek

They must cultivate the power to use the mind as a reflector of soul light, turning it upon the levels of glamour, and therefore dissipating it

The difficulty, my brothers, is to do so when in the midst of the agonies and deceptions of glamour

It requires a quiet withdrawing in mind and thought and desire from the world in which the personality habitually works

It requires the centering of the consciousness in the world of the soul, there silently and patiently to await developments, knowing that the light will shine forth, and illumination eventually take place

A deep distrust of one's reactions to life and circumstance, when such reactions awaken and call forth CRITICISM, SEPARATIVENESS OR PRIDE, is of value

ILLUSION is dispelled, rejected, and thrust away through the conscious use of the INTUITION

INSULATION AND ISOLATION OF THE RIGHT KIND lead to the right relationships and the correct contacts with the real

They produce eventual identification with reality, through insulation of oneself against the unreal

It is the soul itself that dispels illusion, through the use of the faculty of the intuition

It is the illumined mind that dissipates glamour

Many well-meaning aspirants fail at this point, due to two errors: -

- They omit to discriminate between illusion and glamour
- They endeavour to dispel glamour through what they believe to be right method, by calling in the soul, whereas they really need to use the mind correctly

When one is in the midst of fogs and glamours, however, it is much easier to sit down and hypnotise oneself into the belief that one is "calling in the soul" than it is to subject one's

astral and emotional nature to the effect of hard straight thinking, using the mind as the instrument whereby glamour can be dispelled

Strange as it may seem, the "calling in of the soul" to deal directly with glamour may (and frequently does) lead to an intensification of the difficulty

Glamour can always be found where there exists:

- CRITICISM (when careful analysis would show that no criticism is really warranted)
- CRITICISM where there is no personal responsibility involved. (By that I mean, where it is not the place or the duty of the man to criticise)
- Pride in achievement or satisfaction that one is a disciple
- ANY sense of superiority or separative tendency

3. MAYA - GLAMOUR UPON ETHERIC LEVELS

In relation to maya we are dealing with the forces pouring through the seven centres of the body (in all or in some), producing reactions and effects that are either desirable or disastrous

Overcoming maya has to do with mastering the 'natural' tendencies of the physical-etheric nature developed in the first solar system

It is naturally necessary to realise that all manifestation on all levels is an expression of force, but the forces to which I refer here under the term maya are those uncontrolled energies, those undirected impulses which emanate from the world of prana and from the latent force of matter itself

The aspirant has to learn to stand free from illusion, glamour, and maya, and to do this he must understand the means to freedom which are:

Intuition, Illumination and Inspiration

The problem of maya is complicated by the fact that on the physical plane (as on the astral plane, though this is as yet little realised) you have the battle of 'a pair of opposites'

These are of a different nature in some respects to those found upon the astral plane.

On the physical plane (and by that I mean upon the *etheric* levels of the physical plane whereon the deceptive power of maya is experienced) there is *the meeting of the forces of the subjective world of the personality and the ancient energies of matter itself, brought over as latent seeds from an earlier solar system.*

The latent impulses of the personality life, when divorced from and not under soul control, are blended with the pranic fluids within the periphery of the personality sphere of influence, and then become potent directed streams of force, seeking emergence into physical manifestation through the medium of the seven centres in the physical body

These forces or impulses, plus the prana available, constitute the etheric body of the undeveloped and frequently of the average man

It will be apparent, therefore, how much the undeveloped man is the victim of mass energy of a low kind, for his etheric body is responsive to, and draws its energy from, a type of general environing prana, until there is definite direction and higher control—either through oriented aspiration and mental discipline, or later as the result of soul conditioning (to use the psychological phrase)

This etheric energy, focussed in an individual etheric body, passes through two stages prior to the period of discipleship:

1. The stage wherein it assimilates the second force to which I referred (the force, latent in the dense physical form, the energy of the atomic substance), thus producing a definite fusing and blending
2. The moment, however, that an inner orientation towards the world of higher values takes place, then the etheric or vital force is brought into conflict with the lowest aspect of man, the dense physical body, and the battle of the lower pairs of opposites takes place

It is interesting to note that during this stage the emphasis is laid upon physical disciplines, upon such factors as total abstinence, celibacy, and vegetarianism, and upon physical hygiene and physical exercises.

The second battle is the true *kurukshetra* and is fought out in the astral nature, between the pairs of opposites that are distinctive of our solar system, just as the physical pairs of opposites are distinctive of the past solar system.

From one interesting angle the battle of the opposites upon the lower spiral, in which the physical body in its two aspects is concerned, can be seen taking place in the animal kingdom

Remember that our tests and disciplines are self-imposed and grow out of our limitations and our opportunities.

Many people are occupied today in their individual lives with exactly the same process and conflict.

Right activity upon the Path of Return

Students would do well to bear this in mind and to ponder upon the following phrases:

1. Physical co-ordination
2. Astral orientation
3. Mental direction
4. Personality alignment

The UNFOLDMENT of divine consciousness

4. THE DWELLER ON THE THRESHOLD - GLAMOUR ON HIGHER MENTAL PLANES

Definitions of the Dweller on the Threshold

- The Dweller is the "one who stands before the Gate of God," who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient scripture calls it
- The Dweller is the sum total of the forces of the lower nature as expressed in the personality, *prior to illumination, to inspiration and to initiation*. The personality, at this stage, is exceedingly potent
- The Dweller then embodies all the psychic and mental forces which down the ages have been unfolded in a man and nurtured with care

- The Dweller is the potency of the threefold material form, prior to its consecration and dedication to the life of the soul and to the service of the Hierarchy, of God and humanity
- The Dweller on the Threshold is all that a man is, apart from the higher spiritual self
- The Dweller on the Threshold is *the third aspect of divinity as expressed in the human mechanism*, and this third aspect must eventually be subordinated to the second aspect, the soul

The aspirant has three pairs of opposites with which to deal as he progresses towards light and liberation.

The Pairs of Opposites

The dense and the etheric

The Tibetan introduces the group to the individual coaching He is offering them

As you read and study, you would find it of value to reflect upon, and then to answer, the following questions:

- What is the relation of the *INTUITION* to the problem of illusion?
- In what manner can *ILLUMINATION* dispel glamour, and how can it be brought about?
- Define *maya* and give your understanding of *INSPIRATION* as a factor in dispelling it

GLAMOUR: A WORLD PROBLEM

SECTION ONE: THE NATURE OF GLAMOUR

In the preceding pages we dealt with certain definitions of the words (frequently used interchangeably) dealing with illusion and glamour. We found that:

1. Illusion

Illusion is primarily of a mental quality.

It is a characteristic of the attitude of mind of people who are more intellectual than emotional. They have outgrown glamour as usually understood.

It is the misunderstanding and misinterpretations of ideas and thought-forms of which they are guilty.

2. Glamour

Glamour is astral in character.

It is far more potent at this time than illusion, owing to the enormous majority of people who always function astrally.

3. Maya

Maya is vital in character and is a quality of force.

It is essentially the energy of the human being as it swings into activity through the subjective influence of the mental illusion or astral glamour or of both in combination.

4. The Dweller on the Threshold

The Dweller on the Threshold is always present; it swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour and the maya surrounding his entire life.

Being now an integrated personality (and no one is a disciple, my brother, unless he is mental as well as emotional, which is a point the [Page 27] devotee oft forgets) these three conditions (with the preponderance of the effect in one or other of the bodies) are seen as a whole, and to this whole the term the "Dweller on the Threshold" is applied.

It is in reality a vitalised thought-form—embodying mental force, astral force and vital energy.

The problem, therefore, before all of you in this group is to learn first of all:

1. To distinguish between these three inner illusory aspects
2. To discover what *conditions* in the environment or in the individual constitution *induce* these situations of difficulty
3. To find out *what methods are effective* in inducing a cessation of the bewildering deceiving conditions

1. The first step is to distinguish between illusion, glamour, maya and the dweller on the threshold

2. The next step is to note what triggers them into action

3. The next step is to discover the best ways to eliminate them

It must be remembered also that these distorting conditions, found in *all* of you, are the medium whereby you are tuned in on the world glamour and illusion.

The emphasis has been laid in esoteric teaching on the training and liberation of the individual aspirant.

This is, of course, necessary, for the mass is made up of the individuals, and in the steady release from the control of these inner delusions will come the eventual clarification of humanity.

Groups of trained and dedicated individuals can begin to dissipate world glamour.

Therefore each of you in this group must of necessity work separately and apart with himself, and learn to induce those conditions of clarity and truth which will overcome the ancient rhythms and deep-seated habits and thus steadily purify the aura.

But this has now to be done *as a group*, and this group constitutes one of the first of the exoteric groups with which it is intended to work in the new age.

Through the activity of such groups, the world glamour will be dissipated, but first of all the aspirant must learn to deal with individual and group glamour.

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It is necessary to remember the following three things. I am going to be brief and technical in teaching this group, for my time is short and you have an adequate technical knowledge with which to understand that whereof I speak.

First, the united auras of the group members ever determine the group condition, the group activity, usefulness, problem and glamour

Hence emerges individual group responsibility and individual usefulness.

Each of you either hinders or aids the group, according to his auric condition, which is either in a state of glamour or illusion or is kept relatively free from these conditions.

Second, that the first job that each of you has to do is to determine his own peculiar problem.

In giving you your individual instructions, I will take up with you in this instruction where the particular tendency in this direction of each of you lies, and whether it is glamour, illusion or maya to which you habitually succumb.

I will deal with directness, for I have tested your sincerity and believe in your willingness to be told the truth.

Once you have each determined the specific nature of your peculiar problem, you can then work with deliberation towards its solution—with deliberation, brother of old, and with no speed, but with due care and caution and with right understanding.

Thirdly, you must remember that as I look at the individual in any of these groups, I can at the same time gauge the quality of the group itself as a whole.

The amount of inner light that can shine through and make its presence felt in your auras can be seen by me and indicate to me the strength and the efficiency and also the potency of your individual group influence, for the positive auras subordinate the negative auras.

What is required is a combination of positive auras, deliberately subordinated to group work. [Page 29]

As you deal with illusion and as you free your minds from its effects, and as you dissipate the astral glamour in which you are all more or less immersed, you will enter into a greater freedom of living and usefulness.

As the maya of distorted energy currents ceases to swing you into lines of undesirable activity, the light that is in you will shine forth with greater clarity.

Incidentally the Dweller on the Threshold will slowly and surely dis-integrate, and leave your way, to the door of Initiation, free and unimpeded.

ILLUSION

Strongly mental types are subject to illusion

ILLUSION is in reality a condition wherein the aspirant is being definitely controlled by:

1. A thought-form of such potency that it does two things, leading to fanaticism:

- a. Controls the life activity or output
- b. Tunes the aspirant in on the mass thought-forms, which are of a similar nature, and which are built by others under the dominance of a similar illusion

This, in its worst aspect, produces mental insanity or *idée fixe*, but in its least dangerous and normal result produces the fanatic.

The fanatic is usually—even if he realises it not—a bewildered man, who has a potent idea of some kind or another, but who finds it quite impossible

- To integrate it into the *world* picture
- To make those *needed, and often divinely directed, compromises which profoundly help humanity*
- To find the time or place for the *realities* which are within his natural grasp

2. A combination of intuition and mental activity that leads to fanaticism

When a man is highly developed, the mental illusion is built around a definite intuition and this intuition is concretised by the mind until its *appearance* is so ‘real’ that the man believes he sees so clearly that which should be done or given to the world that he spends his time endeavouring in a fanatical manner to make others see it too.

Thus his life slips away on the wings of illusion and his incarnation is a relatively profitless one.

Exception: In a few rare cases, this combination of intuition and mental activity produces the genius in some field or another; but in that case there is no illusion, but clear thinking, coupled with a trained equipment in that particular field or enterprise.

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3. The weaker and more average mental types of people succumb to the general field of illusion and mass illusion

The mental plane manifests a different sort of distortion to that of the astral plane or the etheric.

The faculty of discrimination which is being developed has produced 'sharper lines' of demarcation, and instead of the 'dense fogs and mists' of the astral plane or the 'swirling tides and currents of energy' of the etheric plane, we have on the mental plane masses of 'sharply indicated thought-forms' of a particular quality and note and tone, around which are grouped lesser thought-forms, created by those who respond to these forms, and to their note, quality and tone.

Similarities are then seen to exist which constitute channels or avenues for the magnetic drawing power of the more potent thought-forms.

- Ancient theologies in modern garb
- Fixed presentations of half-truth
- The wild thinking of various world groups, and
- Many similar emanating sources

Have—down the ages—produced the world of illusion and those mental states, which have held humanity prisoner to wrong concepts and thoughts.

So many are these 'thought producing illusions' that the effect in the world today has been to cause a general division of the human race into: -

- Varying 'schools' of thought (philosophy, science, religion, sociology, etc.)
 - Many parties and groups, all coloured by an analogous idea
 - Groups of idealists fighting each other on behalf of their pet concepts
 - Tens of thousands of participants in group mental activity [Page 31]
1. These are today producing the world literature, through which the world platforms are coloured
 2. By their means the world leaders are inspired

They are responsible at this time for the mass of experiments in the field of

- Government
- Education
- Religion

Which are producing so much of the world unrest, and consequently so much more of the world illusion

What is needed therefore at this time, are thinkers training themselves in a mental attitude and one-pointedness that is free of the dangers of negative receptivity, and yet which is responsive, at the same time, to the higher intuitional inspiration.

It is mediating interpreters of ideas that are needed and not mediums.

GLAMOUR

The emotional types respond with facility to world glamour and to their own individual inherited and self-induced glamour.

The bulk of the people are purely emotional with occasional flashes of real mental understanding—very occasional, my brother, and usually entirely absent.

Glamour has been likened to a ‘mist or fog’ in which the aspirant wanders, and which distorts all that he sees and contacts, preventing him from *ever* seeing life truly or clearly or the conditions surrounding him as they essentially are.

When he is a somewhat advanced aspirant, he is aware of the glamour and occasionally sees in a flash in what direction truth for him may lie.

But then again the glamour settles down upon him and he is rendered powerless to release himself or to do anything constructive.

His problem becomes further complicated by his consequent distress and his deep disgust with himself.

He walks ever in a ‘fog’ and sees naught as it truly exists.

He is deceived by the appearance and forgets that which the appearance veils.

The emanatory astral reactions that each human being initiates surround him always, and through this ‘mist and fog’ he looks out upon a distorted world. [Page 32]

These reactions and the surrounding aura they constitute, blend and merge with the world glamour and fog; they form part of the miasmas and unhealthy emanations for which the masses of men, for millions of years, are responsible.

The history of glamour and illusion

I would point out to you that, in LEMURIAN days, **GLAMOUR AND ILLUSION** were relatively unknown from the human standpoint.

There were no mental reactions and but little emotional response to environment. Men were largely instinctual animals.

GLAMOUR began to be found in ATLANTEAN days, and since that time has steadily precipitated, until today when the Hierarchy looks at humanity it appears to be walking in a deep and constantly changing density of currents which hide and distort, and which swirl around the sons of men and prevent their seeing the LIGHT as it is.

This is all the more obvious when it is remembered that the other kingdoms of nature are relatively free from glamour and illusion.

In our race, the ARYAN, the world **ILLUSION** is gathering weight and slowly emerging into recognition in the human consciousness *and this is a real point gained*, for that which is recognised can then be intelligently handled, if the will to do so exists.

Today **ILLUSION** is so potent, that few people whose minds are in any way developed but are controlled by these vast illusory thought-forms, which have their roots and draw their life from the lower personality life and desire nature of the masses of men.

It is interesting to remember also in connection with our Aryan race that these thought-forms draw their vitality also from the realm of ideas, *but of ideas wrongly intuited and grasped and forced to serve the selfish purposes of men.*

Their forms have been brought into activity by the steadily growing creative power of mankind, and have been subordinated to the wishes of men, through the use of language with its power to limit and distort. [Page 33]

The **ILLUSION** is also precipitated more potently than would otherwise be the case by the effort of many *devoted and idealistic* men to impose these ('their') distorted thought-forms upon the mental bodies of the masses.

This constitutes one of the major problems with which the Hierarchy today has to concern itself

It is also one of the first factors that a Master has to consider in connection with any aspirant and disciple.

GLAMOUR, as we have seen, is of more ancient standing and of earlier emergence than is illusion.

It has little in it of the mental quality and is the major factor controlling the majority.

The objective of all training given on the Path of Discipleship and up to the third initiation is to induce that CLEAR THINKING, which will render the disciple free from illusion and give to him that emotional stability and poise, which gives no room for the entrance of any of the world glamour.

This freedom becomes possible when there is in the aspirant no personal glamour, and no deliberately self-induced response to the determining factors that have produced glamour down the ages.

With these factors we will later deal.

MAYA is the *result* of both glamour and illusion

It connotes, when present, an integrated personality and therefore the capacity to tune in on mental illusion and astral glamour.

Where this condition is found, the problem of the disciple is one of the greatest in the world.

What constitutes the prime difficulty of any disciple is the fact that the battleground of his life involves *every* aspect of his nature.

The whole man is involved.

Technically, the word MAYA should only be used in two cases:

- **In reference to the united glamour-illusion to which a man who is an integrated personality *responds***
- **In speaking of the limitations of the planetary Logos of our planet**

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In the above remarks I have given you much food for thought—not only as regards your own personal problems (for all of you are subject to these conditions), but I have also indicated to you what is the nature of glamour.

The word is used in all esoteric books and teaching to cover the conditions which are differentiated under the words maya, illusion and glamour itself.

Later I will give you some teaching upon the *causes* of glamour and the *methods of its dissipation*.

But I have given you here enough for the present, for it is my desire that you ponder upon these ideas during the next few months and learn somewhat of the significance of these words which you so lightly use.

Watch yourselves and your daily life with *discrimination*, so that you learn to distinguish between glamour, illusion and maya.

- **See whether you can discover the form that your individual Dweller upon the Threshold is likely to assume as you come into conflict with it**
- **If you do the same for your group brothers and the immediate world need, you will lose no time in the work of your astral clarification and mental release**

I would ask you to study these instructions with peculiar care, for I am taking the time and trouble these busy days to meet your need and to bring as much light as I can, without infringing your free will, to meet your need and clear your course to service

PRACTICAL QUESTIONS

The Study of the Human Aura

I suggest you find out all you can anent the much-misunderstood subject of the aura

Search out what is said in my books and in the writings extant in any good occult library.

I seek no copying out of paragraphs but a formulation of your knowledge so that you can answer clearly certain questions that might be asked. [Page 35]

The following three questions are basic:

- 1. What is the aura?**
- 2. How does the aura come into existence?**
- 3. How can the aura be made the medium of light?**
- 4. How can the light, which should shine through the aura, be intensified?**
- 5. What is the effect your own individual aura is making upon your environment?**
- 6. How can you improve that effect?**

This will enable you to make practical application of that which I seek to teach you.

Forget not that as you look out upon the world and your immediate environment, that you look out through your aura and have, therefore, to deal with glamour and illusion.

Self-evaluation

There are three further questions you might put to yourself, facing the issue in the light of your soul:

- 1. Do I suffer primarily from glamour or from illusion?**
- 2. Do I know which quality or characteristic in my nature facilitates my tuning in on the world glamour or the world illusion?**
- 3. Have I reached the point where I can recognise my peculiar Dweller on the Threshold, and can I state what form it takes?**

That you may indeed, as individuals and also as a group, learn the meaning of true self- knowledge and so learn to stand in spiritual being, increasingly free from glamour and illusion, is the prayer of your friend and brother who has fought his way through to a greater measure of light...

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During the past six months, four members of this group of students have been fighting glamour in their own individual lives, and for the most part successfully.

I make reference to this because in an experimental group such as this, it is well to anticipate such a situation; such wrestling will naturally occur, because only that which is experimentally known becomes a true content of the equipment of the disciple.

Earlier I referred to the fact that part of the plan of the Hierarchy embraces the starting of small groups such as this one which would have the definite objective of providing the active means whereby the *world glamour*—today so potent and deep—can be dissipated.

The time has not yet come for dealing with the *world illusion* on a large scale, for the race is not adequately mental, nor has the illusion (which is, as I have stated, pre-eminently the result of the misinterpretation of ideas) reached its height.

But the hour has struck for the first steps to be taken in the dissipation of glamour, and the hold of glamour upon the race should be appreciably lessened in the future.

Hence the practical training now being given in this group in their own lives.

Hence also the intended teaching later to be given to the group—if they measure up to the opportunity—which will enable them to aid in the concerted and planned attack upon the world glamour.

Wrestle therefore with your *personal problems* along these lines, my brothers, for in this way you will gain facility in discernment, in clear precise action, and in strengthened understanding.

In the process of dissipating glamour, the way of the greatest potency is to realise the necessity to act purely as a channel for the energy of the soul

If the disciple can make right alignment and consequent contact with his soul, the results show as increased LIGHT.

This LIGHT (of buddhi, of love-wisdom, Ed.) pours down and irradiates not only the *mind*, but the *brain* consciousness as well.

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He 'sees' the situation more clearly

He realises the facts of the case, as against his "vain imaginings"; and so the "light shines upon his way"

He is not yet able to see truly in the larger sweeps of consciousness

The group glamour and, of course, the world glamour remain to him as yet a binding and bewildering mystery, but his own immediate way begins to clear, and he stands relatively free from the fog of his ancient and distorting emotional miasmas.

Alignment, contact with his soul, and then steadfastness, are the keynotes to success.

It will therefore be apparent to you that small groups such as this one, if established in different countries and cities and if successful in their personal activities, could play a most useful part.

Such groups would have two aspects to their endeavour.

1. They would have to wrestle with group glamour, which creeps inevitably into group life through the instrumentality of the group members.

Their united personal glammers provide the open door through which group glamour can enter.

An instance of this can be seen in this group, when glamour entered in through the medium of L.T.S-K., and swept I.B.S. into its vortex of force.

It was overcome, fortunately, leaving you all the richer and more united on account of the strong stand in love taken by the other group members.

May I remind L.T.S-K. and I.B.S. of their deep indebtedness to the love of their brothers.

The group love protected them.

I.B.S. has gone a long way in freeing herself from certain aspects of glamour.

L.T.S-K. is also freer than he was, but still has much to do.

It is always difficult for the third ray person to cultivate the intuition.

The apparently profound wisdom of the manipulative and devious science of the intelligence inherent in matter prevents oft the entrance of the true wisdom of the illumined mind.

Six months ago I felt that it was probably impossible for L.T.S-K. to free himself from the glamour in which he habitually walked. [Page 38]

Today a little more light shines upon his way and he may, if he frees himself still further from his self-generated thought-forms, make the needed grade.

2. When group glamour has been somewhat dissipated and the group can walk in the "lighted Way" with freedom, then will come the time when the group can be trained in

- **Group alignment**
- **Group contact**
- **Group steadfastness**

It can then begin the definite and scientific task of attacking the world glamour.

It is of interest in this particular group to be reminded that

This is part of the activity now being undertaken by certain people in the New Group of World Servers.

Through the emphasis in the world of certain basic ideas such as goodwill and mutual inter-dependence, much is being done to dissipate the glamour in which the people of the world are walking.

It is not the function of *every* server to form part of the massed attack on the world glamour now getting under way.

Everyone has to deal with glamour in his *own* personal life, but functions and activities differ.

Yours is the work of the trained observers, and that training takes much time.

At present, many of you do not even recognise glamour when it meets you, and envelops you.

It is only by its effects that you eventually know it for what it is.

The time must come when your processes of observation are so keen that you will recognise it in its true nature *before* it immerses and engulfs you and produces those conditions which enable you to say *later*:

"Why did I allow myself to be glamoured? Why was I so deluded?"

At this point I desire to do two things:

Firstly, to outline a little more carefully this discussion or short treatise on glamour, so that your ideas may be clearly formulated; and you will have a textbook for future reference, to guide your own and analogous groups into right activity in this connection. [Page 39]

Secondly, to recapitulate somewhat what I have already stated, so as to enrich your understanding of the various phases of the world glamour.

This 'world glamour,' the analytical mind has to differentiate into distinctive phases, calling them Illusion, Glamour, Maya and that synthetic thought-form, found on the Path of Discipleship, which is called by some schools of esotericism the Dweller on the Threshold.

We have set ourselves a large theme, which must be very carefully handled.

My task is difficult, because I write for those still held by varying aspects of glamour, and usually by the secondary glamour and maya.

Illusion does not yet fully play its part, and the Dweller is seldom adequately realised.

I remind you of a stupendous occult fact, and ask you to endeavour to understand that whereof I speak.

The Dweller on the Threshold does not emerge out of the fog of illusion and of glamour until the disciple is nearing the Gates of Life

Only when he can catch dim glimpses of the Portal of Initiation, and an occasional flash of light from the Angel of the Presence Who stands waiting beside that door, can he come to grips with the principle of duality, embodied for him in the Dweller and the Angel

Do you comprehend that whereof I speak?

As yet, my words embody for you symbolically a future condition and event.

The day will surely come, however, when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left.

May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you [Page 40] *enter into that Presence where the two are seen as one, and naught is known but life and deity.*

In summarising some of the information I have given to you concerning the four aspects of glamour, I offer the following tabulation for your careful consideration.

Note:

1. A dawning sense of MAYA arose in Lemurian days, but there was no real glamour and illusion
2. GLAMOUR arose in early Atlantean times
3. ILLUSION arose among advanced human beings in later Atlantean days and will be a controlling factor in our Aryan race
4. The DWELLER ON THE THRESHOLD arrives at full potency at the end of this race, the Aryan, and in the lives of all initiates prior to taking the third initiation
5. The subhuman kingdoms in nature are free from glamour and illusion, but are immersed in the world maya
6. The Buddha and His 900 arhats struck the first blow at the world glamour when He promulgated His FOUR NOBLE TRUTHS.
7. The Christ struck the second blow with His teaching of THE NATURE OF INDIVIDUAL RESPONSIBILITY AND OF BROTHERHOOD.
8. The next blow will be struck by the New Group of World Servers, acting under the direction of Christ and His disciples, symbolically described as "Christ and His 9000 initiates"
9. The Four Keynotes to the solution of the problem of glamour are:

INTUITION...ILLUMINATION ... INSPIRATION ... THE ANGEL OF THE PRESENCE

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THE ASPECTS OF GLAMOUR See Table

THE ASPECTS OF GLAMOUR

NAME	PLANE	OPPOSITE	OBJECTIVE	BATTLEGROUND	TECHNIQUE
Illusion	Mental	Intuition Spiritual perception	Dispelling	Path of Initiation World of ideas	Contemplation by the soul
Glamour	Astral	Illumination Lucidity Vision	Dissipation	Path of Discipleship	Meditation Holding the mind steady in the light
Maya	Etheric	Inspiration	Devitalisation	Path of Probation Purification	Occultism Force manipulation
Dweller on the Threshold	Physical Brain consciousness	Angel of the Presence	Discrimination	Integrated personality	At-one-ment End of duality

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The whole problem is concerned with the right use or misuse of force or energy

Much will clear up in your minds if you will realise three things:

1. The average man, in everyday life, and the aspirant on the Path of Probation or Purification, works with the **forces** of life on the three planes of human endeavour, plus the **principle of life** itself
2. The disciple begins to discriminate between the **forces** and **energy**. Upon the Path of Discipleship he begins to work with **soul-energy**. This eventually dominates the **forces**
3. The initiate works, upon the Path of Initiation, with **energy** and learns to distinguish between **the energy of life**, **the energies of the soul**, and **the forces of the phenomenal world**

Mastering illusion, glamour, maya and the dweller, is in fact part of the training to become (in due course) a Master of the Wisdom

The nature of these forces and energies, and their use and control *have always to be realised and worked out in full consciousness upon the physical plane*

Theory must become fact; the battles on the subtler levels of the astral and mental planes must be realised in brain consciousness. It is there that the application is made

As these realisations and inner activities become practical parts of the disciple's life and their consequences become clear to his perception in waking consciousness, they form in time part of his quality equipment.

He is in reality integrating and synthesising experience in the three worlds and becoming a Master through conscious mastering.

He grasps the fact that all that appears and all that happens is due to the circulation and constant mutation of force.

He discovers then how these forces interplay in his own experiences and nature, and grasps then the fundamental fact that only the forces he himself can use and master in his own life as an individual can be employed by him in group activity, and used in the dispelling of the world glamour.

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It might be expressed in illustration thus:

1. Through alignment and subsequent contact, the intuition is evoked, awakened and used

This is the great dispelling agency, and pours down from the plane of the intuition (the plane of buddhi) through the soul and the brain to the heart of the disciple

2. Through alignment and subsequent contact, the energy of the soul is evoked, awakened and used

This is the great dissipating agency, and pours down from soul levels (the higher levels of the mental plane) through the mind to the brain of the disciple carrying illumination to the astral plane

3. These two types of spiritual energy work differently on the forces of the personality, and their purpose and activity have to be realised in the brain consciousness of the disciple *as he works on the physical plane*

4. Then and only then can the light of the intuition and the light of the soul return to the astral plane through the conscious effort and dynamic intelligent will of the serving disciple

5. Ponder on these points for they outline your way and your service....

[Note: DK uses the phrase "return to the astral plane". Does He means these energies return to the cosmic astral plane or the solar systemic astral plane? Ed.]

I have organised the ideas and outlined the plan under which we will approach this theme.

I gave you certain basic concepts and a skeleton outline of the subject as a whole.

(See the Table of Contents.)

Today we begin our real discussion.

It is not my intention to write a long ponderous thesis on this subject. [Page 44]

The books to be compiled from the instructions offered to these groups of disciples, will not be 'heavy treatises,' as are those on Cosmic Fire and White Magic.

They constitute a series of shorter volumes, packed with information, and not discursive in style.

My brothers, these instructions must become of definitely practical value and leave the student with the realisation that

- He understands the subtle world of thought currents and of forces in which he dwells better
- He knows better the means and techniques needed to clear the darkness and confusion from his path to light and harmony

Our study must be comparative also, and

The reader will not be able to distinguish the truth or isolate which part of the teaching is for him of paramount importance unless he applies that which is helpful, and ascertains clearly whether he is the victim of illusion or of glamour

In the last analysis, he must know where he stands before he can take his next needed step forward.

- The *disciple* is the *victim* and, let us hope, the *dissipator* of both glamour and illusion; hence the complexity of his problem and subtlety of his difficulties.

He must bear in mind (for his strengthening and cheer) that every bit of glamour dissipated and every illusion recognised and overcome, "clears the way" for those who follow after, and makes easier the path of his fellow disciples.

This is part of the Great Service, and to this aspect of it I call your attention.

Hence my attempts in these instructions to clarify this issue

- The *aspirant* faces the problem of *recognising* glamour when it arises, of becoming aware of glammers besetting his path, and the illusions building a wall between him and the light.

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It is much that you have *recognised* that glamour and illusion *exist*. The majority of people are *unaware* of their presence.

Many good people today see this not; they deify their glammers and regard their illusions as their prized and hard won possessions.

The very recognition, in its turn however, carries with it its own problems,

- So unable is the average disciple to free himself from the glamour-making faculties developed in the past, and
- So hard does he find it to preserve due proportion and proper sense of values in regard to the truths of the mental plane

A hard won truth and a principle of reality can be grasped, but then around it the disciple can build the easily formed illusions of a mind which is just beginning to find itself

Glamours of an emotional nature emerge and gather about the ideal, for that is as yet unclarified and is prone to attract to itself that which—emotionally and sensitively—it believes itself to be and have

Let us illustrate my point from two angles, both of which are entirely in the realm of discipleship, but can be encountered upon the Path of Probation.

We will call them the "illusion of power" and the "glamour of authority"

This form of words will show you that one is to be encountered upon the astral plane and the other upon the mental.

THE GLAMOUR OF AUTHORITY

Also FEAR as a seed of glamour

The Glamour of Authority is a mass glamour in most cases.

It has its roots in mass psychology and is one of the indications that humanity is at the nursery stage as yet, wherein men are safeguarded from themselves by the imposition of some rule, some set of laws, some authoritative dictum, emanating from state control, from the rule of an oligarchy, or from the dictatorship of some individual.

It reduces mankind, as far as one can judge, to set forms and standardises men's activities, regimenting their lives and work. [Page 46]

It is imposed and ordered through catering to the fear complex, rampant in humanity at this time; and this *fear is one of the most fruitful sources of glamour we have.*

We might perhaps and with reason regard it as the seed of all glamour on our planet.

Fear has been the incentive to those conditions that have brought about the glamour of the astral plane, though not the illusions of the mental levels of consciousness.

The glammers of tyranny and co-dependence

When the glamour of authority transfers itself into the spiritual consciousness of man, we have such a state of affairs as the period of the Inquisition in its worst forms, of Church authority, with the emphasis upon organisation, government and penalties, or the unquestioned rule of some teacher.

[But in its highest forms we have the recognition of the right of the solar Angel, of the soul or ego, to rule]

Between these two extremes, which express the infancy of the race and the freedom that comes when mankind achieves its majority and the freedom of the soul, lie all the many types and kinds of intermediate reactions.

In illustration of our point (and thus emphasising the *glamour* aspect as it affects the disciple and the problem he faces), what do we observe in the development of the glamour of authority?

1. The disciple has freed himself somewhat from the imposed control of an orthodox teaching and from the rule of a teacher.
 1. He stands (as far as he can tell) free from such control.
 2. Knowing however his essential weakness and the lure of the personality, he is on guard against himself, and against the ancient rules of control and learns steadily to stand on his own feet, to come to his own decisions, to distinguish truth for himself.
 3. He learns to choose his way.

The glamour of rebellion and personal independence

2. Like all persons who have not taken some of the higher initiations, he can (in due time) become enamoured of his freedom, and automatically then swing into the glamour of his ideal of freedom, — an ideal which *he* has created.
 - a. He becomes the prisoner of ‘freedom.’
 - b. He rejects all rule except that which he calls the "rule of his own soul," forgetting that his contact with his soul is still intermittent. [Page 47]
 - c. He demands the right to stand alone.
 - d. He revels in his new-found freedom.
 - e. He forgets that, having given up the authority of a teaching and of a teacher, he has to learn to accept the authority of the soul and of the group of souls with which he is affiliated through his karma, his ray type, his choice, and the inevitability of the effects of the at-one-ment.
 - f. Having relinquished the guidance of another *person* upon the Path, and having his eyes partially opened, he now seeks to tread that Path to the goal, forgetting however that he treads the Path *in unison with others*, and that there are certain "Rules of the Road" which he must master, and which he must master *in unison with others*.
 - g. He has exchanged the *individual* law for the *group* law, but he does not yet know that group law as it should be known.
 - h. He marches on as best he can alone, glorying in the freedom from authority that he has succeeded in achieving.
 - i. He promises himself that he will brook no authority or guidance.

Learning the discipline of personal authenticity/autonomy and group interdependence

Those of us who are considering him and looking on at him from the clearer heights of attainment see him gradually becoming obscured by wisps of fog and by a glamour which is gradually growing up around him as he becomes a "prisoner of the fog of freedom" and revels in what he deems the fact of his ‘independence’

3. When his sight has cleared, and when his mental aspect is more developed and unfolded, he will know that the Law of the Group must, and will, impose itself upon him, and that the rule of the lower nature has only to be exchanged for the rule of the soul.
 - a. This is group rule and works under the law of the group.
 - b. He has struggled out of the mass of seekers of the Road on to the Road itself.
 - c. He is, therefore, ahead of the masses but he is not alone, even if he thinks that he is.
 - d. He will discover many others who are travelling the same way with [Page 48] him, and their numbers will steadily increase as he progresses.
 - e. The rule of interplay, of travel, and of group recognition and work and service will impose themselves upon him until he finds that he is a member of the New Group of World Servers, working under the conditions which are the rules governing their activities.
 - f. As he learns to travel with them upon the Road, their governing incentives and the techniques of their chosen service will penetrate his consciousness, and automatically and naturally he will begin to obey the higher rhythm and give his assent to the laws that control group life and group consciousness.

The freedom of voluntary submission to the higher rhythm and laws

4. Finally, he will find himself entering into the silent places where the Masters of the Wisdom dwell, and will work in group rhythm with Them, obeying thus the laws of the spiritual realm, which are the subjective laws of God.
 - a. Time and again, along the Road, he will revolt from control and will fall back into the glamour of his supposed 'freedom'
 - b. There is freedom from the control of the personality.
 - c. There is freedom from the control of personalities.
 - d. But there is never any freedom from the Law of Service, and from the constant interplay between man and man, and soul and soul.

To stand really free is to stand in the clear unimpeded light of the soul, which is basically and intrinsically group consciousness.

Therefore, when one of you is beset by uncertainty and unrest, desiring and demanding to walk free and that no authority be imposed upon you, see that you are not submitting to the glamour of a desire to be freed from your group impacts, and make sure that you are not seeking—as a sensitive soul—a way of escape.

I am using this phrase in the modern psychological sense.

Be sure to ask yourself the questions:

- 1. Is your comfort and your peace of mind of such importance to yourself and others that it warrants sacrificing the group integrity in order to have it?**
- 2. Does your own interior satisfaction provide adequate excuse for delaying the planned group purpose?**

[Page 49]

For delay it, it certainly will.

Whatever you decide will constitute, in its turn, an authoritative decision with all the consequent reactions upon the group....

Occult Obedience

What is this occult obedience, my brothers, about which we hear so much?

Not what many occult groups make it out to be.

- It is *not* the control of an external organisation, dedicated to so-called occult work
- It is *not* the imposed conditions of any teacher of any rank
- It is *not* the exchange of the prison of one set of ideas for those of another set with perhaps a larger range or import. A prison is a prison, whether it is a tiny cell or an isolated island of vast extent, from which escape is impossible

Towards a deeper understanding of the true nature of authority

The authority to which the Teachers on the *inner* side respond is twofold in nature; to it you are beginning (as units in a group) to respond. To what, actually, do *you* respond?

1. To the slowly emerging realisation of the "light beyond," using that phrase as a symbol?

Though this light is different in its appeal to the individual, it is **ONE LIGHT**

Its recognition reveals new laws, new responsibilities, new duties and obligations, and new relations to others

These constitute an 'authoritative control'

None can escape this authority, though they can disobey it in time and space and for a temporary period

2. To the authority of the Rules of the Road which are imposed upon one as one passes from the Path of Probation on to the Path of Discipleship?

Yet it is **ONE ROAD**

Upon this "narrow, razor-edged path," one learns to walk with discipline and discretion and with the desirelessness which one experiences in unison with one's fellow disciples.

[Page 50]

What, briefly and succinctly, are these rules of the Road?

Formula for the elimination of the Glamour of Authority (and others)

Let me give you six of the simplest rules, begging you to remember that they are not authoritatively *imposed* by an arbitrary Board of Directors, such as a group teacher or teachers (of whom I might, of course, be one) but are the outcome of the conditions to be found upon the Path itself.

They carry the warrant of a man's own soul and are the result of the experience of millions of travellers upon that Path.

I will give you these six rules - even as I gave them to another aspirant (see DINA I, Letters to H.S.D., pp 583-584), in ancient and symbolic form, translating them as well as I can from the ancient records, stored in the Hall of Wisdom, and available to all earnest disciples,—such as you.

THE SIX RULES OF THE PATH

- I. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn, a man must face himself.
- II. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. (I can find no other word, my brother, to translate the ancient word which designates the unrevealed stupidity, the vileness and crass ignorance, and the self-interest which are distinguishing characteristics of the average aspirant.) And yet there is, with that great revelation, no turning back, no spurning of each other, and no shakiness upon the Road. The Road goes forward into day.
- III. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels not alone.
- IV. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.
- V. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.
- VI. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye, which sees the light. He knows he travels not alone [GWP p. 51]

THE ILLUSION OF POWER

The Illusion of Sensed Power is perhaps one of the first and most serious tests that comes to an aspirant.

It is also one of the best examples of this "great mistake," (illusion and glamour in general) and I [Page 52] therefore bring it to your attention as being one against which I beg you most carefully to guard yourself.

It is rare indeed for any disciple to escape the effects of this error of illusion for it is, curiously, *based upon right success and right motive*. Hence the specious nature of the problem

The development of the illusion of power might be expressed thus:

1. An aspirant succeeds in contacting his soul or ego through right effort.
2. Through meditation, good intention, and correct technique, plus the desire to serve and to love, he achieves alignment.
3. He becomes then aware of the results of his successful work.
4. His mind is illumined.
5. A sense of power flows through his vehicles.
6. He is, temporarily at least, made aware of the Plan.
7. The need of the world and the capacity of the soul to meet that need flood his consciousness.
8. His dedication, consecration and right purpose enhance the directed inflow of spiritual energy.
9. He knows.
10. He loves.
11. He seeks to serve, and does all three more or less successfully.
12. The result of all this is that he becomes more engrossed with the sense of power, and with the part he is to play in aiding humanity, than he is with *the realisation of a due and proper sense of proportion and of spiritual values*.
13. He over-estimates his experience and himself.
14. Instead of redoubling his efforts and thus establishing a closer contact with the kingdom of souls and loving all beings more deeply, he begins to call attention to himself, to the mission he is to develop, and to the confidence that the Master and even the planetary Logos apparently have in him.
15. He talks about himself; he gestures and attracts notice, demanding recognition.
16. As he does so, his alignment is steadily impaired; his contact lessens and he joins the ranks of the many who have succumbed to 'the illusion of sensed power'

This form of illusion is becoming increasingly prevalent among disciples and those who have taken the first two initiations.

There are today many people in the world who have taken the first [Page 53] initiation in a previous life.

At some period in the present life cycle, recurring and recapitulating as it does the events of an earlier development, they again reach a point in their realisation they earlier had reached.

The significance of their attainment pours in upon them, and the sense of their responsibility and their knowledge.

Again they over-estimate themselves, regarding their missions and themselves as unique among the sons of men, and their esoteric and subjective demand for recognition enters in and spoils what might otherwise have been a fruitful service.

- **Any emphasis upon the personality can distort most easily the pure light of the soul as it seeks to pour through the lower self.**
- **Any effort to call attention to the mission or task which the personality has undertaken detracts from that mission and handicaps the man in his task; it leads to the deferring of its fulfilment until such time when the disciple can be naught but a channel through which love can pour, and light can shine.**
- **This pouring through and shining forth has to be a spontaneous happening, and contain no self-reference.**

Editor's note:

It is not difficult to relate the glamour of authority and the illusion of sensed power also to almost all of the Ray causes of glamour listed on pages 120-123: -

RAY	GLAMOURS OF:
1	Physical strength, personal magnetism, self-centredness and personal potency, the one at the centre, selfish personal ambition, rulership, dictatorship, wide control, the Messiah complex (politics), selfish destiny, divine right of kings personally exacted, destruction, super-imposed will – upon others and upon groups, isolation, aloofness, and ultimately aloneness.
2	Selfish responsibility, Messiah complex (religion and world need), self-sacrifice, selfish unselfishness, self-satisfaction, selfish service
3	Being busy, cooperation with the Plan and an individual and not a group way, active scheming, good intentions that are basically selfish, the spider at the centre, God in the machine, devious and continuous manipulation, self-importance from the standpoint of knowing and efficiency
4	War, conflict with the object of imposing 'righteousness and peace'
5	Intellect, knowledge and definition (one-upmanship in intellectual field), organization
6	Idealism, loyalties, creeds, emotional response, interference, World Saviour and World Teacher complex, narrow vision, fanaticism
7	Subterranean powers, the mysterious and secret

These two illustrations of

1. The glamour (of authority) and
2. The illusion (of sensed power)

Will show you not only the subtlety of the problem, but also the urgent need for its recognition.

There are today so many manifesting these two qualities of the lower nature.

1. ILLUSION, OR GLAMOUR ON THE MENTAL PLANE

[In discussion we shall give less time to the consideration of illusion than we shall to that of glamour, or of maya].

Illusion is not met squarely, faced and overcome until a man has:

- a. Shifted the focus of his consciousness on to the mental plane**
- b. Worked definitely at the task of intelligent service**
- c. Made his soul alignment consciously and easily, and firmly established his technique of contact**
- d. Taken the first initiation**

[Page 54]

What illusion is not (in the context of esoteric science and philosophy)

The word illusion is frequently lightly used to signify: -

- **Lack of knowledge**
- **Unsettled opinions**
- **Glamour**
- **Misunderstandings**
- **Psychic bewilderment**
- **The dominance of the lower psychic powers, and**
- **Many other forms of the world illusion**

But the time has come when the word must be used with a developed discriminating sense, and when the disciple must know clearly and comprehend the nature of that 'phenomenal miasma' in which humanity moves.

Illusion is the 'phenomenal miasma' in which the soul moves and from which it must liberate itself

In order to distinguish more effectively between the forms of illusion in which the soul moves, and from which it must liberate itself, it will be necessary for us to separate the Great Illusion (in its various aspects) into its component parts in time and space, and this I attempted partially to do when I defined for you the words Maya, Glamour, Illusion, and the Dweller on the Threshold.

I want you to keep very clearly in your mind these distinctions, and to study with care the tabulation earlier given you.

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas

This contact opens up from the moment a man has aligned himself and brought the lower nature into touch with the higher.

THE DEVELOPMENT OF ILLUSION

1. Ideas come to us from the plane of the intuition.
2. The soul illumines the plane of the mind and the plane of the intuition so that they stand revealed to each other and their mutual relationship becomes then apparent.
3. The mind of the man (which is slowly becoming the centre of his consciousness and the major reality in his existence) becomes aware of this new and undiscovered world of ideas and he seizes upon some idea or group of ideas and endeavours to make them his own. [Page 55]
4. At first, with the majority of people and especially with the average mystical type, the appreciation of ideas is vague and nebulous, and frequently is arrived at from a second-hand angle.
5. The illumination, coming through the medium of the feebly established soul contact, seems to the unaccustomed neophyte to be of a supreme wonder and of vital moment.
6. The ideas contacted appear to him of great marvel, and superbly unusual, and vitally needed by humanity.
7. But the mind is still self-centred, the contact feeble and the alignment uncertain.
8. The ideas are therefore only dimly sensed.
9. But the uniqueness of the experience in the realised content of the mind of the disciple leads him deep into the realm of illusion.
10. The idea, or ideas, which he has contacted are, if he could realise, only a *fragment of a far greater Whole*.
11. That which *he* brings to their interpretation is *inadequate*.
12. The idea which has emerged in his consciousness, through the *partial* awakening of his intuition, will be distorted in its descent to his brain consciousness in several ways.
13. That which he brings to the materialising of the idea and to its transformation into a practical working scheme is as yet wholly unsuitable.
14. The equipment does not suffice for accuracy.

The ways in which this distortion and this stepping down of the idea take place might be outlined for you as follows:—

The passage of an idea from the plane of the intuition to the brain: -

- 1. The idea is seen by the mind, "held steady in the light of the soul."**
- 2. It descends to the higher levels of the mental plane and there clothes itself with the substance of those levels.**
- 3. It remains still an abstraction, from the angle of the lower mind. *This point should be carefully noted by the would-be intuitive. [Page 56]***
- 4. The soul throws its light upward and outward, and the idea, nebulous and faint, emerges into the consciousness of the man. It stands revealed, much as an object stands revealed when the bright beam of a powerful searchlight is thrown upon it.**
- 5. The mind, endeavouring to remain in constant steady conscious contact with the soul, seeing into the higher world through the medium of the "soul's wide-opened eye," registers the idea with increasing clarity.**
- 6. The idea, revealed, becomes then an ideal to the attentive mind and eventually something to be desired and materialised.**
- 7. The thoughtform-making faculty of the mind then comes into play; the "mind-stuff" becomes actuated by the energy of the idea, vitalised by the recognition of the soul, and the idea then takes its first real step towards embodiment. An ideal is only an embodied idea.**

These are the first steps towards materialisation.

Embodiment becomes possible.

Thus illusion is produced.

- 8. Distortion now sets in. This is brought about by various causes. These might be enumerated as follows:**

- 1. The *ray type of the ego* colours the man's interpretation of the idea.**

It colours the emerging thoughtform.

Symbolically speaking, the pure light is changed into 'coloured' light.

The idea is then "clothed with colour, and thereby the first veil descends."

2. The *point in evolution* the man has reached has also its effect, plus the *quality of the integration* existing between the three aspects of the personality, and the *alignment* established between soul-mind-brain.

This, being necessarily imperfect, produces *indefiniteness of outline* and consequently of the final form. Therefore we have:

- Imperfect integration of the personality
- Indefiniteness of the proposed thought-form
- The wrong material consequently attracted for the building of the thought-form
- A shifting focus of attention, owing to the dimness of the seen ideal
- The rapport of the mind, with the sensed idea, is not stable
- The quality of the development of the mental body of the disciple produces the next "veiling" of the idea, as it is called.

3. The idea has become changed through the ray colouring of the soul, and now a still more distorting change is brought about by the ray type of the mental body itself, which may be, and usually is, different to that of the soul ray.

These are the second steps towards materialisation.

The form of the embodiment is qualified.

Thus illusion is produced.

9. This illusion then demonstrates in seven ways usually...

THE SEVEN WAYS IN WHICH ILLUSION CAN DEMONSTRATE

1. Illusion through wrong perception of an idea

The disciple cannot distinguish between

- **An idea and an ideal**
- **An idea and a thought-form**
- **An intuitive and a mental concept**

This is one of the ways of producing illusion found most commonly among aspirants

The mental atmosphere in which we all dwell is one of illusion: -

It [Page 58] is an 'atmosphere' or 'area of conscious contact' wherein thought-forms of all kinds are to be found.

- Some of them are placed there by the Hierarchy, for man to find
- Some of them are men's thought-forms, built around ideas
- Some of them are very ancient ideals and have been discarded, but still persist as thought-forms
- Some of them are entirely new, and therefore are not yet potent, but most attractive

All were created by man at some stage or another of his individual and racial development.

- Many of them are the shells of long exploded concepts
- Others are embryonic
- Some of them are static and stable
- Many are in process of descent from intuitional levels
- A few are still illumined by the clear light of the soul and are ready for embodiment
- A large number of other thought-forms are in process of disintegration
- Some of these forms or embodied ideas are of a destructive nature, owing to the type of matter of which they are formed. Others are constructive.
- All of them are coloured by some ray energy.
- A large number of these forms are necessarily built through the activity of the world of personality
- Others are in process of construction through the agency of the soul, as well as through the joint activity of both these manifestations.

Right perception is therefore essential for each mind, functioning correctly.

Aspirants must learn to distinguish between:

1. *An idea and an ideal*
2. *Between that which is embodied, that which is in process of being embodied, and that which is awaiting disintegration*
3. *Between that which is constructive and that which is destructive*
4. *Between the old and the new forms and ideas*
5. *Between the ray ideas and forms as they colour the higher presentations*
6. *Between ideas and thought-forms, and between those which are purposely created by the Hierarchy and those which are created by humanity*
7. *Between racial thought-forms and group ideas*

[Page 59]

I could list many more differentiations, but the above will suffice to show the need for right perceptions, and to indicate the roots of the prevalence of the world illusion, brought about by wrong perception.

The cause of illusion is an untrained, un-illuminated mind

The cure of illusion is training in the technique of Raja Yoga

This develops the ability to hold the mind steady in the light, to perceive correctly, to achieve a right outlook, and to attain a right mental attitude.

It was these right attitudes with which the Buddha was dealing when He outlined the Noble Eightfold Path.

It involves the reaching of a right 'mental altitude'

Yes, I said *altitude*, my brothers, and not attitude.

2. Illusion through wrong interpretation (or mis-interpretation)

In this case, the idea, a vital entity or a germ of living potency, is

- **Seen through the medium of a partial view**
- **Distorted through the inadequacy of the mental equipment**
- **Frequently stepped down into futility**

The [Page 60] mechanism for right understanding is lacking, and though the man may be giving his highest and his best, and though he may be able in some measure to hold his mind steady in the light, yet what he is 'offering to the idea' is but a poor thing at the best.

This leads to illusion through misinterpretation.

The cause is an over-estimation of one's mental powers

The sin, par excellence, of the mental type is pride, and that colours all activities in the early stages

The cure is the development of a cautious spirit

3. Through wrong appropriation of ideas

Misappropriation of an idea is based upon the drama-making faculty and tendency of the personality to the self-assertion of the little self.

These lead a man to appropriate an idea as 'his own,' to credit himself with its formulation, and to give therefore undue importance to it, because he regards it as 'his'

He proceeds to build his life around his idea, and to make his aims and his objectives of major importance, expecting others to recognise his proprietorship of the idea.

He forgets that no one idea belongs to anyone but, coming as ideas do, from the plane of the intuition, they are a universal gift and possession, and the property of no one mind.

His life, as a personality also, becomes subordinated to *his* idea of an idea, and *his* ideal of an idea.

The idea becomes the dramatic agent of his self-imposed life purpose, driving him from one extreme to another.

This leads to illusion through misappropriation.

The cause is over-estimation of personality and undue impress of personality reactions upon the sensed idea and upon all who attempt to contact the same idea

The cure is a steady attempt to decentralise the life from the personality, and to centre it in the soul

One point I would like to make clear at this point.

Ideas very seldom come into the world consciousness and into the human mind direct from the intuitional levels.

The stage of human development today does not yet permit this.

Ideas can come from the intuitional levels only when there is

- 1. A very highly developed soul contact**
- 2. A potent mind control**
- 3. A trained intelligence**
- 4. A purified emotional body, and**
- 5. A good glandular equipment, as the result of the above requirements**

Ponder upon this thought.

Most ideas, when of a very high order, are stepped down into the consciousness of a disciple by his Master and are imparted to him through mental telepathy, and as a result of his sensitivity to the "psychic gift waves," as the Tibetan teaching calls them.

Ideas are also sensed in the interplay between disciples.

Frequently, when disciples meet together and thus stimulate each others' minds and centralise each others' focussed attention, they can unitedly make a contact with the world of ideas which would otherwise be impossible, and bring through the newer concepts into being.

Again, certain great ideas are to be found existing as currents of energy upon the mental plane, and can there be contacted and forced into embodiment through the trained attention of disciples.

These currents of mental energy, coloured by a basic idea, are *placed there by the Hierarchy*

When thus contacted and discovered, the neophyte is apt to regard his achievement in a *personal* way [Page 62] and attribute the idea to *his* own wisdom and power.

You will note therefore the great need for right understanding of that which is contacted as well as for right interpretation.

4. Through wrong direction of ideas

This is due to the fact that, as yet, the disciple does not see the picture as it is.

His horizon is limited, his vision myopic.

A fraction or a fragment of some basic idea impinges upon his consciousness and he interprets it as belonging to a range of activities with which it may have absolutely no relation at all.

He therefore starts to work with the idea, distributing it in directions where it is entirely useless

He begins to clothe it in form from an utterly wrong angle, embodying it in such a way that its usefulness is negated.

Thus, from the very first moment of contact, the disciple has been suffering from illusion and as long as this is persisted in, the *general* illusion is strengthened

This is one of the most ordinary forms of illusion, and is one of the first ways in which the mental pride of the disciple can be broken

It is illusion through an initial misapplication, leading to a wrong use or wrong direction of the idea.

Its cause is a small and non-inclusive mind

Its cure is the training of the mind to be inclusive, well-stocked, and well developed from the angle of modern intelligence

5. Through wrong integration of an idea

Every disciple has a life plan, and some chosen field of service.

If he has not such a field, he is not a disciple.

It may be the home or the school or a [Page 63] larger field, but it is a definite place wherein he expresses that which is in him.

In his meditation life and through his contact with his fellow disciples, he touches some idea of importance, perhaps, to the world.

Immediately he seizes upon it and seeks to integrate it into his life purpose and life plan.

It may have for him no definite use, and is not an idea with which he should be working.

The over-activity of his mind is probably responsible for his so seizing upon this idea.

All ideas sensed and contacted need not necessarily be ideas with which every disciple should work.

This the disciple does not always realise.

He therefore seizes upon the idea and attempts to integrate it into *his* plans, and tries to work with energies for which he is not temperamentally suited.

He imposes an energy current upon his mental body with which he cannot cope and disaster follows.

Many good disciples demonstrate this over-fertile, over-active mind, and arrive at no good constructive objectives, or life activity.

They seize upon every idea that comes their way, and use no discrimination of any kind.

This is illusion, through acquisitiveness

Its cause is selfish grasping for the little self, even if this is unrealised and the disciple is glamoured by the idea of his own selfless interests

Its cure is a humble spirit

6. Through wrong embodiment of ideas

This refers primarily to the difficulties encountered by those *developed* souls who *do* touch the world of the intuition, who *do* intuit the great spiritual ideas, [Page 64] and whose responsibility it *is* to embody them in some form, automatically and spontaneously, through a trained and rhythmic activity of the soul and mind, working always in the closest collaboration.

The idea is contacted, but is then wrongly clothed in mental matter, and therefore wrongly started on its way to materialisation.

It finds itself, for instance, integrated into a group thought-form of a colouring, keynote and substance which is entirely unsuited to its right expression.

This happens far more often than you might think.

It concerns the higher interpretations of the Hindu aphorism: "Better one's own dharma than the dharma of another"

This is illusion through wrong discrimination where substance is concerned

Its cause is lack of esoteric training in creative activity

Its cure is the application of fifth ray methods, which are the methods of the mental plane

This form of error seldom applies to the average aspirant; it concerns an illusion which is the testing applied to many initiates of fairly high degree.

The ordinary disciple, such as you and others in this group, seldom touch a pure idea, and hence seldom need to embody it.

7. Through wrong application of ideas

How often does this form of illusion descend upon a disciple!

He contacts an idea *intuitively* and also *intelligently* (note the distinction here expressed), and then *misapplies* it.

This is perhaps an aspect of the synthetic illusion or the illusion of the whole of the mental plane, as modern man contacts it. [Page 65]

Illusion varies from age to age, according to what the Hierarchy is attempting to do, or according to the general trend of men's thoughts.

The disciple can therefore be swept into a wrong activity and a wrong application of ideas because the *general* illusion (growing out of the six types of illusion to which I have referred above) is over-dominant in *his* mind.

I could continue enlarging on the ways whereby illusion traps the unwary disciple but this will suffice to awaken in you that constructive analysis which leads from knowledge to wisdom.

We have noted that the seven major ways of illusion are as follows:

Summary of the seven ways illusion can demonstrate: -

1. The way of wrong perception
2. The way of wrong interpretation
3. The way of wrong appropriation
4. The way of wrong direction
5. The way of wrong integration
6. The way of wrong embodiment
7. The way of wrong application

[Note the following sequence of precipitation when viewed from the positive perspective].

1. Perception

2. Interpretation

3. Appropriation

4. Direction

5. Integration

6. Embodiment

7. Application

These are the third steps towards expression.

The form of the expression is also qualified.

But during these steps also, the seven ways of illusion are produced.

I have here outlined for you the causes and the various types of illusion to which the disciple is prone.

In its pure form, this illusion has to be met and some day surmounted; it has to be isolated and dispelled by the initiate.

It was His final successful effort to isolate and dispel illusion that led Jesus (upon the Cross) to cry out in words of apparent distress.

He then finally dissipated the illusion of the personal, objective Deity. [Page 66]

At that moment, He entered fully into the consciousness that He was Himself God, and naught else; that the theory of unity outlined by Him in the Gospel of St. John, chapter XVII, was indeed and in truth a fact in His Own consciousness, established unalterably.

Yet, nevertheless, in this infinite and supreme realisation, there entered for a moment a sense of loss and of negation, forcing from His dying Personality that tremendous utterance which has bewildered, and at the same time comforted, so many.

“My God, my God, why hast thou forsaken me?”

This actually signified the surmounting of the final synthetic illusion.

When that has been dispelled, illusion, as it can be understood in the human family, disappears.

The man stands free.

The illusion of the mental plane can no longer deceive him.

His mind is a pure instrument for the reflection of light and of truth.

The glammers of the astral plane have no further hold over him, and the astral body itself fades out.

The astral body as an ‘illusion’

You will remember that I hinted to you in A Treatise on White Magic that the astral body itself was an ‘illusion.’

The astral body is the definition of the illusory mind upon the mental plane of that which we call the sum total of the desires of the man in incarnation.

- **When illusion and glamour have both been overcome, the astral body fades out in the human consciousness.**
- **There is no desire left for the separated self.**
- **Kama-manas disappears, and man is then regarded as consisting essentially of soul-mind-brain, within the body nature.**
- **This is a great mystery, and its significance can only be understood when a man has controlled his personality and eliminated all aspects of glamour and of illusion.**
- **This is accomplished by accomplishing**
- **This mastery is achieved by mastering**
- **This elimination of desire, is brought about by conscious eliminating**
- **Get therefore to work, my brothers, and clarification of the problem must inevitably ensue**

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The opposite pole of illusion is the intuition

The intuition is the recognition of reality that becomes possible as glamour and illusion disappear

An intuitive reaction to truth will take place when—along a particular line of approach to truth—the disciple has succeeded in quieting the thoughtform-making propensities of the mind, so that light can flow directly, and without any deviation, from the higher spiritual worlds.

The intuition can begin to make its presence felt when glamour no longer grips the lower man, and a man's low or high desires, interpreted emotionally or self-centredly, can no longer come between his brain consciousness and the soul.

Fleeting moments of this high freedom come to all true aspirants at times, during their life struggle.

They have then an intuitive flash of understanding.

The outline of the future and the nature of truth sweeps, momentarily, through their consciousness, and life is never again exactly the same thing.

They have had their guarantee that all their struggle is warranted and will evoke its adequate reward.

As pointed out in the tabulation (See page 41), what dispels illusion and substitutes for it a true spiritual and infallible perception is **CONTEMPLATION**, — a contemplation necessarily carried on by the soul.

Perhaps some grasp of the sequence of development can be arrived at, if you realise that the entire meditation process (in its three major divisions) can be divided as follows:

THE ENTIRE MEDITATION PROCESS

(in its three major divisions)

1. The Aspirant	Probationary Path	Concentration	Maya
2. The Disciple	Path of Discipleship	Meditation	Glamour
3. The Initiate	Path of Initiation	Contemplation	Illusion

The above tabulation will suffice to show the connection between the meditation process as outlined and taught in the Arcane School, and the problem which all of you have to face.

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The technique of the dispelling of illusion, as used by the initiate, is that of contemplation

But of what use is it for me to discuss this with you, if you are not initiate?

Would it profit you at all, or would it only satisfy your curiosity, if I outlined for you the peculiar processes, employed by a soul in contemplation for penetrating and (through an act of the trained will and through some first ray formulas) for dispelling it? Naught that I can imagine

Dealing with one's own glamours and illusions is a service, because it can also lead to, and indeed is pre-requisite for, group service in that direction

I shall therefore conclude my remarks on this point concerning illusion from the angle of your evolutionary status.

Glamour is your problem, as it is the problem of the world, at this time.

Some of you, whose mental bodies are in process of organising, may suffer somewhat from illusion, but your major problem—as a group and as individuals—is one of glamour.

Your field of living experience is on the higher levels of the astral plane.

Your task is to overcome glamour, each in your individual lives, and, as a group, later to approach the arduous task of aiding in the dispelling of the world glamour.

This you may later be able to do, if you submit to training and, as individuals, understand and master your personal glamours.

Just as soon as you have begun to do this, I can begin to use you, as a group.

But before you can work as a group, and before you can assist in the dissipation of the world glamour, you have to understand better and master more definitely the glamours and illusions of your personality.

The time has now come for me to help you deal more drastically with this problem of glamour, with the view to your destined group service and not with a view of your personal release....

I ask you to set to work, therefore, with fresh courage and determination and with fresh understanding, and to carry on for another year. Will you bend your effort to the task? For task it is.

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2. GLAMOUR ON THE ASTRAL PLANE

I have dealt with the problem of illusion or glamour on the mental plane.

I dealt with it succinctly, pointing out that it is not the major problem of this group of aspirants but that they—along with the world aspirant, humanity—are primarily occupied with *glamour*.

The Challenge of Discipleship

Those aspirants in the forefront of humanity whose task it is to confront world glamour and forge a way through it, *have the task of releasing soul energy and mind potency*.

Among these pioneering souls take your stand, realising the magnitude of the opportunity and the imminence of the hour of release.

You stand on the verge of accepted discipleship.

This means that you will shortly have to add to your battle with glamour that of the battle with illusion.

Are you strong enough for this?

Forget not, that a disciple who is dealing with the aspiration of his nature and who is also wrestling with the problems that result from mental polarisation and awareness, and with the energies which become active through soul contact, is rapidly becoming an integrated personality.

His task is not therefore easy and calls for the focussed activity of his 'best self.'

By that phrase, I mean *the soul and the aspirational personality*.

Already you are battling somewhat with the illusion of ideas with which I dealt in my last instruction.

You are thus beginning to develop that discrimination which will lead to right choice of life themes.

In this instruction I seek to cast light upon the glamour confronting the disciple as an individual, and also consider the aspect of glamour with which he must deal as a world server in training.

The planetary astral body is a dense fog in which humanity is immersed

Speaking *symbolically*, the planetary astral body (viewing it from soul levels) is lost in the depths of a surrounding fog

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When at night you look out at some clear sky, you see the stars, suns and planets shining with a clear cold brilliancy, and a twinkling blazing light which penetrates for many millions of miles (or light years as they are called) until the human eye registers them and records the existence of these shining stars.

Looking, however, at the astral body of the planet, could you but do so, you would see no such clear shining but simply a 'murky ball of seeming steam, mist and fog'

This ‘fog’ is of a density that indicates not only impenetrability, but also conditions which are unfavourable to life.

Yet we pass and come and go, we the Teachers on the inner side; and in that fog—seeing all things misshapen and distorted—labour the sons of men.

- Some are so habituated to the fog and the density that they remain oblivious of its existence, regarding it as ‘right and good and the unchangeable place of their daily life’
- Others have caught faint glimpses of a ‘clearer world wherein more perfect forms and shapes can be seen and where the fog hides not a dimly sensed reality’ — though what that reality may be they know not.
- Still others, such as yourselves, see before you an ‘open path leading to the clear light of day’

You know not yet, however, that as you tread the path you must, on the Path itself, work actively and intelligently with the surrounding glamour, following a trail blazed by those who have liberated themselves from the environing mists and passed on into a world of clear horizons.

So much of the time spent by disciples on the Path is a process of almost cyclic immersion in glamour and fog, alternating with hours of clarity and vision.

Four things to grasp to clear the way forward

There are four things which you who seek to work with glamour need to grasp; four basic recognitions which, [Page 71] when understood, will serve to clear and lighten, and therefore straighten your way:

A. Each human being stands surrounded by glamour which is the result of his own past, his family desire-life, national glamour, and racial glamour:

1. *His own past*

His own past has in it much of wrong thinking, selfish desires, and misinterpretation of the purposes of life.

There is, or has been, *no comprehension of the intended life purpose as visioned by the soul* and there cannot be until there is some definite organisation of the mental body

2. *His family "desire life," both past and present*

This becomes increasingly potent as evolution proceeds and the desire life of the family unit becomes comes marked and emphasised, constituting then inherited and demonstrated psychological tendencies and characteristics.

3. *National glamour, which is the sum total of the desire life, plus the illusions, of any nation.*

These we term national characteristics and they are so persistent and marked that they are usually recognised as embodying national psychological traits.

These are, of course, based on ray tendencies, past history, and world inter-relations but constitute in themselves a glamorous condition out of which every nation must work as it marches on towards the realisation of (and identification with) reality.

4. *An extension of the above idea into what we call racial glamour, using the word race to mean the human race.*

This constitutes a very ancient glamour or almost a series of glammers, of entrenched desires, potent aspirations of some kind and definitely human-made forms which—fluidic, enveloping and pulsating with dynamic life—seek to [Page 72] hold the consciousness of humanity upon the astral plane. Such a glamorous concept is that of money and its materialistic value. This glamorous desire is like a dense widely distributed fog, cutting off the vision of truth, and distorting a very large number of human values.

B. This fog of glamour which envelops humanity at this time must be realised as a definite *substantial* thing, and must be dealt with as such

The disciple or aspirant seeking to dispel glamour, whether in his own life or as a service rendered to the world, must recognise he is working with *substance*, with the

breaking up of the *forms* it has assumed, and with the dissipation of a *material all-enveloping substance*

It is 'material' in the same sense that thought-forms are *substantial* things, but (and here is a point of importance) thought-forms are of a less substantial nature than the forms of glamour found upon the astral plane.

We are quite willing to remember that "thoughts are things" and that they have a form life and a purpose of their own.

They do have a more unique and separative existence, and more clearly defined and more definite outlines.

The forms of glamour on the astral plane are more substantial than thought-forms, but are *less* clearly defined

- Thought-forms are dynamic, penetrating, clear cut and outlined. With thought-forms, a person is confronted or faced, but not *immersed*.
- Glamours, on the other hand, are smothering, vague, and enveloping. In them, a person is *immersed* as in the ocean or in a "sea of fog."

It might almost be said that the astral body of a person comes into being as a part of the general world glamour.

- It is difficult for a person to differentiate between his own astral body and the glammers which affect, sway and submerge him.
- His problem on the mental plane is more clearly defined, even if it is equally difficult.

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C. Astral glamour is A FORM OF ENERGY, and an energy of great potency, owing to these factors:

- a. It is of such an ancient rhythm, being inherent in astral substance itself, that it is most difficult for a human being to become aware of it or understand it
- b. It is the result of the *age-long* activity of human desire.
- c. It is a *corporate part of a man's own energy nature*, and constitutes for him the line of least resistance.
- d. It is part of a great *world* process and a part of the *individual* life process also, and is, in itself, not actually wrong, but an *aspect* of reality.
- e. This realisation necessarily complicates man's thought about it.
- f. It is definitely *Atlantean* in nature, being brought to a very high point of development in that race.
- g. It can therefore only be finally dissipated by the *Aryan* race using the right technique.

The individual learning to dissipate glamour has to do two things:

- **Stand in spiritual being.**
- **Keep the mind steady in the light.**

From this it will be apparent that the energy of the astral plane as it expresses itself in the sentient desire life of the race, produces the major glammers of humanity, and can only be dissipated, dispersed and dispelled by the bringing in of the higher energy of the mind, motivated by the soul.

D. The glammers which hold *HUMANITY* in thrall are:

- 1. The glamour of materiality**
- 2. The glamour of sentiment**
- 3. The glamour of devotion**
- 4. The glamour of the pairs of opposites**
- 5. The glammers of the Path**

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Let me elucidate these glammers for you a little more in detail.

The glamour of materiality

The glamour of materiality is the cause of all present world distress, for what we call the economic problem is simply the result of this particular glamour.

Down the ages, this glamour has held the race increasingly interested, until today the entire world has been swept into the rhythm of money interest.

A rhythm emanating from soul levels has always existed, being established by Those Who have freed Themselves from the control of material requirements, from the thralldom of money and the love of possessions.

Today that higher rhythm is commensurate with the lower rhythmic glamour, and hence the whole world is thinking in terms of the way out from this present material impasse.

Those souls who stand in the light to be found upon ‘the mountain top of liberation’ and those who are advancing upward out of ‘the fogs of materiality’ are now sufficient in numbers to do some definite work in connection with the dissipation of this glamour.

The influence of their thoughts and words and lives can and will bring about a readjustment of values, and a new standard of living for the race, based upon clear vision, a correct sense of proportion and a realisation of the true nature of the relationship existing between soul and form, between spirit and matter.

That which meets a vital and real need ever exists within the divine plan

That which is unnecessary to the right expression of divinity, and to a full and rich life, *can* be gained and possessed, but only through loss of the more real and negation of the essential

Caution:

Students, however, need to remember that that which is ‘necessary’ varies according to the stage of evolution that has been reached by the individual. [Page 75]

For some people, for instance, the possession of that which is material may be as great a spiritual experience and as potent a teacher in life expression as the more elevated and less material requirements of the mystic or hermit.

We are rated as regards action and point of view by our place upon the ladder of evolution.

We are rated really by our ‘point of view’ and not by our demand upon life.

The spiritually minded man and the man who has set his feet upon the Path of Probation and who fails to attempt the expression of that which he believes, will be judged as caustically and pay as high a price as does the pure materialist — the man whose desires centre around substantial effects.

Bear this in mind and sit not in ‘the seat of the judge or the scornful’

Today the glamour of materiality is lessening perceptibly.

The peoples of the world are entering ‘the wilderness experience,’ and will find in the wilderness how little is required for full living, true experience and real happiness.

The gluttonous desire for possessions is not regarded as so reputable a desire as formerly, and a desire for riches is not producing the clutching hands as earlier in racial history.

Things and possessions are slipping out of the hands that have hitherto tightly held them, and only when men stand with empty hands and a realised new standard of values do they again acquire the right to own and to possess.

When *desire* is absent and the man seeks nothing for the separated self, the responsibility of material wealth can again be handed back to man, but his point of view will then be free from that particular glamour, and the fogs of astral desire will be lessened.

Illusion in many forms may still hold sway but the glamour of materiality will be gone.

It is the first destined to disappear.

Students would do well to remember that all forms of possessions and all material objects, whether it is money, or a house, a picture or an automobile, [Page 76] have an

intrinsic life of their own, an emanation of their own, and an activity which is essentially that of their own inherent atomic structures (for an atom is a unit of active energy).

This produces counterparts in the world of etheric and astral life, though not in the mental world.

These subtler forms and distinctive emanations swell the potency of the world desire

They contribute to world glamour and form part of a great and powerful miasmatic world, which is on the involutory arc but in which humanity, upon the upward arc, is nevertheless *immersed*.

Therefore the Guides of the Race have felt the necessity of standing by whilst the forces set up by man himself proceed to strip him and thus release him to walk in the wilderness.

There, in what is called 'straightened circumstances,' he can readjust his life and change his way of living, thus discovering that: -

Freedom from material things carries with it

Its own beauty and reward, its own joy and glory

Thus he is liberated to live the life of the mind.

The glamour of sentiment

The glamour of sentiment holds the good people of the world in thrall, and in a dense fog of emotional reactions.

The race has reached a point wherein the men of good intention, of some real understanding and owning a measure of freedom from 'the love of gold' (symbolic way of speaking of the 'glamour of materiality') are turning their *desire* to their: -

- Duty
- Responsibilities
- Effects upon others, and
- Their sentimental understanding of the nature of love

Love, for many people, for the majority indeed, is not really love but a mixture of: -

The desire to love and

The desire to be loved, plus

A willingness to do anything to show and evoke this sentiment, and

Consequently to be more comfortable in one's own interior life

The selfishness of the people who are desirous of being unselfish is great

So many contributing sentiments gather around the sentiment or desire to show those amiable and pleasant characteristics that will evoke a corresponding reciprocation towards the would-be lover or server - who is, however, still completely surrounded by the glamour of sentiment. [Page 77]

It is this pseudo-love, based primarily on a theory of love and service, which characterises so many human relationships such as those existing, for instance, between husband and wife, parents and their children.

Glamourised by their sentiment for them and knowing little of the love of the soul which is free itself and leaves others free also, they wander in a dense fog, often dragging with them the ones they desire to serve in order to draw forth a responsive affection.

Study the word "affection," my brother, and see its true meaning.

Affection is *not* love.

Affection is that *desire which we express through an exertion of the astral body* and this activity affects our contacts

Affection is not the spontaneous desirelessness of the soul asking nothing for the separated self.

This glamour of sentiment imprisons and bewilders all the 'nice' people in the world, imposing upon them obligations which do not exist, and producing a glamour which must eventually be dissipated by the pouring in of true and selfless love.

[I am but touching briefly on these glammers. Each of you can elaborate them for yourselves, and in so doing will discover where you stand in the world of fog and glamour.

Thus, with knowledge, you can begin to free yourselves from the glamour of the world]

The glamour of devotion

The glamour of devotion causes many probationary disciples to wander circuitously around in the world of desire

This is primarily a glamour which especially can affect sixth ray persons, and it is particularly potent at this time owing to the age-long activity of the sixth Ray of Devotion during the rapidly passing Piscean Age.

It is today one of the potent glammers of *the really devoted aspirant*.

They are devoted to a cause, a teacher, a creed, a person, a duty, or to a responsibility.

Ponder on this.

This harmless desire along some line of idealism that confronts them *can* become definitely harmful both to themselves and others, because through this glamour of devotion they swing into the rhythm of the world glamour that is essentially the fog of desire.

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Potent desire along *any* line, when it obliterates the wider vision and shuts a man within a tiny circle of his own desire to satisfy his sentiment of devotion, is just as hampering as any of the other glammers

It is even more dangerous because of the beautiful colouring which the resultant fog takes on.

A man gets lost in a rapturous mist of his own making, which *emanates from his astral body* and which is composed of the sentimentalising of his own nature about his own desire and devotion to the object of his attracted attention.

With all true aspirants, owing to the increased potency of their vibrations, this devotional sentiment can be particularly difficult and bring about a lengthy imprisonment.

One illustration of this is the sentiment of devotion poured out in a glamorous ecstasy by probationary disciples upon the Masters of the Wisdom.

Around the names of the Members of the Hierarchy and around Their work, and the work of the initiates and the disciplined disciples (mark that phrase) a rich glamour is created which prevents Them ever reaching the disciple or his reaching Them.

It is not possible to penetrate the dense glamour of devotion, vibrating with dynamic ecstatic life, which emanates from the concentrated energy of the disciple, working still through the solar plexus centre.

For the glamour of devotion, there are some age-old rules:

Contact the greater Self through the medium of the higher Self and thus lose sight of the little self, its reactions, its desires, and intentions

Or:

The pure love of the soul (which is not *personalised* in any way and which seeks no recognition) can then pour into the world of glamour that surrounds the devotee, and the mists of his devotion (upon which he prides himself) will melt away

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The glamour of the pairs of opposites

Upon the Probationary Path there comes the swing, consciously registered, between the pairs of opposites until the middle way is sighted and emerges.

This activity produces the glamour of the pairs of opposites, which is of a dense and foggy nature, sometimes coloured with joy and bliss and sometimes coloured with gloom and depression as the disciple swings back and forth between the dualities.

This condition persists just as long as the emphasis is laid upon feeling—which feeling will run the gamut between a potent joyfulness as the man seeks to identify himself with the object of his devotion or aspiration, or fails to do so and therefore succumbs to the blackest despair and sense of failure.

All this is, however, astral in nature and sensuous in quality and is *not of the soul at all*.

Aspirants remain for many years and sometimes for many lives imprisoned by this glamour.

This glamour is part of the great heresy of separateness

Release from the world of feeling and the polarising of the disciple in the world of the illumined mind will dissipate this glamour

The moment a man differentiates his life into triplicities (as he inevitably must as he deals with the pairs of opposites *and identifies himself with one of them*) he succumbs to the glamour of separation.

Identifying with only one of any pair of opposites can lead to this glamour

Perhaps this point of view may aid (or perhaps it will remain a mystery), for

The secret of world glamour lies hid in the thought that this triple differentiation veils the secret of creation

God Himself produced the pairs of opposites — spirit and matter — and also produced the middle way that is that of the consciousness or soul aspect

Ponder deeply on this thought

The triplicity (of the pairs of opposites and of the narrow way of balance between them, the noble middle path), is the reflection on the astral plane of the activity of spirit, soul and body; of life, consciousness and form, the three aspects of divinity—all of them EQUALLY divine

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As the aspirant learns to free himself from the glammers upon which we have touched, he discovers another world of fog and mist through which the Path seems to run and through which he must penetrate and thus free himself from the glammers of the Path.

What are these glammers, my brothers?

Study the three temptations of Jesus, if you would know clearly what these other glammers are

- Study the effect the affirmation schools, which emphasise divinity (materially employed), have had upon the thought of the world
- Study the failures of disciples through pride
- Study the 'world saviour complex'
- Study the 'service complex,' and
- Study all distortion of reality that a man encounters on the Path, which hinder his progress and spoil the service to others he should be rendering
- Emphasise in your own minds *the spontaneity of the life of the soul* and
- Spoil it not with the glammers of: -
 - High aspiration selfishly interpreted
 - Self-centredness
 - Self-immolation
 - Self-aggressiveness
 - Self-assertiveness in spiritual work—

For such are *some* of the glammers of the Path

Soon we will consider glamour on the etheric plane and the theme of the Dweller upon the Threshold, thus completing the outline of our problem the first part of this teaching was intended to convey.

Before doing that, I would like to add something to our previous consideration of the problem of glamour.

In your last instruction, I elaborated on various types of glamour and their great importance in your individual lives.

The 'battlefield' (for the man nearing accepted discipleship or on the path of discipleship, in the academic sense) is primarily that of glamour. [Page 81]

That is the major problem; its solution is urgent for all disciples and senior aspirants.

It will be apparent to you why emphasis has been put, during the Aryan age, on the need to study Raja Yoga, and submit to its discipline.

Only through Raja Yoga can a man stand steady in the light, and only through illumination and the achievement of clear vision can the fogs and miasmas of glamour be finally dissipated.

Only as the disciple learns to hold his mind "steady in the light," and as the rays of pure light stream forth from the soul, can glamour be discovered, discerned, recognised for what it essentially is - and thus be made to disappear, as the mists of earth dissolve in the rays of the rising sun.

Therefore I counsel you to pay more attention to your meditation, cultivating ever the ability to reflect and to assume the attitude of reflection—*held steady throughout the day*.

You would find it of real value to ponder deeply upon the purposes for which the INTUITION must be cultivated and the ILLUMINED MIND developed, asking yourselves if those purposes are identical in objective and synchronous in time.

You would then discover that their objectives differ, and the effects of their pronounced unfoldment upon the personality life are likewise different.

- **Glamour is not dispelled through the means of the intuition**
- **Illusion is not overcome by the use of the illumined mind**

Some differences between the Intuition and the illumined mind

The INTUITION is a higher power than the mind, and is a faculty latent in the Spiritual Triad

It is the power of pure reason, an expression of the buddhic principle, and lies *beyond the world of the ego and of form*

Only when a man is an initiate can the exercise of the true intuition become normally possible

By that I mean that the intuition will then be as easily operative as is the mind principle in the case of an actively intelligent person

The INTUITION, however, *will make its presence felt much earlier in extremity or on urgent demand*

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It is ILLUMINATION (of the mind) that the majority of aspirants, such as are found in this group, must seek

They must cultivate the power to use the mind as a reflector of soul light, turning it upon the levels of glamour, and therefore dissipating it

The difficulty, my brothers, is to do so when in the midst of the agonies and deceptions of glamour

It requires a quiet withdrawing in mind and thought and desire from the world in which the personality habitually works

It requires the centering of the consciousness in the world of the soul, there silently and patiently to await developments, knowing that the light will shine forth, and illumination eventually take place

A deep distrust of one's reactions to life and circumstance, when such reactions awaken and call forth CRITICISM, SEPARATIVENESS OR PRIDE, is of value

The qualities enumerated above are definitely breeders of glamour

They are occultly "the glamorous characteristics"

Ponder on this

If a man can free himself from these three characteristics, he is well on the way to the relinquishing and the dissipation of all glamour

I am choosing my words with care in an effort to arrest your attention.

ILLUSION is dispelled, rejected, and thrust away through the conscious use of the INTUITION

The initiate INSULATES himself from the world of illusion and illusory forms. and from the attractive urges of a personality nature and thereby — through the medium of ISOLATION — comes into touch with the reality in all forms, hidden hitherto by the veil of illusion.

This is one of the paradoxes of the Path.

INSULATION AND ISOLATION OF THE RIGHT KIND lead to the right relationships and the correct contacts with the real

They produce eventual IDENTIFICATION WITH REALITY, through INSULATION OF ONESELF AGAINST THE UNREAL

It is this idea which lies behind the teaching given in the last book in the Yoga Sutras of Patanjali. [Page 83]

These have often been misinterpreted and their meaning twisted into a plea for the *wrong* kind of isolation by those with separative tendencies and for selfish ends.

It is the soul itself that dispels illusion, through the use of the faculty of the intuition

It is the illumined mind that dissipates glamour

Many well-meaning aspirants fail at this point, due to two errors: -

- They omit to discriminate between illusion and glamour
- They endeavour to dispel glamour through what they believe to be right method, by calling in the soul, whereas they really need to use the mind correctly

When one is in the midst of fogs and glammers, however, it is much easier to sit down and hypnotise oneself into the belief that one is "calling in the soul" than it is to subject one's astral and emotional nature to the effect of hard straight thinking, using the mind as the instrument whereby glamour can be dispelled

Strange as it may seem, the "calling in of the soul" to deal directly with glamour may (and frequently does) lead to an intensification of the difficulty

- The mind is the (best) means whereby light can be brought to bear on all conditions of glamour, and students would do well to bear this thought constantly in their consciousness
- The process is one of *linking up the mind with the soul* and then focussing oneself consciously and with precision in the mind nature or in the mental body, and *not* in the soul nature or the egoic form
- Then, through ANALYSIS, DISCRIMINATION AND RIGHT THOUGHT one proceeds to deal with the problem of glamour.
- The trouble is that disciples often fail to recognise the condition as one of glamour, and it is difficult to give a clear and infallible rule whereby that recognition can come.

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GLAMOUR CAN ALWAYS BE FOUND WHERE THERE EXISTS:

- **CRITICISM** (when careful analysis would show that no criticism is really warranted)
- **CRITICISM** where there is no personal responsibility involved. (By that I mean, where it is not the place or the duty of the man to criticise)
- **PRIDE IN ACHIEVEMENT OR SATISFACTION THAT ONE IS A DISCIPLE**
- **ANY SENSE OF SUPERIORITY OR SEPARATIVE TENDENCY**

Many other clues to a right recognition of glamour might be given, **but if all of you would pay close attention to the above four suggestions**, you would release your lives most perceptibly from the influence of glamour and be of greater service consequently to your fellowmen.

I have endeavoured to give you here some practical assistance in this difficult battle between the pairs of opposites, which is the major cause of glamour.

3. MAYA - GLAMOUR UPON ETHERIC LEVELS

In relation to maya we are dealing with the forces pouring through the seven centres of the body (in all or in some), producing reactions and effects that are either desirable or disastrous

Overcoming maya has to do with mastering the 'natural' tendencies of the physical-etheric nature developed in the first solar system

We come now to a consideration of the ways and means whereby maya can be ended and the disciple *stand free from the influence of physical plane force.*

In the above statement the whole story of maya can be found.

It might be added also (perhaps not wholly correctly but nevertheless with sufficient truth to warrant the statement) that maya, as a recognised effect, is only experienced when one is upon the Path, beginning with the Path of Probation or Purification.

One is always in the midst of forces.

But maya (as a problem) only becomes so when recognised, and this recognition is not possible in the early stages of evolution.

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Upon the Path,

- One begins to watch for and to discover the effects of force
- One finds oneself consciously the victim of force currents
- One is swept into activity of some kind by uncontrolled forces, and
- The world of force becomes a consciously sensed reality to the struggling aspirant.

It is for this reason that I have stated that maya is predominantly a difficulty of the etheric body, for in relation to maya we are dealing with the forces pouring through the seven centres of the body (in all or in some), producing reactions and effects that are desirable or disastrous.

It is naturally necessary to realise that all manifestation on all levels is an expression of force, but the forces to which I refer here under the term maya are those uncontrolled energies, those undirected impulses which emanate from the world of prana and from the latent force of matter itself

These sweep a man into wrong activity and surround him with a whirlpool of effects and of conditions in which he is entirely helpless

He is the victim of mass force, hidden in the animal nature or in the world and the environing circumstances in which he finds himself.

When to the power of MAYA is added the condition of GLAMOUR and also the ILLUSIONS of the advanced disciple, it will be seen how necessary it is that there should be quiet differentiation between THE THREE TYPES OF DECEPTION.

It should be remembered that when we use the term "deception," we mean 'deception from the angle of the *soul*'

The aspirant has to learn to stand free from illusion, glamour, and maya, and to do this he must understand the means to freedom which are:

Intuition, Illumination and Inspiration

The problem of maya is complicated by the fact that on the physical plane (as on the astral plane, though this is as yet little realised) you have the battle of 'a pair of opposites'

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These are of a different nature in some respects to those found upon the astral plane.

On the physical plane (and by that I mean upon the *etheric* levels of the physical plane whereon the deceptive power of maya is experienced) there is *the meeting of the forces of the subjective world of the personality and the ancient energies of matter itself, brought over as latent seeds from an earlier solar system.*

It might become clearer if I word the truth about maya as follows:

The latent impulses of the personality life, when divorced from and not under soul control, are blended with the pranic fluids within the periphery of the personality sphere of influence, and then become potent directed streams of force, seeking emergence into physical manifestation through the medium of the seven centres in the physical body

These forces or impulses, plus the prana available, constitute the etheric body of the undeveloped and frequently of the average man

It will be apparent, therefore, how much the undeveloped man is the victim of mass energy of a low kind, for his etheric body is responsive to, and draws its energy from, a type of general environing prana, until there is definite direction and higher control—either through oriented aspiration and mental discipline, or later as the result of soul conditioning (to use the psychological phrase)

This etheric energy, focussed in an individual etheric body, passes through two stages prior to the period of discipleship:

- 1. The stage wherein it assimilates the second force to which I referred (the force, latent in the dense physical form, the energy of the atomic substance), thus producing a definite fusing and blending**

This causes the animal nature to conform entirely to the inner impulses, emanating from the world of prana, where the entirely undeveloped man is concerned, or from the lower astral where the more developed or average man is concerned [Page 87]

- 2. The moment, however, that an inner orientation towards the world of higher values takes place, then the etheric or vital force is brought into conflict with the lowest aspect of man, the dense physical body, and the battle of the lower pairs of opposites takes place**

It is interesting to note that during this stage the emphasis is laid upon physical disciplines, upon such factors as total abstinence, celibacy, and vegetarianism, and upon physical hygiene and physical exercises.

Through these, the control of the life of matter, the lowest expression of the third aspect of divinity can be offset, and the man set free for the *true* battle of the pairs of opposites.

The second battle is the true *kurukshetra* and is fought out in the astral nature, between the pairs of opposites that are distinctive of our solar system, just as the physical pairs of opposites are distinctive of the past solar system.

From one interesting angle the battle of the opposites upon the lower spiral, in which the physical body in its two aspects is concerned, can be seen taking place in the animal kingdom

In this process, *human beings* act as the agents of discipline, and the *domesticated animals*, which are forced to conform to human control, are wrestling (even if unconsciously from our point of view) with the problem of this lower pair of opposites.

Their battle is fought out through the medium of the dense physical body and the etheric forces, and *in this way a higher aspiration is brought into expression.*

This produces in them the experience we call "*individualisation*," wherein the seed of personality is sown.

On the *human* battlefield, the *kurukshetra*, the higher aspect of the *soul* begins to dominate, producing the process of divine-human integration we call "*initiation*." [Page 88]

Ponder upon this.

When an *aspirant* reaches that point in his evolution wherein the control of the physical nature is an urgent necessity, he *recapitulates* in his own life this earlier battle with the lowest pairs of opposites, and begins then *to discipline his dense physical nature*.

Making a broad and sweeping generalisation, it might be said that *for the human family en masse* this dense physical-etheric conflict was fought out in the World War, which was the imposition of a tremendous test and discipline.

Remember that our tests and disciplines are self-imposed and grow out of our limitations and our opportunities.

The result of this test was the passing on to the Path of Probation of a very large number of human beings, owing to the purging and purification to which they had been subjected.

This purificatory process in some measure prepared them for the prolonged conflict upon the astral plane which lies ahead of all aspirants prior to achieving initiation.

It is the "Arjuna experience."

This is an interesting point upon which to ponder and explains much of mystery and of difficulty in the sequence of human unfoldment.

The individual aspirant is apt to think only in terms of himself and of his individual tests and trials.

The individual aspirant must also learn to think of the mass occurrences and their preparatory effect where humanity is concerned.

The World War was a climaxing point in the process of "devitalising" the world maya.

Much force was released and exhausted and much energy expended.

Much was consequently clarified.

Many people are occupied today in their individual lives with exactly the same process and conflict.

On a tiny scale that which was worked out in the World War is worked out in their lives.

They are busy with the problem of maya and hence today we find an increasing emphasis upon the physical cultures, disciplines, and physical training, such as is imposed in the world of sport, in athletic exercises and military training. [Page 89]

In spite of all the wrong motives and the terrible and evil effects (speaking again with a wide generalisation), the training of the body and the organised physical direction of the youth of the world today in all countries, particularly the military countries in Europe, is preparing the way for millions to pass upon the Path of Purification.

Is this a hard truth, my brothers?

Humanity is under right direction, e'en if (during a brief interlude) they misunderstand the process and apply wrong motives to right activities.

These points we shall take up in greater detail when we come to our third section and study modes of ending glamour, illusion and maya.

At present I am giving you a general picture and elaboration of the tabulation found on page 41.

Study it with care; memorise it if possible, for in its right understanding lies much real usefulness.

I would like to point out in connection with the problem of maya that one of the first steps to its right handling is physical coordination

Hence the emphasis laid upon this today in the training of children

Hence also our use of a similar process under the term "alignment" when dealing with the work of meditation and the effort to induce increased soul control.

Right activity upon the Path of Return

Students would do well to bear this in mind and to ponder upon the following phrases:

1. Physical co-ordination

2. Astral orientation

3. Mental direction

4. Personality alignment

These are all attempts to express the process of "right activity upon the Path of Return."

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This return is the objective of the human family and the culminating goal of the four kingdoms in nature.

We could enlarge the concept by expressing the truth in the following manner:

PROCESS	CORRESPONDENCE	OBSTACLE
1. Physical coordination	Mineral kingdom	Maya
2. Astral orientation	Vegetable kingdom	Glamour
3. Mental direction	Animal kingdom	Illusion
4. Personality alignment	Human kingdom	The Dweller on the Threshold

These processes have their equivalents in all the kingdoms and lead up to

The UNFOLDMENT of divine consciousness	This starts in the mineral kingdom
The EXPRESSION of the soul	This is typified in the vegetable kingdom with its uses and beauty
The MANIFESTATION of the Christ	This is the goal of the animal kingdom, which works towards individualisation
The REVELATION of the glory of God	This is the objective before humanity

4. THE DWELLER ON THE THRESHOLD - GLAMOUR ON THE HIGHER MENTAL PLANES

We now touch briefly on the problem of 'the Dweller on the Threshold'

This Dweller is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. Not true.

I would remind you that: -

Definitions of the Dweller on the Threshold

- **The Dweller is the "one who stands before the Gate of God," who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient scripture calls it**
- **The Dweller is the sum total of the forces of the lower nature as expressed in the personality, *prior to illumination, to inspiration and to initiation*. The personality, at this stage, is exceedingly potent**
- **The Dweller then embodies all the psychic and mental forces which down the ages have been unfolded in a man and nurtured with care**
- **The Dweller is the potency of the threefold material form, *prior to its consecration and dedication to the life of the soul and to the service of the Hierarchy, of God and humanity***
- **The Dweller on the Threshold is *all that a man is, apart from the higher spiritual self***
- **The Dweller on the Threshold is *the third aspect of divinity as expressed in the human mechanism*, and this third aspect must eventually be subordinated to the second aspect, the soul**

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The two great contrasting Forces, the ANGEL and the DWELLER, are brought together — 'face to face' — and the final conflict takes place.

Again you will note that it is a meeting and a battle between another and higher 'pair of opposites'

The aspirant has three pairs of opposites with which to deal as he progresses towards light and liberation.

The Pairs of Opposites

1. On the Physical Plane	The dense and the etheric	Fought out upon the Path of Purification
2. On the Astral Plane	The well-known dualities	Fought upon the Path of Discipleship
3. On the Mental Plane	The Angel and the Dweller	Fought upon the Path of Initiation

I have, I should judge, given you enough to ponder upon

I close, however, by pointing out to you the very practical nature of that which I have communicated and I urge you to find out in your own practical experience the nature of the battle you have each to fight.

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To aid you in this, I am going to help you in one very definite way.

The Tibetan introduces the group to the individual coaching He is offering them

It will be of service to you if I indicate to you the rays governing your threefold personality.

You will then be in a better position to handle yourselves with greater wisdom, to trace more easily the causes of difficulty, and to study more intelligently any effect you may have on each other and those you contact in daily life.

I will elaborate in detail the training to be given to each of the three bodies, taking one of the vehicles at a time, explaining the problem facing each of you in relation to that particular vehicle, and assigning a meditation to enable you (with greater facility) to handle the personality from that specific angle.

You will note from the above that it is my intention to give you a much more careful and intensive training. Will you profit by it?

In the interim, and in order that you can apprehend the truth of what I shall later tell you, will you study yourselves with care during the next six months and see if what I later suggest is not true?

Use the information given in A Treatise on the Seven Rays as your guide in this self-analysis

I remind you that the rays govern the three bodies in the following order:

1. Rays governing the mental body Rays 1.4.5.
2. Rays governing the astral body Rays 2.6.
3. Rays governing the physical body Rays 3.7.

You will note that all rays play their part in the mechanism of man, *making all circumstances the vehicles of opportunity and all conditions the medium of development.*

[This statement as to the most likely governing rays for the three vehicles is a statement of an almost infallible rule, except in the case of accepted disciples].

As you read and study, you would find it of value to reflect upon, and then to answer, the following questions:

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- **What is the relation of the *INTUITION* to the problem of illusion?**
- **In what manner can *ILLUMINATION* dispel glamour, and how can it be brought about?**
- **Define *maya* and give your understanding of *INSPIRATION* as a factor in dispelling it**

I have purposely not elucidated this technique as I sought to draw out your own ideas.

- I urge you to follow the group meditation with care. It is of deep importance to the group in the interest of integration and real spiritual cooperation.
- The Full Moon work will likewise increase in importance.
- Later will come facility in recognising and recording the nature of the glamour to be dissipated and aptitude in seeing the process of light distribution.