



GLAMOUR

A WORLD PROBLEM

BY

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1. What is the method whereby ideas are developed from the moment of impressing the mind of some intuitive? 50

- **The idea . . . based on intuitive perception**
- **The ideal . . . based on mental formulation and distribution**
- **The idol . . . based on the concretising tendency of physical manifestation**

2. What glammers do you feel are particularly dominant in the world today, and why?

3. I have spoken often of the work this group and certain other groups are intending to do in dissipating world glamour.

Have you any ideas as to how this should be done, or what will be demanded of you?

CONTENTS 2

GLAMOUR, A WORLD PROBLEM

SECTION TWO - THE CAUSES OF GLAMOUR

1. THE RACIAL AND INDIVIDUAL GROWTH OF GLAMOUR

The word glamour can be used to mean astral distortions only, or *all* forms of distortion – that is, illusions, glamour and maya, plus the dweller on the threshold.

Note the word UNITY; it holds the secret of ‘disillusionment,’ as the process of release from glamour has been occultly called

The cause of glamour is primarily based upon the sense of DUALITY

If such a duality (or dualistic mode of perception) did not exist, there would be no glamour

The perception of the dual nature of all manifestation lies at the root of the troubles with which humanity is—in time and space—faced

The dualistic manner of perception passes through various stages and constitutes the great problem of the conscious entity.

First stage: The stage wherein the material world is recognised and valued

Second stage: Increased awareness – the ‘observing self’ emerges and the battle for mastery of the physical and emotional natures unfolds

In this stage the man first of all becomes aware of the duality that can be expressed by the words "the man and the forces"

- The physical body is the mechanism of contact upon the physical plane
- The etheric body is the mechanism of contact with the inner forces, energies and worlds of being

Blindly and ignorantly men have to cope with this first pair of opposites – the physical and etheric bodies and forces

World tension today consists in the fact that physical force and etheric energy are at grips

Remember what I earlier told you - that etheric force is closely related to the MONAD or the highest spiritual aspect.

There follows the ‘resolution’ (note this word and its usage) of the duality into a unity

This resolution works out in the early stages (where the average type of aspirant is concerned) into a *temporary* astral unity - and then there emerges the one-pointed devotee

His etheric unity, producing *RE-ORIENTATION* (with its results of a clear vision, a grasp of ‘truth,’ and a picture of the immediate way to go) serves *temporarily* to glamour the man with a sense of achievement, surety, power and destiny

The pairs of opposites upon the astral plane now confront him, and he becomes ‘Arjuna upon the field of battle’

Be not discouraged by any "glamorous weakness" but regard your effort to understand the problem and your ability to arrive at the solution in your own lives as part of the contribution which you can make to this most stupendous of world problems.

Third stage: The pairs of opposites on the astral and lower mental planes - this stage of glamour is oft called 'the Arjuna Experience'

1. The masses in all lands are wrestling with the first pair of opposites, that upon the physical plane
2. The average educated citizen in all lands is facing today the Arjuna experience and the pairs of opposites upon the astral plane

The rules are well known: the glammers to which you are susceptible are equally familiar; the glammers to which humanity is prone are well recognised by you.

It remains but for you to follow the ancient way of Raja Yoga and bring in the mind as a dispelling agency and thus learn to stand in the "light" between the pairs of opposites, and through that "light" achieve freedom by treading the noble middle way.

The resolution of *these* dualities takes place when the soul, the true spiritual man, *NO LONGER IDENTIFIES ITSELF WITH EITHER OF THE OPPOSITES*, but stands free upon this middle way

3. The stage wherein the intelligent thinking man (whether disciple, well-meaning aspirant, or initiate of the first and second degrees), has to learn to distinguish between 'the truth' and 'the truths,' between knowledge and wisdom, between reality and illusion

Note how the career of the man has proceeded from a crisis of duality to one of a relative unity, only to have that sense of unification disturbed by a renewed recognition of a higher and deeper duality

I would here remind you that this sense of peace or perception of cleavage is in itself an illusion and of the nature of glamour, and is based upon the illusory sense of identification with that which is not the self, or soul.

The entire problem can (only) be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man

4. Stage by stage, the man has progressed from one state of illusion or glamour to another, from one point of discriminative opportunity to another until he has developed in himself three major capacities:

1. The capacity to handle force
2. The capacity to tread the middle way between the pairs of opposites
3. The capacity to use the intuition

These capacities he developed by resolving the pairs of opposites on the physical, astral and lower mental planes.

Fourth stage: A new duality is reached – that of the Angel of the Presence and the Dweller on the threshold

Behind the Angel he dimly senses, not another *duality*, but a great *Identity*, a living *Unity*, which—for lack of a better word—we call the PRESENCE.

He now discovers that the way out in this case is not the method of handling force, nor of leaving behind both pairs of opposites, nor of right recognition through the intuition, but that the Dweller and the Angel must be brought together

The Principle of Overlapping Occult Development

1. In the first initiation the disciple demonstrates that he has resolved the dualities of the physical plane and can rightly impose etheric energy (the higher of the two) upon physical energy
2. In the second initiation, the initiate demonstrates that he can choose between the pairs of opposites and proceed with decision upon the "middle way"
3. In the third initiation, the initiate can employ the INTUITION for the right perception of truth, and in that initiation he catches the first real glimpse of the Dweller on the Threshold and the Angel of the Presence
4. In the fourth initiation, the initiate demonstrates his ability to produce complete at-onement between the higher and lower aspect of the soul in manifestation, and sees the DWELLER ON THE THRESHOLD (lower aspect of soul in manifestation) merge into the ANGEL OF THE PRESENCE (soul, solar angel, causal body)
5. In the fifth initiation—and here words fail to express the truth—he sees the DWELLER ON THE THRESHOLD, the ANGEL, and the PRESENCE merged into a DIVINE SYNTHESIS

2. THE CAUSES PRODUCING WORLD GLAMOUR

- A. Planetary causes
- B. Causes initiated by humanity itself
- C. Causes induced by any individual person which are, nevertheless, founded and based in the two above groups of conditioning factors

A. Planetary Causes of Glamour

1. Causes inherent in substance itself
2. The life or manifestation of the planetary Logos, the "One in Whom we live and move and have our being," is determined by His Own Nature.

B. Causes initiated by humanity itself

Step by step, humanity has slowly created and intensified that glamorous condition of consciousness we call the astral plane

All glamour is produced by the bringing together of one or more streams of energy which produce a temporary whirlpool of energies and, from the angle of man—the onlooker and participator—produce a condition of darkness, a state of bewilderment which makes clear choice and right discrimination difficult and, in the early stages, impossible.

Lemurian phase or racial consciousness

Earliest Lemurian humanity did not suffer from glamour

Glamour emerged as mind and consciousness developed

Seeds of the first glamour and the first Yoga, during the Lemurian epoch

(Note: Merging of the conscious and the subconscious occurred during the Lemurian epoch, Ed.)

Hence, in Lemurian times, the physically centred man who was on the verge of admission to the Path was aware of:

1. The physical duality wherein his consciousness was accustomed to function normally, and of the conflict between the physical body per se and the vital etheric body

2. A dimly sensed higher consciousness that was *distinguished by quality and sentiency*
3. A growing sense of self-identity which was the awakening soul or self, the 'first Master' who was to lead him out of the purely *physical* consciousness into the next divine stage, the *astral* consciousness

Glamour was the result of man's reactions to the complexities of his own constitution, and to the energy of his own soul

Emergence of the Voice of Conscience and the innate urge to betterment

Glamour was that which enfolded and over-emphasised the lower at the expense of the higher, and served to distract the attention of the aspirant away from reality.

Atlantean phase or racial consciousness

Emergence of a growing recognition of the conflict in the realm of quality and the 'pairs of opposites'

Observe the pattern:

1. Each of these racial phases sees the establishing of a temporary sense of unity in the early stages, when the previous cleavage has been healed and the initial duality has been resolved into a unity
2. Then there comes a growing recognition of a fresh realm of choice, based upon emergence of higher values
3. Then finally there comes a period of conflict in the consciousness of the individual (and of humanity as a whole), as attempt is made to resolve this higher duality with which the man or the race is confronted

The emergence of *ahamkara*, or self-identity (personal self in Psychosynthesis)

He accomplishes this by using the mind as a distributor of the light which reveals the "middle way" and which dissipates the glamour with its brilliance and radiance.

Self-pity is one of the major glammers of the advanced and sensitive man

It is the *advanced* people who contribute the most to the world glamour

The *major* glamour is the reaction of the aspirant to the truth, to reality when he first becomes aware of what lies beyond the astral plane

- He interprets *all* that he there senses and sees in terms of glamour, emotional understanding, and a sentient fanaticism.
- He forgets that truth lies *beyond the world of feeling altogether*, unaffected by it, and can only be sensed in its purity when feeling is transcended and transmuted.

The *second* major glamour is self-pity

The world today is divided into three groups, all subject to certain phases of glamour

1. Those who are Atlantean in their consciousness
2. Those who are Aryan in their consciousness
3. A group emerging out of those subject to glamour and illusion, who are alive to the Voice of the Silence, and the demands of the soul

ILLUSION is rapidly growing as the mental power of the race develops, for

Illusion is the succumbing to the powerful thought-forms which the thinkers of the time and of the immediately preceding age have formulated, and which at the time of their creation constituted the hope of the race.

TABLE RELATING RACIAL PERIOD: DUALITY: PROBLEM: METHOD: GOAL

Lemurian

Physical force versus

Vital energy

Maya

Astral control

1st Initiation

Atlantean

The Pairs of Opposites

Glamour

Mental Control

2nd Initiation

Aryan

Dweller on the Threshold versus the

Angel of the Presence

Illusion

Soul control

3rd Initiation

C. CAUSES INITIATED BY THE INDIVIDUAL

The Process of progressive Psychosynthesis outlined

From mis-identification, to

dis-identification, to

self-identification, to

Self-identification

Arjuna's dilemma and self-questioning

- 1. Which is right, this or that?**
- 2. How can I distinguish where my duty or my responsibility lies?**
- 3. How can I find my way out of this bewildering situation?**
- 4. How can I bring in the control of the 'Warrior' (behind the scenes, the Charioteer, Krishna, the Christ within) so that the two groups of forces that I love may be resolved into a unity?**
- 5. How can I find my way out of this impasse?**
- 6. Why must I hurt that which I love and through which I have expressed myself for ages?**
- 7. How can I become aware of that mental illumination which will reveal the "middle way" between the pairs of opposites?**
- 8. How can I see God? or else the Form of God?**

[Or: "There must be more to me and to life than this!" Ed.]

The Bhagavad Gita can be read entirely from the standpoint of the disciple's combat with glamour and students would be well-advised so to study it.

1. The forces of his dense physical nature and vital body which latter, functioning through the dense physical nature, produce a condition of maya or *uncontrolled energy*
2. The forces of the astral nature, based on desire and sentiency
3. The forces of the lower mental nature, the *chitta* or mind-stuff of which the mental body is composed
4. The personality ray then emerges and intensifies all these three aspects of force expression, producing eventually their synthetic work
5. The soul ray or energy is all this time steadily increasing its rhythmic potency, and seeking to impose its purpose and will upon the personality

Disciples have to learn to differentiate between:

1. The glammers or glamour already existent in his environment, to which he *will easily be attracted*, or which *he will easily attract* (for they constitute the line of least resistance)
2. The glamour that he *creates* as he tackles life through the medium of his particular equipment (coloured by the experiences of past incarnations, and by the ray quality under which he has come into being)

The emergence of something new in psychology

The issue is certain and determined for, in this solar system, the triumph of the soul and its final dominance and control is a foregone conclusion, no matter how great the glamour or how fierce the strife.

Thus, the ascertaining (by the aspirant) of his ray influence is one of the first steps towards understanding the nature of his problem and the method of release.

The psychology of the future will direct attention to the discovery of the two rays which govern the soul and personality.

Having done this through a study of the physical type, emotional reactions and mental tendencies, attention will then be directed to the discovery of the rays governing the specialised vehicles.

When the five rays (egoic, personality, physical, astral and mental) have been approximately ascertained, then the following factors will need consideration:

- The nature, quality and stability of the glandular system
- The point attained in evolution
- The recognition of any 'points of cleavage' or the 'splits' in the personality
- The comprehension of the Path of Life for an individual, through a study of his astrological indications

Factors to take into consideration

1. Assessment of the nature, quality and stability of the glandular system
2. Determination of the point attained in evolution
3. Recognition of any 'points of cleavage' or the 'splits' in the personality - these can be:
 - a. Between the etheric and physical bodies, leading to

- Lack of vitality
 - Physical weakness
 - Obsession and
 - Many other forms of difficulty
- b. In the sentient astral body, leading to a vast number of problems and psychological difficulties based upon
- Undue sensitivity
 - Reaction to glamour in the environment
 - Innate tendencies to glamour in the equipment or resulting from sensitivity to the glammers of other people
- c. In the mental body, imposing mental illusions of many kinds, such as
- Control by self-created thought-forms
 - Sensitivity to existing world, national, or environing thought-forms of any school of thought
 - Idée fixe
 - The sense of the dramatic or of importance
 - A fanatical adherence to groups of ideas, whether inherited from the past, or
 - Mental reactions of a purely personal nature
- d. Between any of these groups of forces which we call 'bodies':
1. Between the etheric and astral bodies
 2. Between the astral and the mental bodies

4. Comprehension of the Path of Life for an individual, through a study of his astrological indications – especially the signs of the natal Sun and Ascendant

5. The problem of the individual can be complicated by certain 'inherited tendencies' of a family, national and racial nature

6. 'Inherited ideas' which are the embodied thought-forms of family, national and racial approaches to truth

7. The inflowing forces of the sign into which the sun may be passing, such as the conditions found in the world today, due to the fact that our sun is passing into a new sign of the zodiac (Aquarius, Ed.)

The subject is vast, and this new aspect of the science of psychological influences and their impact on the human mechanism is, as yet, in its infancy

GLAMOURS PRODUCED BY & RELATED TO THE SEVEN RAY PATTERNS

RAY I

The glammers of:

- **physical strength**
- **personal magnetism**
- **self-centredness and personal potency**
- **"the one at the centre"**
- **selfish personal ambition**
- **rulership, of dictatorship and of wide control**
- **the Messiah complex in the field of politics**
- **selfish destiny, of the divine right of kings personally exacted**
- **destruction**
- **isolation, of aloneness, of aloofness**
- **the superimposed will—upon others and upon groups**

RAY II

The glammers of:

- **the love of being loved**
- **popularity**
- **personal wisdom**
- **selfish responsibility**
- **too complete an understanding, which negates right action**
- **self-pity, a basic glamour of this ray**
- **the Messiah complex, in the world of religion and world need**
- **fear, based on undue sensitivity**
- **self-sacrifice**
- **selfish unselfishness**
- **self-satisfaction**
- **selfish service**

RAY III

The glammers of:

- **being busy**
- **cooperation with the Plan in an individual and not a group way**
- **active scheming**

- creative work—without true motive
- good intentions, which are basically selfish
- "the spider at the centre"
- "God in the machine"
- devious and continuous manipulation
- self-importance, from the standpoint of knowing, of efficiency

RAY IV

The glammers of:

- harmony, aiming at personal comfort and satisfaction
- war
- conflict, with the objective of imposing righteousness and peace
- vague artistic perception
- psychic perception instead of intuition
- musical perception
- the pairs of opposites, in the higher sense

RAY V

The glammers of:

- materiality, or over-emphasis of form
- the intellect
- knowledge and of definition
- assurance, based on a narrow point of view
- the form which hides reality
- organisation
- the outer, which hides the inner

RAY VI

The glammers of:

- devotion
- adherence to forms and persons
- idealism
- loyalties, of creeds
- emotional response
- sentimentality
- interference
- the lower pairs of opposites

- **World Saviours and Teachers**
- **the narrow vision**
- **fanaticism**

RAY VII

The glammers of:

- **magical work**
- **the relation of the opposites**
- **the subterranean powers**
- **that which brings together**
- **the physical body**
- **the mysterious and the secret**
- **sex magic**
- **the emerging manifested forces**

Glamours associated with the rays in table format

Illustrative Story and Cautionary Tale

1. What is the method whereby ideas are developed from the moment of impressing the mind of some intuitive?

- **The idea . . . based on intuitive perception**
- **The ideal . . . based on mental formulation and distribution**
- **The idol . . . based on the concretising tendency of physical manifestation**

2. What glammers do you feel are particularly dominant in the world today, and why?

3. I have spoken often of the work this group and certain other groups are intending to do in dissipating world glamour.

Have you any ideas as to how this should be done, or what will be demanded of you?

GLAMOUR, A WORLD PROBLEM

SECTION TWO - THE CAUSES OF GLAMOUR

1. THE RACIAL AND INDIVIDUAL GROWTH OF GLAMOUR

The word glamour can be used to mean astral distortions only, or *all* forms of distortion – that is, illusions, glamour and maya, plus the dweller on the threshold.

We shall now employ the word "glamour" to cover all the aspects of those deceptions, illusions, misunderstandings and misinterpretations that confront the aspirant at every step of his way until he achieves unity.

Note the word UNITY; it holds the secret of ‘disillusionment,’ as the process of release from glamour has been occultly called

The cause of glamour is primarily based upon the sense of DUALITY

If such a duality (or dualistic mode of perception) did not exist, there would be no glamour

The perception of the dual nature of all manifestation lies at the root of the troubles with which humanity is—in time and space—faced

The dualistic manner of perception passes through various stages and constitutes the great problem of the conscious entity.

This condition is a difficulty in the realm of *consciousness itself* and is not really inherent in the substance or matter.

- The dweller in the body perceives wrongly
- The dweller in the body interprets incorrectly what he perceives
- The dweller in the body proceeds to identify himself with that which is not himself
- The dweller in the body shifts his consciousness into a realm of phenomena that engulfs him, deludes him and imprisons him...until such time as he becomes sufficiently restless and unhappy under the sense that something is wrong

He comes eventually to the recognition that *he* is not what he seems to be, and that *the phenomenal world of appearances* is not what he had hitherto supposed it to be.

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From then on he comes to the sense of duality, to the recognition of "otherness," to the perception that this sense of dualism should be ended, and that a process of unification, an attempt to achieve at-one-ment, should be undertaken.

From that moment, the troubles of the evolving man begin to be *observed* by him and *consciously* encountered, and he faces a long period of "extrication from glamour and the entering into that world wherein only unity is known"

The stages from then on might be enumerated as follows:

First stage: The stage wherein the material world is recognised and valued

Temporarily the material world is made the goal of all activity and the man, refusing to recognise the difference existing between him and the material and natural world, seeks to *identify* himself with it and to find satisfaction in purely physical pleasures and pursuits.

This stage divides itself into two parts:

a. Automatic response to the physical instincts, to sex, food and warmth

Satisfaction is sought in the almost automatic response to the physical instincts, to sex, food and warmth.

These loom large in man's consciousness.

The animal nature in man is made the centre of the attempt to produce some sense of *UNITY*.

Because the inner and subtle man is as yet "weak in impact" (as it is esoterically called), a *physical unification* temporarily takes place - which actually serves to deepen the glamour and to delay progress into freedom.

b. Possessions

Satisfaction and sense of oneness is sought in the realm of material possessions, and through establishing of a centre of beauty and comfort in life on the physical plane

Therein the man can be at home and oblivious of a growing sense of dualism, which, day by day, gets steadily stronger.

This stage only takes place [Page 96] ages later when the aspirant is about to re-orient himself to truth and to take the first steps towards the Probationary Path.

It is a correspondence towards the end of the Path of Evolution to the stage above mentioned, but the man experiencing it is a very different person to the one who now *seeks SYNTHESIS in the materialisation of beauty upon the outer plane.*

The subtle man is now becoming more dominant.

Second stage: Increased awareness – the ‘observing self’ emerges and the battle for mastery of the physical and emotional natures unfolds

In this stage the man first of all becomes aware of the duality that can be expressed by the words "the man and the forces"

He becomes alive to the fact that he and all humanity are the victims of forces and energies over which they have no control and which drive men hither and thither.

He becomes aware also of forces and energies within himself over which he likewise has no control and which force him to act in various ways, making him frequently the victim of his own revolts, his own acts and selfishly directed energies.

Here the man discovers (unconsciously at first and later consciously), the initial duality—the physical body and the vital (or etheric) body.

- *The physical body is the mechanism of contact upon the physical plane*
- *The etheric body is the mechanism of contact with the inner forces, energies and worlds of being*

This vital etheric body controls and galvanises the physical body into an almost automatic activity.

[I referred to this duality in an earlier instruction]

This stage is one of great difficulty for the man, as an individual, and for humanity as a whole.

Men are still so ignorant of the "reality which shines under the envelope which envelops it"—as the Old Commentary calls it—that true perception is difficult, and at first, well-nigh impossible.

Blindly and ignorantly men have to cope with this first pair of opposites – the physical and etheric bodies and forces

It is this that we see happening in the world at this time.

The masses are awakening to the realisation that they are the victims *and* [Page 97] the exponents of forces over which they have no control and of which they have no understanding.

They would like to assume control over them and are determined so to do whenever possible.

This constitutes the major problem today in the economic field and in the field of daily living and of government.

World tension today consists in the fact that physical force and etheric energy are at grips

Remember what I earlier told you - that etheric force is closely related to the MONAD or the highest spiritual aspect.

It is life itself on the verge of externalisation - hence the emphasis today upon the *spirit* of humanity, upon the *spirit* of a nation, and the *spirit* of a group

This is all the result of the battle going on between this (first) pair of opposites in the field of human affairs and of individual average human living.

It is, however, this conflict—fought out to the point of synthesis and of at-one-ment—which produces the re-orientation of both the race and the individual to the truer values, and to the world of reality.

It is this conflict—successfully waged—which lands the man, as an individual, and the mass, as a whole, upon the Path of Purification.

When there is unification of these energies upon the physical plane, you then have one-pointed activity and a determination to travel in a specific direction.

There follows the ‘resolution’ (note this word and its usage) of the duality into a unity

This resolution works out in the early stages (where the average type of aspirant is concerned) into a *temporary* astral unity - and then there emerges the one-pointed devotee

The one-pointed devotee is found in all fields — religion, science, politics, or in any other department of life.

His etheric unity, producing *RE-ORIENTATION* (with its results of a clear vision, a grasp of ‘truth,’ and a picture of the immediate way to go) serves *temporarily* to glamour the man with a sense of achievement, surety, power and destiny

He goes ahead blindly, furiously and ruthlessly until suddenly he is brought sharply up against changing conditions and recognises another and far more difficult situation. [Page 98]

The pairs of opposites upon the astral plane now confront him, and he becomes ‘Arjuna upon the field of battle’

All his sense of at-one-ment, of direction, of sure and oft-times smug satisfaction disappears and he is now lost in the fogs and glammers of the astral plane.

This is the plight of many well-meaning disciples at this time and upon it I must for a moment dwell because this group, when it can work as a group, has for its intended task the dissolution of some of the world glamour.

Some day (and let us hope that it will take place before long) this group and other such groups should work, as a group and under direction of their Master, in piercing the world glamour and letting in some light and illumination so that men may walk from henceforth more truly on the Way in safety.

I have, therefore, chosen for participation in this work several aspirants whose tendency is to succumb to glamour, though two of them are less prone to it than are the others.

Their relative freedom from it was one of the reasons why I chose them.

These two are D.L.R. and D.P.R.

Let these two keep their lives free from any tendency to glamour if they are rightly to serve their brothers as desired by me.

I will give indication of their tendency in that direction in their personal instructions.

The other group members are quickly prone to glamour, but this is a grief to them.

It can, however, be as quickly turned into an asset.

How can the world glamour be dissipated except by those who recognise it for what it is and who have wrestled with it in their daily lives?

How can there be success in removing world glamour through illumination, unless this illumination is brought about by those who have learned to cast the searchlight of the soul into the dark places and the glamour which surrounds [Page 99] them, as individuals, and then see it disappear?

Be not discouraged by any "glamorous weakness" but regard your effort to understand the problem and your ability to arrive at the solution in your own lives as part of the contribution which you can make to this most stupendous of world problems.

Solve your glamour by dwelling in the light and holding the mind steady in that light, and by learning to throw this light into the fogs of glamour on the astral plane.

Do not attempt to solve it, as some aspirants so frequently do, by saying, "Now I understand," whereas all that they do (and many of you do the same) is to react to a self-evident occult platitude.

Third stage: The pairs of opposites on the astral and lower mental planes - this stage of glamour is oft called 'the Arjuna Experience'

Today the 'world Arjuna' is facing the pairs of opposites, just as does the individual disciple, ready—when these pairs have been resolved into a unity—to tread the Path of Discipleship.

It might be pointed out that:

1. The masses in all lands are wrestling with the first pair of opposites, that upon the physical plane

When "resolution" has taken place, these masses will step on to the Path of Purification. This is rapidly taking place.

It might be added that this is a long and slow process because the consciousness is—in this stage—not the intelligent awareness of the thinking man but the blind consciousness of the physical man, plus the forces of nature themselves.

2. The average educated citizen in all lands is facing today the Arjuna experience and the pairs of opposites upon the astral plane

Hence the intense feeling abroad in the world

Hence also the search for illumination, through education, religion, and the many agencies of mental instruction, with the consequent growth of knowledge, wisdom and right relationships [Page 100]

These people fall normally into two classes:

a. The 'bewilderment phase of Arjuna's plight'

Those who are aware of the necessity for decision and discrimination in thinking and in choice, but who are not yet truly aware of the implications or of the indications.

They are called the "bewilderment phase of Arjuna's plight," and to racial, national and individual glamour, they have added a spiritual glamour - which intensifies the fog.

b. The 'recognition stage of Arjuna's release'

Those who have emerged out of this condition and are becoming aware of their problem.

They see the pairs of opposites and are entering upon the "recognition stage of Arjuna's release."

They see the Form of God and the indwelling Reality within that Form and are arriving at the decision to let the Warrior carry on the fight.

They will then (when right decision and choice have been made) "stand up and fight," and will find themselves no longer on the Path of Purification but upon the Path of Discipleship.

With this stage you are all familiar, and aspirants such as are found in this group of students need no instruction from me as to the treading of the path out of glamour into light.

The rules are well known: the glammers to which you are susceptible are equally familiar; the glammers to which humanity is prone are well recognised by you.

It remains but for you to follow the ancient way of Raja Yoga and bring in the mind as a dispelling agency and thus learn to stand in the "light" between the pairs of opposites, and through that "light" achieve freedom by treading the noble middle way.

Sometimes, my brothers, I feel that you know so much theoretically but have worked out relatively so little. [Page 101]

I ask myself whether I do not shoulder an unreasonable responsibility by giving you any more instructions.

But I remind myself that I write for others as well as for you and that my time is short for this particular service.

The resolution of *these* dualities takes place when the soul, the true spiritual man, *NO LONGER IDENTIFIES ITSELF WITH EITHER OF THE OPPOSITES*, but stands free upon this middle way

The disciple then sees the "lighted Way ahead," along which he learns to go without being drawn into the glamorous worlds that stretch on either hand. He travels straight towards his goal.

3. The stage wherein the intelligent thinking man (whether disciple, well-meaning aspirant, or initiate of the first and second degrees), has to learn to distinguish between 'the truth' and 'the truths,' between knowledge and wisdom, between reality and illusion

When this stage has been passed through it leads to the third initiation, wherein the personality (which *is* prone to maya, glamour and illusion) stands free.

It again experiences a sense of "at-one-ment"

This is due to the development of the sense of the intuition, which puts into the disciple's hand an infallible instrument whereby to discriminate and to discern.

His perception is becoming accurate and he stands relatively free from deception, wrong identifications and interpretations.

Note how the career of the man has proceeded from a crisis of duality to one of a relative unity, only to have that sense of unification disturbed by a renewed recognition of a higher and deeper duality

This duality temporarily produces another cleavage in a man's life, and thus re-initiates a torturing process of bridging or of "occultly healing" this break in the continuity of the spiritual consciousness. [Page 102]

I would here remind you that this sense of peace or perception of cleavage is in itself an illusion and of the nature of glamour, and is based upon the illusory sense of identification with that which is not the self, or soul.

The entire problem can (only) be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man

4. Stage by stage, the man has progressed from one state of illusion or glamour to another, from one point of discriminative opportunity to another until he has developed in himself three major capacities:

- 1. The capacity to handle force**
- 2. The capacity to tread the middle way between the pairs of opposites**
- 3. The capacity to use the intuition**

These capacities he developed by resolving the pairs of opposites on the physical, astral and lower mental planes.

Fourth stage: A new duality is reached – that of the Angel of the Presence and the Dweller on the threshold

Now the man faces his climaxing resolution, equipped with the powers so far developed.

He becomes aware of those two great and apparently opposing entities (with *both* of whom he finds himself consciously identified)—the Angel of the Presence and the Dweller on the Threshold.

Behind the Angel he dimly senses, not another *duality*, but a great *Identity*, a living *Unity*, which—for lack of a better word—we call the PRESENCE.

He now discovers that the way out in this case is not the method of handling force, nor of leaving behind both pairs of opposites, nor of right recognition through the intuition, but that the Dweller and the Angel must be brought together

The lower entity must be "blotted out" in the "light," or "forced to disappear within the radiance."

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This is the task of the higher of the two entities, with which the disciple or the initiate, consciously and deliberately, identifies himself.

With this process we will later deal.

This is the problem facing the initiate before he takes the final three initiations.

The Principle of Overlapping Occult Development

You must bear in mind that none of these stages are, in reality, divided off from each other by clear lines of demarcation, nor do they follow each other in a clear sequence.

They proceed with much overlapping and often with a partial simultaneity.

It is only when the disciple faces certain initiations that he awakens to the fact of these distinctions.

Summarizing:

1. In the first initiation the disciple demonstrates that he has resolved the dualities of the physical plane and can rightly impose etheric energy (the higher of the two) upon physical energy
2. In the second initiation, the initiate demonstrates that he can choose between the pairs of opposites and proceed with decision upon the "middle way"
3. In the third initiation, the initiate can employ the INTUITION for the right perception of truth, and in that initiation he catches the first real glimpse of the Dweller on the Threshold and the Angel of the Presence
4. In the fourth initiation, the initiate demonstrates his ability to produce complete at-one-ment between the higher and lower aspect of the soul in manifestation, and sees the DWELLER ON THE THRESHOLD (lower aspect of soul in manifestation) merge into the ANGEL OF THE PRESENCE (soul, solar angel, causal body)
5. In the fifth initiation—and here words fail to express the truth—he sees the DWELLER ON THE THRESHOLD, the ANGEL, and the PRESENCE merged into a DIVINE SYNTHESIS

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[Note how these might be viewed to some extent as correlating with mastery of the substance each plane from below upwards (7-3). Ed.]

The question arises as to what produces glamour and illusion.

The subject is so vast (embracing as it does the whole field of planetary history) that I can do little more than indicate some of the causes.

Few of them have, as yet, been susceptible of correction except in the case of individuals.

This means that when individuals reach the point in evolution where they can identify themselves with their higher aspect, the soul, and can then bring in soul energy to offset, subdue and dominate the lower forces of the personality, then correction becomes possible and inevitably takes place.

When, therefore, the time comes when a very large number of persons become aware of the condition of world glamour (through discovering it and dealing with it in their own lives), then we shall have a *group* approach to the problem.

Then we shall have a definite attack upon the world glamour, and when this does take place—speaking esoterically—

"An opening will be made which will admit the light of the solar orb.

The fogs will slowly disappear, subdued by the solar radiance, and the pilgrims will then find the enlightened WAY which leads from the heart of the fog, straight to the door of light."

It is with the intention of discovering how far the aspirants and disciples of the world have gone in their understanding and handling of this problem that such an experiment as that being carried on in these groups has been undertaken and permitted.

2. THE CAUSES PRODUCING WORLD GLAMOUR

The causes producing world glamour can be divided into three groups:

[Page 105]

A. Planetary causes

B. Causes initiated by humanity itself

C. Causes induced by any individual person which are, nevertheless, founded and based in the two above groups of conditioning factors

A. Planetary Causes of Glamour

These causes are two in number and beyond your finite comprehension. I only state them and ask you to accept them as reasonable speculations and possibly accurate hypotheses:

1. Causes inherent in substance itself

The atoms of which all forms are made have been *inherited from an earlier universe or solar system* and are, therefore, tinged with or coloured by the results of that great creative manifestation.

The effects produced in that expression of divine existence constitute predisposing factors or initiating causes in this solar system and planetary life.

These conditioning and inherited factors cannot be evaded.

They determine

- The nature of the life urge
- The trend of the evolutionary unfoldment
- The innate tendencies which all forms possess, such as the capacity to
 - Grow and to unfold
 - Orient the type
 - Express in time and space the archetype or pattern
 - Outline and determine the structure of the kingdoms into which science divides the natural world

These are but a few of the innate, inherent characteristics of *substance* itself, inherited and conditioning our present manifestation of divine life.

2. The life or manifestation of the planetary Logos, the "One in Whom we live and move and have our being," is determined by His Own Nature.

To us, that great Life embodies perfection and the qualities that distinguish Him are those to which we direct our highest aspiration.

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But, from the angle of Those Lives Who are *ahead* of Him upon the cosmic path (I speak symbolically and in terms of human experience) He is among the "imperfect Gods."

These 'imperfections,' hindering perfect unfoldment or expression of divine energy when brought into conjunction with the inherited qualities and biases of the substances through which He must express His life, His purposes and intentions, produce the "seeds of death and of decay" which characterise our planetary evolution in all the four kingdoms in nature.

The 'imperfections' of the planetary Logos create the obstacles, obstructions and hindrances against which the soul in all created forms must struggle, *gaining strength and understanding thereby and eventual liberation*

These are the two major planetary causes.

They cannot finally deter the soul from emancipation but they can and do hinder and delay.

It is useless for men to speculate upon these hypotheses with their present inadequate equipment and type of brain.

Nothing would be achieved and you would be none the wiser.

B. Causes initiated by humanity itself

Step by step, humanity has slowly created and intensified that glamorous condition of consciousness we call the astral plane

All glamour is produced by the bringing together of one or more streams of energy which produce a temporary whirlpool of energies and, from the angle of man—the onlooker and participator—produce a condition of darkness, a state of bewilderment which makes clear choice and right discrimination difficult and, in the early stages, impossible.

It creates an aura which is today of such a general nature and so all-enveloping that everybody is, figuratively speaking, immersed in it.

LEMURIAN PHASE OR RACIAL CONSCIOUSNESS

Earliest Lemurian humanity did not suffer from glamour

This aura, in the infancy of the race, only surrounded the *more advanced* people. [Page 107]

To understand this, note that very unintelligent people, those among the lowest human types, and little more than active animals, governed primarily by the instincts, are apt to deal simply

and directly with the facts of existence to them of paramount importance, namely hunger, birth, death, self-protection and perpetuation.

There is little true glamour in their reaction to life and living, and their simplicity, like that of a child, saves and protects them from many of the subtler ills.

Their emotions are not subtle, and their minds are unawakened.

Glamour emerged as mind and consciousness developed

As humanity evolved and the higher levels of racial consciousness became subtler, the mind factor slowly became more active, and glamour and illusion developed rapidly.

Seeds of the first glamour and the first Yoga, during the Lemurian epoch

The first indications of glamour arose when the disciples and aspirants of the Lemurian world (whose problem was the right comprehension, correct functioning and control of the physical body) began to differentiate between themselves, as self-conscious beings, and physical and vital forces.

That immediately set up a tremendous activity in the *throat centre*, which is the higher aspect of the *sacral centre* (the sex centre)

This led to the initial glamour and the first *recognition and consideration* of the sex impulse, of sex attraction, and—for the initiate of that period—of the necessary sex transmutation.

This went hand in hand with the earliest Yoga, or the cult of the physical body with the objective of its control by the soul, and the consequent *merging of the conscious and the subconscious*.

(Note: Merging of the conscious and the subconscious occurred during the Lemurian epoch, Ed.)

Around the aspirants of that time could then be seen gathering the first clouds and fogs of glamour, though illusion was nowhere present. [Page 108]

The first recognition of the plane of the emotions, of the astral plane, was evoked in the consciousness of the groups under preparation for the first initiation, which was the highest initiation possible at that time.

The reason for this slowly emerging *astral consciousness* in the *physically polarised* aspirant of that time, was due to the fact that one of the secrets of initiation consists in the right understanding and use of the consciousness which is aware and capable of functioning upon a plane higher than that on which humanity as a whole is, at any given time, living.

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Hence, in Lemurian times, the physically centred man who was on the verge of admission to the Path was aware of:

1. **The physical duality wherein his consciousness was accustomed to function normally, and of the conflict between the physical body per se and the vital etheric body**
2. **A dimly sensed higher consciousness that was *distinguished by quality and sentiency***

This was all that he could at that time contact upon the most familiar plane today, the astral plane

3. **A growing sense of self-identity which was the awakening soul or self, the 'first Master' who was to lead him out of the purely *physical* consciousness into the next divine stage, the *astral* consciousness**

Forget not, through the familiarity and fatigue of conflict, the divinity of each developing step.

You will see that glamour arose from recognition of these factors in consciousness

GLAMOUR WAS THE RESULT OF MAN'S REACTIONS TO THE COMPLEXITIES OF HIS OWN CONSTITUTION, AND TO THE ENERGY OF HIS OWN SOUL

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Emergence of the Voice of Conscience and the innate urge to betterment

As time went on, the entire human family became aware of the new, emerging dualism existing between the physical constitution and the astral plane, plus the activity of the centre

within himself, which at this stage made its appearance as conscience and innate—and at that time unreasoning—realisation of an urge to higher living or a tendency to lower activity.

This nebulous conscience developed eventually into what we call the Voice of Conscience.

When that took place, the intricacy and the difficulty of life was greatly increased and glamour was definitely established on Earth.

Glamour was that which enfolded and over-emphasised the lower at the expense of the higher, and served to distract the attention of the aspirant away from reality.

May I again re-emphasise that, at this early stage, glamour was only evoked by and recognised by the highly evolved people of that period?

Then the Lemurian phase or race slowly passed away and the Atlantean phase or race came into existence (*with much overlap, Ed.*).

During the millions of years the Atlantean race flourished on Earth there were vast numbers of people with Lemurian consciousness flourishing at the same time, just as today in this modern Aryan race, there are many, many millions of people who express the Atlantean consciousness and are polarised in their astral bodies, the victims of emotion and of consequent glamour.

ATLANTEAN PHASE OR RACIAL CONSCIOUSNESS

Emergence of a growing recognition of the conflict in the realm of quality and the 'pairs of opposites'

In the Atlantean race, the physical duality was then solved, and the physical body and the etheric body constituted a unity, and in the healthy person still do so.

The sense of duality shifted then into a growing recognition of the conflict in the realm of quality and into the field of what we today call the "pairs of opposites"—

- Good and evil
- Pain and pleasure
- Right and wrong,
- Sense and nonsense
- And the multiplicity of opposites by which the aspirant is today faced.

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Observe the pattern:

- 1. Each of these racial phases sees the establishing of a temporary sense of unity in the early stages, when the previous cleavage has been healed and the initial duality has been resolved into a unity**
- 2. Then there comes a growing recognition of a fresh realm of choice, based upon emergence of higher values**
- 3. Then finally there comes a period of conflict in the consciousness of the individual (and of humanity as a whole), as attempt is made to resolve this higher duality with which the man or the race is confronted**

This resolution is brought (*during the Atlantean phase of conscious evolution, Ed.*) about when a higher aspect of the consciousness is dimly visioned and men became aware of themselves as mental beings.

There comes then a growing demand for the mind nature to be developed and brought into play, in an effort to solve the problem in this category of opposites upon the astral plane.

The emergence of *ahamkara*, or self-identity (personal self in Psychosynthesis)

At the same time the sense of self-identity or the consciousness that "I am," is steadily growing, and the initiate of the day faces the effort to release himself from the thralldom of the senses upon the astral plane, from the dense glamour into which his sensory perception has thrown him, and to establish his freedom by a complete control of the astral body.

This he eventually does by developing the power to 'pass between' the pairs of opposites, unaffected by either, and thus leave them behind.

He accomplishes this by using the mind as a distributor of the light which reveals the "middle way" and which dissipates the glamour with its brilliance and radiance.

The glamour has steadily deepened and intensified as more and more people have succeeded in resolving the initial physical cleavage and have become *centred in the astral consciousness*.

Today such is the magnitude of this glamour and such the success of the evolutionary process that humanity, as a whole, is wandering in the fogs and miasmas of the world of 'sentient consciousness'

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When I use the word "sentient" I do not refer to the sensory apparatus of the physical nervous system, but to the *sentient awareness of the Self* which is today so *immersed* in glamour that the mass of men are entirely identified with

- The world of feeling
- The world of quality
- The world of sentient interplay
- The world of emotional reactions
- The world of their likes and dislikes
- The world of their dominant self-pity

Self-pity is one of the major glammers of the advanced and sensitive man

It is the *advanced* people who contribute the most to the world glamour

The *major* glamour is the reaction of the aspirant to the truth, to reality when he first becomes aware of what lies beyond the astral plane

- **He interprets *all* that he there senses and sees in terms of glamour, emotional understanding, and a sentient fanaticism.**
- **He forgets that truth lies *beyond the world of feeling altogether*, unaffected by it, and can only be sensed in its purity when feeling is transcended and transmuted.**

The *second* major glamour is self-pity

The world today is divided into three groups, all subject to certain phases of glamour

1. Those who are Atlantean in their consciousness

These are (completely) glamoured by:

- a. That which is *material* and to be *desired*
- b. What they *feel* in all relationships
- c. What they *believe to be ideal, true or just*, based on their *reactions* to the thinkers of the day, but which they themselves do not really mentally understand
- d. What they *demand of beauty, and of emotional comfort*
- e. That which brings to them spiritual *comfort* in the realm of religion and *religious desire*. Note the phrasing.

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2. Those who are Aryan in their consciousness

- a. This means that the mind factor is awakening and constituting a difficulty
- b. It means that the illusions of the mental plane are now added to the glammers of the astral plane
- c. These illusions are theoretical and intellectual in nature

3. A group emerging out of those subject to glamour and illusion, who are alive to the Voice of the Silence, and the demands of the soul

The complexity of the modern psychological problem lies in the fact that our race and period sees the synthesis of all the glammers and the emergence of the illusions of the mental plane.

Today we have aspirants at all stages of unfoldment.

The masses can be recapitulating the different steps upon the evolutionary way, with the lowest layer of the human race definitely Lemurian in their consciousness, even though few in numbers relatively speaking.

ILLUSION is rapidly growing as the mental power of the race develops, for

Illusion is the succumbing to the powerful thought-forms which the thinkers of the time and of the immediately preceding age have formulated, and which at the time of their creation constituted the hope of the race.

They embodied then the new and emerging ideas by means of which the race was intended to progress.

These forms, when old and crystallised, become a menace and a hindrance to the expanding life.

[“We stumble from one illusion of truth to a better one.” Ed.]

The realisation of the problems of illusion lies centuries ahead when the race will have left glamour behind, when there will be few Atlantean minded people on the planet, and when there will be no people at all with the Lemurian consciousness.

However, as evolution proceeds, things are greatly speeded up, and the time when humanity will be predominantly distinguished by the Aryan consciousness, is not as far ahead as might be generally supposed.

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I speak not in terms of the Aryan ‘race’ as it is generally understood today or in its Nordic implications (*but in terms of a phase in the evolution of consciousness in which the mind is being emphasised, Ed.*)

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