

GLAMOUR

A WORLD PROBLEM

BY

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Sections Three & Four

The Ending of Glamour – Parts 2 & 3; Pages 221-266

Dissipation of Group Glamour & World Glamour

Maya and The Technique of Indifference

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GLAMOUR: A WORLD PROBLEM: SECTION 3

THE ENDING OF GLAMOUR: PART 2

B. DISSIPATION OF GROUP AND WORLD GLAMOUR

Some Ray Considerations

EFFECT OF RAY 'TYPE' (MAJOR RAY INFLUENCE) ON ABILITY TO MANAGE GLAMOUR

Characteristics needed by groups working to dispel world glamour

1. Ability to work over long periods without attachment to results
2. Ability to really know and understand what a world glamour really is, and to name it
3. Ability to disperse glamour in their own lives
4. Ability to love their fellow men

First, there must be ability to work "without attachment" to results, and to use the formula for a length of time (for instance, once a week for two years *or more*) without looking for results

Secondly, they must have an intelligent appreciation of what actually constitutes 'a world glamour'

Thirdly, they must be accustomed to dispersing glamour in their own lives

They must, finally, love their fellowmen in a second ray manner

That means with the following: -

- An all round appreciation of humanity
- An understanding heart and critical mind, *which loves steadily in spite of error seen*
- A clear sighted perception of the assets and debits of any individual or race

Choice of personnel for glamour-dispersing groups

They must be chosen because they can work together

They must, as far as in them lies, work with regularity

They must also adhere faithfully to the formula given

Evolutionary history of methods used for dispersing glamour

Meeting together at set times to 'pool the light' will be essential

This "pooling of the light" is a major requirement and must ever be borne in mind.

Choice of glamour to work upon

I point out, again, that only those who are endeavouring to keep their own lives free from glamour are to be members of these kinds of groups

Further, if any group member is in the thick of glamour, and occupied with wrestling with it, he should *abstain* from the group work until he has freed himself with the aid of the individual formula.

The most successful workers will be those who can face themselves with an open eye and see truth as it is, can face the same facts in connection with humanity, and can stand serene and unafraid in the face of the worst kind of discoveries about themselves and the world of men

The group will need to protect itself from any glamour it is attempting to dissipate
The group members' individual tendency to glamour is the factor that gives them the right to serve in this way - *but it also lays them open to danger, and for this a protective formula will be necessary*

The formula is, therefore, divided into three parts:

1. The Preparatory Stages
2. The Use of the Protective Formula
3. Group Formula for the Dissipation of Glamour

The work done by the individual in dealing with his personal problems of glamour will greatly facilitate the preparatory work of the group

On posture and ritual – dispense with it

Note that in outlining to you this work, I make no reference to the type of room, to the position of the group members, to posture assumed, to the use of incense, or to any of the paraphernalia that so many occult groups deem of importance.

The set physical rituals are today (from the angle of the Hierarchy) entirely obsolete and of no importance where disciples and advanced aspirants are concerned.

They are of value to the little evolved in whom the sense of drama has to be developed and who need external aids, and they do provide a setting which serves to help beginners to keep the theme of their work and their objective in view

How to set up ‘a magnetic field of positive receptive activity’ in any place at any time

Group leadership is to rotate

THE PREPARATORY STAGES

- | | |
|------------------|--------------------------------------|
| Step 1 | The Act of Naming |
| Step 2 | The Protective Formula |
| Steps 3-4 | The Act of Focusing the Light |

GROUP PROCEDURE

1. Gathering as a working group and The Act of Naming

The role call
Eye contact
Silence – for ten minutes
Naming the Glamour

2. The Protective Formula – the Act of Protection

Group mantram
The members of the group say in unison:

"As a soul I work in light, and darkness cannot touch me.

I take my stand within the light.

I work and from that point I never move."

The Divine Cross (and earlier ones)

As they say this, each person makes the sign of the Divine Cross by touching

- The centre of the forehead
- The centre of the chest,
- Each of the two eyes

Thus forming 'the long limbed Cross of the Christ' (or, of DIVINE HUMANITY)

3. Three Stages of Preparatory Visualisation – The Act of Focusing the Light

Focussing the dual 'personality lights' of matter and of mind

Meditation on soul contact and the recognition of 'soul light'

The blending and fusion of 'the two lesser lights' and of 'soul light'

This is carried forward as a group

Each member is making his contribution and consciously attempting to visualise the process of
'blending the triple light which each contributes,' into 'one sphere of light'

4. Then the group says in unison, at a signal from the leader:

"The light is one and in that light shall we see light.

This is the light that turns the darkness into day"

O M. O M. O M.

The processes of individual and group alignment and integration can now be regarded as completed
When it is correctly accomplished, each meeting thereafter should see a more rapid integration and
fusion, and a greater brilliance of 'the sphere of light' thus created

The sounding of OM indicates both 'the fusion and the sphere of action' because

OM is first of all sounded forth by the group soul (the realised unity of the souls of all the group
members) and then

OM is sounded forth as the soul on the mental plane, and finally

OM is sounded forth as the soul ready to function as light-bearer, and distributor of light on the
astral plane.

**It will be apparent that much depends on the ability of the group members to *visualise*
clearly as well as to *think* clearly**

THE TECHNIQUE OR FORMULA

5. The Act of Direction: together and in unison the group says aloud:

"Radiance we are, and power

We stand forever with our hands stretched out, linking the heavens and the earth, the inner world
of meaning and the subtle world of glamour

We reach into the Light and bring it down to meet the need

We reach into the silent Place and bring from thence the gift of understanding

Thus with the light we work and turn the darkness into day”

As they say this, the group *visualises* the turning of the great searchlight (that they have jointly created by their unified light) on to the glamour to be dissipated, holding the light steady and realising mentally the work of dissipation it is intended to do

6. The Act of Will: There follows a pause, for a few minutes in which the group attempts to throw behind the searchlight their united directed and dynamic will or intent

This carries along the projected beam of light the destructive quality of the spiritual will — destructive to all that hinders the manifestation of divinity

This is done by

- Attaining a united point of tension, and
- The dedication of the individual and group will to the will of God.

Each member of the group carries this forward silently and with a deep realisation that all are thus accepted, and that it is the group will which is being silently focused

Then together they say:

"With power upon its beam, the light is focussed on the goal"

7. The Acts of Projection and Affirmation: Then comes the saying of the words of power which (again naming the particular glamour which is the subject of attention and thus bringing it consciously into relation with the focussed light) begins the task of dissipation

"The power of our united light prevents the appearance of the glamour of ... (*naming it*).

The power of our united light negates the quality of the glamour from affecting men.

The power of our united light destroys the life behind the glamour."

8. The Act of Penetration: The group members now visualise the gradual dissipation and dispersal of the glamour by the penetration of the light into its darkness

They endeavour to 'see' it disintegrating AND THE REALITY EMERGING, doing this by an effort of the creative imagination

Each will do this in his own way and according to his understanding and capacity

9. The Act of Withdrawal: Now follows five minutes of silence and intensity of purpose, while the group waits for the work instituted to go forward

The group now withdraws its consciousness from the astral plane and the world of glamour

The group members refocus their attention first of all on the mental plane and then on the soul, relinquishing all thought of the glamour, knowing that the work has been successfully carried forward

They re-organise themselves as a group in relation to the kingdom of souls and to each other

Occultly speaking, the "searchlight of the soul is shut off"

10. Closure: The OM is sounded in group formation; and then, in order to emphasise that the group work is ended, each member of the group sounds the OM alone, saying:

"So let it be, and help me in my own life to end all glamour and untruth"

FORMULA FOR THE DISSIPATION OF GLAMOUR

(For the Individual)

Preparatory Stages

1. **Recognition, of the glamour to be dissipated. This involves:**
 - a. A willingness to cooperate with the soul
 - b. Understanding the nature of the particular glamour
2. **The three stages of focussing:**
 - c. Focussing the dual light of matter and mind in the mental body
 - d. Focussing, through meditation, this dual light and the light of the soul
 - e. Focussing these three lights and so creating the searchlight for the dissipation of glamour
3. **Preparedness, through alignment and integration. This is the production of a field of magnetic thought substance**
4. **The turning of the attention and of the searchlight of the mind on to the astral plane**

The Formula

5. **The soul breathes out the OM into the waiting personality and the light and power thus generated are retained for use**
6. **An intense light is slowly and consciously generated**
7. **The spiritual will is invoked whilst the mind is held steady in the light**
8. **The glamour to be dissipated and the searchlight of the mind are brought into relationship**
9. **The searchlight is then turned on by an act of the will and a strong beam of light is projected into the glamour**
10. **The glamour is named and the aspirant says, with tension, inaudibly:**

"The power of the light prevents the appearance of the glamour... (naming it).

The power of the light negates the quality of the glamour from affecting me.

The power of the light destroys the life behind the glamour."
11. **The OM is sounded by the aspirant, producing an Act of Penetration. This produces impact, penetration and dissipation**
12. **The aspirant, having done his work, withdraws himself consciously on to the mental plane and the beam of light fades out**

BRIEF FORM OF THE INDIVIDUAL FORMULA

- 1. The four preparatory stages:**
 - a. Recognition of the glamour to be dissipated**
 - b. Focussing the dual light of the personality**
 - c. Meditation and recognition of soul light**
 - d. Unification of the three lights**
- 2. The process of alignment and of recognised integration**
- 3. The turning of the searchlight of the mind to the astral plane**

THE FORMULA

- 4. Soul activity and the retention of the triple light**
- 5. The generating and visualising of the searchlight**
- 6. The evocation of the WILL behind the searchlight of the mind**
- 7. The searchlight of the mind is turned upon the glamour, directed by thought**
- 8. The naming of the glamour and the triple affirmation**
- 9. The Act of Penetration**
- 10. The process of Withdrawing**

FORMULA FOR THE DISSIPATION OF WORLD GLAMOUR

(Technique for a Group)

Preparatory Stages

1. The Act of Naming: Naming and eye contact of group members, followed by ten minutes silence.

2. The Act of Protection - the Protective Formula: The group members say in unison:

"As a soul I work in light and darkness cannot touch me.

I take my stand within the light.

I work and from that point I never move."

[While uttering these words, each group member makes the sign of 'the Cross of Divinity']

3. The Act of Focusing the Lights - three preparatory stages:

- a. Focussing the dual light of matter and mind
- b. Meditation on soul contact and recognition of soul light
- c. The fusion of the two lesser lights with soul light

4. The Act of Direction - on a signal from the leader, the group says together:

"The light is one and in that light shall we see light.

This is the light that turns the darkness into day"

OM. O M. O M.

The Formula

5. Then together the group says:

"Radiance are we and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

We reach into the light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day."

As these words are said, the group members visualise the great searchlight they have created turning its light upon the astral plane.

6. The Act of Invoking the Will - a pause follows and then comes the invocation of the spiritual will. When this has been done the group says:

"With power upon its beam, the light is focussed on the goal"

7. The Act of Projection & Affirmation - the glamour to be dissipated is named and the light is thrown upon it. The Words of Power are uttered: -

"The power of our united light prevents the appearance of the glamour of...*(naming it)*...

The power of our united light negates the quality of the glamour from affecting man.

The power of our united light destroys the life behind the glamour."

8. The Act of Penetration – the visualisation of the light penetrating into the glamour and producing its weakening and dissipation.

9. The Act of Withdrawal - five minutes of silence and intensity of purpose, whilst the work is seen proceeding. Then the group members refocus themselves upon the mental plane, turning their attention away from the astral plane. The ‘searchlight of the soul’ is shut off.

10. The sounding of the OM *individually* and aloud by each member.

[It is noteworthy that the Tibetan indicates the OM be sounded individually, - the reasons for this need to be pondered carefully. Ed.]

Brief Form of the Group Formula

1. The Act of Naming

2. The Act of Protection

3. The Act of Focussing the Lights

4. The Act of Direction

5. The Act of Invoking the Will

6. The Act of Projection and Affirmation

7. The Act of Penetration

8. The Act of Withdrawal

*** I wonder if my readers can truly appreciate the importance of this entire subject and whether they are aware of the wide field of service it opens up, making practical all human living, and indicating the steps whereby ‘Reality can be known’ and ‘all ‘veiling forms’ disappear’

Behind these words - illusion, glamour and maya - lies TRUTH

TRUTH is the clear consciousness of Being, of Existence and of essential, initial Reality

That is the reason that Christ stood mute before Pilate who *symbolised* the human intellect
He knew no reply could convey *meaning* to that 'veiled, inhibited mind'

ILLUSION is the mode whereby limited understanding and material knowledge (mis)interpret truth, veiling and hiding it behind a cloud of thought-forms

Those *thought-forms* become then more 'real' than the truth they veil, and consequently control man's approach to Reality
Through ILLUSION, man becomes aware of the apparatus of thought, of its activity, expressed in thought-form building, and of that which he succeeds in constructing and which he views as the creation of his intellect
He has, however, created a barrier between himself and 'THAT WHICH IS' and,
Until he has exhausted the resources of his intellect or has deliberately refused to utilise it, his divine intuition cannot function
It is the INTUITION that reveals true Being and induces a state of SPIRITUAL PERCEPTION
Then the technique of the PRESENCE becomes an established habit [Page 241]

GLAMOUR, in its turn, veils and hides the truth behind the fogs and mists of feeling and emotional reaction

Glamour is of terrible potency, owing to the strength of human nature to identify itself with the astral nature and to the vital nature of conscious and sentient response itself
Glamour can only be dissipated by the inflow of clear, directed light (i.e. ILLUMINATION)
This is true of the life of the individual or of humanity as a whole
ILLUMINATION reveals first of all the existence of glamour
ILLUMINATION provides the distressing contrasts with which all true aspirants wrestle and then gradually...
ILLUMINATION floods the life to such an extent that glamour completely vanishes
Men see things then as they are—a 'façade' hiding the good, the beautiful and true
The 'opposites' are then resolved and
Consciousness is superseded by a condition of REALISATION—a REALISATION OF BEING (for which we have no adequate term)
The technique of LIGHT becomes a permanent condition

3. THE TECHNIQUE OF INDIFFERENCE

MAYA - DEFINITION

Maya, my brother, is not easy to define - because it is related to the form-building activity of the planetary Logos Himself.

The soul creates a threefold expression in the three worlds of human living.

The outer form, the dual physical body (dense and vital or etheric) is produced, created, motivated, energised and conditioned by certain energies and forces, emanating from levels whereon the soul has—rightly or wrongly—engineered a ‘REACTION OF IDENTIFICATION’

These (*vehicles of expression, Ed.*) make the man what he is: -

- They give him his temperament, profession and quality upon the physical plane
- They make him ‘negative’ or ‘positive’ to various types of impacting energy
- They give him his ‘character’ and make him ‘what he appears to be to others’
- They produce his ‘colouring,’ his capacities and his personality.

With all of these the average man *identifies* himself

He *believes* himself to be the form, the medium through which he attempts to express *his* desires and *his* ideas

This complete identification with the ‘transient creation’ and with the ‘outer appearance’ is *maya*

Remember that individual maya is a fractional part of the world of energies and forces which constitute the life expression of the planetary Logos, which condition our outer planetary life, and make our planet what it appears to be to the other planets

Maya

The difference between man (the microcosm), and the planetary Logos (the Lord of the World, the Macrocosm), lies in the fact that the Lord of the World is *not identified with the maya which He has created, and...*

***** That maya has its purpose in eventually bringing about the release of the "prisoners of the planet"**

In the process of learning to dispel and dissipate illusion, glamour and maya, DISCOVERY can be made

- That ‘the form’ is only (*a source of, Ed.*) maya and can be disregarded (*or disidentified from, Ed.*)
- That ‘forces’ can be organised and directed by ‘energy’ and
- That ‘the world of thought,’ ‘the field of sentient consciousness’ and ‘the playground of the energies’ are something: -
 1. Apart from ‘the Thinker’
 2. Apart from ‘the One who feels’ and
 3. Apart from ‘the Actor and Player of the many parts’ which the Soul undertakes to play
- The disciple learns to know himself to be, above everything else (whilst in incarnation), ‘the Director of Forces’
- These he directs from ‘the altitude of the divine Observer’ and through the attainment of DETACHMENT

If you could but grasp the full significance of DETACHMENT and STAND SERENE AS THE OBSERVING DIRECTOR, there would be: -

- **No more waste motion**
- **No more mistaken moves and**
- **No more false interpretations**
- **No wandering down the bypaths of daily living**
- **No seeing others through distorted and prejudiced vision and, above all...**
- **No more misuse of force**

The occultist works in the world of forces

He becomes a conscious directing agent

Yet he identifies himself not with the pattern or with the forces he employs

He is rapidly arriving, as far as his own little world is concerned, at the same "divine indifference" which characterises Sanat Kumara, the Lord of the World

Therefore increasingly he becomes aware of the Plan as it exists in the Universal Mind and the Purpose which motivates the Will of God

It is this DIVINE INDIFFERENCE that is responsible for the fact that in attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the FORMULA OF NEGATION evolved: -

God is not this; God is not that; God is no-thing; God is neither time nor space; God is not feeling or thought; God is not form or substance...

God simply IS. God IS — APART from all expression and manifestation

God is the Manipulator of energy, the Creator of the tangible and the intangible worlds, (and at the same time, Ed.) ...

God is the Pervader of life, or the In-dweller in all forms

(The third and second aspects are described here, Ed. And further...)

God is the ONE WHO can withdraw and, in withdrawing, DISPEL, DISSIPATE AND DEVITALISE all that has been created—using those words in their fullest significance

It will be obvious to you that in these three activities of 'that Reality which is not identified with appearance,' the will of God, the Destroyer aspect of Deity, is BENEFICENTLY present (i.e. the first aspect also, Ed.)

- **The act of abstraction produces the DISPELLING of the illusory world of thought**
- **The withdrawal of the divine attention DISSIPATES the sentient universe and brings glamour to an end**
- **The cessation of divine direction BRINGS DEATH to the physical world**

All these activities are evidences of the will or of the first aspect—the will-to-good which can and will function in perfection only when goodwill is finally and fully developed on Earth, through the agency of humanity

The will and the breath, my brother, are occultly synonymous terms.

In this statement you have the clue to the ending of maya

Practical occultists work with spiritual energies in the three worlds

He does this (directs energies into the etheric body from whatever level he chooses to work) in conformity with

- **Some visioned IDEA**
- **Some cherished IDEAL**
- **Some sensed DIVINE PATTERN**
- **Some spiritual HOPE**
- **Some consecrated AMBITION or**
- **Some dedicated desire**

The etheric body of the individual is a part of the etheric body of humanity and this, in its turn, is an aspect of the etheric body of the planet, which is likewise an intrinsic part of the etheric body of the solar system

Man is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, *related* to all other energies

A. DISTRIBUTION AND MANIPULATION OF FORCE ON THE ETHERIC PLANE

Assumptions about the aspirant's stage of development at this point: -

We now assume the aspirant to be aware of his need to: -

- Establish a new and higher rhythm in his physical plane life (*Re-orientation, Ed.*)
- Organise his time in obedience to the injunction of his higher Self (*Self-discipline, Ed.*)
- Produce, consciously and scientifically, those effects which—in his highest moments—are presented to him as desirable (*Self-actualisation, Ed.*)

Assets of the Aspirant at this stage include: -

- He has now a certain amount of knowledge as to the equipment available for his task, and he has mastered some facts anent the etheric vehicle (*Self-knowledge of the vehicles, Ed.*)
- The 'pairs of opposites' are clearly seen by him, even if he may be as yet more influenced by one or other of them (*and even if he is not yet master of The Noble Middle Path between them, Ed.*)
- He is aware of a basic disagreement between his *vision* of goodness and his *expression* of that goodness (*The conflict of higher and lower values, Ed.*)
- He has learnt that he is a triple reflection of a higher Trinity and that this Trinity is—for him—the Reality (*Triunity, Ed.*)
- He understands that mind, emotions and physical being are intended eventually to manifest that Reality (*Self-Realisation, Ed.*)
- He knows that if that intermediate aspect of himself, the etheric body, can be controlled and rightly directed, then vision and expression will and must finally coincide (*Self-mastery, Ed.*)
- He is also aware that the dense physical body (the outer tangible appearance) is only an automaton, obedient to whatever forces and energies are the controlling factors in the subjective, conditioning the man (*Understanding of the Laws and Principles of Manifestation, of White Magic and of the Soul, Ed.*)

Important questions – from where is activity and expression to be controlled?

Is the physical body to be controlled by *EMOTIONAL FORCE* (whether pouring through the sacral centre and producing desire for the satisfaction of the *physical* appetites, or through *the solar plexus leading to emotional satisfaction of some kind*)?

Is it to be responsive to the *MIND* and work largely under the impulse of projected thought?

Is it to be directed by an energy greater than any of these (but hitherto apparently impotent), the energy of the *SOUL* as an expression of *pure BEING*?

Is it to be swept into action under *the impulse of sentient reactions, ideas and thoughts, emanating from other human beings* or is it to be motivated and spurred into *activity* under the direction of *the spiritual Hierarchy*?

These are some of the questions the aspirant must answer

The stage of 'aspiring, dreaming and wishful thinking' is now past and must be superseded by Direct(ed) action and

Carefully planned use of the available forces, swept into activity by 'the breath,' under 'the direction of the inner eye' and 'controlled by the spiritual man'

Which *ENERGIES* can and must be thus used?

What *FORCES* must be brought under direction?

In what manner can they be controlled?

Should they be ignored (and so rendered futile by that ignoring), or are they forces needed in the great creative work?

Determine the focus of identification

The first step for the spiritual investigator is to ascertain—truly and in the light of his soul—where exactly is his focus of identification

Is his major use of energy to be found upon the mental plane?

Is he predominantly emotional and utilising force from the astral plane the greater part of the time?

Can he contact the soul and bring in soul energy in such a manner that it negates or offsets his personality force?

Can he thus live like a soul upon the physical plane, via the etheric body?

The Emergence of Transpersonal Psychology and Psychosynthesis

***** As he earnestly studies this problem, he will in time discover WHICH FORCES ARE DOMINANT IN HIS ETHERIC BODY and**

***** He will become consciously aware of the times and experiences which CALL FOR EXPENDITURE OF SOUL ENERGY**

***** He will observe and analyse the strength of the force or forces engaged**

All this, my brother, will take time

It will require, and be the result of, prolonged observation and close analysis of acts, sentient reactions, words and thoughts

We are here concerned (as you can see), with an intensely practical problem which is at the same time an intrinsic part of our study and

It will evoke basic changes in the life of the disciple

***** He will then add to his observation and analysis of the forces concerned, the conditions which swing them into action, and the frequency of their appearance (indicating to him novelty or habit, and the nature of their expression)**

In this way, he will arrive at a new understanding of the conditioning factors that work through his vital body and make him—upon the physical plane—what he essentially is

This will prove to him of deep spiritual and significant help

The Emergence of Esoteric Psychology

(Based upon ray psychology, esoteric astrology, and the science of the centres – i.e. astro-rayological analysis and its application)

His next step is to become aware of the QUALITY of the forces applied

In ascertaining this, he will find it necessary to discover not only his SOUL AND PERSONALITY RAYS but to know also THE RAYS OF HIS MENTAL APPARATUS, AND HIS EMOTIONAL NATURE

If he is not already aware of these rays, this will lead necessarily to *another* period of investigation and careful observation

When I tell you that to this information he must add a close consideration of the potencies of the forces and energies reaching him *astrologically*, you will see what a stern task he has set himself.

Not only has he to isolate his five ray energies, but he has to allow for the energy of his sun sign as it conditions his personality, and of his rising sign as it seeks to stimulate that personality into soul responsiveness, thus working out soul purpose through personality cooperation.

Seven factors which condition the QUALITY OF THE FORCES seeking expression through the etheric body, and which must be accurately ascertained

- 1. The ray of the soul**
- 2. The ray of the personality**
- 3. The ray of the mind**
- 4. The ray of the emotional nature**
- 5. The ray of the physical vehicle**
- 6. The energy of the sun sign**
- 7. The influence of the rising sign**

Once these have been reasonably accurately ascertained, the problem begins to clarify

Now the DISCIPLE is in a position to find out more about the reality and work of the seven CENTRES – through observation, experiment and experience; it requires much strength, courage and endurance to do this

Broadly speaking, the energy of the SOUL works through the HIGHEST HEAD CENTRE and is brought into activity through meditation and ‘applied aptitude in contact’

The energy of the INTEGRATED PERSONALITY is focussed through the AJNA CENTRE, between the eyes

When the disciple can IDENTIFY himself with that (*the integrated personality, Ed.*), and is also AWARE OF THE NATURE AND THE VIBRATION OF HIS SOUL ENERGY, then he can begin to work with the power of direction, using the eyes as directing agencies.

THE THREE ‘EYES OF VISION’ AT THE DISPOSAL OF THE DISCIPLE

1. The ‘inner eye,’ the ‘single eye’ of the spiritual man
2. The ‘right eye, the eye of buddhi,’ the eye which is in direct responsive relation to ‘the inner eye’
3. The ‘left eye, the eye of manas,’ the distributor of mental energy under correct control—correct *as far as personality purposes are concerned*

It is when these two 'triangles' are under control and are beginning to function properly that the seven centres in the etheric body are brought under clear direction

- They become the recipients of the established rhythm of 'the developed human being,' and
- They present consequently an instrument to the soul through which appropriate energies can flow
- They present an instrument to the soul through which the full **organization** and **purpose** of 'a functioning **son** of God' can be *manifested* on Earth

(Note the emphasis in this last sentence on Rays 2, 1 & 7: - "I see the highest Light," "I assert the **fact**" and "The highest and the lowest meet," Ed.)

The stage of direction

- The integrated personality, or the soul is in command, or (on a higher turn of the spiral) the Monad is in command (and the personality is simply then the agent of spirit)
- Through the two triangles or through both of them working synchronously, the centres up the spine (five in all) are brought under rhythmic control
- Energy is directed into them or through them
- They are steadily brought into a beauty of organization, which has been described as a "life aflame with God"
- "The life aflame with God" is a life of spiritual application and service wherein the higher triangle is the most potent

Three statements summing up the story of the eventual release of the disciple from the Great Illusion:

First: As the soul, working through the higher triangle, becomes the directing agent, ILLUSION is dispelled

The mind becomes illumined

Second: As the personality (under the growing influence of the soul) works through the second triangle, GLAMOUR is dissipated

The control of the astral nature is broken

Third: As the disciple, working as the soul and integrated personality, assumes direction of his life expression, MAYA OR THE WORLD OF ETHERIC ENERGIES becomes devitalised

Only those forces and energies are employed which serve the need of the disciple or the initiate as he fulfils divine intent

Note that this is all embodied and brought about in the sevenfold work described above

SUMMARY OF THE SEVENFOLD WORK OF THE DISCIPLE

1. The disciple discovers the FOCUS OF HIS IDENTIFICATION
2. He ascertains the NATURE OF THE FORCES he is in the habit of using and which perpetually seem to swing him into action
3. He becomes aware of the STRENGTH AND FREQUENCY of this force expression
 - All this is carried forward as the *mental* observer
4. He becomes conscious of the quality of the forces employed, their ray relation or their astrological significance

➤ This is a *sentient, feeling activity* and is not so basically mental as the previous three stages

5. He IDENTIFIES THE CENTRES in the etheric body and becomes aware of their individual existence as force agents
6. The two "TRIANGLES OF VISION AND DIRECTION" IN THE HEAD reach a stage of organization and become
 - i. Active, functioning mechanisms
 - ii. Related and functioning, as one expressive instrument This is an *objective* and *subjective* activity
7. The GALVANISING OF THE PHYSICAL BODY INTO ACTIVITY through the medium of the directing agencies in the head and through the centres up the spine

B. THE USE OF THE SCIENCE OF THE BREATH

Cautions about this.

The entire science of the breath is built around the right use of the Sacred Word, the OM

It is intended that the use of the Word should be confined to those aspirants who are earnestly pledged to tread the Way

The trouble is that breathing is inevitably related to the OM, but the effects of its use are dependent upon motive and inner fixed intention

Different approaches are required in order to meet the needs of oriental and occidental students appropriately

The only factor, which makes ‘the breath’ effective, is the thought, intent and purpose behind it

In this statement, you have the clue to dynamic useful breathing exercises

- **Unless there is a clear appreciation of purpose**
- **Unless the disciple knows just what he is doing as he practises ‘esoteric breathing’, and**
- **Unless the significance of the words "energy follows thought" is understood**

Breathing exercises are waste of time, and can be dangerous

Only when there is ‘alliance between breathing and thinking’ will results be possible

Behind this (‘alliance between breathing and thinking’) lies a third and even more important factor — the WILL

The only person who can safely and usefully practise breathing exercises is the man whose (higher) will is active — HIS *SPIRITUAL* WILL AND, THEREFORE, *THE WILL OF THE SPIRITUAL TRIAD*

Only the directed will,

... By using the organised rhythmic breath as its agent...

... Can control the centres and...

... Produce an ordered purpose in life

The disciple must pay close attention, as he performs a breathing exercise, to whatever is his dominating idea or line of mental activity

This idea must embody some PURPOSE, some PLANNED ACTIVITY and some RECOGNISED GOAL before the breath that will engineer it is generated, assembled, sent forth and thus becomes THE CARRIER OF POWER

This has to be done ‘upon the wings of conscious intention’

The Science of the Breath is concerned with

- **How IDEAS can be formulated into clear thought-forms (to condition the life of the disciple upon etheric levels)**
- **How they can best be sent forth, and from the etheric levels**
- **How they eventually condition his physical plane life**

The first responsibility of disciples and aspirants is to become aware of the impulses within themselves, which galvanise their centres into activity, and *SO PRODUCE CONDITIONS AND EVENTS UPON THE PHYSICAL PLANE*

When these are clear and firmly established in the mind consciousness of the disciple, nothing can then stop their emergence in due time into the light of day

But they must patiently follow an ordered process of gestation and of timed appearance

When there is true idealism, right thought, plus an understanding of the vehicle of expression and the world of forces into which the idea has to be launched, then the student can safely follow certain scheduled breathing exercises

The second phase, or the result, of sound ‘rhythmic breathing’ will then appear: -

This is INSPIRATION

Breathing exercises, my brother, have a purely physiological effect when not impelled or motivated by directed thought and when they are not the result of the aspirant attaining and adhering to a point of tension

Steadily, whilst the process of inhalation and exhalation is being carried forward, a clear line of active thinking must be preserved so that the breath (as it is sent out) is qualified and conditioned by some idea

The LIVING PURPOSE of the breath is to energise and add quality to the life of the centres through the medium of some projected and presented thought, expressing some sensed and determined idea

INSPIRATION - DEFINITIONS

INSPIRATION is a process of qualifying, vitalizing and stimulating the reaction of the personality (via the centres) to that point of tension where soul control becomes present and apparent

INSPIRATION is the mode whereby energy from the soul can flood the personality life, can sweep through the centres, expelling what hinders, ridding the aspirant of all remaining glammers and maya, and perfecting an instrument whereby ‘the music of the soul’ and, later, ‘the musical quality of the Hierarchy’ can be heard

INSPIRATION & ‘SOUND’

Remember that ‘sound’ permeates all forms

‘Right breathing’

+ ‘Controlled & organized rhythm’

+ ‘True pure thought’

= 'Correct relation between all parts of the chorus'

C. THE TECHNIQUE OF INDIFFERENCE

Caution: on The Need for very careful thought about 'the centres' and about 'breathing exercises'

*** There is a tendency among students to identify the centres with the physical body in their thinking and not so clearly with the etheric body.

This concerns LOCATION in the majority of cases. This is a mistake.

Aspirants would do well to avoid any concentration at all on the physical body

They would be well advised to learn to shift their focus of attention into the *etheric* body

Necessarily, the physical body *is* active and potent, but increasingly it should be regarded as an automaton, influenced and directed:

Determine accurately the *SOURCE* of your INCENTIVE, IMPULSES, IMPRESSIONS OR INSPIRATION (as they demonstrate your QUALITY, PURPOSE AND POINT OF TENSION, and manifest your nature at your particular point in evolution)

According to the tensions and impulses indicated, *WILL BE THE ACTIVITY OF THE CENTRES*

I teach no mode of 'awakening the centres' because: -

- **Right impulse, steady response to *higher* impulses; and**
- **The practical recognition of the sources of inspiration**

Will automatically and safely swing the centres into needed and appropriate activity

That 'breathing exercises' may eventually find a place in the training of the disciple is true, but...

Any such 'breathing exercises' will be self-initiated as a result of rhythmic living and a constant right use of the Sacred Word, the OM

- **When, for instance, a disciple in meditation sounds the OM seven times, it is the equivalent of 'a breathing exercise'**
- **When he can send the energy thus generated *on the wings of conscious planned thought to one or other of the centres*, he is bringing about changes and readjustments within the mechanism which handles force (*the etheric vehicle, Ed.*)**
- **When this can be carried out with ease and with the mind held at a point of "thought-full tension"**

Then the disciple is well on the way to shifting his entire focus of attention away from the world of illusion, glamour and maya and into the realm of the soul, in the world of the "clear cold light," and into the kingdom of God.

- **When he adds to this an understanding and practice of the Technique of Indifference, he will stand free and liberated and be essentially at all times both the OBSERVER and USER of the apparatus of manifestation simultaneously**

INDIFFERENCE - DEFINITIONS

INDIFFERENCE (*in its esoteric meaning, Ed.*) means in reality achieving a NEUTRAL ATTITUDE towards that which is regarded as the Not-self

INDIFFERENCE involves a REPUDIATION OF SIMILARITY

INDIFFERENCE marks the RECOGNITION OF A BASIC DISTINCTION

INDIFFERENCE signifies REFUSAL TO BE IDENTIFIED WITH *ANYTHING* save the spiritual reality as far as that is sensed and known at any given point in time and space

INDIFFERENCE as used here is, therefore, a much stronger and vital thing than what is usually meant when the word is used

INDIFFERENCE is ACTIVE REPUDIATION WITHOUT ANY CONCENTRATION UPON THAT WHICH IS REPUDIATED

***** That is a statement of moment and warrants your careful consideration**

INDIFFERENCE is CONCERNED WITH 'THE POINT OF TENSION' FROM WHICH THE OBSERVING DISCIPLE OR ASPIRANT IS WORKING

INDIFFERENCE, technically understood, signifies DIRECT DESCENT FROM 'THERE' TO 'HERE,' WITHOUT ANY DEVIATION OR DISTORTION

His next step is to discover if what he seeks to convey to the physical body (and thus produce effects on the outer world of experiment and experience), is in any way: -

- **Distorted by illusion of any kind**
- **Arrested in its expression by any glamour, or**
- **Liable to be sidetracked by uncontrolled forces, and by 'the maya which these produce'**

This he ascertains NOT by identifying himself, stage by stage of descent, with the hindrances and possible obstructions; but by

- **INTENSIFYING his point of tension,**
- **CONSTANT RECOLLECTION OF THE TRUTH that he is the Self and not the not-self and**
- **A process of PROJECTION**

This projection is defined as sending of energy, qualified and recognised, from 'the point of tension' DIRECT AND UNDEVIATINGLY TO THE VITAL BODY, from whence it can find its way to the seven centres of control

***** It is at this point that he applies 'the technique of indifference' (for, if he does not, what he is seeking to express may be held up by etheric force or by the 'veils of maya')**

He works consequently from a point of intense concentration

He refuses any "attachment" to any form or plane as he projects the energy into and through the three worlds

When he discovers any arresting or sidetracking of progress through illusion or glamour, he "detaches" himself consciously from such contacts

He braces himself for the final 'stage of indifference or repudiation' of all forces except those he (consciously and with purpose) is seeking to use upon the physical plane

Point of tension for the average disciple: moving from the mind → the soul

The 'point of tension' for the average disciple will be found on mental levels, involving the illumined mind and growing soul contact:

- a. He will be able then to "see" clearly in 'the light of the soul,' and with a developed sense of values; he can consequently dispel ILLUSION
- b. He will be able to 'project light', consciously, on to the astral plane and can thus dissipate GLAMOUR
- c. He will be able to 'pour light energy through the etheric body' and 'anchor the light or energy in the appropriate centres' because there will be complete indifference or non-identification with MAYA

Point of tension for the initiate: moving from the soul → the Triad

Where the initiate is concerned, the process is carried on at first from a point of tension within the soul and later from a point of tension in the Spiritual Triad

Age-long identification with the form side of life is not easily overcome

The task ahead of the disciple is a long and arduous one but

It is also one that will bring eventual success, provided there is clear thinking, earnest purpose and planned scientific work.

GLAMOUR: A WORLD PROBLEM: SECTION FOUR

THE TECHNIQUE OF FUSION

In this final section we are concerned with (*the development of*) constant and unremitting control of soul over personality

We are concerned with the stage of initiation, which brings to an end the path of development for humanity and leads to the Way of Higher Evolution

We are concerned here with the great point of crisis facing the disciple when he attempts to resolve THE FINAL PAIR OF OPPOSITES, prior to certain major initiations

This is the confronting 'the personality' by 'the Angel of the PRESENCE'

These are essentially the two aspects of the disciple's nature

THE DWELLER ON THE THRESHOLD

The Dweller on the Threshold is:

The fully developed personality

The Dweller is:

The sum total of all the past, and the composite presentation on the physical plane of the following: -

1. All unresolved problems
2. All undeclared desires
3. All latent characteristics and qualities
4. All phases of thought and of self-will
5. All lower potencies and ancient habits of any of the three bodies (both bad and good)

THE THREE BURNING GROUNDS

(Leading to Soul-Personality Fusion)

For many lives, the disciple has been dwelling 'upon the threshold'. He himself is the Dweller

Behind the slowly opening door he senses life, energy, spiritual embodiment, and the fact of the Angel

The question for him to answer is whether his WILL TO ACHIEVE is strong enough for him to submit his personal lower self to the fires of the final purification

The personal self is now very highly developed

- It is a useful instrument the soul can use
- It is a highly trained agent for service
- It is essentially a piece of adequate and useful equipment
- It has, however, its points of weakness, which are liable at any time to present points of crisis
- It has its points of strength, which can be transmuted with relative ease into points of tension
- On the whole, it is a dependable instrument and one which can render good service.

Can it (and should it) be sacrificed so that (esoterically speaking) its 'life' is lost and in its place CONSECRATION AND DEVOTION are substituted?

Only by crossing the burning ground three successive times are all impediments to the free use of the will destroyed

The relation between the Angel and the Dweller must be released, by means of the (*spiritual*) will, to full expression

This has been symbolically portrayed for us in the picture book of the heavens when, according to Catholic Festivals, the Assumption of the Virgin takes place and the constellation Virgo is lost to sight in the radiance of the sun

How has the fusion been brought about?

I refer not here to the *preparation* of the Dweller on the Threshold for this great event or to the aeon of disciplining, preparation, experiment and experience from life to life which has made this consummating event possible and successful

The two aspects in man (Dweller and Angel) can only meet in full power, and with intention and finality

- 1. When ILLUSION can no longer control the mind**
- 2. When GLAMOUR has lost all power to veil and**
- 3. When THE FORCES OF MAYA can no longer hinder.**

Discrimination, Dispassion and Indifference have produced

- **The dispelling through focussed light**
- **The dissipating potency of distributed light and**
- **The directing power of light energy.**

Only FIVE RECOGNITIONS now control the disciple:

- 1. The fact of his discipleship**
- 2. The perception of the Angel, waiting and dynamic**
- 3. The invocative appeal of the Dweller on the Threshold**
- 4. The necessity to use the will in a new and different manner**
- 5. The need to cross the burning ground**

It is not the Angel or the Dweller but 'THE SPIRITUAL MAN' himself (*disciple*) who has to employ the will and take definite forward moving action

Once the DISCIPLE has taken the necessary steps and moved irrevocably forward, the response of the ANGEL is sure, automatic and all-enveloping

Complete obliteration of the personal self in three successive stages is the immediate and normal result

"He shall increase but I must decrease"

When John the Baptist spoke these words, he spoke as a disciple prior to the second initiation of the threshold

When this "occult obliteration" has taken place, what then is the destiny of the disciple?

It is complete control by the soul and this, in practice, connotes group realisation, group work, group service and eventually group initiation

Here I have been dealing (in this short elucidation) with the effects that SUBSTANCES AND THE SUBSTANTIAL FORCES, found in the three worlds, produce in the disciple and as they affect the aspirant

I have not considered the problem of glamour, illusion and maya from the angle of average man

The need for the service of men and women, free from illusion and glamour, has never been so dramatically present as it is today

It is for these potential servers of a desperate necessity that I have written

That the Angel of the PRESENCE may make His nearness felt and inspire you to pass courageously through the fires of the burning ground is my earnest prayer

That the fact of the PRESENCE may be sensed by you and lead you to greater activity—once the burning ground is passed—is my deepest wish for you; and

That the light may shine upon your way and bring a certain and assured consummation of all the travail and struggle which has characterised your way of life is my heart's desire for you.

To more active and steady enterprise I call you. The Tibetan.

Publisher's Note: See also the Techniques of Fusion and Integration in A Treatise on the Seven Rays, Vol. II, Esoteric Psychology, pp. 345-401

GLAMOUR: A WORLD PROBLEM: SECTION 3

THE ENDING OF GLAMOUR: PART 2

B. DISSIPATION OF BOTH GROUP AND WORLD GLAMOUR

Some Ray Considerations

Group work in dissipating world glamour can only be handled by those who work at the dissipation of glamour in their own lives, and have learnt to use the formula just given

The majority of those so working are **SIXTH RAY ASPIRANTS**—those who have sixth ray personalities or whose soul ray is the sixth, plus those on all rays who have powerful sixth ray astral vehicles

These make the most effective workers in the group but – they are subject to one major difficulty

In spite of **ASPIRATION** and **GOOD INTENTION**, they are seldom aware of the glammers that control *them*

It is exceedingly hard to induce a sixth ray aspirant to admit that s/he is held by a glamour, *particularly when it is glamour of spiritual connotation and of a very high order*. [Page 222]

Their glamour is actually *enhanced* by their energy of devotion, which ‘stiffens’ it, bringing in a quality that makes it most difficult to penetrate

Their **COMPLETE ASSURANCE** proves a serious obstacle to clear-sighted work because *that has all to go* before the work of dissipation can be carried forward successfully

FIRST RAY PEOPLE can overcome glamour with relative ease, once they become aware of it as a personality limitation

THIRD RAY PEOPLE are as susceptible to it as are those of the sixth ray and their devious, twisting, planning minds, and the rapidity with which they can deceive themselves (and seek often to deceive others) greatly hinders their work of clearing away glamour

Their pronounced tendency to be the victims of glamour is evidenced by the inability of the third ray aspirant and disciple to convey his meaning clearly by speech

He has guarded himself for many lives by devious formulations of thought and ideas and can seldom convey his meaning clearly

This is why **SIXTH RAY PEOPLE** and **THIRD RAY PEOPLE** almost inevitably prove unable to teach very well

Both must, therefore, learn to use this formula

SIXTH RAY PEOPLE and **THIRD RAY PEOPLE** would greatly hasten the process of dissipation if they would force themselves to speak or write their thoughts clearly, if they would never be ambiguous or deal in half thoughts, innuendo or suggestion

They should (*make the effort to*) clearly enunciate the ideas with which they are dealing

THE SEVENTH RAY PERSON is faced with the difficulty of being able to create exceedingly clear-cut thought-forms, and the glammers, therefore, which control him are precise, definite and, to him, all compelling

They rapidly crystallise, however, and die their own death.

SECOND RAY ASPIRANTS are usually fully aware of any glamour that may be seeking to hold them because they have an innate faculty of clear perception. [Page 223]

Their problem is *to kill out in themselves their rapid response to the magnetic pull of the astral plane* and its many and widespread glammers

They are not so frequently responsive to a glamour as to *all* glammers, albeit in a relatively temporary manner, but one which is nevertheless exceedingly delaying to their progress

Because of their clear-sightedness, they *add to this sensitivity to glamour an ability to suffer about it*

They register their responsiveness as a 'sin and failure' and thus delay their liberation from it by a negative attitude of inferiority and distress

They could profit enormously from constant use of the formula until the time comes when they are aware of the glamour or glammers, but are not 'touched' by them

FIFTH RAY PEOPLE suffer the least from glamour but *are primarily the victims of illusion*,

For them the Technique of the Presence is all-important because it brings in a factor that the true fifth ray person is apt to negate and refuse to admit, the fact of the Higher Self. He feels (too) self-sufficient.

FIFTH RAY PEOPLE respond so easily and with such satisfaction to the power of thought

Pride in their mental competence is their 'besetting sin' and they are, therefore, too set in their purposes and too preoccupied with the world of the concrete and the intellectual.

The moment that the Angel of the Presence is a reality to them, their response to illusion weakens and disappears

Their major problem is not so much the negation of the astral body, for they are apt to despise its hold, but *they have a major difficulty in recognising that which the mind is intended to reveal—the divine spiritual Self*

Their lower concrete mind interposes itself between them and the vision

FOURTH RAY PEOPLE are *peculiarly prone* to fall into glamour and thus to produce a condition which is one of extreme difficulty.

They tend to bring their ILLUSIONS down to the astral plane and there *clothe them with glamour*

They have consequently a double problem upon their hands

They are faced with *a unification of glamour and illusion*

They are, however, the group of souls that will eventually REVEAL THE TRUE NATURE OF THE INTUITION

This will be the result of their ILLUSORY GLAMOROUS FIGHT in the world of appearances

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EFFECT OF RAY 'TYPE' (MAJOR RAY INFLUENCE) ON ABILITY TO MANAGE GLAMOUR

1	<p>FIRST RAY PEOPLE can overcome glamour with relative ease, once they become aware of it as a personality limitation</p>
2	<p>SECOND RAY ASPIRANTS are usually aware of their glammers because they have an innate faculty of clear perception Their problem is to eliminate their too rapid response to the 'magnetic pull of the astral plane' and its many glammers They are less responsive to <i>a</i> glamour than to <i>all</i> glammers, albeit in a relatively temporary manner, which delays their progress greatly Because of their clear-sightedness, they add to their sensitivity to glamour an ability to suffer about it They register their responsiveness as 'sin and failure,' and thus delay liberation from it by their 'negative' attitude of inferiority and distress They could profit enormously from constant use of the formula until they can be aware of glammers, but are not 'touched' by them</p>
3	<p>THIRD RAY PEOPLE are as susceptible to glamour as are those of the sixth ray Their devious, twisting, planning minds, and the rapidity with which they can deceive themselves (and others), hinders them from clearing away glamour Their tendency to be 'victims of glamour' (or 'glamourised') is shown by their difficulty in conveying meaning clearly by speech THE THIRD RAY PERSON has guarded himself for many lives by devious formulations of thought and ideas, and can seldom convey meaning clearly This is why SIXTH RAY PEOPLE and THIRD RAY PEOPLE almost inevitably prove unable to teach very well. BOTH must, therefore, learn to use this formula SIXTH RAY PEOPLE and THIRD RAY PEOPLE could hasten the process of dissipation if they would force themselves to speak or write their thoughts clearly, and if they would never allow themselves to be ambiguous, or deal in half thoughts, innuendo or suggestion They should (make great effort to) clearly enunciate any ideas with which they are dealing</p>
4	<p>FOURTH RAY PEOPLE are peculiarly prone to fall into glamour; this can produce extreme difficulty They tend to bring their ILLUSIONS down to the astral plane, and there clothe them with glamour They have consequently a double problem upon their hands - they are faced with a unification of glamour and illusion They are, however, the group of souls that will eventually REVEAL THE TRUE NATURE OF THE INTUITION This will be the result of their ILLUSORY GLAMOROUS FIGHT in the world of appearances</p>

5	<p>FIFTH RAY PEOPLE suffer the least from glamour but are primarily the victims of illusion</p> <p>For them the Technique of the Presence is all-important; it brings in the fact of the Higher Self, a factor the fifth ray person is apt to negate or even refuse to admit. He feels (too) self-sufficient</p> <p>FIFTH RAY PEOPLE respond too easily and with such satisfaction to <i>the power of thought</i></p> <p>Pride in mental competence is their ‘besetting sin’ and they become too set in their purposes and too preoccupied with the world of the concrete and the intellectual</p> <p>The moment the Angel of the Presence becomes a reality to them, their response to illusion weakens and disappears</p> <p>Their major problem is not so much the negation of the astral body (for they are apt to despise its hold), but they do have difficulty in recognising that which the mind is intended to reveal — the divine spiritual Self. Their lower concrete mind interposes itself between them and the vision</p>
6	<p>The majority of those working in the field of glamour are SIXTH RAY ASPIRANTS (those who have sixth ray personalities or souls, plus those on all rays who have powerful sixth ray astral vehicles)</p> <p>These make the most effective workers in this field but they are subject to one major difficulty - in spite of ASPIRATION and GOOD INTENTION, they are seldom aware of the glammers that control them!</p> <p>It is exceedingly hard for a sixth ray aspirant to admit that s/he is held by glamour, particularly when it is glamour of spiritual connotation or of a very high order</p> <p>Their glamour is actually <i>enhanced</i> by their energy of devotion, which ‘stiffens’ it, making it most difficult to penetrate</p> <p>Their COMPLETE ASSURANCE is a serious obstacle to clear-sighted work, because <i>all that has to go</i> before the work of dissipation can be carried forward successfully</p> <p>This is why SIXTH RAY PEOPLE and THIRD RAY PEOPLE almost inevitably prove unable to teach very well. Both must, therefore, learn to use this formula</p> <p>SIXTH RAY PEOPLE and THIRD RAY PEOPLE would greatly hasten the process of dissipation if they would force themselves to speak or write their thoughts clearly, and if they would never allow themselves to be ambiguous, or to deal in half thoughts, innuendo or suggestion</p> <p>They should (make the effort to) clearly enunciate any ideas with which they are dealing</p>
7	<p>THE SEVENTH RAY PERSON is faced with the difficulty of his being able to create exceedingly clear-cut thought-forms</p> <p>The glammers that control him, therefore, tend to be precise, definite and, to him, all compelling</p> <p>They rapidly crystallise, however, and die their own death</p>

Characteristics needed by groups working to dispel world glamour

We will now consider the formula to be used by those who seek to serve humanity by deliberately breaking up and dispersing the glammers which hold the race in thrall, and *who know the need to do this in group formation*

Certain characteristics are essential for the personnel of such groups

- 1. Ability to work over long periods without attachment to results**
- 2. Ability to really know and understand what a world glamour really is, and to name it**
- 3. Ability to disperse glamour in their own lives**
- 4. Ability to love their fellow men**

First, there must be ability to work "without attachment" to results, and to use the formula for a length of time (for instance, once a week for two years or more) without looking for results

The group members need to realise that they can *never* know whether they are successful or not, because the glammers they are attempting to dissipate are so widespread that effects cannot be grasped by their individual minds (*or adequately measured, Ed.*)

They are too close to the picture; their perspective is necessarily that of the immediate foreground

Secondly, they must have an intelligent appreciation of what actually constitutes 'a world glamour'

This is so in order that they can occultly "name it" and, by so doing, contact it

Thirdly, they must be accustomed to dispersing glamour in their own lives

The necessity to do this and their success in so doing are the very factors that indicate their suitability for this greater task

They must, finally, love their fellowmen in a second ray manner

This they must *not* do as the sixth ray person loves them (with an 'isolating devotion')

They must do this as the second ray person loves

That means with the following: -

- **An all round appreciation of humanity**
- **An understanding heart and critical mind, *which loves steadily in spite of error seen***
- **A clear sighted perception of the assets and debits of any individual or race**

[*** The ability to do this is one of the factors enabling a sixth ray aspirant to transfer off the minor sixth ray and find his place on the major second ray, as must all sixth and fourth ray initiates eventually]

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Choice of personnel for glamour-dispersing groups

One of the requirements in this group work is a most careful choice of those who are to participate in the work.

They must be chosen because they can work together

They must either

- Know each other exceedingly well and be free from personality frictions or
- They must be relatively unknown to each other as personalities but drawn to each other as soul-collaborators in this particular work

They must, as far as in them lies, work with regularity

This is so that a rhythm can be set up which will lead to ‘a steady rhythmic impact of the light upon the glamour’

They must also adhere faithfully to the formula given

This is one of the initial formulas; it is most powerful because it is one of the very first to be used in *group* dissipation of glamour

Evolutionary history of methods used for dispersing glamour

This whole procedure is entirely new as far as man is concerned, and the work to be done will prove hard; it involves an interesting situation.

The groups who will do the work of piercing and dissipating the glammers dimming the vision of humanity will be the first non-initiate groups to work this way on the physical plane, and to work consciously and with fixed intent.

Hitherto, it is mostly members of the *Hierarchy* who have carried forward this work, but only with the idea of holding back the glammers, until such time as humanity was ready to destroy that which it had created.

Glammers have been ‘pierced’ before now by *massed effort* carried forward for a long time, but usually without any real conscious understanding.

An illustration of this would be the work done by the Church in a diffused and vague way in ‘piercing’ the *glamour* of material desire and material good - by substituting the *idea* of heaven and a heavenly good.

The work now planned is much more dynamic and clear-cut, consciously carried forward and specific in its impact. [Page 226]

It is a definite method of *handling and projecting the energy of light* with the objective of destroying the impediments of an emotional-mental nature upon the Path of Return to God.

Meeting together at set times to 'pool the light' will be essential

It will be desirable, and aids more concentrated form of work, if *the group can meet together* for the use of the formula.

If this is not possible, then the personnel of the group can arrange to work apart - but with the idea of the work being *group work* firmly realised, and with a *steady recognition of the members who form the group body*.

This is necessary - both for the "pooling of the light," and for protection from the glamour to be attacked.

This "pooling of the light" is a major requirement and must ever be borne in mind.

Whenever possible, the rule should be that the work is done at some definite planned group meeting, *even if this entails quite drastic sacrifice on the part of some of the members*.

Choice of glamour to work upon

I advise that the glamour first handled by the group be one that all group members recognise as a major hindrance to the progress of humanity.

I also advise that early on, they deal with a glamour that affects *aspirants*, and that they do not attempt to tackle the more widely spread and deeply centred glammers of the *race* as a whole.

Let them first develop facility in handling some of the lesser and more easily visualised glammers.

Then as time goes on and facility in the work is gained, the group can pass to more difficult tasks, and handle glammers further removed from their own 'orbit of difficulties'

I point out, again, that only those who are endeavouring to keep their own lives free from glamour are to be members of these kinds of groups

Further, if any group member is in the thick of glamour, and occupied with wrestling with it, he should *abstain* from the group work until he has freed himself with the aid of the individual formula.

[Page 227]

The most successful workers will be those who can face themselves with an open eye and see truth as it is, can face the same facts in connection with humanity, and can stand serene and unafraid in the face of the worst kind of discoveries about themselves and the world of men

The group will need to protect itself from any glamour it is attempting to dissipate

The group members' individual tendency to glamour is the factor that gives them the right to serve in this way - but it also lays them open to danger, and for this a protective formula will be necessary

The formula is, therefore, divided into three parts:

- 1. The Preparatory Stages**
- 2. The Use of the Protective Formula**
- 3. Group Formula for the Dissipation of Glamour**

The work done by the individual in dealing with his personal problems of glamour will greatly facilitate the preparatory work of the group

On posture and ritual – dispense with it

Note that in outlining to you this work, I make no reference to the type of room, to the position of the group members, to posture assumed, to the use of incense, or to any of the paraphernalia that so many occult groups deem of importance.

The set physical rituals are today (from the angle of the Hierarchy) entirely obsolete and of no importance where disciples and advanced aspirants are concerned.

They are of value to the little evolved in whom the sense of drama has to be developed and who need external aids, and they do provide a setting which serves to help beginners to keep the theme of their work and their objective in view

The only ritual still regarded of value to the human family as a whole—particularly to the advanced person—is the Masonic Ritual. [Page 228]

The reason is that it is a pictorial representation of the process of Creation, of the relation between God and man, of the Path of Return, and also of those great Initiations through the means of which the liberated initiate passes into the Council Chamber of the Most High.

But with the exception of this, the small petty rituals of position and of physical relations in respect to attitude and seating arrangements are regarded as unnecessary and as usurping frequently the attention that should be given to the work in hand.

How to set up 'a magnetic field of positive receptive activity' in any place at any time

Those using these formulas are presumed to have acquired some measure of inner polarisation, and to be able to WITHDRAW THEMSELVES TO THEIR SPIRITUAL CENTRE IN *ANY PLACE AND AT ANY TIME*.

This is THE CENTRE OF QUIET THOUGHT from whence the work is carried on.

All that is needed to preface this group work is TEN MINUTES OF COMPLETE SILENCE in which the group members attempt to set up a MAGNETIC FIELD OF POSITIVE RECEPTIVE ACTIVITY (note here the paradoxes of the occult sciences) that will make the rest of the work possible

Group leadership is to rotate

THE PREPARATORY STAGES

Step 1 The Act of Naming

Step 2 The Protective Formula

Steps 3-4 The Act of Focusing the Light

GROUP PROCEDURE

1. Gathering as a working group and The Act of Naming

The role call

The leader of the group (chosen in rotation so that all the members of the group occupy that position) starts the work by calling the names of the group members

Eye contact

As each name is called, the other group members LOOK DIRECTLY INTO THE EYES of the one named, WHO RISES AND FOR A MINUTE FACES THEM

Thus is a deeper relationship and rapport established, because the directive magnetic force of each soul is always reached from "eye to eye."

[This is the occult significance of the words "Can you look me in the eye?" or "They eyed each other" and similar phrases]

Silence – for ten minutes

Then, having established this interlocking relationship, the group SITS IN SILENCE FOR TEN MINUTES

This is done in order to withdraw the consciousness from all world and personal affairs and centre it upon the work to be done. [Page 229]

Naming the Glamour

At the end of the silent period, the leader names the glamour with which the group is to be occupied.

There will be no dissension anent the glamour at the time of the group meeting because the group members (outside the meetings and for a month prior to undertaking the task of dissipating the glamour), will have made a study of it, its implications, its history and effects - psychological, individual, group and national, and its widespread influence over humanity as a whole.

The experience of the group in this type of work will determine the nature of the glamour to be dealt with.

As I earlier pointed out, the inexperienced group of workers will begin by dealing with a glamour which hinders aspirants, and will later pass on from these to handle the more powerful and widely dispersed glammers which trouble humanity as a whole.

[This preface to the work is frequently called "The Act of Naming," because both the group members and the glamour are named]

The next stage is similar to the preparatory stages in the Formula for Dissipation of Glamour for the Individual.

You have therefore the following:

2. The Protective Formula – the Act of Protection

Group mantram

The Protective Formula is very simple

The members of the group say in unison:

"As a soul I work in light, and darkness cannot touch me.

I take my stand within the light.

I work and from that point I never move."

[Page 230]

The Cross

As they say this, each person makes the sign of the Cross by touching

- **The centre of the forehead**
- **The centre of the chest,**
- **Each of the two eyes**

Thus forming ‘the long limbed Cross of the Christ’ (or, of DIVINE HUMANITY)

[The cross is not, as you well know, simply a Christian symbol

- The cross is THE GREAT SYMBOL OF LIGHT AND OF CONSCIOUSNESS
- The cross signifies VERTICAL LIGHT AND HORIZONTAL LIGHT
- The cross signifies the power of attraction and the power of radiation
- The cross signifies soul life and service

The cross as it is now made in the Catholic Churches, touching the forehead, heart and two shoulders is ‘the sign of matter’

It signifies, in reality, the *third* Aspect

The Cross these groups for dissipation of glamour will make is ‘the Cross of Christ and of the Christ consciousness’

Gradually 'the Cross of Christ' ('the Cross of the Risen Christ') will supersede 'the Cross of matter' (and of the Mother aspect)

The likeness of 'the cross of matter' to the swastika is obvious and will be one of the reasons for its disappearance]

3. Three Stages of Preparatory Visualisation – The Act of Focusing the Light

- a. Focussing the dual 'personality lights' of matter and of mind**
- b. Meditation on soul contact and the recognition of 'soul light'**
- c. The blending and fusion of 'the two lesser lights' and of 'soul light'**

This is carried forward as a group

Each member is making his contribution and consciously attempting to visualise the process of 'blending the triple light which each contributes,' into 'one sphere of light'

4. Then the group says in unison, at a signal from the leader:

"The light is one and in that light shall we see light.

This is the light that turns the darkness into day"

OM. OM. OM.

The processes of individual and group alignment and integration can now be regarded as completed

When it is correctly accomplished, each meeting thereafter should see a more rapid integration and fusion, and a greater brilliance of 'the sphere of light' thus created

The sounding of OM indicates both 'the fusion and the sphere of action' because

- a. OM is first of all sounded forth by the group soul (the realised unity of the souls of all the group members) and then**
- b. OM is sounded forth as the soul on the mental plane, and finally**
- c. OM is sounded forth as the soul ready to function as light-bearer, and distributor of light on the astral plane.**

[GWP Page 231]

[**Note:** These are all *symbolic* ways of registering the inner reality and
They are *an attempt to externalise force*
That is what all symbols and symbolic ways of acting are capable of doing
They thus serve to keep the workers at a point of tension.

This is an important recognition and

It should keep the workers from attributing undue power to the *form* aspect of the simple ritual and

It should aid them in focussing their attention in the world of meaning and of subjective spiritual activity]

It will be apparent that much depends on the ability of the group members to visualise clearly as well as to think clearly

Practice naturally tends to perfect both processes.

At the close of these three stages, the group members are

- United as souls, insulated against the attractive power of the glamour, and
- United as souls, with mind and brain held steady and positive in the light

They now view their 'blended light' as 'a great searchlight', whose 'beams' are to be directed through an act of the will *downward from the mental plane* on to the glamour existing *on the astral plane* which has been brought into relation with the group by the very act of naming it.

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***** I am going into all this detail because the work is a new venture, and I am anxious for you to start it with a clear understanding as to how the task is to be carried out**

At the close of this instruction you will find the two long and two short formulas set out grasped without their explanatory context

This initial work should take fifteen minutes at first, and later not more than five (excluding the ten minutes of silent preparation which precedes the formal work), for the group members will get used to working together, and will eventually attain the objectives of the preparatory work with great rapidity

THE TECHNIQUE OR FORMULA

5. The Act of Direction: together and in unison the group says aloud:

“Radiance we are, and power

We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour

We reach into the Light and bring it down to meet the need

We reach into the silent Place and bring from thence the gift of understanding

Thus with the light we work and turn the darkness into day”

As they say this, the group *visualises* the turning of the great searchlight (that they have jointly created by their unified light) on to the glamour to be dissipated, holding the light steady and realising mentally the work of dissipation it is intended to do

This step is called the Act of Direction.

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6. The Act of Will: There follows a pause, for a few minutes in which the group attempts to throw behind the searchlight their united directed and dynamic will or intent

This carries along the projected beam of light the destructive quality of the spiritual will — destructive to all that hinders the manifestation of divinity

This is done by

- **Attaining a united point of tension, and**
- **The dedication of the individual and group will to the will of God.**

Each member of the group carries this forward silently and with a deep realisation that all are thus accepted, and that it is the group will which is being silently focused

Then together they say:

“With power upon its beam, the light is focussed on the goal”

This step is called the Act of Will

7. The Acts of Projection and Affirmation: Then comes the saying of the words of power which (again naming the particular glamour which is the subject of attention

and thus bringing it consciously into relation with the focussed light) begins the task of dissipation

**"The power of our united light prevents the appearance of the glamour of ...
(naming it).**

The power of our united light negates the quality of the glamour from affecting men.

The power of our united light destroys the life behind the glamour."

These words are nearly the same as those in the individual formula

They gain strength from the experience of the aspirant and from his familiarity with their use.

This constitutes an Act of Affirmation that is the second part of the Act of Projection.

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8. The Act of Penetration: The group members now visualise the gradual dissipation and dispersal of the glamour by the penetration of the light into its darkness

They endeavour to 'see' it disintegrating AND THE REALITY EMERGING, doing this by an effort of the creative imagination

Each will do this in his own way and according to his understanding and capacity

This is the Act of Penetration.

9. The Act of Withdrawal: Now follows five minutes of silence and intensity of purpose, while the group waits for the work instituted to go forward

The group now withdraws its consciousness from the astral plane and the world of glamour

The group members refocus their attention first of all on the mental plane and then on the soul, *relinquishing all thought of the glamour, knowing that the work has been successfully carried forward*

They re-organise themselves as a group in relation to the kingdom of souls and to each other

Occultly speaking, the "searchlight of the soul is shut off"

This is the Act of Withdrawal.

10. Closure: The OM is sounded in group formation; and then, in order to emphasise that the group work is ended, each member of the group sounds the OM alone, saying:

"So let it be, and help me in my own life to end all glamour and untruth"

It will take aspirants some time to gain facility in this work, but it is surely obvious that in learning what is an entirely new technique of service each step must be mastered and practised for quite a long time.

Every new branch of learning takes some time to become familiar and this one is no exception.

But, the effort is well worthwhile - both from the individual angle and as an act of service to humanity.

[Page 235]

That all the groups may learn to function 'in the light' and that glamour may disappear from all your lives so that you may 'walk freely in that light' and 'use that light for others' is the wish of my heart for you.

There follow now the summaries of these processes.

FORMULA FOR THE DISSIPATION OF GLAMOUR

(For the Individual¹)

PREPARATORY STAGES

1. Recognition, of the glamour to be dissipated. This involves:
 - a. A willingness to cooperate with the soul
 - b. Understanding the nature of the particular glamour
2. The three stages of focussing:
 - a. Focussing the dual light of matter and mind in the mental body
 - b. Focussing, through meditation, this dual light and the light of the soul
 - c. Focussing these three lights and so creating the searchlight for the dissipation of glamour
3. Preparedness, through alignment and integration. This is the production of a field of magnetic thought substance
4. The turning of the attention and of the searchlight of the mind on to the astral plane

THE FORMULA

5. The soul breathes out the OM into the waiting personality and the light and power thus generated are retained for use
6. An intense light is slowly and consciously generated
7. The spiritual will is invoked whilst the mind is held steady in the light
8. The glamour to be dissipated and the searchlight of the mind are brought into relationship
9. The searchlight is then turned on by an act of the will and a strong beam of light is projected into the glamour
10. The glamour is named and the aspirant says, with tension, inaudibly:

**"The power of the light prevents the appearance of the glamour... (*naming it*).
The power of the light negates the quality of the glamour from affecting me.
The power of the light destroys the life behind the glamour."**
11. The OM is sounded by the aspirant, producing an Act of Penetration. This produces impact, penetration and dissipation
12. The aspirant, having done his work, withdraws himself consciously on to the mental plane and the beam of light fades out

¹ [GWP Page 235-7]

BRIEF FORM OF THE INDIVIDUAL FORMULA

- 1. The four preparatory stages:**
 - a. Recognition of the glamour to be dissipated**
 - b. Focussing the dual light of the personality**
 - c. Meditation and recognition of soul light**
 - d. Unification of the three lights**
- 2. The process of alignment and of recognised integration**
- 3. The turning of the searchlight of the mind to the astral plane**

THE FORMULA

- 4. Soul activity and the retention of the triple light**
- 5. The generating and visualising of the searchlight**
- 6. The evocation of the WILL behind the searchlight of the mind**
- 7. The searchlight of the mind is turned upon the glamour, directed by thought**
- 8. The naming of the glamour and the triple affirmation**
- 9. The Act of Penetration**
- 10. The process of Withdrawing**

FORMULA FOR THE DISSIPATION OF WORLD GLAMOUR

(Technique for a Group²)

Preparatory Stages

1. **The Act of Naming: Naming and eye contact of group members, followed by ten minutes silence.**

2. **The Act of Protection - the Protective Formula: The group members say in unison:**

"As a soul I work in light and darkness cannot touch me.

I take my stand within the light.

I work and from that point I never move."

[While uttering these words, each group member makes the sign of 'the Cross of Divinity']

3. **The Act of Focusing the Lights - three preparatory stages:**

a. Focussing the dual light of matter and mind

b. Meditation on soul contact and recognition of soul light

c. The fusion of the two lesser lights with soul light

4. **The Act of Direction - on a signal from the leader, the group says together:**

"The light is one and in that light shall we see light.

This is the light that turns the darkness into day"

OM. O M. O M.

The Formula follows on the next page

² [GWP Page 237-240]

The Formula

5. Then together the group says:

"Radiance are we and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

We reach into the light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day."

As these words are said, the group members visualise the great searchlight they have created turning its light upon the astral plane.

6. The Act of Invoking the Will - a pause follows and then comes the invocation of the spiritual will. When this has been done the group says:

"With power upon its beam, the light is focussed on the goal"

7. The Act of Projection & Affirmation - the glamour to be dissipated is named and the light is thrown upon it. The Words of Power are uttered: -

"The power of our united light prevents the appearance of the glamour of...(naming it)..."

The power of our united light negates the quality of the glamour from affecting man.

The power of our united light destroys the life behind the glamour."

8. The Act of Penetration – the visualisation of the light penetrating into the glamour and producing its weakening and dissipation.

9. The Act of Withdrawal - five minutes of silence and intensity of purpose, whilst the work is seen proceeding. Then the group members refocus themselves upon the mental plane, turning their attention away from the astral plane. The 'searchlight of the soul' is shut off.

10. The sounding of the OM *individually* and aloud by each member.

[It is noteworthy that the Tibetan indicates the OM be sounded individually, - the reasons for this need to be pondered carefully. Ed.]

Brief Form of the Group Formula

- 1. The Act of Naming**
- 2. The Act of Protection**
- 3. The Act of Focussing the Lights**
- 4. The Act of Direction**
- 5. The Act of Invoking the Will**
- 6. The Act of Projection and Affirmation**
- 7. The Act of Penetration**
- 8. The Act of Withdrawal**

Our consideration of glamour is nearing its close.

We have carried a consecutive theme steadily.

We have traced two phases of the threefold aspect of the world illusion: -

1. As it appears upon the mental plane, and there conditions the intelligentsia of the world
2. As it appears upon the astral plane where it constitutes the glamour to which the masses of men succumb

We shall now consider the world of *MAYA* in which we, physically, live and move and have our being.

***** I wonder if my readers can truly appreciate the importance of this entire subject and whether they are aware of the wide field of service it opens up, making practical all human living, and indicating the steps whereby 'Reality can be known' and 'all 'veiling forms' disappear'**

Behind these words - illusion, glamour and maya - lies TRUTH

TRUTH is the clear consciousness of Being, of Existence and of essential, initial Reality

That is the reason that Christ stood mute before Pilate who *symbolised* the human intellect

He knew no reply could convey *meaning* to that ‘veiled, inhibited mind’

ILLUSION is the mode whereby limited understanding and material knowledge (*mis*)interpret truth, veiling and hiding it behind a cloud of thought-forms

Those *thought-forms* become then more ‘real’ than the truth they veil, and consequently control man's approach to Reality

Through ILLUSION, man becomes aware of the apparatus of thought, of its activity, expressed in thought-form building, and of that which he succeeds in constructing and which he views as the creation of his intellect

He has, however, created a barrier between himself and ‘THAT WHICH IS’ and,

Until he has exhausted the resources of his intellect or has deliberately refused to utilise it, his divine intuition cannot function

It is the INTUITION that reveals true Being and induces a state of SPIRITUAL PERCEPTION

Then the technique of the PRESENCE becomes an established habit [Page 241]

GLAMOUR, in its turn, veils and hides the truth behind the fogs and mists of feeling and emotional reaction

Glamour is of terrible potency, owing to the strength of human nature to identify itself with the astral nature and to the vital nature of conscious and sentient response itself

Glamour can only be dissipated by the inflow of clear, directed light (i.e. ILLUMINATION)

This is true of the life of the individual or of humanity as a whole

ILLUMINATION reveals first of all the existence of glamour

ILLUMINATION provides the distressing contrasts with which all true aspirants wrestle and then gradually...

ILLUMINATION floods the life to such an extent that glamour completely vanishes

Men see things then as they are—a 'façade' hiding the good, the beautiful and true

The 'opposites' are then resolved and

Consciousness is superseded by a condition of REALISATION—a REALISATION OF BEING (for which we have no adequate term)

The technique of LIGHT becomes a permanent condition

3. THE TECHNIQUE OF INDIFFERENCE

We come now to study the third aspect of illusion, Maya, and to the technique which can overcome it.

We will deal next with the Technique of Indifference, which is concerned with the distribution of soul force upon the physical plane, via the etheric plane, leading to INSPIRATION.

This is related to the Science of the Breath.

MAYA

What then is *maya*?

Maya, my brother, is not easy to define - because it is related to the form-building activity of the planetary Logos Himself.

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However, consideration of the analogy between the microcosm and the Macrocosm may help.

The soul creates a threefold expression in the three worlds of human living.

The outer form, the dual physical body (dense and vital or etheric) is produced, created, motivated, energised and conditioned by certain energies and forces, emanating from levels whereon the soul has—rightly or wrongly—engineered a ‘REACTION OF IDENTIFICATION’

***** Note this phrase, my brother**

These (*vehicles of expression, Ed.*) make the man what he is: -

- They give him his temperament, profession and quality upon the physical plane
- They make him ‘negative’ or ‘positive’ to various types of impacting energy
- They give him his ‘character’ and make him ‘what he appears to be to others’
- They produce his ‘colouring,’ his capacities and his personality.

With all of these the average man *identifies* himself

He *believes* himself to be the form, the medium through which he attempts to express *his* desires and *his* ideas

**THIS COMPLETE IDENTIFICATION WITH THE ‘TRANSIENT CREATION’
AND WITH THE ‘OUTER APPEARANCE’ IS MAYA**

Remember that individual maya is a fractional part of the world of energies and forces which constitute the life expression of the planetary Logos, which condition our outer planetary life, and make our planet what it appears to be to the other planets

MAYA

***IDENTIFICATION WITH THE 'TRANSIENT
CREATION' AND WITH THE 'OUTER
APPEARANCE' IS MAYA***

The difference between man (the microcosm), and the planetary Logos (the Lord of the World, the Macrocosm), lies in the fact that the Lord of the World is *not identified with the maya which He has created, and...*

***** That *maya* has its purpose in eventually bringing about the release of the "prisoners of the planet"**

To that Maya, HE is supremely indifferent

It is this DIVINE INDIFFERENCE that has led to the great *THEOLOGICAL ILLUSION* of an 'anthropomorphic Deity' and to the belief (in the East) that our planet is but the background or 'the plaything of the Gods'

It is this COSMIC INDIFFERENCE that has led to the human glamour concerning the "inscrutable will of God" and the affirmation that God is far away and not *immanent in every creature and in every atom of which creatures are made.*

(But He is immanent in all of creation. It is human misunderstanding of the nature of His 'cosmic indifference' that has been the problem, Ed.)

These are some aspects of the (*many*) glammers and illusions which must be dispelled and dissipated and...

In the process of learning to dispel and dissipate illusion, glamour and maya, DISCOVERY can be made

- **That ‘the form’ is only (*a source of, Ed.*) maya and can be disregarded (*or disidentified from, Ed.*)**
- **That ‘forces’ can be organised and directed by ‘energy’ and**
- **That ‘the world of thought,’ ‘the field of sentient consciousness’ and ‘the playground of the energies’ are something: -**
 - 1. Apart from ‘the Thinker’**
 - 2. Apart from ‘the One who feels’ and**
 - 3. Apart from ‘the Actor and Player of the many parts’ which the Soul undertakes to play**
- **The disciple learns to know himself to be, above everything else (whilst in incarnation), ‘the Director of Forces’**
- **These he directs from ‘the altitude of the divine Observer’ and through the attainment of DETACHMENT**

These are things I have oft told you before

If you could but grasp the full significance of DETACHMENT and STAND SERENE AS THE OBSERVING DIRECTOR, there would be: -

- **No more waste motion**
- **No more mistaken moves and**
- **No more false interpretations**
- **No wandering down the bypaths of daily living**
- **No seeing others through distorted and prejudiced vision and, above all...**
- **No more misuse of force**

[Page 243]

The occultist works in the world of forces

Again and again, down the ages, the Masters have told Their disciples (as I have told you) that the occultist works in the world of forces.

All human beings *live and move and express themselves* in and through that same world of ever-moving, ever-impacting, outgoing and incoming energies

The occultist, however, *works* there

He becomes a conscious directing agent

He creates upon the physical plane what he desires, and

What he desires is the pattern of things and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect.

Yet he identifies himself not with the pattern or with the forces he employs

He moves in the world of maya, free from all illusion, unhindered by glamour and uncontrolled by the mayavic forces

He is rapidly arriving, as far as his own little world is concerned, at the same "divine indifference" which characterises Sanat Kumara, the Lord of the World

Therefore increasingly he becomes aware of the Plan as it exists in the Universal Mind and the Purpose which motivates the Will of God

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It is this DIVINE INDIFFERENCE that is responsible for the fact that in attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the FORMULA OF NEGATION evolved: -

God is not this; God is not that; God is no-thing; God is neither time nor space; God is not feeling or thought; God is not form or substance...

God simply IS. God IS — APART from all expression and manifestation

God is the Manipulator of energy, the Creator of the tangible and the intangible worlds, (and at the same time, Ed.) ...

God is the Pervader of life, or the In-dweller in all forms

(The third and second aspects are described here, Ed. And further...)

God is the ONE WHO can withdraw and, in withdrawing, DISPEL, DISSIPATE AND DEVITALISE all that has been created—using those words in their fullest significance

[i.e. God, Life, is both immanent and transcendent, and the relation between them, Ed.]

It will be obvious to you that in these three activities of ‘that Reality which is not identified with appearance,’ the will of God, the Destroyer aspect of Deity, is BENEFICENTLY present (i.e. the first aspect also, Ed.)

- **The act of abstraction produces the DISPELLING of the illusory world of thought**
- **The withdrawal of the divine attention DISSIPATES the sentient universe and brings glamour to an end**
- **The cessation of divine direction BRINGS DEATH to the physical world**

All these activities are evidences of the will or of the first aspect—the will-to-good which can and will function in perfection only when goodwill is finally and fully developed on Earth, through the agency of humanity

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The will and the breath, my brother, are occultly synonymous terms.

In this statement you have the clue to the ending of maya

The above remarks are preliminary to our study of the Technique of Indifference.

It is necessary to point out analogies and link together the various aspects of related teaching if true perception is to be developed.

Let us divide our consideration of this subject as follows:

1. Activity upon the etheric plane, i.e., the world of forces.
 - a. Their distribution.
 - b. Their manipulation.
2. The Science of the Breath.
 - a. The relation of the will and the breath.
 - b. Inspiration.
3. The Technique of Indifference.
 - a. Through concentration.
 - b. Through detachment.

Practical occultists work with spiritual energies in the three worlds

We enter now the field of practical occultism.

This is *not* the field of aspiration or the sphere of a planned moving forward towards that which is 'higher and desirable'

It is, in some ways, a reverse activity!

From the point reached upon the ladder of evolution, the disciple "stands in spiritual Being" (as far as in him lies), and *consciously, deliberately works* with the energies in the three worlds'

He directs them into the etheric body from whatever level he chooses to work—mental, emotional, or from the vital plane itself.

He does this (directs energies into the etheric body from whatever level he chooses to work) in conformity with

- **Some visioned IDEA**
- **Some cherished IDEAL**
- **Some sensed DIVINE PATTERN**
- **Some spiritual HOPE**
- **Some consecrated AMBITION or**
- **Some DEDICATED DESIRE**

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The etheric body of the individual is a part of the etheric body of humanity and this, in its turn, is an aspect of the etheric body of the planet, which is likewise an intrinsic part of the etheric body of the solar system

[Incidentally, in this far-reaching factual relationship, you have the basis of all astrological influences]

Man moves in a whirlpool of forces of all types and qualities

Man is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, *related* to all other energies

His task is one of supreme difficulty, and needs the great length of the evolutionary cycle to complete

With the mass of world energies and systemic forces we cannot here deal, but we will consider the individual problem, advising the student to endeavour to extend his understanding of the microcosmic situation to the macrocosmic

A. FORCE DISTRIBUTION AND MANIPULATION UPON THE ETHERIC PLANE

Assumptions about the aspirant's stage of development at this point: -

We now assume the aspirant to be aware of his need to: -

- **Establish a new and higher rhythm in his physical plane life (*Re-orientation, Ed.*)**
- **Organise his time in obedience to the injunction of his higher Self (*Self-discipline, Ed.*)**
- **Produce, consciously and scientifically, those effects which—in his highest moments—are presented to him as desirable (*Self-actualisation, Ed.*)**

Assets of the Aspirant at this stage include: -

- **He has now a certain amount of knowledge as to the equipment available for his task, and he has mastered some facts anent the etheric vehicle (*Self-knowledge of the vehicles, Ed.*)**
- **The 'pairs of opposites' are clearly seen by him, even if he may be as yet more influenced by one or other of them (*and even if he is not yet master of The Noble Middle Path between them, Ed.*)**
- **He is aware of a basic disagreement between his *vision* of goodness and his *expression* of that goodness (*The conflict of higher and lower values, Ed.*)**
- **He has learnt that he is a triple reflection of a higher Trinity and that this Trinity is—for him—the Reality (*Triunity, Ed.*)**
- **He understands that mind, emotions and physical being are intended eventually to manifest that Reality (*Self-Realisation, Ed.*)**
- **He knows that if that intermediate aspect of himself, the etheric body, can be controlled and rightly directed, then vision and expression will and must finally coincide (*Self-mastery, Ed.*)**
- **He is also aware that the dense physical body (the outer tangible appearance) is only an automaton, obedient to whatever forces and energies are the controlling factors in the subjective, conditioning the man (*Understanding of the Laws and Principles of Manifestation, of White Magic and of the Soul, Ed.*)**

Important questions – from where is activity and expression to be controlled?

1. Is the physical body to be controlled by *EMOTIONAL FORCE* (whether pouring through the sacral centre and producing desire for the satisfaction of the *physical* appetites, or through the solar plexus leading to *emotional* satisfaction of some kind)?
2. Is it to be responsive to the *MIND* and work largely under the impulse of projected thought?
3. Is it to be directed by an energy greater than any of these (but hitherto apparently impotent), the energy of the SOUL as an expression of **pure BEING?**
4. Is it to be swept into action under *THE IMPULSE OF SENTIENT REACTIONS, IDEAS AND THOUGHTS, EMANATING FROM OTHER HUMAN BEINGS* or is it to be MOTIVATED AND SPURRED INTO **ACTIVITY** UNDER THE DIRECTION OF **THE SPIRITUAL HIERARCHY?**

These are some of the questions the aspirant must answer

The stage of ‘aspiring, dreaming and wishful thinking’ is now past and must be superseded by

1. Direct(ed) action and
2. Carefully planned use of the available forces, swept into activity by ‘the breath,’ under ‘the direction of the inner eye’ and ‘controlled by the spiritual man’
 - Which **ENERGIES** can and must be thus used?
 - What **FORCES** must be brought under direction?
 - In what manner can they be controlled?
 - Should they be ignored (and so rendered futile by that ignoring), or are they forces needed in the great creative work?

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Determine the focus of identification

The first step for the spiritual investigator is to ascertain—truly and in the light of his soul—where exactly is *his focus of identification*

By that I mean:

- Is his major use of energy to be found upon the mental plane?
- Is he predominantly emotional and utilising force from the astral plane the greater part of the time?
- Can he contact the soul and bring in soul energy in such a manner that it negates or offsets his personality force?
- Can he thus live like a soul upon the physical plane, via the etheric body?

The Emergence of Transpersonal Psychology and Psychosynthesis

***** As he earnestly studies this problem, he will in time discover WHICH FORCES ARE DOMINANT IN HIS ETHERIC BODY and**

***** He will become consciously aware of the times and experiences which CALL FOR EXPENDITURE OF SOUL ENERGY**

***** He will OBSERVE AND ANALYSE THE STRENGTH OF THE FORCE OR FORCES ENGAGED**

All this, my brother, will take time

It will require, and be the result of, prolonged observation and close analysis of acts, sentient reactions, words and thoughts

We are here concerned (as you can see), with an intensely practical problem which is at the same time an intrinsic part of our study and

It will evoke basic changes in the life of the disciple

***** He will then add to his observation and analysis of the forces concerned, the conditions which swing them into action, and the frequency of their appearance (indicating to him novelty or habit, and the nature of their expression)**

In this way, he will arrive at a new understanding of the conditioning factors that work through his vital body and make him—upon the physical plane—what he essentially is

This will prove to him of deep spiritual and significant help

[This could well have been a source of inspiration for the exercises developed in Psychosynthesis by Assagioli and his colleagues – e.g. the dis-identification, self-observation, Self-identification, and sub-personality exercises, etc. They represent one attempt to make this practise more accessible. Ed.]

The Emergence of Esoteric Psychology

(Based upon ray psychology, esoteric astrology, and the science of the centres – i.e. astro-rayological analysis and its application)

The aspirant's period of OBSERVATION has, however, so far been confined to *mental* and intelligent observation.

It forms the background of the work next to be done

It may give assurance and knowledge - but it leaves the situation as it was.

His next step is to become aware of the QUALITY of the forces applied

In ascertaining this, he will find it necessary to discover not only his SOUL AND PERSONALITY RAYS but to know also THE RAYS OF HIS MENTAL APPARATUS, AND HIS EMOTIONAL NATURE

If he is not already aware of these rays, this will lead necessarily to *another* period of investigation and careful observation

When I tell you that to this information he must add a close consideration of the potencies of the forces and energies reaching him *astrologically*, you will see what a stern task he has set himself.

Not only has he to isolate his FIVE RAY ENERGIES, but he has to allow for the energy of his SUN SIGN AS IT CONDITIONS HIS PERSONALITY, and of his RISING SIGN AS IT SEEKS TO STIMULATE THAT PERSONALITY INTO SOUL RESPONSIVENESS, thus WORKING OUT SOUL PURPOSE THROUGH PERSONALITY COOPERATION.

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Seven factors which condition the QUALITY OF THE FORCES seeking expression through the etheric body, and which must be accurately ascertained

These are:

- 1. The ray of the soul**
- 2. The ray of the personality**
- 3. The ray of the mind**
- 4. The ray of the emotional nature**
- 5. The ray of the physical vehicle**
- 6. The energy of the sun sign**
- 7. The influence of the rising sign**

Once these have been reasonably accurately ascertained, the problem begins to clarify

- The DISCIPLE can work with knowledge and understanding (*Note how DK has changed the term used from 'aspirant' to 'disciple', Ed.*)
- He becomes a scientific worker in the field of hidden forces.
- He knows then what he is doing, with what energies he must work, and he begins to 'feel' these energies as they find their way into the etheric vehicle.

Now the DISCIPLE is in a position to find out more about the reality and work of the seven CENTRES – through observation, experiment and experience; it requires much strength, courage and endurance to do this

The centres provide inlet and outlet for the moving forces and energies with which he is concerned in this particular incarnation

He enters on a prolonged period of observation, experiment and experience and

He institutes a trial and error campaign (with both success and failure), which will call forth all the strength, courage and endurance of which he is capable.

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Broadly speaking, the energy of the SOUL works through the HIGHEST HEAD CENTRE and is brought into activity through meditation and ‘applied aptitude in contact’

The energy of the INTEGRATED PERSONALITY is focussed through the AJNA CENTRE, between the eyes

When the disciple can IDENTIFY himself with *that (the integrated personality, Ed.)*, and is also AWARE OF THE NATURE AND THE VIBRATION OF HIS SOUL ENERGY, then he can begin to work with the power of direction, using the eyes as directing agencies.

THE THREE EYES OF VISION AT THE DISPOSAL OF THE DISCIPLE

There are three ‘eyes of vision and direction’ at the disposal of the disciple.

1. The ‘inner eye,’ the ‘single eye’ of the spiritual man

This is the true ‘eye of vision’

It involves the idea of duality (of ‘the see-er’ and ‘that which is seen’)

It is ‘the divine eye’

It is that through which the SOUL looks forth into the world of men, and through which its direction of the personality takes place

2. The ‘right eye, the eye of buddhi,’ the eye which is in direct responsive relation to ‘the inner eye’

Through this ‘eye’ the *highest* activity of the personality can be directed upon the physical plane

You have in this connection ‘a triangle of spiritual forces’ that can be swept into unique activity by THE ADVANCED DISCIPLE AND INITIATE

It is through this triplicity, for instance, that the TRAINED INITIATE works when dealing with a group of people or with an individual

3. The ‘left eye, the eye of manas,’ the distributor of mental energy under correct control—correct *as far as personality purposes are concerned*

This eye is also a part of ‘a triangle of forces’, available for the use of the ASPIRANT and the PROBATIONARY DISCIPLE

The 'inner or divine eye' is quiescent and relatively inactive, being only 'the organ of observation where the soul is concerned' and it is not yet—in the majority of cases—a distributor of directing soul energy

The DISCIPLINED REORIENTED ASPIRANT, however, INTEGRATED AND FOCUSED IN HIS PURIFIED PERSONALITY, is using both buddhic and manasic force (*buddhi-manas, Ed.*)

He is 'beginning to be intuitional' and 'predominantly mental'

It is when these two 'triangles' are under control and are beginning to function properly that the seven centres in the etheric body are brought under clear direction

- They become the recipients of the established rhythm of 'the developed human being,' and
- They present consequently an instrument to the soul through which appropriate energies can flow
- They present an instrument to the soul through which the full **organization and purpose** of 'a functioning **son** of God' can be *manifested* on Earth

(Note the emphasis in this last sentence on Rays 2, 1 & 7: - "*I see the highest Light,*" "*I assert the fact*" and "*The highest and the lowest meet,*" Ed.)

The stage of direction

Next comes what we have called the stage of direction.

- **The integrated personality, or the soul is in command, or (on a higher turn of the spiral) the Monad is in command (and the personality is simply then the agent of spirit)**
- **Through the two triangles or through both of them working synchronously, the centres up the spine (five in all) are brought under rhythmic control**
- **Energy is directed into them or through them**
- **They are steadily brought into a beauty of organization, which has been described as a "life aflame with God"**
- **"The life aflame with God" is a life of spiritual application and service wherein the higher triangle is the most potent**

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THREE STATEMENTS SUMMING UP THE STORY OF THE EVENTUAL RELEASE OF THE DISCIPLE FROM THE GREAT ILLUSION:

First: As the soul, working through the higher triangle, becomes the directing agent, ILLUSION is dispelled

The mind becomes illumined

Second: As the personality (under the growing influence of the soul) works through the second triangle, GLAMOUR is dissipated

The control of the astral nature is broken

Third: As the disciple, working as the soul and integrated personality, assumes direction of his life expression, MAYA OR THE WORLD OF ETHERIC ENERGIES becomes devitalised

Only those forces and energies are employed which serve the need of the disciple or the initiate as he fulfils divine intent

Note that this is all embodied and brought about in the sevenfold work described above

This can be summarised as follows:

SUMMARY OF THE SEVENFOLD WORK OF THE DISCIPLE

- 1. The disciple discovers the FOCUS OF HIS IDENTIFICATION**
- 2. He ascertains the NATURE OF THE FORCES he is in the habit of using and which perpetually seem to swing him into action**
- 3. He becomes aware of the STRENGTH AND FREQUENCY of this force expression**
 - **All this is carried forward as the *mental* observer**
- 4. He becomes conscious of the QUALITY OF THE FORCES employed, their RAY RELATION OR THEIR ASTROLOGICAL SIGNIFICANCE**
 - **This is a *sentient, feeling activity* and is not so basically mental as the previous three stages**
- 5. He IDENTIFIES THE CENTRES in the etheric body and becomes aware of their individual existence as force agents**
- 6. The two "TRIANGLES OF VISION AND DIRECTION" IN THE HEAD reach a stage of organization and become**
 - i. Active, functioning mechanisms**
 - ii. Related and functioning, as one expressive instrument
This is an *objective* and *subjective* activity**
- 7. The GALVANISING OF THE PHYSICAL BODY INTO ACTIVITY through the medium of the directing agencies in the head and through the centres up the spine**

The question now arises as to how this is to be brought about.

This brings us to our second point.

B. THE USE OF THE SCIENCE OF THE BREATH

Cautions

There has been much nonsense talked about ‘the science of the breath’

Some groups give dangerous instruction anent breathing—dangerous because based on ‘book knowledge’

Its exponents have never practised it extensively themselves, and it can be dangerous

Further, some groups exploit the unready, usually for commercial gain.

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Fortunately for most aspirants, the information and instruction given are feeble and inaccurate, though there are cases of significantly bad reactions

Fortunately, also, the purpose of the average aspirant is so weak that he is incapable of persistent, daily, unchanging compliance with the requirements

He fails to render sufficient application - which would be the guarantee of a dubious success if he did; hence, in these cases, little danger exists

Some occult groups exploit the subject to build up mystery, to hold out inducements to the unwary, or give their adherents something to do - and thus gain kudos for themselves as learned and well trained occultists.

Anyone can teach ‘breathing exercises’

It is largely a matter of periodic in- and out-breathing, timed and spaced according to the wish of the teacher

Where there is persistence, results will be achieved

These results will rarely be desirable, because the average teacher emphasises the *technique* of the breath, and not the *IDEAS* that, upon the energy engendered by that breath, should take form in the life of the disciple.

The entire science of the breath is built around the right use of the Sacred Word, the OM

It is intended that the use of the Word should be confined to those aspirants who are earnestly pledged to tread the Way

However, it has been passed on and its use enjoined by many unscrupulous teachers, particularly those swamis who come from India, pose as Holy Men and get the silly women of the occident into their clutches

The Word is then used with no spiritual intent but simply as a sound which, carried on the breath, produces psychic results which (*seem to, Ed.*) indicate to the gullible their ‘deep spirituality’

The trouble is that breathing is inevitably related to the OM, but the effects of its use are dependent upon motive and inner fixed intention

Different approaches are required in order to meet the needs of oriental and occidental students appropriately

The oriental, unless he has attained the fourth or fifth initiation, has no true understanding of the occidental or of his mechanism and equipment which, as the result of a civilisation and a mode of living, differs widely from that of the oriental.
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In the East, the problem of the teacher or Guru is to take 'negatively' polarised people and make them 'positive'

In the West, the races are as a whole 'positive' in attitude and need no such training as is rightly given to the oriental.

What exactly do I mean when I make this statement?

I mean that in the East, the *will factor* (the quality of the first aspect) is absent.

The oriental, particularly the inhabitant of India, lacks will, dynamic incentive and the ability to exert that inner pressure upon himself which will produce definite results.

That is why that particular civilisation is so unadaptable to modern civilisation

That is why the people of India make so little progress along the lines of regulated municipal and national life, and why they are so behind the times as far as modern civilised living is concerned

Generalising, the occidental is 'positive' and *needs the directive force of the soul* and can produce it with very little teaching

In the Aryan race, a fusion is today taking place between the will aspect, the mind and the brain

This is not so in the Orient. It will be so later.

**THE ONLY FACTOR, WHICH MAKES 'THE BREATH' EFFECTIVE,
IS THE THOUGHT, INTENT AND PURPOSE BEHIND IT**

In this statement, you have the clue to dynamic useful breathing exercises

- **Unless there is a CLEAR APPRECIATION OF PURPOSE**
- **Unless the disciple knows just what he is doing as he practises 'esoteric breathing', and**
- **Unless the significance of the words "energy follows thought" is understood**

Breathing exercises are waste of time, and can be dangerous

Only when there is 'alliance between breathing and thinking' will results be possible

Behind this ('alliance between breathing and thinking') lies a third and even more important factor — the WILL

The only person who can safely and usefully practise breathing exercises is the man whose (higher) will is active — HIS *SPIRITUAL* WILL AND, THEREFORE, *THE WILL OF THE SPIRITUAL TRIAD*

However, any disciple in process of building the *antahkarana* can begin to use, with care, directed breathing exercises

Even though it is true that only initiates of the third degree (and therefore coming under monadic influence) can properly employ this form of life direction and bring about effective results, it is also true that a beginning has to be made

To this effort all true disciples are invited

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As the implications of the above paragraph are considered, it will be apparent that the disciple has to first establish a direct relation between his brain, his mind and the will aspect of the Spiritual Triad

The 'negative receptor of thought' (the brain), the 'agent of the will' (the mind), and the Triad itself, must be brought into contact with each other, via the *antahkarana*

When such a relation exists or is beginning to be established, then breathing exercises can safely and profitably be attempted

You see, my brother,

ONLY THE DIRECTED WILL,

... By using the organised rhythmic breath as its agent...

... Can control the centres and...

... Produce an ordered purpose in life

The disciple must pay close attention, as he performs a breathing exercise, to whatever is his dominating idea or line of mental activity

This idea must embody some PURPOSE, some PLANNED ACTIVITY and some RECOGNISED GOAL before the breath that will engineer it is generated, assembled, sent forth and thus becomes THE CARRIER OF POWER

This has to be done ‘upon the wings of conscious intention’

[I here speak symbolically]

***** I urge you to read these last sentences often.**

They concern the Science of the Breath and hold the clue to needed work

The Science of the Breath is concerned with

- **How IDEAS can be formulated into clear thought-forms (to condition the life of the disciple upon etheric levels)**
- **How they can best be sent forth, and from the etheric levels**
- **How they eventually condition his physical plane life**

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*** I have no intention here of giving any breathing exercises which disciples or aspirants could use—or, more probably, misuse

The first responsibility of disciples and aspirants is to become aware of the impulses within themselves, which galvanise their centres into activity, and so PRODUCE CONDITIONS AND EVENTS UPON THE PHYSICAL PLANE

When these are clear and firmly established in the mind consciousness of the disciple, nothing can then stop their emergence in due time into the light of day

But they must patiently follow an ordered process of gestation and of timed appearance

When there is true idealism, right thought, plus an understanding of the vehicle of expression and the world of forces into which the idea has to be launched, then the student can safely follow certain scheduled breathing exercises

The second phase, or the result, of sound ‘rhythmic breathing’ will then appear: -

This is INSPIRATION

Breathing exercises, my brother, have a purely physiological effect when not impelled or motivated by directed thought and when they are not the result of the aspirant attaining and adhering to a point of tension

Steadily, whilst the process of inhalation and exhalation is being carried forward, a clear line of active thinking must be preserved so that the breath (as it is sent out) is qualified and conditioned by some idea

It is here that the average aspirant fails so often.

He is usually so intensely preoccupied with the process of ‘directing breathing’ and so expectant of phenomenal results, that the LIVING PURPOSE of the breath gets forgotten

The LIVING PURPOSE of the breath is to energise and add quality to the life of the centres through the medium of some projected and presented thought, expressing some sensed and determined idea

Caution:

Where this background of proper idealistic thought is lacking, then the results of the breath will be practically nil or — if there are results under these circumstances — they will be in no way concerned with thought, but will be *psychic* in nature

They may then produce lasting *psychic trouble*, for the emanating source of the activity is astral, and the projected energy goes to centres below the diaphragm

This can 'feed' the lower nature, enriching and strengthening its astral content and thereby enhancing and deepening glamour

This can also lead to *physiological* results, producing the stimulation of the etheric body leading to the strengthening of the physical nature

This often leads to serious results, for the breath is carried to centres (which should be in "process of elevation" as it is esoterically called)

This increases their physical potency, feeds the physical appetites, and makes the task of the aspirant much harder as he seeks to sublimate the lower nature and anchor or focus the life of the centres above the diaphragm or in the head

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***** GLAMOUR AND MAYA are then increased, and for the life in which these exercises are misapplied, the aspirant remains in a static and unprofitable condition**

As he 'breathes in or inhales'

- He draws 'the breath' from within his own aura, his auric ring-pass-not
- He feeds the lower nature and sets up a vicious circle within himself which strengthens day by day until
- He is completely enmeshed by the glamour and maya which he is constantly establishing and re-establishing

The lower centres are steadily vitalised and become extremely active

The point of tension from which the aspirant then works is found in the *personality* and is not focussed in relation to the *soul*

The consciousness of the uniqueness of 'special breathing' and the expectancy of phenomenal results bar out all *thought* (except lower reactions of a kama-manasic nature)

Emotion is fostered and *the power of the astral body* is increased

Very frequently also the *physiological* results are potent and noticeable, such as a great chest development and the muscular strengthening of the diaphragm. [Page 259]

Something of this can be seen in the case of operatic singers.

Singing, *as now taught*, is an expression of some of the *lower* aspects of 'the breath,'

The breathing in the case of the above vocalists produces much breast development, intensifying emotionalism, producing instability in the life expression (which is often referred to as 'temperament') and *keeps the singing aspect entirely astral in nature*

There is a higher and better mode of song

This is actuated by a *difference in the point of tension*

It involves a breathing process that draws the needed energy upon the breath *from sources higher and far more extensive than those normally used*

This will produce the INSPIRATION that will involve the whole man, and not simply his *emotional reaction* to the theme of his song and his audience

This will bring into being a new mode and type of singing and breathing

It will be based on a form of 'mental breathing'

It will carry energy and consequent INSPIRATION from sources higher than the personality aura.

The time for this is not yet.

My words will be little understood today, but the singing in the next century will be by those who know how to *tap the reservoirs of INSPIRATION* by means of a new method and technique in 'breathing'

These techniques and exercises will be taught, to start with, in the new and coming schools of esotericism

INSPIRATION

INSPIRATION is a process of qualifying, vitalizing and stimulating the reaction of the personality (via the centres) to that point of tension where soul control becomes present and apparent

INSPIRATION is the mode whereby energy from the soul can flood the personality life, can sweep through the centres, expelling what hinders, ridding the aspirant of all remaining glammers and maya, and perfecting an instrument whereby ‘the music of the soul’ and, later, ‘the musical quality of the Hierarchy’ can be heard

INSPIRATION AND ‘SOUND’

INSPIRATION is a process of qualifying, vitalizing and stimulating the reaction of the personality (via the centres) to that point of tension where soul control becomes present and apparent

INSPIRATION is the mode whereby energy from the soul can flood the personality life, can sweep through the centres, expelling that which hinders, ridding the aspirant of all remaining glamours and maya, and perfecting an instrument whereby the music of the soul and, later, the musical quality of the Hierarchy can be heard

Remember that ‘sound’ permeates all forms

- The planet itself has its own ‘note’ or ‘sound’
- Each minute atom also has its ‘sound’
- Each form can be evoked into ‘music’ and
- Each human being has his ‘peculiar chord’ and
- All chords contribute to the ‘great symphony’ that the Hierarchy and Humanity are playing, and playing now.
- Every spiritual group has its own ‘tune’ (if I may employ so inappropriate a word) and
- The groups in process of collaborating with the Hierarchy ‘make music’ ceaselessly.
- This ‘rhythm of sound’ and this ‘myriad of chords and notes’ blend with ‘the music of the Hierarchy’ itself and this is ‘a steadily enriching symphony’
- As the centuries slip away, all these ‘sounds’ slowly unite and are resolved into each other until some day ‘the planetary symphony’ which Sanat Kumara is ‘composing’ will be completed
- Our Earth will then make a notable contribution to ‘the great chords of the solar system’
- All this is a part, intrinsic and real, of ‘the music of the spheres’
- Then, as the Bible says, the Sons of God, the planetary Logoi, will ‘sing’ together.
- This, my brother, will be the result of ‘right breathing,’ of ‘controlled and organised rhythm,’ of ‘true pure thought’ and of ‘the correct relation between all parts of the chorus’

Think out this theme as a meditation exercise and gain **INSPIRATION** thereby

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'Right breathing'

+ 'Controlled & organized rhythm'

+ 'True pure thought'

= 'Correct relation between all parts of the chorus'



C. THE TECHNIQUE OF INDIFFERENCE

I have, in my other books, given much information anent the etheric body and the centres, major and minor, within its radius. (*TCF, TWM, EH, LOS... Ed.*)

CAUTION: ON THE NEED FOR VERY CAREFUL THOUGHT ABOUT ‘THE CENTRES’ AND ABOUT ‘BREATHING EXERCISES’

***** There is a tendency among students to identify the centres with the physical body in their thinking and not so clearly with the etheric body.**

This concerns LOCATION in the majority of cases. This is a mistake.

Aspirants would do well to avoid any concentration at all on the physical body

They would be well advised to learn to shift their focus of attention into the etheric body

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Necessarily, the physical body is active and potent, but increasingly it should be regarded as an automaton, influenced and directed:

EITHER BY:	OR, BY:
The vital body and forces of MAYA	INSPIRATION , emanating from points of spiritual tension
The astral vehicle and forces of GLAMOUR	SENTIENT, CONSCIOUS LOVE , emanating from the soul
The mind and forces of ILLUSION	ILLUMINATION , coming from higher sources than the life in the three worlds
The SOUL, (as the vehicle of monadic impression), until such time as the <i>antahkarana</i> is built — the bridge in mental matter which will eventually link the MONAD and the PERSONALITY	

Necessarily, the physical body *is* active and potent, but increasingly it should be regarded as an automaton, influenced and directed by: -

- Either the vital body and forces of maya; or, by INSPIRATION, emanating from points of spiritual tension
- Either the astral vehicle and forces of glamour; or, by SENTIENT, CONSCIOUS LOVE, emanating from the soul
- Either the mind and forces of illusion; or, by ILLUMINATION, coming from higher sources than the life in the three worlds
- The soul, as the vehicle of monadic impression, until such time as the *antahkarana* is built — the bridge in mental matter, which will eventually link the MONAD and the personality

Determine accurately the *SOURCE* of your INCENTIVE, IMPULSES, IMPRESSIONS OR INSPIRATION (as they demonstrate your QUALITY, PURPOSE AND POINT OF TENSION, and manifest your nature at your particular point in evolution)

Disciples have to learn how to accurately identify the *source* of the INCENTIVE, IMPULSES, IMPRESSIONS OR INSPIRATION which—via the etheric body—sweep the physical vehicle into activity upon the physical plane (thus demonstrating the QUALITY, PURPOSE AND POINT OF TENSION of the incarnating man, and manifesting the nature of the man as he is at any particular point upon the ladder of evolution)

According to the tensions and impulses indicated, *WILL BE THE ACTIVITY OF THE CENTRES*

You can see, therefore, how much that I teach reverses the usual occult procedures

I teach no mode of ‘awakening the centres’ because: -

- **Right impulse, steady response to *higher* impulses; and**
- **The practical RECOGNITION OF THE SOURCES OF INSPIRATION**

Will automatically and safely swing the centres into needed and appropriate activity

This is the sounder method of development

- It is slower, but leads to no premature development and produces a rounded out unfoldment
- It enables the aspirant to become truly the Observer and to know with surety what he is doing
- It brings the centres, one by one, to a point of spiritual responsiveness and then
- It establishes the ordered and cyclic rhythm of a controlled lower nature.

That 'breathing exercises' may eventually find a place in the training of the disciple is true, but...

Any such 'breathing exercises' will be *self-initiated as a result of rhythmic living and a constant right use of the Sacred Word, the OM*

- When, for instance, a disciple in meditation sounds the OM seven times, it is the equivalent of 'a breathing exercise'
- When he can send the energy thus generated *on the wings of conscious planned thought to one or other of the centres*, he is bringing about changes and readjustments within the mechanism which handles force (*the etheric vehicle, Ed.*)
- When this can be carried out with ease and with the mind held at a point of "thought-full tension"

Then the disciple is well on the way to shifting his entire focus of attention away from the world of illusion, glamour and maya and into the realm of the soul, in the world of the "clear cold light," and into the kingdom of God.

- When he adds to this an understanding and practice of the Technique of Indifference, he will stand free and liberated and be essentially at all times both the OBSERVER and USER of the apparatus of manifestation simultaneously

INDIFFERENCE

[GWP Page 262]

What is the technique of indifference? What is indifference?

I wonder, brother of mine, if you understand the significance of this word "indifference"?

INDIFFERENCE (*in its esoteric meaning, Ed.*) means in reality achieving a neutral attitude towards that which is regarded as the Not-self

INDIFFERENCE involves a repudiation of similarity

INDIFFERENCE marks the recognition of a basic distinction

INDIFFERENCE signifies refusal to be identified with *anything* save the spiritual reality as far as that is sensed and known at any given point in time and space

INDIFFERENCE as used here is, therefore, a much stronger and vital thing than what is usually meant when the word is used

INDIFFERENCE is active repudiation without any concentration upon that which is repudiated

***** That is a statement of moment and warrants your careful consideration**

INDIFFERENCE is concerned with 'the point of tension' from which the observing disciple or aspirant is working

The 'point of tension' becomes the EMANATING SOURCE of some type of ENERGY, and
This energy pours down into and through the etheric body - *without being in any way affected by maya or by the concentration of diverse forces of which the etheric body is ever composed*

INDIFFERENCE, technically understood, signifies direct descent from 'there' to 'here,' without any deviation or distortion

The 'manifesting entity' (the disciple), stands steady and firm at this 'point of tension' and
The disciple's first step is, therefore, to ascertain

- Where his current 'point of tension' is,
- On what plane it is found, and
- What the strength is of the tension upon which he has to depend.

His next step is to discover if what he seeks to convey to the physical body (and thus produce effects on the outer world of experiment and experience), is in any way: -

- **Distorted by illusion of any kind**
- **Arrested in its expression by any glamour, or**
- **Liable to be sidetracked by uncontrolled forces, and by 'the maya which these produce'**

This he ascertains NOT by identifying himself, stage by stage of descent, with the hindrances and possible obstructions; but by

- **INTENSIFYING his point of tension,**
- **CONSTANT RECOLLECTION OF THE TRUTH that he is the Self and not the not-self and**
- **A process of PROJECTION**

This projection is defined as sending of energy, qualified and recognised, from 'the point of tension' DIRECT AND UNDEVIATINGLY TO THE VITAL BODY, from whence it can find its way to the seven centres of control

***** It is at this point that he applies 'the technique of indifference' (for, if he does not, what he is seeking to express may be held up by etheric force or by the 'veils of maya')**

He works consequently from a point of intense concentration

He refuses any "attachment" to any form or plane as he projects the energy into and through the three worlds

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When he discovers any arresting or sidetracking of progress through illusion or glamour, he "detaches" himself consciously from such contacts

He braces himself for the final 'stage of indifference or repudiation' of all forces except those he (consciously and with purpose) is seeking to use upon the physical plane

Point of tension for the average disciple: moving from the mind → the soul

The 'point of tension' for the average disciple will be found on mental levels, involving the illumined mind and growing soul contact:

- a. **He will be able then to "see" clearly in 'the light of the soul,' and with a developed sense of values; he can consequently dispel ILLUSION**
- b. **He will be able to 'project light', consciously, on to the astral plane and can thus dissipate GLAMOUR**
- c. **He will be able to 'pour light energy through the etheric body' and 'anchor the light or energy in the appropriate centres' because there will be complete indifference or non-identification with MAYA**

Point of tension for the initiate: moving from the soul → the Triad

Where the initiate is concerned, the process is carried on at first from a point of tension within the soul and later from a point of tension in the Spiritual Triad

In all cases, however, once within the ring-pass-not of the three worlds, the directing energy produces results as outlined in this book, and brings about:

1. The dispelling of illusion
2. The dissipation of glamour
3. The overcoming of maya

Reading the fairly simple descriptions of this process may make it sound simple and easy to do - but that is delusion. It is a difficult process to learn and to do. [Page 265]

**Age-long identification with the form side of life is not easily overcome
The task ahead of the disciple is a long and arduous one but
It is also one that will bring eventual success, provided there is clear thinking, earnest purpose and planned scientific work.**

GLAMOUR: A WORLD PROBLEM: SECTION FOUR

THE TECHNIQUE OF FUSION

[Publisher's Note: See also the Techniques of Fusion and Integration in A Treatise on the Seven Rays, Vol. II, Esoteric Psychology, pp. 345-401]

In this final section we are concerned with *(the development of)* constant and unremitting control of soul over personality

We are concerned with the stage of initiation, which brings to an end the path of development for humanity and leads to the Way of Higher Evolution

It inaugurates a cycle of existence of which we know, and can know, nothing, except that the liberated Master then begins to function in a dual manner:

1. Firstly, as a member of the Hierarchy, cooperating with the Plan and occupied with the salvaging of humanity
2. Secondly, as a disciple of Sanat Kumara

The task of Sanat Kumara in relation to the Masters is to prepare Them to tread the Way of the Higher Evolution

When this becomes possible, the shift of the spiritual "attention" (I use this inadequate word for lack of a better one) is away from the soul and the Angel of the Presence to the mysterious Presence itself; this has hitherto only been sensed and dimly visioned

The Master—freed from the three and five worlds of human and so-called 'superhuman evolution,' has now the full gifts of OMNIPRESENCE and OMNISCIENCE

- He is aware of THE UNDERLYING UNITY, brought about by the factual nature of the One Life and Being Who pervades all manifestation
- He has also MASTERED all possible techniques and modes and methods of ACTIVITY, CONTROL AND FUSION

But having developed those capacities, He now becomes 'faintly aware' of that which conditions the One Being, and 'senses' energies and contacts which are extra-planetary and of which He has hitherto been totally unaware.

'Knowledge' comes to Him after the fifth initiation.

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Before the Master lies the attainment of a higher range of 'perceptions' yet, and, in order to garner the reward of those possible contacts, He has to MASTER techniques and methods of development which will make Him OMNIPOTENT and, therefore, expressive of the highest of the three divine aspects

This development will put into His grasp potencies and experiences, which can only be manipulated and understood through the scientific activity of the WILL and this must be implemented from a 'point of tension', focussed in whatever is meant by the word "Monad."

Do you know what that means, my brother? I am sure that you do not.

Only Masters of the Wisdom have any appreciation of these final unfoldments. and then only in the sense of the WILL-FULL ASPIRATION — a phase of aspiration which is characterised by the *CONSCIOUS WILL* (just as the aspiration of the disciple is characterised by *SUBLIMATED DESIRE*)

These things are, however, beyond the comprehension of the average disciple

Their sole value is to depict the UNENDING OPPORTUNITY which presents itself at every stage and point of crisis upon the everlasting Way

We are concerned here with the great point of crisis facing the disciple when he attempts to resolve THE FINAL PAIR OF OPPOSITES, prior to certain major initiations

This is the confronting 'the personality' by 'the Angel of the PRESENCE'

These are essentially the two aspects of the disciple's nature

THE DWELLER ON THE THRESHOLD

THE DWELLER ON THE THRESHOLD IS:

THE FULLY DEVELOPED PERSONALITY

THE DWELLER IS:

The sum total of all the past, and the composite presentation on the physical plane of the following: -

- 1. All unresolved problems**
- 2. All undeclared desires**
- 3. All latent characteristics and qualities**
- 4. All phases of thought and of self-will**
- 5. All lower potencies and ancient habits of any of the three bodies (both bad and good)**

THE DWELLER UPON THE THRESHOLD

THE DWELLER UPON THE THRESHOLD IS THE FULLY DEVELOPED PERSONALITY

THE DWELLER IS:

The sum total of all the past, and the composite presentation on the physical plane of the following: -

6. All unresolved problems
7. All undeclared desires
8. All latent characteristics and qualities
9. All phases of thought and of self-will
10. All lower potencies and ancient habits of any of the three bodies (both bad and good)

These, in their totality, are brought to the surface of consciousness, there to be dealt with in such a way that their control is broken

The disciple is then free to take the final initiations.

This process is not consummated in *one* particular facing of the two antagonistic forces

It is a *threefold* process, covering each of the three periods before the first three initiations or (from the angle of the Hierarchy) before the two initiations of the threshold and the first major initiation, the Transfiguration [Page 268]

THE THREE BURNING GROUNDS

(Leading to Soul-Personality Fusion)

For many lives, the disciple has been dwelling 'upon the threshold'. He himself is the Dweller

Behind the slowly opening door he senses life, energy, spiritual embodiment, and the fact of the Angel

Between him and that door is **A BURNING-GROUND**

This he faces, and this he knows he has to cross if he seeks to pass through the door

The question for him to answer is whether his WILL TO ACHIEVE is strong enough for him to submit his personal lower self to the fires of the final purification

The personal self is now very highly developed

- **It is a useful instrument the soul can use**
- **It is a highly trained agent for service**
- **It is essentially a piece of adequate and useful equipment**
- **It has, however, its points of weakness, which are liable at any time to present points of crisis**
- **It has its points of strength, which can be transmuted with relative ease into points of tension**
- **On the whole, it is a dependable instrument and one which can render good service.**

Can it (and should it) be sacrificed so that (esoterically speaking) its 'life' is lost and in its place CONSECRATION AND DEVOTION are substituted?

This is a hard problem for all disciples to solve, to understand and to make effectively practical

Only by crossing the burning ground three successive times are all impediments to the free use of the will destroyed

The relation between the Angel and the Dweller must be released, by means of the (*spiritual*) will, to full expression

I here refer to the SPIRITUAL WILL and its three aspects, which must be brought into play before the DIVINE WILL can begin to control

The disciple brings the two aspects of his nature together in full consciousness and with clear intention through a planned act of the will, and

This act produces a 'point of tension' in the "centre of the burning-ground wherein the two can meet," as the ancient Archives put it

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I call your attention to the fact that it is at a "midway point" that the great submission of the lower to the higher takes place

It does not happen when the disciple hovers uncertainly on the periphery of the burning-ground or when he stands before the door with the burning ground experience behind him

The essential point of crisis, producing the needed point of tension, is the result of the "invocative decision" of the personality, which, in time, produces an "evocative response" from the Angel

The two factors involved (and remember, my brother, that all this takes place *within the field of consciousness of the disciple*) move together and towards each other.

In 'the centre of the burning ground' they meet, and then 'the lesser light (a true light in its own right) of the personality' is absorbed into 'the greater light of the Angel or soul'

The Angel, therefore, "occultly obliterates" the Dweller who becomes 'lost to sight in the radiant aura of the Angel'

This has been symbolically portrayed for us in the picture book of the heavens when, according to Catholic Festivals, the Assumption of the Virgin takes place and the constellation Virgo is lost to sight in the radiance of the sun

There you have the three factors:

1. The Virgin	Material form	Personality	Dweller
2. The Sun	Spiritual nature	Soul	Angel
3. The Earth	Aspiring man	The disciple	

The personality remains; it still exists but it is seen no more as of old.

The light of the Angel envelops it

The burning ground has done its work and the personality is now nothing more or less than the purified shell or form through which the light, the radiance, the quality and the characteristics of the Angel can shine

It is 'a fusion of lights,' with the stronger and the more powerful obliterating the lesser

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How has the fusion been brought about?

I refer not here to the *preparation* of the Dweller on the Threshold for this great event or to the aeon of disciplining, preparation, experiment and experience from life to life which has made this consummating event possible and successful

The two aspects in man (Dweller and Angel) can only meet in full power, and with intention and finality

- 1. When ILLUSION can no longer control the mind**
- 2. When GLAMOUR has lost all power to veil and**
- 3. When THE FORCES OF MAYA can no longer hinder.**

DISCRIMINATION, DISPASSION AND INDIFFERENCE have produced

- **The DISPELLING THROUGH FOCUSED LIGHT**
- **The DISSIPATING POTENCY OF DISTRIBUTED LIGHT and**
- **The DIRECTING POWER OF LIGHT ENERGY.**

Only FIVE RECOGNITIONS now control the disciple:

- 1. The fact of his discipleship**
- 2. The perception of the Angel, waiting and dynamic**
- 3. The invocative appeal of the Dweller on the Threshold**
- 4. The necessity to use the will in a new and different manner**
- 5. The need to cross the burning ground**

The issues are now entirely clear. It is a question of timing and of decision.

I remind you that in all these processes, it is the DISCIPLE who, in full consciousness, acts

The DISCIPLE *initiates* all the processes himself

It is not the Angel or the Dweller but 'THE SPIRITUAL MAN' himself (*disciple*) who has to employ the will and take definite forward moving action

Once the DISCIPLE has taken the necessary steps and moved irrevocably forward, the response of the ANGEL is sure, automatic and all-enveloping

Complete obliteration of the personal self in three successive stages is the immediate and normal result

It was to this that John the Baptist referred when he said

"He shall increase but I must decrease"

When John the Baptist spoke these words, he spoke as a disciple prior to the second initiation of the threshold

This occult waxing and waning is portrayed for us in the phases of the moon and, for the planet as a whole, in the sign Gemini, where the light of one of the twins is slowly dimming and the light of the other is gaining in intensity

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When this "occult obliteration" has taken place, what then is the destiny of the disciple?

It is complete control by the soul and this, in practice, connotes group realisation, group work, group service and eventually group initiation

With these developments, it is not my intent to deal, for I have covered much of these matters in my other books

Here I have been dealing (in this short elucidation) with the effects that SUBSTANCES AND THE SUBSTANTIAL FORCES, found in the three worlds, produce in the disciple and as they affect the aspirant

I have not considered the problem of glamour, illusion and maya from the angle of average man

The latter is necessarily immersed in them, and under their constant impact he passes his life

By their means he learns

He is not at the point where he seeks deliverance from them as does the man upon the Path

I have, therefore, considered the problem *from the angle of the disciples and aspirants.*

From disciples and aspirants, the WAY opens up, and for them comes the conscious recognition of the light.

The need for the service of men and women, free from illusion and glamour, has never been so dramatically present as it is today

It is for these potential servers of a desperate necessity that I have written

That the Angel of the PRESENCE may make His nearness felt and inspire you to pass courageously through the fires of the burning ground is my earnest prayer

That the fact of the PRESENCE may be sensed by you and lead you to greater activity—once the burning ground is passed—is my deepest wish for you; and

That the light may shine upon your way and bring a certain and assured consummation of all the travail and struggle which has characterised your way of life is my heart's desire for you.

To more active and steady enterprise I call you.

THE TIBETAN.

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Publisher's Note: See also the Techniques of Fusion and Integration in A Treatise on the Seven Rays, Vol. II, Esoteric Psychology, pp. 345-401