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STUDY FOR THE GROUP

OF

TRAINED OBSERVERS

A Study For World Servers

STUDY FOR THE GROUP OF TRAINED OBSERVERS

Dear fellow student,

This study deals with the second seed-group, that of the "Trained Observers". This group's work is of a more spiritual nature and concerns the dispelling of maya, glamour and illusion.

The stage at which the thoughtful man can carry out this service, as aspirant or initiate of a lower degree, requires a capacity to discriminate between knowledge and wisdom, and between reality and illusion. This stage presupposes an unfolding of the intuition and leads ultimately to the third initiation.

An occult group is the reflection of the subjective spiritual group of which it is the embodiment and constituent in the outer world. It is the link between the Spiritual Hierarchy and humanity and it is such a group's task to grasp the aims and purposes of the Spiritual Hierarchy and bring them closer to human thinking.

A major task of the group is to transmit *Light*. Light has an unveiling characteristic; light is thought itself. And with the light of enlightened thought the "Dweller on the Threshold" will be conquered, whom humanity represents in the three worlds, whereas the "Angel of the Presence" is embodied by the Hierarchy (the Angel) and Shambhala (the Presence).

Two strong currents display themselves in human relations, tending on the one hand toward separation (the pull of personality) and on the other to group awareness (the pull of the soul) and selfless service for the benefit of the whole. The salvation of the world lies in the efforts of the disciple and the group to free itself from negative forces and currents and to open up to positive spiritual energies, by which the door where evil dwells will be sealed.

Both the individual and humanity as a whole stand at this threshold crossing to a higher kingdom, and a connection, a bridge of light, must be wrought towards it to link both kingdoms. This bridge will be built of mental substance (*light*) and out of group consciousness service will be accomplished because we are a group of souls linked together and working on the mental plane from which we project the searchlight to illuminate the world. Therefore, each disciple on the Path should bring along with him what he needs for service. He thus becomes like a Sun for his brothers, a provider of *Light* (thought) and *Warmth* (love). He will share the fullness of his acquired knowledge with his brother and guide him on to the higher Way.

The subject is so extensive because glamour is a world problem and a recognition of the conditions of glamour in which all of humanity finds itself is required in order to face the Dweller effectively. We need an exact knowledge of the many types of glamour. The manual for the group of Trained Observers is the book "Glamour: a World Problem" by Alice A. Bailey, from which we would like to quote as also from the book "Externalisation of the Hierarchy", by the same author.

The second group is wrestling with glamour. The processes of light and their relation to group glamour and to individual glamour form a very close connection. Right illumination – which is another name or aspect of right direction – will take the place of glamour, and the objective (personally considered) of this group of disciples is to bring "light into dark places" and illumination into their lives.

The task of this group of disciples is closely connected with the astral task of the Hierarchy. This is, at this time, the dissipation of the world illusion. That has been its problem since Atlantean times, and the climaxing of its effort is imminent and immediate. It takes the form (for all illusions take to themselves form of some kind or other) of the "pouring in of light," esoterically understood. This is an illusion and at the same time a great and [39] significant spiritual fact. Hence we have today upon the physical plane the emergence of much light everywhere; we have festivals of illumination, and a consistent endeavor on the part of all spiritual workers to enlighten mankind, and a great deal of talk on the part of educators anent illumination of a mental kind. The keynote of this effort to eliminate world glamour was sounded by Christ when He said (following the example of Hermes, Who initiated the process of enlightenment for our race, the Aryan), "*I am the Light of the World.*"

Disciples must learn the significance of illumination, received in meditation, and the necessity *to work with light as a group* for the dissipation of glamour. Hermes and Christ undertook this work of astral enlightenment and are constantly occupied with this task. Their work in the new age is to be aided by the intensive activity of certain groups of which this second group is one. Later, when the new civilization is nearing appearance, these groups will all have in them two key persons or points of energy through which the forces of Hermes and the will of Christ will be focused, and through which They will be enabled to work. When this takes place, the task of dissipating the world glamour will be much more rapid than it is today. In the meantime groups of disciples can "nurture and conceal," thus protecting from trouble the germ – or seed of the new Aquarian culture and civilization along this particular line of freedom. Again, I repeat, they must do this along with other groups, working along similar lines, either consciously or unconsciously.

The second task of this group of disciples is to act as a bridge for forces which are seeking etheric expression and which emanate from soul levels, via the mind. I have earlier pointed out in *A Treatise on White Magic* that the astral plane is itself an illusion. When the first task of the groups working with world glamour is accomplished this will be evident.

I can give you as yet no real idea of the underlying meaning, for you are all working in some measure upon the plane of illusion and of glamour, and for you the world [40] illusion exists and the astral plane is for you a fact. But this I can say: for the initiate members of the Great White Lodge the astral plane does not exist. They do not work on that level of consciousness, for the astral plane is a definite state of awareness even if (from the spiritual angle) it has no true being. It embodies the great creative work of humanity down the ages, and is the product of the 'false' imagination and the work of the lower psychic nature. Its instrument of creative work is the sacral and the solar plexus centers. When the energies, finding expression through these two centers, have been transmuted and carried to the throat and heart by advancing humanity, then the foremost people of the race will know that the astral plane has no true existence; they will then work free from its impression, and the task of freeing humanity from the thralldom of its own creation will proceed apace. In the meantime a group of disciples is being slowly built up (of which this second group is a part and in which it can play an important function, and occupy a key position), which can gradually aid in the task of dispelling the great illusion and can act

also as a bridging group so that those who are freeing themselves from glamour can find their way into the vortex of influence wielded by the group, empowered thus to work. Then three things can happen:

1. Those who thus approach the group will find their efforts to live free from glamour greatly helped and intensified by the group assistance.
2. They will swell the number of those so working and hasten the processes of dissipation.
3. The Hierarchy will be enabled then to work more closely upon earth and to approach much nearer to mankind.

The third function of this second group lies in a more distant future. The Hierarchy has necessarily a department of workers whose major task it is to work solely in the world of illusion and with astral matter. This department came into being in Atlantean days when the great controversy [41] took place between those who embodied the consciousness or soul aspect of deity and those who were similarly representative of the matter aspect of deity. Symbolically speaking, the left-hand and the right-hand paths came into being: white and black magic were brought into conflict with each other and the pairs of opposites (always existent in manifestation) became active factors in the consciousness of advanced humanity. The battle of discrimination was opened, and humanity became active upon the field of Kurukshetra. Where there is no conscious response to a condition and no registered awareness, there is no problem of responsibility, as far as the soul is concerned. In Atlantean times, this condition was evoked and hence the problem facing the race today; hence the task of the Hierarchy to free the souls of men from the surrounding glamour and to enable them to achieve liberation. The culmination of the issue and the controversy, then initiated, is now upon us.

The third function, therefore, of the group can be grasped at this time, and eventually this branch of the hierarchical effort can find due expression upon earth.

From the above analysis of opportunity it is evident how the groups have a definite place in the plans of the Hierarchy. By developing spiritual sensitivity, and achieving freedom from glamour, the disciples who are members of these groups can raise the racial consciousness and bring in illumination. It should be remembered that it is *inspiration* which is the goal of all true telepathic work, and *illumination* which is the reward of effort and the real instrument for the dissipation of world glamour. Thus these groups can nurture the germ of the future culture, act also as bridging units, and externalize certain departmental activities of the planetary Hierarchy - the next great desire of its Members.

(The Externalisation of the Hierarchy, pages 38-41)

When the Buddha was on Earth and achieved illumination, He "let in" a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that – by the power of collective thought – has greatly helped in the attack upon the world illusion. Today the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats will strike a second blow at the world glamour. It is for this that we prepare. Only the intuition can dispel illusion and hence the need of training intuitives. Hence the service you can render to this general cause by offering yourselves for this

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

- a. The destruction of the dweller on the threshold,
- b. The devitalizing of the general maya,
- c. The dissipation of glamour,
- d. The dispelling of illusion. [24]

This you have to do in your own lives and in the group relation. Then your more general contribution will help in the wider human issues. The acuteness of the intellect, and the illumination of the mind, plus love and intention will accomplish much. To this service, I reiterate my call.

(Glamour: A World Problem, pages 23-24)

Only through Raja Yoga can a man stand steady in the light, and only through illumination and the achievement of clear vision can the fogs and miasmas of glamour be finally dissipated. Only as the disciple learns to hold his mind "steady in the light," and as the rays of pure light stream forth from the soul, can the glamour be discovered, discerned, recognized for what it essentially is and thus be made to disappear, as the mists of earth dissolve in the rays of the rising sun. Therefore I would counsel you to pay more adequate attention to your meditation, cultivating ever the ability to reflect and to assume the attitude of reflection – held steady throughout the day.

You would find it of real value to ponder deeply upon the purposes for which the intuition must be cultivated and the illumined mind developed, asking yourselves if those purposes are identical in objective and synchronous in time. You would then discover that their objectives differ, and the effects of their pronounced unfoldment upon the personality life are likewise different. Glamour is not dispelled through the means of the intuition nor is illusion overcome by the use of the illumined mind.

The intuition is a higher power than is the mind, and is a faculty latent in the Spiritual Triad; it is the power of pure reason, an expression of the buddhic principle, and lies beyond the world of the ego and of form. Only when a man is an initiate can the exercise of the true intuition become normally possible. By that I mean that the intuition will then be as easily operative as is the mind principle in the case of an actively intelligent person.

(Glamour: A World Problem, page 81)

What is needed therefore at this time, are thinkers who are training themselves in that mental attitude and one-pointedness which is divorced from the danger of a negative receptivity and is responsive, at the same time, to the higher intuitional inspiration. *It is mediating interpreters of ideas that are needed and not mediums.*

The emotional types respond with facility to world glamour and to their own individual inherited and self-induced glamour. The bulk of the people are purely emotional with occasional flashes of real mental understanding – very occasional, my brother, and usually entirely absent. Glamour has been likened to a mist or fog in which the aspirant wanders and which distorts all that he sees and contacts, preventing him from ever seeing life truly or clearly or the conditions surrounding him as they essentially are. When he is a somewhat advanced aspirant, he is aware of the glamour and occasionally sees in a flash in what direction truth for him may lie. But then again the glamour settles down upon him and he is rendered powerless to release himself or to do anything constructive. His

problem becomes further complicated by his consequent distress and his deep disgust with himself. He walks ever in a fog and sees naught as it truly exists. He is deceived by the appearance and forgets that which the appearance veils. The emanatory astral reactions which each human [32] being initiates ever surround him and through this mist and fog he looks out upon a distorted world. These reactions and the surrounding aura which they constitute blend and merge with the world glamour and fog and form part of the miasmas and unhealthy emanations for which the masses of men, for millions of years, are responsible.

(Glamour: A World Problem, pages 31-32)

World tension today consists in the fact that physical force and etheric energy are at grips. Forget not what I earlier told you that etheric force is closely related to the Monad or the highest spiritual aspect. It is life itself on the verge of externalization. Hence the emphasis today upon the spirit of humanity, upon the spirit of a nation, and the spirit of a group. This is all the result of the battle going on between this pair of opposites in the field of human affairs and in the field of individual average human living. It is, however, this conflict – fought out to the point of synthesis and of at-one-ment – which produces the reorientation of the race and of the individual to the truer values and to the world of reality. It is this conflict – successfully waged – which lands the man, as an individual, and the mass, as a whole, upon the Path of Purification. When there is unification of these energies upon the physical plane, you then have one-pointed activity and a determination to travel in a specific direction. There follows the resolution (note this word and its usage) of the duality into a unity.

(Glamour: A World Problem, page 97)

Let us consider certain definitions of the words dealing with illusion and glamour:

1. *Illusion* is primarily of a mental quality and was characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thought-forms of which they are guilty, and of misinterpretations.
2. *Glamour* is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always.
3. *Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of the mental illusion or astral glamour or of both in combination.
4. *The Dweller on the Threshold*, always present, swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour and the maya surrounding his entire life.

(Glamour: A World Problem, page 26)

Humanity today is the Dweller whilst the Hierarchy of Souls is the Angel and behind stands the *Presence of Divinity* Itself, intuited by the Hierarchy and dimly sensed by humanity but providing in this manner that threefold synthesis which is divine manifestation in form.

All these three have powerful emanations (though the emanation of the *Presence* via Shamballa has been wisely held in leash since the human race came into being). They all have auras, if you care so to call them, and in the three worlds at present that of the Dweller is still the most powerful, just as in the life of the aspirant, his personality is as yet the dominant predisposing factor. It is this powerful human emanation which constitutes the major glamour in the life of humanity and of the individual disciple. *It is a synthesis of*

glamour, fused and blended by the personality ray but precipitated by the effect of the steadily influencing soul ray. It [160] is the shadow or distortion of reality, now sensed for the first time on a large scale by the race of men and thrown into high relief by the *light* which shines from the *Angel*, the transmitter of energy from the *Presence*.

And so they stand – Humanity and the Hierarchy. And so you stand, my brother, personality and soul, with freedom to go forward into the light if you so determine or to remain static and unprogressive, learning nothing and getting nowhere; you are equally free to return to identification with the Dweller, negating thus the influence of the Angel, refusing imminent opportunity and postponing – until a much later cycle – your determining choice. This is true of you and of Humanity as a whole. Will humanity's third ray materialistic personality dominate the present situation or will its soul of love prove the most powerful factor, taking hold of the personality and its little issues, leading it to discriminate rightly and to recognize the true values and thus bring in the age of soul or hierarchical control? Time alone will show.

(Glamour: A World Problem, pages 159-160)

Within the world of glamour – the world of the astral plane and of the emotions – appeared a point of light. The Lord of Light, the Buddha, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion – the world of the mental plane – appeared the Christ, the Lord [167] of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour – the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The Buddha made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognize its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focused through the world intuitives and released to the general public by the world thinkers.

When the work of the Buddha (or the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies – light and love – will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realization" and consciously take part in the work of enlightenment and of spiritual, loving activity.

(Glamour: A World Problem, pages 166-168)

The Path of Evolution is in fact the path of recognitions, leading to revelation. The whole process of evolution is initiatory in character, leading from one expansion of consciousness to another until the worlds of the formless and of form stand revealed in the light which the

initiate generates and in which he walks. These lights are varied and variously revealing; there is:

1. The light of matter itself, found in every atom of substance.
2. The light of the vital or etheric vehicle – a light which is the reflection of the One Light because it unifies the three types of light within the three worlds.
3. The light of the instinct.
4. The light of the intellect or the light of knowledge.
5. The light of the soul.
6. The light of the intuition.

From light to light we pass, from revelation to revelation until we pass out of the realm of light into the realm of life which is, as yet to us, pure darkness.

(Glamour: A World Problem, page 205)

We come now to the consideration of the many glammers which are produced by and related to certain ray types:

RAY I

- The glamour of physical strength.
- The glamour of personal magnetism. [121]
- The glamour of self-centeredness and personal potency.
- The glamour of "the one at the center."
- The glamour of selfish personal ambition.
- The glamour of rulership, of dictatorship and of wide control.
- The glamour of the Messiah complex in the field of politics.
- The glamour of selfish destiny, of the divine right of kings personally exacted.
- The glamour of destruction.
- The glamour of isolation, of aloneness, of aloofness.
- The glamour of the superimposed will - upon others and upon groups.

RAY II

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

RAY III

- The glamour of being busy.
- The glamour of cooperation with the Plan in an [122] individual and not a group way.
- The glamour of active scheming.
- The glamour of creative work - without true motive.
- The glamour of good intentions, which are basically selfish.

The glamour of "the spider at the center."
The glamour of "God in the machine."
The glamour of devious and continuous manipulation.
The glamour of self-importance, from the standpoint of knowing, of efficiency.

RAY IV

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

RAY V

The glamour of materiality, or over-emphasis of form.
The glamour of the intellect.
The glamour of knowledge and of definition.
The glamour of assurance, based on a narrow point of view.
The glamour of the form which hides reality.
The glamour of organization.
The glamour of the outer, which hides the inner. [123]

RAY VI

The glamour of devotion.
The glamour of adherence to forms and persons.
The glamour of idealism.
The glamour of loyalties, of creeds.
The glamour of emotional response.
The glamour of sentimentality.
The glamour of interference.
The glamour of the lower pairs of opposites.
The glamour of World Savors and Teachers.
The glamour of the narrow vision.
The glamour of fanaticism.

RAY VII

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

(Glamour: A World Problem, pages 120-123)

To all of these, every human being is prone and for many lives proves himself the helpless victim of that which he later discovers to be erroneous, false and deceiving. He learns then that he need not fall supinely under the domination of the past – astral, emotional and glamorous – but that he is adequately equipped to handle it, did he but know it, and that

there are methods and techniques whereby he can emerge the conqueror of illusion, the dissipater of glamour and the master of maya. This is the initial revelation, and it is when he has realized the implication of this and has [126] set out to dominate the undesirable condition that he arrives later at a recognition of an essential duality. This is, for the time being, in no case an illusion. He discovers the relationship between himself as a personality, the true Dweller on the Threshold, and the Angel of the *Presence* – guarding the door of initiation.

(Glamour: A World Problem, pages 125-126)

When group glamour has been somewhat dissipated and the group can walk in the "lighted Way" with freedom, then will come the time when the group can be trained in *group alignment*, *group contact* and *group steadfastness*. It can then begin the definite and *scientific* task of attacking the world glamour.

It is not the function of every server to form part of the massed attack upon the world glamour which is now getting under way. Everyone has to deal with glamour in his own personal life, but functions and activities differ. Yours is the work of the trained observers, and that training takes much time.

(Glamour: A World Problem, page 38)

You will see, brother of mine, that what I am in fact doing is teaching the coming generation how to destroy those forms of thought which hold the race in bondage and which in the case of glamour are the forms which desire, emotion, sensitivity to environment, developing aspiration and old ideals have taken and which prevent the light of the soul from illuminating the waking consciousness. The energies taking form upon the astral plane are not pure emotion and feeling, clothed in pure astral matter, for there is no such thing. They are the instinctual desires, evoked by the evolving substance of the physical plane and this, in its entirety and through the activity of the human family, is being redeemed and drawn upwards until some day we shall see the transfiguration of that substance and the "Glorification of the Virgin Mary" – the Mother Aspect in relation to divinity.

They are also the descending thought-forms which the developing human being is always creating and [221] drawing downwards into manifestation, clothing them with the substance of desire. When the descending forms of thought (a reflection in the three worlds of that vast "cloud of knowable things" in process of perception, as Patanjali calls it, and which hovers upon the buddhic plane, awaiting precipitation) and the ascending mass of instinctual demands from the lower aspect of the human unit and from humanity as a whole, meet at a point of tension then you have the appearance of what is known as the astral plane – a man-created sphere of activity. The subhuman kingdoms of nature know no astral plane; the superhuman kingdoms have surmounted it and discovered the secret of its delusion and no longer recognize it except as a temporary field of experience wherein man lives. In that sphere he learns the fact that reality is "none of these but only the One and the Other in relation with each other." This is one of the occult phrases which the disciple has to learn to understand and which is descriptive of manifestation.

(Glamour: A World Problem, pages 220-221)

In order to make the first step towards united group activity along this line of service, I present a formula or group ritual which – if employed by those whose lives are relatively free from glamour, who are realists and who are recognized by the group as thus relatively free, and who are animated by good intent – will do much to bring to an end certain aspects of the world glamour. Their effort, combined with that of similar groups, will so

weaken the power of these ancient glamours that the "Day of Clarification" will eventually come.

First, however, let me briefly offer for the use of the individual aspirant a formula whereby he may aid in freeing himself from his particular glamour or glamours. I will tabulate the process, and the aspirant would do well to follow it as given, having in his mind no sense of time, and being willing to do this work regularly for months, and if necessary for years, until he has freed himself and the light breaks in on the astral plane through the medium of his astral body. I would suggest that no aspirant attempt to tackle the problem of glamour as a whole or seek to dissipate all the glamours to which he is susceptible. He is dealing with very ancient evil and with firmly established [215] habits of glamour. They are closely connected with aspects of his daily living, with his sex life or with his ambitions, with his relations to other people, with his pet ideals and ideas, his dreams and visions. He should choose the glamour that is the most apparent and the most hindering at any given time (and there is always one) and for its dissipation he should work conscientiously, if he would lay the foundations for effective service in the dissipation of world glamour.

(Glamour: A World Problem, pages 214-215)

Above everything else, my brothers, these instructions must be of a definitely practical value and must leave the student with the realization that he understands better the subtle world of thought currents and of forces in which he dwells; and that he knows better the means he must employ and the technique he must follow if he is to clear his path from darkness and confusion and follow on to light and harmony. Our study must be comparative also, and the reader must bear in mind that he will not be able to distinguish the truth or isolate that aspect of the teaching which is for him of paramount importance unless he applies that which is helpful, and ascertains clearly whether he is the victim of illusion or of glamour. In the last analysis, he must know where he stands before he can take his next needed step forward. The disciple is the victim and, let us hope, the dissipater of both glamour and illusion, and hence the complexity of his problem and the subtlety of his difficulties. He must bear in mind also (for his strengthening and cheer) that every bit of glamour dissipated and every illusion recognized and overcome "clears the way" for those who follow after, and makes easier the path of his fellow disciples. This is par excellence, the Great Service, and it is to this aspect of it that I call your attention. Hence my attempts in these instructions to clarify this issue.

(Glamour: A World Problem, page 44)

The handbook for the group of trained observers is "Glamour: A World Problem" by Alice A. Bailey.

The keynotes are: Dissipation of world glamour, illusion and maya through illumination.

The group works on the astral plane along the line of the second ray. We find therefore in this group disciples belonging to the second, fourth and sixth rays, as well as to the other rays.

The centres through which the group works are: the head, the heart and the solar plexus centres.

FORMULA FOR THE DISSIPATION OF GLAMOUR (For the Individual)

I. PREPARATORY STAGES

1. Recognition of the glamour to be dissipated. This involves:
 - a. A willingness to cooperate with the soul in physical, astral and mental ways in order to aid in the more technical work. Ponder on the implications in this sentence.
 - b. A recognition of the ways in which this glamour affects the daily life and all relationships.
2. The three stages of focusing outlined (pp. 208-210) must be undertaken.
 - a. The *stage of focusing the light of the mind and the light of matter in the mental vehicle*. This is done by a process of lifting up and of blending and fusion, and to do this the activity of the creative imagination is employed.
 - b. The *stage of meditation* which in time brings about the fusion of the light of matter, the light of the mind and the light of the soul upon the mental plane. [216]
 - c. The *stage in which these three lights are realized to be one unified light* – a searchlight, ready to be turned in the needed direction.
3. The recognition of two aspects of preparedness:
 - a. Alignment of the personality, so that the three aspects of the lower nature are seen as constituting one functioning personality.
 - b. An act of integration in which the personality and the soul are seen also as a unit. This is done through the dedication of the personality to the soul and its acceptance by the soul.
These two lines of thinking produce a field of magnetic thought and realization in which all the work is done.
4. A pause in which the whole man braces himself for the work to be done. From a profound preoccupation with the stage of soul contact and initial preparation he now focuses his attentive mind upon the glamour to be eradicated. This does not involve a consciousness of the glamour and its why and wherefore. It means a *turning of the attention of the integrated soul-personality to the astral plane and the particular glamour; the attention is not turned to the astral body of the aspirant*, seeking to do the work. This is a statement of major importance because in destroying the peculiar type of glamour with which he is concerned, the aspirant or disciple begins to destroy his share in it – that in him which gives him contact with the glamour – and at the same time he is preparing himself for group service along the same line. This will not prove an easy task. [217]

II. THE TECHNIQUE OR FORMULA

5. By an act of the creative imagination the worker endeavors to see and hear the soul – the source of light and power in the three worlds – breathing out the OM into the mind of the attentive waiting personality. There the light and power of the soul is retained and held by the positive personality, for a negative attitude is not desirable.
6. The retained light and power, combined with the dual light of the personality (focused as we know on the mental plane) is seen generating an intense light which can be

visualized as a searchlight of great brilliance and strength. It must be seen as a sphere of vivid brilliant light but not yet radiating out or projecting outwards.

7. When this act of visualization is deemed to be satisfactorily accomplished, a pause then ensues wherein the aspirant focuses all the will he has behind the light thus created by the fusion of the three lights. This refers to the stage spoken of by Patanjali as that of the "mind held steady in the light." This use of the will – soul-personality will – is dynamic but at this stage quiescent and not magnetic or radiatory.
8. Next follows a process wherein the glamour to be dissipated and the searchlight of the mind are brought into relationship by the power of thought. The glamour and its quality and the searchlight and its power are recognized to be as they are, and the effect or effects to be brought about by that relationship are carefully thought out. This must not be done in such a way that the mind process, light [218] and power will strengthen the already powerful glamour. It must be done in such a way that at the close of the process the glamour will be appreciably weakened and eventually dissipated. This is an important realization.
9. Having, as far as possible, achieved the needed concentration, realization and relationship, the aspirant then (by an act of the will and of the creative imagination) turns on the searchlight and sees a vivid beam of light stream forth and pierce the glamour. He must visualize a broad brilliant beam, pouring forth from the illumined mind on to the astral plane. He must believe that this is so.
10. Then comes an important and difficult phase of the work in which the worker *names the glamour* and sees it in process of dissipation. He aids the process by saying with tension and 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."

The saying of these three sentences constitutes an affirmation of power and of purpose and must be enunciated at a point of tension, with the mind held in steadiness and with a positive orientation.

11. Again the Sacred Word is sounded with intent to produce what in occult parlance is called an "Act of Penetration"; the light is then seen accomplishing three things: [219]
 - a. Making a definite impact upon the glamour.
 - b. Penetrating the glamour and being absorbed by it.
 - c. Dissipating it slowly; as time elapses the glamour will never again be so powerful and will eventually disappear altogether.
12. This is followed by a process of withdrawing wherein the aspirant consciously and deliberately withdraws the beam of light and reorients himself upon the mental plane.

BRIEF OUTLINE OF THE FORMULA

1. The four Preparatory Stages:
 - a. Recognition of the glamour to be dissipated.
 - b. The stage of focusing the light of the personality, a dual light.

- c. The stage of meditation and the recognition of the greater light.
 - d. The unification of the dual light of matter and the light of the soul, creating thus the searchlight of the mind. [220]
2. A process of alignment and of recognized integration.
 3. A deliberate turning of the searchlight of the mind to the astral plane.

THE FORMULA

4. Soul activity and the retention of the light.
5. The generating and visualizing of the searchlight.
6. The evocation of the will behind the searchlight of the mind.
7. The generated unified light is turned upon the glamour by the power of thought.
8. The naming of the glamour and the triple affirmation.
9. The Act of Penetration.
10. The Process of Withdrawing.

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(Glamour: A World Problem, pages 215-220)

STUDY FOR THE GROUP OF TRAINED OBSERVERS

The text of this study has been gathered from the following books by Alice A. Bailey, dictated by Master Djwhal Khul :

Glamour: A World Problem
The Externalisation of the Hierarchy

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