

Unity through Purification

Quest Universal Level One

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INTRODUCTION

As we grow from infancy to childhood, to our teen years, and then to adulthood, we are presented with opportunities and challenges through which we can learn and grow, or conversely we can choose to not learn and grow. We have choices. As we look at ourselves and at others, we see that the opportunities and challenges faced are different in some manner for everyone. Some people are presented primarily with physical challenges, others seem faced mostly with emotional challenges, and still others principally face mental issues. Why should there be such a great disparity in the opportunities and challenges, in both a 'good' and 'evil' or 'bad' sense, among the human beings on this planet? Why should the challenges which we face (as gender, social, economic, cultural, language, national, etc. issues) be different for everyone?

Are there unifying factors within all of the seeming or apparent differences? If so, what might be those factors? Is a sense of, or actual, unity important or desirable individually, or even within groups? If unity is important or desirable, how might it be achieved? What constitutes purification? Is purification important? Is it related only to the physical body, or does it encompass more? If purification is important, and is related to more than the physical body, how might it be achieved in all aspects?

To attempt to answer some of these questions, let us begin to build in our mind an idea of the purpose underlying the life of human beings. I hypothesize that there is some logical and reasonable answer as to why each human is born into the many differing circumstances. If we suggest that the circumstances for each of us are completely random and without purpose, that would seem to indicate an arbitrary and capricious universe - or in other words perhaps 'chaotic.' I do not believe that this is the case (although there are interesting discussions among scientists about whether the universe is chaotic or not, with both points of view having some validity depending upon the definition of 'chaotic' being used). I happen to see the world and universe as being ordered and with purpose.

This study is based on certain hypotheses, which may or may not be provable in a conventionally scientific sense. As there are subjective worlds which, at the present time, may not be sensed with the instruments currently available, that alone does not prove non-existence of those worlds. It only proves the current inadequacy of humanity's level of knowledge, understanding, and wisdom. Some of the hypotheses upon which this study is based include:

1. There is one boundless immutable principal permeating all that is seen and unseen. This principal is the One Life, the Causeless Cause of all manifestation. The assigning of a name to this principal, such as God, Allah, Hu, Brahma, Elohim, Jehovah, Shandi, Nkosi, Ek Onkar, Deity, or the hundreds of other terms which are, and have been, used throughout the centuries, generally ascribes limitations to the extent of this One.
2. This One Life is both transcendent (above and beyond the range of normal or merely physical human experience) and immanent (existing or operating within the form natures).
3. Everything seen and unseen is alive, from the minutest particle within an atom, to the universes (or multiverses) themselves. All is endowed with the qualities of that One Life.
4. An objective of the One Life is to know Itself through the process of evolution. This process works through physical, emotional, and mental development initially, and then through expanding levels of consciousness. Finally the development works through states of Beingness and into states of Oneness.

5. The theories of evolution and of intelligent design are not mutually exclusive. They work in concert with each other, so that the purpose of Life in knowing and becoming are made manifest in all realms, both seen and unseen (from the human perspective).
6. Humanity, as a kingdom of nature, is following this process of evolution.

Let us begin examining the purpose of human life by supposing or hypothesizing that each individual, as well as the whole of humanity, is evolving physically, emotionally, and mentally, resulting in an ever expanding awareness and achieving higher levels of consciousness, eventually creating a relationship of oneness or synthesis with the One Life, or the Causeless Cause of all manifestation. Let us also suppose that this evolutionary approach to unity with the One Life is achieved through knowledge and purification of the lower vehicles of expression.

The idea of evolution for many is generally thought of and taught as being related to biological populations through changes in inherited characteristics. This is the general thought behind the theory of evolution based on natural selection as formulated by Charles Darwin. However, there are many other types of evolution which are currently being researched: these include topics as diverse as chemicals, mathematics, human, sociocultural, language, spiritual, to galaxies. In this study we will look at ways in which humanity may have evolved in consciousness, and how that evolution can be purposefully carried forward. To obtain understanding in this regard, we must first seek knowledge.

In examining knowledge, there are a number of methods by which it can be obtained. Some of the methods which can be used include 1) **Observation** or **experience**, which can range from something as simple as outwardly (and even inwardly) ‘seeing’ something, to the more complex methods of performing controlled experiments to find an answer; 2) **Reason** or **logic** uses inferences to ascertain the ‘truth’ of something by building upon other knowledge; 3) **Modeling** allows a ‘hands-on’ approach to learn how to do something; 4) **Testimony** simply accepts what others have to say without having had a direct knowing, and may fall into the idea of ‘faith;’ 5) **Revelation** is the knowledge received directly from God or other source, as conveyed from sacred texts, visions, and perhaps dreams; 6) **Authority** relies on the reputation of a recognized ‘expert’ individual or institution, who may also adopt their knowledge based on other criteria such as revelation or observation.

A difficulty with knowledge is that it may be less than certain, such as the ‘fact’ and ‘truth’ which almost everyone knew 700 years ago that the Earth was flat, which has now been disproven for most people. Everything that exists has a relative, rather than an absolute, reality. “Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities.”¹ I suggest that as knowledge or ‘truths’ change, it is due to our evolutionary expansion of consciousness, and so the current truths can be relied upon for the evolutionary stage in which we find ourselves.

I also submit that unity is an underlying purpose of the evolutionary process. The initial impulse of the One Life resulted in the diversity which is seen within this world, the solar system and cosmos itself. Perhaps a fragment of truth can be found in the ‘Big Bang Theory’ currently being investigated by cosmologists. As experience and knowledge is gained through the diversity exhibited, the means to fully realize or synthesize the extent of that which is gained is by returning to a unified state. If this is true for human beings, for humanity as a whole, for all kingdoms of nature, for all Life itself, how might this be accomplished?

Purification can be thought of as a method or process whereby something is rendered pure. Some of the things to which this cleansing process can relate include organic life, chemistry, quantum mechanics, game theory and economics, and religious activities. There can also be analogies made between the purifying process and that upon which that process is acting.

¹ The Secret Doctrine, Volume I, 39.

For instance, when a teaspoon of salt is stirred into a glass of clean and pure water, the water is no longer clean and pure. The water can be restored to its previous state through desalination. The most common method is through boiling the water, then condensing the steam into a clean vessel. A similar analogy can be used for the process of purifying a human being. By being in a bath or shower of water, the exterior or skin of a human can become clean. Certain agents can be ingested into the physical body in order to clear the internal organs of impurities. In the process of purification for the human and through discernment, past errors may be exposed which have been intended to block the seekers' pathway to truth. Later in this analysis we will look at different methods of purification for the human being. These methods will address not only the physical organism, but also the emotional reactions and mental processes by which each man and woman reacts in the outer and inner worlds. The intent of the purification is to achieve unity, initially with our higher Self, and eventually and ultimately with the One Life Itself.

GENERAL REMARKS

Humanity has been slowly evolving: physically, emotionally and mentally. This evolution is generally seen through the effects of occurrences in the outer, or subjective, world of form. It is past time for us to begin the search into the inner, or objective, world of causes. Just as the majority of humans are able to use their minds to enter more intelligently into the mind of God than can the lesser mind of most animals, there may be other and greater minds functioning in higher kingdoms of nature which can see Life more accurately and truly than can humanity. The objective of evolution, as currently understood by humanity, may be only a small part of a greater objective than what humanity is currently able to understand. As an inner light is able to reveal a greater truth to those with an open mind, we may find that "Deity itself is on the road to perfection."²

We, as human beings, live in a world which we consider real, but in a sense it is a mirage or a dream-world. So many of us are wrapped up in our daily lives of physical limitations, emotional dramas, and mental confusions, that most people are not yet in a position to really find, understand, and witness the life and purpose underlying the myriad appearances of the outer world. Most people identify themselves primarily with the physical aspect of life, and interpret all their experiences in terms of their physical, emotional and mental natures. Due to this physical world orientation, the emotional dramas at this time are so strong and the mental confusion is so intense that many are unsure where to turn for comfort and relief. In addition, all departments of society seem to be in a state of conflict and turmoil, adding to a widespread general anxiety and despair.

Perhaps the objective of evolution is quite different than that which humanity as a whole believes it to be. Our place and purpose as the fourth kingdom in nature may be hidden behind veils of glamour and illusion of which we ourselves have been the primary designers and builders. The idea of good and evil as we presently conceive them may lose their significance once we are able to see the truth(s) underlying appearances. The greatest thinkers of modern, as well as ancient, times have seldom (if ever) been able to pierce these veils. As we begin to open our eyes to the emotional distortions surrounding us, light will slowly reveal to us the fact of our mental distortions.

We are told by Master DK that the distortions under which we live produce four veils of maya which are constructed of seven forces. It is these seven forces producing effects, which are apparently real and perceptible by our senses, of what is termed the Great Illusion. The three lower forms of this distortion for which most of humanity is dealing are called maya, glamour, and illusion. A study of divine energies, or qualities of divinity, reveals seven types needed to produce the different aspects and desired effects generating these veils. The distorting veils on etheric levels are transient and variable, and are

² Esoteric Healing, 11.

lower symbolic correspondences to certain great areas of divine expression. It is best not to name or differentiate these lower veils, which are torn apart through the power of Law, Love, Union, and Synthesis.

The four higher veils (not the lower symbolic correspondences) include a) The distortions encountered by a disciple when wrestling with the Dweller on the Threshold and becoming conscious of the Angel of the Presence; b) The distortions encountered by the initiate at the Fourth Initiation, of the Crucifixion, of a sense of total abandonment thereby crying out “My God, my God, why has Thou forsaken me;”³ c) A blindness which overcomes the initiate when facing the God Within at the Sixth and Seventh Initiations; and d) The distortions faced by those beings of Light Whom are serving the Lord of the World, when it is time to leave the life-expression of this planet altogether, passing onward into phases of Life for which we have no words to describe.

All that we experience in the physical world with our five senses (sight, hearing, touch, smell and taste) are only differentiations of a great Life in which we live and move and have our being. The differentiations are the result of the form-making capacity of substance or matter itself, which is one divine aspect of that great Life. To experience only the differentiations, and not recognize or realize the essential unity underlying those parts is a veil of the Great Illusion. When we have breached the veil, and the distinctions and differences have disappeared, all that is left is the realization of pure Being Itself.

When Albert Einstein published his Theory of Special Relativity (which includes the equation $E=MC^2$) in 1905, he revealed the equivalence of energy and mass (or matter). This equation is similar to the statement by H. P. Blavatsky that “Spirit is matter *on the seventh plane*; matter is Spirit - on the lowest point of its cyclic activity,”⁴ again equating spirit or energy with matter. We can therefore state that substance can be found in all states of existence, not just in the physical environment. For instance, the emotional world, or astral plane as it is called, is an expression in the substance of cosmic love. The power of this substance is so great that emotional distortions are produced in those people who are still emotionally focused, which is a form of wrong identification. Where identification with our higher self has occurred, the power of this substance produces reality and truth.

From a mental standpoint, an unprincipled mind generating myriads of thoughtforms of a lower nature creates untold troubles for himself or herself, and humanity. These thoughtforms center on separateness and a dual-natured appearance of life - such as me versus others, or us versus them. There is seldom a thought of the unity composing all life. And yet, this is all part of the process of the evolution of consciousness, for each person must mentally attain a state of ‘I-ness’ or self-centeredness before it is able to understand and change their mental focus to the ‘One-ness’ of life. This dual nature of our minds is another part of the Great Illusion. The figments of our thinking hide the pure light shining in our mind. Our mind can keep us locked away from the world of spiritual realities, or provide the keys to the door to the kingdom of heaven.

There is a great mystery surrounding the change called Death, and this mystery generates much fear. An early pioneer in studying what has been called the ‘Near Death Experience,’ or NDE, was Dr. Raymond A. Moody Jr. who published a book in 1975 titled *Life After Life*. His studies, in which he strived to undertake scientifically, sought an answer to the riddle of what happens to a person who died and was then medically revived. There has been a large body of additional research occurring, and books published, since that time. In spite of the growing evidence of the persistence of life after so-called death, scientists in general continue to be critical of the research methods and especially the results.

³ Gospel of Matthew, 28:46.

⁴ The Secret Doctrine, Volume I, 633.

And yet the change called 'Death' is part of the Great Illusion which is due to the veils which we have pulled around ourselves.

Our misuse of various energies and forces creates the distortions in our lives and focuses the individual in the emotional world. The distortions in which we surround ourselves do eventually provide the key to open the door to the world of spiritual living, guiding us into truth and knowledge, and releasing us from the prison of matter/form. It is in the emotional realm in which we must overcome the heresy of separateness, become aware of the distinction to be found between the opposites, grasp the true nature of desire, and learn the lesson of the unity of all life. When we are able to accomplish this, we find that the emotional realm was a figment of our imagination, created through the uncontrolled use of the creative imagination and the misuse of our inherent magical powers. The major task of each individual, and humanity itself, is to overcome and dissipate these distortions so that the world of reality may be manifest on Earth. This task, although requiring strenuous effort and perseverance, is possible and achievable.

DEFINITIONS

As we examine the distortions and hindrances which affect us on the evolutionary path - physically, emotionally and mentally - we may also become mired in the confusion to which language can contribute. Words are the symbols of the underlying thoughts, and often carry many different meanings. If we communicated by thought directly between minds, the difficulties of language would be greatly reduced. If the proper word is not being used to clarify and define the thought, there will be confusion. If the word used has several meanings, there is a strong chance that the wrong meaning will be unintentionally grasped and ascribed. Therefore, it becomes of great importance that we strive to provide clear intent and meaning in our communications.

What, anyway, is a distortion? Why should we care about the distortions which we may be experiencing in our lives? How do we identify the distortions in which we are involved and with which we are working? By what means can we overcome and dispel those distortions?

We will try to answer these questions as we proceed through the various sections of this paper. Let us begin with some definitions of terms for which there may be confusion. The definitions may be only partial interpretations of the real truth due to limitations of the human consciousness. Throughout the balance of this paper, the words defined herein will be *italicized* as a means of reference. Throughout this paper quotations from sources will be contained within double “ ” marks, and colloquialisms and jargon of generally common words or phrases will be contained within single ‘ ’ marks.

Angel of the Presence: An angelic thoughtform which displays the glory of divinity for the realization of the human consciousness. This divine entity, or being of Light, is a powerful presentation of the oneness, deity and eternal life waiting for each of us, and steps down the power of divinity in a manner to which we can best perceive it.

Aspirant: One who has experienced an initial contact with his or her higher self or Soul, has embarked on the Probationary Path of evolution, and is undergoing the initial stages of conscious spiritual growth. This is the first stage of the Seeker.

Consciousness: The means whereby we are able to understand, through a registration and response to any impression through the intellect operating in the mental realm; or that which might be thought of as the middle point in manifestation, which is based on acceptance of an idea of duality. It is not intellect or mind, but is the result of the union between the higher and lower, spirit and form. The Wikipedia definition is slightly different, being “the quality or state of awareness.”

Disciple: A person who is in transition between old and new states of being, between awareness only of the form nature and awareness of the higher Self or Soul. S/he is learning a new life rhythm, entering into new fields of experience, and following in the footsteps of advanced humanity which has in the past trod the path leading from darkness into light, and from the unreal of the physical world to the real of the world of Light. This is the second stage of the Seeker.

Distortion: The general concept and overall term being used in this paper for the maya, glamour, illusion, and the Dweller on the Threshold, which affect humanity in the physical, emotional and mental worlds of being. Within the Ancient Wisdom teachings these four types of distortions are often combined under the term ‘Glamour.’ Distortions create a sense of separation, where the entirety is not able to be seen, as in ‘not being able to see the forest for the trees,’ so that there is an inability to relate the parts with the whole.

Dweller on the Threshold: This is the synthesis of all remaining distortions, hindrances and limitations affecting one on the evolutionary Path of Discipleship, which includes mental force (illusion), emotional force (glamour) and vital energy (maya), creating a vitalized thought-form, all due to the activity of the mind. It is only after one has become an integrated personality that the problem of the Dweller begins to become apparent, and s/he seeks to overcome all distortions of the ages and find his or her true home in the world of light. “This Dweller is the sum total of all the personality characteristics which have remained unconquered and unsubdued and which must be finally overcome before initiation can be taken.”⁵ This dweller must be broken up and destroyed in order to open up a new world of values.

Energy: The forces of Life as they work throughout creation; the power or manifestation of the One Life which become differentiated into aspects and attributes, or qualities of that divinity. It is the medium through which divine qualities are expressed.

Etheric: Physical matter which has a higher vibrational rate than that which is in the gaseous state. Within our physical world there is said to be four levels of etheric substance which comprise the subtle bodies of all in manifestation, the lowest level of that substance is now being discovered by scientists as plasma. The subtle or etheric body is the archetype of the physical form.

Force: Energy such that its potency has been stepped down, as a transformer decreases the potency of electricity without changing the vibratory rate. It is also the reflections of the divine qualities to which the form nature responds.

Glamour: These distortions are related to the electrical energies inherent in feelings and emotions. Consider the human emotional nature to be the sum-total of all the bewildering and confusing energy forms which are attracted to him or her by ancient habits. The symbol for these energies is water, because they are “drifting, undefined and exceedingly fluid.”⁶ These distortions are the most prevalent and potent at this time since the majority of people are focused within their feeling nature.

Great Illusion: The misinterpretation of the entire world of phenomena, and refusing to see it as it is in reality due to the finiteness of the human mind. The four expressions or aspects of the distortions (maya, glamour, illusion, and the dweller on the threshold) are all due to the activity of the human mind as affected by time and space.

Ideal: An embodied idea taking the first steps to manifestation, from the realm of the intuition into the world of the mind. In this materialization, distortion sets in and a bit of truth is lost, but embodiment in the physical world becomes possible. The ideal is only a temporary expression of a basic idea, not intended to be permanent, but to serve a need into a more adequate future. It will serve its purpose and eventually pass away and be replaced with something higher.

⁵ Esoteric Astrology, 207.

⁶ The Rays and the Initiations, 353.

Initiate: A person who has achieved a higher state of consciousness than a disciple. S/he is dedicated to the study and mastery of the mysteries of Life, and has achieved a state of complete soul-fusion. This is the third stage of the Seeker.

Illumination: It is that light thrown down by our higher Self or Soul into our emotional world for the purpose of revealing the distortions causing us trouble. It is used initially as a searchlight to find a specific glamour(s). It is then focused on that distortion with the intention of dissolving the fogs and mists hiding the inner reality. Other definitions deal with that Light which reveals Reality or the nature of the higher Self, and the Kingdom of the Soul.

Illusion: It is the misunderstanding and misinterpretation of ideas and thoughtforms, whereby the mind and mental processes are controlled by great and massive thoughtforms. An idea becomes embodied in an idealized form which does not permit any other form of the ideal to penetrate, thereby hindering ones' ability to contact the world of pure reason, from where all ideas come. The distortions are related to the mental nature, and are characteristic of people who are primarily intellectual, rather than emotional. For those with undisciplined minds, a new contact with the world of ideas can result in distorted reactions to that world. The mental distortion created can become a prison limiting the person from further growth.

Integrated Personality: A person who has their physical, emotional and mental bodies coordinated and ready for Soul contact, and is ready for a deeper awareness of their subtle nature and the inner worlds of being. An alignment has been achieved between the brain, mind and Soul.

Intuition: A complete loss of the sense of separateness, and so identification with all beings; a sense of universal oneness. It is light itself, bringing the ability to see the light inherent in everything. It brings illumination, understanding and love. It is in the area of the brain around the pineal gland which must be activated in order to gain intuitive perception.

Master DK: An initiate and teacher of the Ancient Wisdom who has attained a degree of a certain rank. Also known as the Tibetan, he has undertaken the tasks of training disciples and providing teachings of the ancient wisdom to humanity in the outer world.

Maya: Distortions related to physical manifestation or the form nature, as illusory appearances in space or time; or of events and actions, as the result of manifestation. The term is used in a relative sense for the phenomena or appearances created by the mind, not to matter itself which is an aspect of Divinity. It is wrong identification, with ignorance being both the cause and the result of the distortions. These distortions affect the human being through the energy vitalizing the physical body as it is influenced by thoughts or feelings, or a combination of both. These distortions overwhelm any individual who has fully succumbed to materialism of any kind.

Mental Polarization: Indicative of one who's Soul is working primarily through the mind. The polarity indicates the clarity of the vehicle or body through which the Soul is able to work.

Plan: The divine design for humanity and all kingdoms of nature, for the planet, and all life. It is the order and purpose which prevails throughout all manifestation, and the blueprint of evolution carrying forth the purpose of Deity.

Reality: The essence permeating and underlying all manifestation; Life working intelligently through the medium of a form. In terms of the human personality, it is the inner essence to which we aspire, or the Soul.

Seeker: An overall term for a person who is looking for inner truths or the reality behind the appearance in the phenomenal or outer world. The seeker can be classified as an *aspirant*, *disciple*, or *initiate* depending upon where on the evolutionary path the person may be found. Eventually the Seeker becomes a Knower, who has direct knowledge and experience of the oneness of all Life.

Symbol: The outer, visible form of an inner spiritual reality.

Unity: The ability to increasingly see beyond separateness, finding the principles that link perspectives in order to heal and affirm the oneness of Life.

DEVELOPMENT, OR EVOLUTION, OF HUMAN CONSCIOUSNESS

In this section we will examine several types or stages of *consciousness*, and the general types of *distortions* associated with those stages of *consciousness*. The history of the evolution of humanity for which this study is concerned is based on a growth or expansion of *consciousness*, rather than the typical world history as taught in most schools today. It is this growth, development, or expansion of *consciousness* which leads humanity into higher realms of living and being. “The whole emphasis of the entire evolutionary process is, in the last analysis, placed upon the development of conscious, intelligent awareness in the life animating the various forms.”⁷

Although some people may relate the terms used herein to identify the types of *consciousness* to certain historical periods which are not universally recognized, the intent is to use the terms as *symbols* of some general characteristics of types of *consciousness* or realms of awareness.

1. For the first type or stage of human *consciousness* let us use the term ‘**Lemurian.**’ Those in this stage of development are focused in the past and concerned primarily with their physical nature and world. The indwelling Soul is unorganized, seems to be asleep, and does not have the more highly developed mind aspect found within humanity as a whole. As the Soul becomes more deeply entrenched within the physical world, it becomes a prisoner of the physical or form nature. Reactions to emotional impacts such as joy, suffering, pain and desire are slowly realized, as well as an urge to create better conditions for oneself. The physical body is living and active, has its desires and appetites, but the person cannot be said to truly have a personality. The primary urges of people with this *consciousness* are vague and nebulous, and are centered on the basic physical appetites of self-preservation, reproduction, and material/physical wants and desires, such as shelter/food/clothing.

In this stage the material world is believed and valued as real. The person seeks satisfaction in the response to and pursuit of the physical instincts of sex, food and warmth. The desire for material possessions and seeking a life filled with comfort and beauty becomes the driving force in the life.

This state of awareness is that found typically within the infant and the raw savage. An animal type of instinct is displayed within the actions and reactions of these persons. This type of *consciousness* was found in the early stages of human development, and at that time there was no real *glamour* or *illusion* generated due to nascent emotional and mental development. The *distortions* encountered were all related to resolving pairs of opposites in the physical world. There are very few within humanity now at this stage of development, most having passed into the next stage of *consciousness*.

In the physical world, the pairs of opposites consist of the physical form (consisting of the solid, liquid and gaseous components of matter) and the *etheric* form (consisting of the three lower and the atomic *force* components of matter). The battle between these pairs of opposites originally occurred within those having the Lemurian *consciousness*, but is now continuing to be fought to a lesser extent in those with a more developed *consciousness*. When the *seeker* becomes aware of the opposites of the physical world, s/he begins to try to exercise control over the *energies* and *forces* which are being discovered. Initially, there is no control over these *forces* and *energies*, resulting in the appearance of a person becoming a victim of his/her own actions. In effect, the vital or *etheric* body creates automatic activities in the physical body, which creates great difficulty for the individual, and for humanity as a whole.

⁷ Esoteric Psychology, Volume II, 24.

Perception of the dualities is difficult and almost impossible at first. The dualities are resolved into a *unity* when a reorientation to higher and truer values occurs. The *seeker* then begins the process of purifying the lower physical nature, and chooses to travel consciously on the evolutionary path.

Distortions called *maya* primarily affect those with this type of *consciousness*. At this time, the problem of *maya* includes the intense activity of when emotional *glamour* and mental *illusion* are realized on the physical/*etheric* levels, as a vital, unthinking emotional mess.

2. For the next type or stage of *consciousness* let us use the term ‘**Atlantean.**’ Those in this stage of development identify no longer with only the physical body, but have become focused in the present and are concerned primarily with their emotional nature and sensuality. The indwelling soul now identifies with the emotional nature, the world of desires. During this stage the mind slowly begins to make an impact on the life. Through this mind impact there slowly enters into the life a power to discriminate and choose between desires; to recognize and use time in a relatively smart manner; basic urges become less crude and not so centered in the physical world; a desire for beauty emerges showing a beginning sense of aesthetics; and the mode of living begins to broaden and improve. As this stage develops, the unreasoning desire lessens, and the urges of the senses become less animal-like and more emotional. Slowly a desire for peace begins to emerge, and the person starts to seek that thing called ‘happiness.’

In this stage the life is centered in the emotional nature. The person becomes engulfed in the fogs and mists of his or her responses to the emotional dramas and attractions of fear, hate and ambition. The person is controlled by desire for material objects and emotional attachments.

This state of awareness corresponds to the period of childhood and adolescence, and to a mystical state of *consciousness* prior to becoming receptive to occult knowledge and to the higher mind. This stage of awareness began to develop in a middle period of human development. It is sensitive and emotional, an expression of the feeling nature. It is in this stage in which the majority of humanity today is living, purely emotional in their reactions to stimuli and continually governed by selfishness and habits of an instinctual nature. But there is also throughout the world today “the search for illumination, through education, through religion, and through the many agencies of mental instruction, with the consequent **[100]** growth of knowledge, wisdom and right relationships.”⁸

The pairs of opposites in the emotional realm include all of the seemingly irreconcilable differences between love and hate, good and bad, right and wrong, cruel and kind, and so many more which are not of a physical or mental nature. The problem of *glamour* is exhibited when mental *illusion* is intensified by desire, which can be described as *illusion* in the emotional realm. This *distortion* is now found in all aspects of society, and is exhibited by the one-pointed devotee of a particular religion, political party, economic group, etc. The person is filled with a sense of certainty and power within their understanding of the truth. This is firmly held until the person slowly accepts the fact that perhaps they are not holders of the entire truth. It is at this time that they become aware of the need for discrimination in their thinking and choices, but are not fully aware of the implications of those choices. Slowly the *seeker* becomes aware of the problem and chooses to exert the effort necessary to rise from the fogs and mists of the emotional *distortions*, turn to the light, and tread the razor-edged middle path between these pairs of opposites.

Distortions called *glamours* affect those with this type of *consciousness*. Those with this type of awareness have their emotions centered in desires for material things, feeling relationships - whether viewed positively or negatively, belief in things which are not fully understood, seek emotional comfort through beautiful objects, and achieve spiritual comfort through religious desire.

⁸ Glamour: A World Problem, 99-100.

3. Let us use the term for the stage or type of *consciousness* following the Atlantean that of the ‘Aryan.’ (Note that this reference has **absolutely nothing** to do with the term ‘Aryan’ used by Nazi Germany)! Those in this stage of development are focused on the future, and the mind is beginning to truly function. As this stage develops, functioning in instinctual areas of life must and will slowly drop below the threshold of *consciousness*. During the development of this stage, it is not desirable to look back, and raise into *consciousness* those areas of physical functioning which have become automatic in their activity.

In this stage of life the thinking person must learn to distinguish between knowledge and wisdom, a truth and the truth, and between *illusion* and *reality*. As the mind truly begins to function, there is no or little ability in discernment, and the person is swept along grasping at thoughtforms as they enter awareness. The mind can then become a prisoner of those thoughtforms.

This group of humanity is composed of the thinkers and more mental types throughout the world. In addition to the *glamours* by which the emotions are deluded, the mind is subject to *distortions* which are based in intellectualizing and theorizing.

Some of the pairs of opposites in the mental world may include true and false, boundless and limited, important and trivial, possible and impossible, and many more which are not of a physical or emotional nature. *Illusion* is an activity of the human soul (which is a blending of the energies of the lower self and expressing as sentiency, quality and detached self-awareness) in misidentification, and is a result of the mind activity of all Souls (which in their own realm incorporate all qualities of the human soul and adds group consciousness) in manifestation. It is the human soul itself which is immersed in the *illusion* and fails to see clearly until it learns to pour its own light into the mind and the physical brain. In developing the sense of the *intuition*, an infallible instrument of discernment and discrimination becomes at the disposal of the *seeker*, the use of which leads to a higher state of *consciousness*, sense of *unity*, a more accurate perception, and freedom from deception and misidentification.

Distortions called *illusions* affect those with this type of *consciousness*. This state of awareness began in the later part of the middle developmental period, and will become a controlling factor in the current period of human development. In these people the mind is becoming awake and receptive to thinking and thoughts. Through their mind nature they are becoming intellectual and theoretical. A major part of the difficulty with this stage of development is that of the mental *illusions* being added to the emotional *glamours*.

4. In the present stage of the development of humanity there are now people beginning to emerge out of the Aryan stage of *consciousness* and becoming aware of the demands of their higher Self, which we call the Soul. For humanity in the future, this expansion of *consciousness* will result in a blending of soul and form to such a point that all which is left is fully conscious form and spirit (or true Self). This stage forms the beginning of conscious life with the Hierarchy of Masters, with divine *intuition* or knowingness replacing thought.

Distortions for this type of *consciousness* will reach its full power at a later part of this stage of human development, and currently only affects the lives of all *initiates* prior to achieving the level of *consciousness* termed the third initiation. *Distortions* affecting those persons with this level of spiritual attainment and expansion of *consciousness* will not be addressed in this paper.

The above-referenced Lemurian, Atlantean, and Aryan types of *consciousness* are found in people throughout the world today. This variety of types creates a complex psychological problem as the emotional *distortions* are merged in some manner with the mental *distortions*, and people are at all stages of developing *consciousness*. The resolution of duality in each lower stage is met with recognition of a higher duality in the next stage which must be identified, mastered and healed. Each of the three types of dualities are *distortions* based on a misidentification with that which is not the Soul.

“The entire problem can be solved if the shift of the *consciousness* is away from identification with the lower forms of experience into that of identification with the real and true man.”⁹

TYPES OF DISTORTIONS

Most people are living in a confounding world, dealing with the effects of their thoughts and actions, but they are not aware of the causes of those effects and the resultant *distortions* in their lives. Some people even place the *distortions* on a pedestal, essentially wearing the effects as badges of honor. As each person enters their spiritual path, they take on the problem of recognizing the causes of those *distortions* most impacting their lives. They begin to see what appear to be enormous emotional and mental obstacles keeping them from the inner light and life they seek. They also begin to solve the problem of recognizing any new *distortion* as it enters their lives. Each person must learn to distinguish between those *distortions* to which s/he is most easily attracted or which s/he most easily attracts (as they form a line of least resistance to be overcome), and from the *distortions* s/he creates while living in the particular physical, emotional and mental forms which are colored by various *energies*.

In order to better understand and identify the primary *distortions* with which we are all living and working, let us examine each type individually. It is suggested by the *Master DK* that individual *glamours* which are brought into activity by each person are due to five kinds of *force*. Each of these types of *force* are colored by actions, experienced by the Soul throughout its' existence, and which are manifested through the personality. These five general kinds of *force* include:

1. The *forces* of the physical body initially, then through the energetic (sometimes called the *etheric* or vital) body functioning through the physical form which produce a condition of uncontrolled *energy* or prana. The uncontrolled *energy*, in whatever ways it might be displayed within the physical environment, is the *distortion* which is named *maya*.

This type of *distortion* is the primary *glamour* which affects those who are focused in their physical nature or have the Lemurian *consciousness*, but also can have its effects on those with higher levels of *consciousness*.

2. The *forces* of the emotional nature within each person which is based on desire and sentiency. This one emotional *force* is divided into two groups, which form a pair of opposites. *Glamour* is the name for the *distortions* of the emotional world.

As the vast majority of humanity is focused at this time within their emotional nature, the power of this type of *distortion* has been increasing. Not only are people of the Atlantean type of *consciousness* subject to these *distortions* caused by the dualities seen within the pairs of opposites, but are also conditioned by the *distortions* of uncontrolled *energy* as well.

3. The *forces* affecting the substance of which the lower mind is composed, occurring within the mental realm. *Illusion* is the name for the *distortions* of this mental realm.

For those persons who are truly beginning to think, and so are developing the Aryan *consciousness*, the *distortions* called *illusion* are added to *glamours* of the emotional world, and the *maya* of the physical world.

4. The *forces* which emerge through the personality, which intensifies the above three aspects of *force* expression, creating eventually a synthesis of the *maya*, *glamour* and *illusion*. The synthesis of the three *forces* produce one major *glamour*, or what is also called “the threefold glamorous condition.”¹⁰

5. The *forces* coming from the Soul as it seeks to exert its' purpose upon the personality. The interplay of *forces* between the Soul and the personality at some time reaches a point of balance. This interplay

⁹ Glamour: A World Problem, 102.

¹⁰ Glamour: A World Problem, 117.

between the *forces* and the points of balance reached lead the person on to the evolutionary path of expansion of *consciousness*. The final duality to be reconciled at this point is that between the *Dweller on the Threshold* and the *Angel of the Presence*.

There are said to be seven basic differentiations of the one spiritual *energy* - or seven qualities of divinity - coming from the One Life. Although each of the *energies* affects our physical, emotional, and mental natures to some extent, certain of the *energies* or qualities have a greater impact on our physical/*etheric* bodies, others have a more definite effect on our emotional nature, and yet others have a greater impact on our mental nature. The differing primary bodily impacts for most people include:

1. Physical/*etheric* body/nature: generally either the third or seventh quality.
2. Emotional body/nature: generally either the second or sixth quality.
3. Mental body/nature: generally either the first, fourth or fifth quality.

We will examine each of the types of *energies* or divine qualities, and the *distortions* which can occur within the human being as a result of the misidentification with or misuse of the *energy*. For each individual, as the energetic makeup of our various forms or natures differ, and our place on the evolutionary path also differs, the manner in which each of us are impacted by these *energies* and *forces* will differ in some way. The majority of humanity today appears to be focused in the realm of the emotions. It may be therefore reasonable to conclude that the majority of *distortions* affecting each of us personally revolve around emotional issues. As we have stated before, these *distortions* are named *glamours*.

1. The quality of **Will or Power**: Some of the strengths of these persons may include being ambitious, courageous, self-reliant, and responsible; whereas some of the weaknesses of these persons may include being arrogant, aloof, dominating and impatient. These persons can display the will to initiate or begin activities, but may not have follow-through as their interest moves into other areas. The *distortions* affecting this type of person will be primarily of the mental type, and include:

- a. **Physical strength**: These persons emphasize development of the form nature, and great pride is taken in the physique created from the results of that development. Their strength can be used in dominating others, or it can be used lifting others to their highest potential.
- b. **Personal magnetism**: These persons display a high degree of charisma, attracting crowds of admirers, and are able to use that charisma to maintain a level of control and domination over others.
- c. **Self-centeredness and personal potency**: These persons are very strong-willed, and use that will on others in order to get what they want, or to dominate others through bullying. This gives a sense of personal power over others.
- d. **Being the one at the center**: These persons want all attention focused on them, as they consider themselves as being at the center of their own universe.
- e. **Selfish personal ambition**: These persons display strong ambitions in achieving power, money, and prestige - all in serving their own selfish interests.
- f. **Rulership or dictatorship**: These persons will go to any and all lengths necessary to attain the highest level of power over groups of people, which can range from telling distortions of truth and lying to the leading of armed conflicts.
- g. **Messiah complex in the field of politics**: These persons believe that they have risen to a high place of power in politics because their message is what the people need at this time. They use their potent charisma and eloquence in leading others along the path the 'messiah' has chosen.
- h. **Selfish destiny or that seen as the divine right of kings**: These persons believe that they are the chosen ones, having been born into a particular family, with a divine right to exert their will on others. This is their destiny, although that belief is coming from selfish desire.

- i. **Destruction for no higher purpose:** These persons seek to destroy all that they find contrary to their particular world view, without any thought of replacements of a higher nature. The delight is in the act of destruction.
 - j. **Isolation, aloneness and aloofness:** These persons create a shell of *force* around themselves which others are unable to easily penetrate, resulting in an appearance of their being aloof. A result of this shell is distrust of and isolation from others.
 - k. **Superimposing ones' will upon others:** These persons will use all the power at their disposal to persuade or force their thoughts and intentions upon others, so that others will either blindly, or under extreme duress, follow the strong-willed person.
2. The quality of **Love and/or Wisdom:** Some of the strengths of these persons include being considerate, generous, friendly, and conscientious; whereas some of the weakness include being dependent, fear-filled, over-sensitive, and needing approval. This person can display the will to unite and illumine, particularly through teaching or healing. The *distortions* affecting this type of person will be primarily of the emotional type, and include:
- a) **Self-pity:** These persons feel they have been wronged in all manner of ways, and this is then expressed through a lack of self-confidence to cope with those situations. They are a victim of unfortunate circumstances and are deserving of condolence. This is generally regarded as a negative emotion because it does not generally help in dealing with adverse situations.
 - b) **Love of being loved:** These persons, as the lover, invest their time, emotions and devotion to the beloved, so that the beloved will return that full amount of love given. This can eventually result on the part of the beloved in a terrifying sense of suffocation and then withdrawal from the lover. The result to the lover is intense pain from the rejection experienced.
 - c) **Popularity:** Many of these persons like to be liked in order to receive a high level of attention. A person can be popular, with others claiming that person as a friend, but may not necessarily be liked by those others. A sociometric popularity is generally the result of a person's likability. A perceived popularity is used to describe individuals who are well known for being popular. This type of popularity does not have a positive correlation with perceived kindness and pro-social traits.
 - d) **Personal wisdom:** These persons seek to develop intellectual knowledge, relevant perspectives and values and incorporate them into their lives, as an exercise in inner development. Wisdom is not knowledge and understanding. If the knowledge gained is not lovingly shared, there will be a shortfall in gaining wisdom.
 - e) **Selfish responsibility:** Being responsible is accepting and acknowledging the choices we have made, the actions we have taken, and the results to which they have led. Responsibility leads to choice. These persons take responsibility, but waste no effort in letting others know that they are accepting the consequences. Whereas optimists tend to take responsibility for good outcomes and blame other causes for bad outcomes, pessimists generally blame themselves when things go wrong.
 - f) **Too complete understanding negating right action:** These persons have obtained a high degree of knowledge, but fail to act when the opportunity to use that knowledge arises. This oftentimes is due to many types of fear overcoming the person.
 - g) **Messiah complex in religion and world need:** These persons hold a belief that they are, or are destined to become, a savior. They are destined and required to spread the message of God which they have personally received through some divine revelation. This delusional belief is most often found in persons with bipolar disorder or schizophrenia. "It is believed that as many

as 10% of the population may hold similar beliefs in one form or another, though not significant enough to warrant a diagnosis.”¹¹

- h) **Fear, based on undue sensitivity:** These persons tend to be guarded, suspicious, and their emotional lives are quite constricted. Their hypersensitivity may lead to feeling easily slighted and suspicious, they generally mistrust others, and it can lead to paranoia in the worst cases. They will search the world to find validation of their fears and biases.
- i) **Self-sacrifice:** These persons practice ‘altruistic abstinence.’ They forgo personal pleasures and undergo personal trials in pursuit of a greater good for another person or group. This self-denial can be seen as both a positive and a negative trait leading on one hand to superhuman virtue, and on the other hand to self-hatred.
- j) **Selfish unselfishness:** These persons exhibit and display a practice of unselfishness, but hide the selfish reasons underlying their actions. Actions which cost the giver (in time, quality of life, or pleasure) will directly or indirectly benefit other persons or groups, yet they have an anticipation and expectation of benefit for themselves.
- k) **Self-satisfaction:** These persons can exhibit either an inflated sense of one’s personal status or accomplishments or a satisfied sense of attachment towards one’s or another’s choices or actions. This emotion of pride often comes from praise, independent self-reflection, or a fulfilled feeling of belonging. Before this can be sensed, this complex emotion requires the development of a sense of self.
- l) **Selfish service:** These persons seek to fill an outward need through any of the societal avenues of religion, government, teaching, social services, science, business, etc. The difficulty is that the motives are for some sort of personal gain, which can be other than monetary.

3. The quality of **Active intelligence:** Some of the strengths of these persons include being discriminating, creative, enterprising, and understanding; whereas some of the weakness include being manipulating, critical, talkative, and deceitful. This person can display the will to manipulate and adapt, as an inventor creating new and better ways to improve the form side of life. The *distortions* affecting this type of person will be primarily of the *etheric/physical* type, and include:

- a. **Being busy:** These persons lead a very active lifestyle, choosing to focus on personality matters rather than striving to live in accordance with Soul purpose and Soul intent. They are always able to find reasons to avoid living to their higher purpose.
- b. **Cooperating with the divine Plan individually and not within a group:** These persons believe that they have identified the purpose for their lives and their part of God’s *plan*, and waste no effort in working by themselves in carrying forward their understanding of that *Plan*.
- c. **Active scheming:** These persons busy themselves with many plans for their future actions, but have difficulty following through with those plans. The plans can become very elaborate and detailed, but are never quite completed to the point of being able to initiate activity. The schemes planned do not necessarily refer to nefarious ends.
- d. **Creative work without a true motive:** These highly creative persons generate works of many kinds in the physical world. The works created are not based on any spiritual incentive or divine prompting, but instead are due to a personality desire or emotion.
- e. **Selfish good intentions:** These persons seek to spread goodwill in the world, but the underlying motive is for the building up of the personality in some manner - generally through greater personal power and/or financial rewards. Since the ‘road to hell is paved with good intentions,’ those well intended acts can lead to disaster or produce unfortunate results.

¹¹ Wikipedia, definition of “Messiah complex,” quoting *The Diagnostic and Statistical Manual* published by the American Psychiatric Association.

- f. **Being God in the machine:** These persons consider themselves essential to any operation in which they find themselves. They think of themselves not only as the engine to keep the machine running, but all the essential gears that keep it moving. If not for them, everything would grind to a halt.
- g. **Devious and continuous manipulation:** These persons go to any and all lengths to manage other persons and situations to their advantage in order to gain influence and selfish outcomes.
- h. **Self-importance and efficiency:** These persons have exaggerated their importance to themselves and the world, which is then displayed through their conduct and manners. Their treatment of others can be quite demeaning.

4. The quality of **Harmony through conflict; beauty and art:** Some of the strengths of these persons include being artistic, colorful, humorous, and the peacemaker; whereas some of the weakness include being indecisive, indulgent, ambivalent, and having mood swings. These persons can display the will to relate and harmonize, seeking to resolve conflict between disparate points of view. The *distortions* affecting this type of person will be primarily of the mental type, and include:

- a. **Harmony, for the sake of personal comfort and satisfaction:** These persons seek harmony in order to maintain their own level of comfort. This may be displayed by mediating between a bully and the one bullied, or evicting many working poor from unsatisfactory living conditions because of others illegal actions, but providing no better place to which the evicted people may go. The objective may be to maintain the status-quo, but definitely to keep their mind at ease.
- b. **Conflict with the objective of war:** These persons seem to enjoy conflicts and fighting, in both interpersonal and group ways. They may not only participate in the conflicts, but also create conditions and instigate actions which will elicit inharmonious response from others. Much of the means employed in creating those conflicts is initially through the use of mind games.
- c. **Conflict with the objective of imposing righteousness and peace:** These persons initially create the conditions for conflict to arise, so that they can ‘swoop’ in to save the day by being the peacemaker. Their knowledge and skill in interpersonal relations make them the perfect persons to entrust with imposing their solutions on others. After all, they have full understanding of why the conflict arose in the first place.
- d. **Vague artistic perception:** These persons may be highly creative in visual and performing arts, but seem unable to tap into a reservoir of higher inspiration. This may result in focusing their talents into artistic displays demeaning to various genders, groups of people whom they despise, and overall derogatory pieces. The effects they achieve are often depressing and insulting.
- e. **Psychic perception instead of intuition:** These persons may seem to have psychic abilities, such as clairvoyance, clairaudience, predicting events, etc., but their minds are receiving impressions through their emotional nature rather than lifting their *consciousness* into an intuitive state of being. The results can be impressively right as well as impressively wrong.
- f. **The pairs of opposites, in a higher sense:** These persons are struggling with mental polarities, and like a pendulum, swing from one extreme thought to the other. They have not yet achieved a sense of balance in their struggle. Bipolar disorder may be an example of this conflict.

5. The quality of **Concrete Science and Knowledge:** Some of the strengths of these persons include being analytical, inventive, persevering, and technical; whereas some of the weakness include being insensitive, non-social, unforgiving, and separative. This person can display the will to know, as the scientist or analyst searching for truth by reducing the whole into all the component parts. The *distortions* affecting this type of person will be primarily of the mental type, and include:

- a. **Overemphasis of the form nature, or materiality:** These persons focus only on the physical aspect of existence. Nothing is recognized and accepted beyond that which can be quantitatively

and qualitatively measured through the means of the five senses. If it cannot be measured, it does not exist. To them, absence of proof is indeed proof of absence.

- b. **The intellect:** These persons take great pride in their high intelligence and their ability to think, judge, reason and understand those subjects upon which they focus. Some actually may believe that they are experts in all fields of endeavor, and are quite willing to enlighten all with whom they contact.
 - c. **Knowledge or of definition:** These persons have studied, and have a general understanding and awareness of a subject, place or situation. The study often is from a single point of view, which therefore becomes a limitation to broad-minded thought and inclusivity. The holding of 'facts' and trivia as knowledge replaces the ability to think.
 - d. **Assurance, based on a narrow point of view:** These persons have been convinced, either by others or by themselves, that their point of view is the only one which is correct. They can be quite unwilling to broaden their mindset to look for the bits of truth inherent in all points of view.
 - e. **The form which hides the reality, or the outer which hides the inner:** These persons believe that the form nature is the *reality*, that the form is both the cause and the effect of conditions observed in the physical world. They become in a way blinded by their own inability to look beyond the physical.
 - f. **Organization:** These persons focus their mind and efforts on creating an organization within their area of study by reducing the whole into the many component parts which can be identified. This can result in forgetting the beauty of the whole due to the focusing on the minute parts.
6. The quality of **Devotion or Idealism:** Some of the strengths of these persons include being loyal, devout, mystical, and enthusiastic; whereas some of the weakness include being intolerant, dogmatic, fanatical, and sentimental. This person can display the will to idealize, placing the object of devotion upon a pedestal. The *distortions* affecting this type of person will be primarily of the emotional type, and include:
- a. **Devotion:** These persons have developed a strong affection, attachment, or veneration to the *ideal* which they have found. This can be found not only within religious organizations, but also for political parties, economic forms, and causes of every type. The object of devotion, and the putting forward of all their effort to attain the goals of that cause, can become the sole reason for their life.
 - b. **Adherence to forms and persons:** These persons faithfully support the causes or people to whom they have been attracted. Their loyalty is exemplary, but they can be subject to becoming intolerant and dogmatic in their support.
 - c. **Idealism:** These persons lift the object of their affection to a high place which may be at odds with practical life. Their affection may be towards living or dead persons, objects in the physical world, or mental concepts and ideas.
 - d. **Loyalty and creeds:** These persons have developed a high degree of faithfulness to a person, cause or nation, or to accepted doctrines and sets of beliefs. They provide unquestioning support to that object, and are unable to look beyond and within that object for the inherent level of truth contained therein.
 - e. **Emotional response:** These persons react to any and all situations, and other people and animals, in a highly emotional way. The emotions are uncontrolled, and are often greatly exaggerated to that which any situation may require or be expected. They are fully wrapped up in their emotional life.
 - f. **Sentimentality:** These persons are characterized by sentimental emotion, rather than reason, about objects, places, or people. Their attachment does not allow them to create a reasoned and healthy separation between the objects of their affections, and other parts of their life.

- g. **Interference:** These persons create obstructions to the inner truths within themselves and others. They may not yet be ready to let the inner light shine forth, and so hide behind an emotional veil of drama and intrigue.
 - h. **The lower pairs of opposites:** These lower pairs of opposites create the rift or cleavage within the emotional nature resulting in the one-pointed devotee in all departments of society. When confronted with the pairs of opposites, all sense of *unity*, self-satisfaction, direction and power are lost, and these persons are confronted with the fogs and mists of the emotional world.
 - i. **World Saviors and Teachers, hero worship:** These persons create and/or adhere to forms of worship directed to specific religious teachers and other heroes - current or mythical, which are fully based on emotional response to those persons. Rather than following and striving to adhere to the ideas and ideals taught, the emotional focus and worship is on the person instead.
 - j. **Narrow vision:** These persons have perhaps received a mystical vision, and have focused their efforts in disseminating that vision into the world. Unfortunately, that vision may be only a fragment of truth, and they become unable to look beyond the fragment they received.
 - k. **Fanaticism:** These persons have become overzealous and enthusiastic for some cause, particularly in sports and religion. The strong emotional showing can be displayed through the fervent worship of the local sports team which can lead to violence, or the willingness to die in response to the religious leader's call.
7. The quality of **Ceremony, Order and Magic:** Some of the strengths of these persons include being self-reliant, efficient, organized, and magical; whereas some of the weakness include being intolerant, deceptive, rigid, and extravagant. This person can display the will to build and express, magically bringing creations from the mind into the physical world. The *distortions* affecting this type of person will be primarily of the *etheric*/physical type, and include:
- a. **Magical work:** These persons have learned about *energy* and *force* to some extent, and how to use them in manifesting forms in the physical world. Unfortunately, their focus is on selfish pursuits and satisfaction of the lower ego in their use of this magic, which can lead to destructive conditions in the person's life.
 - b. **Relation of the opposites:** This is another of the types of the pairs of opposites, but they appear in the physical realm, rather than the emotional or mental. These persons become enamored with their ability to reach into the inner worlds, appropriate higher substance from those spheres, and then bring into manifestation in the physical world that which they selfishly desire.
 - c. **Subterranean powers:** These persons are adept at using all the power at their disposal to hold themselves, and all whom they contact, enmeshed in materialism and the physical world. They may have taken their first steps on "the left-hand path"¹² in serving the Lords of Materialism.
 - d. **The physical body:** The physical body is meant to be an instrument for gaining knowledge and experience and of serving all kingdoms of nature. When the body is used for purposes other than those intended, all kinds of *distortions* and illnesses can then enter due to inhibited soul life.
 - e. **The mysterious and secret:** These persons may come upon secret societies in the outer world, and use the limited knowledge gained in striving to engage in the manifesting of higher *energies* and *forces* for which they have not yet been adequately prepared. The form can be easily burned out due to inadequate preparation in the handling of higher *energies*.
 - f. **Sex magic:** These persons may focus their lives on seeking sexual gratification through many partners due to their magnetism and power. In following this path of least resistance, due to the current polarization of humanity, there can be much damage done to the lower creative center (the sacral) through the unwise stimulation of that center.

¹² Letters on Occult Meditation, 134.

- g. **Emerging manifested forces:** These persons seek to use the internal powers which they have found, and are continuing to discover, to manifest certain conditions in the outer world, but the conditions they seek are based on selfishness and greed. Wrong and selfish use of these internal *forces* can lead to discord in their outer world.

There are a group of *distortions* which can affect spiritual *seekers*, those devoted persons aspiring to follow in the way of a respected spiritual leader. These persons may have received a vision, or an inspiration, to follow a certain course of action, to lead others in their vision, to create a new method or means of perceiving divinity, etc. The general tendency of these *glamours* may include the following:

1. **Devotion:** Based on a vision which the *seeker* received, there becomes only one method, one way, and one person, guru or Master to follow to fully understand and reach the divinity which s/he seeks. This type of *distortion* can envelope the person in fanaticism and pride in his or her chosen spiritual path. This *distortion* affects primarily those with the sixth quality emotional nature. It is one of the most potent *distortions* facing humanity and *aspirants* at this time. There can be displayed devotion to teachers, creeds, causes, persons, duties and responsibilities.
2. **Aspiration:** The *seeker* has discovered what s/he believes to be his or her place on the spiritual path, and begins to revel in the knowledge that s/he is an *aspirant* or a *disciple* on the path with certain ambitions and goals. They may then become engulfed in a sense of self-satisfaction in the knowledge that s/he is an *aspirant* or *disciple*.
3. **Self-assurance or of Authority:** In this *distortion*, the *seeker* begins to believe that her or his understanding of truth to be the only one and is fully complete, and all others have at best only a portion of the truth. This can lead the *seeker* into a deep sense of pride of being the authority, and even of being infallible. With this *distortion*, the *seeker* may try to control others as a spiritual organizer, guide or leader of others on the Path. Many, but not all, theologians are susceptible to this *distortion*.
4. **Destiny:** The *seeker* who has succumbed to this *distortion* believes that the work which s/he has undertaken is of utmost importance, and they must therefore work, teach, and set the example as required by this destiny. This can lead to a sense of pride in the *seeker* which has no basis in *reality*.
5. **Duty:** The *seeker* becomes engulfed within a sense of responsibility much deeper than that which is the case. S/he can then become subject to emphasizing that which is not essential, and directing all efforts in the wrong direction. This produces in the *seeker* wasted energy and time.
6. **Mind:** The *seeker* has developed the mind nature to a great extent, and believes s/he has the individual capacity to solve every problem encountered, by his or her self. S/he is free, self-sufficient, and independent. This can lead the *seeker* not only to a sense of, but of actual isolation from others and thereby loneliness. This heresy is also a part of the world *glamour*.
7. **Desire:** Our emotional nature seeks to have every desire satisfied, whether it is of fame, fortune, food, clothes, entertainment, etc. These cravings can lead to a constant condition of conflict and upheaval in the life. In the *seeker* this results in a loss of the peace and good which may have been expressed had the desire been controlled.
8. **Environing conditions:** This includes the physical world in which we live encompassing social, economic, educational, familial, and national structures. These *distortions* can frequently lead to a sense of frustration or futility when the structures seem ‘negative,’ or a sense of importance when the structures seem ‘positive.’
9. **Personal ambition:** The *seeker* becomes occupied with their own plans, believing they are part of the divine *plan*, but those plans are usually founded on their own emotional desires.

There are also other *distortions* identified. Some are brought into the world as the total of all of the personal *distortions*, which affect the physical, emotional and mental realms. Others are of a general

nature and can affect all humans. Like those of the personal nature seen above, these also have been named:

1. **Safety of racial consciousness:** The racial reference is to the human race. The strength of this *distortion* is extreme and affects every member of humanity, as it seeks to hold our *consciousness* within the world of the emotions. Nationalism which rises from this *distortion* is based on selfishness, separateness, pride, prejudice, ignorance and arrogance. Every individual is able to tap into their national psychology, traits and inclinations at any time, and emphasize those attitudes. But these attitudes are national and not personal, and are therefore not truly ours. However, we may become temporarily afflicted and identify with the problems, relationships, history and qualities of the national heritage. Because individuals can be overwhelmed by these *distortions*, they can constitute a major conflict in the life.
2. **Inferiority complex:** This is purely a personality reaction, which is a result of many little *distortions* which control a life expression in the physical world. This misidentification by the self can keep the person in a state of *glamour*. We can fail to realize that we are each Souls, and as such we are strong in knowledge, love all beings, can dominate our environment, and can handle all circumstances.
3. **Materialistic value of money:** This is another *distortion* affecting all members of humanity, as greed and selfishness become like a fog cutting us off from a vision of truth, and distorting our values. The accumulation of money and possessions for strictly personal use and power becomes a hindrance to our growth individually and to all of humanity.
4. **Glamours of the Path:** These *distortions* are reflected in the three temptations of Jesus in the wilderness. Other aspects of these *distortions* include pride, service complex, world savior complex, high aspiration selfishly interpreted, self-centeredness, self-immolation, self-aggressiveness, and self-assertiveness in spiritual work. These all hinder progress of the *seeker*, and spoil the service to others which should be rendered.
5. **Physical disability:** This *distortion* may appear together with an inferiority complex. There is a forgetting of the true Self in looking only at certain limitations which may be expressed through the physical body.
6. **Psychic sensitivity:** In this *distortion*, the person is sensitive to, and able to identify, the higher and lower *glamours* which are most affecting him or her. The objective is to transmute the lower into higher powers which will lead to liberation in the right time.
7. **Self-pity:** This is one of the major *distortions* of sensitive and spiritually evolved persons. This is the effect of these persons concentrating on the frustrated desires of the personality life. It can be remarkably self-sustaining when mixed with depression or other conditions. It can be a way of attracting attention and empathy, although from a negative standpoint. Some who are dealing with this *glamour* often look outside themselves for the source of the difficulty, which leads to a downward spiral of the issues.
8. **Reaction to the truth:** This is another major *distortion* of spiritually evolved persons, when persons first glimpse and become aware of the *reality* beyond the emotional nature. At this time, all that is sensed of the feeling world is seen “in terms of glamour, of emotional understanding, of a sentient fanaticism.”¹³ The truth which lies beyond the feeling world can only be sensed in its purity when feeling is transcended and transmuted.
9. **Depression:** This *distortion* can be paired with its’ manic opposite. This is so widespread that few are able to escape the attacks. The fog of this *glamour* is so deep that the person enveloped is unable to see clearly, to walk surely, and to touch *Reality*. It is part of the great emotional *illusion*, and the causes are due to either physical or emotional conditions as a result of a personal situation or a world condition.

¹³ Glamour: A World Problem, 110.

CAUSES OF THE DISTORTIONS

Let us now seek to find and understand how, and from where, these *distortions* of the physical/*etheric* nature, the emotional nature and the mental nature arise. Note that these will address some, but not all, of the potential causes of the *distortions* due to the subtlety and overlapping nature of many issues. *Master DK* suggests that many of the *distortions* originate in the physical world and affect the physical, emotional and mental natures, with *energy* and/or *force* entering into each body or nature through the major centers or chakras of the form.

In addition, the type of *distortion* to which one succumbs, as well as which is most easily created, depends in large part on the energetic qualities of each individual. For the various *distortions*, there are planetary causes, those created by humanity itself, and those generated by individuals. It is the task and responsibility of each *seeker* to differentiate between the various *distortions* holding them in thrall.

There are two planetary causes of world *glamour*, and these can be difficult to comprehend. The first planetary cause is that which is inherent in matter or substance itself. The atoms composing all forms found in the physical world have been inherited from an earlier solar system and are thereby colored by the results of the existence of that great manifestation, and so create predisposing factors and conditions affecting this solar system and our planetary life. These causes determine the nature of the life urge, the innate tendencies within all forms (such as the capacity to grow, to express the pattern of the archetype in time and space, and to determine the structure of the kingdoms of nature through which science divides the natural world), and the trend of evolution.

The second planetary cause is that of our planetary Logos itself, as determined by Its Own Nature. To us, our planetary Logos displays a perfection to which we aspire. From the standpoint of the great Beings who are on the cosmic evolutionary Path ahead of our planetary Logos, that Life is “an imperfect God,”¹⁴ which hinders the perfect expression of divine *energy* by the inherited qualities of the matter through which that Life is displayed. These conditions produce “the "seeds of death and of decay" which characterise our planetary evolution in all the four kingdoms in nature. They create the obstacles, obstructions and hindrances against which the soul in all created forms must struggle, gaining strength and understanding thereby and eventual liberation.”¹⁵

Through its thoughts, feelings, and actions humanity has created the condition of *consciousness* which is called the astral or emotional realm. Emotional *distortions* have little effect on those whose minds are functioning at a low level, as the focus of their life is more instinctual - on reproduction, life and death, hunger, and self-protection and preservation. In these lives there is found little true *glamour*.

As humanity developed and our minds became more alive and active, emotional *distortions* quickly came into existence. Dualities displayed as pairs of opposites within the physical world slowly became recognized. The initial *glamour* came about when it became possible to differentiate between individuals as self-conscious beings. This then set up recognition of the sex impulse and attraction. Slowly and over time, the entire human family is becoming aware of the duality existing between the physical and the emotional natures, and an inner conscience which results in an urge to higher living being offset by a tendency to lower activity. As the lower nature is emphasized at the expense of the higher, attention is distracted away from the *reality* of our inner source.

As the sense of physical duality is resolved, the conflict moves into the realm of the emotions and what are seen as new pairs of opposites. These include emotions such as good and evil, pain and pleasure, right and wrong, and sense and nonsense, among the many to be found. Each of the opposites is seen as a source of radiance and brilliance of some kind, and are *distortions* of that which has already been

¹⁴ Esoteric Astrology, 113.

¹⁵ Glamour: A World Problem, 106.

revealed. These dualities constitute an area of choices to be made, as a sense of higher values is contacted. There results a period of conflict as each person, and humanity as a whole, attempts to resolve these new dualities presented and faced. This has created a condition of darkness and bewilderment making clear choices and correct discrimination difficult, and impossible in the early stages. And so today, it has become so pervasive and all enveloping that it immerses all of humanity.

As the mind develops and a higher aspect of *consciousness* is contacted, there becomes an awareness of ourselves as mental beings. This brings forth a demand for the mind nature to be further developed, which is instrumental in resolving the multitude of dualities found in the emotional nature. This is done by developing the power to be unaffected by the emotional pairs of opposites and pass between them, thereby leaving them behind. This power comes from the mind as a distributor of light revealing the middle way and establishing freedom from the control by the emotional nature. The *distortions of illusion* are related to the process of revelation, or the reaction of the mind to the revelations which are discovered as registered by the Soul and then impressed upon the highest aspect of the personality.

Unfortunately, it is the advanced among humanity who contribute the most to the world *glamour* in which the masses are immersed. As advanced humanity becomes more focused mentally, all which is contacted is interpreted in terms of emotional understanding and fanaticism in the awareness of the Self, leading to an intensification of the fogs surrounding everyone. The truth lying beyond the world of feeling can only be sensed in its purity when the feeling is transcended and transmuted.

As the evolutionary cycles of humanity progressed physically, emotionally and mentally, *distortions* in all areas of life began to appear. First was the appearance of *glamour* in the emotional nature, and to this humanity has steadily contributed, and it continues to constitute a major factor to which humanity responds. As the human mind began to develop, the “four veils of *maya*”¹⁶ and the “curtain of *glamour*”¹⁷ began to affect the mental nature. This is when advanced humanity in that age began to distinguish between good and evil, truth and falsehood, and a dual nature of life. A great power of choice began to condition the thought process. This noted the beginnings of the Aryan *consciousness* within humanity. From a larger overall perspective, our growth appears to be cyclic and occurring in a spiral fashion. In each lifetime we seem to retrace steps previously taken, but this is also a *distortion* as we are on a higher turn of the spiral. From a more individual perspective, the cycles of the Earth’s moon affects almost everyone. For those more mental persons and those consciously on the evolutionary path, the full moon is a source of power and growth. For those persons who are emotionally focused or unbalanced, the full moon cycles can be a time of tremendous uncontrolled desire and upset, often resulting in hallucinations, psychic urges, increase of phobias, and other mental health issues.

A person enters into incarnation burdened with ancient and powerful physical, emotional and mental *distortions* which are beyond his/her power to control. However, these conditions offer tremendous opportunity for experience and growth, particularly from the viewpoint of the Soul. The experience and growth leads eventually to the Soul assuming control of its vehicle of expression - the personality - thereby giving it a field of service in the physical world. In the early stages of experience, the Soul itself falls into the traps of physical, emotional and mental *distortions* and identifies with the lower natures and therefore does not identify with itself. As the evolutionary cycles proceed, the Soul begins to see its problem in wrong identification and institutes the process to free itself from the effects of that wrong identification. As each Soul in incarnation succeeds in freeing its’ *consciousness* from the *distortions* of its’ emotional and mental natures, the entire human race is helped in breaking those chains of distress and achieving freedom.

¹⁶ The Rays and The Initiations, 183.

¹⁷ The Rays and The Initiations, 188.

A primary quality of the mind is discrimination, which for a large part of humanity appears to be lacking to some extent. The analytical mind chooses to differentiate between the types of *distortions* calling them *Illusion, Glamour, Maya*, and the synthetic thoughtform called the *Dweller on the Threshold*.

However, qualities of emotion are becoming understood as our minds develop. Through discrimination, a person becomes able to realize that an emotion is occurring, or that the person is undergoing an emotional crisis. The emotion felt is the result of sensory perception. There can be much feeling through the five senses occurring without an emotional reaction. Conversely, there can be no emotional reaction due to feeling, without some degree of mental development and thought occurring.

1. Causes of the *maya* within the physical/*etheric* nature include:

These *distortions* are the result of the mental *illusions* and emotional *glamours* becoming realized within *etheric* or vital matter. It has become an emotional unthinking mess in which the majority of humanity is now living. The basic duality is that created between spirit and matter, with their interaction producing all of the diversity in manifestation in all spheres of existence, and “is the cause of the limitations which pure *consciousness* has imposed upon itself.”¹⁸ The pain and sorrow within the world of form is caused by the Soul identifying with the forms and phenomena found in physical life. The pain felt in form has as its source six modifications of *consciousness* which include:

- a. That which produces the ear for the aspect of hearing,
- b. That which produces the skin for the aspect of touch or feeling,
- c. That which produces the eye for the aspect of sight,
- d. That which produces the tongue for the aspect of taste,
- e. That which produces the nose for the aspect of smell, and
- f. The feeling of personality, or the “I am I”¹⁹ *consciousness* whereby the person self-references as a separated unit of *consciousness*.

It is the heresy of separateness which causes the Soul to be lured into the *Great illusion*, and for each person to identify with the things of the senses. It is also this which eventually brings the *seeker* back to the desire for liberation from the things of the senses. Every aggregate of atoms creating a form is a center of *force* which is produced from the interaction of positive *force* with negative *energy*. This is a display of the 2nd aspect of divinity working in conjunction with the 3rd aspect of divinity. These two produce in time and space the *maya* blazing forth, attracting attention, and creating the impression that physical matter is a solid something. In *reality*, there are no such things as solids. There is only *force* of different kinds, and the effect produced on *consciousness* by their interaction. Hidden within all the forms and substances, as an interplay of those *forces*, lies another type of *force* which uses the others to eventually produce harmony. This other type of *force* can be called the One Life, Pure Spirit, Dynamic Will, Existence, etc.

The quality of physical substance was dominant during the development of early humanity and corresponds to the period of infancy today. In this stage, the person is almost entirely physical in their reactions to outer world impacts, and completely controlled by the quality of divinity to which their form chiefly responds, being typically the third (active intelligence) or seventh (ceremony, order and magic).

One type of *maya* is acquisitiveness, or the desire for material objects. Within humanity today can be seen what appears to be rampant materialism, fueled in large part by the western nations and particularly the United States in seeking to dominate the regulation and economic control of the rest of the world.

¹⁸ Letters on Occult Meditation, 151.

¹⁹ The Light of the Soul, 158.

Master DK cautioned about the growth of this *distortion* following the 20th century world war. This is a cave of pronounced materialism from which we must eventually emerge into the light of day.

The *distortion* of death, as understood by the human *consciousness* today, displays as pain and sorrow, loss and disaster, and is only so because of the lower self's identification fully with form life, and not with the life and *consciousness* of the Soul. This is another display of dominance by the lower nature, with the misidentification again by the Soul for that which it is not. It is only in the realms of the physical, emotional and mental natures that we think in terms of separate bodies and Souls.

At the present time, the *maya* contacted is indicative of a personality which has been integrated to some extent, and therefore has the ability to tune into the mental and emotional *distortions*. This creates one of the greatest problems for the *seeker* because it involves every aspect of his or her life.

2. Causes of the *glamours* within the emotional nature include:

Emotional *distortions* have a more ancient basis than those of the mind. In those ancient times there were little of our mental qualities developed, but the emotions have remained a major conditioning factor continuing to affect the majority of humanity, as seen in the instability and drama of general daily life. The major emotional factor affecting humanity today is fear. "Fear has been the incentive to those conditions which have brought about the glamour of the astral plane..."²⁰

In the present world, the mind can be a major factor directing the emotional nature and activities in the physical world. Within our lower mind (different from the brain) is a layer of mental substance which is subject to a tendency to criticize. In this mind-stuff, the personality finds itself right and important, and easily creates *illusion*. When mental *illusion* is intensified by desire, one of the problems of *glamour* is created. The thoughtform created becomes an entity, with living power and attractive *energy*, making for a very strong 'thing' with which we have to deal.

Developing the quality of the emotions was dominant during the middle period of the development of humanity and corresponds to the period of adolescence today. This stage continues to govern most of humanity today, and is affected most by the quality of divinity to which their emotional nature chiefly responds, typically the second (love and/or wisdom) or sixth (devotion or idealism). Much of the incoming *energy* affecting the emotional nature flows through the solar plexus, and could display as all types of digestive and intestinal complaints confronting so many people today.

One of the types of divine *force* animating the emotional nature is selfish desire. Although it is a factor creating the *Great illusion*, it also plays a big part in evolution. It is said that selfishness is the nursery for infant souls. Because of that, *seekers* refuse to be held by it.

Another cause of emotional *distortion* and the *Great illusion* is the *force* of fear. In its early stages it is a product of ignorance and not of wrong thinking. It is an instinctual reaction which can be found dominating in the non-mental animal, as well as the human, kingdoms. Through the powers of the human mind and memory, the strength and potency of fear can grow enormous. As we pay more attention to it, the fear *energy* follows our thought until we become dominated by the thoughtform of the fear we have created. The fears are legion, ranging from loss of family and friends, loss of money and treasured property, loss of health, loss of popularity, failure, death, even to the fear of fear itself. As it is the dominant emotional *energy* at this time, the weight of fear can become extremely heavy. Sensitive humanity easily falls under the weight of this *distortion*.

Sex attraction is another type of *force* affecting the emotional nature. From the physical standpoint, it is a swinging back of a type of downward *energy* on to the evolutionary path of return, and the urge to unite male and female for the purpose of procreation. From a cosmic position, it is the attractive *force*

²⁰ Glamour: A World Problem, 45.

between spirit and matter. From a spiritual standpoint, it is an activity of the Soul seeking to draw the lower self into a full realization of the higher Self. When emotional desire is added to the *force* of sex attraction, the urge manifested becomes perverted into the satisfaction of desire, a strong *glamour*.

According to *Master DK*, depression as a *distortion of reality* can find its causes through three primary conditions. These include world *glamour*, emotional polarization, and a devitalized physical body. The roots of world *glamour*, the first cause identified for depression, can be found in astrological factors, the changing vibratory influence of the sun as it follows its annual path with changing seasons and amount of sunlight, the period surrounding the new moon, and mass inhibitions due to *forces* playing upon the human race which are external to the planet. Causes of depression due to emotional polarization are because of the strong identification with the emotional nature which distorts and deceives. Depression caused by a devitalized physical body can be found due to a depleted *etheric* body, physical disease from various causes, or the nature of the climate having a definite effect upon one's psychological outlook.

An emotional *distortion* may create a spiritual vision and sense of power whereby the person seeks to cooperate with the divine *plan* as s/he understands it. Due to lower psychic contacts and effects, the person falls under the *glamour* that s/he has been chosen by the spiritual hierarchy to be their voice in the outer world, and that the true path of return is only the way of which this person is promoting. The *reality* is that the person has likely been deceived by a cacophony of voices from the astral realm. This can become a maze of astral phenomenon. The *distortion* can be commonly found among teachers and workers everywhere today.

As a mental attitude, criticism is a major cause of emotional *distortions*, more so than any other type. Few people are immune to the act of either creating it, the effects from it, or both. This one factor lets in more *glamour* into a *seekers'* life than anyone truly realizes, as it is the usual point of entry for *glamour* into one's life.

The *glamour* of authority as an emotional *distortion* has its roots in mass psychology. By imposing some law, rule or dictum through the control of a higher authority (whether democracy, oligarchy or dictatorship), the mass of humanity is reduced to standardized forms and activities. This is brought about through the fear complex which at this time continues to be rampant in humanity. Fear may be considered to be the root of all emotional *distortions* on this planet.

The *glamour* of freedom is a result of the *seeker* revolting from control of all kinds. There may have been freedom achieved from control of the personality, but in our current stage of *consciousness* development, there is never freedom from the Soul's Law of Service. There will always be interaction between person and person, and Soul and Soul. For the *seeker* to stand truly free is to live fully in the light of the Soul which is group *consciousness*.

3. Causes of the *illusions* within the mental nature include:

These *distortions* are so strong and powerful that few people, with their minds developed to any extent, are not controlled by illusory thoughtforms. With the limited understanding and knowledge of humanity, truth is hidden behind a veil of thoughtforms which then become more real than the truths which are veiled. The *illusions* then control humanity's approach to *Reality*. The sources of the thoughtforms are from the personality life and emotional nature of the mass of humanity, and from the realm of ideas. While the personality mind is self-centered, and alignment and contact with the Soul is infrequent, the ideas contacted are only a small part of a much greater whole. The ideas generally have been intuited incorrectly, then forced to serve selfish purposes by those seeking some kind of power, and then imposed upon the mental bodies of the mass of humanity.

The true *seeker* is always aware of the potential for emotional and mental *distortions*, and that true and effective interpretations of higher impressions received are largely dependent upon the strength and

purity of the connection between the higher and lower minds, as well as the level of freedom from the lower psychic or emotional nature. The *distortions* which a *seeker* can create are generally of greater power than those of persons with average intelligence, which is due to their stronger emotional thinking and focusing their attention upon the circumstances of life in the physical world. Thoughtforms of a definite and separative nature from the lower mind can distort ideas or *intuitions* received through the higher mind, as well as interference from the emotional nature. An open mind is as essential to the correct interpretation of *intuition*, as is freedom from the *distortions* of the emotional nature.

The quality of the mind is slowly gaining dominance during the present development of humanity and corresponds to an incoming stage of maturity. In this stage, the person is becoming aware of the duality and interplay between the higher and lower selves. The primary effect is sensed through the quality of divinity to which their mental nature chiefly responds, being primarily the first (will or power), fourth (harmony through conflict, beauty and art) or fifth (concrete science and knowledge). The *reality* of our true Self can be lost behind our thought processes, speculations and words.

There are five steps through which *illusion* is produced as ideas are brought into manifestation. These steps include:

1. The realm of pure reason is contacted, and an idea is seen by the mind “held steady in the light of the Soul.”²¹
2. The idea descends to the higher levels of the mental realm where it takes on the substance of that world. At this point it is still an abstraction from the standpoint of the lower concrete mind.
3. As the Soul throws its light up and out, the *consciousness* of the personality senses the abstract idea. It becomes revealed, and the lower mind begins to see the idea with greater clarity.
4. As the idea is revealed, it becomes an *ideal* to be desired and materialized. The faculty of the lower mind to create thoughtforms then begins to operate. Substance of the lower mental realm is attracted to the *ideal* which then becomes activated by the *energy* of the idea, and it thereby begins the process of physical manifestation.
5. This is the point at which *distortion* sets in. The quality of the form now manifested is impacted by:
 - a. The quality of divinity through which the Soul expresses colors the interpretation of the idea and the emerging thoughtform. The pure light of the idea is changed into colored light. This creates the first veil.
 - b. The extent of integration between the personality and the Soul, the point in evolution which the *seeker* has attained, and the alignment achieved between the Soul-mind-brain next affects the emerging thoughtform. Due to the personality being not fully integrated, the thoughtform being not clearly defined, and hence the wrong mental substance used in building the thoughtform, the focus of the attention shifts.
 - c. Another veil descends as the quality of divinity through with the mind nature operates further colors the *idea/ideal*. The quality of the mind nature is usually different than that of the Soul, creating a more distorted image.

The mental *distortions* which produce limitation in individuals and groups can come from:

1. Ideas inherited from the past which are powerfully conditioned by tradition and background. In this case, people find it difficult to adjust to a newer vision of life in the world and a newer social order.
2. More modern ideas which are reactions to the current thought about world conditions and events. These ideas are changed into dominating ideologies, as peoples’ reactions are based on tradition or national predisposition. All intelligent people today are reacting to these *distortions*.

²¹ Glamour: A World Problem, 55.

3. There are newer ideas which can be only slightly sensed while in deep meditation. These ideas have the power to change future conditions and lead humanity out of the darkness and into the light. *Distortions* will arise if the Soul's integrity is not preserved and our chosen service is not provided to those around us.

Mental polarization can be displayed in two manners: first, the higher or abstract mind invades the lower mind through the Soul; and second, the *intuition* stimulates the emotional nature through the Soul. The first type throws the light of the mind in two directions - into the beauty of divinity in its higher nature, and to the *illusion* of human failure in its lower nature. The *illusion* of human failure is a powerful thoughtform permeating most departments of society. The second type is not as powerful a *force* as it is not so focused in the mental nature.

Loneliness is another mental, rather than emotional, *distortion* which can strongly affect a *seeker*. It can create blinders in the ability of obtaining true vision. The lighted way, or path of evolution, also appears to be a lonely way, as we fail to see the multitude of *seekers* traveling beside us. Together we tread the path of peace and light, and each of us must open our hearts, minds, and inner sight to that *reality*.

Another mental *distortion* is that of power, or ambition of a personal nature. The ability of the mind to think clearly and to choose wisely is affected by this *illusion*, and is generally a problem of developed *seekers*. This *distortion* expresses itself as personal ambition, worldly ambition, intellectual ambition, the love of being popular, and the desire to have power over others. The idea that the world would be a better place if the ambition is followed is a subtle manner in which this *illusion* can occur. This tests the strength of character of the individual which is of a kind most difficult to handle, as it is based in diversity and selfishness. This *distortion* is exemplified by the temptation faced by the Christ on the mountaintop, where he was offered control over all the kingdoms in the world if only he would recognize the material *force* in the world as supreme by falling down and worshipping the devil (see Matthew 4:9). "Christ held His values true and His purpose unchanged. The *illusion* of power could not touch Him. That which was real had such a grip of His mind that the unreal and the immediate could not delude His *consciousness*. He saw the picture whole. He saw the vision of a world wherein there could be no duality but only *unity*, and from His efforts to bring that future world into being He could not be swerved."²²

The groups of *distortions* which can affect spiritual *seekers*, as identified in the previous section, have their own general and specific causes. These *distortions* are listed in the same order as before, but with their associated causes:

1. **Devotion:** The primary cause of this *distortion* is likely an overstimulation of the *seekers'* emotional nature from a vision of higher realms which was received. This type of *distortion* can envelope the person in fanaticism and pride in their chosen spiritual path.
2. **Aspiration:** The primary cause of this *distortion* is the emotional *energies* pouring through the solar plexus rather than through the heart, creating a fixation within the *seeker* on discovering their place on the spiritual path. This becomes the all-encompassing objective of the personality, rather than of seeking the light within. The goal of *Reality* is lost sight of due to the *glamour* of the path itself.
3. **Self-assurance:** The root cause of this *distortion* is in mass psychology catering to the fear complex. In this the spiritual *seeker* tries to impose rules or laws on others, but only for their own higher good. Unfortunately, the rules and laws are imposed from the *seekers'* limited understanding of the higher truths which are slowly being revealed. Fear can be regarded as the seed of all *glamour* on this planet.

²² From Bethlehem to Calvary, 128.

4. **Destiny:** A cause for this particular *distortion* may be an overestimation by the *seeker* for his or her spiritual destiny for their current life. From a brief contact with higher realms, the spiritual *seeker* may see their purpose within humanity as much greater than what it actually is in fact.
5. **Duty:** The spiritual *seeker* may fall under this *distortion* due to a sensing of much work to be done, and then desires to take on more than may be possible in reality. The work taken on may not be that which was intended in this life. In either case, the high sense of duty affects their sense of true proportion.
6. **Mind:** The primary cause of this *distortion* is a too close and restricted spiritual life, and spending too much time in introspection. The thoughtforms which can be created around the spiritual life regarding aims, goals and interpretations are still thoughtforms which can create *illusion* and some form of control. If not aware of the potential danger, the thoughtforms can control the *seeker*, rather than be controlled by the *seeker*.
7. **Desire:** The likely cause of this *distortion* is an uncontrolled emotional nature which may have begun to seek for higher realms, but is still centered in the solar plexus. Although in process, the *seeker* has not yet fully transmuted the lower emotional nature into higher aspiration.
8. **Environing conditions:** The *seeker* is continually adjusting to changing conditions in the outer world. As the ability to cope emotionally and mentally with the changes decreases due to inadequate inner and outer synthesis, a state of bewilderment grows. The bewilderment is a growing *glamour* fed from the concern of taking on more than can be handled.
9. **Personal ambition:** The *illusion* of power as a mental *distortion* is one of the first and most serious encountered by *seekers*, because it is generally based on right motive and certain successes in developing their spiritual life. As their minds become illumined through meditation, good intention and right technique, a sense of power flows through the personality natures. Their *consciousness* is filled with the need of the world and the capacity of the Soul to meet that need through them. The *seekers* become engrossed with that sense of power and they overestimate their abilities and capabilities, and believe that they and their missions are unique. Instead of striving to make closer contact with the kingdom of Souls and loving all beings more deeply, they become deep in self-referencing. They call attention to themselves, to the mission which they have developed, and to the confidence which their Master has in them. As this proceeds, their alignment with Soul is impaired, and contact with the Great Ones subsides.

There are other ways in which *distortions* of the mental nature are created. Some of them include:

1. Through wrong perception of an idea. The *seeker* is not able to distinguish between an idea and an *ideal*; between an idea and a thoughtform; between that which is constructive versus that which is destructive; or between thoughtforms in process of being manifested, those which are already manifested, or those awaiting disintegration. The cause of wrong perception is an untrained, un-illumined mind.
2. Through wrong interpretation of an idea. The *seeker* has only a partial view of the idea, or has a mind not yet able to fully understand that which is seen. The cause of wrong interpretation is pride through an over-estimation of the mental faculties.
3. Through wrong appropriation of an idea. This is based on the tendency of the personality to credit itself with the idea and thereby give undue importance to it. The *seekers* under this *illusion* will build their life around the idea, make their aims and objectives greatly important, and expect others to recognize their ownership of the idea. As the idea becomes the agent of the *seekers*' life purpose, they are pulled from one extreme to another. The cause of wrong appropriation is an over-estimation by the personality and its reactions to the sensed idea.
4. Through wrong direction of ideas. The *seekers* have limited vision and are unable to see the whole picture. Only a fragment of a basic idea enters their *consciousness* and they are interpreted as

belonging to activities to which they bear no relation whatsoever. The *seekers* then begin to work with the idea, directing it to where it is entirely useless. The idea is then manifested into the physical realm where the general *illusion* is strengthened. The cause of wrong direction of ideas is a small and separative mind.

5. Through wrong integration of ideas. Each *seeker* has a definite life plan and a chosen field of service for that plan. When *seekers* find an idea of importance, they immediately grasp it and strive to integrate it into their life plan. Unfortunately, all ideas which *seekers* sense are not necessarily the ones with which they should be working, and to which they may not be suited. This activity imposes an *energy* current on the mental nature with which the *seekers* are unable to cope, with disaster following. The cause of wrong integration of ideas is selfish grasping of the personality, even if it is unrealized.
6. Through wrong embodiment of ideas. For those *seekers* who are able to enter into the world of the *intuition* and contact great spiritual ideas, through improper discrimination regarding substance they begin to clothe the ideas in the wrong mental substance. This results in the ideas not being able to find the right expression in the outer world. The cause of wrong embodiment of ideas is the lack of esoteric training in the creative process.
7. Through wrong application of ideas. In this *illusion*, *seekers* contact an idea intelligently and intuitively, and then misapply it. This is perhaps an aspect of a synthesis of the whole of the mental world as contacted by humanity, and is caused by the dominant nature of the general *illusion* coming from the previous six types.

EFFECTS OF THE DISTORTIONS

Distortions within the *etheric*/physical, emotional and mental natures experienced by ordinary, normal persons of humanity prevent those persons from seeing the *reality* of life as it truly is. Even now, *aspirants* and *disciples* are just beginning to receive impressions of the glorious Life hidden within and behind the form natures. These *distortions* are said to be the reaction of humans to those in the angelic realm who are proceeding with their divine task of implementing God's will. "When the sphere of their activity comes into contact with the human intelligence, the effect upon humanity (before mastery is gained) is to compel men "to wander in the fields of maya, to drown in the sea of *glamour*, and to respond to the pull of illusion."²³

All possessions and objects within the physical world, whether of homes, furnishings, vehicles, money, etc. have an intrinsic life of their own, radiating their own *energy* from their interior atomic structures, because atoms themselves are units of active *energy*. These objects also have counterparts to the physical structures which are found in the *etheric* and emotional worlds, but these counterparts are not found in the mental world. The counterparts of these objects which are within the *etheric* and emotional worlds increase the power of world desire and contribute to world *glamour*. When a person has chosen to readjust their life and change their way of living, they discover that freedom from material things has its own beauty, reward and joy. The freedom obtained allows that person to live the life of the mind. Until that freedom is discovered, we are each like a God walking on earth but hidden within the physical form, the emotional nature, and the fluid mind, subject to the *distortions* of the senses, and having a mentality which initially hinders and holds us prisoner, but eventually liberates and frees us. We do not know our true Selves.

We are challenged to seek the light, the vision of *reality* within, and see truth as it is. Through the ages, many have sought to do this. The methods of their searches have been called "life experience, scientific research, philosophic questionings, history, adventure, religion, mysticism, occultism and many other

²³ The Rays and the Initiations, 181.

terms applied to the adventurous excursions of the human mind in search of knowledge, of *reality*, of God.”²⁴

Initiates have reached the understanding that they must make the effort to release themselves from the worlds of *distortions* and find freedom in the world of light, where all is clearly revealed. Through his or her effort, the *initiate* has secured release from being controlled by *forces*. From this point, the *initiate* is able to undertake the necessary lessons and training by which s/he will be able to handle *energy*, and direct that *energy* in conformance to the *Plan*.

The *distortions* called *Maya* affect life in the *etheric* fields of the physical nature. To escape the enslavement within the physical world, the probationary *disciple* must overcome these *distortions*, and thereby learn to tread the Path of Discipleship. On this path, the *disciple* becomes an *integrated personality*, becomes aware of all his or her emotional conditions or *glamours* and all the *distortions* surrounding their life, and finally faces what is called the *Dweller on the Threshold*. This dweller has always been present, but it is only at the later stages that awareness of this *force* comes and the battle for control truly occurs between the higher and lower selves.

The world of emotion has been created through individual desire, national desire, racial desire, that of humanity as a whole, and the instinctual desire of all subhuman lives. To the forms created in the emotional realm, can be added the emotional history of the past, the activities of discarnate entities passing through the realm, the potent desire of superhuman lives, and the sum-total of all *forces* present. The substance of this realm plays on, around and through every human being. A persons’ emotional response to stimuli and impacts are conditioned by all of these factors. Through all of this we must learn to distinguish between truth and *glamour*, the Real and the unreal.

Emotional *distortions* came about as humanity became slowly aware of the separation between the physical and the emotional natures, developed a rudimentary conscience, and began to sense an inner urge to seek higher living, but continued a tendency to lower activity. The young conscience eventually developed into what could be called the Voice of Conscience. When that occurred, physical and emotional life became more difficult and the *distortions* called *Glamours* became definitely established within humanity. The lower nature became emphasized at the expense of the higher nature, and it distracted the evolved humanity of that period away from the *reality* of the higher nature found in the inner Life.

The *distortions* called *Glamour* affect life in the emotional nature. However, emotional *distortions* are often related to that which has been revealed to a persons’ mind. The effects of three *forces* (selfish desire, fear, and sex attraction) animating the emotional world will vary depending upon the energetic makeup of the individual. These *distortions* are a major problem in the world today. The prevalence of fears dominates many situations and cloud many happy moments. Due to fear the human being is reduced to a frightened tiny bit of sentient life, unable to leave the fears and questionings behind, and go boldly into his and her birthright of freedom and Life.

Being focused in, and controlled by, the emotional nature leaves us open to a multitude of emotional reactions and to mass feelings of every kind. This allows humanity to be caught up in a vortex of uncontrolled *energy* and misdirected *force* which can result in racist hangings, religious revivals, financial panics, and even world wars. It can also lead to tapping into the hysterical condition of unrestrained merriment, spurious happiness, and hilarity which provides a false sense of amusement, and which eventually leads to fatigue and devitalization of the *etheric* form.

For those strongly conditioned by the first or Will/Power aspect, the *force* of fear may cause the individual to become a “destroyer of souls,” and so they must learn to work in the *forces* of matter and

²⁴ Esoteric Psychology, Volume I, 237.

with the forms which hold all souls in prison, until all lessons are learned. The prototype for this individual is the Devil. The group of people conditioned by the first aspect, which is relatively small in number, works through governments and politics, and in the relationships between nations.

For those strongly conditioned by the second or Love/Wisdom aspect, the *force* of fear may cause the individual to become a “deluder of souls,”²⁵ using the methods of false teaching, the working of so-called miracles, and focusing theirs and others lives on riches and possessions. Through these means this type of individual hides *reality* and forces his or her followers into the *Great illusion*. The prototype for this individual is the Anti-Christ. The group of people conditioned by the second aspect, which includes the largest number of persons, works through religious agencies and mass psychology.

For those strongly conditioned by the third or Creative/Active Intelligence aspect, the *force* of fear may cause the individual to become a “manipulator of souls,”²⁶ using their mind to destroy the real, and may also use manipulative language to hide *reality* from their fellow humans. The group of people conditioned by the third aspect work primarily through relations in the business world, and through the use of money.

Due to criticism, people are seldom seen as they really are, for they are seen only through the eye of the critic. Critical words become a thoughtform, weaknesses looked for are found, and the real Self within is hidden due to the veil of *glamour*. Criticism is overcome through harmlessness and kindness in word and thought. As harmlessness and kindness is practiced and become a part of one’s daily expression, emotional *distortions* or *glamours* will end. This can be verified by observing your thoughts, words and actions over several days to see how criticism creeps in. Are your reactions to people generally kindly or are they critical? Do you generally see the good and ignore the weaknesses? Is the knowledge of others errors and faults kept in the secret chamber of your heart? In looking at and discussing others do you see *reality* or a temporary failure of a divine expression? In criticism lies the usual entry point within us for emotional *distortions*, and until that issue is addressed we will not achieve freedom from personal *glamour*.

To escape the attractions within the emotional world, the *disciple* must learn detachment, and thereby learn to tread the Path of Initiation.

The *distortions* called *Illusion* affect life within the mental nature of the lower mind, and can greatly affect those with a strong mental focus. Those affected can be controlled by thoughtforms which impact the manner or activity in which they live their lives, and the individual often becomes focused into mass thoughtforms of a similar nature which have been built by others suffering under similar *illusions*. Highly developed persons can fall under mental *distortions* developed under *intuitions* which have hardened into appearances of a reality which is believed to be so real, that the person focuses his or her life into activities designed to make others see their vision of reality. Persons of average mental capacity are controlled by the general field of mass *illusion*. The *distortions* in the mental world are typically sharply defined thoughtforms with their own quality, note and tone around which similar thoughtforms are grouped.

A greater extent of humanity is in the early stages of using the lower mind. These mental *distortions* are therefore a necessary stage of training and testing. Without the testing involved, there would be much valuable experience lost, with the powers of discrimination left undeveloped. As the power of the mind in the human race develops, mental *distortions* affecting humanity will increase. For long periods of time, persons will identify with lower thoughtforms, injecting life, *energy* and duration into them. A persons’ activity and reactions will be affected by the forms, which then feed emotions and desires, and thereby create a barrier between the lower person and the higher Self within. People will continue to

²⁵ A Treatise on White Magic, 240.

²⁶ A Treatise on White Magic, 241.

succumb to the thoughtforms which have been created by the past and current thinkers of humanity. As current thoughtforms become old and outdated, they will become a hindrance to the expansion of human *consciousness*. All of these *distortions* have their basis in a sense of separateness, of identifying with the lower self, that which is not the Soul.

The effects of these mental *distortions* range from the fanatic (the least dangerous and normal result), to mental insanity or having a fixed idea (in its worst aspects). The fanatic is usually bewildered; has a potent idea which s/he finds impossible to integrate into their world picture; is unable to make needed and certain compromises which will greatly help humanity; or cannot find the time or place to face inner realities. We also find those who have only a vague understanding of an *ideal* to which they have pledged themselves; people who sadistically enforce their understanding of the idea or *ideal*; narrow-minded men and women seeking to express and force on others their understanding of Deity's idea; and visionaries of limited vision. Where there is an understanding of the whole idea (which is so much bigger than that which the typical idealist imagines), there is humility and no *illusion*.

Using thought substance in the wrong manner can have serious consequences. The *seeker* must learn to avoid the following activities:

1. Do not hate, for it always returns to the sender. A powerful thoughtform like hate will act like a boomerang, returning to the one who sent it. While among the ethers, the thoughtform will attract like substance thereby increasing its power. This aphorism is also appropriate for the desire for material acquisition and for spiritual *illumination*. Ultimately, be careful for what you wish, for you may not be prepared for the results you receive.
2. Do not create thoughtforms as poisoning agents. The thought will remain in the creator's aura to some extent, but also will seek a compatible aura from which to gather strength and from there return to the creator. The poison can be a violent dislike; a worry, jealousy, or anxiety; or a longing for someone or something. An entire life can become embittered and devitalized due to this type of poison. "This is one of the commonest forms of difficulty, for it has its seat in the selfish personal life, and is oftentimes so fluidic that it seems to defy direct action."²⁷
3. Do not become obsessed with your own ideas. All ideas originate from the realm of the intuition and belong to no one. All right ideas are only temporary, and in time will be replaced with a greater truth. By forgetting the bigger whole, a thoughtform built around a partial truth will become a limitation, and the creator will then become a prisoner to that form. The creator can become the obsessed fanatic and mentally unbalanced.

It is through *illusion* that one becomes aware of thought processes and activities, using the mental nature for thoughtform building. Initially, the person believes the thoughtforms constructed have come from his or her own intellect. At this stage, all that has been created is a barrier between the thinker and the *reality* behind the thought. This barrier hinders the persons' ability to tap into divine *intuition* and pure reason which will remain while s/he refuses to use it, or the resources of the intellect have been exhausted. Ultimately when it is sought, it is that *intuition* which will reveal true Being and bring forth a state of spiritual perception.

Intuition is an *energy* which carries revelation of divine purpose, coming from the life of the Deity within each of us. If the mind does not correctly register, interpret or translate thoughts, *distortion* of those ideas, called *illusion*, sets in. Intelligent and highly developed people, those standing on the spiritual path, and those in process of becoming rightly oriented through soul contact are most susceptible to these *distortions*. However, it is in this world of the *intuition* which the *disciple* eventually learns to work, and in which the *initiate* consciously functions. It is in the world of *intuition*

²⁷ A Treatise on White Magic, 489.

in which the process of revelation takes place, and mental *distortions* will control until *intuition* is more fully developed.

As the mind becomes alert and the intelligence becomes organized, the personality begins to integrate with its three lower natures. When the integration has been completed, the *Dweller on the Threshold* stands revealed along with the hindrances and limitations which it embodies. In this stage the *seeker* also senses the *Angel of the Presence*. Through the interplay of these two *forces*, the *seeker* takes the necessary steps inducing right action and right relation between the personality and the Soul. This interchange occurs for a single person, for a nation, and for humanity as a whole.

At this time, the world needs thinkers who are training themselves mentally and in a one-pointedness which is responsive to higher intuitive impression. These persons will be mediating interpreters of ideas rather than mediums focused in the emotional realm and life. To escape the *distortions* within the physical, emotional and mental realms, these persons must learn to master all the *distortions* of those realms. This mastery is difficult to accomplish due to the strength of the inner *glamour*-making faculties of the past and the inability to maintain a proper sense of proportion and values regarding the truth about the mental realm. But these *distortions* must be isolated and dispelled by each individual themselves. When the *illusion* of separateness from Deity, the extent of which only those in the human kingdom can understand, has been dispelled, then freedom is attained and the *distortions* of the mental and emotional realms will no longer have any effects. The mind then becomes “a pure instrument for the reflection of light and truth.”²⁸

There are certain effects under which spiritual *seekers* are specifically affected. These effects are listed in the same order in which the *distortions* were listed in the preceding sections. The general tendency of effects may include the following:

1. **Devotion:** Desire along any of the lines previously indicated can block a wider vision of life, and create a ring of fog and mists emanating from the emotional body, shutting out *reality*. Until there is a conscious effort on the part of the *seeker* to gain control of the emotional nature, there can be little accomplished in true service or advancement upon the spiritual path.
2. **Aspiration:** Many of the *distortions* around aspiration occur in our emotional nature. Several names for these *distortions* of aspiration include “the glamour of the rose of aspiration as it pours through the solar plexus,”²⁹ “the glamour of the burning ground,”³⁰ and the glamour of ones’ “own spiritual ambition.”³¹ In the *glamour* of the burning ground, the *aspirant* or *disciple* becomes so focused on their place on the path and the fires of purification which are being endured, that they lose sight of the goal ahead. In the *glamour* of spiritual ambition one wants to create some group of their own, or work out a scheme which follows an outline of an existing group or scheme, but it remains one’s own. When asked to work within an already existing group, the person is too busy with their own ambitions, or may think that the requested task is perhaps beneath them.
3. **Self-assurance:** The effects of this *distortion* throughout humanity in general can be witnessed in most departments of society, but particularly in politics, business, religion, and science. It engenders an attitude of ‘my way or the highway.’ Within the spiritual *seeker* this *distortion* can close his or her mind to finding, understanding, and living higher and deeper truths than what has currently been uncovered. It could also negate the potential for the server to carry greater light into the world.
4. **Destiny:** A belief of destiny and sense of pride has no place within the spiritual *seeker*. It leads to a deepening sense of separateness and specialness for the *seeker* and those with whom s/he works and serves. This clouds the vision that all creation is part of the One Life.

²⁸ Glamour: A World Problem, 39.

²⁹ Discipleship in the New Age, Volume I, 224.

³⁰ Discipleship in the New Age, Volume I, 224.

³¹ Discipleship in the New Age, Volume I, 613.

5. **Duty:** By focusing on the non-essential and thereby wasting time and energy, the spiritual *seeker* may fail to serve in the intended capacity for the life. The potential effects which would have been realized with the correct focus can then be lost to the *seeker* and the world at large.
6. **Mind:** If they separate themselves from others, spiritual *seekers* may be inadvertently promoting the great heresy of separateness, aloneness and independence as part of the world *glamour*, rather than working as a group to destroy it, and thereby help humanity.
7. **Desire:** In the spiritual *seeker* this *distortion* results in a loss of the peace and good which may have been expressed had the desire been controlled. A step forward is made when a person controlled by selfish desire and material goals replaces that *glamour* with the *glamour* of devotion to a teacher. For the spiritual *seeker*, this should be a thing of past experience and not a current controlling image.
8. **Environing conditions:** The *distortions* experienced within the physical world, as witnessed in all departments of society, can leave the *seeker* in a bewildered state. The way out of that state is by disconnecting from personal concerns with world problems which are too great for the individual to carry alone.
9. **Personal ambition:** By focusing on their own plans based on their emotional desires, the *seekers* may lose the opportunity to develop higher gifts and thereby serve in a greater capacity without an inner ambition for some form of greatness. They may not develop the *intuition* necessary to contact the world of ideas in order to sense a deeper understanding of the *plan* of God.

When all of the *maya*, *glamour* and *illusions* have been transcended, there enters into the *seeker* an awareness of that which lies behind all forms. Life within the limitations of the physical, emotional, and mental natures has then been transcended. A higher truth becomes known, and there is revealed the cause of every form in every kingdom of nature. The *seeker* then has identification with the world of spirit and causes. In this identification there is recognition that there is nothing but God. S/he now identifies with Life in the microcosm and the macrocosm, within the atom, within the heart of his or her own being, and as the life of the solar system. In this oneness it is known, past all controversy and argument, that God IS, and that the *seeker* is also God. This is the truth that sets us all free.

MEANS OF APPROACHING UNITY

Through our many lifetimes, we slowly grow in experience and knowledge, we progress from one stage of *consciousness* to the next stage, and from one opportunity to serve to another opportunity. We encounter one type of *distortion* and limitation, work and strive to achieve liberation from that, only to be confronted with another type of *distortion* and limitation. The problems we face are complicated by the nature of inherited tendencies of family, national and racial character. These powerfully affect our *etheric*/physical bodies and thence produce many kinds of *distortions*. Embodied thoughtforms of inherited ideas based on familial, national and racial understanding of truth produce powerful *illusions* to which we easily succumb. There are also *energies* and *forces* entering both the planet and humanity which produce effects in the physical, emotional and mental natures, and create *glamours* and *illusions*.

Throughout the development of *consciousness* for humanity there has been one sense of duality slowly recognized and healed into a *unity*, followed by another duality recognized and healed into a *unity*. This cyclic recognition and healing has occurred many times as we have been presented with choices and sought to incorporate higher values into our lives. The development and growth occurred initially within the *etheric*/physical body, then moved to conflicts within the emotional nature, and are now slowly taking place in the mental nature as a higher aspect of *consciousness* is slowly recognized and the mind nature becomes developed.

As we progress in our spiritual growth, we slowly develop the capacity to a) Handle *force*; b) Tread the middle way between the pairs of opposites; and c) Use the *intuition*. We develop these capacities by

resolving the different types of the pairs of opposites to be found in the physical realm, the emotional realm, and the lower mental realm. The last duality to be faced while requiring a physical form is found in the higher mental realm, and is that between the *Dweller on the Threshold* and the *Angel of the Presence*. In the midst of that final confrontation, a living *Unity* or Identity is sensed behind the Angel. This great Identity is called the PRESENCE.

For one who is truly interested in evolutionary growth for themselves and humanity, s/he must look both within and without to better understand themselves and their environment. As noted earlier in this paper, the types of *distortions* for which a person will succumb, or will most easily create, differs for different people and depends upon the *energies* or qualities of divinity which are working through each individual. The individual problems to be ascertained include: 1) To understand the differences between the three types of *distortions*; 2) To identify and understand what and why each of us are facing the challenges and opportunities we have; 3) To discern whether the *distortions* are already a part of our environment to which we are attracted, or are most easily attracted to us; 4) Whether the *distortions* we create as we respond to opportunities are colored by experiences of past incarnations; and 5) Determine the most effective means for meeting and overcoming those challenges and opportunities which are to us the most pressing at this point in our evolution. Due to the long history of humanity, the *distortions* we face are deep and pressing, like ingrained habits or addictions. The ways of achieving purification are difficult, but it is an essential path in achieving *unity*. How do we find this path?

One of the first steps on the path to understanding our problems and the method of release is to study and ascertain the nature of the divine *energies* composing and affecting our physical type, our emotional reactions and mental tendencies. After studying the *energies* and achieving a working hypothesis on the primary *energies* affecting these three natures, we then turn to discover the additional *energies* governing our personality and Soul vehicles. When all the *energies* have been hypothesized with some certainty, we must then consider:

1. Our glandular system, and its nature, quality and stability. Light and *energy* is closely connected with the glandular system, and an understanding of their relationship is of basic importance as one of the fundamental things upon which the health and right functioning of the physical body rests.
2. Where we may be on the evolutionary path. This is achieved through a careful consideration of our glandular system and our vital centers (chakras), and the relationship between them.
3. Identify where our dualities are primarily focused, whether they are;
 - a) Between the physical and *etheric* forms. This split leads to a loss of vitality, physical weakness, obsession and many other difficulties.
 - b) In the emotional nature. This leads to psychological difficulties and a vast number of problems due to great sensitivity and reactions to the *distortions* within the environment, innate problems within the body itself, and with the *glamours* expressed by others.
 - c) In the mental nature. This is expressed in the person by control of thoughtforms, either self-created or existing worldwide; holding on to fixed ideas; having an unwarranted sense of importance or of the dramatic; a fanatic adherence to a group of ideas; or having mental reactions of a purely personal nature.
 - d) Between any of the *forces* which are called bodies or vehicles, such as between the *etheric* and emotional vehicle, or between the emotional and mental vehicles.
4. A determination of Soul purpose for the particular embodiment through astrological indications. This indication will be found through the ascendant or rising sign along with the nature of the *energy* governing the Soul itself. The Sun sign will be indicative of personality trends and of certain characteristics which have been inherited from the past, and therefore helpful in discerning lines of least resistance in the *distortions* to be faced.

In addition to the above questions and steps, *Master DK* also gives us three questions upon which to deeply reflect and answer for ourselves. These include: 1) Analyze and describe the relationship between the *intuition* and the problem of *illusion*; 2) Describe the ways in which *glamour* can be dispelled by *illumination*, and the ways in which *illumination* can be manifested; and 3) Describe *maya* and how the use of inspiration is a means of dispelling it.

It is essential that each of us first work diligently on our own issues to obtain release from the control of those *distortions*. Next, we must work with and within our own group to dissipate the *distortions* to which the group is enthralled. Finally, we are to work to assist in the dissipation of the *distortions* which surround the world. Release from these *distortions* leads to a richer and fuller life, and “freedom from the glammers of the familiar, of the family and of your surroundings.”³²

Each type of *distortion* has a different means whereby it will be dissipated and purification attained. The *maya* of the physical/*etheric* nature is overcome through devitalization. The *glammers* of the emotional nature are dissipated through use of the mind through intelligent understanding. The *illusions* of the mental nature are dispelled through the use of the *intuition*.

Let us examine each of these methods of purification in more detail.

Dispelling Maya of the Physical/Etheric Nature

The relationship between *maya* and the *etheric* body is one of the most interesting ones. When dealing with an *integrated personality*, the *etheric* body within our individual *energy* pattern becomes the field of interaction between *maya* and the subjective, or hidden, *forces* of the personality. The human being can transmit the uncontrolled *energies* and intensify the distorted currents of *maya* and can thereby be trapped in them.

When there is a lack of, or poor integration between the physical body and the *etheric* form, there can be difficulty in handling everyday life in the outer world. This type of indifference to physical world life can be seen in people thinking in both abstract and in scientific ways. Neither group of people learns to adequately deal with the problems of life in the physical world. Both types of people have a negative polarity with the physical realm, and both types suffer as a result.

When the *seeker* has become an *integrated personality*, s/he must learn to distinguish between the various *forces* within the personality. These *forces* include those energetic qualities of the soul, the personality, the mind, the emotional nature, the physical nature, that of the persons' sun sign, and that of the persons' rising sign. By using a technique of indifference s/he becomes an observer working in the field of hidden *forces* and begins to feel the *energies* as they enter the seven centers of the *etheric* body.

Purification is achieved and *Maya* is ended by the **Technique of Indifference**, freeing the *energies* of the *etheric* body from control of matter. Where there is established a divine indifference to the pull of matter, then inspiration becomes possible. This technique is related to Karma Yoga and the use of matter with complete impersonality, with the goal to live a life inspired by God. Through detachment and divine indifference we eventually know ourselves to be the director of *forces*, and we no longer mistake form for *force*. The technique of indifference includes the following:

1. The distribution and manipulation of *forces* within the *etheric* realm. Within this step the *seeker* must ascertain his or her focus of identification in the *etheric* body - is it mental or is it emotional? In time, through long observation and a close study of acts and sentient reactions, there comes a conscious awareness of the dominant *forces* within the *etheric* form. Then through another period of investigation the *seeker* becomes able to discern the qualities of the *energies* conditioning and expressing through his or her *etheric* form. The *energies* expressing through the *etheric* form come

³² Discipleship in the New Age, Volume II, 751.

from the Soul, personality, mental nature, emotional nature, physical body, the birth sun sign, and the birth rising sign.

As the nature of the *energies* and *forces*, from those seven sources, acting through him or her is ascertained with some degree of certainty, the *seeker* can begin to work with knowledge and understanding. S/he becomes a scientific worker in the field of hidden *forces*. The *seeker* begins to know what s/he is doing, which *energies* with which s/he is working, and begins to feel the *energies* as they find their way into the *etheric* form.

The next stage is in working with the seven *energy* centers or chakras within the *etheric* form. It is the seven centers in the *etheric* form which provide inlets and outlets for the various *energies* and *forces*. Generally the soul *energy* works through the head or crown center and comes into activity through meditation. The personality *energy* is generally focused through the center between the eyes, or ajna center. As there becomes an awareness of the soul *energy*, the *seeker* can begin to work with the eyes as the means of directing the *forces*. As this proceeds, the physical body is brought into activity through the directing agencies in the head and the five centers up the spine.

2. Inspiration, and the relation between the will and the breath. The science of the breath is formed around the use of the Sacred Word, or OM. It is the intent and purpose behind the breath which make it effective. To effectively and safely use the breath there must be established a direct relation between the physical brain (as the negative receptor of thought), the lower concrete mind (as the agent of the will), and the higher abstract mind (as the mind part of the Spiritual Triad). This relation is established through building the rainbow bridge or antahkarana by the personality. Only the directed will, using an organized rhythmic breath can control the centers and produce an ordered purpose in life. "This science is primarily and fundamentally concerned with ideas as formulated into clear thoughtforms [Page 257] and thus condition the life of the disciple upon etheric levels. From there, they eventually condition his physical plane life."³³

Inspiration appears as the result of sound rhythmic breathing exercises which are based on true idealism, right thought, an understanding of the *etheric* form, and the *forces* working through that form. In breathing exercises, there must be maintained a clear line of active thinking so the breath is qualified and conditioned by some idea. If this is not done, there is a danger in producing psychic troubles as the *energy* feeds the centers below the diaphragm thereby strengthening *glamour*, or there can be a stimulation of the *etheric* form and feed the physical appetites. These dangers can make the task of the *seeker* more difficult as s/he is striving to overcome the lower nature and instead focus the life in the centers above the diaphragm.

Inspiration is the process whereby Soul control becomes present and apparent. Through this means Soul *energy* can flood the personality and sweep through all the centers. It can expel hindrances, rid the *seeker* of all remaining *distortions*, and allow the music of the Soul, as an intrinsic part of the music of the spheres, to be heard.

3. Performing the technique of indifference through concentration and detachment. Instead of focusing attention upon the physical form, it should be placed on the *etheric* form. Although active and potent, the physical body should be regarded as an automaton, influenced by the *etheric* form and the *forces* of *maya*, the emotional nature and the *forces* of *glamour*, the mind and the *forces* of *illusion*, and the Soul as the vehicle of higher expression. Through this method the centers or chakras are safely brought into appropriate functioning, and an ordered and rhythmic control of the lower nature is established. The *seeker* is then on the way to shifting his or her attention into the realm of the Soul.

Indifference is a neutral attitude to that which is seen as the 'not-self,' as a refusal to be identified with anything but the spiritual *reality* which is currently sensed and understood at any given point in

³³ Glamour: A World Problem, 256-257.

time and space. The first step for the *seeker* in this stage is to verify the strength and location of the point of tension in which s/he is focused. The second step is to discern whether that which s/he wants to convey to the physical body is distorted by *illusion*, *glamour* or *maya*. This is done by the constant reminder that s/he is the Self and not the not-self, and by projecting *energy* from the point of tension into the vital body where it can find its way to the seven centers.

At this stage, the *seeker* now applies the technique of indifference. S/he works from a point of intense concentration and refuses attachment to any form into which the *energy* is projected. Should there be any sidetracking of progress discovered, s/he detaches consciously from such contact. The final stage of indifference is the repudiation of all *forces* except those of which s/he is consciously and purposefully using in the physical realm. “It sounds fairly simple and easy of accomplishment as the *aspirant* reads these fairly simple elucidations of a difficult [Page 265] process but that in itself is delusion. Age-long identification with the form side of life is not easily overcome and the task ahead of the *disciple* is a long and arduous one but one which promises eventual success, provided there is clear thinking, earnest purpose and planned scientific work.”³⁴

Dispelling Glamours of the Emotions

There are significant rewards, but also potential difficulties in working in the world of the emotions and dispelling the *glamours* of that realm. We must be willing to work persistently for months, or even years, until we have freed ourselves from these ancient glamorous habits. Emotional *distortions* have become an inherent part of our daily life, and involve our relations with others, closely held ideas and *ideals*, our dreams and visions, our sex life and our ambitions. Through the use of the mind and the presentation of facts, *distortions* of the emotions can be overcome. The difficulty is in convincing the individual, race or nation to invoke the necessary thinking in a clear and calm manner. With feeling running so strong in relation to *glamour*, it is exceedingly difficult to bring in the light of knowledge.

We must each look within to identify the most prominent *distortion* in which we are engulfed. In order to identify that issue, we must first learn the different types of *glamours*, how they affect us, and how they hide. The substance of the emotional realm is real and substantial, and must be dealt with as such. The forms in the emotional realm are quite substantial but are less defined, smothering, vague, and all-enveloping. It is as if we are immersed in a thick fog and mist. The difficulties we face in recognizing our problems are similar to that of an automobile headlights failing to penetrate a fog and intensifying the problem in seeing. At this stage, only the soul has a unique quality of revelation which will penetrate into and dissipate the fogs and gloom of the emotional realm.

The means for purifying the emotional form and dispelling *glamour* is **The Technique of Light**. This technique shines the light of the soul, via the mind, on those specific issues. The primary means to accomplish this is through an opposing mental attitude taking the form of a focused concentration of the light upon the specific or general *glamour*. In this way “the nature of the glamour is revealed, its quality and basis is discovered, and its power is brought to an end by a steady, prolonged period of concentration which is given to the dispelling of the condition.”³⁵

In this technique there can be a potential difficulty. A person calling in the soul to deal directly with the difficulty may lead to an intensification of the emotional problem. The process must be that of linking the mind and the soul, but focusing consciously in the mental nature and not in the soul nature. There must be the deepest watchfulness for undue stimulation of the emotional nature while working on *glamours*, meanwhile holding the attitude of Observer in the realm of the Soul. Without a detached and liberated attitude, there can be no constructive work and vital service performed. (Note that it is best to work as a group on world *glamours*, and not as individuals.) In this way one is able to deal with the

³⁴ Glamour: A World Problem, 264-265.

³⁵ Glamour: A World Problem, 139.

distortions through analysis, proper discrimination, and right thought. If there is trouble distinguishing whether conditions being analyzed are emotional *glamour*, consider the following helpful suggestions:

1. Is there criticism present where there is none truly warranted?
2. Is there criticism present where it is not the place or duty for the one to criticize?
3. Is there pride or satisfaction that one has been identified as a *disciple*?
4. Is there any evidence of a sense of superiority or any tendencies toward separateness?

Detachment is another means of purification, to minimize, reduce, and/or eliminate stimulation of the emotions. While working within the emotional world one must maintain the attitude of the Observer keeping close watch of that nature. “No constructive work and no service of vital importance can be rendered in this difficult sphere of activity unless there is this detached and liberated attitude.”³⁶ The observer stands in the light between the pairs of opposites, and treads the narrow path as presented in the ancient way of Raja Yoga by bringing in the mind as the dispelling agency.

The *seeker* of truth must learn to work consciously with the *distortions* of his or her emotional nature. S/he must learn to set aside any pain or questioning which arises from personality perceptions and limitations and work with the higher truths as presented and realized. By cultivating a “divine indifference”³⁷ to considerations of the personal nature, s/he begins to exhibit the nature of an *initiate* into the spiritual realm.

As the *energy* from the emotional world is expressed in the desire life of humanity, the major emotional *distortions* or *glamours* are produced. These *distortions* can only be dispelled by bringing in the higher *energy* of the mind through soul-motivation. Because the present race of humanity is learning to become focused in the mind, the technique for dispelling all emotional *distortions* involves two activities: 1) Standing in ones’ spiritual being; and 2) Keeping the mind steady in the light of the soul.

The mind can and should be used to dispel emotional *distortions* by the presentation of facts. It is the discriminating and analyzing faculty of thought which makes us aware of the *distortions* surrounding us. Thought throws a clear light into the mists of the emotional realm. The difficulty is in convincing the individuals who are immersed in emotional *distortions* to invoke the light of the mind, and subject the conditions to a cold and calm scrutiny. With feelings running so strong in relation to *glamour*, it is nearly impossible to easily bring in the light of truth. One method to try may be in the listing of lower types and higher types of emotional *distortions*, and how the lower may be transmuted into the higher, which would lead to a future liberation from *glamour*. Through the right handling of time and eliminating non-essentials we can move forward in service with confidence and joy.

One of the strongest means for releasing the light of the mind into the emotions is through humility. Few people care to face truth which can be discerned in concrete terms, because it requires letting go of the *glamours* in which they are immersed, and admitting to mistakes and errors. Only through humility can our mistakes be admitted, and this runs counter to the false pride of the mind. But when the light of truth is called in, emotional *distortions* disappear (if only for a short time). By dispassionately and calmly recognizing truth and a factual life, a flood of *illumination* from the mind will dispel *glamour* from the emotional nature.

Another component of using the mind to dispel *glamour* is through living ‘as if.’ Each day act ‘as if’ divine comprehension has been perfected, and ‘as if’ all *glamour* has been dispelled. In this activity of daily life the power of the creative imagination is released and the *disciple* acts ‘as if’ s/he has been fully liberated. The creative imagination brings stimulation and *illumination* into the emotional nature,

³⁶ Glamour: A World Problem, 17.

³⁷ Discipleship in the New Age, Volume I, 27.

providing purification and the dissipation of *distortions*. As *energy* follows thought, the words ‘as if’ do indeed bring happiness and release from the *distortions* surrounding us.

Taking into account the various above suggestions, *Master DK* has recommended a specific technique for *seekers* to use in dissipating emotional *glamours*. He warns that as the process of dissipation begins, the *seeker* enters into a conflict with the *distortions* of the entire astral realm, and may be overwhelmed by a realization of what is being faced. Facing these ancient conditions can cause deep depression, and lead some people into a sense of futility and possibly suicide. If people are unable or unwilling to face the truth found within, remember that it may be due to the greater world *glamours* being too much for them to handle at the present time.

The **Technique of Light** in general requires the *seeker* to realize that all of his or her reactions, ideas, desires and life experience are conditioned by a *glamour* or *glamours*; that s/he has been a victim of numerous *glamours* created over many lives to which reaction is instinctual; that in time the *seeker* becomes aware of the instinctual *glamours* and recognizes them on appearance, even if continuing to react to them; slowly the *seeker* strives for freedom, alternating between some degree of success and dismal failure; finally there is the stage when the pull of the Soul offsets the magnetism of the *glamour* and a balancing process occurs. This technique incorporates the following steps:

1. Recognize and identify the specific *glamour* to be dissipated. This requires a willingness to cooperate with the Soul physically, emotionally and mentally. Recognize the various ways the *distortion* affects daily life and relationships.
2. Undertake three stages of focusing:
 - a. Focus the light of the mind and the light inherent in substance within the mind, which is a dual light of the personality. Through the creative imagination, lift up, blend and fuse these lights.
 - b. Through meditation focus and fuse the personality lights of matter and of the mind, and the greater light of the Soul within the mental realm.
 - c. Realize that these three lights are actually one unified light, ready to be turned as a searchlight in the needed direction.
3. Prepare oneself first through a recognition of the alignment of the personality; that the physical, emotional and mental natures constitute a unified whole. Second, see that the personality and the Soul are acting as one unit, through dedicating the personality to the Soul. All the work is then done in this field of magnetic thought and realization.
4. Turn the attention of the integrated Soul-personality to the emotional realm and the particular *glamour* to be dissipated. Attention must not be turned to the seeker’s emotional nature. This is of great importance because as the *glamour* is dissipated, his or her share in it is also dissipated. This can be a difficult step to accomplish.
5. Through the creative imagination, the *seeker* strives to see and hear the Soul breathing the OM into the mind of the personality, where that light and power is retained and held by the positive personality. A negative attitude is not desirable.
6. The light and power of the Soul is then combined with the dual light of the personality. This combination generates a searchlight of tremendous strength and brilliance. It must be seen as a sphere of vivid brilliant light, but not yet radiating outwards.
7. When this visualization has been satisfactorily completed, there is then a pause while the *seeker* calls for and focuses all the will and power possible behind the three fused lights. This is the point where the mind is held steady in the light. In this interlude, the soul-personality will is quiet but dynamic.
8. In the next stage, the searchlight of the mind and the *glamour* to be dissipated are brought into relationship by the power of thought. Each is recognized to be what they are in truth, and the effects of the relationship are carefully thought out. It must be done in such a way that the *glamour* is weakened and eventually dissipated, rather than strengthened.

9. Once the needed concentration, realization and relationship has been achieved, the *seeker* then turns the searchlight on to the *glamour*, seeing a broad brilliant beam of light from the illumined mind blazing into the emotional realm. There must be belief that this visualization is real and factual.
10. At this point, the *seeker* must name the *glamour* and see it in process of dissipation. S/he aids the process by affirming quietly:
 - “The power of the light prevents the appearance of (name of the *glamour*),
 - “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*.”³⁸
 The stating of these three affirmations of power and purpose must be given from a point of tension, with the mind steady and having a positive orientation.
11. The Sacred Word (OM) is sounded with the intent to produce what is called an “Act of Penetration.”³⁹ This results in a definite impact upon the *glamour*; a penetration of the *glamour* which then absorbs the light; the *glamour* begins to be slowly dissipated and eventually disappears.
12. Upon completion of the above steps, the *seeker* consciously and purposefully withdraws the beam of light and becomes reoriented in the mental realm.

A persistent use of the above formula will slowly weaken the named *glamour*, and it will inevitably disappear so the *seeker* will be free from that particular hindrance. The formula has been detailed so that the *seeker* may clearly understand the steps to be followed. After faithfully following the technique, it will become almost automatic.

Dispelling Illusions of the Mind

The substance in which we work in the mental realm is more clearly defined than that found in the emotional realm. The thoughtforms we create, and those affecting us, are dynamic, clear-cut, and penetrating. Recall the truth of the adage that ‘thoughts are things,’ but they can have a more unique and separative existence than *distortions* of the emotional realm. The *distortions* of the mental realm are more clearly defined than the emotional *distortions*, but are equally difficult to dispel. We must face these forms.

In order to dispel the *illusions* to which we are subject and achieve mental purification, each of us must develop our *intuition*, which is a blend of spiritual understanding and the abstract mind, or the qualities of buddhi and manas - the realms of *reality* and of the mind. *Master DK* has given a method for developing the *intuition* and thereby achieving this purification. The method includes training ourselves in recognizing the ideas and concepts behind every form, and where within the *Plan* of God the ideas fit; the study of *symbols*; understanding the nature of ideas and the distinction between ideas and the thoughtforms we contact about the ideas; and correctly evaluating between the abstract and concrete realms of mind. Abstract thought with which we deal is not in the nature of *intuition*. It is only broad, general and universal perceptions which the developing intelligence of humanity is recognizing and sensing. *Intuition* is of a higher nature sensed only by those who have reached the necessary level of *consciousness* and awareness.

The means to solve the problems inherent in *mental polarization* is through the building of the bridge between the lower and higher minds (the antahkarana) in a definite, controlled and scientific manner, as well as a trained and cultivated self-forgetfulness. Through this connection between higher and lower mind, the light of the soul can be cast both ‘down’ into the world of the personality and ‘outward’ into the world of the Soul. The bridge connecting the minds is also the means whereby the light of *intuition* enters the life of the *seeker*.

³⁸ Glamour: A World Problem, 218.

³⁹ Glamour: A World Problem, 218.

To meet and overcome the *distortions* found in the world of thought, where those mental thought-forms can become so powerful so as to hide the *reality* behind and within the form nature, one must work at changing attitudes. *Master DK* states “The same attentiveness and potency of thought, directed away from your circumstances and to the things of the soul, will free you.”⁴⁰ It is the responsibility and work of the *seeker* to discern, dispel and overcome the *illusions* created in thought, first for ourselves and then for others.

On the cross at Calvary, the Christ achieved freedom from the *illusion* of a personal, objective Deity. In his crying out in apparent distress (“My God, my God, why have you forsaken me?”)⁴¹, he entered into the *consciousness* of One-ness with Life. At that time the theory of oneness which he offered in the Gospel of John “Father, the time has come. Reveal the glory of your Son so that he can give the glory back to you,”⁴² became a fact in his own *consciousness*. Yet in spite of that higher realization, his personality uttered those words of seeming despair which have both confounded and comforted so many within the Christian tradition.

The means to achieve purification and a release from the *distortions* found in the mental realm include:

1. Practice harmlessness in all aspects of your daily life. Harmlessness is a scientific method of purifying the centers or chakras within the three lower natures of the personality. By its practice the *energy* channels are cleared which then allows higher *energies* to enter.
2. Learn the nature of ideas, and the distinction between ideas and thoughtforms. Ideas come from the realm of pure reason, and they are contacted through the *intuition*. It is therefore necessary to develop the higher *intuition*, and not the reflection of *intuition* which is found through the emotions. Thoughtforms are developed from ideas, descending first into the realm of the higher abstract mind where some amount of truth is lost, and then descending further into the realm of the lower concrete mind where additional *distortion* occurs. Learning to discriminate between intuitive ideas and abstract thoughts is this essential task.
3. Consciously work at building the bridge between the lower and higher minds to facilitate contact between the personality and the Soul. This means of communication between higher and lower is alternately termed the rainbow bridge or the antahkarana. This bridge must be constructed by the personality with some assistance rendered by the Soul.
4. Train yourself in an attitude of self-forgetfulness. Each of us is but a fragment of divinity, and not the center of the universe. Remove the focus from the personality wants and desires and reorient the life to an expression of Soul and group *consciousness*.
5. Develop a controlled psychic life oriented towards service. So called psychic powers are great aids in service when properly developed and used unselfishly. When misused, uncontrolled, or thought of as a substitute for other forms of service, it becomes undesirable and a hindrance, immersing the *seeker* deeper into the world of *glamour* and *illusion*. To be safely developed, the *seeker* must be mentally polarized and have a life oriented toward selfless service.
6. Develop the attitude of the observer. In this, the *seeker* takes an attitude of observing ones actions, thoughts and speech. This attitude also enters into the emotional world by becoming aware of ones’ dreams and experiences during sleep. The objective is to develop the powers of observation, and the power to register the thoughts of the Soul through the brain.

By dispelling the *illusions* to which the mind is encumbered, the *seeker* will find freedom. S/he will no longer be deceived by thoughtforms in the mental world, as the mind becomes a pure instrument for

⁴⁰ Discipleship in the New Age, Volume I, 510.

⁴¹ Gospel of Matthew, 27:46.

⁴² Gospel of John, 17:11.

reflecting light and truth. *Master DK* suggests the use of several types of “opposing mental attitudes”⁴³ for accomplishing this. These attitudes include:

1. Identify yourself, in both a higher and lower sense, with the One Life - called by whatever name you choose.
2. Learn to control your thoughts and thereby your mind, so that your mental nature can be held steady in the light of your higher nature or Soul. Through this means you will truly know and be part of the One Life.
3. Hold the realization that the form in which we each reside is a part of divinity, and that form hides our true nature which resides within.
4. Because God, or the One Life, IS and is inherent in all forms at all levels of existence, there is actually no separation from that Life. From that Oneness which we are, release all thoughts and sense of distress and of death.
5. Release yourself from attachment to the effects found in the life of the physical, emotional and mental worlds, reorient yourself a greater *reality* found in the light of the soul, and therein dwell. In this manner *illusion* is overcome.
6. Invoke the light of your higher Self, the Soul, to come into your phenomenal world to dispel the *distortions* of the mental realm.

The Lord’s Prayer of the Christian tradition has many meanings. We are told to interpret this ancient formula of truth as a formula for the dissipation of our mental *distortions*. In reciting this prayer, regard it as having seven keys to the secret of the elimination of *illusion*. Divide the formula as follows:

- a. First an invocation to the Solar Lord: **Our Father which art in heaven.**
- b. The seven keys for the dissipation of *illusion*:
 1. **Hallowed be thy name:** We call in the sacred light of our higher Self.
 2. **Thy kingdom come:** Recognize that each of us is on the pathway of return to spirit, and we will arrive and know oneness with spirit.
 3. **Thy will be done in earth as it is in heaven:** As above - so below, the will of the One Life is manifest throughout existence.
 4. **Give us this day our daily bread:** As we sow shall we also reap. Therefore think and sow wisely.
 5. **Forgive us our debts as we forgive our debtors:** As we have not yet manifested perfection and therefore make mistakes, we must realize and accept the same in others.
 6. **Lead us not into temptation.** Help us as we tread the path of return, so that we can see clearly and make correct and appropriate choices.
 7. **Deliver us from evil.** Through the efforts of ourselves and our companions on the Path we can overcome the separative thought of the lower mind.
- c. End with an affirmation of divinity: **For thine is the kingdom, and the power, and the glory forever.**

Other interpretations of the keys to this means of dispelling *illusion* may or will come to each of us as we ponder and receive *intuition* of the meanings. It may be beneficial to keep a log of the *intuitions* received and how those can be scientifically incorporated into the prayer form.

Glamour and *illusion* for us will end when we practice harmlessness and kindness in thought, word and deed, and these become a part of our daily life expression. As we experience more frequent and longer-lasting soul contact, our emotional nature will be quieted and more controlled by the mind, and our alignment will become astral-mental-Soul. The emotions will have been purified through intense self-effort. The thoughtforms we create will then be based on *reality* and we will begin to experience life more abundantly and in truth. Having purified our physical, emotional and mental natures, we will have achieved a certain degree of *unity* and be truly living as Souls in incarnation.

⁴³ The Light of the Soul, 142.

Dispelling World Glamour

By each individual addressing their personal *distortions*, and then working in a group manner, the *distortions* of the emotional and mental activity surrounding humanity will be dissipated and dispelled. Groups, being formed of individuals, create the conditions such that each group member is dependent upon the others. Therefore, small groups, with love as their motivating factor, become instrumental in helping with the dissipation of personal, group, and world *glamours*. As group members, each of us must honestly look within ourselves to determine the type or types of *distortion* to which we primarily succumb. Once we are aware of that which is holding us back, we can carefully and with right understanding work towards the necessary purification of ourselves and help with that of other group members. “When a man has learned to dominate conditions through the power of his [Page 132] soul, then he can work in the midst of conditions, untouched and constructively.”⁴⁴

Characteristics of the groups to be formed to assist in dispelling world *glamour* include:

1. The groups will consist primarily of *seekers* focused on the sixth quality of divinity, that of devotion or idealism. These persons will be helped by workers focused on the second quality of divinity, that of love and wisdom.
2. The groups will include those who have already learned to dissipate their personal *glamours* and understand the task at hand; those who have some amount of mind *illumination* and are therefore mastering the Technique of Light; and those aware of the *distortions* they are attempting to dissolve and can use their illumined mind as a searchlight.
3. The groups may also include those able to discriminate between the many and various types of emotional *distortions*; and those with the power to appropriate and absorb the light into themselves, and then consciously and scientifically cast the searchlight of the mind into the emotional realm.

There are certain protections inherent within group activity. Groups learn to use the power of light not only through absorption and projection, but also through a conscious use of the will. Through a steady and persistent focus, the projected light works like a strong wind blowing away a dense fog, and also like a beam along which divine intention can enter. *The Old Commentary* uses the following to describe those whose work it is to dissipate world *glamour*:

“They come and stand. Within the midst of whirling forms - some of a beauty rare and some of horror and despair - they stand. They look not here or there but, with their faces turned towards the light, they stand. Thus through their minds the pure light streams to dissipate the fogs.

“They come and rest. They cease their outer labours, pausing to do a different work. Within their hearts is rest. They run not here and there, but form a point of peace and rest. That which upon the surface veils and hides the real begins to disappear and from the heart at rest a beam of dissipating *force* projects, blends with the shining light and then the mists of man's creation disappear.

“They come and they observe. They own the eye of vision; likewise they own the eye of right direction of the [Page 318] needed force. They see the glamour of the world, and seeing, note behind it all the true, the beautiful, the real. Thus through the eye of Buddhi comes the power to drive away the veiling swirling glammers of that glamorous world.

“They stand, they rest, and they observe. Such are their lives and such the service that they render to the world of men.”⁴⁵

The work of dissipating the world *distortions* must be completed by groups working together in private, rather than in the public eye. Those working at this task of world service have learned to recognize the *distortions* for what they are, for they have wrestled with them in their own lives. They have learned to

⁴⁴ Discipleship in the New Age, Volume I, 131-132.

⁴⁵ Discipleship in the New Age, Volume I, 317-318.

shine the light of the Soul on to the *distortions* which surround them, the vagueness and lack of true substance has become exposed, and they then have watched as the *distortions* disappear from their lives.

Each individual within the groups working in this area of world service must take their stand in relation to their own personal *distortions* and working through them into the light of *reality*. Each member of a group is a link in a chain, and the group is only as strong as its weakest link. Therefore, unless each member takes the requisite stand, the *distortions* will be let in. Each group member must become aware that the effort to understand their individual greatest problem, and the ability to discern the appropriate solution to that problem, is a fantastic service which can be rendered to the whole of humanity.

The method which the groups worldwide will use to dissipate these *distortions* is “through the pouring in of light.”⁴⁶ This pouring in of light really involves striving to live as the Soul-in-incarnation, holding the mind within the light of the Soul, and consciously directing that light into the fogs and mists of emotional drama. When there are a significant quantity of groups pouring this light of the Soul into the world *distortions* found in the emotional realm, then there will open up the means of receiving and distributing higher forms of *energy*. This becomes a definite attack on the world *glamour*, and will result in the exposing and breaking up of the ancient thoughtforms. This activity will bring light into the mental realm and dispel the false notions built up about the nature and purpose of life.

There is a basic process to be considered and held in mind in order to attain the objectives of dissipating world *glamour*. Danger can result from this work if the group members are not careful. If the attention is not carefully held, there could be an overstimulation of the solar plexus center. To avoid this, the light of the Soul must be rapidly transferred from the solar plexus to the heart center. If there is experienced any disturbance of the solar plexus, or any increased emotional instability, do not be unduly concerned. Regard it as simply a temporary matter coming from the service being rendered. There will be no bad results occur by refusing to feel distressed or disturbed. This process includes:

1. The major characteristic of the Soul is Light. If that Light is to be used and soul quality expressed, there must first occur a recognized contact with the Soul. This contact is accomplished through meditation.
2. The major characteristic of the emotional realm is the *distortion* called *glamour*. This is a battlefield where the pairs of opposites are fought, either as an expression of ancient desire which is deceptive and false, or as an expression of high spiritual longing for truth and *reality*. Selfish emotions, and astral desires and reactions to daily life are unnatural to the Soul. These conditions hide the true nature of the higher Self.
3. The *seeker* must establish a relationship between the Soul and the emotional realm. This is done through the emotional vehicle of the *seeker*, as the only means of responding to that level of sensation and state of awareness. Through conscious contact with the Soul, the light is brought into the emotional vehicle and the *seeker* learns to focus it in the solar plexus center, which is the line of least resistance. From that point work proceeds in the dispelling of the *glamours* of the emotional realm.
4. When the relationship between the Soul, the emotional vehicle and the emotional realm has been established, the *seeker* then moves the light from the solar plexus center to the heart center by an act of the will. At this point the light must be held steady, and the *seeker* must work consistently and persistently from the heart center.
5. With the minds' eye focused on the Soul, the *seeker* is to stand with their back to the world of *glamour*.
6. After a few minutes in becoming stabilized in the work, the *seeker* then consciously focuses the light within the heart center, visualizing it as a radiant sun.

⁴⁶ Discipleship in the New Age, Volume I, 36-37.

7. A shaft of brilliant pure white light is then sent from the heart center onto the *glamour* which is being worked on.
8. When this has been clearly visualized, the *seeker* sees the shaft of light from his or her heart center blend with the shafts of light which the group coworkers are projecting. In this manner a great flood of light will be poured into the *glamour* with which the group is working.
9. The *seeker* must release all sense of tension and strain, and work from a point of pure faith and love. By remaining unoccupied with his or her own feelings or with a sense of accomplishment, it is more likely that the work will proceed effectively and the *distortions* will be dispelled. Because the *distortions* or *glamours* are ancient they cannot be immediately dispelled no matter the quality of the intention or how well the technique is understood. Therefore there is no hurry in this work.

No *distortion* of any kind will hold back the person who has chosen to tread the narrow path leading out of the world of sorrows to return as the Prodigal Son to the Father. The travel may sometimes be in the dark, as the *illusion* of darkness is very real at times. The path may at times be in so dazzling a light that the way ahead may not be visible. There may be temporary sidetracks and setbacks finding ambition, self-interest and/or material enticements. These lapses will be brief. “Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.”⁴⁷

This work of dissipating *distortions* of the emotional realm is vitally important so that humanity may be helped to leave behind the errors and mistakes of the past. The technique can bring freedom from *glamour*, transform human living, and thereby bring in a new culture and civilization. Much of the work of dissipating *glamour* will be accomplished by those *seekers* primarily focused within the sixth quality of divinity (devotion and idealism), and helped by those focused within the second (love and wisdom) and fourth qualities (harmony through conflict).

Conclusion

As *seekers* found somewhere on the evolutionary Path, we discover ourselves confronted with different types of *distortions* to be clearly identified and dealt with. These *distortions* are called *maya* in the physical realm, *glamour* in the emotional realm, and *illusion* in the mental realm. Through the study and understanding of the *energies* and *forces* working around and within us, through meditation and searching within for all hindrances to our spiritual life and growth, and through service to humanity and the other kingdoms of nature, we can and will overcome the *maya*, *glamours* and *illusions* which hold us in the prison of those three worlds.

We have been provided with formulas and techniques to use in helping us with our task. Each type of *distortion* has a different means by which it can and will be dissolved and dissipated. It is up to each of us to follow through with the recommended techniques for those *distortions* most affecting us, as the work is ours. It may be difficult and time-consuming, but it is necessary for personal and group progress to be made. We are not alone in the tasks to be completed. But since we are not alone on the Path, we help each other along the way. The major technique of the Path is devotion, which leads to the dissipation of *glamour*. This devotion is unlimited, treading the Path at any cost, and having an intense attachment to serving the *Plan*.

Through PURIFICATION of the etheric/physical nature, emotional nature, and mental nature using the techniques herein described, we will achieve UNITY with our higher Self and serve humanity.

⁴⁷ A Treatise on White Magic, 223.

“We are treading the *Way of Purification* and step by step all that we cherish is removed, - lust for form life, desire for love, and the great glamour of hatred. These disappear and we stand purified and [35] empty. The distress of emptiness is the immediate result; it grips us and we feel that the price of holiness is too high. But, standing on the Way, suddenly the whole being is flooded with light and love, and the emptiness is seen as constituting that through which light and love may flow to a needy world. The purified One can dwell then in that place where dwell the Blessed Lords, and from that place go forth to "illumine the world of men and of the deities".”⁴⁸

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⁴⁸ Esoteric Psychology, Volume II, 34-35.