

948 A TREATISE ON COSMIC FIRE

light which intensifies the maya already created. This secondary reflection has been produced by man himself in the evolutionary attempt to balance the pairs of opposites, and has produced a condition which must be surmounted before the true occult balancing begins. It might be regarded as the sumtotal of that great manifestation (created only by man) called "The Dweller on the Threshold."

One of the greatest impediments upon the Path of Return and one for which man is distinctly responsible within occult limits are those animated forms which he has produced ever since the middle of the Atlantean root race when the mind factor began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system. A gigantic thought form hovers over the entire human family, built by men everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the promptings of his lower desires. This thought form has to be broken up and dissipated by man himself during the latter part of this round before the conclusion of the cycle, and its dissipation will be one of the forces tending to the production of interplanetary pralaya. It is this piece of creative bungling, if so it might be called, which the Great Ones are occupied in destroying. Under the Law of Karma it has to be dissipated by those who have created it; the work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating the sons of men in gradually increasing degree, so that they can see clearly this "Dweller on the Threshold" of the new life, and the antagonist who stands between the fourth kingdom of nature and the fifth. Every time a son of man stands upon the Probationary Path

nearer to the physical plane, and in their descent assume a steadily increasing control of the lunar natures, the thoughts and desires of men are consequently purified and refined. The solar fires put out the lunar light, and the lower nature is eventually purified and transmuted. In time the solar Angels blaze forth in all their glory through the medium of the lower nature on the physical plane, that lower nature providing fuel to the flames. The hated "Dweller on the Threshold" thus gradually dies for lack of sustenance, and disintegrates for lack of vitality, and man is set free.

b. At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower levels, and is the result of powerful desire based on physical attraction. The desire bodies, and not the mental bodies of the majority of men are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar lords) that the third group of lunar entities who construct the mental body are swept into a willing response, and the whole threefold lower nature is immediately engaged in the dire process of feeding the dreaded "Dweller." This direction of energy follows the line of least resistance. One of the primary works of the Ego, as we well know, is to impose a new rhythm upon his shadow and reflection, the lower man, and it is this imposition which in time deflects energy away from man's distorted creation and brings his vibration into tune with that of his solar Angel.

The devas who are the sumtotal of the energy of substance itself care not what form they build. They are

The Ego, or Solar Angel is imprisoned.—S. D., I, 621.

- a. It has to liberate itself from the thralldom of sensuous perception.
- b. It has to see in the light of the one Reality.
- c. See S. D., II, 578.
- d. To redeem humanity.—S. D., II, 257.
- e. To endow him with human affections and aspirations.—S. D., II, 257.
- f. They give to men intelligence and consciousness.—S. D., I, 204.

irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realized that one of his main responsibilities is the direction of energy currents from the mental plane, and the creation of that which is desired on *higher levels*. Men, as a whole, are undergoing evolutionary development in order that they may become conscious creators in matter. This involves

A realization of the archetypal plan,

An understanding of the laws governing the building processes of nature,

A conscious process of willing creation, so that man cooperates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race,

A comprehension as to the nature of energy, and an ability to direct energy currents, to disintegrate (or withdraw energy from) all forms in the three worlds,

An appreciation of the nature of the devas, their constitution and place as builders, and of the words and sounds whereby they are directed and controlled.

When the energy currents of the human family are directed from egoic levels only, when desire is transmuted, and the fifth principle awakened and finally illuminated by the sixth, then and only then will the strength of the impulse emanating from lower levels die out and the "Dweller on the Threshold" (who now haunts the human family) likewise die. In other words, when the dense physical body of the planetary Logos (composed of matter of the three worlds of human endeavor) is completely purified and vitalized by the force of the life flowing from etheric levels, and when all His centers (formed of human units) are fully awakened, then will

those centers be channels for pure force and such an entity as the "Dweller" be an impossibility.

All that I have here said anent this "Dweller on the Threshold" of the Path between the two great kingdoms, the fourth and the fifth, can be studied by the student with a personal application. Facing each earnest aspirant to the Mysteries is that vitalized form which he has himself constructed and nourished during the course of his previous incarnations, and which represents the sum-total of his evil desires, motives and thoughts. For ages it has vampirized him, and for ages it has represented that which he has failed to achieve. It affects not only himself but also all those units whom he contacts and meets. In its destruction he has to pursue methods similar to those followed by the Great Ones, and through the increasing power of his solar Angel through the force of his Ego, and through a study of law, the knowledge of the power of sound, and the control of speech, he eventually bring about its disintegration. The old Commentary says:

"The solar angel must put out the light of the lunar angels and then for lack of warmth and light, that which has served to hinder no longer is."

c. As yet but few of the human family work deliberately and consciously in mental matter only. The energy exerted by men is mostly kama-manasic or desire coupled with lower mind, with a preponderance, as might be expected, of desire force. This is to be inferred from the second statement. The whole trend of evolution is to bring about ability to build in mental matter, and two things lie ahead of the race:

First. The gradual dissipation of the indefinite masses of kama-manasic matter which surround practically every unit of the human family producing a condition of murkiness and fog within, and around, each aura. Grad-

tratma or thread, and sever all connection with the lowest sheath. This lowest sheath then may persist for a short time, according to the strength of the animal life, but more probably death would immediately ensue.⁴

Several magicians have perished thus.

RULE IX. *Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

This rule is very briefly summed up in the injunction: Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or "left-hand" path.

RULE X. *As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle.*

One of the fundamental concepts which is grasped by all magical workers, is that both will and desire are *force emanations*. They differ in quality and vibration, but are essentially currents of energy, one forming an initial vortex or center of activity, being centrifugal, and the other being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the egoic lotus, where we have the will aspect forming the "jewel in the lotus," or the inner

⁴ The courses open to the Divine Ego after separation are two.—S. D., III, 524.

- a. It can start a fresh series of incarnations.
- b. It can return to the 'bosom of the Father' and be gathered back to the Monad.

Two courses are open to the lower discarded self.—S. D., III, 525, 527.

- a. If with a physical body it becomes a soulless man.
In this case there is hope.
- b. If without a physical body it becomes a spook, or one form of the Dweller on the Threshold.

tion instigated which is a continuation of the rotary motion of the individual atoms, and the modification produced on them by their group activity. This causes progression and simultaneous rotation. The movement forward is modified considerably by the internal atomic activity, and this it is which causes that motion we call spiral cyclic. It demonstrates in all forms as a tendency to repeat, owing to the backward pull of the rotating atoms, and yet is offset by the strong progressive impulse of the form activity. Students can work this out in connection with:

The planetary Logos, as He manifests through the rounds, each one of which, in its earlier stages, recapitulates all that has previously occurred.

Man, in the ante-natal period, in which he runs through the various stages of development.

Spiritual man, as he creates that which will destroy the "Dweller on the Threshold."

This spiral-cyclic activity, which is distinctive of all forms, can perhaps be comprehended more practically if we study it as an expression of four laws, taking each one briefly in turn:

1. *The Law of Expansion.*

This law of a gradual evolutionary expansion of the consciousness indwelling every form is the cause of the spheroidal form of every life in the entire solar system. It is a fact in nature that all that is in existence dwells within a sphere.⁶ The chemical atom is spheroidal: man

⁶ *The Atom*.—S.D., I, 113, 566. It is on the illusive nature of matter and the infinite divisibility of the atom that the whole Science of Occultism is built.

- 1. Everything is atomic—God, Monads, atoms.
 - a. The sphere of solar manifestation. God
The mundane egg. The logoic auric egg. Macrocosm
 - b. The sphere of monadic manifestation. Monads
The monadic auric egg. Microcosm
 - c. The sphere of the ultimate physical atom. Atoms

tion, due, to the gradually increasing responsiveness of the planetary Logos to His heavenly Prototype, whereby influences from the Great Bear draw, or occultly "attract," the attention of the Logos, and bring Him more into line with a greater impulsive Will. This shifting causes disruption in His lower manifestation, which is a condition on the cosmic Path of Initiation analogous to that undergone by a disciple.

The planetary atom revolves upon its axis and comes periodically under influences which produce definite effects. These influences are, among others, those of the moon, and of the two planets which lie nearest to it on either side—nearer and farther away from the Sun. The moon's influence is exceedingly strong, and has a curious resemblance (as far as the *physical* planet is concerned) to the "Dweller on the Threshold," which has such a familiar and potent effect upon the human atom. The resemblance must not be strained, for it should be borne in mind that the moon has no effect upon the Heavenly Man Himself, as His stage of evolution negates such a thing, but that the influence felt is by the planetary Entity—the sumtotal of the elemental essences of the planet. Scientific occult students will learn much anent the planetary scheme when they consider the influence of the moon's *karmic* pull upon the earth, coupled with the effect of the two neighboring planets, occultly understood.

Second, the planetary atom also revolves orbitally around its solar center. This is its expression of rotary-spiral-cyclic action, and its recognition of the divine central magnet. This brings it under the constant impression of other schemes, each of which produces effects upon the planet. It likewise brings it under the inflowing streams of energy from what are termed the zodiacal constellations which reach the planetary scheme via the great center, the Sun. It will be apparent to any student

b. The aligning of the man on the physical plane with his ego, soul or higher self, on the mental plane and the subordination of the physical plane life and nature to the impress and control of the soul. This is covered sufficiently in the first two or three chapters of *Letters on Occult Meditation* and these should be studied by aspirants.

c. The downflow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the *Yoga Sutras of Patanjali* are ever the text-book of disciples, initiates and adepts, for therein are found those rules and methods which bring the mind under control, stabilize the astral body and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between the man and his ego. The light of illumination streams down into the brain cavity and throws into objectivity three fields of knowledge. This is often forgotten and hence the undue distress and premature interpretations of the partially illuminated disciple or probationer.

The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.

Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the center of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be

The work of the initiate and the adept grows out of these achievements and they need not be dealt with here.

The battle is spread over quite a series of lives, but in some one life it becomes critical; the final stand is made and Arjuna triumphs in the fight, but only by letting Krishna assume the reins of control, by learning mind control and by the revelation of the form of God. By distinguishing between the soul and the form, and by a vision of the perfection of the glory which can radiate from the forms "indwelt by God", he learns to choose the way of light and to see his form and all forms as custodians of the light. So he buckles down to the work of making the astral body simply a reflector of that light and by the quelling of desire, through the subjugation of the "Agnisuryans" who constitute his astral body and are the living substance of the astral plane, he learns to function as an adept on that plane, to pierce through its illusion and to see life *true*.

Speaking symbolically the substance of the astral plane is animated by three types of divine force, which, when brought together, produce the great Illusion. These are:

First, the force of selfish desire. This involutory energy plays a big part in bringing about evolution, for selfishness is the nursery of infant souls. Hence the aspirant refuses to be held by it.

Second, the force of fear. This is the product of ignorance, and in its initial stages it is not the product of wrong thinking. It is basically instinctual and is found dominating in the non-mental animal kingdom as well as in the human kingdom. But in the human its power is increased potently through the powers of the mind, and through *memory* of past pain and grievance and through anticipation of those we foresee, the power of fear is enormously aggravated by the thought-form we ourselves have built of our own individual fears and

phobias. This thought form grows in power as we pay attention to it, for "energy follows thought", till we become dominated by it. Second ray people are peculiarly a prey to this. For the majority of them it constitutes the "dweller on the threshold", just as ambition and love of power, backed by frantic desire and unscrupulousness form the "Dweller" for the first ray types. The crystalized thought form of intellectual achievement for selfish ends, and the use of knowledge for personality objectives stand before the portal of the path in the case of the third ray person, and unless broken up and destroyed will dominate him and turn him into a black magician.

You oft have been told that fear is an illusion. Yet this statement does not help. It is a generalization that one can admit, yet which remains profoundly difficult to apply individually. The fears to which aspirants are subject (note the mode of wording this) are seldom of a selfish nature except insofar as suffering has caused them to recoil from a further continuation of untoward happenings. Their fears are wrapt in seeming love around their loved ones. Yet should each disciple ask himself a most practical question: How many of the torturing hours have been expended on realities and on tangible happenings and how many on illusory premonitions and on doubts and questionings, based on that which has never happened? I would like to point out to my brothers that they need to do two things: To meditate on *truth in daily life*, using the concept of *truth practiced and lived by* as their seed thought in meditation; to this end I would suggest that they memorize and use at all times when swept by illusory fears and needless foreboding the following formula or prayer:

"Let reality govern my every thought and truth be the master of my life."

Let each say this to himself as constantly as need re-

quires, forcing his mind to focus attention upon the significance of these spoken words.

I would suggest also sound common sense and the cultivation of an attitude of mind which refuses to permit *time* for illusory fears to grow.

Fear is the main obstacle frequently to a very vital step forward which could be taken in this life, but may have to be delayed to another if due opportunity is not taken and the will nature powerfully excited.

The first ray aspirant who fails to overcome his Dweller may become a "destroyer of souls", as it is called, and be condemned (until he learns his lesson) to work in the forces of matter, and with the forms which hold all souls in prison. This is the occult significance of the misunderstood words death and destruction. Of this type, the Devil is the great prototype.

The second ray aspirant who builds his Dweller and permits its steady and increasing control becomes a "deluder of souls". He is the true Anti-Christ, and through false teaching and the working of so-called miracles, through hypnotism and mass suggestion he draws a veil over the world and forces men to walk in the great illusion. It is interesting to note that the work of the Devil, the prisoner of souls, is beginning to lose its power, for the race is on the verge of understanding that true death is immersion in form, and that matter is but a part of the divine whole. The thought form of this "Dweller on the Threshold" which humanity has built for millions of years is on the verge of destruction. But the work of Anti-Christ is only rising now to its height, and the delusion of riches, of possession, of false teaching will increasingly hold sway but the term of the delusion will be shorter than the term of destruction, for all these factors function under their own cycles and have their own ebb and flow.

The third ray person who also fails to shatter his

"Dweller" becomes what is called a "manipulator of souls" and uses the mind to destroy the real and to put a veil between the man and reality. It must be remembered that none of these names and these activities refer to the soul on its own plane but only to human souls in incarnation on the physical plane. This must be stressed, for on its own plane the souls of all men stand free from illusion, and neither can be destroyed, deluded nor manipulated. It is only "the souls in prison" who are subject to the activities of the forces of evil and only for a term. The first group works through governments, through politics, and the interplay between nations and is relatively small in number. The second ray group who delude and deceive, work through religious agencies, through mass psychology, and the misuse and misapplication of devotion and of the arts. They are largest in number. The third group work primarily through commercial relations in the business world and through the use of money, the concretization of prana or universal energy, and the outer symbol of the universal flux and flow. These thoughts are suggestive but not vital, dealing as they do with the cosmic tendencies.

Thirdly, the force of sex attraction. This is a pull from the physical plane and the swinging back of a type of involutory energy on to the path of return. Cosmically speaking, it manifests as the attractive force between spirit and matter; spiritually speaking, it is demonstrated as the activity of the soul, as it seeks to draw the lower self into full realization. Physically speaking, it is the urge which tends to unite male and female for the purpose of procreation. When man was purely animal, no sin was involved. When to this urge was added emotional desire, then sin crept in, and the purpose for which the urge manifested was perverted into the satisfaction of desire. Now that the race is more mental, and the force of mind is making itself felt in

In considering the sentient body of a human being I will probably help the most if I deal with it in terms of its moods and ordinary expressions for it is only in dealing with its effects and in seeking to master them that man arrives at knowledge of himself and so becomes a Master. The most ordinary manifestations of astral activity are:

- I. Fear.
- II. Depression or its opposite pole, hilarity.
- III. Desire for the satisfaction of the animal appetites.
- IV. Desire for happiness.
- V. Desire for liberation. Aspiration.

In these five are summed up practically most of the sentient experiences of man and we will consider each one from the following angles:

1. The cause.
2. The effect.
3. The method of direction.

You will note that I say 'method of direction' not method of control. Aspirants must learn that they are working with, and in, forces, and that right and wrong activity on the physical plane is due simply to a right or wrong direction of the force currents and not to anything inherently wrong or right in the energies themselves.

I. *Fear*. This is one of the most usual of the manifestations of astral energy, and is put first because it constitutes, for the vast majority, the Dweller on the Threshold and also in the last analysis is the basic astral evil. Every human being knows fear and the range of the fear vibrations extends from the instinctual fears of the savage man based on his ignorance of the laws and forces of nature, and on his terror of the dark and the unknown, to the fears so prevalent today of loss of friends and loved ones, of health, of money, of popularity

in unrestrained merriment and which is the opposite pole of unrestrained weeping. I refer not here to true merriment nor the proper sense of humor, but to those hysterical outbreaks of hilarity which are so common among the rank and file of humanity and lead to reactions of fatigue.

3. A devitalized condition of the physical body. This is due to various causes such as:

- a. A depleted etheric or vital body.
- b. Physical disease, either inherent or brought over from another life, accidental, or due to wrong emotional reactions, or produced as the result of group karma, such as an epidemic.
- c. Atmospheric. This is sometimes overlooked, but the condition of the atmosphere, the nature of the climate, the density, humidity or dryness, the heat or cold have a definite effect upon the psychological outlook.

You will find, if you study, that all subsidiary and temporary causes of depression and its opposite can be grouped under one of these three heads, and when one has ascertained the cause, the cures will become apparent.

I have dealt somewhat at length with the two first manifestations of astral force—Fear—fear of death, of the future, of suffering, of failure and the many lesser fears to which humanity is subject—and Depression—because these two fears constitute for man the Dweller on the Threshold in this age and cycle. Both of them indicate sentient reaction to psychological factors and cannot be dealt with by the use of another factor such as courage. They must be met by the omniscience of the soul working through the mind,—not by its omnipotence. In this is to be found an occult hint. I shall not deal with the other factors listed such as desire for happiness, for the satisfaction of the animal appetites, and

black and white magic, and one of the reasons of the purifying waters of the flood being deemed necessary.

c. The powerful thought-forms built up in the early Ibezhan mysteries and which (particularly in America) are as yet undestroyed. This gigantic "Dweller on the Threshold" of all the true Mysteries has to be slaughtered before the aspirant can pass on.

10. The work of the Ibezhan adepts and the mysteries of the Temple of Ibez are still persisting and are being carried on by the masters and adepts in physical incarnation throughout the world. They teach the meaning of the psyche, the ego or the soul and of the human unit, so that the man may indeed be what he is, a God walking on earth, his lower nature (physical, astral and mental) completely controlled by the soul or the love aspect, and this not in theory but in deed and truth.

When this is the case, the physical body will have no lure for the real man, the emotional nature and desire body will no longer lead astray nor will the mind shut out that which is true and spiritual, but the God will use the three bodies as vehicles of service to the race. Then will the human kingdom be transcended and man pass into the spiritual kingdom there to have further lessons just as infant humanity when passing out of the animal kingdom was trained and taught its functions and work by the Ibezhan teachers.

In Atlantean days, the goal that the Hierarchy of Teachers set before Themselves was the awakening in man of the love nature, as a step towards the awakening of the heart center. To do this, the Teachers at that time were Themselves focussed (deliberately and of intent) in the heart center, and chose to work entirely through that center, subordinating Their mental equipment and

of revelation. The demands of the soul and the suggestions of the Master might be regarded as in conflict with the demands of time and space, focused in the personality or the lower man. You will have, therefore, in this situation a tremendous pull between the pairs of opposites; the field of tension or the focus of the effort is to be found in the disciple "standing at the mid-way point." Will he respond and react consciously to the higher pull and pass on to new and higher areas of spiritual experience? Or will he fall back into the glamour of time and space and into the thralldom of the personal life? Will he stand in a static quiescent condition in which neither the higher trend nor the lower pull will affect him? One or other of these three conditions must distinguish him and must succeed upon an earlier and vacillating experience wherein the disciple vibrates between the higher and the lower decisions. It is at this process, the Master *presides*. He is able to do nothing because it is the disciple's own problem. He can only endeavor to enhance the desire of the soul by the power of His directed thought. The personality can also do nothing, for at this point both the physical body and the astral vehicle are simply automata, waiting responsively for the decision of the disciple, functioning in his mental body. Only the disciple can act upon the mental level of consciousness at this point of endeavor. Once he does so, the die is cast. He either moves forward towards the door of light where the Master takes his hand and the Angel of the Presence becomes potent and active in a way which I may not describe to you, or he drops back *temporarily* into the life condition of the lower man; glamour and *maya* settle down anew upon him and the Dweller on the Threshold inserts himself between the disciple and the light from the open door and renews activity. The disciple either awakens suddenly to a wider grasp of reality and a deeper understanding of the Plan and his part in it, or the "veils of earth" close over his head; the vision fades and he reverts into the life of an ordinary human being, probably for the period of the incarnation wherein the opportunity was offered to him. Should he, however, go forward through that door, then (according to the initiation which becomes possible) will be the revelation and its attendant consequences. The revelation will *not* be the

emerge—the glamour of depression, based on a sense of spiritual inferiority which is not warranted, being not based on facts. As an instance of this—read the list of failings which you give. My brother, even if there is some basis of truth in your enumeration, still your replies remain untruthful for you omit all recollection or reference to the other side of the picture. You are centred in your mind in the involutory reactions of the personality vehicles. Yet, you are, as you well know, in preparation for certain steps forward upon the Path. A clear vision of yourself is needed and at each turn upon the Way you have to face three realities:

1. The little or lower self.
2. The Dweller upon the Threshold, in cases such as yours.
3. The Angel of the Presence.

Be not so occupied with the personality self, seek more frequently the company of the Angel, which hides and veils (and yet reveals) the hidden glory of the spirit. Your faults are there, as are the faults of all upon the Way. Many pass much time and thus slow down their active spiritual expression by an undue interest and a too intent focusing upon the liabilities and limitations. Recognize this, my brother, and *then pass on*. They are not all you have to show; they do not give the entire picture.

Five years ago you evidenced much spiritual pride; you had a strong sense of separateness, and a highly developed critical mind. Today these demonstrate far less than formerly, and you are now quick to see any emerging wrong tendencies, and equally quick to repudiate them.

Humble love is for you the goal this year together with the expression of a loving, understanding heart, thus aiding all you meet. Have no other aim. The practice of this will balance and round out your undoubted head development.

I shall not change your work greatly. Continue to ponder upon the thoughts I earlier gave you as seed ideas for meditation. Take them now, however, as the theme of your daily recollection and not as seed thoughts for meditation. Follow the group meditation with care for it will give you what you need. For you, during the coming year, the cultivation of a poised

others is your great need just now. It will do much to bring your devious and involved mental attitudes and aspirations into right order. Make life very simple, brother of mine.

June 1942

BROTHER OF OLD:

You have been drawn back into a phase of my work which, in the early days, you aided me to start. Opportunity opens up before you; you can be and do much. The success of this will be dependent upon your ability to walk humbly and to recognise the fact that ancient thoughtforms still exist upon the periphery of your consciousness, and that the Dweller on the Threshold stands ready at all times to avail himself of the weaknesses to which you have been prone.

I say not this in other spirit than that of warning you, and I am happy to see you again within the sphere of action of the work. I look to you to aid and help. If you will always act in full cooperation with your fellow workers, and if you will cultivate frankness and open-heartedness and clear speech, the end is sure.

Spiritual radiation holds the key to your successful service, and the careful watching of your lower sixth and third ray tendencies. You must be prepared for tests and difficulties until you have proved yourself; these seldom come the expected way. One of your major safeguards is ever, as I have already told you, to adhere to and carry forward the next duty and to concentrate upon that which has been undertaken. Avoid that which lies outside the periphery of the work, regarding anything else as a sidetrack for you.

My blessing rests upon you, and my confidence in your ability to stand steady and to avoid glamour is always present.

December 1942

MY BROTHER:

Life has been difficult for you since you have again sought to work in connection with my plans. Things have not worked out as you anticipated and you are full of inner distress, ques-

the standpoint of the highest occult training and when the disciple is in the Ashram itself, the centres are viewed as simply channels for energy. Until the time of the third initiation, they assume temporary importance in the training process because it is through them that the disciple learns the nature of energy, its distinction from force and the methods of distribution—the latter being one of the last stages in the training process.

The constitution of the ego, or Soul, is the factor of paramount importance to the Master in the task of training the disciple for hierarchical work. This necessarily involves the three higher centres (head, heart and throat). It is with the so-called egoic lotus that He is concerned and this is a point which the disciple is very apt to forget. The soul is pre-occupied with its own life; the details of the personality life (its inadequate expression or shadow in the three worlds) simply make no impact whatsoever upon the soul consciousness. As the violence of the personality life grows, the soul which has been increasingly the recipient of the best the aspiring personality has to offer and which has been slowly turning its attention towards the mind of the personality, becomes also aware of an opposing factor to true soul expression upon the outer periphery of life. Then the battle of the higher pairs of opposites begins—the battle between soul and personality, *consciously waged on both sides*. That is the point to have in mind. This conflict culminates, prior to each of the first three initiations, in the confronting of the two opponents; the Dweller on the Threshold (of initiation, my brother) and the Angel of the Presence stand face to face. But with that battle, we are not here concerned. We are occupied with the theme of the response to hierarchical energy as embodied in the Master's aura and from thence transmitted to the disciple. The channel or channels of direction (there are three of them) might be expressed thus:

- I. The Hierarchy.
 1. The Master.
 2. The Ashram.
 3. The soul of the disciple.
- II. Humanity.
 1. The disciple.

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TALKS TO DISCIPLES

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I intend to point out, but not dictate to you, modes of eradication.

The times are serious and the world disciples are hard pressed. The Hierarchy and its affiliated groups are seeking active help and cooperation in the work of salvage. All disciples and aspirants are needed, and all can give much if the desire, the loving heart and the consecrated mind are united in service. I ask aid in the task of reconstruction. I ask for your consecrated help. I ask you to discipline yourselves anew, to hold back nothing, either objective or subjective. I ask for your wholehearted cooperation in the work of world salvage.

Group Instruction

December 1941

My Brothers:

I would like to start off this instruction with the simple statement as to the task which all disciples of the Masters throughout the world are engaged in undertaking and which you also should consciously consider. It is the task of *confronting* the Dweller on the Threshold in your own life and also in the group life, and then—from that vantage point of strength—face that Dweller on behalf of humanity and thus aid humanity to vanquish this ancient evil. To do this presupposes crisis in your life and in the life of humanity. The handling of crises is the hallmark of the disciple, and every crisis met and rightly handled provides (once the difficulty is occultly "under the feet") the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples. The past eighteen months have been months of precipitation, producing a chemicalization, an interior process of upheaval and probably outer behavior which may have caused concern to the Observer within. This however is but the reaction of the

personality to undue pressure and strain, to world conditions and clearer vision. Vision reveals both the light and the dark, a thing which is oft forgotten. Disciples are fortunate if the major results work out in the physical body. The reactions of the physical body are the least important and do the least harm to others. Where they work out in an emotional or mental condition they are then apt to become a problem of fellow disciples, adding to their strain and necessitating an effort upon their part to carry the brother through with the least damage to the group.

In this group work you need to remember that increasingly there will be no *individual* life. This is as it should be. Increasingly disciples should be aware of each other and tune in with ease on each other; increasingly the bonds of illumined loyalty should control; increasingly you will participate in each other's attitudes and conditions and thus learn the basic lesson of understanding. Understanding is the secret behind all power to achieve identification with any form of divine expression; understanding is one of the prime factors in producing revelation, and this is one of the paradoxes of occultism. In the world of human thought, understanding follows the prescribed routine, it follows the presented fact. In the life of the spirit, understanding is a necessary predisposing *cause of revelation*. I would ask you to ponder on this, bracing yourself for revelation, through a deep understanding of the initiator in yourself. Each of you has to initiate your own individual crises; there is no one else who is responsible. Each of you together initiates the activity for which the group is responsible and for which you have been brought together; each of you initiates himself into the Presence, through the medium of the Angel, and into the shadow of the Dweller on the Threshold. Through this process, full consciousness is achieved.

The work of this group, and of other groups similarly motivated, is to achieve these undertakings together: Together to face the Dweller and triumph; together to arrive at understanding; together to stand before the Presence because the Angel's light reveals "that which the eye has never seen;" together to walk the Path of Revelation; together to

ing from a multitude of thinkers and minds. These work both as individuals and as members of a group. There is also emotional inspiration to which—in its most easily recognizable appearance—we give the name of aspiration. All these are, esoterically considered, evocative of desire, to be transmuted into will if (and only if) "the energy of the will-to-good is the emanating principle and the actuating result of the inspired impulse; it must constitute the motivating impulse at the center of the disciple's being." Thus spoke one of the Masters not long ago to a disciple who sought to grasp the synthetic effect of inspiration. It is the Will and its immediate evocation which is the major need of this particular group of my disciples. The hierarchical Plan is the objective of that will; the purpose of Sanat Kumara is the revelation which comes to those who demonstrate that will, and it is the strength of the divine Power which makes that will possible. Strength is to Power what desire is to aspiration, or what the personality is to the soul. It is the revelation of quality.

I have started this communication with this note of Will because the use of that will (under instruction) is the objective of your next year's work; as we proceed with the various phases of our study which I have earlier outlined, my use of this theme will emerge clearly in your consciousness.

It has seemed to me necessary to open this instruction with a brief resume of the past teaching. The pressure of life these days is very great; everybody is tired; you will therefore approach this fresh addition to the teaching with renewed zest if the past teaching is clearly apprehended and is clearly illumined in your minds.

What is the task which confronts you, both as individuals and as a group? It is a fivefold task:

1. To confront and deal adequately with your own personal Dweller on the Threshold.
2. To share—as a group—in humanity's effort to confront the *group* Dweller on the Threshold; this "Dweller" is constructed of the evil desires of all mankind, of humanity's mistakes and weaknesses, thoughts,

the "good." *The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved.* It necessitates the ability to think in terms of the whole, an appreciation of the next step which humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past and a vision, based—not on love or on soul-sight—but on a conviction as to the immediate purpose of Sanat Kumara, as He works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.

The third point grows out of the above. You are all pledged disciples, and as such your immediate personal problem (in which I may not and therefore cannot help you) is to overcome and destroy the hold which the Dweller on the Threshold may have upon you. We are back, therefore, to our starting point, and a question now arises in your minds: "How can I overcome this Dweller and yet at the same time refuse to concentrate upon myself and my problems? This I am told by you not to do, and yet the Dweller is the sum-total of all personality holds and defects, all potencies—emotional, mental and physical—which limit my expression as a soul. What can I therefore do?"

My answer would be: You must first of all accept the fact of the Dweller, and then relegate that Dweller to its rightful place as part of the Great Illusion, the great phantasmagoria of existence and as an integral part of the life of the three worlds. You must then proceed upon your planned life service (What definite plan or plans have you, my brother?) and act as if the Dweller existed not, thus freeing yourself from all personality influence in due time and leaving your mind free for the task in hand. I could perhaps word it another way. When your interest in hierarchical work and the programme of the Ashram with which you are

connected is adequately strong, it will then dominate all your actions, and all your thoughts (waking or sleeping); you will then find that the grip of the Dweller will be broken, that its *life* has been destroyed by the force of attrition and its *form* destroyed in the fires of sacrifice. Such, briefly, is the story; I waste no time with elaborations, for there is much I seek to give you in this instruction.

I desire to give you the help you need for the coming year which faces you. Above all, however, I am endeavouring to make clear to future generations certain basic principles and certain aspects of hierarchical truth which must in the New Age govern those who seek to tread the Path of Discipleship and who are willing to be prepared for initiation. Changes in curriculum and in techniques are being made by the Hierarchy; the adaptation of old methods to modern needs and to more highly developed men is under way. I write not for you in reality. You have already had more than you have used. I write for the coming disciples and initiates of the next two generations.

It is essential that disciples in all Ashrams consider these days what humanity's problems are, what they mean and what their solution entails; they must know what the Masters of the Wisdom want done and then they must talk and write, act and live so that others too may understand.

Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time.

This year, I will make clear to you what work is asked of the group in relation to the planned group work, the group

As we proceed we shall divide our subject up into greater detail, but in this instruction I only seek to get certain broad outlines into your minds so that the theme may fall into right places in your thoughts.

There are four phrases which have for long been bandied about among so-called occultists and esotericists. They are : *glamour*, *illusion*, *maya* and the expression, *the dweller on the threshold*. They all stand for the same general concept or some differentiation of that concept. Speaking generally, the interpretations have been as follows, and they are only partial interpretations, and are almost in the nature of distortions of the real truth, owing to the limitations of the human consciousness.

Glamour has oft been regarded as a curious attempt of what are called the "black forces" to deceive and hoodwink well-meaning aspirants. Many fine people are almost flattered when they are "up against" some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently to attempt to hinder their fine work by submerging them in clouds of glamour. Nothing could be further from the truth. That idea is itself part of the glamour of the present time, and has its roots in human pride and satisfaction.

Maya is oft regarded as being of the same nature as the concept promulgated by the Christian Scientist that there is no such thing as matter. We are asked to regard the entire world phenomena as *maya* and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion or self-hypnotism. Through this induced belief we force ourselves into a state of mind which recognizes that the tangible and the objective are only figments of man's imaginative mind. This, in its turn, is likewise a travesty of reality.

Illusion is regarded rather the same way, only (as we define it) we lay the emphasis upon the finiteness of man's mind. The world of phenomena is not denied but we regard the mind as misinterpreting it and as refusing to see it as it is in reality. We consider this misinterpretation as constituting the Great Illusion.

The Dweller on the Threshold is usually regarded as presenting the final test of man's courage, and as being in the nature of a gigantic thoughtform or factor which has to be dissipated, prior to taking initiation. Just what this thoughtform is, few people know, but their definition includes the idea of a huge elemental form which bars the way to the sacred portal, or the idea of a fabricated form, constructed sometimes by the disciple's Master to test his sincerity. Some regard it as the sumtotal of a man's faults, his evil nature, which hinders his being recognized as fit to tread the Path of Holiness. None of these definitions, however, give a true idea of the reality.

I would point out here that (generally speaking) these four expressions are four aspects of a universal condition that is the result of the activity—in time and space—of the human mind. The activity of MINDS! Ponder on this phrase for it gives you a clue to the truth.

The Problem of Illusion lies in the fact that it is a soul activity, and the result of the mind aspect of all the souls in manifestation. It is the soul which is submerged in the illusion and the soul that fails to see with clarity until such time as it has learnt to pour the light of the soul through into the mind and the brain.

The Problem of Glamour is found when the mental illusion is intensified by desire. What the Theosophist calls "kama-manas" produces glamour. It is illusion on the astral plane.

The Problem of Maya is really the same as the above, plus the intense activity produced when both glamour and illusion are realized on etheric levels. It is that vital unthinking emotional MESS (yes, brother of old, that is the word I seek to use) in which the majority of human beings seem always to live.

The Dweller on the Threshold is illusion-glamour-maya, as realized by the physical brain and recognized as that which must be overcome. It is the bewildering thoughtform with which the disciple is confronted, when he seeks to pierce through the accumulated glamour of the ages and find his true home in the place of light.

The above are necessarily only generalizations, and the result also of the activity of the analytical mind, but they serve to embody a part of the problem in words and to convey to your minds a definite thoughtform of what we shall later discuss in detail.

As to the causes of this world condition, what can I say, brother of mine, which will convey meaning to your minds? The cause lies far back in the consciousness of the "imperfect Gods." Does that sentence really mean aught to you? But little, I fear. We must descend into the realm of greater practicality and only deal with the matter as far as it concerns humanity. Planetary illusion will later be briefly dealt with, but the immediate problem before man and the significant contribution of the disciple is the dissipation of much of the glamour in which mankind is immersed and which, during the coming Aquarian Age, will largely disappear in connection with the astral life of the race. The point I would here make is to call attention to the fact that it is in meditation and in the technique of mind control that the thinkers of the world will begin to rid the world of illusion. Hence the increasing interest in meditation as the weight of the world glamour is increas-

ingly realized, and hence the vital necessity for right understanding of the way of mind control.

Another point which should be noted is that in the crystallization of this material age comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold. The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganization of human values, and this is part of the process whereby a vital part of the world glamour may be dissipated—if only all men of goodwill within the world aura adhere to their appointed task.

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

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

SECTION ONE

THE NATURE OF GLAMOUR

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

1. *Illusion* is primarily of a mental quality and was characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thoughtforms of which they are guilty, and of misinterpretations.
2. *Glamour* is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always.
3. *Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of the mental illusion or astral glamour or of both in combination.
4. *The Dweller on the Threshold*, always present, swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour and the maya surrounding his entire life. Being now an integrated personality (and no one is a disciple, my brother, unless he is mental as well as emotional, which is a point the

devotee oft forgets) these three conditions (with the preponderance of the effect in one or other of the bodies) are seen as a whole, and to this whole the term the "Dweller on the Threshold" is applied. It is in reality a vitalized thoughtform—embodying mental force, astral force and vital energy.

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

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

It must be remembered also that these distorting conditions, found in all of you, are the medium whereby you are tuned in on the world glamour and illusion. The emphasis has been laid in esoteric teaching on the training and liberation of the individual aspirant. This is, of course, necessary, for the mass is made up of the individuals, and in the steady release from the control of these inner delusions will come the eventual clarification of humanity. Therefore each of you in this group must of necessity work separately and apart with himself, and learn to induce those conditions of clarity and truth which will overcome the ancient rhythms and deep-seated habits and thus steadily purify the aura. But this has now to be done *as a group*, and this group constitutes one of the first of the exoteric groups with which it is intended to work in the new age. Through the activity of such groups, the world glamour will be dissipated,

but first of all the aspirant must learn to deal with individual and group glamour. It is necessary to remember the following three things. I am going to be brief and technical in teaching this group, for my time is short and you have an adequate technical knowledge with which to understand that whereof I speak.

First, the united auras of the group members ever determine the group condition, the group activity, usefulness, problem and glamour. Hence emerges individual group responsibility and individual usefulness. Each of you either hinders or aids the group, according to his auric condition, which is either in a state of glamour or illusion or is kept relatively free from these conditions.

Second, that the first job that each of you has to do is to determine his own peculiar problem. In giving you your individual instructions, I will take up with you in this instruction where the particular tendency in this direction of each of you lies, and whether it is glamour, illusion or maya to which you habitually succumb. I will deal with directness, for I have tested your sincerity and believe in your willingness to be told the truth. Once you have each determined the specific nature of your peculiar problem, you can then work with deliberation towards its solution—with deliberation, brother of old, and with no speed, but with due care and caution and with right understanding.

Thirdly, you must remember that as I look at the individual in any of these groups, I can at the same time gauge the quality of the group itself as a whole. The amount of inner light that can shine through and make its presence felt in your auras can be seen by me and indicate to me the strength and the efficiency and also the potency of your individual group influence, for the positive auras subordinate the negative auras. What is required is a combination of positive auras, deliberately subordinated to group work.

As you deal with illusion and as you free your minds from its effects, and as you dissipate the astral glamour in which you are all more or less immersed, you will enter into a greater freedom of living and usefulness. As the maya of distorted energy currents ceases to swing you into lines of undesirable activity, the light that is in you will shine forth with greater clarity. Incidentally the Dweller on the Threshold will slowly and surely disintegrate and leave your way, to the door of Initiation, free and unimpeded.

Strongly *mental* types are subject to illusion. This illusion is reality a condition wherein the aspirant is being definitely controlled by:

1. A thoughtform of such potency that it does two things:
 - a. Controls the life activity or output.
 - b. Tunes the aspirant in on the mass thoughtforms, which are of a similar nature, and which are built by others under the dominance of a similar illusion.

This, in its worst aspect, produces mental insanity or *idée fixe*, but in its least dangerous and normal result produces the fanatic. The fanatic is usually—even if he realizes it not—a bewildered man, who has a potent idea of some kind or another, but who finds it quite impossible to integrate it into the world picture; to make those needed, and often divinely directed, compromises which profoundly help humanity; to find the time or place for the realities which are within his natural grasp.

2. When a man is highly developed, the mental illusion is built around a definite intuition and this intuition is concretized by the mind until its appearance is so real that the man believes he sees so clearly that which should be done or given to the world that he spends his time endeavoring

2. In speaking of the limitations of the planetary Logos of our planet.

In the above remarks I have given you much food for thought—not only as regards your own personal problems (for all of you are subject to these conditions), but I have also indicated to you what is the nature of glamour. The word is used in all esoteric books and teaching to cover the conditions which are differentiated under the words maya, illusion and glamour itself. Later I will give you some teaching upon the causes of glamour and the methods of its dissipation. But I have given you here enough for the present, for it is my desire that you ponder upon these ideas during the next few months and learn somewhat of the significance of these words which you so lightly use. Watch yourselves and your daily life with discrimination, so that you learn to distinguish between glamour, illusion and maya. See whether you can discover the form which your individual Dweller upon the Threshold is likely to assume as you come into conflict with it; and if you do the same for your group brothers and the immediate world need, you will lose no time in the work of your astral clarification and mental release.

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

I would suggest also that you find out all that you can anent the much misunderstood subject of the *aura*: search out what is said in my books and in the writings extant in any good occult library. I seek no copying out of paragraphs but a formulation of your knowledge so that you

can answer clearly questions which might be asked. The following three questions are basic:

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

This will enable you to make practical application of that which I seek to teach you. Forget not that as you look out upon the world and your immediate environment, that you look out through your aura and have, therefore, to deal with glamour and illusion.

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

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

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

will serve to guide your group and analogous groups in the way of right activity. Secondly, I wish to recapitulate somewhat those things which I have already stated so as to enrich your understanding of the various phases of the world glamour. This world glamour, the analytical mind has to differentiate into distinctive phases, calling them Illusion, Glamour, Maya and that synthetic thoughtform, found on the Path of Discipleship, which is called by some schools of esotericism the Dweller on the Threshold.

As you will see from this, my brothers, we have set ourselves a large theme, which must be very carefully handled. My task is a difficult one, because I write for those who are still held by the varying aspects of glamour, and usually by the secondary glamour and maya. Illusion does not yet fully play its part and the Dweller is seldom adequately realized. I would here remind you of a stupendous occult fact and will ask you to endeavor to understand that whereof I speak. The Dweller on the Threshold does not emerge out of the fog of illusion and of glamour until the disciple is nearing the Gates of Life. Only when he can catch dim glimpses of the Portal of Initiation and an occasional flash of light from the Angel of the Presence Who stands waiting beside that door, can he come to grips with the principle of *duality*, which is embodied for him in the Dweller and the Angel. Do you comprehend that whereof I speak? As yet, my words embody for you symbolically a future condition and event. The day will surely come, however, when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left. May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you

enter into that Presence where the two are seen as one, and naught is known but life and deity.

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

Note:

1. A dawning sense of *maya* arose in Lemurian days, but there was no real glamour and illusion.

2. *Glamour* arose in early Atlantean times.

3. *Illusion* arose among advanced human beings in later Atlantean days and will be a controlling factor in our Aryan race.

4. *The Dweller on the Threshold* arrives at full potency at the end of this race, the Aryan, and in the lives of all initiates prior to taking the third initiation.

5. The subhuman kingdoms in nature are free from glamour and illusion, but are immersed in the world maya.

6. The Buddha and His 900 arhats struck the first blow at the world glamour when He promulgated His Four Noble Truths. The Christ struck the second blow with His teaching of the nature of individual responsibility and of brotherhood. The next blow will be struck by the New Group of World Servers, acting under the direction of Christ and His disciples, symbolically described as "Christ and His 9000 initiates."

7. The Four Keynotes to the solution of the problem of glamour are:

Intuition..Illumination..Inspiration...The Angel of the Presence.

- c. Made his soul alignment consciously and easily, and firmly established his technique of contact.
- d. Taken the first initiation.

The word *illusion* is frequently lightly used to signify lack of knowledge, unsettled opinions, glamour, misunderstandings, psychic bewilderment, the dominance of the lower psychic powers, and many other forms of the world illusion. But the time has come when the word must be used with a developed discriminating sense, and when the disciple must know clearly and comprehend the nature of that phenomenal miasma in which humanity moves. For the purpose of clarity and in order to distinguish more definitely and effectively between the forms of illusion in which the soul moves, and from which it must liberate itself, it will be necessary for us to separate the Great Illusion (in its various aspects) into its component parts in time and space, and this I attempted partially to do when I defined for you the words Maya, Glamour, Illusion, and the Dweller on the Threshold. I want you to keep very clearly in your mind these distinctions, and to study with care the tabulation earlier given you.

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. This contact opens up from the moment a man has aligned himself and brought the lower nature into touch with the higher. Ideas come to us from the plane of the intuition. The soul illumines the plane of the mind and the plane of the intuition so that they stand revealed to each other and their mutual relationship becomes then apparent. The mind of the man (which is slowly becoming the center of his consciousness and the major reality in his existence) becomes aware of this new and undiscovered world of ideas and he seizes upon some idea or group

and body; of life, consciousness and form, the three aspects of divinity—all of them equally divine.

As the aspirant learns to free himself from the glammers upon which we have touched, he discovers another world of fog and mist through which the Path seems to run and through which he must penetrate and thus free himself from *the glammers of the Path*. What are these glammers, my brothers? Study the three temptations of Jesus, if you would know clearly what they are. Study the effect that the affirmation schools which emphasize divinity (materially employed) have upon the thought of the world; study the failures of disciples through pride, the world saviour complex, the service complex, and all the various distortions of reality which a man encounters upon the Path, which hinder his progress and which spoils the service to others which he should be rendering. Emphasize in your own minds the spontaneity of the life of the soul and spoil it not with the glamour of high aspiration selfishly interpreted, self-centeredness, self-immolation, self-aggressiveness, self-assertiveness in spiritual work—such are some of the glammers of the Path.

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

Before taking up this subject in some detail, I would like to add something to our previous consideration of the problem of glamour. In your last instruction, I elaborated somewhat upon the subject of the various types of glamour and left with you the concept of their great importance in your individual lives. The battlefield (for the man who is nearing accepted discipleship or who is upon the path of discipleship, in the academic sense) is primarily that of

ity upon the Path of Return." This return is the objective of the human family and the culminating goal of the four kingdoms in nature. We could enlarge the concept by expressing the truth in the following manner:

<i>Process</i>	<i>Correspondence</i>	<i>Obstacle</i>
1. Physical coordination.....	Mineral kingdom.....	Maya.
2. Astral orientation.....	Vegetable kingdom....	Glamour.
3. Mental direction.....	Animal kingdom.....	Illusion.
4. Personality alignment.....	Human kingdom.....	The Dweller on the Threshold.

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

1. The unfoldment of the divine consciousness.
This starts in the mineral kingdom.
2. The expression of the soul.
This is typified in the vegetable kingdom with its uses and beauty.
3. The manifestation of the Christ.
This is the recognized goal of the animal kingdom which works towards individualization.
4. The revelation of the glory of God.
This is the objective before humanity.

4. *Glamour upon the Higher Mental Planes.....*

The Dweller on the Threshold.

We will now touch very briefly upon the problem of the *Dweller on the Threshold*. This Dweller is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would remind you nevertheless that the Dweller is the "one who stands before the Gate of God," who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient scripture calls it. The Dweller can be defined as the sumtotal of the forces of the lower nature as expressed in

the personality, prior to illumination, to inspiration and to initiation. The personality, at this stage, is exceedingly potent, and the Dweller embodies all the psychic and mental forces which down the ages have been unfolded in a man and nurtured with care; it can be looked upon as the potency of the threefold material form, prior to its consecration and dedication to the life of the soul and to the service of the Hierarchy, of God and humanity.

The Dweller on the Threshold is all that a man is, apart from the higher spiritual self; it is the third aspect of divinity as expressed in the human mechanism, and this third aspect must eventually be subordinated to the second aspect, the soul.

The two great contrasting Forces, the ANGEL and the DWELLER, are brought together—face to face—and the final conflict takes place. Again you will note that it is a meeting and a battle between another and higher pair of opposites. The aspirant has, therefore, three pairs of opposites with which to deal as he progresses towards light and liberation.

The Pairs of Opposites

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

I have, I should judge, given you enough to ponder upon; I would close it, however, by pointing out to you the very practical nature of that which I have communicated and would urge you to find out in your own practical experience

this break in the continuity of the spiritual consciousness. I would here remind you that this sense of peace or perception of cleavage is in itself an illusion and of the nature of glamour, and is based upon the illusory sense of identification with that which is *not* the self, or soul. The entire problem can be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man.

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

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

These capacities he developed by resolving the pairs of opposites on the physical, astral and lower mental planes. Now he faces his climaxing resolution, equipped with these powers. He becomes aware of those two great and apparently opposing entities (with both of whom he finds himself consciously identified)—the Angel of the Presence and the Dweller on the Threshold. Behind the Angel he dimly senses, not another duality, but a great Identity, a living Unity, which—for lack of a better word—we call the PRESENCE.

He then discovers that the way out in this case is not the method of handling force or of leaving behind both pairs of opposites, or of right recognition through the intuition, but that this Dweller and this Angel must be brought together; the lower entity must be "blotted out" in the "light," or "forced to disappear within the

radiance." This is the task of the higher of the two entities, with which the disciple or the initiate, consciously and deliberately, identifies himself. With this process we will later deal. This is the problem which faces the initiate before he takes the final three initiations.

You must bear in mind that none of these three stages are, in reality, divided off from each other by clear lines of demarcation, nor do they follow each other in a clear sequence. They proceed with much overlapping and often with a partial simultaneity. It is only when the disciple faces certain initiations that he awakens to the fact of these distinctions. Therefore, it might be stated that:

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

is colored by past activity, as is the substance composing all the vehicles. This adds to maya and glamour, the state of illusion.

4. The personality ray then emerges and intensifies all these three aspects of force expression, producing eventually their synthetic work. Then we have the emerging of what has been called "the threefold glamorous condition," into one major glamour.

5. The soul ray or energy is all this time steadily increasing its rhythmic potency, and seeking to impose its purpose and will upon the personality. It is the united relation and the interplay between these two which—when a point of balance has been achieved—sweeps the man on to the Probationary Path, on to the Path of Discipleship, and right up to the gate of initiation. There, standing before the Gate, he recognizes the final duality which awaits resolution. The Dweller on the Threshold and the Angel of the PRESENCE.

The nature of these glammers differs with different people, for the ray quality determines the type of glamour or illusion to which a man will easily succumb, and that kind of glamour which he will the most easily create. Disciples have to learn to differentiate between:

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

set out to dominate the undesirable condition that he arrives later at a recognition of an essential duality. This is, for the time being, in no case an illusion. He discovers the relationship between himself as a personality, the true Dweller on the Threshold, and the Angel of the PRESENCE—guarding the door of initiation. This marks a critical moment in the life of the disciple for it indicates the moment wherein he can begin to tread the Path of Initiation, if he so desires and possesses the required fortitude.

In the last analysis, the partial subjugation of glamour and escape from the complete thralldom of illusion are indications to the watching Hierarchy that a man is ready for the processes of initiation. Until he is no longer completely deceived and until he is somewhat free mentally, it is not possible for him to face the waiting Angel and pass through the door. One thing I would here point out to you: after passing through the door of initiation, the disciple returns each time again to take up anew his tasks in the three worlds of activity; he there reenacts the former processes—briefly and with understanding—after which he proceeds to master the essentials of the next initiatory lesson. I am here putting a great deal of information in a very condensed form, but that is all that is possible at this time.

For a long time, the sense of dualism pervades the disciple's being and makes his life appear to be a ceaseless conflict between the pairs of opposites. The battle of the contraries is taking place consciously in the disciple's life. He alternates between the experiences of the past and a recollection of the experience of initiation through which he has passed, with the emphasis, first of all, in the earlier experiences; later, in the final great experience which is so deeply coloring his inner life. He has prolonged moments wherein he is the baffled disciple, struggling with glamour, and brief moments wherein he is the triumphant initiate. He

discovers in himself the sources of glamour and illusion and the lure of maya until the moment arrives when again he stands before the portal and faces the major dualities in his own particular little cosmos—the Dweller and the Angel. At first he fears the Angel and dreads the light which streams from that Angel's countenance, because it throws into vivid reality the nature of the Dweller who is himself. He senses, as never before, the formidable task ahead of him and the true significance of the undertaking to which he has pledged himself. Little by little, two things emerge with startling clarity in his mind:

1. The significance of his own nature, with its essential dualism.
2. The recognition of the relationship between the pairs of opposites with which he, as a disciple, has to work.

Once he grasps the relation of the lower major duality (that of the personality and the soul) he is then prepared to pass on to the higher reality, that of the integrated Self (personality and soul) and its relation to the PRESENCE. In this statement, you have expressed in a few concise words the result of the first three initiations and the two final. Ponder on this.

It will be of real value, I believe, if I relate for your benefit the various contrasting characteristics of the intelligent man and the disciple, using the word "disciple" to cover all stages of development from that of accepted disciple to that of the Master. There is naught but the Hierarchy, which is a term denoting a steady progress from a lower state of being and of consciousness to a higher. This is in every case the state of consciousness of some Being, limited and confined and controlled by substance. You will note that

I say "substance" and not "form" for it is in reality *substance* which controls spirit for a long, a very long, cycle of expression; it is not matter that controls, for the reason that gross matter is always controlled by the forces which are esoterically regarded as etheric in nature and, therefore, as substance, not form. Remember this at all times for it holds the clue to the true understanding of the lower nature.

We will study, therefore, the basic essential contrasts which the disciple must intuitively grasp and with which he must familiarize himself. We will divide what we have to say into four parts, dealing briefly, but I trust helpfully, with each:

- a. The contrast between Illusion and its opposite..... Intuition.
- b. The contrast between Glamour and its opposite..... Illumination.
- c. The contrast between Maya and its opposite..... Inspiration.
- d. The contrast between the Dweller on the Threshold
and its opposite..... The Angel of the
PRESENCE.

This, you will realize, is a large subject and deals with the major problem of the disciple. I would refer you at this point to what I have already said anent these four aspects of glamour, and would ask you to refer with care to the various charts and tabulations which have been given to you from time to time.

a. The Contrast between Illusion and Intuition.

I have chosen this as the first contrast with which to deal as it should (even though it probably may not) constitute the major glamour of the members of this group. Unfortunately the emotional glamour dominates still and, for the majority of you, the second contrast, that between glamour and illumination, may prove the most useful and the most constructive.

Illusion is the power of some mental thoughtform, of some ideal, and some concept—sensed, grasped and inter-

definitely imperils progress and retards the steps of the disciple upon the Way. It can produce dangerous group tension if present in any of you, and this induced group tension can interfere with the free play of the power and light which you are supposed to use, even when the other group members remain unconscious of the emanating source. Irritation definitely generates a poison which locates itself in the region of the stomach and of the solar plexus. Irritation is a disease, if I might use that word, of the solar plexus center and it is definitely contagious to an almost alarming extent. So, my brothers, watch yourselves with care and remember that just in so far as you can live in the head and in the heart, you will end the disease of imperil and aid in the transference of the forces of the solar plexus into the heart center.

d. The Contrast between the Dweller and its opposite, the Angel of the Presence.

The entire subject of the Dweller and its relation to the Angel (a symbolic way of dealing with a great relationship and possibility, and a great *fact* in manifestation) is only now possible of consideration. Only when man is an integrated personality does the problem of the Dweller truly arise, and only when the mind is alert and the intelligence organized (as is becoming the case today on a fairly large scale) is it possible for man to sense—intelligently and not just mystically—the Angel and so intuit the PRESENCE. Only then does the entire question of hindrances which the Dweller embodies, and the limitations which it provides to spiritual contact and realization assume potent proportions. Only then can they be usefully considered and steps taken to induce right action. Only when there is adequate fusion within humanity as a whole does

the great human Dweller on the Threshold appear as an integrated entity, or the Dweller in a national or racial sense makes its appearance, spreading and vitalizing national, racial and planetary glamour, fostering and feeding individual glammers and making the entire problem unmistakably apparent. Only then can the relation between the soul of humanity and the generated forces of its ancient and potent personality assume proportions which call for drastic activity and intelligent cooperation.

Such a time has now come, and in the two books, *Problems of Humanity* and *The Reappearance of the Christ*, and also in the Wesak and June Full Moon messages, I have dealt with this most practical and urgent situation, which is in itself the guarantee of human progress toward its destined goal as well as the assertion of its major hindrances to spiritual realization. The sections on which we shall now be engaged are of prime importance to all who are in training for initiation. I said "in training," my brothers; I did not say that you would take initiation in this life. I know not myself whether you will or no; the issue lies in your hands and in your planned destiny—planned by your souls. Your problem is essentially that of learning to handle the Dweller on the Threshold and of ascertaining the procedures and the processes whereby the momentous *activity of fusion* can take place. Through the medium of this fusion the Dweller "disappears and is no more seen, though still he functions on the outer plane, the agent of the Angel; the light absorbs the Dweller, and into obscurity—radiant yet magnetic—this ancient form of life dissolves though keeping still its form; it rests and works but is not now itself." Such are the paradoxical statements of the *Old Commentary*.

I have earlier defined for you in as simple terms as possible the nature of the Dweller. I would like, however,

to enlarge upon one or two points and give one or two new suggestions which—for the sake of clarity and for your more rapid comprehension—we will tabulate as follows:

1. The Dweller on the Threshold is essentially the personality; it is an integrated unity composed of physical forces, vital energy, astral forces and mental energies, constituting the sumtotal of the lower nature.
2. The Dweller takes form when a reorientation of man's life has taken place consciously and under soul impression; the whole personality is then theoretically directed towards *liberation into service*. The problem is to make the theory and the aspiration facts in experience.
3. For a great length of time the forces of the personality do not constitute a Dweller. The man is not on the threshold of divinity; he is not consciously aware of the Angel. His forces are inchoate; he works unconsciously in his environment, the victim of circumstance and of his own nature apparently and under the lure and the urge of desire for physical plane activity and existence. When, however, the life of the man is ruled from the mental plane, plus desire or ambition, and he is controlled at least to some large extent by mental influence, then the Dweller begins to take shape as a unified force.
4. The stages wherein the Dweller on the Threshold is recognized, subjected to a discriminating discipline and finally controlled and mastered, are mainly three:
 - a. The stage wherein the personality dominates and rules the life and ambitions and the goals of man's life-endeavor. The Dweller then controls.
 - b. The stage of a growing cleavage in the conscious-

- ness of the disciple. The Dweller or the personality is then urged in two directions: one, towards the pursuit of personal ambitions and desires in the three worlds; the other, in which the effort is made by the Dweller (note this statement) to take a stand upon the threshold of divinity and before the Portal of Initiation.
- c. The stage wherein the Dweller consciously seeks the cooperation of the soul and, though still in itself essentially constituting a barrier to spiritual progress, is more and more influenced by the soul than by its lower nature.
5. When the final stage is reached (and many are now reaching it today) the disciple strives with more or less success to steady the Dweller (by learning to "hold the mind steady in the light" and thus controlling the lower nature). In this way the constant fluid changefulness of the Dweller is gradually overcome; its orientation towards reality and away from the Great Illusion is made effective, and the Angel and the Dweller are slowly brought into a close rapport.
 6. In the earlier stages of effort and of attempted control, the Dweller is positive and the Soul is negative in their effects in the three worlds of human endeavor.

Then there is a period of oscillation, leading to a life of equilibrium wherein neither aspect appears to dominate; after that the balance changes and the personality steadily becomes negative and the soul or psyche becomes dominant and positive.
 7. The astrological influences can potently affect these situations and—speaking generally and within certain esoteric limits—it might be noted that:

- a. Leo.....controls the positive Dweller.
- b. Gemini.....controls the processes of oscillation.
- c. Sagittarius...controls the negative Dweller.

It might be added that the three signs—Scorpio, Sagittarius, Capricorn—lead finally to the fusion of the Dweller and the Angel.

8. The soul ray controls and conditions the activity of the Angel and its type of influence upon the Dweller. It affects karma, times and seasons.
9. The personality ray controls the Dweller in all the earlier states and up to the time when the soul ray begins steadily to produce a growing effect. This personality ray is, as you know, a combination of three energies which produce the fourth or personality ray, through the medium of their interrelation over a vast period of time.
10. Therefore, the five types of energy which I indicated to you as of importance in your own lives when I gave you indications as to the nature of your five controlling rays, govern also the relation between the Dweller and the Angel, both in the individual and in humanity as a whole. These five are the rays of the physical body, the astral ray, the mind ray, the personality ray and the soul ray.
11. The rays which govern humanity and which condition humanity and the present world problem are as follows:
 - a. The Soul ray.....2nd.....humanity must express love.
 - b. The personality ray...3rd.....developing intelligence for transmutation into love-wisdom.
 - c. Mind ray.....5th.....scientific achievement.
 - d. Astral ray.....6th.....idealistic development.
 - e. Physical ray.....7th.....organization. Business.

The soul ray controls for an entire life period. The personality rays given above are for the Piscean Age which is now beginning to pass out; but these have definitely and irrevocably conditioned humanity.

You will note also that the first Ray of Will or Power is missing as is the fourth Ray of Harmony through Conflict. This fourth ray is always active as it controls in a peculiar manner the fourth creative Hierarchy and might be regarded as forming the *basic* personality ray of the fourth creative Hierarchy. The one given above is a transient and fleeting personality ray of a minor incarnation.

12. In the Aquarian Age which is rapidly coming, the Dweller will present slightly different personality forces:
 - a. Personality ray.....5th.....basic and determining.
 - b. Mind ray.....4th.....the creative effect.
 - c. Astral ray.....6th.....conditioning incentives.
 - d. Physical ray.....7th.....incoming ray.
13. Each great cycle in the zodiac is in the nature of an incarnation of the human family, and each great race is a somewhat similar happening; the latter is, however, of more importance where the human understanding and consciousness is concerned. The analogy is to the few important incarnations in the life of the soul in contradistinction to the many unimportant and rapidly succeeding incarnations. Of the important incarnations there are three which are of major import: the Lemurian, the Atlantean, and the Aryan races.
14. Each race produced its own type of Dweller on the Threshold who was faced at the close of the spiritual cycle (not the physical which goes on to crystalliza-

tion) when maturity was achieved and a certain initiation became possible for its advanced humanity.

15. When a racial incarnation and a zodiacal cycle synchronize (which is not always the case) then there comes a significant and important focusing of the attention of the Dweller on the Angel and vice versa. This is taking place at this time at the close of the Piscean era and when the Aryan race has reached maturity and a relatively high water mark of development. Discipleship is significant of maturity, and it is with mature development that the Dweller is met. The Aryan race is ready for discipleship.
16. The development of sensitivity in the individual and in the race indicates the imminence of the recognition of the Angel from both angles of vision and the immediacy of the opportunity. This opportunity for active fusion has never been so true as now.
17. The lines of demarcation as existing between the recognized areas of influence between the Dweller and the Angel are clearer than ever before in the history of the race. Man knows the difference between right and wrong and must now choose the way that he shall go. In the Atlantean racial crisis (which was also a complete human crisis), the history of which is perpetuated for us in the *Bhagavad Gita*, Arjuna—symbol of the then disciple and the world disciple—was frankly bewildered. This is not so true now. The disciples of the world and the world disciple do see the issues today relatively quite clearly. Will expediency win or will the Dweller be sacrificed with love and understanding to the Angel? This is the major problem.

I will ask you, my brother, to do two things: study the above ideas in the light of the present world crisis, and in the light of your own soul-personality problem.

Advanced humanity stands, as the Dweller, on the very threshold of divinity. The Angel stands expectant—absorbed in the PRESENCE yet ready to absorb the Dweller. Humanity has advanced in consciousness to the very boundaries of the world of spiritual values and the kingdom of Light and of God. The Angel has "come to Earth" in expectation of recognition—an event of which the advent of Christ two thousand years ago was the symbol and the precursor. This is the situation where all advanced aspirants are concerned. It can be yours. It is the situation also where humanity as a whole is concerned and the approaching Hierarchy. The consciousness of humanity from the higher and spiritual standpoint functions today through the steadily growing band of world servers, world aspirants and world disciples, and their name is Legion.

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

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

is the shadow or distortion of reality, now sensed for the first time on a large scale by the race of men and thrown into high relief by the light which shines from the Angel, the transmitter of energy from the PRESENCE.

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

I will give you no more today. I am anxious for these few essential statements to be mastered by all of you, prior to our taking up Section III. I am anxious too for the general group instructions, which you have lately received, to take much of your time, interest and attention. Inner group adjustments and more firmly established group relations are urgently needed and upon these I ask you to work. I would remind you here also that—as in all else in manifestation—there is a group personality and a group soul; you must learn clearly to distinguish between the two and to throw the entire weight of your influence, desire and pressure on the side of the Group Angel. In this way there might occur that stupendous recognition for which all initiation prepares the applicant—the revelation of the PRESENCE.

SECTION THREE THE ENDING OF GLAMOUR

We come now to the consideration of the third section relating to world glamour. It is difficult to write clearly about this matter because we are in the midst of its most concentrated expression—the worst the world has ever seen because glamour, incident to centuries of greed and selfishness, of aggression and materialism, has been focused in a triplicity of nations. It is, therefore, easily to be seen and most effective in manifestation. Three nations express the three aspects of world glamour (illusion, glamour and maya) in an amazing manner, and their powerful assault upon the consciousness of humanity is dependent not only upon the response of Germany, Japan and Italy to this ancient miasma but also upon the fact that every nation—United Nations as well as Totalitarian Nations—are tainted with this universal condition. The freedom of the world is consequently largely dependent upon those people in every nation who (within themselves) have moved forward out of one or other of these "glamorous illusions and mayavic impressions" of the human soul into a state of awareness wherein they can see the conflict in its wider terms, i.e., as that existing for them between the Dweller on the Threshold and the Angel of the PRESENCE.

These people are the aspirants, disciples and initiates of the world. They are aware of the dualism, the essential dualism, of the conflict and are not so preeminently conscious of the threefold nature and the differentiated condition of the situation which underlies the realized dualism.

Their approach to the problem is therefore simpler and, because of this, world direction lies largely in their hands at this time.

It is right here that religion has, as a whole, gone astray. I refer to orthodox religion. It has been pre-occupied with the Dweller on the Threshold and the eyes of the theologian have been held upon the material, phenomenal aspect of life through fear and its immediacy, and the fact of the Angel has been a theory and a point of wishful thinking. The balance is being adjusted by the humanitarian attitudes which are so largely coming into control, irrespective of any theological trend. These attitudes take their stand upon the belief of the innate rightness of the human spirit, in the divinity of man, and upon the indestructible nature of the soul of mankind. This inevitably brings in the concept of the PRESENCE, or of God Immanent and is the result of the needed revolt against the belief in God Transcendent. This spiritual revolution was entirely a balancing process and need cause no basic concern, for God Transcendent eternally exists but can only be seen and known and correctly approached by God Immanent—immanent in individual man, in groups and nations, in organized forms and in religion, in humanity as a whole and in the planetary Life Itself. Humanity is today (and has been for ages) battling illusion, glamour and maya. Advanced thinkers, those upon the Probationary Path, upon the Path of Discipleship, and the Path of Initiation have reached a point where materialism and spirituality, the Dweller on the Threshold and the Angel of the PRESENCE, and the basic dualism of manifestation can be seen clearly defined. Because of this clarity of demarcation, the issues underlying the present world events, the objectives of the present worldwide struggle, the modes and methods of reestablishing the spiritual contact so prevalent in At-

lantean days and so long lost, and the recognition of the techniques which can bring in the new world era and its cultural order can be clearly noted and appraised.

All generalizations admit of error. It might, however, be said that Germany has focused in herself world glamour—the most potent and expressive of the three aspects of glamour. Japan is manifesting the force of maya—the crudest form of material force. Italy, individualistic and mentally polarized, is the expression of world illusion. The United Nations, with all their faults, limitations, weaknesses and nationalisms, are focusing the conflict between the Dweller and the Angel, and thus the three forms of glamour and the final form of the conflict between the spiritual ideal and its material opponent are appearing simultaneously. The United Nations are, however, gradually and most decisively throwing the weight of their effort and aspiration on to the side of the Angel, thus restoring the lost balance and slowly producing on a planetary scale those attributes and conditions which will eventually dispel illusion, dissipate glamour and devitalize the prevalent maya. This they are doing by the increased clear thinking of the general public of all the nations, bound together to conquer the three Axis Powers, by their growing ability to conceive ideas in terms of the whole, in terms of a desirable world order or federation, and their capacity to discriminate between the Forces of Light and the potency of evil or materialism.

The work being done by those who see the world stage as the arena for the conflict between the Dweller on the Threshold and the Angel of the PRESENCE might be itemized as:

1. The producing of those world conditions in which the Forces of Light can overcome the Forces of Evil. This they do by the weight of their armed forces, plus their clear insight.

place to *planned* efforts to meet desire, involving the directive use of the mind. Thus the line of demarcation between the animal and the human has become increasingly apparent and the first and basic expression of pure selfishness appeared aeons ago. Later, as evolution proceeded and desire shifted from one planned satisfaction to another, it began to take on a less physical aspect and men sought pleasure in emotional experience and in its dramatization: this led to the establishment of the drama as its first artistic expression; by means of this, down the ages, man has supplemented individual emotional and dramatic living with a vicarious submergence in it, thus exteriorizing himself and supplementing his personal dramas, desires, and objectives with those which were developed by means of the creative imagination, thus laying the foundation for the recognition—intelligent and real—of the part in relation to the whole. Thus from earliest Atlantean times the foundation was laid for the unfoldment of the sense of mystical duality through the various stages of an anthropomorphic recognition of deity to the recognition of the real in man himself, until finally we arrive at the proposition which faces the disciple. Then the Dweller on the Threshold confronts the Angel of the Presence and the last and major conflict is fought out.

This dualistic consciousness culminates at the time of the third initiation in the final fight between the pairs of opposites and the triumphant victory of the Angel—the embodiment of the Forces of Good in the individual, in the group and in humanity. Then dualism and the desire for that which is material and not oneself (as identified with the Whole) dies out. Unity and the "life more abundantly" is achieved.

The process followed by the disciple who is consciously working at the dissipation of glamour in his life can be

Before Him lies the attainment of a still higher range of perceptions and, in order to garner the reward of those possible contacts, He has to master techniques and methods of development which will make Him omnipotent and, therefore, expressive of the highest of the three divine aspects. This development will put into His grasp potencies and experiences which can only be manipulated and understood through the scientific activity of the WILL and this must be implemented from a point of tension, focused in whatever is meant by the word "Monad." Do you know what that means, my brother? I am sure that you do not. Only the Masters of the Wisdom have any appreciation of these final unfoldments and then only in the sense of the Will-full aspiration—a phase of aspiration which is characterized by the conscious will, just as the aspiration of the disciple is characterized by sublimated desire. These things are, however, beyond the comprehension of the average disciple; their sole value is to depict the unending opportunity which presents itself at every stage and point of crisis upon the everlasting Way.

We are concerned at this time with the great point of crisis which faces the disciple when he attempts to resolve the final pair of opposites, prior to certain major initiations; this is the confronting the personality by the Angel of the PRESENCE. There is no need for me to define the two aspects of the disciple's nature, for that is what they essentially are. You have been told and have known that the Dweller upon the Threshold is the fully developed personality—the sum-total of all the past and the composite presentation upon the physical plane of all unresolved problems, all undeclared desires, all latent characteristics and qualities, all phases of thought and of self-will, all lower potencies and ancient habits of any of the three bodies (both bad and good). These, in their totality, are brought to the surface

of consciousness, there to be dealt with in such a way that their control is broken. The disciple is then free to take the final initiations. This process is not consummated in one particular facing of the two antagonistic forces. It is a threefold process, covering each of the three periods before the first three initiations or (from the angle of the Hierarchy) before the two initiations of the threshold and the first major initiation, the Transfiguration.

For many lives, the disciple has been dwelling upon the threshold. He himself is the Dweller. Behind the slowly opening door he senses life, energy, spiritual embodiment, and the *fact* of the Angel. Between him and that door is a burning-ground; this he faces, and this he knows he has to cross if he seeks to pass through the door. The question for him to answer is whether his will to achieve is strong enough for him to submit his personal lower self to the fires of the final purification. The personal self is now very highly developed; it is a useful instrument which the soul can use; it is a highly trained agent for service; it is essentially a piece of adequate and useful equipment. It has, however, its points of weakness which are liable at any time to present points of crisis; it has likewise its points of strength which can be transmuted with relative ease into points of tension; on the whole, it is a dependable instrument and one which can render good service. Can it and should it be sacrificed so that (esoterically speaking) its life is lost and in its place consecration and devotion are substituted? This is a hard problem for all disciples to solve, to understand and to make effectively practical. Only by crossing the burning ground three successive times are all impediments to the free use of the will destroyed. The relation between the Angel and the Dweller must be released, by means of the will, to full expression. I here refer to the spiritual will and to its three aspects which

must be brought into play before the divine will can begin to control. The disciple brings the two aspects of his nature together in full consciousness and with clear intention through a planned act of the will, and this *act* produces a point of tension in the "center of the burning-ground wherein the two can meet," as the ancient Archives put it.

I would call your attention to the fact that it is at a "midway point" that the great submission of the lower to the higher takes place. It does not happen when the disciple hovers uncertainly upon the periphery of the burning-ground or when he stands before the door with the burning ground experience behind him. The essential point of crisis, producing the needed point of tension, is the result of the "invocative decision" of the personality which, in time, produces an "evocative response" from the Angel. The two factors involved (and forget not, my brother, that all this takes place within the field of consciousness of the disciple) move together and towards each other. In the center of the burning ground they meet, and then the lesser light (a true light in its own right) of the personality is absorbed into the greater light of the Angel or soul. The Angel, therefore, "occultly obliterates" the Dweller who becomes lost to sight in the radiant aura of the Angel. This has been symbolically portrayed for us in the picture book of the heavens when, according to Catholic Festivals, the Assumption of the Virgin takes place and the constellation Virgo is lost to sight in the radiance of the sun. There you have the three factors:

1. The Virgin.....material form..... personality...Dweller
2. The Sun..... spiritual nature.... soul.....Angel.
3. The Earth.....aspiring man..... the disciple...

The personality remains; it still exists but it is seen no more as of old. The light of the Angel envelops it; the burning ground has done its work and the personality is now nothing

more or less than the purified shell or form through which the light, the radiance, the quality and the characteristics of the Angel can shine. It is a fusion of lights, with the stronger and the more powerful obliterating the lesser.

How has this been brought about? I refer not here to the preparation of the Dweller on the Threshold for this great event or to the aeon of disciplining, of preparation, of experiment and of experience from life to life which has made this consummating event possible and successful. The two aspects in man can only meet in full power and with intention and finality when illusion can no longer control the mind, when glamour has lost all power to veil and when the forces of maya can no longer hinder. Discrimination, dispassion and indifference have produced the dispelling through focused light, the dissipating potency of distributed light and the directing power of light energy. Only five recognitions now control the disciple:

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

The issues are now entirely clear. It is a question of timing and of decision. I would remind you that in all these processes, it is the disciple who, in full consciousness, *acts*. He initiates all the processes himself. It is not the Angel or the Dweller but the spiritual man himself who has to employ the will and take definite forward moving action. Once the disciple has taken the necessary steps and moved irrevocably forward, the response of the Angel is sure, automatic and all-enveloping. Complete obliteration of

the personal self in three successive stages is the immediate and normal result. It was to this that John the Baptist referred when he said "He shall increase but I must decrease." When he spoke these words, he spoke as a disciple, prior to the second initiation of the threshold. This occult waxing and waning is portrayed for us in the phases of the moon and, for the planet as a whole, in the sign Gemini, where the light of one of the twins is slowly dimming and the light of the other is gaining in intensity.

When this "occult obliteration" has taken place, what then is the destiny of the disciple? It is complete control by the soul and this, in practice, connotes group realization, group work, group service and eventually group initiation. With these developments, it is not my intent to deal, for I have covered much of these matters in my other books. Here I have been dealing in this short elucidation with the effects that substances and the substantial forces, found in the three worlds, produce in the disciple and as they affect the aspirant. I have not considered the problem of glamour, illusion and maya from the angle of average man. The latter is necessarily immersed in them, and under their constant impact he passes his life. By their means he learns. He is not at the point where he seeks deliverance from them as does the man upon the Path. I have, therefore, considered the problem from the angle of the disciples and aspirants.

From them the WAY opens up, and for them comes the conscious recognition of the light. The need for the service of men and women, free from illusion and glamour, has never been so dramatically present as it is today and it is for these potential servers of a desperate necessity that I have written.

That the Angel of the PRESENCE may make His nearness felt and inspire you to pass courageously through

the fires of the burning ground is my earnest prayer; that the *fact* of the PRESENCE may be sensed by you and lead you to greater activity—once the burning ground is passed—is my deepest wish for you; and that the light may shine upon your way and bring a certain and assured consummation of all the travail and struggle which has characterized your way of life is my heart's desire for you. To more active and steady enterprise I call you.

THE TIBETAN.

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

**Telepathy and the Etheric Vehicle by Alice A. Bailey, 1950
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Telepathy and the Etheric Vehicle

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deva hierarchy. The angels and devas are to the vegetable kingdom what the spiritual Hierarchy is to humanity. This is, of course, a mystery with which you have no concern. But impressions and reactions are to be found in both these kingdoms, and upon such response depends the evolution of the indwelling consciousness.

The animal kingdom has a peculiar relation to the fourth kingdom in nature, and the unfolding of the animal consciousness proceeds along lines paralleling, yet dissimilar to that of the human being who is beginning to respond to the kingdom of souls, the fifth kingdom. It is the karma and destiny of the fourth kingdom to be the impressing agent for the third; the problem is complicated, however, by the fact that the animal kingdom antedates the human and had, therefore, generated a measure of karma—both good and evil—prior to the appearance of mankind. The "impressing process" carried forward by humanity is modified and often negated by two factors:

1. Human ignorance and selfishness, plus inability to work consciously and intelligently with the embryonic minds within animal forms: this is true except in a few (a very few) cases which involve the domestic animals. When humanity is itself further advanced, its intelligent impression upon the consciousness of the animal kingdom will produce planetary results. At present this is not so. It will only come when the animal kingdom (as a result of human understanding) becomes invocative.
2. The self-generated karma of the animal kingdom which is largely being worked off in its relation to mankind today. The karmic entity—holding a type of rule within the third kingdom—is a part of the planetary Dweller on the Threshold.

You will note, therefore, the amazing planetary sequence of impression—all of it emanating from the highest possible sources, though stepped down and regulated to the receiving factors; all of it concerned to a greater or less degree (according to the quality of the mechanism of reception) with the will and purpose of Sanat Kumara; all of it, during the aeons, achieving a group potency and a responding sensitivity.

The main factor preventing a completely unimpeded sequence of impression from Shamballa straight down into the mineral kingdom, via all the other kingdoms, is the factor of freewill, resulting in karmic responsibility. This can be either good or bad. It is interesting to note here that both the good and the bad karma produce conditions which not only have to be worked out, but that they lead to conditions which delay what we—from our limited point of view—might look upon as the liberation of the planet. The generating of good karma necessitates the "living through" of conditions where everything (for the man responsible or for any other form within its limitations) is good, happy, beneficent and useful. The evil karma generated in any kingdom in relation to the "realm where dwelleth the planetary Dweller on the Threshold" stands between the cosmic Door of Initiation and our planetary Logos. This Dweller represents all the mistakes and errors due to wrong reactions, unrecognized contacts, deliberate choices made in defiance of known good, and mass movements and mass activities which are temporarily not progressive in time and space. I realize that where these facts apply to the subhuman kingdoms in nature you are not aware of what I mean, but that does not alter the law or movements which are in no way related to human evolution. In connection with the planetary Logos I would like to add that in that great planetary struggle and His subsequent

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THE GENERAL WORLD PICTURE

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1. Upon the point achieved in racial evolution. This today warrants the building of a better vehicle for human and racial expression.
2. Upon the karmic causes which—as far as present humanity is concerned—can be traced back to an ancient conflict upon old Atlantis.
3. Upon the coming into incarnation of certain potent personalities whose dharma or destiny it is to bring about great evolutionary changes.
4. Upon certain planetary happenings, connected with the life of the One "in Whom we live and move and have our being." These involve the impact upon our planet of Forces and Energies which will be instrumental in altering the existing civilization and culture, in climaxing karmic necessity and in thus engineering release, presenting humanity with that stage in the experience of the disciple which we call "the meeting of the Dweller on the Threshold with the Angel of the Presence," and inducing as a consequence a certain planetary initiation.

These four stages of the Law of Cause and Effect (as it affects humanity at this time) might be called:

1. The *perfecting* of form expression..... Law of Evolution
2. The *precipitation* of karma.....Law of Cause
and Effect
3. The achievement of *personality*..... Law of Polar
(The Dweller on the Threshold).....Opposites
4. The attainment of *planetary* Law of
initiation..... Initiation

You may perhaps think at this point that I am being academic and that the world stress at this time is such that love, sympathy and kind words are needed far more than

ways according to the point of view and the background of thought. It can be called the conflict between Christ and anti-Christ but not as those who usually employ those phrases understand them. No one nation is expressive of the spirit of anti-Christ, just as no one nation expresses the spirit of Christ. Christ and anti-Christ are the dualities of spirituality and materialism, both in the individual and in humanity as a whole. Or you can speak of God and the Devil with the same basic implications. For what is man himself but an expression of divinity (God) in a material form (the Devil), and what is matter but the medium through which divinity must eventually manifest in all its glory? But when that takes place, matter will no longer be a controlling factor but simply a medium of expression.

The battle is therefore on between the form side of life and the soul. The Dweller on the Threshold (the threshold of divinity, my brothers) is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands face to face with the Angel of the Presence—the Soul Whose nature is love and light and inclusive understanding. The great problem today is which of these two will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanities future and indicate the way which humanity will decide to go.

The issues at stake are clear to all right-thinking people. Intolerance and an intense national pride and self-satisfaction can blind men to the facts of the case today, but there are enough people thinking clearly to make the future of right decision more probable than at any previous time in the history of the race.

Preparation for World Goodwill

The causes of the present war are ancient. This historical sequence of the predisposing factors can be clearly traced in the exoteric records of all nations as well as in the esoteric records of the Hierarchy. The inherent human

pressed by the light in the head, or by the head center and its externalization, the pineal gland).

You will, therefore, note afresh the *practical* significance of these fourth and fifth phrases of the Great Invocation. One serves to arouse humanity (as a planetary center) to activity and realization and the other serves to aid the Hierarchy in its ancient efforts so that the two are then related to each other's magnetic fields and produce a blending and a synthesis which will lead to a fuller expression of the soul of divinity through the medium of humanity. Ponder on this statement.

In the esoteric teaching, this takes place in the life of the individual when—by an act of the will—the center at the base of the spine is aroused and the fire and the light of the personal threefold life (one aspect of which is often called the kundalini fire) is carried upwards and merged with the power and the light of the soul. The major approach of the two basic energies of form and soul (as an expression of spirit) are thereby related within the human being; the "marriage in the heavens" takes place and the task of the creative process of incarnation or individual manifestation is on the way to completion. Within the planetary life, the same process goes on. The life of humanity as a whole (which is intelligent form life) and the life of the Hierarchy (which is the life of the soul) under impulse from the Spirit or will aspect as symbolized in Shamballa, are fused and blended and then a new departure in the evolutionary process becomes possible. The kingdom of God, which is the kingdom of souls, and the human kingdom as mutually expressive and interrelated, are perfectly synthesized and anchored on earth. The glory of the One can then be faintly seen, which is the glory of Shamballa. The Dweller upon the threshold of divinity and the Angel of the Presence then stand face to face.

This is the situation today. Tomorrow they will blend and synthesize and the glory of God will appear on earth. The second great Approach will have been achieved.

and out of the world of illusion. Each revelation brings him nearer to the world of causes.

At the present time, the Avatars most easily recognized and known are the Buddha and the Christ, because Their messages are familiar to all and the fruits of Their lives and words have conditioned the thinking and the civilizations of both hemispheres; because They are divine-human Avatars and represent something which humanity can more easily understand; because They are of like nature to mankind, "flesh of our flesh and spirit of our spirit." They therefore mean more to us than any other Divine Emergence. They are known, loved and followed by countless millions. I would ask you to ponder on the potency of the nucleus of force which They have set up. The establishing of a nucleus of energy, spiritually positive, is the constant task of an Avatar. He focuses or anchors a dynamic truth, a potent thoughtform or a vortex of attractive energy in the three worlds of human living. Then, as the centuries pass, that truth and the effect of Their lives and words begin steadily to condition human thinking; the established thoughtform acts increasingly as a transmitter of divine energy as it expresses a divine idea, and this in time produces a civilization, with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is but the record of man's cyclic reaction to some inflowing divine energy, to some Avatar or some inspired Leader.

Divine Intervention

In considering the subject of Avatars I would like to point out that (from the standpoint of mankind at his present point in evolution) Avatars are of two kind, as might be expected when the consciousness of humanity is subject to the control of the pairs of opposites. These two are:

1. Those Avatars Who are the embodiment of the Angel of the Presence, whether that Presence is the

soul in man, the planetary Logos, some extra-planetary Entity, some Cosmic Being, or an Expression of Cosmic Good.

2. Those Avatars who are embodiments of the Dweller on the Threshold, whether that Dweller is the human Dweller on the Threshold, planetary Forces of Materialism, or some Aspect of Cosmic Evil.

Let me attempt to make this analogy a little clearer. Just as in the case of individual man there comes a point in his life experience when the Angel of the Presence is sensed, known, seen and recognized as the revealer of divinity, so in the history of the race of men, the same great illumination may come. Revelation confronts the aspirant. Revelation confronts humanity. God is known within the human heart. God is known by mankind. This recognition of divinity in its varying aspects is naturally a progressive one—each stage and each life bringing its own revelation of the beauty of divinity and the glory of light more truly and clearly before the disciple. Similarly, there come cycles wherein the Dweller on the Threshold appears and confronts the aspirant, challenging his purpose and progress and blocking the door which leads to expanded life and liberation. The Dweller challenges the freedom of the human soul. So it is also in the life of a nation, a race, and humanity as a whole.

The Angel of the Presence indicates divine possibility, reveals to the attentive disciple the next step towards liberation which must be made, and throws light upon the immediate stage of the Path to Light which must be trodden. So does the Avatar Who reveals the Lighted Way to humanity.

The Dweller on the Threshold summarizes in itself the evil tendencies, the accumulated limitations and the sum-total of the selfish habits and desires which are characteristic of the material nature of the disciple. The Angel of the Presence indicates *the future* possibility and the divine nature. So does the Avatar. The Dweller on the Threshold indicates *the past* with its limitations and evil habits. So

do those Avatars Who from time to time appear as the embodiments of evil and of the lower nature of mankind. And, my brother, They do appear from age to age.

Some cycles in a disciple's life present one aspect of a "confrontation" and some another. In one life he may be entirely occupied with fighting the Dweller on the Threshold or with orienting himself to the Angel of the Presence and permitting the divine conditioning energy to flow into him; he may be succumbing to the influence of the dread sumtotal of his evil and material desires or he may be drawing gradually nearer to the Angel. But—and this is the point of importance—it is *he himself who evokes one or other of these manifestations*. So it is with humanity. The call of humanities soul, or of humanities material nature, must evoke response, and thus an Avatar can manifest. It is the magnetic appeal or the massed intent of the disciple or of humanity which produces the manifestation. In other lives, the disciple may simply swing between the two poles of his being, with no conscious effort, no direct confrontation and no clear understanding of life purpose. So does humanity.

Eventually, however, there comes a life wherein the disciple is confronted by both the Dweller and the Angel simultaneously and the major conflict of his experience takes place. So it is today in the world. The spiritual and the material are in conflict and humanity itself is the battleground.

Again, a correspondence to the Doctrine of Avatars can be seen in the disciple's individual life. When he has achieved right desire and has made a true effort towards correct orientation, then—when the conflict between good and evil is at its height—there comes a moment when he demands more light, more power, more understanding, and liberation to take his next forward step. When he can make this demand with firm intent and can stand steady and unafraid, response will inevitably come from the very Presence Itself. A manifestation of light and love and power will stream forth. Recognition of need has then evoked response. The conflict ceases; the Dweller departs to his

own place; the Path ahead lies clear; the disciple can move forward with assurance, and a better life dawns for him.

So it is for humanity. A demand rises to the very gates of Heaven; the massed intent of humanity is that evil must end and a better and truer life become possible. At the moment of greatest tension and of difficulty the demand goes forth. Response comes. The Avatar appears and light pours in making the way clear. New hope awakens and fresh determinations are made. Strength to establish right relationships streams through the body of humanity, and mankind emerges into a more spacious life, conditioned by truer values. A fusion becomes possible between the outer world of daily living and the inner world of spiritual realities. A fresh influx of love and light is possible.

Today the moment of adequate tension in the life of humanity has been reached. The Angel of the Presence and the Dweller on the Threshold are at grips. Humanity stands apparently at its darkest hour. But the cry is going forth for aid, for relief, for revelation, for light, and for strength to shake off that which is evil. The massed intent of the world aspirants is directed towards the world of truer values, towards better human relations, more enlightened living and a better understanding between all men and peoples. With massed intent they stand, and their ranks are steadily increasing. With an increased focus of the will-to-good, with a clearer apprehension of future possibility, with a fixed determination that the world move forward in conformity with the divine pattern, and with an urgent cry for help, humanity stands expectant of relief. In every land there is a growing recognition that when mankind reaches the psychological point where, *having done all*, there is naught to do but stand, then some Expression of a divine determination to intervene will appear; there is a growing belief that human effort towards righteous action will be supplemented by the emergence of a divine Force, Person or Event which will bring the conflict to an end.

It might here be pointed out that in similar though somewhat less potent crises in the past, this divine interven-

tion *superseded* human effort, but that it is hoped by Those Who are seeking to aid humanity that such intervention will today simply *supplement* human effort—a very different thing.

Therefore, humanity everywhere today awaits the Coming One. The Avatar is sensed as being on His way. The second Coming (according to prophecy) is imminent, and from the lips of disciples, mystics, aspirants and all enlightened people in all lands the cry goes up, "Let light and love and power and death fulfill the purpose of the Coming One." Those words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar Who waits in His High Place until the demand is adequate, and the cry clear enough to warrant His descent and His appearance.

Demand without paralleling action is useless, just as faith without works is dead. It is here that there is a break in the magnetic link which should unite the Avatar with the demand for His coming forth. His emergence must be caused by a fivefold chain or thread of energy: the focused will of the people, the massed intent of the world disciples and aspirants, plus their desire, their active participation in the task of clearing the way for Him, and complete selflessness. Only when humanity has itself done everything possible to adjust that which is wrong and to end that which is evil, and has carried this effort even to the sacrifice of life itself, can He, the Desire of all nations, appear.

Today this is being attempted. The great event of the appearance of the Avatar can be made possible by a little increased effort. The mission of the Buddha at this particular Wesak Festival is to add that new impetus, that fresh illumination, and that added power and fixed purpose which will enable mankind to surmount this crisis. From the side of the spiritual Forces of the planet, everything will then have been done to make the appearance of the Avatar possible. From the side of humanity, I would ask you What will be done?

Between the Source from which all Avatars come forth

and humanity, stands the Hierarchy of Love, stands Christ and His disciples, stand the Masters of the Wisdom. They are united, all of Them, in one stupendous effort to aid mankind at this time to surmount the Dweller on the Threshold and to come closer to the Angel. This necessitates some greater help and this help will be forthcoming when humanity and the Hierarchy in one fused and blended effort stand with massed intent, invoking that aid and expecting it also.

The Appearance of Avatars

Since the year 1400 (a date to which I referred earlier) there have been constant appearances of lesser avatars, called forth in response to minor crises, to national dilemmas and religious necessity. They have taken the form of those men and women who have championed successfully some truth or some right cause, some human right or correct human demand. All these people have worked actively upon the physical plane and seldom received recognition for what they truly were; only history, at a later date, laid emphasis upon their achievement. But they changed the current of men's thoughts; they pointed a way to a better life; they pioneered into new territories of human achievement. Such a one was Luther; another was Columbus; still others were Shakespeare and Leonardo da Vinci—to mention only four who so lived and thought and acted that they conditioned after events in some field of human living and are still recognized as pioneering souls, as leaders of men. With these disciples I shall not deal. They embodied ideas and made history—not the history of conquest but the history of progress. I seek to consider with you those still greater Appearances Who come forth from some hidden center, remote from or near to humanity, and Who "release from crisis the sons of men." These fall mainly into four relatively minor groups:

1. *Racial Avatars*. These Appearances are evoked by the genius and destiny of a race. The *typical man* (in quality and consciousness, not necessarily physically) foreshadows

sciousness of humanity is dependent not only upon the response of Germany, Japan and Italy to this ancient miasma but also upon the fact that every nation—the United Nations as well as the Totalitarian Nations—are tainted with this universal condition. The freedom of the world is consequently largely dependent upon those people in every nation who (within themselves) have moved forward out of one or other of these "glamorous illusions of mayavic impressions" of the human soul into a state of awareness wherein they can see the conflict in its wider terms, i.e., as that existing for them between the Dweller on the Threshold and the Angel of the Presence.

These people are the aspirants, the disciples and the initiates of the world. They are aware of the dualism, the essential dualism, of the conflict and are not so preeminently conscious of the threefold nature and the differentiated condition of the situation which underlies the realized dualism. Their approach to the problem is therefore simpler and, because of this, world direction lies largely in their hands at this time.

It is right here that religion has, as a whole, gone astray. I refer to orthodox religion. It has been preoccupied with the Dweller on the Threshold and the eyes of the theologian have been held upon the material, phenomenal aspect of life through fear and its immediacy, and the fact of the Angel has been a theory and a point of wishful thinking. The balance is being adjusted by the humanitarian attitudes which are so largely coming into control, irrespective of any theological trend. These attitudes take their stand upon belief in the innate rightness of the human spirit, in the divinity of man and upon the indestructible nature of the soul of mankind. This inevitably brings in the concept of the PRESENCE, or of God Immanent and is the result of the needed revolt against the one-sidedness of the belief in God Transcendent. This spiritual revolution was entirely a balancing process and need cause no basic concern, for God Transcendent eternally exists, but can only be seen and known and correctly approached by God Immanent—im-

manent in individual man, in groups and nations, in organized forms and in religion, in humanity as a whole and in the planetary Life Itself. Humanity is today (and has been for ages) battling illusion, glamour and maya. Advanced thinkers, those upon the Probationary Path, upon the Path of Discipleship, and the Path of Initiation have reached the point where materialism and spirituality, the Dweller on the Threshold and the Angel of the Presence, and the basic dualism of manifestation can be seen clearly defined. Because of this clarity of demarcation, the issues underlying present world events, the objectives of the present worldwide struggle, the modes and methods of re-establishing the spiritual contact so prevalent in Atlantean days and so long lost, and the recognition of the techniques which can bring in the new world era and its cultural order can be clearly noted and appraised.

All generalizations admit of error. It might, however, be said that Germany has focused in herself world glamour—the most potent and expressive of the three aspects of glamour. Japan is manifesting the force of maya—the crudest form of material force. Italy, individualistic and mentally polarized, is the expression of world illusion. The United Nations, with all their faults, limitations, weaknesses and nationalisms, are focusing the conflict between the Dweller and the Angel, and thus the three forms of glamour and the final form of the conflict between the spiritual ideal and its material opponent are appearing simultaneously. The United Nations are, however, gradually and most decisively throwing the weight of their effort and aspiration on to the side of the Angel, thus restoring the lost balance and slowly producing on a planetary scale those attitudes and conditions which will eventually dispel illusion, dissipate glamour and devitalize the prevalent maya. This they are doing by the increased clear thinking of the general public of all the nations, bound together to conquer the three Axis Powers, by their growing ability to conceive ideas in terms of the whole, in terms of a desirable world order or federation,

and their capacity to discriminate between the Forces of Light and the potency of evil or materialism.

The work being done by those who see the world stage as the arena for the conflict between the Dweller on the Threshold and the Angel of the PRESENCE might be itemized as follows:

1. The producing of those world conditions in which the Forces of Light can overcome the Forces of Evil. This they do by the weight of their armed forces, plus their clear insight.
2. The educating of humanity in the distinction between
 - a. Spirituality and materialism, pointing to the differing goals of the combatant forces.
 - b. Sharing and greed, outlining a future world wherein *The Four Freedoms* will be dominant and all will have that which is needed for right living-processes.
 - c. Light and dark, demonstrating the difference between an illumined future of liberty and opportunity and the dark future of slavery.
 - d. Fellowship and separation, indicating a world order where racial hatreds, caste distinctions and religious differences will form no barrier to international understanding, and the Axis order of master races, determined religious attitudes, and enslaved peoples.
 - e. The whole and the part, pointing to the time which is approaching (under the evolutionary urge of spirit) wherein the part or the point of life assumes its responsibility for the whole, and the whole exists for the good of the part. The dark aspect has been brought about by ages of glamour. The light is being emphasized made clear by the world aspirants and disciples who by their attitudes, their actions, their writings and their utterances are bringing the light into dark places.
3. Preparing the way for the three spiritual energies which will sweep humanity into an era of comprehension, leading

to a focused mental clarification of men's minds throughout the world. These three imminent energies are

- a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of initiates.
- b. The activity of light which will dissipate, by *the energy of illumination*, the world of glamour and bring many thousands on to the Path of Discipleship.
- c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the de-vitalization or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by nations as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the Buddha, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

- a. The Axis nations need to grasp the teaching of the Buddha as He enunciated it in the Four Noble Truths; they need to realize that the cause of all sorrow and woe is desire—desire for that which is material.
- b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no

nation either, and that the goal of all human effort is *loving understanding*, prompted by a programme of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolized by the ancient symbol of the point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centered in the two Avatars, the Buddha and the Christ.

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

ward, the glamour is breaking down and the truer values of group welfare, of group integration, and of group progress are emerging. The sense of insecurity which is such a distressing aspect of the present upheaval is due simply to this destruction of the old sense of values, to that dispelling of glamour which reveals at present an unfamiliar landscape, and to the fear and instability which man feels when he comes up against the world "Dweller on the Threshold." This has to be broken up and destroyed, for it blocks the way to the new world of values. The great thought form which man's greed and materiality have built, down the ages, is being steadily demolished, and mankind is on the verge of a liberation which will take him on to the Path of Discipleship. I refer not here to the final liberation, but to that liberation which comes from a free choice, wisely used and applied to the good of the whole, and conditioned by love. Note that I say, "wisely used." Wisdom, actuated and motivated by love, and intelligently applied to world problems, is much needed today and is not yet to be found, except among the few illumined souls in every nation, in every nation, I say, without exception. Many more must love with wisdom and appreciate the group aspiration before we shall see the next reality to be known and to emerge out of the darkness which we are now in the process of dispelling.

3. *The Ray of the Fourth Kingdom*

We now touch briefly upon an obscure and difficult subject and one that will appeal primarily to those types who work with the Law of Correspondences. Esotericists must remember that every kingdom in nature constitutes a totality of lives. Every atom in every form in nature is a life, and these lives form the cells of a Being's body or vehicle of manifestation. There is a Being embodied in every kingdom

enlightened Being, for gain and loss are one; darkness and light eternally reveal the True; love and desire eternally invoke the Life.

Naught disappears but pain. Nothing remains but bliss,—the bliss of knowledge true, of contact real, of light divine, the Way to God."

Such is the true goal, as yet unrealizable by us. What is it that we are endeavoring to do? We are treading the *Way of Release*, and on that way, all drops from our hands; everything is taken away, and detachment from the world of phenomenal life and of individuality is inevitably forced upon us. We are treading the *Way of Loneliness*, and must learn eventually that we are essentially neither ego nor non-ego. Complete detachment and discrimination must finally lead us to a condition of such complete aloneness that the horror of the great blackness will settle down upon us. But when that pall of blackness is lifted and the light again pours in, the disciple sees that all that was grasped and treasured, and then lost and removed, has been restored, but with this difference—that it no longer holds the life imprisoned by desire. We are treading the *Way that leads to the Mountain Top of Isolation*, and will find it full of terror. Upon that mountain top we must fight the final battle with the Dweller on the Threshold, only to find that that too is an illusion. That high point of isolation and the battle itself are only illusions and figments of unreality; they are the last stronghold of the ancient glamour and of the great heresy of separateness. Then we, the Beatific Ones, will eventually find ourselves merged with all that is, in love and understanding. The isolation, a necessary stage, is itself but an illusion. 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

There is a higher duality to which it is necessary that we refer. There is, for the disciples, the duality which becomes obvious when the Dweller on the Threshold and the Angel of the Presence face each other. This constitutes the final pair of opposites.

The Dweller on the Threshold is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would here remind you, nevertheless, that the Dweller is "one who stands before the gate of God", who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient Scriptures call it. The Dweller can be defined as the sum total of the forces of the lower nature as expressed in the personality, prior to illumination, to inspiration and to initiation. The personality *per se*, is, at this stage, exceedingly potent, and the Dweller embodies all the psychic and mental forces which, down the ages, have been unfolded in a man and nurtured with care. It can be looked upon as the potency of the threefold material form, prior to its conscious cooperation and dedication to the life of the soul and to the service of the Hierarchy, of God, and of humanity.

The Dweller on the Threshold is all that a man is, apart from the higher spiritual self; it is the third aspect of divinity as expressed in and through the human mechanism. This third aspect must be eventually subordinated to the second aspect, the soul.

The two great contrasting forces, the *Angel* and the *Dweller*, are brought together—face to face—and the final conflict takes place. Again, you will note, that it is a meeting and battle between another and a higher pair of opposites. The aspirant, therefore, has three pairs of opposites with which to deal as he progresses towards light and liberation:

THE PAIRS OF OPPOSITES

1. Upon the physical plane.....The dense and etheric forces.

These are faced upon the Path of Purification.

2. Upon the astral plane.....The well-known dualities.

These are faced upon the Path of Discipleship.

3. Upon the mental plane.....The Angel of the Presence and the Dweller on the Threshold.

These are faced upon the Path of Initiation.

b. DEVELOPMENT AND ALIGNMENT OF THE BODIES

After these preliminary remarks, we can come now to a study of the previous tabulation in connection with the method whereby the soul appropriates the various bodies, how they are developed and inter-related, and finally how coordination and alignment is brought about. The last part of the tabulation was outlined in such a manner that many of the problems facing the psychologist at this time can be dealt with from an esoteric angle, and perhaps some light on these problems may then be forthcoming.

In the current occult literature, the careful student will come to the conclusion that the emphasis has been laid upon the process whereby the ego or soul draws to itself the form, utilizing for that purpose a mental unit and two permanent atoms, thus anchoring itself in three worlds of human experience. The matter, or rather the substance, aspect has been the subject of immediate importance. Hence this subject was covered in my earlier books which are intended to aid in the bridging process between the older "techniques of understanding" and the esotericism which the new age will sponsor. We should, however, bear in mind two things:

1. That such terms as "mental unit", "permanent atom", etc.,

3. Upon the mental plane the Angel of the Presence and the Dweller on the Threshold are brought face to face. Their synthesis is brought about upon the *Path of Initiation*.

What is true of man in this connection is true also of humanity as a whole, of the planetary Logos of the Earth, as of all planetary Logoi, and of a solar Logos. The analogy between the fusion of the pairs of opposites, for instance, upon the physical plane can be seen in the conscious and directed fusion of the planetary forces with the energy of any specific planet or group of planets. The analogy, involving discrimination to regulate and offset the force of the pairs of opposites upon the astral plane, can be seen when the energies of the sun sign and of the planets are perfectly directed and adjusted. The analogy can also be carried forward onto the mental plane and when the energies of the sun sign and the rising sign are coherently blended and expressed (in the case of both the individual or a planetary Life) there comes a point of crisis wherein the soul and the personality are brought face to face. The Angel of the Presence, distributing solar fire and holding focused electric fire, and the Dweller on the Threshold, expressing and utilizing fire by friction, know each other "with intimate occult knowledge." The door then stands open wide through which the life and light of the three major constellations can—after the third initiation—be occultly available to the initiate, be he a liberated human being or a planetary Logos.

When astrologers understand the true significance of the constellation Gemini, the Twins, and the dual forces which pour through this sign (the "forces in conflict" as they are sometimes called or "the quarreling brothers")

him and the "doors of entrance" into all of them stand wide open. On the Mutable Cross and on the Fixed Cross we have the so-called green ray, controlling not only the daily life of karmic liability upon the path of evolution, but also controlling the experiences and processes of evolution. The reason for this is that Capricorn is an earth sign and because the *third* and *fifth* rays work pre-eminently through this sign, embodying the third major aspect of divinity, active intelligence plus that of its subsidiary power, the fifth Ray of Mind. These pour through Capricorn to Saturn and to Venus and so reach our planet, the Earth. Saturn is one of the most potent of the four Lords of Karma and forces man to face up to the past, and in the present to prepare for the future. Such is the intention and purpose of karmic opportunity. From certain angles, Saturn can be regarded as the planetary Dweller on the Threshold, for humanity as a whole has to face that Dweller as well as the Angel of the Presence, and in so doing discover that both the Dweller and the Angel are that complex duality which is the human family. Saturn, in a peculiar relation to the sign Gemini, makes this possible. Individual man makes this discovery and faces the two extremes whilst in the sign Capricorn; the fourth and fifth Creative Hierarchies do the same thing in Libra.

Through Saturn and Venus, therefore, Capricorn is connected with Libra and also with Gemini and Taurus, and these four constellations—Taurus, Gemini, Libra and Capricorn—constitute a potent quaternary of energies and between them produce those conditions and situations which will enable the initiate to demonstrate his readiness and capacity for initiation. They are called the "Guardians of the Four Secrets."

a faculty of the mind, as is so oft supposed, but it is essentially a creative power. It is basically an aspect of thought and—coupled with imagination—is a creative agent because thoughts are things, as well you know. From ancient recesses of the memory, from a deeply rooted past which is definitely recalled, and from the racial and the individual subconscious (or founded and established thought reservoirs and desires, inherited and inherent) there emerges from individual past lives and experience that which is the sumtotal of all instinctual tendencies, of all inherited glours and of all phases of wrong mental attitudes; to these (as they constitute a blended whole) we give the name of the Dweller on the Threshold. This Dweller is the sumtotal of all the personality characteristics which have remained unconquered and unsubdued and which must be finally overcome before initiation can be taken. Each life sees some progress made; some personality defects straightened out and some real advance effected. But the unconquered residue and the ancient liabilities are numerous and excessively potent and—when soul contact is adequately established—there eventuates a life wherein the highly developed and powerful personality becomes, in itself, the Dweller on the Threshold. Then the Angel of the Presence and the Dweller stand face to face and something must then be done. Eventually, the light of the personal self fades out and wanes in the blaze of glory which emanates from the Angel. Then the greater glory obliterates the lesser. This is, however, only possible when the personality eagerly enters into this relation with the Angel, recognizes itself as the Dweller and—as a disciple—begins the battle between the pairs of opposites and enters into the tests of Scorpio. These tests and trials are ever self-initiated; the disciple puts himself into the positive or conditioning environment

wherein the trials and the discipline are unavoidable and inevitable. When the mind has reached a relatively high stage of development, the memory aspect is evoked in *a new and conscious manner* and then every latent pre-disposition, every racial and national instinct, every unconquered situation and every controlling fault rises to the surface of consciousness and then—the fight is on. The keynote of Scorpio is, however, *Triumph*. This is its major expression upon the physical plane. As a result of struggle and of victory, the whole divine man—not yet perfectly expressing himself, if I might word the situation thus—is anchored upon the physical plane with such accuracy and clarity that there is no escape from the enviroing conclusions of the disciple's family, friends and group that he *is* a disciple. From that angle he is meticulously watched; he learns the meaning of the word "example"; he is pilloried by those who are on-lookers and the first conscious stages toward group awareness and group response, plus group service, are now taken. Such is the outcome and the reward of the experience in Scorpio.

It is in this sign that the prodigal son comes to himself, and having eaten of the husks of life and having exhausted the resources of worldly desire and ambition—he says: "I will rise and go to my Father." There are two such major crises in the life of the aspirant:

1. When the intelligent man of the world comes to himself and then re-orientes himself to the soul and its requirements. This leads to the tests in Scorpio.
2. When the initiate of the third degree—upon a higher turn of the spiral—re-orientes himself to the Monad and passes through most subtle tests to certain unde-

finable and spiritual recognitions. Upon these we need not enlarge.

There is little for me to add here in connection with the fact that Scorpio is upon one of the four arms of the Fixed Cross. In the study of previous signs, much anent the Fixed Cross has already been covered and there is no need for me to repeat the information here. Desire in Taurus becomes spiritual aspiration in Scorpio. The darkness of the experience in Scorpio becomes illumination in Taurus, for it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each other, for there is a direct line of force and of contact between the two. This is a fact which is seldom recognized.

We come now to a consideration of the Rulers which govern the sign, Scorpio. Their influence is potent in the lives of the average or undeveloped man who responds more easily to the planetary influences in the twelve houses of his personality horoscope than does the more advanced man who is coming under the direct influence of the zodiacal signs. Through these Rulers, two rays are brought into a potent controlling position in Scorpio; they are the sixth Ray of Devotion and the fourth Ray of Harmony through Conflict, the latter having a peculiar relation to the *mode* of human development and the former to the *methods* of the Piscean age which is just passing. Mars and Mercury control and Mars is particularly active, owing to the fact that Mars is both the orthodox planet controlling the personality in Scorpio and also the esoteric planet conditioning the unfoldment of the disciple. Mars is the dominating factor in the tests and trials of the disciple, prior to the experience in Sagittarius and the initiation in Capricorn, and this for the following reasons:

true relationship and intercourse between the sexes. I refer not here to the work of clairvoyants, no matter how poor, nor to the taking possession of the body by entities of high caliber, but of the unpleasant phenomena of the materialization seance of ectoplasm and the blind unintelligent work done by the old Atlantean degenerates and earthbound souls, the average Indian chief and guide. There is nothing to be learned from them, and much to be avoided.

The reign of the fear of death is well-nigh ended and we shall soon enter upon a period of knowledge and of certainty which will cut the ground from under all our fears. In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and—in this scientific sense—teach people to die. There is a technique of dying just as there is of living, but this technique has been lost very largely in the West, and is almost lost except in a few centers of Knowers in the East. More of this can perhaps be dealt with later, but the thought of the needed approach to this subject can rest in the minds of students who read this, and perhaps as they study and read and think, material of interest will come their way which could be gradually assembled and published.

A Treatise on White Magic, pages 301-302.

Fear of death and depression constitute for man the Dweller on the Threshold in this age and cycle. Both of them indicate sentient reaction to psychological factors and cannot be dealt with by the use of another factor such as courage. They must be met by the omniscience of the soul, working through the mind—not by its omnipotence. In this is to be found an occult hint.

A Treatise on White Magic, page 309.

The instinct of self-preservation has its roots in an innate fear of death; through the presence of this fear, the

3. The personality life of the now coordinated individual persists for a large number of lives and also falls into three phases:
 - a. The phase of a dominant aggressive personality life, basically conditioned by its ray type, selfish in nature and very individualistic.
 - b. A transitional phase wherein a conflict rages between personality and soul. The soul begins to seek liberation from form life and yet—in the last analysis—the personality is dependent upon the life principle, conferred by the soul. Wording it otherwise, the conflict between the soul ray and the personality ray starts and the war is on between two focussed aspects of energy. This conflict terminates at the third initiation.
 - c. The control by the soul is the final phase, leading to the death and destruction of the personality. This death begins when the personality, the Dweller on the Threshold, stands before the Angel of the Presence. The light of the solar Angel then obliterates the light of matter.

The "control" phase is conditioned by the complete identification of the personality with the soul; this is a reversal of the previous identification of the soul with the personality. This also is what we mean when speaking of the integration of these two; the two are now one. It was of this phase that St. Paul was speaking when he referred (in the Epistle to the Ephesians) to Christ making "out of two, one new man." It is primarily the phase of the final stages of the Probationary Path (where the work consciously begins) and its carrying forward to completion upon the Path of Discipleship. It is the stage of the practical and successful server; it is that wherein the entire focus

I have several times used the expression "isolated form," for it is this peculiar aspect of isolation which conditions the physical body of a man (or of any living form, for that matter), rendering it detached, coherent and temporarily living its own life in response to the imposition of the livingness of the incarnating soul. Temporarily, the united power of the segregated and isolated atoms—particularly the planetary structure of the spirit of the earth—is in abeyance as regards individual reaction to the planetary life. Only the coherent, magnetic qualities persist in any form of activity and in conjunction with the will-to-live of the spiritual man or of any ensouling entity. This creates a coherent form, held together by two aspects of livingness: that of the spirit of the earth and that of the spiritual man. Therefore—to use words in an effort to arrive at understanding—two aspects of life and two forms of will or purpose are brought together. The higher is evolutionary; the lower is involutory in nature. It is this which creates the conflict. One type of energy is evolutionary and the other is involutory. It is these conflicting forces which present the problem of dualism—a dualism of the higher and the lower at many differing and varying stages. The final phase of the conflict is fought out, or rather wrought out, when the Dweller on the Threshold and the Angel of the Presence face each other. It is in that consummating event that the pull or conflict between the involutory life and the evolutionary life, between the inchoate, magnetic will of the elemental forces (inherent in the atoms of which all three bodies of the personality are made) and the will of the spiritual man, on the verge of liberation from the magnetic control of substance, is brought to the issue.

The spirit of the earth has its correspondence in the created expression of the spiritual man; it is to be found in the existence of the personality elemental; this personality

elemental can be and frequently is an inchoate force, swayed entirely by desire, and no true personality integration is present; it can, however, be a highly organized and potent factor, producing what is called a high grade personality and an effective instrument for the spiritual man in the three worlds of his evolution. This is followed later by the conflicts upon the Path of Discipleship and the Path of Initiation. Then the livingness of the spiritual man, and his will to manifest divinely, dominate to such an extent that the death of the personality is brought about; this culminates at the time of the third initiation. At that experience the monadic will comes in with such dynamic potency that the will of the elemental lives of the threefold personality is completely negated.

But (to return to our theme) the atomic substance, impregnated with the life of the spirit of the earth and with the driving force of its inchoate will, demonstrates as magnetic power and is constantly in conflict, within the body of manifestation of the informing soul, with the life of the soul. This conflict or friction is the main cause of what you call disease.

Disease is inharmony; it is the fault of fire by friction; diseased areas are areas of friction wherein the atomic substance is temporarily asserting its own type of livingness and responding (sometimes to the point of death) to the magnetic pull of the will of the spirit of the earth. If that pull proves adequately strong, the friction within the atomic structure, localized in the area of some etheric center, will be of such a nature that the quality of the disease increases, the life of the spiritual man is slowly or rapidly withdrawn; the desire for existence, the spiritual will-to-be is not then as strong as the will to be reabsorbed—the will of the atoms constituting the physical body; the man, therefore, dies, in the usual sense of the term.

upon which to work; there will be nothing they can influence, and no mode of influencing man will then exist as far as evil is concerned. I cannot expect you at this time to comprehend the meaning of my words. They are, however, related to the words in the Great Invocation which say, "and seal the door where evil dwells." There is a door into an evil realm and into blackness, just as there is a door into a world of goodness and light; the devil is to man who is dedicated and consecrated to evil what the Dweller on the Threshold is to the spiritual aspirant.

The main task of the spiritual Hierarchy has ever been to stand between the Forces of Evil and humanity, to bring imperfection into the light so that evil can "find no place" for action, and to keep the door open into the spiritual realm. This the Hierarchy has done, with small help from humanity; this situation is now changed and the world war was the symbol and the guarantee of that change; in it the Forces of Light, the massed United Nations, fought the Forces of Evil *upon the physical plane* and routed them. There has been a far greater spiritual significance to the war than has yet been realized. It marked a world turning point; it reoriented humanity towards the good; it drove back the Forces of Evil and made definitely clear (and this was new and needed) the true distinction between good and evil, and this not in a theological sense—as stated by the church commentators—but practically and obviously. It is evidenced by the disastrous economic situation and by the greed of prominent men in every country. The world of men (through the obviousness of the distinction between good and evil) has awakened to the fact of materialistic exploitation, to the lack of real freedom and to the rights, as yet unclaimed, of the individual. Man's ability to resist slavery has become apparent everywhere. That the strugglers towards freedom are employing wrong methods and are en-

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THE FOURTEEN RULES FOR GROUP INITIATION 39

One, I would call your attention to the fact that the initiate has faced two major tests, symbolically described as "the burning ground" and the "clear cold light." Only after he has successfully passed these can he—or the group, when considering group initiation—move forward and outward into the wider reaches of the divine consciousness. These tests are applied when the soul grips the personality and the fire of divine love destroys the loves and desires of the integrated personality. Two factors tend to bring this about: the slow moving forward of the innate conscience into greater control, and the steady development of the "fiery aspiration" to which Patanjali* makes reference. These two factors, when brought into living activity, bring the disciple into the centre of the burning ground which separates the Angel of the Presence from the Dweller on the Threshold. The burning ground is found upon the threshold of every new advance, until the third initiation has been taken.

The "clear cold light" is the light of pure reason, of infallible intuitive perception and its unremitting, intensive and revealing light constitutes a major test in its effects. The initiate discovers the depths of evil, and at the same time is enticed forward by the heights of a growing sense of divinity. The clear cold light reveals two things:

A. The *omnipresence of God* throughout nature, and therefore throughout the entire personality life of the initiate or of the initiate group. The scales fall from the eyes, bringing about—paradoxically—the "dark night of the soul" and the sense of being alone and bereft of all help. This led (in the case of the Christ, for instance) to that appalling moment in the Garden of Gethsemane, and which was consummated on the Cross, when the will of personality-soul clashed with the divine will of the Monad. The revelation to the initiate of the ages of severance from the Central Reality, and of all its attendant implications, descends upon the one who is attempting to stand "in isolated Unity," as Patanjali (to quote him a second time) calls the experience.+

* *The Light of the Soul* (Book II, Sutra I) page 119.

+ *Ibid.* (Book IV, Sutras 25,34) pages 420,428.

form. This is a somewhat new attitude which he is asked to take, because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group life as a whole is here needed to make possible this shift in realization away from form and consciousness to the will and life aspect or principle. When this has begun to take place, one of the first recognitions of the initiate-disciple is that form, and his consciousness of form and its contacts (which we call knowledge), have in themselves produced a great thought-form which has summed up in itself his entire relation to form, to existence and experience in the three worlds, to matter, to desire and to all that incarnation has brought him. The whole matter looms, therefore, over-large in his consciousness. The detaching of himself from this ancient thoughtform—the final form which the Dweller on the Threshold takes—is called by him Death. Only at the fourth initiation does he realize that death is nothing but the severing of a thread which links him to the ring-pass-not within which he has chosen to circumscribe himself. He discovers that the "last enemy to be destroyed" is brought to that final destruction by the first aspect in himself, the Father or Monad (which moved originally to create that form), the Life, the Breath, the directing energizing Will. It is the will that, in the last analysis, produces orientation, focus, emphasis, *the world of form*, and above all else (because of its relation to *the world of cause*), *the world of meaning*.

Average man lives and has his being in the world of meaning; the initiate and the Master have their focus in the world of Being. They are then naught but will, illumined by love which links them with the world of meaning, and capable of intelligent activity which links them with the world of form, and is the indication of life. But the desire of the initiate is not now for activity, or even for the expression of love. These qualities are integral parts of his equipment and expression but have dropped below the threshold of consciousness (a higher correspondence of the auto-

Master of the Masters, the Christ, except in so far as it enables the divine Participator Himself to face another area of darkness, veiling and hiding a still more supernal glory. The above paragraph is far beyond the comprehension of the average student, but will be comprehended by those whose eyes are open to be blinded.

Students must remember that the four veils upon the etheric plane are only the lower symbolic correspondences to certain great areas of divine expression, and that ever the glory must be approached through the darkness. Such is the Law. These higher veiling factors can be mentioned and enumerated, but more information concerning these mysteries, this separating darkness encountered by the initiate, may not be given:

VEIL I. That which faces the disciple as he wrestles with the Dweller on the Threshold and becomes conscious of the Angel of the Presence though as yet he sees Him not.

VEIL II. That which the initiate encounters at the fourth initiation and which forces him to cry out in his blindness: "My God, my God, why hast Thou forsaken me." The words uttered by the Christ at that time, and as the Participator, have been forgotten by the orthodox, though preserved by the esotericist. To them H.P.B. refers in *The Secret Doctrine*.

VEIL III. That mysterious blindness which overwhelms the initiate when—as the Embodiment of all the forces of the Spiritual Triad—He faces the Monad and is impelled forward by the "devastating Will" of the first aspect. Of this I may not write. It concerns the sixth and seventh initiations.

VEIL IV. That "unknown impenetrable Void, the utter darkness of negation" which Those Who are in the Council Chamber of the Lord of the World and Who are focused in Shamballa face when the time comes for Them to "negate" our planetary life-expression and experience altogether. They must then leave behind all the seven planes of spiritual and human experi-

of the lower nature; it is upon the mind that the Word sounds forth, carrying illumination and insight, distorted as yet though the vision may be, and the light scarcely seen. But *the Word is there*. Some day each of us can say with power: "It is written," and see that Word expressed in every part of our human nature as individuals and—at some distant date—in humanity itself. This is the "lost Word" of the Masonic tradition.

Oriental philosophy refers frequently to four spheres of life or four problems which all disciples and aspirants have to face, and which constitute in their entirety the world in which we live. There are the world of *Maya*, the world of glamour and the world of illusion. There is also that mysterious "Dweller on the Threshold" to which Bulwer Lytton refers in *Zanoni*. All of these four Christ met and vanquished in the desert-experience.

Maya refers to the world of physical forces in which we dwell, and with this the first temptation concerned itself. Modern science has told us that there is nothing visible or invisible which is not energy, and that every form is simply an aggregate of energy units in constant ceaseless motion, to which we have to adjust ourselves and in which we "live and move and have our being."³⁹ Such is the outer form of Deity, and we are part of it. *Maya* is vital in character, and we know little of its effect upon the physical plane (with all that that term connotes), and upon the human being.

"Glamour" refers to the world of emotional being and of desire, in which all forms dwell. It is this glamour which colors all our lives and produces false values, wrong desires, needless so-called necessities, our worries, anxieties and cares; but glamour is age-old, and has us in so close a grip that there seems little we can do. The desires of men, down the centuries, have brought about a situation before which we turn back appalled; the rampant nature of our longings and wishes, and their glamorous effect upon the individual, provide psychological laboratories with all their material; the

wish life of the race has been wrongly oriented and human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle. It is by far the most potent of our delusions or mistaken orientations. But once the clear light of the soul is thrown into it, this miasma of forces is gradually dissipated. This work constitutes the major task of all aspirants to the mysteries.

"Illusion" is more mental in its impact. It concerns the ideas whereby we live, and the thought life which more or less (although mostly less) governs our daily undertakings. We shall see, as we take up the consideration of these three temptations, how in the first temptation Christ was confronted by *maya*, with physical forces of such strength that the devil could take advantage of them in an effort to confound Him. We shall see how in the second temptation He was tempted by glamour, and with the submergence of His vital spiritual life by a misconception and an emotional use of His divine powers. The sin of the mind, which is pride, was called into activity by the devil in the third temptation, and the illusion of temporal power to be used for right ends we may be sure was presented to Him. Thus the possible interior weakness of the three aspects of Christ's nature was tested, and through them the vast sum total of the world *maya*, glamour and illusion was poured in on Him. Thus He was confronted with the Dweller on the Threshold, which is only another name for the personal lower self, regarding it as a unified whole, as is only the case in advanced people, disciples and initiates. In these three words—*maya*, glamour and illusion—we have synonyms for the flesh, the world and the devil, which constitute the threefold test that confronts every son of God on the verge of liberation.

"If thou be the Son of God command that these stone be made bread." Let us use our divine powers for personal physical ends. Let us put the material physical nature first. Let us assuage our hunger, whatever it may be, and do it because we are divine. Let us use our divine powers so as

³⁹Acts, XVII, 28.

and are consequently dissipated when attention is directed elsewhere.

"Energy follows thought" is a basic tenet of the Raja Yoga system and is true even where these images of fancy are concerned. These fancied images fall primarily into three groups, which the student would do well to consider.

1. Those thought forms which he constructs himself, which have an evanescent life and which are dependent upon the quality of his desires; being therefore neither good nor evil, low nor high, can be vitalized by low tendencies or idealistic aspirations, with all the intermediate stages to be found between these extremes. The aspirant has to guard himself in order that he may not mistake these for reality. An illustration might well be given here, in respect to the facility with which people judge they have seen one of the Brothers (or Masters of the Wisdom), whereas all they have perceived is a thought form of one of Them; the wish being father to the thought they are the victim of that form of incorrect perception called by Patanjali, fancy.

2. Those thought forms which are created by the race, the nation, the group or the organization. Group thought forms of any kind (from the planetary form to that constructed by any band of thinkers) form the sum total of the "great illusion." Herein lies a hint to the earnest aspirant.

3. That thought form created by a man since his first appearance in physical form, and called the "Dweller on the Threshold." Being created

by the lower personal self and not by the soul, it is impermanent and is simply held together by the man's lower energy. When the man begins to function as the soul this "image" he has created, through his "fancy" or his reaction to delusion, is dissipated by a supreme exertion. It has no real existence once there is nothing in the aspirant to feed it, and the realization of this enables him to free himself from its thralldom.

This is one of the sutras which, though apparently short and simple, is of the most profound significance; it is studied by high initiates who are learning the nature of the creative process of the planet, and who are concerned with the dissipation of planetary maya.

10. Passivity (sleep) is based upon the quiescent state of the vrittis (or upon the non-perception of the senses).

Some explanation as to the nature of the vrittis is perhaps necessary here. The vrittis are those activities of the mind which eventuate in the conscious relation between the sense employed and that which is sensed. Apart from a certain modification of the mental process or an assertion of the I-am-I realization, the senses might be active yet the man be unaware of them. The man is aware that *he* sees, tastes or hears; he says, "I see, I taste, I hear," and it is the activity of the vrittis (or those mental perceptions which have relation to the five senses) which enables him to recognize the fact. By withdrawing himself from active sense perception, by no longer

graphic film, registering all the desires and earth experiences of our planet. Those who perceive it will see pictured thereon:

1. The life experiences of every human being since time began,
2. The reactions to experience of the entire animal kingdom,
3. The aggregation of the thought-forms of a kamic nature (based on desire) of every human unit throughout time. Herein lies the great deception of the records. Only a trained occultist can distinguish between actual experience and those astral pictures created by imagination and keen desire.
4. The planetary "Dweller on the Threshold" with all that appertains to that term and all the aggregations of forms which are to be found in its environment.

The trained seer has learnt to dissociate that which pertains to his own aura and the aura of the planet (which is in actuality the akashic record). He can distinguish between those records which are:

- a. Planetary,
- b. Hierarchical or pertaining to the work of the twelve Creative Hierarchies as they bring to concretion the plan of the Logos.
- c. Imaginative forms, the result of the desire-thought activity of the myriads of men, animated by desire for some form of experience or other.
- d. The historical record pertaining to races, nations, groups and families in their two great divisions on the physical plane and on the astral.