

FORMULA FOR THE DISSIPATION OF GLAMOUR

(For the Individual)

I. Preparatory Stages.

1. Recognition of the glamour to be dissipated. This involves:

- a. A willingness to cooperate with the soul in physical, astral and mental ways in order to aid in the more technical work. Ponder on the implications in this sentence.
- b. A recognition of the ways in which this glamour affects the daily life and all relationships.

2. The three stages of focussing outlined (pp. 208-210) must be undertaken.

- a. *The stage of focussing the light of the mind and the light of matter in the mental vehicle.* This is done by a process of lifting up and of blending and fusion, and to do this the activity of the creative imagination is employed.
- b. *The stage of meditation* which in time brings about the fusion of the light of matter, the light of the mind and the light of the soul upon the mental plane.
- c. *The stage in which these three lights are realised to be one unified light*—a searchlight, ready to be turned in the needed direction.

3. The recognition of two aspects of preparedness:

- a. Alignment of the personality, so that the three aspects of the lower nature are seen as constituting one functioning personality.
- b. An act of integration in which the personality and the soul are seen also as a unit. This is done through the dedication of the personality to the soul and its acceptance by the soul.

These two lines of thinking produce a field of magnetic thought and realisation in which all the work is done.

4. A pause in which the whole man braces himself for the work to be done.

From a profound pre-occupation with the stage of soul contact and initial preparation he now focusses his attentive mind upon the glamour to be eradicated. This does not involve a consciousness of the glamour and its why and wherefore. It means *a turning of the attention of the integrated soul-personality to the astral plane and the particular glamour; the attention is not turned to the astral body of the aspirant, seeking to do the work. This is a statement of major importance* because in destroying the peculiar type of glamour with which he is concerned, the aspirant or disciple begins to destroy his share in it—that in him which gives him contact with the glamour—and at the same time he is preparing himself for group service along the same line. This will not prove an easy task.

II. The Technique or Formula.

5. By an act of the creative imagination the worker endeavours to see and hear the soul—the source of light and power in the three worlds—breathing out the OM into the mind of the attentive waiting personality. There the light and power of the soul is retained and held by the positive personality, for a negative attitude is not desirable.

6. The retained light and power, combined with the dual light of the personality (focussed as we know on the mental plane) is seen generating an intense light which can be visualised as a searchlight of great brilliance and strength. It must be seen as a sphere of vivid brilliant light but not yet radiating out or projecting outwards.

7. When this act of visualisation is deemed to be satisfactorily accomplished, a pause then ensues wherein the aspirant focusses all the will he has behind the light thus created by the fusion of the three lights. This refers to the stage spoken of by Patanjali as that of the "mind held steady in the light." This use of the will—soul-personality will—is dynamic but at this stage quiescent and not magnetic or radiatory.

8. Next follows a process wherein the glamour to be dissipated and the searchlight of the mind are brought into relationship by the power of thought. The glamour and its quality and the searchlight and its power are recognised to be as they are, and the effect or effects to be brought about by that relationship are carefully thought out. This must not be done in such a way that the mind process, light and power will strengthen the already powerful glamour. It must be done in such a way that at the close of the process the glamour will be appreciably weakened and eventually dissipated. **This is an important realisation.**

9. Having, as far as possible, achieved the needed concentration, realisation and relationship, the aspirant then (by an act of the will and of the creative imagination) turns on the searchlight and sees a vivid beam of light stream forth and pierce the glamour. He must visualise a broad brilliant beam, pouring forth from the illumined mind on to the astral plane. He must believe that this is so.

10. Then comes an important and difficult phase of the work in which the worker names the glamour and sees it in process of dissipation. He aids the process by saying with tension and inaudibly:

*The power of the light prevents the appearance of the glamour (Naming it).
The power of the light negates the quality of the glamour from affecting me.
The power of the light destroys the life behind the glamour.*

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

11. Again the Sacred Word is sounded with intent to produce what in occult parlance is called an "Act of Penetration"; the light is then seen accomplishing three things:

- a. Making a definite impact upon the glamour.
- b. Penetrating the glamour and being absorbed by it.
- c. Dissipating it slowly; as time elapses the glamour will never again be so powerful and will eventually disappear altogether.

12. This is followed by a process of withdrawing wherein the aspirant consciously and deliberately withdraws the beam of light and re-orientes himself upon the mental plane.

I would point out that glamour is never immediately dissipated. It is of too ancient an origin. But a persistent use of this formula will weaken the glamour and slowly and inevitably it will vanish and the man will walk free from that particular hindrance. This may seem like a very long formula but I have purposely detailed it in as full a manner as possible so that the aspirant may clearly apprehend what he is intended to do. After due practice and a faithful following of the required conditions, the aspirant will follow it well-nigh automatically and all that he will then need will be the formula reduced to the following brief outline:

Brief Outline of the Formula

1. The four Preparatory Stages:
 - a. Recognition of the glamour to be dissipated.
 - b. The stage of focussing the light of the personality, a dual light.
 - c. The stage of meditation and the recognition of the greater light.
 - d. The unification of the dual light of matter and the light of the soul, creating thus the searchlight of the mind.
2. A process of alignment and of recognised integration.
3. A deliberate turning of the searchlight of the mind to the astral plane.

The Formula

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