

## THOUGHTS FOR PONDERING – ARCANE SCHOOL CONFERENCE 2021

### *LET THE ILLUMINATING ENERGY OF PURE REASON PRODUCE COMPLETE FREEDOM FROM GLAMOUR AND REVEAL THE LOVE OF DIVINE RELATIONSHIP*

...as a result of the Transfiguration Initiation—the culminating point of strictly human unfoldment...

The illuminating energy of pure reason, emanating from the buddhic plane, pours down into the clarified and organised body of sensitive response which is all that remains of what has been called the astral body. This produces complete freedom from glamour and the creation of "a limpid pool of such reasonable response to the love of divine relationship" that the initiate becomes a sensitive revealer of that love.

*The Rays and the Initiations*, p. 599

The heart as an aspect of pure reason requires careful consideration. It is usually considered the organ of pure love but—from the angle of the esoteric sciences—love and reason are synonymous terms, and I would have you reflect upon why this should be. Love is essentially a word for the underlying motive of creation. Motive, however, presupposes purpose leading to action, and hence in the group-life task of the incarnating Monad there comes a time when motive (heart and soul) becomes spiritually obsolete because purpose has reached a point of fulfilment and the activity set in motion is such that purpose cannot be arrested or stopped.

In the group application of these ideas the same basic and profound development must take place, and a group of disciples must be distinguished by pure reason, which will steadily supersede motive, merging eventually into the will aspect of the Monad—its major aspect. It is, technically speaking, Shamballa in direct relation with humanity.

*The Rays and the Initiations*, pp. 27-28

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....

The omnipresence of divinity within all forms pours in upon the consciousness of the initiate, and the mystery of time, space and electricity stands revealed. The major effect of this revelation (prior to the third initiation) is to bring to the disciple a realisation of the "great heresy of separateness," as it focusses in him, the separated fully conscious individual—aware of his past, conscious now of his ray and its conditioning power, focussed in his own aspiration, and yet part of the great whole of nature. From that moment onward he knows that divinity is all there is, and this he learns through the revelation of the inherent separateness of the form life, through the processes of "the dark night of the soul" and its culminating lesson of the significance of isolation and the freeing process which brings about the merging into unity through the emission of the sound, the cry, the invocation, such as the cry of the Christ upon the Cross symbolised....

B. The omniscience of the divine Whole is also brought home to the initiate through the medium of the clear cold light, and the phases of "isolated experience," as it is sometimes occultly called, is forever ended.

*The Rays and the Initiations*, pp. 39-40

The members of an Ashram are all in the process of demonstrating love and pure reason, and they are—at the same time—focussing themselves in the Will aspect of divinity. This statement may mean little to you at present but it is fundamentally the factor which creates the higher antahkarana, uniting the Hierarchy and Shamballa. This makes the planetary purpose of so much importance.

*Discipleship in the New Age, Vol. II*, p. 106

Each Ashram, as you know, expresses ray quality in its purest and most essential form. During the process of creating the seven Ashrams, they have shifted their focus (or location) from the lowest of the three levels of the abstract mental plane at each major crisis, until today the Ashrams are to be found on the buddhic plane and not on the mental plane at all. This marks the triumph of the hierarchical work, because pure reason—through the second ray—is now the dominant quality in all the Ashrams. Forget not in this connection that all the rays are subrays of the second Ray of Love-Wisdom, but that in the early days of hierarchical activity, it was the particular quality of the ray which dominated an Ashram that first demonstrated, and not the quality of the great major ray of which they were all a part.

Today this is all changing, though the process is not yet perfected, and pure reason or true love is beginning to manifest itself through the quality of all the rays, functioning through their respective Ashrams. The secondary ray quality will not die out or in any way be lessened, but each ray quality will serve to implement the expression of pure love, which is the essential and—at this time—the primary quality of the Lord of the World, Sanat Kumara.

*The Rays and the Initiations*, p. 387

[The Christ]... was deemed worthy of embodying in Himself a new principle in evolution and of revealing to the world the nature of the second ray aspect—the divine principle of love (as humanity calls it) or of pure reason (as the Hierarchy calls it).

*Ibid*, p. 388

... the Hierarchy contributes the faculty of pure reason, which is the governing faculty of the Hierarchy and ... brings into activity the quality to which man has erroneously given the name of "love". This emphasises the sentimental aspect and signifies to the majority, very largely, simply the sentimental and emotional aspect, which is entirely of an astral nature. Pure reason, which is the supreme characteristic of the Members of the Hierarchy, will ever express itself in right action and right human relations, and that will manifest—when present—what love in reality is. Pure love is a quality or effect of pure reason.

The pure reason of the hierarchical response is needed for the grasping and the comprehension of the Purpose as it works out through the Plan sponsored at any one time by the Hierarchy, and the quality of pure love is needed and demanded (even if unrealised) by a waiting humanity.

*Telepathy and the Etheric Vehicle*, pp. 69-70

The concrete mind is the form building faculty. Thoughts are things. The abstract mind is the pattern building faculty, or the mind which works with the blue prints upon which the forms are modelled. The intuition or pure reason is the faculty which enables man to enter into contact with the Universal Mind and grasp the plan synthetically, to seize upon divine Ideas or isolate some fundamental and pure truth.

*A Treatise on White Magic*, p. 365

... ***the buddhic principle*** has for its distinctive quality love, and demonstrates as wisdom working through love and producing:

1. Unity between all Selves.
2. Group coherence.
3. Qualities that are distinctively along the line of what we call love.
4. Effective work in connection with evolution, or the fundamentals of hierarchical work.

*A Treatise on Cosmic Fire*, p. 339

The Law of Love. It is not easy, in this brief digest, to approach the tremendous problem of the place love plays in the evolving scheme of things as understood by three-dimensional man. A treatise could be written on the subject, and yet leave it unexhausted. Much light comes if we can ponder deeply on the three expressions of Love: Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love in the Ego gradually develops from love of humanity into love universal—a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains; whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether.

This term “The Law of Love,” is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed, to our minds.

The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving Monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the full and potent development of that inherent divinity. Love demonstrates, through the concrete rays, the aspects of divinity, forming the persona that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within.

Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the logoc vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

*A Treatise on Cosmic Fire*, pp. 593-4

*Love* is the faculty inherent in the present. It is the hidden energy of the planetary Logos of which he must avail himself and focus in his heart centre and thus apply.

*Ibid.*, p. 877

It is impossible to enumerate more now, and likewise profitless and it has only been deemed advisable to bring these many types of deva substance to the notice of students on account of the pre-eminent importance of the astral body in the three worlds. It is by the domination of these deva lives, and the "transmutation of desire" into aspiration, and by the purificatory fires of the astral plane that man eventually succeeds in attaining buddhic consciousness.

*A Treatise on Cosmic Fire*, p. 679

It is necessary to remember that on the Path of Initiation, the whole training process is turned towards the evolution of the will and this is possible because behind the development of love lies the revelation of the will. It is rightly taught that man's immediate goal is the unfoldment (into full expression) of the love nature. This begins to take place and reaches a relatively high stage of unfoldment upon the Path of Discipleship. ...

Path of Discipleship....

- a. Unfoldment of the love nature.
- b. Achievement of illumination.
- c. Response to the centre called the Hierarchy.
- d. Buddhi or the intuition is in control. The soul functions.

*Esoteric Astrology*, pp. 613-4

God's Plan is all-embracing and His purposes are inclusive of all forms of life and their relationships. This quality of the seed groups is described in current esoteric literature as love-wisdom (the heart nature and the higher mind), and this is descriptive of the future groups; it is not love, however, as usually understood, or wisdom as man generally defines it. This is free of emotion and of the astralism which is distinctive of the solar plexus life which most people live; love, esoterically and in reality, is perceptive understanding, the ability to recognise that which has produced an existing situation, and a consequent freedom from criticism; it involves that beneficent silence which carries healing in its wings and which is only expressive when the inhibition aspect of silence is absent and the man no longer has to still his lower nature and quiet the voices of his own ideas in order to understand and achieve identification with that which must be loved. Can you follow the beauty of this concept and comprehend the nature of this silent depth of true understanding?

*The Externalisation of the Hierarchy*, pp. 98-9

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

the intuition will then be as easily operative as is the mind principle in the case of an actively intelligent person. The intuition, however, will make its presence felt much earlier in extremity or on urgent demand.

It is *illumination* that the majority of aspirants, such as are found in this group, must seek; and they must cultivate the power to use the mind as a reflector of soul light, turning it upon the levels of glamour, and therefore dissipating it. The difficulty, my brothers, is to do so when in the midst of the agonies and deceptions of glamour. It requires a quiet withdrawing in mind and thought and desire from the world in which the personality habitually works, and the centering of the consciousness in the world of the soul, there silently and patiently to await developments, knowing that the light will shine forth, and illumination eventually take place.

*Glamour: A World Problem*, pp. 81-2

The *Old Commentary*, in speaking of the work of those whose dharma it is to dissipate world glamour, uses the following illuminating sentences:

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

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

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

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

I would commend these lines to your careful thought. They convey to you not only the field of your group service but also the desired attitude of the personal life of every member of the group.

*Glamour: A World Problem*, pp. 150-1

When the work of the Buddha (or the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies—light and love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can “enter into realisation” and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarised in the “awareness of the Christ.”

*Glamour: A World Problem*, p. 168

The key to this technique is to be found in the words: In that Light shall we see LIGHT. A simple paraphrase of these apparently abstract and symbolic words could be given as follows: When the disciple has found that lighted centre within himself and can walk in its radiating light, he is then in a position (or in a state of consciousness, if you prefer) wherein he becomes aware of the light within all forms and atoms. The inner world of reality stands visible to him as light-substance (a different thing to the Reality, revealed by the intuition). He can then become an efficient cooperator with the Plan because the world of psychic meaning becomes real to him and he knows what should be done to dispel glamour. It might be stated that this process of bringing light into dark places falls naturally into three stages:

1. The stage wherein the beginner and the aspirant endeavour to eradicate glamour out of their own life by the use of the light of the mind. The light of knowledge is a major dispelling agent in the earlier phases of the task and effectively eliminates the various glammers which veil the truth from the aspirant.
2. The stage wherein the aspirant and disciple work with the light of the soul. This is the light of wisdom which is the interpreted result of long experience, and this streams forth, blending with the light of knowledge.
3. The stage wherein the disciple and the initiate work with the light of the intuition. It is through the blended medium of the light of knowledge (personality light) and the light of wisdom (soul light) that the Light is seen, known and appropriated. This light puts out the lesser lights through the pure radiance of its power.

You have therefore the light of knowledge, the light of wisdom and the light of the intuition, and these are three definite stages or aspects of the One Light. They correspond to the physical Sun, the heart of the Sun, and the Central Spiritual Sun. In this last sentence you have the clue and the key to the relation of man to the Logos.

These stages and their corresponding techniques are apt to be misunderstood if the student fails to remember that between them lie no real lines of demarcation but only a constant overlapping, a cyclic development and a process of fusion which is most confusing to beginners. Just as the result of innate reaction to environment produces the apparatus needed to contact that environment, so the unfoldment of the powers which these techniques serve produces modes of contact with soul and spiritual environments. Each of these techniques is related to a new environment; each of them eventually develops power in the initiate or disciple which can be used in the service of humanity and in higher spheres of divine activity; each is related to the other techniques, and each releases the disciple into a conscious relationship with a new environment, new states of awareness and new fields of service.

*Glamour: A World Problem*, pp. 191-2

"Lead us from darkness to light" refers to the mind as it becomes eventually illumined by the light of the intuition; this illumination is brought about by the means of the Technique of the Presence from Whom the light shines. This is the mediating factor producing the Transfiguration of the personality, and a centre of radiant light upon the mental plane. This statement is true whether one is speaking of an individual or of that focal point of light which is formed by the mental unity and the clear thinking of advanced humanity. These, through the power of their unified minds, will succeed in ridding the world of some aspects of the Great Illusion.

*Glamour: A World Problem*, p. 198

Our solar system is one in which sensitivity to contact is the dominant quality; it is in process of becoming cosmically aware; it is driven by need and environing cosmic circumstance to develop love-wisdom and both these words are descriptive and expressive of the consciousness aspect. Love is response to contact and this—in the human being—means understanding, inclusiveness and identification. Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it. Service is essentially a scientific mode of expressing love-wisdom under the influence of one or other of the seven rays, according to the soul ray of the serving disciple.

*Esoteric Astrology*, pp. 493-4

Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

*Esoteric Astrology*, p. 623

Love is far-seeing wisdom which seeks to keep alive in the object of that love those sensitivities which will guarantee safe progress. Love is, therefore, guarding, stimulating and protective. But it is not a personal matter. It is a positive protection, but does not lead to a negative attitude of being cared for on the part of the one who is the recipient of the love and protection. It is the stimulating power of divine love which I seek to pour out upon you and upon all whom I serve as Master and Teacher. This will lead you wisely to protect yourself from glamour, illusion and personality reactions, also from error and prejudice in order the better to serve both Humanity and the Hierarchy. Ponder on this.

*Discipleship in the New Age, Vol. II*, p. 683

...the first group, therefore, of which any individual child becomes normally aware is the family group as a unit in the community. In that particular group relationship, throughout the ages (both symbolically and indeed in fact), the following factors—underlying the very structure of existence itself—are preserved and developed and are held before the race as that which is ultimately ideal:

- “1. *The recognition of hierarchical status*, which is, in the last analysis, the relation of the lesser to the greater, of the weaker to the stronger and of the more experienced to the less experienced. Thereby the sense of protection is developed, which is the working out of one form of the love aspect in the universe.
2. *The recognition of responsibility*, inherited, applied or shouldered. This is the relation of the older to the younger, of the wise to the ignorant. Thereby the need of providing opportunity for the unfoldment of knowledge is developed.
3. *The recognition of the faculty of forgiveness*, which is, or rather should be, the expression of the relationship between unit and unit within the larger group, or of group and group within a still larger whole. Forgiveness is essentially the process whereby each gives to each along psychical lines, and it is one of the rudimentary expressions of the quality of self-sacrifice which is, in its turn, an aspect of the will nature of Deity. Being therefore related to the monadic of will life, it is as yet completely misunderstood and misinterpreted. It is in reality the sense of synthesis or of identification and of “each for all and all for each.” This sense is being developed today as never before, but it is still so embryonic that words do not help in explaining it.

This faculty of forgiveness is not a form of magnanimous forgetting or overlooking, neither is it a gesture of superiority whereby the slate is wiped clean. It is the very breath of life itself – the giving of all to all and for all.

4. *The recognition of group interplay* within the larger world relationship – justly, harmoniously and rhythmically. It is the sense of right relations, carried forward consciously and harmoniously developed.”

*Education in the New Age*, p. 129-30

*Within the fire of the mind, focussed within the head's clear light, let the group stand.*

In this sentence, you have the idea of intellectual perception and of focussed unity. Intellectual perception is not mental understanding, but is in reality the clear cold reason, the buddhic principle in action and the focussed attitude of the Spiritual Triad in relation to the personality. I would call your attention to the following analogies:

Head	Monad	Atma	Purpose
Heart	Soul	Buddhi	Pure reason
Base of spine	Personality	Manas	Spiritual activity

*The Rays and the Initiations*, p. 27

“...what should be the basic attitude of the would-be initiate: It should be one of purpose, governed by pure reason and working out in spiritual activity. That is a sentence easily written, but what specifically does it convey to you? Let me enlarge upon it somewhat. The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfillment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will. Of this Will, no one who is not an initiate has any conception. It means, secondly, the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower or concrete mind, of the lower personal self, and the subordination of the knowledge aspect of the soul to the clear pure light of the divine understanding. When these two factors are beginning to be active, you will have the emergence of true spiritual activity upon the physical plane, motivated from the high source of the Monad, and implemented by the pure reason of the intuition.

*The Rays and the Initiations*, pp. 33-34

"Lead us from the unreal to the Real" has specific relation to the astral plane and its all-encompassing glamours. These glamours embody the unreal and present them to the prisoners of the astral plane, leading them to mistake them for the Reality. This imprisonment by glamour can be ended by the activity of the Technique of Light, utilised by those who work—in group formation—for the dissipation of glamour and for the emergence in the consciousness of men of a clear conception and recognition of the nature of Reality.

*Glamour: A World Problem*, p. 198

Through the intuition, progressive understanding of the ways of God in the world and on behalf of humanity are revealed; through the intuition, the transcendence and the immanence of God is sequentially grasped and



man can enter into that pure knowledge, that inspired reason, which will enable him to comprehend not only the processes of nature in its fivefold divine expression but also the underlying causes of these processes, proving them effects and not initiatory events; through the intuition man arrives at the experience of the kingdom of God, and discovers the nature, the type of lives and of phenomena, and the characteristics of the Sons of God as They come into manifestation. Through the intuition, some of the plans and purposes working out through the manifested created worlds are brought to his attention, and he is shown in what way he and the rest of humanity can cooperate and hasten the divine purpose; through the intuition, the laws of the spiritual life, which are the laws governing God Himself, conditioning Shamballa, and guiding the Hierarchy, are brought to his notice progressively and as he proves capable of appreciating them and working them.

*Glamour: A World Problem*, pp. 135-36

You can most definitely love more—with less devotion to the few and with a greatly increased inclusiveness and depth for the many; you can free yourself from certain thoughtforms which condition much of your thinking; you can learn more easily the lesson that to be a true disciple means desiring what is best for all humanity, and not what you think is best in terms of some group, some school of thought, or some historical, or political sequence. You must learn to think in larger terms than those of some national group or group of nations. That means an intensified study upon the Plan and this means quiet reflection within yourself, not reading books or subjecting yourself to deep meditation; it means the breaking down of ancient prejudices and preconceived ideas, so that that which is new and totally different to what you have surmised or thought can enter into your thinking and condition your future.

*Discipleship in the New Age, Vol. II*, pp. 689-90

"Let the pure light of reason and understanding dispel the fogs in which I long have walked. Let the mists disappear and let the clouds of care disperse within the radiant light of the sun which shineth ever in the fog. That sun is found within my mind. Within that sun, I stand."

*Discipleship in the New Age, Vol. I*, pp. 506-7

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

It is illumination that the majority of aspirants, such as are found in this group, must seek; and they must cultivate the power to use the mind as a reflector of soul light, turning it upon the levels of glamour, and therefore dissipating it. The difficulty, my brothers, is to do so when in the midst of the agonies and deceptions of glamour. It requires a quiet withdrawing in mind and thought and desire from the world in which the personality habitually works, and the centering of the consciousness in the world of the soul, there silently and patiently to await developments, knowing that the light will shine forth, and illumination eventually take place.

*Glamour: A World Problem*, pp. 81-82

You can, however, develop within yourself a more conscious comprehension of the nature of "wise love." This is love free from emotion or devotion; it is love aware of the objects of love as they essentially are and a love which is able to see in character and temperament the working out of karma. It is difficult for even an

advanced disciple at this time to comprehend the nature of man when he has dropped all physical conflict out of his conscious life experience and when the urge to combat (upon the physical plane) has faded completely out of the human consciousness. The field of battle then shifts to other realms of awareness, and the effect of this—within humanity as a whole—is the cause of the choosing of this special group through whom the problems emerging out of the changed conditions can be solved and handled. Men will have to be trained for a state of discipleship even newer and different to the type which I have presented at this time and which intrinsically differs from that previously given.

*Discipleship in the New Age, Vol. II, pp. 669-70*

...the initiate learns to penetrate into the realm of pure reason from the realm of mind, and there he polarises himself, and truth precipitates. He has learnt thus to penetrate, and the three stages preceding penetration have been necessarily sequential, until he has gained such facility that they can instantaneously be transcended. He has learnt through life in the three worlds, to penetrate into the world of mind and the lower concrete mind has become his instrument, integrating his personality, opening up to him the world of thought, and putting into his power the processes of thoughtform creation; he has learnt through meditation to make contact with the soul, the Son of Mind, Who is himself, and has in time identified himself with that soul; he becomes the soul in fact, and can create in the world of thought those living forms which bring light and help and truth to others; thus he serves; he learns also, through unfolding perception, to penetrate into the levels of abstract thought, the antechamber to the world of pure reason, and through these three aspects of mind he discovers that he possesses the "three keys" which will permit him to delve into the knowledge, wisdom and reason of the Universal Mind. This is what is revealed to him as he penetrates deeper into what is called the Arcana of Wisdom, the Mind of God, the third divine Aspect. This is essentially what is covered by the symbolic and pictorial phrase "the raincloud of knowable things." The raincloud is a symbol of that area of the as yet unrevealed purposes of God which can be immediately revealed if the world disciples and initiates care to "penetrate to the point of precipitation."

*Discipleship in the New Age, Vol. II, pp. 312-3*

It is always distasteful to arouse the latent faculties and requires an effort and a determination not to be swayed by personality reactions. To many it is not easily apparent how the penetration into the meaning of a symbol can provide a means whereby the dormant buddhic or intuitional faculty can be brought into functioning activity. It is a delicate art, this art of symbol reading, of "spiritual reading," as our ancient master, Patanjali, calls it. This power to interpret symbols ever precedes true revelation.

*Glamour: A World Problem, pp. 8-9*

...He then carries some world problem, some design which his mind has evolved or his heart desired for the helping of humanity into what is esoterically called "the triple light of the intuition." This light is formed by the blending of the light of the personal self, focussed in the mind, the light of the soul, focussed in the Angel, and the universal light which the Presence emits; this, when done with facility through concentration and long practice, will produce two results:

- a. There will suddenly dawn upon the disciple's waiting mind (which still remains the agent of reception) the answer to his problem, the clue to what is needed to bring relief to humanity, the information desired which, when applied, will unlock some door in the realm of science, psychology or religion. This door, when opened, will bring relief or release to many. As before I have told you, the intuition is

never concerned with individual problems or enquiries, as so many self-centred aspirants think. It is purely impersonal and only applicable to humanity in a synthetic sense.

- b. The "intruding agent of light" (as the Old Commentary calls these adventuring intuitives) is recognised as one to whom can be entrusted some revelation, some new impartation of truth, some significant expansion from a seed of truth already given to the race. He then sees a vision, hears a voice, registers a message, or—highest form of all—he becomes a channel of power and light to the world, a conscious Embodiment of divinity, or a Custodian of a divine principle. These forms constitute true revelation, imparted or embodied; they are still rare but will increasingly be developed in humanity.

*Glamour: A World Problem*, pp. 181-182

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. ... 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 centre 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 of ideas and endeavours to make them his own. At first, with the majority of people and especially with the average mystical type, the appreciation of ideas is vague and nebulous, and frequently is arrived at from a second-hand angle. The illumination, coming through the medium of the feebly established soul contact, seems to the unaccustomed neophyte to be of a supreme wonder and of vital moment. The ideas contacted appear to him of great marvel, and superbly unusual, and vitally needed by humanity.

*Glamour: A World Problem*, pp. 54-55

...The only light which can dissipate the fogs of glamour and rid the life of its ill effects is that of the soul, which—like a pure dispelling beam—possesses the curious and unique quality of revelation, of immediate dissipation, and of illumination. The revelation vouchsafed is different to that of the intuition for it is the revelation of that which the glamour veils and hides, which is a revelation unique to the astral plane and conditioned by its laws. This particular utilisation of soul light takes the form of a focussed concentration of the light (emanating from the soul, via the mind) upon the state of glamour—particular or specific, or general and world-wide—so that the nature of the glamour is revealed, its quality and basis is discovered, and its power is brought to an end by a steady, prolonged period of concentration which is given to the dispelling of the condition.

*Glamour: A World Problem*, p. 139

The second Ray of Love-Wisdom, through the many extant educational processes and through the modern conflict of ideas (producing thus a borderland between the areas of influence of the first and second rays) is opening the minds of thousands of people. The pronounced contrast in ideas—as, for instance, the contrast between totalitarianism and the democratic freedom of thought (does such democratic freedom really exist, my brother?)—is forcing men to think, to reflect, to question and to meditate. The world is thereby greatly enriched, and the whole human family is transiting out of a pronounced cycle of karma yoga into the required cycle of raja yoga, from unthinking activity into a period of illumined mind control. It is a mental illumination which is brought about by the meditative and the reflective activity of humanity as a whole, and this is carried forward under the guidance of the New Group of World Servers, working under hierarchical impression.

*Discipleship in the New Age, Vol II*, p. 219

Within the United Nations is the germ and the seed of a great international and meditating, reflective group—a group of thinking and informed men and women in whose hands lies the destiny of humanity. This is largely under the control of many fourth ray disciples, if you could but realise it, and their point of meditative focus is the intuitional or buddhic plane—the plane upon which all hierarchical activity is today to be found.

*Discipleship in the New Age, Vol. II, p. 220*

#### THE FOURTH PURPOSE OF DEITY

##### Ray IV. Harmony, Beauty, Art

Colour, and yet no colour now is seen. Sound and the soundless One meet in an infinite point of peace. Time and the timeless One negate the thoughts of men. But time is not.

Form is there found, and yet the psychic sense reveals that which the form is powerless to hide,—the inner synthesis, the all-embracing prism, that point of unity which—when it is duly reached—reveals a further point where all the three are one, and not the two alone.

Form and its soul are merged. The inner vision watches o'er the fusion, knows the divine relation and sees the two as one. But from that point of high attainment, a higher vision blazes forth before the opened inner eye. The three are one, and not alone the two. Pass on, O pilgrim on the Way.

In reading these words, the student must bear in mind that the antechamber has been left behind and man stands (when he has allowed the fourth ray to do its work and can therefore function on the fourth or buddhic plane) within the temple of the Lord. He has found a measure of light, but in that light he now sees light, and visions a greater revelation and brilliance. This now becomes the object of his search. He has mastered the uses of duality and has learnt to at-one soul and body into one instrument for spirit. Now he passes on his way to achieve the greater synthesis.

*Esoteric Psychology, Vol. I, pp. 70-71*