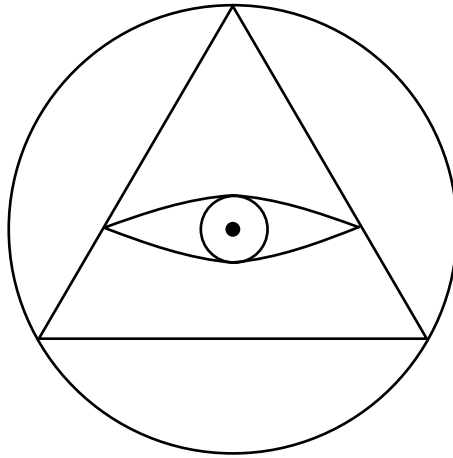


# AN INVITATION TO OBSERVE

## AN EXPERIMENT OF OBSERVERS



"Our face turned towards the light, we stand

"We cease our outer labors,

"from the heart at rest a beam of dissipating  
force projects

"We see the glamour of the world, and seeing,  
we note behind it all the true, the beautiful,  
the real.

"We stand, we rest, and we observe.  
Such are our lives and such the service  
that we render to the souls of men."

The old commentary

A group of observers  
from 1984 to 2016

**AN INVITATION TO OBSERVE  
AN EXPERIMENT OF OBSERVERS**

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## INVITATION TO OBSERVE

"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 labors, 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."

The old commentary from "Glamour, a World Problem".  
[Page 151]

## INTRODUCTION

### **Are you concerned?**

This invitation to observe is addressed to those of you who are interested in the planetary evolution, who participate in it with your thinking, your feelings and your actions, and who find meaning in your life by helping others.

When considering the problems facing humanity and the planet, you may have realized that 1) the difficulties in the under-developed countries are connected to ourselves and our own under-developed consciousness, 2) the violence in the inner cities is the result of the inner conflicts of our own incoherent behavior, both individually and collectively, and 3) the power struggle within the political system in our nation's capital (the head center of the nation) reflects the power struggle in our own minds.

Therefore, psychology gives us a basic approach to this subject, doesn't it?

### **A field of work**

We are active participants in the world, and its evolution echoes our own. You have probably observed that other people's reactions are similar to your own. Observing the world cannot be accomplished without taking ourselves into consideration, for our feelings, our reactions and our approach to life are part of the world.

Our reactions are part of a collective and structured group environment; this is the field of experience where we have learned to operate since our childhood. It is also our field of work because we are subjected to certain forces within that field,

both individually and collectively. We see this demonstrated by how easily emotions can get amplified during a sporting event, a strike or even a family meeting.

It is within this field of work that we can build our laboratory, that we can experiment, cleanse and discover.

This observation is possible because emotions, desires, beliefs and thoughts form a collective milieu, as Jung pointed out with the collective unconscious. To summarize: the contents of the consciousness constitute a collective milieu; yet the source of consciousness itself also constitutes a collective milieu since it is closer to the One.

As each dewdrop reflects the light, each of our consciousness reflects the One Consciousness, the One Self.

This invitation is thus directed to those who perceive the Self in their inner being and who foster It. There is found the source of our consciousness and therefore the source of our strength and inspiration.

### **The illumined mind**

A light bulb is often used in comic strips to depict that moment when a brilliant idea comes to mind. Understanding is associated with light, so we could say that each one of us is a torchbearer, the torch being the power of his sight. We bring light to what we observe, contemplate or analyze.

The concept of the illumined mind goes beyond the power of sight in two ways. It brings in the concept of the systemic approach and it connects the observer with the source of consciousness.

#### **1. The systemic approach**

The systemic approach underlines the fact that the observer is part of the event. Simply by looking in and being present, the observer alters the event in progress. He brings with him his questions, expectations and preconceptions, and thus influences the progression of the event.

The systemic approach originated with quantum mechanics (and was theorized by Niels Bohr, starting in 1927). The physicist conceives the protocol for the experiment, then matter responds: results are not predetermined, but the mode of response is (by the sensors and the measuring instruments, as well as the preparation of the system to be observed). Watzlawick, from the Palo Alto systemic school, also pointed out that, within a group, the arrival of a person alters the group whether he speaks up, makes a presentation, states his opinion or simply observes quietly; even his departure alters the group. In other words, the observer participates in the event he observes.

#### **2. Relationship with the source of consciousness**

The illumined mind adds to the systemic view the constant relationship with the source of consciousness; it raises the level of the consciousness of self. Then, the person is in contact with the source of his perception; he observes himself thinking and questioning himself; he watches the content of his thoughts unfolding, he notes their motivation and their direction. In other words, the illumined mind is the root of meaning as it springs forth into consciousness.

In the same way as receiving an idea is pictured as a light in the head and the power of sight is described as a torch, the illumined mind can be compared to a lighthouse; not only is the attention focused on an outside object, but the mind lights up its link with the source of light; we are aware of both being careful and of registering what happens. We have all experienced this at sometime or another.

### **The usefulness of dissipating glamour**

The above description of the illumined mind shows us the need to have the maximum power of understanding at our disposal.

Our emotions permeate our behavior, they color the way we perceive (because what we perceive touches and moves us), they alter our understanding and thus the actions we can consider.

Our recurring emotional patterns (or glammers) are inhibiting a clear and lucid transformation of the world, hence its realization in-depth. During this process of constant working out with endless repetitions and continual changes, each one of us brings his or her contribution, be it pure or not. Thus, public opinion either scolds, blusters, becomes indignant at some event or calmly analyze the situation and the mechanisms creating discrepancies and conflicts.

What is needed here is to clean up the way we perceive and participate in events, in order to free our understanding from the emotional miasma and from our prejudices, to transform the events unfolding and to live in the Light. Although easy to describe, this goal requires exacting work on oneself, starting with observing one's own motivations and emotions. This is what our invitation is about, based on the experience we have acquired.

### **Our experience**

We are able to invite you because we have acquired experience that we would like to share in the following pages. This experience is based first of all on a book by Alice Bailey called "GLAMOUR, A WORLD PROBLEM", which we invite you to read and reread. Our experience is thus based on a group of subjective workers who did some pioneer work in the 1940's.

More recently, we have the experience of a group working to dissipate a specific glamour since 1984 (i.e. for 32 years) and that of a smaller group who worked since 1993. This work is still going on as the work is not over, far from it.

Others workers will be very useful, as this work means to purify the sewers of mankind. You realize, most television entertainment and even news reporting rest mainly upon the search for emotions or an affective consensus.

Observing one's own reactions and examining the motivations behind one's actions constitute the first steps in this vast field of work. This is arduous but very enriching, for, as you know, "Reality is greater than fiction". Let us move onward toward Reality, let us disperse the fog around it and it will shine.

### **Summary**

<p>World problems are directly connected to the state of humanity's consciousness. In a way, humanity creates its own problems to solve and to learn from. Our feelings, emotions, reactions and opinions are not only our own; they belong to a vast collective milieu where powerful forces are at work. The inner world is a field of experience in which we can also work. This work is possible because pure consciousness is also part of the inner world. Those of you who have found their true Self are able to observe your own behavior and the way you wield the forces and elements of daily life. We are inviting them to join us in cleaning up the emotional realm.</p>
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# 1. CREATION OF A GROUP OF OBSERVERS

## How a group is gathering?

A group of observers is usually provoked by a perceived need. For example, the external situation is strongly related to the affective realm and it is weighing upon the progression. Usually the need is perceived by an individual more than others, but some coworkers agree to this vision quickly.

In the case of Alice A. Bailey, it was the teacher D.K. who perceived the initial vision and who suggested this work. In our experience, it was the acknowledgment – probably through a impression received at night– that the group was able to do that work; it happened in the so-called City of Light – Paris; moreover a few years before, a group unknown from the participants gathered for dissipating a glamour, then it dissolved.

In another case, the process of a meeting was so hard that the emotional patterns were clearly manifest, an observer with some experience suggested then this kind of work.

## Mutual knowledge

Thus a group gathers. Ordinarily these people have already worked a bit together, they have meditated – for healing or for sending light – they know one another a bit and respect one another in a mutual esteem. This fact looks commonplace, but the group members will realize that in reality they did not know one another, they were carefully staying at a distance one from another. The work on glamour will lead them to blend their affective spheres, thus to deepen their love. For sure, personal problems, tastes and interests may stay and will stay unknown for a great part; it would be useless to share them. However the general nuance of sensitivity, its texture, its overall pattern, some mechanisms or trends – all affective – will be perceived and admitted within the group.

## Structure of a group

A group is gathering through cooptation, members agree spontaneously to begin this kind of work. In fact, the group has already a structure; the necessary attraction for creating a group has been emitted by a leader whom some others joined; then some newcomers come to adhere. Curiously, the force of the group will depend less of the leader its openness, love and discernment of what the group is able to do, than to the abilities of more experienced members; they will produce the tonality of the group and enable the leader to gradually step back. Newcomers bring their candor; that is their simplicity, their frankness and their attention. Answers, experiments come in response to a need, to some expectation ... in brief, a sum of attention provokes a response.

## Motive and motivation

The group members were already meditating together. This leads to enunciate a first requirement: members are in contact with their soul. They perceive and realize the light of consciousness; this light enables them to use the technic of Light [Glamour page 190] and to deepen it. Doing this, they strengthen in themselves the path to the light, they broaden their understanding and stabilize themselves in the aura of their soul.

As we have seen, other elements are playing: the specific quality of the city or of the area that predisposes to such or such work; memories that may come on the affective level through dreams or during lessons received at night; the subjective

group to which is related the group leader or some elder members; and probably the experience of one or other member in an other environment.

This hypothesis may appear to the reader "pulled by the hair" or far away for a commonplace situation: some people are gathered and perceived the heavy game of emotions or affective elements. However, in the Tibetan's group or ours, some have found in this work a part of their line of life or they felt predestined in a way or another.

After all, a child learns to walk, to play and to set relationships with one's comrades; likewise a disciple learns to purify its affective sphere as a personality through a therapy or through a careful observation of oneself of one's motives. As a server, he purifies under the influence and realization of the soul that is the work of observers. The experience described here is simply made as a group.

But motivation might not be the same for each member and it reveals progressively, the work merely puts it in the light.

It is also very probable that, if the place has a certain influence, the equipment of members, in terms of rays, has a great importance and plays in the selection of people attracted and motivated by that work. These two words are distinct as the work will require constancy, will and courage in order to continue and to face one's intimate reactions. The group will be created, it will explore, discover itself, strengthen itself: it writes its history.

### ***Summary***

A group of observers gathers according to the acknowledged need or ability.  
The place has a great influence upon the kind of work made.  
The group is gathered around an intention and a leader.  
The first requirement is a regular contact with the soul.  
The strength of the group dwells in the experienced members –more than in its leader or in the number of participants; they allow the group to decentralize.  
Newcomers bring their candor and their attention evokes a response.  
The observation of what is affecting us is part of the path, hence also of the path of mankind.

## **2. CHOICE OF THE GLAMOUR**

The choice of the glamour to be dissipated is the first act of the group. It is a decisive act in the work for naming the glamour enables to grasp the affective phenomenon; it is the first mental grasp upon it. According to NLP, this grasp is a grounding in the mind, it enables to refine the approach and to circumscribe this deceptive form of sensitivity, this affective mechanism. As the Kabbalah reminds us as well as many traditions, a name enables to know the pointed out object.

### **To circumscribe the object**

A name is the first shape of definition, and circumscribing the glamour does matter. For example, the glamour of fear is it the elimination of all fear, to be afraid to fall in the void...? Or is it the elimination of the blockage to think and to recognize fear? The glamour of material goods is it the stupid blindness given by the comfort of possession or is it the absence of interest or worry for material things? The glamour of results is it the positivism, a theory that does accept as real only proven and measured facts? Or is it the search of definite facts showing the usefulness of the work? No, according to us. Yet we do not work for results, for we are working in the light of illumined mind turned toward the affective level, and not toward sensory or media phenomena.

### **Illusion and glamour**

We heard about a group who tried to dissipate the glamour of doubt and who, one year later, was doubting of its work. Glamour had vanquished this effort. Why? May be because of the maturity of participants, may be because doubt is a mental attitude, an illusion and not a glamour. Hence the importance to distinguish that on which one is working.

The affective field is the set of reactions of system – a sensitive organism – to its environment. The mental field begins with meaning and concerns the generality of notions out of specific circumstances or of a special author. An illusion is a mental form making obstacle to thinking, as it veils its origin and inhibits the broadening of pondering. A glamour is an affective form: a mechanism doted with life, cohesion and expression; it may have a mental side that gets along; psychologists have noticed rationalizations or pretexts that accompany or justify a desire.

Thus persecution is the notion that someone feels chased; to believe to be persecuted is an affective mechanism that valorizes its author. The illusion of separateness has been contradicted by physics; distance do not separate particles, only an interaction can put them out of phase. The glamour of separateness justifies the remoteness, distance or superiority of someone; he will then justify "to everyone one's business". But this saying or belief is justified only by emotion.

The illusion of power means to believe one can do all for others; the glamour of power is to look for power in order to show oneself strong – and estimable –; it is based on a desire for acknowledgment and the need of love. The illusion of a savior of the world is to believe that an individual can save the world by himself alone, whereas he can merely transmit a spiritual inflow and present it to other people who will spread it. The Agni Yoga translates this delegated responsibility in these words "By human hands, by human feet". The glamour of the world savior is to believe to be missioned for saving others and letting them passive.

One can see it on these examples: glamour valorizes or gratifies its carrier; it is centered on the person and is based on emotion or desire. Illusion on the other hand can be checked or contradicted by reasoning, facts; it is based on the field of evidences, logic; it is valid –or fails - for all and in any place.



## **From one level to another**

Why do we work with the illumined mind? Because one works on a level from the immediately higher level. Thus visualization enables to deal with diseases (for example in visualizing the white blood cells), suggestion and sophrology are using it. Understanding – with the mind – enables to dissolve affective traumas; intuition and the presence enable to dispel illusions or beliefs. But intuition can't regulate feeling mechanisms thought it purifies momentarily the emotions. As noticed psychoanalysis and many other types of therapies, it is the understanding via the language that enables to change the structures ruling the affective functioning. On the other side, emotions and affective fixations implant on the body; they inscribe on the fascias as noted Wilhelm Reich; in a positive sense, the technique of focusing [Gendlin] is using the body for finding an echo to feelings.

Thus it exist some correspondences between a stimulating current (n+1 level), the form in question (level n) and the support (level n-1). It is also why a glamour rests often on an illusion and that an illusion facilitates the blooming of a glamour. It is also why a glamour distorts durably activity.

## **Consensus**

The first name of the glamour may have been proposed by the group leader or by the one who has first perceived the need. This name, loaded with intuition and various meanings thanks to the inheritance of language, carries associations of ideas and has much importance. If the group has just been created, it is unlikely that it may suggest another denomination or another definition of glamour. When the group changes of glamour, it is then vital and easier - everyone knowing better the others – to ponder and to express on the choice of this name and on what it covers.

In both cases (initial or later choice), it does matter that everyone expresses and formulates in one's own way one's perception of the disturbing affective mechanism one envisions to fight and dissipate. Why? Because meditation – and the sending of attention on the glamour – will reveal all the facets of this mechanism playing in the affective sphere of each meditating member. These facets will be even stimulated if they were asleep.

For example, the glamour of fear reawakens the most ancient fears, forgotten since childhood or conveyed by culture. Subsequently, the light poured out on the glamour during meditation will mitigate its impact and will weaken it. Yet which sailor on a slightly agitated sea has not received a bucket of water and has not scooped? It is the same for observers: one does not go down in the sewers of mankind without protective clothes; and meditation provides them.

So it is mere respect of others that everyone may say one's feelings regarding the glamour the group envisions confronting. Any pressure of the group, any well-intended adhesion for "staying with the group" is a lure and won't stand long. For the work is soliciting us unto the deepest of our motives. People who accepted in spite of themselves will leave, for any break inhibits the light to circulate; the light is exchange between the source and the outer field (personality, friends, social role).

## **Summary**

<p>The choice of the glamour is an act of great importance. Naming the glamour is stepping back, it s the first mental grasp. Illusion is blockage and restriction of thinking. Glamour gratifies its author and is based on desire. One works on a level from the immediately higher level. A deep agreement of all is necessary for dissipating a glamour.</p>
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No convenience of the physical group can replace conviction, for glamour attacks insidiously.

The motivation of everyone must be integer

### 3. RHYTHM OF THE WORK

One of the first group decisions is to fix **to set** the rhythm of meetings, the content of these and to point out the expectations and requirements that each member is ready to take.

#### **Group meetings: frequency**

A monthly meditation in group has been the rule for us. It would be possible to meet every week, but it engenders also more personal relations within the group, and thus develops more the affective group sphere. We observed that longer periods between two meetings, (one month one month and a half) promoted a vaster pondering; it is thus possible and desirable to interrupt the work during holidays... On the contrary, persons who missed the meetings several months in a row perceived a neater pressure or attack from the glamour. Once stimulated, glamour- an affective force- works without our conscious participation.

In this regard, the "eye to eye" contact is very important; it enables to renew the contact form sous to soul without imagination, without expectation, vague desire or misty aspiration. It grounds in the reality of our common existence. This contact enables to put aside the veils that could form between the group members.

#### **Unfolding of meetings**

One difficulty we experienced happens at the beginning of the meetings. Each one arrives with some time lag, conversation begins between the members present while they are waiting for others. This creates an easiness to start in talking and to postpone the meditation. This postponement is one manifestation of the guardian of the threshold, of an almost unconscious refusal to face the hardship.

It is recommended, as soon as the planned participants arrived, to align to the Self in silence. The mediation of dissipating the glamour can be made immediately – in the best of cases – or after a period of sharing the observations of everyone. This sharing must leave room - after one hour at the most – to the meditation itself and a volunteer will lead it that day.

This work of dissipation follows an outline elaborated by the group and approved by all; ours is a very close reformulation of the outline pages 229-232 of *Glamour, a world problem*. It is essential that this outline is approved and reviewed by all, that it is followed without alteration from one month to another.

After that, a second sharing takes place about the received impressions during this more subjective and luminous work.

After this sharing about the work, we felt good to pass to another stage, exploring and more gratifying, based on a meditation or a subjective contact. Discipline must be balanced with play. They were first visits of cathedrals, telluric places by excellence, then perception of an object in front of us, then the exploration of rays, then a telepathic trial on a given theme.

For ending the meeting, we achieved by designing a kind of greeting, where everyone in one's turn aligned with one's soul and said a OM, while others tried to refine their receptivity to the soul and their love for this close one. Finally we say together a continuous Om or a Om sent out toward mankind.

Note: A continuous Om is the sounding of a Om taken again by everyone as soon as one ended his breathing; one searches to send out the note one is hearing

inwardly or one sings at unison with group. Some continuous Om are disharmonious, each member following its own quality; other Om are shaping a sonorous cathedral and express the group harmony and its alignment.

### **Personal rhythm**

Each member makes the meditation outline at least once a week, in order to maintain one's intention fixed on the work. Let us not forget that attention is an energy that will attract external elements, be they feelings, or events that will trigger our mechanisms and our character. Meditation is useful for cleaning up and to protecting oneself.

Of course, everyone may make the meditation more often, but beware to excesses. To make the meditation several times a day would empty it from its substance and weaken the intensity of the intention; it would be detrimental for the group (and the motivation of this member). It is possible to practice the meditation every day, but there also, beware to the overload. The dissipation of a personal glamour is at the size and responsibility of everyone. The dissipation of a collective glamour requires strength. It is easy to understand that an aged person or one with an unsteady health does not want to meditate on the fear of death, the deadline appearing too close and touching one too closely.

In all cases, better a spaced meditation, brief and intense, than a long period of pondering at the limit of passiveness. Glamour is an insidious force and asks for its adversaries some spiritual tonus. The renewal of the link with inner being strengthens the vision and purifies the brain, the mind and the affective sphere. This alignment is as necessary as the morning shower.

### ***Summary***

<p>Regular meetings maintain the group tonus. Paradoxically an increase in the frequency of meetings impoverishes them. A personal regular work is the basis of the group existence. The group designs a meditation outline, systematically followed after approval. The eye-to-eye contact is very important as its grounds in the reality. Sharing in the group is made without judgment, from heart to heart. Group cohesion is strengthened at the end of each meeting.</p>
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## 4. GROUP EVOLUTION

### The first year

The first year greets the existence of the group and consolidates it. We have observed that some steps forward of the group are noticeable in a period of 3 years and, in other groups, that the real progress was perceived on a period of 10 years. It is the basic number for groups. 12 years is also a cycle, the group may then dissolve or pass to a higher degree, degree w that has been sketched after 10 years.

In one year, some people have left, others may have been attracted by the quality of the work. Whatever, the group stabilizes it elf and knows its rules, the rules it can follow. The first group of observers began with around ten members and two persons left very quickly – without destabilizing the work in any way.

### Choice of another glamour

Curiously, after one year, the group chooses to change of glamour; it believes that it achieves its objective or rather that the work is already well begun as some external signs show a change in the human mentality – in medias, advertising. It seems that a similar process happened in the AAB group, to which the book *Glamour, a world problem* addressed in the first place. In both cases we know, the group decided to change of glamour and took a vaster one, less circumstantial, yet deeply rooted in the human existence. As if the first glamour was only a probation or learning stage.

The new glamour must be chosen by all, after agreement by the soul. Here respect and listening of the while being is essential. In one case, two persons wanted to follow the group, as such was the group decision; but hey needed a deeper basis for making this hard work. A participant may thus enunciate some requirements, otherwise he announces that he would leave; the group follows his requirements, but the person retires in spite of this. In fact, the decision was already made unconsciously, yet not lucidly realized; the work did not correspond to the vision of the service this person could give.

In another group, a person left in the following months.

### Conditions of departure

A departure in a group working so strongly on the affective sphere (and the illumined mind upon the affective field a happily) is always strongly felt. Several conditions hinder the dialogue at that moment: everyone can express a only a part of what his brain formulates; the mind overcomes the brain and does not perceives irrational elements, elements of personality on one hand and factor of the soul on the other hand. So the logical explanations help but a bit. Lucidity is only partial. On the other side, the quality of departure enables to pursue a different link.

Some unsaid things have made practically impossible the relationship during a decade, whereas a brutal avowal – “I do not do any more the work” or “I can’t go on”) preserve friendship. For the avowal translates the qualities of courage, on oneself (lucidity) regarding the others, hence some trust, frankness ...

A supplementary factor might intrude: anyone has to defend one’s psychic immunity, therefore one has to find a motive for which the group did not operate as planned – rather than to accept the break in oneself. Thus unconsciously, it would be good that the group ceases to exist, leading to a possible undermining for justifying this apparent break. For example, some may say: “the group should evolve, adapt, be more open ...”, and why not give up its main axis of existence.

On its side, the group protects itself, finding some reasons to the departure of some one who has been close and dear. The group must then develop a deep love, moreover if an undermining has been sketched. The group must ... and it is really helped a lot by the meditation it practices. In fact, the hindsight of the years enables to more clearly see the evolution of everyone and the deep reasons of the choices.

### **Reasons for departure**

The deep reasons are found within the causal body - that is in the developed abilities of the inner consciousness. This fact won't astonish the reader, to note it in practice is more delicate. One needs a good measure of idealism and enthusiasm for beginning a work for dissipating glamour; it is exalting to participate to the world evolution and it a need that many human beings feel, from teenagers to adults. To dissipate the world glamour answers then to a need of personality to do useful work and to mark one's imprint on the world, this fortifies self-esteem. You will notice in the previous sentence two aspects of personality: the first aspect seeks to do useful work - another way to name a service; the second aspect takes esteem to oneself: these are two different moments: one gives, the other takes. Personality has not to be rejected, not anymore than emotions; it is one lesson that learn the observers, and some observers had not seen that in the beginning. It is easier to see the emotions from above, - at a distance - than to observe them in oneself, because the work forces us that way.

Another reason, as one has seen above, may be due to momentary difficulties: disease, retirement from active life; these facts emphasizes the weight of glamour. This means that the person does not succeed anymore to immunize oneself regarding the glamour, for one does not considers oneself as a consciousness embodied temporarily, but as a human form living in the world, willing to live, hoping, suffering, hence submitted to all classical affective mechanisms.

Another reason, a nuance of the first one, is the friction of tiredness engendered with the contact with the affect of the other group members. Many are ready to work in a group, a group that would be perpetually aligned and that would perceive the suggestions coming from the soul, hence the suggestions such as I perceive them in my mind. Indeed, the group listens to the suggestions expressed by my mind, but the filter of words, of (affective, sensory and mental) expressions superimposes; others have other suggestions, other perspectives, other predominating qualities (according to their soul ray specially) and the main line is thus different for them.

The group is not the circle of egoic color, as one could dream in dreams, for this color group (or soul ray) does exist really, it is perceived in meditation or during dreams registered or during lessons received on the inner planes, during hours of sleep. So each has to adjust permanently to the predominating values of others; tis is greater effort than to surmount the little weaknesses or personal peculiarities of one or another. Luckily, all souls are love and this love is giving oneself to the world, to our close coworkers too. Therefore, a soul perception is perceived as "original" as spiritual, whatever the ray of the emitter of the suggestion or of the receivers.

Another reason is the length of the work. After one year, the group chooses to change of glamour; it made its teeth if one may say. But glamour has a strong life, the soul exists eternally while personality loves changes, novelty ... As one of us said it, to be an observer engages for several lives. Indeed our consciousness is a part of the One consciousness and refines since millennia; the dissipation of glamour is a service and a sacrifice that participates to this permanence of consciousness. When the personality of the aspirant would get rid of this task the sooner possible, in order to undertake others workers less painful and more gratifying. And if all consciousness's have to be purified, and clean their one affective sphere, some may

serve in other fields, in another way. The essential point is to know if one aspires, walking toward the spiritual Light or if one is a server, turning back to this light to bring it to others.

Personality loves changes, for discipline and fantasy are two pillars of evolution, as reminds us AAB [Education in the new Age]. Working together weeks after weeks and months after months is an exacting discipline; personality aspires to others horizons, more lovely than the emotional marshes of mankind. Our group used this search for fantasy in developing exploratory activities after the meditation for dissipating the glamour. We have said it: sporting of the stages of contemplation, visit of cathedrals, study of rays, telepathy ... It brings joy, movement, and variety; this responds to a need of personality, yet also probably to a need of the soul, that is of our deep being; is it the need of a creative life? Reader friend, what do you think about that? Which is your experience and your suggestion in that field?

### **Arrival of candidates**

If some group members can leave, some can integrate it. This operation is not as easy as it seems. In 3 years, the group has acquired hallmarks, ponderings and habits it is uneasy to assimilate. Yet AAB book gives a complete reference and few subjects have been so much elicited. We assisted to a visit - this person started off very quickly - and to an integration that lasted 3 to 4 years - before participation equivalent to other members. The difference seems to us the depth of motivation or the will to serve in this kind of group. Another criteria would be the acquired practice of mental meditation, in other words of thinking in the illumined mind.

### **Summary**

<p>After one year, usually the group changes of glamour. It toughens and appropriates the work. Values and priorities are not the same for all group members, for they have not the same soul ray, this leads to suffering, and deepens love. A clear departure helps the subsequent prosecution of the relationship. Dissipating a glamour is a lengthy and exacting discipline, A stage of exploration and discovery in the soul gives back joy and freshness.</p>
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## **5. PERSISTENCE OF THE WORK**

### **Individual work**

One of the great facilities that the glamour offers is that everyone is close to the work; needless to walk. Once the meditation made, the glamour works on its side and quickly. The meditating one has sent some light, hence one's attention upon the glamour, one contacted it and the received lighting pushes the glamour to manifest. The return is quick, from a few hours to a few days. You have just to think briefly to the fear of mosquitoes and you bring more attention to the humming in the room; you just think about the glamour of sun tanning for noticing the paleness or the tan of the skin. These two humorous examples show how immediate is this return. More important glammers react in an ample and strong way.

The act of projection contains a mantram where the meditating one asserts: "The power of our unified light prevents the appearance of the glamour of ...". The glamour appears, manifests and implements itself. The light prevents the glamour to appear, but we are not always in that unified light and the glamour, exacerbated by this stimulating light, will play.

One needs discernment and sustained attention to one's behavior, one's affective reactions, almost unconscious, for noticing the glamour that passes almost unremarked and escapes to our conscious surface. For years, it remained buried in our mechanism of sensitivity and reaction to events; its action is almost meaningless. It is the clarity of mind and the persistence of attention to this phenomenon (protected in the illumined mind) that enables to notice the emphasis of a reaction hardly stronger than usual or that puts in evidence the usual reaction. Paradoxically, naming the glamour makes it appear and enables to dissipate it, for it is grasped then in the illumined mind.

The observer will have to be indifferent regarding the worries of daily life, regarding the – sudden, unvoiced or impetuous - requests of personality; it searches to avoid such a dark and shameful topic and would prefer to go on as usual as if nothing had happened. Personality (like the set of emotional apparatus) searches to preserve its status quo, though it was relatively unhappy. So the training observer has to ignore these requests that oppose insidiously to the decided work. The observer must also face the doubts, hesitations (lack of self-trust), the matter is to be indifferent to the deep layers of one's personality (complexes).

We'll see, the dissipation of the glamour is made through the technic of light; it is based on the technic of the presence and, in fact, implements the technic of indifference. Thus the three technics presented by DK are practiced for this work of observer.

## **Group work**

To work in group broadens the vision thanks to other thoughts or observations indeed; yet this exchange masks the main part: the sharing of psychic energy or amplification of attention. Everyone brings one's ability to make attention to the world and, though one would not express anything, one supports and strengthens the group capacity, as a consciousness. Group meetings give also a rhythm and concretize the intent, fortifying the weakest, and providing to the strongest the opportunity to exert and unfold this force.

As some of us may have noticed, the eye to eye contact discards the veils of consciousness and avoids that the glamour envelops the person. Some members of our group could not come to meetings several times in a row and this has produced difficulties; others gradually disinvested from the work without probably realizing this process.

The group stimulates the attention of each member and broadens the vision for sure; yet it makes aware of some materials one has to discharge of their affective load in order to raise them to the light. A trivial or deep remark of one is noticed by the others and must be reworked, may be it was - in the last analysis - the motive of this remark: a call to more awareness. This means also that a group sharing is really some work or some elaboration that requires time, strength and ... love. It shows itself first as tiredness, a supplementary effort for maintaining group cohesion and progression. Matter is heavy to carry, but is enables to test spirit; this saying is checked in a group work.

Superficially, our group used to begin a conversation while waiting for latecomers, so the meeting begins in fact by a sharing of little thought and unaligned observations. The sharing tends to deepen when all participants have arrived. In this measure this delays the meditation, but it has also some advantages: the group

accepts as it is. But the group meditation remains the center, the focal point of the meeting and of the work. Any attempt, be it unconscious or not, for delaying the meditation, is often a reaction of personality that does not want to wrestle with the hard work itself.

A common pitfall, for the individual as for the group, is caring for results, that one of us has named the glamour of efficiency. Individually, it is easy not to feel oneself up to the task and then to decrease one's interest in the work, another one can ask for signs; a third one can be believed to be immune, for one has vanquished some aspects of the glamour – belief that promotes the appearance of other aspects of the glamour. Beware to a complex of inferiority specially if it is masked by an apparent superiority. The goal is to work, not to end with world glamour in a few months or a few years. In contractual terms, we have an obligation of means, not an obligation of results. What matters is to put in play all one's being, all we can, for it is our real force. Results are resulting from the process and the exerted forces.

It is easy to analyze intellectually the search for efficiency, once this illusion is recognized, for efficiency is the rapport between the result and the objective. Then what is our objective? What are the goals aimed at?

This belief can also grow in a group. An event in the concerned field happens usually, does it come from us? Is it not better to broaden the vision, to acknowledge all who work in that field, before we – under which inspiration? – have chosen this glamour. The protection is simple: let the group stand in the light, think in the light and the light will support the group.

Working in the affective sphere, the group acquires a great (may be excessive) sensitivity to affective mechanisms; it notices trivial repetitive elements: someone arrives regularly late, another is never free save it is beneficial for him, another speaks indistinctly ... Each one has his approach, his bias or his limits. In its turn, the group must cultivate indifference, regarding the little breaches of one or the other. For that, the group has powerful tools: the Presence and the Group Projector. It can also, as we have done, listen everyone making resounding the Om of one's soul. Indifference thus to details regarding the task in play and to the love of the soul.

### ***Summary***

<p>Everyone learns to go on in spite of doubts or lack of trust on oneself. Everyone learns to notice one's personal difficulties and to go over. Everyone develops some indifference regarding the reactions of others. Results are noted but searched for. The attention of the group is its great motive power. Meditating together remains the fundamental grounding</p>
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## 6. QUALITIES TO BE DEVELOPED

### Deep love

We can see it, one of the first qualities to be developed is a deep love of our likes, our close ones, that we live aside, rather than we appreciate. Lack of criticism, acceptance of the whole being of our companion is a practical necessity and a facility once we have understood that.

When DK says that this group is one of the most difficult – after the 5<sup>th</sup> group of political organizers – this has been entirely verified in our experience. The problem comes from the fact that the group mixes its affective sphere (the sphere of its members) and that it becomes very sensitive to the each of them, for each has been integrated in the collective affective sphere. None of us envisioned to come so close and to respect the general affective tone of the other – not in its content – but in its ability to react and to integrate some elements. It is easier to serve humanity in general than to bear the slowness, distortions, structure of a close one that one has not chosen for that. But he or she is too a part of mankind.

In an observers group, the following questions take a special sharpness, and they arise by themselves.

“Are you satisfied with relationship you have established with your group brothers?

- Do you know them better and love them more than you earlier did?
- Along what lines do you feel you have failed, if you have, and what do you propose to do to rectify the situation?
- In what way do you feel that you have been an asset to the group?”

DINA2:99

### Discernment

Another quality that develops gradually under the pressure of the work is discernment. The choice of the glamour has been done, everyone has explained his choice but this choice is refining. What is the object to be dissipated? What is the true impediment?

After some time, the group is lead to clarify the work process and that it is trying to dissipate. It realizes that some are not meditating in the same way than others; hence the very real usefulness that everyone leads in his turn the meditation. It realizes that some are not designating the same thing than others with the same words; that the considered object (glamour or affective mechanism) is not exactly the same for all. This is followed by a stage of sharing when everyone expresses and says how he perceives and how he operates. It is a stage of clarification, resulting from the technic of Light.

This clarification operates, briefly the first year when the glamour is chosen, then after some time when the question comes again, sometimes two or three years later.

The group is lead also to study all the aspects of the glamour, its intellectual supports, its pretexts as the reasons that promoted it. Thus the glamour of the world Savior valorizes the savior or disciple, this is the affective or gratifying part of the glamour. This one rests on the idea that some people have save the world or can save it. That's what the Christian church presents since centuries: Christ would have saved men and redeemed theirs sins, once for all. The correct idea is that, in the name of mankind, Christ has saved Matter, he made this salvation as the Elder of a family of brothers. All will have to pass, in their turn, through the eye of the needle and save matter of which they are responsible. The mistake can thus be followed

from the affective sphere to the isolated thought-form (illusion). In fine, mental perceptions are absorbed in pure reason, where reigns Truth.

An analogous study shows that fear rests on the anticipation that results from the perception of the inner logic of things; this participation to the logic results from the participation of human beings to the logical thought, the active principle in manifestation.

### **Useful sensitivity**

Once the glamour is named, intellectually dissected, what has to be dissipated? Is the glamour an excess, and of which kind? Or can we – must we – eliminate all affective reaction?

For example let us take the fear of a foreign culture. To have some apprehension in front of an unknown object, in front of unconscious elements, seems to us to be a part of immunity, or relational protection. Any organism is testing its environment, and new elements are specially tested, evaluated and studied. Glamour is then not the fact of an instinctive reaction of defense, prudence and protection. Glamour inhibits the continuation of experiment. As fear sets in, exchange is inhibited, lessened, interpreted in the sense of fear, and this fear remains or amplifies. Moreover, NLP has shown that any belief tends to amplify and justify itself, whatever the events.

Glamour stops the continuation of the experiment, in the sensory behavior as in the field of pondering. Yet the field of sensitivity rests on an alternation of expansions and contractions, as has well shown Wilhelm Reich. It would be disastrous to be open to everything, it would be the end of immunity; this would also contradict the law of cycles. Receptivity alternates with expression, relationship with others alternates with listening to oneself, social contact with solitude.

In other words, sensitivity has not to disappear. It is analogous to water and oceans cover the 4 fifths of the Earth, the human body is made of 90% of water. Water can be agitated, it can create swirls, become some mist, vapor and thus provoke false reflections or glimmers in the overheated air. Water can also refresh, reflect the sun, the moon or stars on a quiet surface; it can show the blow of the wind. For dealing with our subject seriously and not any more with analogies, when AAB says that the astral plane does not exist for some initiates, this does not mean that they have lost their sensitivity; this means that this being has not any more an emotional mechanism for defending his personality, his feelings, but it is, it is direct perception, overcoming or short-circuiting the reactions of the personal self. At least this is our interpretation and our experience, hence a hypothesis for you, dear reader, as all writings of AAB are hypotheses. Have the initiates lost all sensitivity? Jesus weeping at the death of Lazarus shows that any emotion is not forbidden, and less of all repressed. This sensitivity is a part of the alignment.

### **Tenacity and courage**

As we have seen, the group develops its tenacity, individually as well as during meetings; meditation has to be practiced at the chosen rhythm whatever the circumstances. It is relatively easy to say the "consecrated" formulas and to fall in a mechanical repetition. The stage of withdrawal is very important, for it enables to isolate oneself from the affective level and to take back foot in the daily life, with a cleared mind and without masked emotions. It is so easy to want to go fast and to pass to another meditation or another activity ... infusing the following meditation of the affective burden inherited from the previous one. The affective sphere has a rather slow lifestyle; it does matter to take time of a "complete silence" in order to recharge oneself.

One needs also courage for observing in one's daily life the tendencies that come from the glamour; it is good to describe these tendencies on paper for spotting them more easily and for stepping back. The group must also observe its own behavior and see if it is not influenced by a flight forward, loopholes, ... One has then to say in front of oneself, in front of others, the difficulties to which one is submitted. "One has to" it is a duty or an engagement that everyone takes with oneself in the full illumined consciousness. Light brings strength, yet it makes grow more quickly the abandoned remains in the moldy corners. This leads to renew the contact with the soul, and the renewed call to the spiritual will is far from being superfluous.

## **Tension to be and desire**

As has remarkably described Claude Chretien in his introduction to the Handbook of Epictetus, desire assumes an adhesion to the contact of the world – that is presence- and a acquiescence of the will to the attraction **lure** of the external object. In a sense, -sometimes unconscious – will resigns or renounces to exert apply, letting the field free for the play of external forces. This dismissal of will is similar to the retirement of discernment that, sometimes, refuses to apply for letting operate the magic of charm. One may say that the individual has let himself to be abused, that he has not wanted to see the signs offered by the situation. "Love would be blind" says the saying, not the person in love that has wanted to believe to be in love and has renounced to one's discernment; "passion overwhelmed", it would be right to say that conscious will has supported the contact with the world and that the person became the play of perceived attractions.

In reality, the will-to-be is first and stays at the background, it initiates manifestation, guides it and can retire – then there is identification to the form -; it can gradually assert itself and express freely. The hold of desire weakens then unto disappear, only remains the desire to exist, to desire to remain present for helping, serving and saving, eventually remains only the attractive magnetic response of substance to the impact of the will [See Rays Volume 1 p 44].

Sri Aurobindo expresses that in this way in Life divine (volume 2 page 78 in French) "If Purusha (Spirit) in our self is passive and allows Nature to act, accepting all it is dictating, giving a constant and automatic sanction, then the soul in the mind, life and body, the mental, vital, and physical being in our self, becomes subject to our nature, is controlled by its shapings, impelled by its activities; this is our normal state of ignorance. If Purusha in our self becomes aware of the Witness and stands aside Nature, it is the first step toward freedom of the soul". It is also to take the attitude of the Observer.

## **Summary**

Each group member learns to appreciate the affective mechanism of others.

In spite of that, he develops a deep love and respect.

In which measure do we help our dear ones?

The group will study the mental elements promoting the affective mistake

that makes the glamour.

Sensitivity is used and not repelled.

There is glamour only if emotion blocks thought or experience.

Courage and tenacity develop gradually along the work.

Courage is first to stay a moment in "complete silence".

Thought inactive, will stands at the back ground and enables to experiment.

## 7. TECHNIQUE OF THE PRESENCE

Presence or recognition that the Real exceeds all perception. It has given birth in popular language to the saying "reality exceeds fiction"; yet one perceives this fact in many fields: in Information technology for example, a data base exceeds all views and windows one can have upon it. A residential district exceeds all the views one may have on it, be they the views of a passer-by, of a sociologist, of an architect, of a specialist in thermal engineering, of a demographer, of a guardian of order, of a pedagogue, of a psychologist, etc. All these views are merely windows for seeing a global reality escaping to the senses.

The technique of the presence can be experienced, as has done our group by contemplating a symbol, a simple stone, a flower, or an artifact. Amazingly, after five minutes of careful observation, the received impression detects the quality or style of the craftsman, a quality in the stone that appeared brute, a vibratory tone or a texture. Yet this impression is not yet the presence, the reality that the Whole is present too, as it is in us.

The few previous sentences show how much the practice of observation and the presence overcome the use of words and how much we can gain in wealth and in depth of experience by the practice of a few simple exercises of attention. After all, science has merely revealed facts that existed for centuries, but to which no one has paid attention.

The technique of the presence awakens the intuition, DK said it years ago, and our group confirms this assertion; it is the basis, the prior step and the support of the work with light. The technique of the Presence enables too to spot the mental aspect of the glamour or the part of illusion on which the affective mechanism is based for justifying itself.

Some games so-called childish can also develop the ability to be attentive. Place 10 objects on a table; let a participant get out, and ask him which object has been removed added or move aside in his absence. The game may go on in moving an object (furniture, chair or vase) in the room. This develops attention toward one's environment. Behind this increased perception are sensed space, Presence, Being. Presence or maximal perception, at a given moment, of Being.

### Subplanes or levels

It is also thanks to the presence that we can refine our perception and suggest the following description of the various levels of conscious substance. The different levels, (subplanes) of the affective sphere can be divided in seven, as the cognitive fields (mental plane) and the field (plane) of vitality or sensation. We suggest the following classification.

#### 5. MIND

Level of thinking, of meaning, independent of circumstances, or forms in space-time.

5.7 Notion, meaning, name (of a thing, sentence, action)

atomic element of that which makes meaning or takes a meaning

Below meaning, the brain operates yet thought does not emerge.

5.6 Logic, reasoning, (without words), demonstration

factor of movement in thought, fluid and mobile sublevel

5.5 Concept, belief, hence conception

knot of significance, around which logics organize, reasoning unfolds

Gaseous level of thought, fixation of thought elements

5.4 Subject modifying its thoughts, decisions and beliefs

Attracts, repels or maintains magnetically its principles, beliefs and references, (law of magnetic control)

5.3 Factor of attraction or permanency, source of active perceptive consciousness, the Self or soul

5.2 Coherency of consciousness, circle of subjective color (central quality of consciousness), group soul, law of cohesion

5.1 Spatial mind, or abstract mind, outlook of divinity outside ocean crossed by thought currents

## **6. AFFECTIVE SENSITIVE**

Level of emotional sensitivity, reaction to circumstances, said reflex to sensation (CF:661).

Level of desire, or dreams, emotion, affect, feeling, imagination, related to forms, movement and fluidity.

This level is interfacing the outside and the inner side of the subject or of any form.

6.7 Reflex act

Gesture coming from a part of an organism

6.6 Attraction or repulsion regarding a source (of freshness, heat ...)

It assumes a gradual activity of the whole organism

These 2 sublevels are under the levels of consciousness [CF: ...]

Sensation refers to these levels in so far as it is isolated from the external substance, isolated in consciousness indeed but not essentially.

6.5 Emotion, affect (in a lasting sense)

Form showing sensitivity, ruled by the law of fixation, affecting behavior

6.4 Feeling or personal appreciation

Sense of discrimination, ruled by the law of magnetic cleavage

6.3 Charisma, that is directed and heartfelt stimulation

in the scale of sensitivity to others, or of emotion inducing a return, yet this charisma is able to repel

6.2 Radiance, active serenity, pure love, coherent constructive gift

6.1 Pure sensitivity

## **7. SENSATION OR VITALITY**

General level of sensation or vitality, activity of matter

7.7 Solid

7.6 Liquid

7.5 Gaseous

7.4 Etheric or well-being perceived in being relaxed, that is without thoughts, worries

and with a simple attention on the body or breathing

7.3 Active vitality, rejuvenation of cells, provoked by the contact with the soul

7.2 Sustained coherent vitality, a state seldom reached

7.1 Pure vitality

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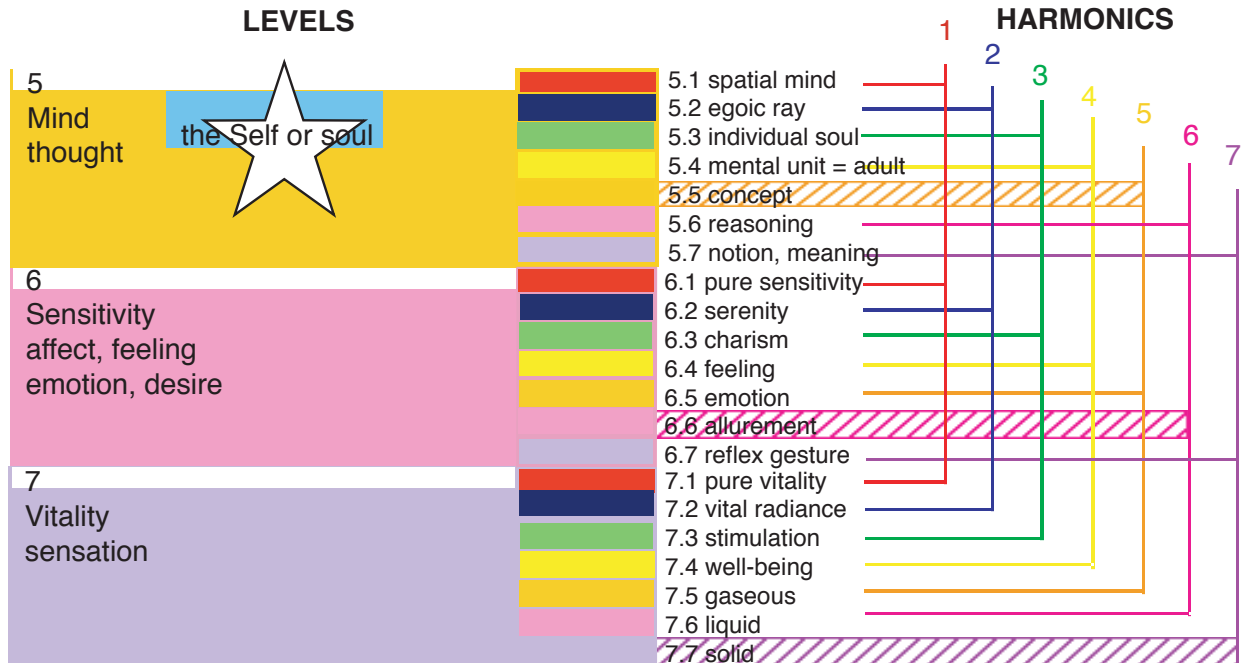
## **Glamour and the correspondence between levels**

The glamour being an affective form – a mechanism doted with life, cohesion and expression – is certainly vaster than a pure emotion (level 6.5); then it includes some elements of the level 6.4.

This 6.4 level is the level where one perceives or experiences one's feelings, it corresponds to the 5.4 level of mental unit, where the adult is perceiving oneself as such, a conscious being who decides and assumes one's choices; it corresponds too

to the 7.4 level relaxation state where one feels a well-being absence of worries (and inspiration)

As a soul the group works at the 5.3 level (radiating) and from there it projects the light on the inferior level 6.3; this light spreads out and cleanses the inferior levels 6.4 and 6.5. The 5.3 level is thus the level of the sun of consciousness or of the great projector of light; it corresponds in the affective sphere to 6.3, level of charisma, where the emotional radiance, joy, ... stimulate others. This charisma is based on a gift of oneself, selflessness and opening to the world, at the sensitive level. This alignment 5.3 – 6.3 is verified with its impact on vitality, at the 7.3 etheric level where vitality - coming from contact with the soul – stimulates and removes tiredness: the cells are supported.



The law of disintegration plays on the third level and the third sublevels; the law of cohesion, on its part, plays on the second level and the second sublevels.

When the group has developed its spiritual will, it unites with the subjective group of souls and focuses at the 5.2 level, where pure consciousness's are in coherency; it is in a way the soul ray, the true subjective group. It is easy to talk about it, but our group has worked and progressed for years without addressing this level; some resistances aroused against the possibility to work with a coherent light, and this shows clearly that the participants did not perceived it.

### Summary

The Real is present in everything,  
It overwhelms any perception.  
The presence is that perception of being that unfolds in each expansion of consciousness.  
Levels or sublevels enable to refine the nature of an impression.  
The work is made between corresponding levels.  
The glamour functions on the 4<sup>th</sup> and 5<sup>th</sup> sublevels of the affective sphere  
It is dissipated from the 3<sup>rd</sup> sublevel.

## 8. MEDITATION OUTLINE

The outline designed by DK is very carefully built. It is made of 9 acts and the use of speech (the creative aspect), of light, (cohesive aspect) and of imagination follows with great care. The thereafter diagram illustrates partially this structure.

### The outline

#### Formula for dissipating the glamour

##### *The assertion of the Presence*

"A definite and sustained effort to sense the Presence throughout the Universe in all forms and in all presentations of truth." ... "The effort to isolate the germ or seed of divinity which has brought all forms into being". [MPM: 180]

The Old Commentary, talking about the work of dissipating the world glamour, uses the following expressions: [MPM:150]

"They come and stand. Within the mist of whirling forms, -some of rare beauty 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 they render to the souls of man." [MPM:151]

##### The act of naming

[MPM: 221-239]

The group observes a complete silence during several minutes, attempting to set up the magnetic field of positive receptive activity, which will make the work possible.

Transfer the energy from the solar plexus to the center between the blades then to the top of the head.

The leader of the group (for that meeting) calls the name of each group member. This member stands up, facing the other group members who look at him straight in the eyes. The magnetic force of the soul is always reached form eye to eye. Then follows a silence of 10 minutes.

Then the glamour on which the group works is named:

"We contribute to dissipate the glamour of ..."

##### The act of protection

The group members say all together:

"As a soul I work in light and darkness cannot touch me.

I take my stand within the light

I work and from that point I never move.”

Having said these words, each person in the group makes the sign of the Cross, touching the forehead, the center of the chest and the two eyes.

#### The act of focusing the light

- a) Focusing of the double light of personality, that of matter and that of the mind
- b) Recognition of the light of the soul
- c) Fusion of the two lesser lights with the light of the soul. This is carried forward as a group, each member making its contribution, and consciously attempting to visualize the process of blending the triple light which each contributes into one sphere of light.

The group says in unison:

“The light is one and in that light shall we see light.

This is the light that turns darkness into day.”

OM OM OM

#### The act of direction

We see our light fuse in one great projector that we direct on the glamour, while realizing mentally the work of dissipation to do.

Together and in vocal unison we say:

“Radiance we are and power. We stand forever with our hands stretched out, linking the heavens and the earth, the inner world of meaning and the subtle world of glamour.

We reach into the Light and bring it down to meet the need. We reach into the silent Place and bring from thence the gift of understanding. Thus with the light we work and turn the darkness into day.”

#### The act of will

We invoke spiritual will. Spiritual will is brought along the beam of projected light, and this will destroys all that hinders the manifestation of divinity.

“With power upon its beam, the light is focused on the goal”.

#### The act of projection

The group puts itself in conscious relation with the glamour

“The power of our united light prevents the appearance of the glamour of ... (naming it)

The power of our united light negates the quality of the glamour from affecting men. The power of our united light destroys the life behind the glamour.”

#### The act of penetration

Using creative imagination, we see the light penetrate the darkness, disintegrate the glamour and reality appear.

(3 to 5 minutes).

#### The act of withdrawal

In silence and with an intense purpose, the group withdraws from the affective plane and focuses on the mental plane. “The searchlight of the soul is shut off”.

#### The act of closing



The group sounds an OM of unification with all the observers.  
Then, for emphasizing that the group work is ended, each member sounds the OM and concludes:  
"So let it be, and help me in my own life to end all glamour and untruth."

### **Act within the meditation**

In general rule, an act is complete cycle of action. It is made of three elements or aspects, the contact with the source, the inner perception and the expressive movement. The inner perception may be the intent, the motive or the envisioned idea. The resulting expression may be completely or partially successful, or missed out; yet the act itself has ended its cycle.

This concept of act has no apparent reason in this outline, but it is central in quantum physics since the beginning of the twentieth century. This physics rest upon the quantum of action, in other words the fact that any observation rests upon an indivisible unit (quantum) of action. Let us illustrate that quickly: one can't make half a step, one can make a greater or smaller step, but only an integer number of steps. Mathematics are based on assertions (or equalities); an equality means something true or not, but a third of equality, a quarter ... does not mean anything.

Light is made of particles called photons that are founded by a quantum of action or an act of relation. Observation, according to quantum theory, assumes a restricted and integer number of actions or acts. It is probably for that reason that the outline is composed of a small number of acts that are carefully described.

### **Use of imagination**

The making shaping of images, following an event, is a translation of a feeling or an illustration of sensitivity to external circumstances; imagination is thus a facet of the sensitive mechanism, called the affective body. Its use is then very closely controlled: moreover, this body is the second aspect of personality, hence it relates to the cohesion of the group behaviour. So the group will unite in the light and, through the light, with the sound of the words enunciated together, and with the contact eye to eye. No imaginary element is allowed before the act of assertion when the group is immune against the glamour; after the use of imagination, the group withdraws in a complete silence.

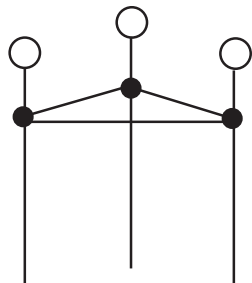
Other servers can visualize great Beings, imagine the outpouring of energies, send love ... Nothing of that for the observers; meditation begins by the austerity of reality, by the opening of the centres, assertions; the process is strictly maintained on the mental level, in the light of the soul or under its direct influence.

### **Structure of the outline**

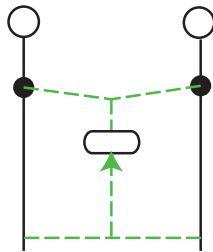
The following diagram illustrates the various acts and represents 3 levels of light: light of matter, light of the mind, light of the soul. The glamour is an object put in the middle of the group, yet below its average level. The group is represented by a circle, speech or creative sound by a dashed line you can highlight in green. The inflow of will is depicted with a bold line and can be highlighted in red.

# Acts of glamour dissipation

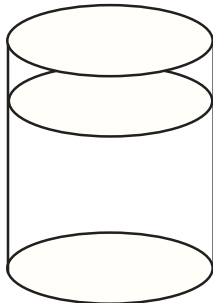
1. GROUP UNION



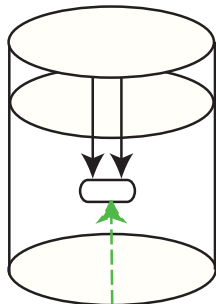
2. ACT OF NAMING PROTECTION



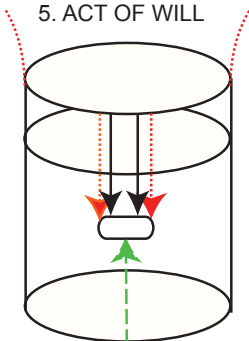
3. FOCUSSED THE LIGHTS



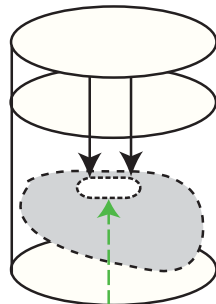
4. ACT OF DIRECTION



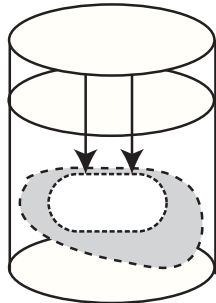
5. ACT OF WILL



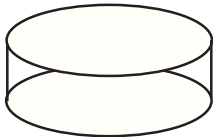
6. ACT OF PROJECTION



7. ACT OF PENETRATION



8. ACT OF WITHDRAWAL



9. CLOSING (end)



LEGEND

○ Soul

● Self-consciousness

Speech ↑

Projected light ↓

Will ↓

3 circles : Head Soul  
Heart Mind

Feet Matter

Glamour defined mentally



Glamour

Clarified space



Obviously, you can depict your experience with the help of other diagrams or modify this one. This way of expression is open to all.

## **Union with all the observers**

One of the only additions to the outline given by Alice Bailey has been an act of union with all the observers; it came inserted after the act of withdrawal and before the act of closing. At that moment, the group has worked several years on the glamour (of fear of death) and an inner push lead us to recognize other observers. External elements perceived here and there, in media, families and talks, showed that one could talk about death, and lead to recognize that other observers were working in the same field. We could not refuse to help these coworkers.

This OM of union with all observers (newsmen, writers and more generally all consciousness's) must come after the act of withdrawal not to inflict tot others the load of a glamour they would not have chosen; it must come before the dispersion of the group. Thereafter, we realized that this OM united us to the Heart of the sun, to the One consciousness that realizes in all consciousness's, as well as specialized works in the observation their inner mechanism. Yet these observers need to be supported.

### ***Summary***

Imagination is carefully held in leash.  
The meditation does not call to any exalted Source or great Being,  
the mere perceived Reality is put in action.  
The meditation outline is built on 9 acts.  
Each act is a complete cycle of action, composed of 3 aspects:  
contact with the source, inner perception, and expressive movement.  
This cycle is an indivisible unit, with a unique goal and type of activity.  
Their succession is specific.  
Light, speech and will balance the process.  
Observers are a special polarization of the one Consciousness.

## 9. THE 10 LAWS OF OBSERVERS

At the beginning of a school year, one of us emitted the idea to ponder on the work itself, on its laws and rules of functioning. Alice Bailey points out that a group obeys to 10 laws and follows 10 rules. We pondered a bit the following month and we had almost forgotten this topic thereafter; it is in an unexpected way that the need – an inner push – reappeared at Spring. Another member has thus formulated the 10 laws that appeared clearly to him one morning. According to us, it is an example of pre-meditated revelation. The 10 laws were received in the fiery substance and were immediately followed by comments that were tainted by a less vivid fire – fire was cooling – however close to the initial descent. Thus we provide you these laws and comments such as they are.

### Observers' group laws

Fundamental LAW: REALITY IS

Law n° 1 Illusion is a temporary form limiting consciousness

Law n° 2 Light is the fusion of substance (without form) with spirit

Law n° 3 Consciousness is light and recording of light, that is, attention and perception

Law n° 4 An illusion is always attacked from the plane immediately above

Law n° 5 Attention directed upon illusion attracts and brings it to a crystallized form

Law n° 6 Actual experience allows liberation

Law n° 7 Will sustains light: it maintains tension of the source necessary for radiation

Law n° 8 Liberty has been touched; in time willed work weakens illusion

Law n° 9 Dissolution of form releases light

Law n° 10 External form and the seer are revealed as One

### Comments

Law n° 2. In a free exchange between synchronized pulsation of two hearts, Light is born. Thus the One Spirit engraves itself in the manifold.

Law n° 3. In the light we shall see the light. Co-measurement: attention goes from sub-ject to ob-ject which sends back an impression

Law n° 4. The seven levels were pointed out in the table in the chapter "Visualizing". As sophrology shows, we exert an influence upon sensation or upon physical action through imagination (sixth level: emotion, imagination). Thinking (fifth level) cannot act directly upon the physical plane (seventh level). Emotional complexes are treated by reflection, the therapist and his client try to understand

the mechanism, one treats therefore a form from the sixth level by understanding (fifth level). Intuition or pure radiance has no direct effect upon our emotional structure.

Law n° 5. Consciousness is a factor of attraction

Law n° 6. Illusion is encircled

Law n° 8. Will is the holding of attention through time. Time is perceived recording during movement forward (Law of synthesis). Law n° 8 works out law n° 4.

Law n° 9. Form is frozen energy (Wilhelm Reich)

Law n° 10. Subject and object are in dissociable in the act of observation (Quantum mechanics). Law closely linked to law n° 3. Work upon the outside modifies the inside: the observer constructs himself.

Self and non-self form reality. Reality is the Self and also the movement of ideation, it is therefore becoming. What appears to consciousness is a transitory form of reality, which helps progress. What will be recognized as non-fundamental is also part of Reality. The fact that this table is made up of vibrating atoms does not deny its appearance.

Is there not a contradiction between the first and the tenth law? Does form limit consciousness or is it one with the seer? It is not at all the outer form, which limits and veils understanding, it can be perceived, accepted and "seen through". Limits come from representations laying in consciousness.

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Here are 10 laws and their comment "as cast". Dear reader, who has trodden unto here, what do you think about that? Which comment do you formulate and would you add? What do this pondering and your practice suggest?

Do not hesitate to share with us;: this resume of our experience is an invitation to share: to share the human observation of the real.

## 10. SCOPE OF THE WORK

Love, emotion and sensitivity are central factors for the life of all human beings. A small part of mankind thinks clearly; though this part grows, many are still mainly guided by their emotion, and it is the motive of their action. So removing the miasma of the affective sphere, letting perceive the greatness and simplicity of the Real is a vital task for the evolution of consciousness's.

Some meditating people will come more easily to this work for love is guiding them and their empathy with others makes them perceive the scope of the problem. Others will come impetuously and want to free existence from its brackish daydreams. In a sense, gore, fantastic or melodramatic movies work in that field; they add dirt where one would wish clarity, but in condensing fantasies, they precipitate affective difficulty and make its end nearer. The mind grasps the logic of facts and the logic of the glamour can't escape to the acute perception of mankind. When it has a clear outlook, thanks to its trained observers, it will change the mechanisms in play; the dream, i.e. the glimpsed vision, will become reality, for it will be based on the perception of It and on the construction in conformity with the underlying Real.

The tension to be creates the presence to the world; it adheres to perception and can be overwhelmed by the attraction of forms; thus love for the all, consciousness, becomes desire. Centuries are needed for being to liberate from the identification to form and finds itself, in truth, in the clear cold light, knowing oneself. Here is the resume of the will who wants to love and develops love, recognition of the Oneness with the Other. This recognition of the Oneness in the field of division, death and illusion is the elaboration of the Great Work.

This work requires several lifecycles of service; to be an observer is a magnificent way to free one's likes, and lead them to Light. In a way or in another, veils will give way and the Real won't escape to us; It is here, present.

After several years of work, the group refines too, in its perception, in its quality of light; its will deepens. At some stage, it becomes possible to work with a coherent light. One cleanses buildings with some pressured water projected with sand; another technique used for cathedrals is to remove with a small laser beam the layer of pollution that has deposited on the stones. By analogy, other work techniques on the affective sphere are possible, but this assumes to a coherency in the group, coherency in the radiation, but also coherency in time and in intention. We'll wait thus to make contact with trained observers to approach this subject. Glamour is waiting for its workers or rather

### *in Summary*

**the Real is waiting for those who will pour out the light  
and make manifest the love underlying all creation.**

**Welcome to coworkers**

**Welcome to practitioners**

**Welcome in the Light.**

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DORDIVES France, they will transmit the mail.

## **The symbol on the cover page**

The triangle in the circle represents the achievement, the 3 aspects unfolded. The circle with a dot in the center represents the Eye, the focal point. The surface between the two curved lines, - the white of the eye - represents the usual field of consciousness, opening on the illumined Reality.