

6/12/2016 Glamor and Healing the Emotional Heart

William Meader, Glamour – The Enemy of the Soul (Blog posted 2/13/2015)

As you know, the personality is composed of three bodies of expression (mental, emotional and physical), and there are many glammers rooted in each of them.

There are illusions of the mind that interfere with the soul's capacity to find right expression through our thoughts. Most commonly, this form of glamour has to do with inaccurate mental interpretations of our sensed intuitions. [See last week's readings on *kama-manas*, The Emotional Mind and Illusion. PF]

There are glammers associated with the emotional dimension of the personality as well, such as the glamour of sentimentality. This type of glamour leads an individual to be unduly guided by the dynamism of the emotional body, as well as being overly influenced by a need to be liked.

The physical dimension of the lower-self can also contain glamorous tendencies. Often called *maya*, they represent distorted perceptions around the appetites of the physical body, as well the belief that the circumstances of life "seem" to prevent us from following the soul's guidance. [This will be explored on the last Sunday of this month's Wisdom Circles. PF] ...

(Posted on a Meader course description, "Glamour, A World Problem") Glamour is the force within each of us that distorts spiritual truth. As the soul radiates its love and wisdom into the mind, the personality (lower-self) will often begin to place undue importance on itself. As a result, the soul's desire becomes disfigured and misapplied.

Carol Parish Harrah, *Adventures in Meditation Vol. 2.* (The Nature of Glamour and Illusion)

As soon as we begin to examine the obstacles that stand in the way of expressing our highest understanding, we immediately discover emotions. How we feel and react and the influence of these feelings upon others and upon ourselves play an important role in every circumstance.

Glamour, based in the structure of personality, may be defined as: Any kind of emotionally charged complex, as in our self-image – even as unglamorous as "No one likes me" or "I am unworthy." Society does this, as well as individuals. "If she were really spiritual, she wouldn't get angry," or "...would always send a thank-you note." The saying, "Behind emotion is feeling, and behind intellect is knowing," illustrates that the reason for eliminating glamour in our emotional life is so we may discover our true feelings. Similarly we clear illusions to discover what our high consciousness "knows."

We all have personal images of people, jobs, situations, and places that represent glamour. The word comes from an archaic association with enchantment, witchcraft, spells, and misused forms of magic. That which is glamorous fascinates and attracts; often a mystique adds to its delusive allure. At certain stages of our lives different things appeal to us, in part because of our "glamorous" view of them.

Bailey, Alice (DK), *Ponder on This*, p. 125-127. (Section on Glamour)

The battlefield for the [person] who is on the path to discipleship is primarily that of glamour. A deep distrust of one's reactions to life and circumstances, when such reactions awaken and call forth *criticism*, *separateness* or *pride*, is of value. ... If a [person] can free himself from these characteristics, he is well on his way to the relinquishing and the dissipation of all glamour. ... Self-pity is one of the major glammers of the advanced and sensitive [person].

Glamour ... veils and hides the truth behind the fogs and mists of feeling and emotional reaction; it is of unique and terrible potency, owing to the strength of human nature to identify itself with the astral nature and to the vital nature of conscious and sentient response itself...

Upon the ... Path there comes the swing, consciously registered, between the pair of opposites, until the middle way is sighted and emerges. This activity produces the *glamour of the pair of opposites*, which is of a dense and foggy nature... as the disciple swings back and forth between dualities. This condition persists just as long as the emphasis is laid upon *feeling*. ... Release from the world of feeling, and the polarizing of the disciple in the world of the illumined mind will dissipate this glamour which is a part of the great heresy of separation.

In the process of dissipating glamour, the way of greatest potency, is to realize the necessity to act purely as a channel for the energy of the soul. If a disciple can make right alignment and consequent contact with his soul, the results show as *increased light*. This light pours down and irradiates not only the mind, but the brain consciousness as well. He sees the situation more clearly... Alignment, contact with his soul, and then steadfastness, are the keynotes to success. ... Glamour is astral in character, and is far more potent... than is illusion, owing to the enormous majority of people who function astrally always. ... Glamour can only be dissipated by the inflow of clear, directed light: this is true of the life of the individual and of humanity as a whole.

Lucis Trust (https://www.lucistrust.org/arcane_school/twelve_spiritual_festivals/taurus/wesak_festival_talk)

Central to this cleansing is a detachment process based on a growing ability to see through the illusion of form life and to understand how the human soul is imprisoned in matter – not by any external agency, but by self-generated desire for the things of the earth. The Buddha conveyed to us the light of reason that reveals the nature of this self-imprisonment and consequent suffering, as well as the path of desirelessness and non-attachment that leads out of it. The Buddha taught how, through the practice of desirelessness and detachment, the light of reason can shine through this glamour revealing the way out of this infatuated state.

The forces of human desire have created so much glamour that it has become a fog that swirls around the wandering aspirant distorting all that is seen and contacted, preventing any clear perception of life and the surrounding conditions as they essentially are. And every emotional response and yielding to the world of glamour only serves to strengthen its grip of enticement adding to the layers of distortion in the aura of the disciple blocking the light from higher realms that would illumine the Way. In order to render the astral body free of desire and to begin the detachment process, the rational mind has to be brought in to play. Through a shift of polarization into the mental body a rationalizing philosophy can begin to pierce glamour and reveal the way out.

Powell, A.E., *The Astral Body*, p.5, 71-77. (The Astral Body)

Astral matter being much finer than physical matter, interpenetrates it. Every physical atom floats in a sea of astral matter, which surrounds it and fills every interstice in physical matter. Just as this ether moves with perfect freedom between the particles of densest matter, so does astral matter interpenetrate in its turn, and move with perfect freedom among its particles.

It is scarcely necessary to insist that the quality of the astral body is largely determined by the kinds of feelings and emotions which constantly pass through it. A man is using his astral body whether he is conscious of it or not, whenever he expresses an emotion, just as he is using his mental body when he thinks.

The astral body is the field of manifestation of desire, the mirror in which every feeling is instantly reflected, in which even every thought which has in it anything that touches the personal self must express itself.

An astral body which is made by its owner to respond habitually to evil thoughts acts as a magnet to similar thought and emotion forms in its vicinity, where as a pure astral body acts on such thoughts with repulsive energy and attracts to itself thought and emotional forms of matter and vibrations congruous with its own.

The astral world is full of thoughts and emotions of other men, and these exert a ceaseless pressure, constantly bombarding every (individual) astral body and setting up in it vibrations similar to their own. By controlling the passions and developing the higher qualities, a man drops the lower and develops the higher types of essence.

Bailey, Alice (DK) *Esoteric Healing*, p. 38. (Uncontrolled and Ill-regulated Emotion)

... it can be seen how wrong emotional attitudes and a generally unhealthy condition of the astral body must be potent factors in producing discomfort and disease. This is due to the fact that the vital or etheric bodies of the masses of humanity are governed primarily and swept into activity through the action of the astral body. Agitation in that body, any violent activity under stress of temper, intense worry or prolonged irritation will pour a stream of astral energy into and through the solar plexus center and will galvanize that center into a condition of extreme disturbance.

***Ponder on This*, p. 23-24. (Section on The Astral Body)**

The emotional body is simply a great reflector. It receives the impress of every passing desire, ... unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self. The aim of the aspirant should be to train the emotional body so that it will become still and clear as a mirror so that it will reflect perfectly... How should this be accomplished?

1. By the constant watching of all desires, motives and wishes ... and by the subsequent emphasizing of those that are of a high order, and by inhibition of the lower.
2. By a constant daily attempt to contact the Higher Self and to reflect His wishes in the life...
3. By definite periods daily directed to the stilling of the emotional body...
4. By work done on the emotional body at night ... working under the direction of a Master.

When illusion and glamour have been overcome the astral body fades out in the human consciousness. There is no desire left or the separated self. *Kama-manas* disappears and the person is then regarded as consisting essentially of soul-mind-brain, within the body nature.