

The Light of The Soul: Dispelling Glamour and Illusion

By Donna Mitchell-Moniak

Glamour is the name given to the unreal that pervades all of us and all of life. Glamour is the generic term for all forms of illusion, on all planes of being, at all levels of expression. It also refers specifically to the unreal experienced upon and within the astral plane. Glamour has substance; it is such a part of everyone's life that it can be very hard to recognize and even harder to dissipate.

Glamour is individual, national, racial, and global. Its many categories, such as maya (upon the etheric plane), glamour (upon the astral plane), illusion (upon the mental plane), and the dweller on the threshold (for the total infusing personality), are born of the "great heresy of separation." The way to freedom, and therefore to selfless service, is through knowing, living, and maintaining contact with the Light of the Soul.

Dispelling Glamour

Along the lines of dissipating glamour, the following occult and practical teaching is recommended:

- To train individuals to make, maintain, and live in soul contact. This is the crux, the fulcrum, and the center of the entire process. All of the rest streams out of this central and fundamental point.
- To teach people how to find out for themselves that there is a real and an unreal, and in which they primarily live.
- To empower people to teach themselves the fact that all are enshrouded in the unrecognized colors of glamour. These colors are the glasses through which every person sees, the ways in which all people habitually move, and the methods employed to achieve their desired aims. Most often these colors are means of attachment, separation, and comfort

on any or all levels. These colors are like the blue of the sky, so common they are not noticed for what they are.

- To help liberate all from the prison of partiality and glamour; to alchemically transform the walls of karma into the scaffolding of new dharma; to serve the Lord of the World and Hierarchy through the dissipation of world glamour.

Using soul contact as a starting point, the Raja Yoga system can be used as a means for dissipating glamour.

Raja Yoga

How can one be trained to maintain and live in the Light of the Soul? How can one stand as the true knower, the true self, detached from the pulls of the three worlds of human endeavor and engaged in the work of light? An answer is Raja Yoga, the kingly science of the soul.

Raja Yoga is the yoga of the mind and uses mental concentration to reach the soul. It is the yoga of the son of mind, the soul. Through the training of the mind, all the personality vehicles are brought en rapport with each other and with the will of the overshadowing soul. This yoga is born of the will of the soul working through the mind, making it a receiver of the soul's wealth and the spirit's abundance. Eventually the soul no longer overshadows, but infuses and blends with the aligned and waiting personality. Thus Raja Yoga is the yoga supreme of the infusion process. It leaves out no aspect of the personal self, but instead helps the vehicles in their independence, and in finding true relationship with each other and with the vehicles of others.

Raja Yoga deals with immanence, that

which is within and veiled by our outer senses. It is about the revelation of meaning and understanding the contexts in which quality exists. Raja Yoga is about reality, and the veils that hide and even mimic that reality.

Through this yoga, the individual is enabled to pull back the veils that conceal the life essence of everything. It offers methods of practice for releasing the attention from the outer world and all its attractions.

Raja Yoga provides access into the uncharted depths of one's psyche and the heights of one's consciousness. Its practice builds the structure of attentiveness out of the space of withdrawal. Withdrawing from all that is outer-sense-oriented, we are left with the subtle which is inner-sense-oriented. Appearances are seen as just that--forms which veil and hide, conceal and deny. We come to appreciate the consciousness that indwells the forms, the life that designed the appearance, and the artist who created the garment.

Through Raja Yoga we learn to stand in "spiritual being" by experiencing that which we are, through decentralization, dis-identification, and attentiveness. Raja Yoga, in many ways, is no different from any other yogic practice. It has methods, requires effort, persistence, and patience. But in some ways it is very different, as follows:

- Perspective: Start anywhere, in any aspect of life, any vehicle, and the soul will reveal that each part is interconnected with all other parts and therefore to the whole.
- All encompassing: Any time of the day, any place one finds oneself, Raja Yoga can be engaged and employed. It requires no special cushions, incense, mantric formulas, or body bending postures. It is the "take it everywhere" yoga, because it is the mind that is the major tool, not something outside of the self.
- Ever widening vistas of union: The only end to Raja Yoga is spirit-union and the fifth initiation of spiritual mastership. From the

personality and its alignment with the soul; to the path of discipleship leading to the path of initiation; to the vistas within the single self; to the vistas of the soul; to the vistas of the soul in relation to other souls, Hierarchy, and the Plan as known in the mind of God; to the vistas of the soul attaining union with its spirit SELF--all are possible through the practice of Raja Yoga. Work, labor, steadfastness, and perseverance are words that conjure specific meanings in our minds. We know with these words that energy will be expended, that effort must be sustained, and that regardless of outer circumstances there must be a striving to see something through to completion. The end result can only take place if the work and effort are steadfastly applied throughout the process.

Raja Yoga is a yoga of practice and a yoga of discipline applied to all of the vehicles and to all parts of the self, not singularly, but simultaneously. Some people might be encouraged by that thought. Some might be overwhelmed. In Raja Yoga no aspect of the personality can escape the probing, watchful eye of the mind and then of the soul. But all this is done with non-judgment and from the position of right relations of the All in all.

The path of evolution is itself the path of Raja Yoga. We all will someday engage the very processes that Patanjali (the author of the Raja Yoga Sutras) put down for us thousands of years ago. But you can engage it knowingly, understandingly, and with the direction of the soul and of those who have practiced it themselves. This tireless effort will have definite and predictable results. That is the wondrous joy of Raja Yoga. One can be assured that the amount of effort and discipline applied will translate into an equal amount of understanding and release, leading eventually to union.

There are eight means in Raja Yoga, or eight steps in this yoga system. They are concise and succinct, brief but full. The means of Raja Yoga signify far more than meets the eye. Even in the means, we have the Raja Yoga/Occult method being employed. Even the word "means" itself can be deceiving and

misrepresent that which lies behind and which created the word-forms. The eight means are:

- Commandments of Yama
- Rules or Nijama
- Posture or Asana
- Right control of life force or Pranayama
- Abstraction or Pratyahara
- Attention or Dharana
- Meditation or Dhyana
- Contemplation or Samahdi

These are methods for lifetimes, not just one life, or a few years of effort. What is seemingly begun here was probably begun in a lifetime past. If not, that which is begun now will be with your evolving consciousness until you are released through the processes of initiation.

The science of the soul is incremental. It will not and does not pour out in full completeness in an insight, but in measures, so the mind can assimilate it. The soul is revealed breath by breath (pranayama), detail by detail (pratyahara and dharana), and in cycles and in rhythm (pranayama). The eight means of Raja Yoga are simple--surprisingly so. They are profound, multi-level, and multi-dimensional, and will be useful through the next root race. Each of the means is built out of the foundational work done in the means before. Yet each of the first five means can be engaged singularly, with limited results. The last three cannot be engaged without the foundation of character development and decentralization brought about by the first five means. Each of the means is designed to bring the individual closer to the soul, to seeing the meaning behind appearances, and to right relationship with Life in all its many manifestations.

Some of the greatest teachers of humanity were Raja Yogis and taught the practices, such as:

- Buddha: Taught the Eight Fold Path of Buddhism, which streams out of the eight means of Raja Yoga. The Four Noble Truths of Buddhism are inherent within the eight means

of the Raja Yoga System.

- Jesus the Christ: Utilized the eight means as methods whereby people could arrive at the clarity of their innate divinity and understand the fact of the One Life of which we are all a part.

- Lao Tse: Taking the teachings of Raja Yoga and of the Buddha, condensed and abstracted the Middle Way, or the Tao, which is a blend of asana, pratyahara, and dhyana.

The Heart of the Mind

Raja Yoga and the eight means employ the heart of the mind, not the personal critical mind. Through this aspect of the mind we are able to look at:

- Emotions and their movements
- Thoughts and their activity and appropriateness
- Physical habits and our routines upon the physical plane, evaluating them in terms of spiritual health
- What touches us, pulls at us, pushes our buttons, and why Through the use of Raja Yoga we learn to see the soul, the divine flame, through the many veils it employs. Raja Yoga is not a short cut. It is the fine art of concentrated application.

White Magic

Once established in the light and stance of the soul, glamour can be dealt a "lighted blow." Once free from some of the glamour that bind us to the ways of the single self, we can study the rules of magic offered by the Tibetan Master DK in *A Treatise on White Magic*. White Magic is the work of the soul, therefore only by becoming established in the contact and knowing understanding of the soul, as well as the loving power of the soul, can the work of White Magic be studied. The goal of the work with Raja Yoga and White Magic is liberation and release, in whatever measure, of the individuals doing the work and of the world at

large. Such a goal might be a slightly glamourised position, but it is a glamour we can work with.

The Three-Year Glamour Curriculum

Donna Mitchell-Moniak has developed a three-year program on dispelling glamour and illusion, utilizing the principles outlined in this article, as well as others. *The Light of the Soul: Dispelling Glamour and Illusion*, a three year M.S.E program, will begin in Toronto, Canada in the spring of 1998. A class is also intended for California, with the possibility of one in the South Seas later that year.

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