

EXPLAINING AND DISPELLING ILLUSION

INTRODUCTION

In this paper I will first define what is meant in the Ageless Wisdom by 'Illusion'. Then I will go into the different kinds of illusion, their causes and their specific cures, and how to dispel illusion with the development and use of the intuition.

WHAT IS ILLUSION?

Illusion is a quite well used and well-known word in the daily language, which is defined as an idea or belief that is not true, or something that is not really what it seems to be. In the Ageless Wisdom a distinction is made between illusions in the physical, astral and mental planes. Illusions on the physical plane are called 'maya', on the astral plane the word 'glamour' is used, and the word 'illusion' itself is reserved for false beliefs or ideas on the mental plane. Regardless of the used term, all three prevent us from seeing things as they really are, or in other words: from *seeing reality as it is*.

Where the astral glamour is more like a mist or fog which is vague, sticky and enveloping and in which the person is emotionally immersed as in the ocean, refers the mental term 'illusion' more to false or misinterpreted thoughtforms with which the person is confronted or faced, but not immersed.

"Illusion is, therefore, the failure of the mind correctly to register, to interpret or translate that which has been transmitted (...)" (GWP, p. 173)

It is the false interpretation of an idea into an ideal by a veiled and inhibited mind, and it misguides man to see reality as it is. It hides the real truth behind a veil and cloud of thoughtforms.

"Those thoughtforms become then more real than the truth they veil, and consequently control man's approach to Reality." (GWP, p. 240)

KINDS OF ILLUSION

In the book '*Glamour, a World Problem*' (GWP) from Alice Bailey, Master Djwhal Khul (DK) mentions seven kinds of illusion and their causes and cures.

1. Wrong Perception

This is one of the most common types of illusion and it is about wrongly distinguishing between an idea and an ideal, between an idea and a thoughtform, or between an intuitive and a mental concept. An idea is the grand image of what might be possible, while an ideal (as defined in the Alice Bailey books) is the bringing down of the intuitive idea into the world of form through a mental thoughtform, necessary

leading to things being less than perfect. The concrete mind takes the intuitive idea down to earth and deforms it, by its own inability, into a lesser ideal.

The *cause* is an untrained and unilluminated mind. The *cure* is training in the technique of Raja Yoga. (GWP, p. 59)

2. Wrong Interpretation

Here the idea is only partially viewed and distorted by an inadequate mental equipment. This often makes the idea futile. The person is not able to rightly understand the idea and, although mostly doing his best, steps the idea unwillingly and often unknowingly down into a poor thing by wrongly interpreting it.

The *cause* is over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride. The *cure* is the development of a cautious spirit. (GWP, p. 60)

3. Wrong Appropriation

The little self tends to make itself very important and puts itself in the centre of things. This leads a person to appropriate an idea as his own. He regards it as *his* idea, expecting others to recognize his proprietorship of it. He forgets, or is unaware of the fact that *no idea belongs to anyone!* Ideas come from the plane of intuition, stepped down into the consciousness of a very highly developed soul by his Master. They are a universal gift and possession, and they belong to no one in particular. This makes the ideals of copyright, trademark, patent and licensing for example what they actually are: distorted ideals of an illusionary belief in ownership of a universal idea!

The *cause* is over-estimation of the lower self or the personality and the inappropriate reactions upon the sensed idea and upon all who happen to contact the same idea. The *cure* is a steady attempt to decentralize the life from the personality, and to centre it in the soul. (GWP, p. 61)

4. Wrong Direction

This is one of the most ordinary forms of illusion through an initial misapplication, leading to a wrong use or wrong direction of an idea. This is due to the fact that the person does not see the picture as it is in reality. His horizon is limited, his vision myopic or shortsighted. This leads him into distributing it in directions where it is useless.

Its *cause* is a small and non-inclusive mind. Its *cure* is training of the mind to be inclusive, or comprehensive. (GWP, p. 62)

5. Wrong Integration

This is the illusion of grasping every idea that passes by and seeking to integrate it in the life purpose and life plan of the disciple, while it may not be an idea with which he should be working. Through his over-active mind he immediately thinks he should do something with the idea, but it could very well be that it confronts him with energies

for which his temperament is not suited. This can be dangerous for his mental body because it cannot cope with the energies.

Its *cause* is unrealized selfish grasping for the little self by an over-active mind, while falsely thinking that he is doing this out of selfless interests. Its *cure* is a humble spirit. (GWP, p. 63)

6. Wrong Embodiment

This type of illusion refers primarily to developed souls who *do* touch the world of intuition, who *do* touch a pure idea. It doesn't apply to normal persons because they seldom touch a pure idea. It is the illusion for the developed soul who touches the idea, but wrongly cloths it in mental matter so that an unsuitable thoughtform is created and the idea is wrongly started on its way to materialization. The disciple still lacks the right discrimination where substance is concerned.

Its *cause* is lack of esoteric training in creative activity. Its *cure* is training in the fifth ray methods of the mental plane. (GWP, p. 64) It is not explained in GWP what these methods might be, but it will have something to do with the development of scientific thinking.

7. Wrong Application

This final illusion is an overall illusion which summarizes the previous ones. It stems from the Illusionary thoughtforms from the society as a whole. This often sweeps the disciple into a wrong activity and a wrong application of ideas because the general society-wide illusion is over-dominant in his mind.

Its *cause* probably is the over-dominance of society-wide thoughtforms. Its *cure* might be the group development of a synthetic group soul.

Illusion --> Wrong	Keyword	Cause	Cure
1. Perception	Distinguishment	Untrained mind	Raja Yoga
2. Interpretation	Distortion	Mental pride	Cautious spirit
3. Appropriation	Self-centered	Personality emphasis	Soul centering
4. Direction	Shortsighted	Non-inclusive mind	Mental training
5. Integration	Misguided over-active mind	Unrealized selfish grasping	Humble spirit
6. Embodiment	Unsuitable thoughtforms	Lack of esoteric training	5th Ray mental training
7. Application	Summary	Society-wide illusion	Synthetic Group Soul

DISPELLING ILLUSION

The contact to the world of ideas opens up from the moment a man has aligned his personality with the soul and in this way connected his lower nature with his higher. Ideas come to him from the plane of the intuition. The soul illumines the plane of the

mind and the plane of the intuition so that they stand revealed to each other and their mutual relationship becomes then apparent. The mind of the man becomes aware of this new and undiscovered world of ideas and he seizes upon some idea. In the beginning this mind is undisciplined and *illusion* can be understood as the mind's false reaction to the newly contacted world of ideas.

The personality stays a long time in the fog of illusion and glamour. When he is nearing the Portal of Initiation he becomes called the *Dweller on the Threshold*. When this Dweller starts to see glimpses of the Portal and of the light from the *Angel of the Presence* who stands waiting beside that door, he can begin to understand the principle of duality, which is embodied for him in the Dweller and the Angel.

This principle of *duality* is the illusion par excellence. Stage by stage, the man is progressing from one state of illusion or glamour to another. When he has resolved the problem of duality, or the pairs of opposites on the physical, astral and lower mental planes, he has developed in himself the capacity to tread the middle way between the pairs of opposites as well as the capacity to use the intuition. But this process works in a reversed way too. The man also resolves the illusion of duality by developing and using his intuition.

Intuition is the complete understanding which arises from simultaneous perception and interpretation, and which is the privilege of the soul. For contacting the intuition the soul has to reach upwards to the Monad as well as downwards to the integrated personality. It also is the fundamental understanding of the idea of Oneness, which negates the illusions of duality and separateness. Intuition is light itself in which the world is rightly seen as light and all forms are perceived as light bodies that are interrelated and interconnected, in which all is One.

It is important to understand that intuition is a spontaneous revelation, an immediate knowing of a Reality behind the world of appearance, as contrasted with sense, reason or analysis. These latter lead man to the maya, glamour and illusions of the world of forms.

By consistently seeking contact towards the soul and the planes above, such as the plane of intuition, through daily meditation the man works on the *dispelling of illusion*. He also becomes aware of those two great and apparently opposing entities – the Angel of the Presence and the Dweller on the Threshold. Behind the Angel he dimly senses not another duality, but a great Identity, a living Unity, which can be called *The Presence*. This great identity is standing behind the Hierarchy of Souls or the Angel. It is intuited by the Hierarchy and dimly sensed by humanity. It is the driving force behind all revelation. It is God Immanent (the God inside) striving itself for recognition driven thereto by God transcendent (the higher divine).

The man is now well on his way to the next, and even higher, discovery that his way out of illusion is not just the right recognition through the intuition, but that *the Dweller and the Angel must be brought together*. The lower entity (the Dweller) must be erased through the radiance of the light. This is the task of the higher of the two entities (the Angel), with which the developing man (the disciple, or the initiate) consciously seeks to identify himself. (GWP, p. 102-103)

It is by means of the *Technique of the Presence* that the soul assumes control of the integrated personality and of its relations, horizontal and vertical. This technique involves the unfolding of the flower of the intuition, *dispelling illusion*, revealing the Angel, indicating the Presence, and opening up to the disciple the world of ideas and the door of the higher initiations. (GWP, p. 171)

The absorbing and disappearance of the Dweller (or the personality) by the light of the soul is called *soul fusion*. The Dweller and the Angel now are fused. The Dweller becomes invisible, but still functions on the outer plane as the agent of the Angel. He is now radiant, magnetic and himself, and he rests and works.

It is important to note that it is not until the third initiation that the initiate really can employ the intuition for the right perception of truth. Only in that initiation he catches the first real glimpse of the Dweller on the Threshold and the Angel of the Presence. He is now an integrated personality and the problem of the Dweller (how to rise from duality to oneness?) truly arises. Only when the mind is alert and the intelligence organised is it possible for man to sense intelligently (and not just mystically) the Angel and so intuit the Presence.

One could ask oneself why bothering then with this dispelling of illusion by the use of intuition, while there seem to be not many disciples or initiates who are ready for the third initiation. Most are working on the first and second initiations. On this I can say two things. First the different initiations are in reality not divided off from each other by clear lines of demarcation, nor do they follow each other in a clear sequence. They proceed with much overlapping and often with a partial simultaneity. And second the disciple has no other option than to strive towards the highest possibilities, and to consistently reach upwards to the soul trying to reach, all may it be only glimpses, of the plane of intuition.

SUMMARY AND CONCLUSION

Illusion is an idea, belief or thoughtform that is not true. It prevents us from seeing reality as it is. We are confronted with an overwhelming amount of 'proof' of a dual reality, built by numerous pairs of opposites. This duality is the illusion par excellence. In reality all things are interrelated and interconnected and part of one great whole, of Oneness.

There are seven main kinds of illusions. In this paper these are described with their causes and cures.

Illusion has to be dispelled. This is a long process of developing and using the intuition through seeking contact and fusion with the soul by daily meditation. This consistent work will open the Portal to the third initiation in which the initiate really can employ the intuition for the right perception of truth. His personality will be integrated and he will catch the first real glimpse of the Dweller on the Threshold and the Angel of the Presence. Now the problem of the Dweller (how to rise from duality to oneness?) truly arises and he will discover that his way out of illusion is not just the right recognition through the intuition, but that the Dweller and the Angel must be brought together, out of the illusionary duality into the real reality of Oneness.

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BIBLIOGRAPHY

Bailey, Alice, *Glamour a World Problem (GWP)*