

Meditation Group For the New Age

THIRD YEAR · SET I
January 21 – February 20

Recognition of Reality and the Dissipation of Glamor

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Part I

Recognition of Reality

Introduction

In the Third Year Sets we shall be examining an entirely new subject - the ways in which we can *recognize Reality* and express it increasingly in our lives.

The search for Reality is a universal yearning of humanity - at first unconscious, then a conscious aspiration.

One of the most ancient prayers and invocations in the world is

Lead us, O Lord,
From darkness to Light,
From the unreal to the Real,
From death to Immortality,

To recognize Reality we have first to recognize the mists which veil it from us, the glamors which distort it. As we begin to "see through" these, Reality gradually becomes revealed. In these Sets, therefore, various aspects of glamor will be considered, as will the techniques for dealing with them and dissipating them.

This is not only a necessary and most helpful undertaking for our own individual psychological and spiritual integration and growth, but it has been called the greatest service we can render humanity. It is a definite and practical form of service to the whole, for the problem of rightly assessing values and realities is one of our basic difficulties.

It is also a matter of growing urgency, because the trend of modern civilization is in many ways increasing the glamors around us, and inducing us to accept false values rather than a right appreciation of "the good, the beautiful and the true." We are, in fact, beglamoring ourselves and each other in all kinds of ways, and the striving of the great majority towards self-aggrandizement, financial gain, and material possessions is intensifying this trend to a serious extent.

Before being able to help in dispelling the more general glamors, however, we need to make a beginning with ourselves, and these Sets will include techniques and meditations to aid in this. As usual, each Set is recommended for study over a period of two months, and the relation of glamor to each Law and Principle will also be suggested so that the particular form of service rendered by our group meditation will continue its usual rotation throughout the year.

What is Reality?

Recognition of Reality is a far-reaching subject. There are different levels and degrees of Reality and also both external and inner realities. The first question which naturally comes up when we start to think about it is: *What is Reality?* This is not easily answered, because it is something that has to be recognized by direct inner experience, rather than through technical definitions and the concepts of others.

It is one of those fundamental realizations, such as recognition of will, of consciousness, of the Self, even of colors, sounds, and so on, which can only be arrived at through individual personal experience. But we can at least get some help in formulating our thinking and arriving at an intellectual grasp of the subject from the descriptions of those who have achieved a measure of that recognition.

The first thing to be recognized is that there are two universal aspects of Reality: Transcendent Reality and Immanent, or Manifested, Reality.

1. Transcendent Reality. This has two aspects:
 - a. Absolute Transcendence

At our present stage of human evolution, we can know practically nothing directly of absolute, ultimate Transcendence. But we can postulate or intuit that from behind time and space are Eternity and Universality, that behind manifestation and change there is pure, immutable Being. Those who have had glimpses of ultimate Reality have tried to express or rather hint at it in paradoxical terms: Fullness of Life - Be-ness - Suchness - Thatness - and, at the same time, as Void, as No-thing (which does *not* mean "nothing" in the ordinary sense).

b. Relative Transcendence

Of Relative Transcendence there are many kinds and levels, because it is *relative* to each stage of human evolution and to each individual. It can be regarded as that aspect or "portion" of Reality which *is just beyond* the present conscious reach of the individual or group and which represents for them their next step of awareness or recognition.

2. Immanent Reality

Of this we can know more. It has been called *Divinity in manifestation*, and can be and has been often recognized in different ways and degrees. It could hardly be expressed more sensitively than it has by Francis Thompson in his poem *The Kingdom of God - "In no Strange Land"*, -

0 World invisible, we view thee, 0 World intangible, we touch thee,
0 World unknowable, we know thee, Inapprehensible, we clutch thee!
Not where the wheeling systems darken, And our benumbed conceiving soars!
The drift of pinions, would we harken, Beats at our own clay-shuttered doors.
The angels keep their ancient places; Turn but a stone, and start a wing!
7is ye, 'tis your estranged faces, That miss the many-splendored thing.

This immanence is apparent in two great realms: the external universe and the inner world, or worlds, of consciousness.

In the outer world it manifests chiefly as *order and beauty*, which are closely interrelated. The wonderful order, based on mathematical laws, which regulates the cosmic process, from the movements of the stars and galaxies to those of the particles within the atom, compel us to recognize the existence and the activity of a Cosmic Mind, of a living Reality.

This is still more evident in the marvelous processes going on in myriads of living organisms. And these living organisms, these bodies, appear *beautiful* to us. It has been said that "Beauty is as

much of divinity as can be expressed through any one form." But, as Plato has shown, there is an ascending ladder of beauty. External beauty veils and at the same time points to the beauty of the *inner* realities.

Then comes recognition of the divine immanence in the soul of humanity, of the mysterious identity between our essential nature and that of the Supreme Reality. This has been expressed in various ways, such as the Source, the All, and in the bold biblical affirmation, "I have said ye are Gods."

But Transcendent Reality and Immanent Reality are *not* intrinsically different and separate. When the one or the other has been emphasized or affirmed as the only Reality through limited theological or philosophical conceptions, two opposite illusions have been created. The conception of absolute transcendence, of an impassable gulf between the Creator and the Creature, between God and humanity, has produced the pessimistic view that we are miserable sinners, and the dismal theologies of an eternal damnation, only to be avoided by the intervention of the grace of God. In its extreme aspects it has brought about the negation of any possibility of escaping from the human plight, and the formulation of the modern "philosophies of despair."

On the other hand, the concept of immanence only has given birth to a global pantheism, to the blurring of all distinctions and to a large disregard of the different levels, degrees, and phases of Reality, and consequently of its diverse manifestations. In practice this leads to the negation of all ethical values. The balance and synthesis between transcendence and immanence, as two aspects of the One Reality, have been recognized and proclaimed by a number of great intuitives - philosophers, mystics, and poets - throughout the ages.

This conception - which, in contradistinction to pantheism, has been called a *panentheism* (that is, "all in God") - is the basic teaching of the *Bhagavad Gita*. Krishna's well-known words illustrate this.

Having pervaded this whole universe with a fragment of Myself, I remain.

In the West it has been voiced in neo-platonic philosophy:

The One is eternally with His manifestation, which eternally proceeds from him.

God is not external to any one, but is present within all things, though they are ignorant that He is so. (*Plotinus*)

In the early Christian tradition, we find the same inclusive view. In an extra-canonical saying attributed to Jesus (found in an Egyptian papyrus), we find the affirmation "Lift the stone and you will find Me, split the wood and I am there." Paul uttered the same truth in clear terms: "He is above all and through all and in you all." (*Ephesians IV, 6*), and in the simplest and most direct affirmation, "In Whom we live, and move and have our being." (*Acts, XVII, 28*)

Later on, and particularly in the Middle Ages, the dualistic theological conception became prevalent, and its greatest exponent, St. Thomas Aquinas, emphasized God's omnipresence:

Since God is the universal cause of all Being, in whatever region Being can be found, there must be the Divine Presence. (*Summa contra Gentiles, I, III, cap. 68*)

Many mystics, and with particular boldness Meister Eckhart, have expressed the same truth. In modern times the recognition of this reality has been voiced by several poets and writers, but perhaps the clearest expression of it has been given by Rabindranath Tagore:

The Infinite, in order to express Himself, descends in the multiplicity of the Finite, and the Finite, in order to realize itself, must rise into the unity of the Infinite. Only then the cycle of truth is complete. (*Creative Unity*)

After this general "panoramic" view of universal Reality, as it can be conceived and expressed in human terms, we come with a better sense of proportion to the various individual recognitions and consider the ways in which we may attain a living recognition of the various "realities," that is, the many aspects and levels of the One Reality. The highest and most important recognition for each of us is that of our divine nature, the "Principle of Essential

Divinity." This leads up to the joyous recognition of what has been called "the unconquerable nature of goodness and the inevitability of the ultimate triumph of good."

There is, then, an ever-growing recognition of the evolutionary Plan as it unfolds at present. Its outlines emerge clearly before the discerning eye, in spite of the confusion, cross-currents, and temporary partial setbacks of the present period of crisis and change. It is linked with the recognition of a higher directing Will and of "the Love which underlies the happenings of the time." It also includes the new emerging ideas which give us a wider and more real picture of both the universe and the human being.

Thus we can recognize the next step or steps which humanity as a whole, every human group, and each of us individually can and should take in order to cooperate in the working out of the over-all Plan. The Plan helps us to recognize the meaning and purpose of what is going on in both the outer and inner worlds. From this comes the recognition of the various tasks which each of us can perform, and the many opportunities for inner realization and outer service which are offered to us by the present conditions.

Techniques for the Recognition of Reality

The ways in which we can develop recognition of Reality are many. Here we can only briefly mention some of them, but they will be dealt with more extensively later in this Set and in those which follow.

The most direct way of recognizing Reality is through the use of *the Technique of the Presence*. In general terms, what is meant by "the practice of the Presence" is the constant recollection and recognition of the immanence of God or Reality. What we should strive to attain in some measure, and for increasing spans of time, is *identification* with that Presence.

The inner faculties which enable us to contact and recognize Reality are

1. *The intuition*, or spiritual perception, which enables us to have a synthetic grasp of the Whole.
2. *The illumined mind*. The purpose and primary function of this is *discrimination between the Real and the unreal*. Its second function is the right *interpretation and subsequent formulation* of the realities perceived by means of the intuition and the light of the soul.

The condition required for the conscious functioning of both faculties is, first of all, an *inner silence*, achieved in and maintained *by receptive meditation*. As one teacher has said: "...the cultivation of a technique of silence is of incalculable value.... In the silence power is generated, problems are solved and important recognitions are registered. In the silence sensitivity and the ability to respond to subjective impressions can be developed." Then follows the activity of the mind in reflective meditation or brooding.

But there are many obstacles to such recognitions. Basically there is the usual lack of control of the mind. Consequently the steady practice of concentration and the various stages of meditation reflective, receptive, and creative - which are included in our group work is much needed. Through these the mind not only becomes controlled, but it is also developed and trained.

The illusions which distort the mental apprehension of truth form a main class of obstacles, and in another category are all glamors which obscure our perceptive power - and they are legion! It is these glamors which primarily bar our way toward Reality and which we have first of all to grapple with. Therefore they will be dealt with at some length in this and following Sets. We can begin, however, by using a general and most effective technique, which will help to develop discrimination. It is the *Technique of Dis-identification* which was given in *Set III* of the *Second Year*, and it is strongly recommended as a preliminary exercise. It is repeated on p. 17 of this Set.

Before mentioning the results of recognition of Reality, a warning has to be given. The recognition itself can be a source of various glamors. This may sound surprising and paradoxical, but careful consideration will reveal this to be true. The chief among such glamors are

1. The glamor of *the persistence* of the recognitions. We may have had glimpses of realization, glimpses so vivid that we believed them to be a permanent acquisition. But it is not so. The mists of glamor hide again the beauty or truth we have perceived. We "forget" it or it becomes so pale and blurred that it fails to "take roots" in our consciousness.
2. The illusion of a purely *mental* recognition. it may remain clear in our minds, but if we stop at that, it does not have the transforming effects on our personalities which it should produce. This may be called the illusion of mere intellectual perception. Recognition must be followed by action. It must arouse the will and have creative effects within us and around us.
3. The glamor or illusion of "totality." This can be described as the mistake of regarding a part as the whole, and believing that recognition of a special aspect or kind of reality reveals the whole of it. This is a widespread glamor and difficult to eliminate. One can easily become "possessed" by one *partial* truth and be so fanatical about it that it gets out of proportion to the wider, inclusive Reality. We can see many instances of this around us and should be wary of succumbing to it ourselves!

To encourage us to proceed on the Way toward Reality, it is good to realize what precious gifts this recognition bestows. In its progressive stages it has profound and far-reaching effects. The immediate one is an expansion of consciousness, an increased awareness, the perception of a new light ("enlightenment"), a deeper understanding. The consequence is ascent and growth. As it is said, we grow through our moments of recognition.

All these things are accompanied by a sense of joy and wonder. There is a close connection between light and joy. When recognition is full, it produces a sense of union, or merging; we feel ourselves to *be* a part of the Reality; we become identified with it. This has transforming effects on our personalities; they are changed and undergo a process of "transfiguration."

The final effects become apparent in the influence which we increasingly have on others, both through our radiation and

through our outer life of service. The Reality which we have recognized, and which has pervaded us, *shines through us*.

What is Glamor?

The usual concept of glamor is connected with the word "glamorous," with film stars, beauty queens, and the kind of artificial beauty that fascinates and attracts in a superficial way. This is an aspect of glamor, but only a very elementary one. Glamor in its broader sense can be said to be the attributing of false values and exaggerated importance to people, situations, and - most frequently - to ourselves. This distorted proportion creates a kind of fog, an illusory world which comes between us and Reality, and shrouds it so that it is impossible to perceive it clearly or think about it in a balanced way.

The word glamor covers all the deception, misunderstanding, misinterpretation, and false conceptions with which we surround ourselves. Glamor is essentially emotional in character, and because the majority of humanity is governed by emotion, glamor pervades our living to a great extent today.

Illusion, in its precise definition, is on the other hand mental in character. It does not belong to the world of emotion and imagination where glamor prevails, but concerns our *mental* outlook. Illusion is the problem of those who are intellectual rather than emotional, and concerns misunderstanding of ideas and thoughtforms, misinterpretation, and failure to see with clarity on the mental level. Here, too, one can say that illusion is produced by lack of a sense of proportion and, especially, by one-sided consideration of any object or situation. In illusion there is generally partial truth or an aspect of truth, but this is emphasized unduly to the exclusion of all the other facets of the many-sided spectrum of Reality.

This is only a general clarification. We will consider illusion more fully later. First we must confine our attention to glamor, because this has to be understood and dealt with before the problems of illusion can be faced and handled.

There are many different classifications of glamor. A preliminary one is that, broadly speaking, it exists on three levels. There is:

1. Glamor concerning the physical world.

2. Glamor on the emotional level.
3. Mental glamor.

1. Glamor concerning the physical world

Glamor on the physical level can be recognized fairly easily. An example of this is the fundamental glamor of *materialism*. This is caused by the innate human tendency to consider all that can be seen and touched as *real*. The physical factor is regarded as reality, while the energy and dynamism in matter and in every aspect of the world in which we live is unrecognized. Science is, however, exposing and disposing of much of this glamor by showing that there are factors, intangible and unperceived by the human sense, which are much nearer to Reality, because the outer form only appears as a result of them. This should help us to get rid of the glamor of over-valuing the material and objective aspects of life - the glamor of materialism.

Money is an outstanding example of this materialistic attitude. We are apt to regard it as concrete, whereas its coins, notes, checks, and other forms are only symbols of or vehicles for the energy and power which it represents. It is, in fact, an embodiment of energy and therefore is not essentially material. Money is linked with love of possessions and so is also an emotional glamor to a certain extent, but the glamor surrounding it arises fundamentally from the false valuation of *physical* things.

Closely connected with this is the glamor of *appearances* - of being concerned with what a thing "looks like" rather than what it truly is. And linked with this is the glamor of the need to conform. A healthy move away from this can be seen in the younger generation today. On this level also is the glamor of *being busy*, and the overvaluation of *doing* in contrast to *being* which is such a hallmark of western civilization.

The current emphasis on social and economic organization is a glamor on this physical level which is increasing at the present time. It is a product of bureaucracy, and the glamors of statistics, technology, and of creating the "smooth-running machine" are a growing danger to the "life" aspect of humanity. These things are needed to a considerable extent to meet the problems arising from the rapid growth of population all over the world and to ensure

better conditions, but if they are given too much importance they become a "glamor" and cloud the real issues.

On the other hand, semantics is a field in which much "deglamorizing" is being done in a practical and fundamental way. It is a comparatively new study and a product of the growing intellectual trend and urge to analyze more precisely and understand more clearly.

However the whole trend toward mental development (which was gone into in our previous years) is forwarding the process of dispelling glamor in the more advanced countries. It is being aided by the various present-day forms of communication, for although the press, television, and radio create and add a great deal to the glamor in the world, they are doing much to get rid of glamor. The information made available, the appraisals put forward, and the penetrating and critical investigations made by the experienced journalists and commentators who roam the world as New Age "observers," are helping us to see more clearly and penetrate the veils of glamor, at least to a certain extent. However, remember that the media is often presenting one person's or one group's view and we must always remain open to other opinions as we read or listen.

We shall return to some of these glamors of the physical level later in the Sets and see how they can be dissipated and dispersed, because many of them constitute major obstacles to the emergence of a more rightly oriented New Age.

2. Glamor on the emotional level

Emotional glamors are the largest group. Generally speaking, the emotional nature is both the source and the field of the majority of the glamors which prevent recognition of Reality. Most of our study this year will therefore be of these glamors. Here, as on the other levels, there are not only individual but potent collective glamors, and the emotional realm is also a sphere which is strongly colored by the multifarious working of the imagination. This contributes to the wide variety and potent activity of the glamors on this level.

3. Mental glamor

Mental glamor is different from illusion, and a clear distinction should be made between these two. Mental glamors are false mental opinions produced by emotional reaction. Emotions distort the normal functioning of the mind, so that the mind becomes subservient to instinctual drives, personal feelings, imagination, and psychic notions.

Illusion, on the other hand, has no emotional quality. It arises from seeing only one aspect of the truth and mistaking it for the whole truth. It is often more difficult to recognize illusions because they are apt to occupy the mind completely and color the whole of the thinking process. Mental or emotional glamors, on the other hand, which are promoted by the emotional nature, can be perceived by the mind, which works from above the emotions, so to speak.

Categories of Glamor

To a certain extent the different glamors can be grouped in categories. Many of them have some quality in common and they often overlap each other or arise from the same fundamental characteristics. It could be said that certain psychological types are prone to particular kinds of glamor. Broadly speaking there are seven such types as is illustrated in the following categories.

I. *Glamors of Superiority and Assertion.* These include the glamors of:

1. Power
2. Imposition of authority
3. Ambition
4. Pride and conceit
5. Physical strength
6. Self-centeredness
7. Surety of being right
8. Impatience and irritation
9. Separativeness, isolation, aloofness
10. Independence
11. Freedom

II. *Negative glamors* are of an opposite type, such as:

1. Fear
2. Loneliness
3. Inferiority complex
4. Sense of futility
5. Frustration
6. Depression
7. Self-pity
8. Anxiety
9. Inertia
10. Self-effacement
11. Self-sacrifice

III. Glamors connected with Activity. Among these are:

1. The glamor of "being busy"
2. Constant planning
3. Scheming to bring about desired ends
4. Deviousness and manipulation
5. Self interest
6. Preoccupation with practical matters at the expense of
7. spiritual
8. Efficiency

IV. *Glamors relating to artistic creativity* form a group which is in way opposite to the last. These are glamors which arise chiefly through sensitive awareness of beauty and of the more abstract realities and the desire to bring them into expression and create harmony out of conflict. They include:

1. The glamor of vague artistic perception
2. The glamor of beauty
3. Tendency to diffusion
4. Impracticality
5. Lack of objectivity
6. Dissatisfaction with existing conditions because of a sense of
7. that which is higher or greater
8. Inner and outer conflict

V. *Glamors arising from mental polarization.* These are on the increase owing to the present rapid mental development of a large section of society, and they include:

1. The glamor of intellectuality
2. The glamor of analyzing and dissecting
3. Criticism
4. Insecurity
5. The glamor of cold mental assessment
6. Over-emphasis of form

VI. Glamors connected with relationships

1. Personal devotion
2. Possessiveness
3. Rigid adherence **to** an existing form or model
4. Idealism
5. Fanaticism
6. Narrow vision
7. Sentimental attachment

VII. Glamors linked with the expression of spirit in matter or meaning through form:

1. The glamor of law and order of organization of ceremonial and ritual of the mystical and secret of magical powers
2. Psychism, mediumship

Dealing with Glamor

The various glamors just mentioned by no means complete the list of those we may possess or which may surround us, but these categories will serve to indicate the various types and also suggest the kinds of glamor to which we may be prone according to our psychological type.

In order that we do not become depressed by the almost overwhelming number of glamors that face us when we turn our attention to this subject, we should realize that many glamors have

a temporary value and usefulness. There are glamors on various "levels," as we have seen, and a higher glamor may help us to get rid of a lower one.

Another point is that "de-glamorizing" must be a *gradual* process, it has to be done by installments. If we tried to get rid of all our glamors at the same time, or even get rid of one completely at once, we would not succeed, and our inability would, in turn, intensify our sense of failure where this particular glamor was concerned.

We have to choose a target, so to speak, select a glamor which is particularly harmful and concentrate on that, working at it slowly and steadily and keeping the others at bay as much as possible.

Next, we have to remember that a glamor cannot be suddenly destroyed; it has first to be redirected, transmuted, lifted into something higher, and the energy which was expressed through it used in a more constructive way. For instance, the glamor of possessive attachment can be redirected into selfless devotion. This, too, can be a glamor, but it will be of a higher nature and through it we can cultivate aspiration and a spirit of service. The sublimation of a lower into a higher glamor is in this way a method of dealing with them "by installments." It also enables us to recognize with detachment the temporary usefulness of the higher glamors.

It is necessary to go through these stages because a person who, for example, is passionately attached cannot rid himself completely and at once of all attachment. He would be left feeling lost and empty. Instead, his attachment must become more inclusive, be extended to encompass more and be more pervasive. The technique is thus not to love less, but to love more - to expand our love and increase the objects to which we direct it. Through this method the emotional energy which was previously used in an excessively exclusive way is still used; it is not "dammed up" or frustrated, which would do no good, and might even do harm. The intensity of the emotional charge is diffused and expanded to include a large field, and thus is utilized more effectively.

This illustrates that in dealing with glamor it is not so much a question of "fighting against," but of finding the right technique,

enlarging our viewpoint, and utilizing our energies in a more proportionate way.

Another point in the process of dealing with our glamors is that after having recognized a particular glamor, it is not good to dwell on it or pay too much attention to it. To do this only increases it because of the "feeding" effect of attention and thought. Also it would soon assume exaggerated importance. An attitude we need to adopt is *detachment*, in other words, *dis-identification*. In this way, after recognizing a glamor and laying the necessary plan to deal with it, we can also take advantage of the fact that things die by attrition.

This attitude will also help to eliminate the vicious circles often created by glamors. For instance, the glamor of fear is often increased by fear of the fear itself, so that it grows in momentum and may even reach the intensity of a phobia or of panic.

We shall go into the various psychological and spiritual techniques for dealing with the different glamors later in the year, but in the meantime, as mentioned earlier, it is recommended one use the *Technique of Dis-identification*, and assume this attitude more and more in handling one's glamors as well as one's life in general. It is a fundamental and most valuable method of educating the subconscious and establishing a strong center - of consciousness of the Self - within ourselves.

Exercise in Dis-identification

The exercise can be done as follows (when it is performed by a group, the one who directs the exercise naturally speaks in the first person, but each one can apply to himself what is said):

"I put my body into a comfortable and relaxed position with closed eyes. This done, I affirm: *I have* a body but *I am not* my body. My body may find itself in different conditions of health or sickness; it may be rested or tired, but that has nothing to do with *myself*, my real 'U My body is my precious instrument of experience and of action in the outer world, but it only an instrument. I treat it well; I seek to keep it in good health, but it is not myself. *I have* a body, but *I am not* my body."

"*I have* emotions, but *I am not* my emotions. These emotions are countless, contradictory, changing, and yet I know that I always remain¹, *myself* in times of hope or of despair, in joy or in pain, in a state of irritation or of calm. Since I can observe, understand, and judge my emotions, and then increasingly dominate, direct, and utilize them, it is evident that *they are not myself I have* emotions, but *I am not* my emotions."

"*I have* a mind, but *I am not* my mind. It is more or less developed and active; it is undisciplined but teachable; it is an organ of knowledge in regard to the outer world as well as the inner; but *it is not myself I have* a mind, but *I am not* my mind."

"After this dis-identification of the 'Y from its contents of consciousness (sensations, emotions, and thoughts) *I recognize and affirm that I am a center of pure self-consciousness. I am* a center of will, capable of mastering, directing, and using all my psychological processes and my physical body."

¹ Assagioli, Roberto, *Psycho synthesis*, Hobbs, Dorman & Company, Inc. 1965

Part II

The Law of Right Human Relations

It should always be remembered that the Meditation Group for the New Age was founded to bring the creative power of thought and meditation to certain spiritual Laws and Principles upon which the New Age needs to be founded. These indicate the ways along which we need to develop, both individually and collectively, if the next era is to be one of true progress, and they form a code upon which the sound structure of the future depends.

This means that the extent to which they become established in the consciousness of humanity and developed in the many aspects of life is of fundamental importance. We shall therefore keep them as the main themes for meditation this year, relating them to Recognition of Reality just as, in the Second Year, they were related to the characteristics of the New Age.

These two aspects of our work - Recognition of Reality and the Laws and Principles of the New Age - will be found complementary. A study of each will contribute much to the other. To recognize and endeavor to dispel the glamors that are preventing the free flow of each of the Laws or Principles will develop a much clearer working knowledge of these Laws and Principles and will contribute in a definite and effective way to their truer expression.

At the same time, this approach will help us to see that these Laws and Principles are not only truths of an abstract and universal nature, but factors that have personal and immediate application in our individual lives. We shall find they hold the secret of dissipating many of our glamors and offer practical solutions to a great many problems.

This study will also help us to see the *world* blockages to these Laws and Principles, and the more universal glamors limiting and conditioning the development of the New Age. For glamors are by no means an individual problem only. Mass glamors and group glamors, such as national characteristics, ideologies, and trends or vogues, constitute far more serious and deep-rooted difficulties.

Some of the glamors connected with each Law and Principle will be looked at in the coming Sets, and following is a Tabulation

giving those that are particularly linked with the Law of Right Human Relations.

It has been said that the keynote of the New Age will be *right relationship*, and in the light of the developments of this century we can well see the need for this not only within humanity, but between humanity and the kingdoms of nature. The awakening of a sense of responsibility for the so-called "lower" forms of life and the environment we share with them is becoming an urgent matter, but it is heartening that, at this point, a new study of ecology has arisen. This is revealing the *reality* of the interdependence of all aspects of our planet and makes us aware of the universal Life we share. Ecology is, above all, the science of *relationship*, and the "divine doctrine" it is making known is one of the guideposts to the New Age.

A short Tabulation follows to suggest practical lines of work and points for reflection. The glamors listed should be considered in both an individual and general context so that, selecting one or two of them, we can work at dispelling them personally and also as a means of aiding the Law of Right Human Relations in a wider way.

The Meditation Outline follows the same pattern as in the previous Sets, so members will be familiar with the general format, but the stages in Section III are slightly different. These should be followed carefully, remembering that creative meditation is a *scientific process*, a method of working with the mind which definitely produces effects. For this reason, the meditation should be kept controlled and concise. Once the stages are familiar, they can be followed through smoothly and the whole meditation should not be longer than 15-20 minutes.

Tabulation

I. Preliminary Recognitions

1. That the Law of Right Human Relations is a *Reality*
2. That its implementation is vital as a foundation for the New Age
3. That we can help to establish it
4. That it has to manifest on physical, emotional and mental levels

II. Glamors which prevent Right Relationship

1. Separativeness
2. Self-assertion
3. Superiority
4. Power
5. Self-centeredness
6. Suspicion
7. Fear
8. Isolation
9. Aloofness
10. Loneliness

III. *Points for Reflection* (It is often helpful to hold a dialogue with one's self and the following points are therefore put in question form.)

1. Which of the above glamors seem the most hindering, (a) personally and (b) generally, in the world?
2. What qualities are needed to overcome them and create better relationships? (See Tabulation in Set 1, First Year)
3. On which level - physical, emotional or mental - do the main obstacles to right relationships (both outgoing and incoming) seem to be situated?
4. Do we realize how much our spiritual usefulness depends upon the right relations existing between the different aspects of ourselves?
5. What responsibilities appear when we think of right relationship as a vertical as well as horizontal process?

6. In what *practical ways* can we use the Law of Right Human Relations to dispel some of these glamors, (a) individually, and (b) in the world?

Outline of Meditation

Alignment

Through:

1. Relaxation - physical, emotional, and mental
2. Aspiration
3. Mental concentration
4. Linking and identification with this worldwide Meditation Group.

Dedication

"I dedicate myself to do all in my power to bring about a New Age based on understanding, cooperation, and sharing in which each and all will be able to unfold and express their creative powers and their higher spiritual possibilities."

Meditation on Recognition of Reality through dissipating Glamor

- a. Select a Glamor you wish to dissipate (i.e. the Glamor of the surety of being right).
- b. *Stage of Recognition*

Raise the focus to the mental plane and, keeping the attention there, turn the searchlight of the mind upon the glamor selected, seeing it clearly in this light and reflecting on the work to be done. (Do not let any emotional reaction interpose itself.)

- c. Stage of Direction

Realize that it is through the higher light, the light of the Higher Self or Soul, that the personality life can be illumined. *Identify* with this light and *direct* it, with the aid of creative imagination, upon the glamor under consideration, visualizing the light encompassing it, penetrating it, and dissipating it.

- d. Creative Stage

Now link with the Law of Right Human Relations; deliberately and creatively bring its *reality* into the thoughtform being held. *Affirm*, by an act of will, that it can manifest, can triumph. *Radiate* it in all directions along lines of visualized light.

Invocation

Repeat the Great Invocation, seeing the light, the love, and the will of God streaming in to dissipate the world glamor and establish a spiritual New Age.

The Great Invocation

From the point of Light within the Mind of God
 Let light stream forth into the minds of men.
 Let Light descend on Earth.

From the point of Love within the Heart of God
 Let love stream forth into the hearts of men.
 May Christ return to Earth.

From the center where the Will of God is known
 Let purpose guide the little wills of men -
 The purpose which the Masters know and serve.

From the center which we call the race of men
 Let the Plan of Love and Light work out
 And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.