

# **Meditation Group For the New Age**

**THIRD YEAR · SET II**  
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## **Part I**

### **Recognition of Reality**

#### **The Unconscious**

Before we can recognize Reality we must have recognized the glamors and illusions which prevent us from discovering it. They act as a veil between us and Reality, and our task is to become aware of, understand, and eliminate them, in order to open the way to recognition of Reality. This is essential for true constructive work. Therefore, as in Set 1, we shall consider the various glamors rather than Reality itself, for it is these obstacles which are our problem, not Reality. It is always there for the seeing, and only seems elusive because of the obstacles in us.

A first step in this process of recognizing and dispelling our glamors is to reach a clear conception of the psychological constitution of the human being. This was discussed in Set III of the Second Year, and diagrams were included which showed that most of the psychic elements and activities are not within the field of consciousness, but exist and operate in inner regions which are called "unconscious." Because it is so important to understand these two aspects of our personality and their interrelationship, we are going into this subject again, a little more extensively now, before continuing our examination of the various categories of glamor.

To reach a clear idea of the nature of the unconscious we must realize that there is not actually an unconscious. We are apt to speak of the unconscious as a definite reality or entity, but this is an instance of the way words can distort and lead us astray. The unconscious should be thought of in an adjectival sense, as a temporary and changing condition of psychic elements and activities of which we are not aware for the time being. Things we are conscious of at one moment sink into unconscious levels the next, and vice versa, all the time. Influences and elements from the unconscious appear continually on the stage or field of consciousness. There is continuous exchange between the two.

Moreover, a fundamental distinction should be recognized between the part of the unconscious which is amorphous, or undifferentiated, and that which is organized in psychic structures of various origins and degrees of complexity:

## 1. The Amorphous, Plastic Unconscious

This is the part of our psyche which is in its original state, that is, undifferentiated, but which is very sensitive to impression, responsive to suggestions, and obedient to commands-provided they are given in an appropriate form. Its most evident manifestation occurs in hypnosis. It exists in each one of us, and may be compared to an inexhaustible store of unexposed photographic film or unused magnetic tapes.

It is plastic substance ready for modeling -- energy ready for utilization. It is our great inner wealth, but this treasure must, by reason of its nature, be closely guarded from being shaped, molded, and stirred into activity by harmful influences. Being practically inexhaustible, it is the source of our capacity to learn, to develop, and to improve ourselves, and, in fact, constitutes our perpetual psycho-spiritual youth.

## 2. The Differentiated Unconscious

On the other hand, the differentiated unconscious may be compared to a vast collection of already exposed film or cut records. This analogy is, however, only partly exact. In fact, whereas the pictures on the film, or the tracks on the records, are in a static or fixed state, the psychic elements of the unconscious are endowed with propulsive energy; they tend to consort with, clash with, and modify each other by turns, and produce continuous activity and turmoil.

Thus are formed groups of impressions, images, urges, tendencies, desires, and ideas of various sorts, amplitude, and power. They have been termed "idées-forces," "complexes" and "psychic constellations." These complexes also unite with each other in larger groupings, to the point of forming real sub-personalities for example: the family self, the professional self, and so on.

They may be compared to body cells which unite in groups to form tissues: muscle, connective, and nerve. The various tissues inter-connect to form organs, such as the stomach, heart, and liver; and the organs are coordinated in complex systems, such as digestive, circulatory, and respiratory. The "psychic systems," however, are still far from being coordinated and harmonious like

those of the body. Much disorder, dissociation, and conflict still exist among them.

Another important fact is that, owing to the close interrelation between human beings and the influences they exert on each other and also the common "psychic atmosphere" in which they are merged, there is not only the individual unconscious but also a collective unconscious.

### 3. The Collective Unconscious

This, too, can be described broadly speaking as being of two types:

1. The archaic and atavistic unconscious.
2. The higher unconscious or superconscious.

The first is conditioned by the race consciousness, the race experiences, and the archaic images—in other words, by the experience of the race. This has much more influence than we realize. It includes the group unconscious, the national unconscious, the race unconscious—all are sources of glamor.

The second, the *higher* collective unconscious, is not really collective in the same sense. It is the higher realms of this which we call in a loose way the spiritual levels. These are *superpersonal*, or *transpersonal*, and enter and influence the individual superconscious, and through it the conscious personality.

This shows how complex is the nature of the unconscious, and how varied and complicated is the interplay between the conscious personality and the rest of the unconscious which makes up our individuality and our common humanity. This is the general framework, and in this frame of reference the explanation of many of our glamors can be found.

### Techniques

Before describing some of the very many glamors which beset humanity—which means each of us—it will be helpful to have a picture of the effective ways in which we can dissipate them if we sincerely intend to do so. To know that there are practical and effective methods of dealing with them will prevent us from

becoming overwhelmed or discouraged by the array of glamors facing us.

There are nine main techniques, all of which are effective, but in various ways and with certain limitations. Some techniques may be more suited than others to different psychological types or to individual conditions. Different techniques also need to be used according to the kind of glamor and its intensity. Therefore we need to use them with intelligence and understanding. Knowing all of them and how they work, the most suitable for the immediate purpose can be chosen. We can also combine two or three of them, making a concentrated attack on a particular glamor from various sides, or we can use them in succession.

The Nine Techniques are:

1. Dis-identification
2. Right Proportions
3. Cultivation of the Opposites
4. The "As if" Technique
5. Desensitization
6. Transmutation
7. Indifference
8. Light
9. The Practice of the Presence

### **1. The Technique of Dis-identification**

The first and foremost technique is *dis-identification*. Although this was outlined in *Set III* of the *Second Year*, we will go into it more fully now because of its importance, and outline it in connection with glamor.

The reality of most direct and immediate importance to us is the realization of who we are. This question is one that we all put to ourselves at various times more or less consciously, and at certain crises in our lives it comes very much to the fore. Its answering is one of the major problems of youth today.

We identify ourselves with many things-inner and outer-which are not ourselves. We also identify in consciousness with various

aspects of ourselves which are not the central "I." It is from these false identifications, in fact, that the morn arise which are apt to submerge us, for every time we "identify" with a sensation, weakness, fear, fault, or emotional drive we limit and delude ourselves, confining the consciousness to a condition which is not reality.

As recognized in the Technique of Dis-identification, the various elements of the personality are not the self, but the vehicle of expression and experience belonging to the self or "I." Yet these elements often dominate us. The sensations of the physical body induce us to think "I am tired" or "I am hungry." By using the phrase "I am" we identify with the partial and temporary condition and become in a way hypnotized by it. This identification with the physical body is one of the most limiting and beglamoring conditions and is the cause of one of the greatest sources of human suffering--the fear of death. Those who have realized that they are not their bodies, that they are simply inhabiting them, do not really fear death, for only the body dies; the self-identity persists.

A second realm of false identifications is the emotional world in which the majority of humanity exists. Here we identify with an emotional state using, again, the fatal phrase "I am" whenever depressed, afraid, angry or swept by any strong emotion. The falsity of this identification is clear when we remember that in one day we can--and generally do--pass through a series of diverse and even opposite emotional states, and yet we are the same identity--the same "I."

Then comes the mental level. Those who are polarized in the world of the mind identify themselves with their minds, and this is a more subtle, but also a very limiting identification. We can easily become, and often are, the prisoners of our ideas, ideologies, thoughts, and also of various philosophical systems. Yet these, too, are far from permanent, and we often change and should change--our ideas and ways of thinking, moving on from one set or "layer" of concepts to another.

Once we realize this, we are beginning the process of disidentification, but at first the realization may cause bewilderment and a period of darkness and doubt while we ask the question "what am I then?" It is answered when we stand back, so to speak, from our physical sensations, emotions, and mental

activity and find that we remain. It is the living experience of self awareness, of pure self identity, and it is this self identity which persists.,.

Another way of realizing this is to look back at our lives through the years. We remember the various stages we went through, and our youthful illusions, and from our greater maturity can see how different we have been at various stages. Often we may hardly recognize ourselves in a photograph taken a long time ago. Yet we know there has always been the same golden thread of self identity despite the many differing conditions-physical, emotional, and mental-through which we have passed.

But the realization of the central self is not all that has to be discovered. In fact, it is, in a sense, only the beginning, because, having reached awareness of the central "I," which is naturally and rightly self-centered and separative at first, in order to assert its unique and separate identity as an individual, we find this is not enough, and that there are other and greater states of consciousness with which to identify.

Their stages-which include recognition of the self in others, group awareness, and realization of the higher. or Spiritual Self -were explained in the Second Year Set just referred to, and several diagrams were given to illustrate the differing fields or degrees of awareness. We will not therefore go into them again here, but one may say that, speaking in general terms, the unique, individual "reality" proceeds through gradually extending and expanding degrees of identification to discover the Universal Reality. Individual reality and Universal Reality are. eventually realized as being of the same spiritual nature or substance.

This is naturally a process which is only gradually achieved, and the way, as said earlier, lies through the elimination of the many false identifications which we are constantly making. Whether these are of the physical level, the emotions, or the mind, they are specific glamors and illusions which limit us and even take possession of us, making us their slaves. Therefore, dis-identification from our glamors is an essential process.

1. The first stage in this is obviously to recognize what may be our most limiting or troublesome glamor. Psychoanalysis has revealed that much of the power of the emotions,

complexes, or characteristics that trouble us lies In the fact that we are unconscious of them. When they are recognized, unmasked, and understood they are deprived of much of their strength, and their hold on us is lessened.

2. The second stage is to see the glamor which we have selected as a force which plays through us - even sweeps through us - but is not our selves. This establishes a detached standpoint, and from this we can gradually cultivate an increasing dis-identification from the waves of it which flow through us or engulf us.

At this stage we should resolve that we never admit to being its prey by using the phrase "I am," whatever the glamor may be. Every time we make such an admission we are strengthening its hold upon us-, in fact we are literally affirming it instead of dissipating it. We should simply acknowledge "a wave of depression (or whatever it, may be) is trying to sweep through me." It would be unrealistic (itself a glamor) not to acknowledge this fact, but by admitting only its approach or onset, and by recognizing it at its inception, we confront it with the forces of the vigilant self. This keeps it at "arms length," so to speak, and is a definite step in the process of dis-identification.

As well as attempting to dis-identify ourselves From our glamors when they appear, it will be helpful to practice an exercise in *dis-identification* regularly. This will fortify our independence from the glamors that trouble us and begin to "educate" our subconscious.

Before outlining the exercise, however, it should be made clear that different techniques are needed with the various kinds of glamor. Also the different degrees of intensity of a glamor may require more than one technique. Added to this, what may be helpful for one person, or one situation, may not be equally effective for another.

Various techniques will therefore be given in the following Sets, from which students will be able to find the methods best suited to any particular case, but in the meantime, the use of the *Technique of Dis-identification* will be a sound first step on the long journey toward "recognition of Reality."

### Exercise in Dis-identification

The exercise as outlined in *Set III* of the *Second Year* was on dis-identification from the physical, emotional, and mental elements of the personality as a preliminary to self-realization. But the same technique can also be applied to any of the glamors that constitute a particular obstacle in our lives.

I. First we should go rapidly through the stages of recognition and affirmation mentioned before:

1. I have a body, but I am *not* my body. It is an instrument I use in the outer world for experience and action, but it is not *myself*. I am *not* my body.
2. I have emotions, but I am *not* my emotions. They are changing and contradictory forces which I direct and utilize to express myself, but they are not *myself*. I am *not* my emotions.
3. I have a mind, but I am *not* my mind. It is an instrument which I control and use, but it is not *myself*. I am *not* my mind.
4. I recognize and affirm that I *am the self*, a center of pure self consciousness. I am a center of will, capable of mastering, directing, and using my physical body and all my psychological processes.

II. Now take the glamor selected for the exercise and say:

1. I recognize the glamor of---as being an obstacle to the right expression of my true self, but it is only a passing condition, an emotion playing through me; it is not myself. I am *not*-.
2. I can therefore look at it detachedly, and analyze and assess it impersonally. (Spend a minute or two doing this and then reaffirm:;) The glamor of-is *not myself*.
3. Now affirm again:
  4. I am a center of pure self identity. I dis-identify myself from the glamor of-I *am the self*, which is capable of mastering and using my physical body and all my psychological processes.

III. Finally, endeavor to raise the self consciousness up toward the Spiritual Self (see *Set 111, Second Year*) and affirm:

I am the Soul, the Spiritual Self. This is the Reality in which I take my stand.

This technique is such a fundamental exercise for developing personal integration and true self awareness that it could well be used as a daily act of "psychological and spiritual hygiene." It is also a defense which can protect us from the constant stream of influences, inner and outer, which make their impact on us from all sides. Its daily practice is therefore strongly recommended, and it will provide, as mentioned earlier, a valuable preliminary to all the following techniques for dealing with glamor.

## **2. The Technique of Right Proportions**

A sense of right proportions is the next thing to which we should give attention. It is something to be cultivated and kept constantly before the inner eye. First we should realize that the normal psychological view of man is myopic; it sees clearly only the things or psychic factors which are nearest or in immediate proximity, or which are attracting attention at that particular time. Consequently they appear overlarge in importance, while all that exists at increasing psychological distances is seen in a blurred way, its significance is not realized or it may not even be recognized at all. It might be said, paradoxically, that the larger realities are, the less they are recognized!

It is therefore necessary to establish a right perspective. This entails the widening of our field of inner vision. It has to be done in three directions or dimensions; that is, we have to achieve:

1. A wide range view.
2. A long range view.
3. A high range view.

### **1. The Wide Range View**

This is the easiest to understand; and it is also not so difficult to achieve, up to a certain point, because it is based on self-evident facts, and corroborated and emphasized by science. Simply to view

the starry sky at night, for example, gives a first sense of the immensity of space. But the staggering facts and figures revealed by the science of astronomy have given us a gradually expanding knowledge of the magnitude of the physical universe. The three great steps made by astronomy have been:

1. The achievement of *the helio-centric view*, through which the previous belief that the earth was at the center of the Universe was replaced by the discovery that ours is only a minor planet among those that are circling the sun.
2. The discovery that our sun is only one of myriads of suns forming the Milky Way. Their number is reckoned to be about 100,000 million.
3. The biggest step has been the discovery that the Milky Way is only one of countless similar galaxies. We now know that there are thousands of millions of galaxies. The number of those already visible through the present telescopes and radio-telescopes is in the region of 1,000 million, and who knows how many more there are beyond these?

The exploration of space by astronauts in the last few years, with all its realistic details, has brought a vivid realization of this wideness of space to a vast number of people who may never have given it any thought before. But reaching the moon (and eventually some of the planets) gives, in reality, only an infinitesimal sense of cosmic space from which vibrations originating up to a thousand million light years away have already been captured.

## 2. The Long Range View

This is related to the concept of time. Here, too, our sense of time is generally out of proportion, and our evaluation of it is entirely subjective. We frequently feel that some days, hours, and even minutes are long, while others seem short. Events and experiences which occurred many years or decades ago can also sometimes seem near in time and almost present. Thus our sense of time is variable and unreliable.

In this field, too, science is revealing ever longer cycles in both planetary and cosmic evolution. Astronomy, geology, and the many new methods of investigating substances which the

physicists have discovered are extending our realization of time. But also here, this theoretical knowledge remains abstract and vague, if it is not vitally realized through imagination, feeling, and intuition. Only through these can we achieve some truer sense of proportion between the small cycles of our personal lives, the larger ones of civilizations and cultures, and the great cycles of millions and billions of years which constitute the life span of planets and stars.

In connection with the concept of Eternity we should realize that this word has two meanings: the one just referred to, unlimited duration of time, and the other, which is in a sense the opposite - the permanent, unchanging, ever-present Reality. It has been called the Eternal Now, and it relates to a level or state of consciousness beyond time and space. This brings us to the third dimension to be realized in the Technique of Right Proportions-the high range view. Indeed, all the directions in which we expand in consciousness are inter-connected and cannot be dissociated from one another.

### 3. The *High Range View*

This is more difficult to realize, because it relates to the inner stature of man, and the unfathomable reaches of the spiritual dimensions. Of course the word "high" is only symbolical; but it has always been and still is widely used to indicate the various levels of psychological and spiritual awareness and realization which the most advanced among humanity have reached, and to suggest the more subjective or subtle spheres which may be sensed or intuited.

Proceeding from the known toward the unknown, we find, first, the physical level of awareness which is formed by sensations produced by the various physical senses. Then comes the extensive emotional realm, which has various sub-levels or zones, from the lower emotions and passions to the more refined feelings. Next to it we, as mental beings, are aware of mental activity, ranging from the simplest common-sense to the most abstract, philosophical, and mathematical concepts.

These levels are more or less familiar and constitute the inner dimensions in which humanity normally lives. But there is a fourth level or realm which only a few become aware of and reach. It has

been called the intuitional level, because only through the use of this faculty-the intuition-which is consciously functioning in only a minority, can it be reached.

But the experiences and teachings of some of the great mystics and seers point to even higher reaches of inner reality. There the human individual consciousness is transcended and various degrees of contact and union with Transcendent Reality can be achieved.

A group of advanced psychologists, among whom Abraham Maslow was prominent, started scientific research into "Height Psychology." This concerns the peak experiences" coming from superconscious or transpersonal levels, and has been undertaken as a result of the number of these experiences which psychologists and psychiatrists are meeting in their work.

It is into this dimension of "height" that the exploration of "inner space" takes us. Its reality and importance have been emphasized from the very start of our meditation study, and the increasing interest in all types of meditation indicates that there is a growing sense of this dimension enticing human consciousness on to discover it.

### **Practice of the Technique of Right Proportions**

The *Technique of Right Proportions* can be put into effect in many ways. Everything that extends our vision and deepens our understanding helps us to stand at a point where we can see in truer perspective, and so there are various ways in which we can pursue this goal. For example, to increase our realization of the immensity of the Universe we can study the current literature on astronomy-data giving cosmic distances, "star maps," and so on. All these help to give a picture of the cosmos and so extend our realization of its immensity. A book which shows this in a vivid way is *Cosmic View, The Universe in 40 Jumps*, by Kees Boeke (John Day Co., New York). And of course, when we have the opportunity of looking at the starry heavens we get a direct sense of this immensity. But a real awareness of it takes time to develop.

For most people this brings a sense of expansion of consciousness and elation, but some have negative reactions. They experience a sense of being insignificant or of being oppressed and almost

crushed by or lost in that immensity. This is a definite glamor, rooted in a separative attitude, instead of the joyous participation which should be felt. In order to eliminate it we should realize that what counts is *quality*, not quantity, and that we are of the same essence and value as all the great realities of the Universe-just as a drop of sea water has the same chemical composition as the water of all the oceans.

Then, in order to realize the endless duration of time, we can learn about and keep in mind the succession of ever longer cycles which humanity is becoming aware of through modern scientific methods. These cycles range from the minute ones of the microsecond, the day, the year to the century, the "astronomical year" of about 26,000 years, during which the sun cycles around the whole Zodiac, and then to the immense life span of planets and suns-extending our time concepts further and further.

But the deeper awareness of all these immense realities comes through meditation and contemplation. As Cyril Hephher writes in *The Fellowship of Silences*:

All the proportions of life change in the silence. The things of time shrink in scale by the side of things eternal.

Through this turning of attention to larger, greater things the countless small things in daily life to which we give undue attention and importance-the "emphatic trifles," as Emerson called them-dwindle or are reduced to their true, insignificant measure. But this is not easy to achieve, as all spiritual teachers have recognized. One of them wrote:

One must gather all spiritual courage to remove and put an end to petty things. (*Fiery World*)

The writings of many of the great mystics and seers of both East and West are illuminating and helpful for this purpose. Many of them have experienced in their moments of illumination a real sense of eternity, or timelessness, and in Evelyn Underhill's excellent book *Mysticism* the experiences of many of the Christian mystics are recounted. *Cosmic Consciousness* by Richard Maurice Bucke (Dutton & Co. Inc., N.Y.) is also a most informative book on this theme, being a valuable series of reports of experiences of this high nature.

However the more direct technique for expanding our consciousness is, as just said, meditation. In it the center of consciousness is propelled upward by aspiration and will toward higher regions of being-toward, the Transcendent Reality. The inner experiences or realizations thus achieved are really inexpressible, but it can be said that they bring about an increasing realization of the identity of one's spiritual Self with all Selves and with the ONE SELF.

Meditative use of the following mantram. is a helpful way of developing this realization of spiritual identity. It can be used to begin our usual meditation, or may be said at any time to make an "act of recollection" of the true Self.

More radiant than the sun,  
Purer than the snow,  
Subtler than the ether Is the Self,  
the Spirit within.  
I am that Self, that Self am I.

Finally, to cultivate a better sense of proportion we might well **adopt** as a regular technique a practice followed by Theodore Roosevelt which he called "Cutting down to size." It was recounted by William Beebe in *The Book of Naturalists* (Alfred A. Knopf):

Theodore Roosevelt and I used to play a little game together. After an evening of talk, we would go out on the lawn and search the skies until we found the faint spot of light-mist beyond the lower left-hand corner of the Great Square of Pegasus. Then one or the other of us would recite: 'That is the Spiral Galaxy in Andromeda. It is as large as our Milky Way. It is one of a hundred million galaxies. It consists of one hundred million suns, each larger than our sun.' Then Roosevelt would grin at me and say: 'Now I think we are small enough! Let's go to bed'.

### **Summary of other Techniques**

We shall go more fully into the rest of the techniques in each of the following Sets, giving exercises for practicing them in connection with appropriate glamors. But they are outlined briefly here so that the many approaches to these short descriptions will enable us to

begin to experiment with at least the more simple of the techniques where it seems they will be helpful, for we generally need to launch the campaign against our glamors from several directions for it to be successful.

### 3. The Technique of Cultivation of the Opposites

*Cultivation of the Opposites* is in a sense the simplest method, although this does not mean it is easy to carry out. As with all the techniques, it is dependent first upon a clear recognition of the glamor we wish to eliminate so that we can select its opposite. Then it entails the deliberate giving of time and attention to cultivating that opposite quality. Some examples of this method are:

1. fear may be counteracted by the cultivation of courage
2. depression through cultivation of joy
3. hostility through the development of love
4. accretiveness through willingness to share
5. separateness through recognition of the **one life** and the underlying synthesis of all being.

### 4. The "As if" Technique

The "*As If*" Technique was mentioned early in the Meditation work in connection with visualization and its effectiveness in helping us to overcome fear of difficult situations. But it is a valuable method of dealing with all personal glamors. It consists of acting *as if* the glamor were not there, and is closely linked with "cultivation of the opposites." For instance, if we try to assume firmly the attitude that we are not afraid, and act *as if* we had no fear, while at the same time we cultivate courage, we are then working along two complementary lines. Both techniques contribute to each other, and together they can achieve a great deal.

To act "*as if*" may sound too simple a method to be lastingly effective, but it is a most valuable way of re-educating the unconscious. It is much more than simply "pretending" or carrying through in spite of. By using this method we *affirm* and so call to our aid the positive quality that we need. For example, we may feel doubtful of our ability to face up to a particular task or

circumstance, so we act as if we possessed the necessary confidence to carry it out successfully. This evokes that confidence, calls it to our assistance, and asserts it in our consciousness.

It is a method that is not only immediately effective, because it sees us through many a difficult situation or undertaking, but it also builds up slowly the qualities in us that we need.

### **5. The Technique of Desensitization**

Desensitization is a technique through which, with the aid of the creative imagination, the emotional charges connected with our glamors can be gradually eliminated. These charges often lie deep in the unconscious as well as being in the consciousness.

The method consists of using the imagination to visualize and create mentally and emotionally the situation in which the glamor we wish to deal with rises up. The emotion is permitted to come to the surface of our consciousness and to be vividly experienced; in this way a portion or fraction of it is "discharged" each time the exercise is carried out. After having gone through it a sufficient number of times the emotion is no longer, or only slightly, aroused by the visualization of that situation. Then it can be faced and gone through in reality, in outer action, calmly, freely and successfully.

### **6. The Technique of Transmutation**

Transmutation is an important and effective technique which has the great advantage of not only eliminating and neutralizing the glamor concerned, but using the energy which has produced it and which feeds it for different and more useful purposes.

It should be remembered that emotional energy, which is the driving force of a glamor, is in itself neutral; it has produced the glamor because it attached itself to a false image or a wrong evaluation. But if this false connection is discerned and eliminated the same energy can be used for higher purposes. Some examples of this diverting of energy from a glamor to a more useful or valuable quality are:

1. the out-turning of self-pity into sympathy and compassion for others

2. the redirecting of personal aggressiveness into action for the good of the whole
3. the reorientation of desire for material possessions to aspiration for spiritual qualities and abilities.

The processes of transmutation involved in this technique will be gone into more fully later; but probably we can all see ways in which we can begin to apply it in our own lives in connection with dissipating glamor. The right use of energy is, after all, the most fundamental of all our problems.

### **7. The Technique of Indifference**

The effectiveness of this technique lies first of all in the fact that it eliminates the vicious circles which are generally linked with our glamors—that is, the emotional reactions to them which we generally have. For example, we are afraid of being afraid, which only attracts our attention to our fear and reinforces it. We are angry with ourselves because we are angry, which only extends the original anger reaction, and so on.

But the *Technique of Indifference* does not simply consist in not being emotionally affected by the fact of having a glamor. The method consists in bringing about the withdrawal of attention, and consequently energy, from the glamor concerned, and the assuming of a neutral or higher attitude towards it so that it fades from prominence and loses its hold upon us.

The techniques of *Dis-identification* and *Right Proportions* both prepare the way for this more subjective method, for it entails, first, rising above the glamor concerned—dis-identification from it—and then maintaining that higher, wider viewpoint—seeing it in true perspective. This is a good example of the fact that it is possible and useful, as said before, to bring to bear different—and often indirect as well as direct—methods of approach.

### **8. The Technique of Light**

This technique can be said to deal with glamor from a still higher level, and it is one of the most effective ways of achieving indifference. It means learning to work with light, and bringing it down from above into the personality.

There are different kinds of light, and this technique, like the others, will -be explained in detail later, as it is a method which requires the use of a definite form of meditative action. For now, it is enough to say that light, belonging to a realm above the fogs and miasmas of the world of glamor, is the great dissipating agent, and that all we do to hold ourselves in the light and bring it into our lives helps to dissipate glamor.

## **9. The Technique of the Presence**

*The Technique of the Presence* is the highest method of all, And here, too, a precise outline must be left till later. At this point, it can only be said that it means the sensing, feeling or, at a higher level, the intuitive awareness of the Divine Presence the immanence of the Divine which is in all manifestation.

Many are familiar with the phrase "practice of the Presence," but the *Technique of the Presence* is not simply a form of mystical entry into a certain state of awareness. It is a precise and definite-one could say "scientific"-method of achieving a subtler, more subjective kind of recognition.

Its preliminary steps involve a certain amount of control of the personal self so that contact with the "Real" is possible. Also, a degree of focused orientation must be reached, to make higher or subtler inner perception possible. Added to this, the ability to lead what is called the "dual life" must be cultivated that is, the power to maintain an inner, spiritual orientation while at the same time living the outer life and carrying out the practical tasks with which so much of our time is occupied. Beyond this comes definite and formulated effort to contact the Presence and intuit Reality. This is a high stage of achievement, and one of the great goals of the practice of meditation.

## **Part II**

### **The Principle of Goodwill and Glamor**

The Principle of Goodwill, like the Law of Right Human Relations, has an important role in the dissipating of glamor. Goodwill is the basis of right attitudes and thinking, and is the antidote to antagonism, criticism, rivalry, suspicion and so on. But it is also more than that-it has a transforming power at fundamental levels, that is, in our inner depths.

If goodwill genuinely motivates us, if we ready will the good of others, our attitudes undergo what might be called a "chemical change"; they are transmuted from, for instance, the aggressive tendencies that emerge when our will is selfish or self-centered and the good of the personal self becomes the main concern. The fostering of goodwill is therefore an effective way of overcoming many kinds of glamor. As we try to develop and practice it we shall find many of our old habits of thinking, such as criticism, disappearing, and the various forms of self-assertion, which obstruct right relationship, beginning to fall away. Goodwill is a quality which transforms first ourselves and then, consequently, the whole network of relationships in which we find ourselves.

Criticism is one of the most insidious of the glamors which goodwill can eradicate, because it is a double-edged glamor, that is, it affects both its originator and its object. To think of someone critically builds a thoughtform through which we then see that person whenever we look at him. Consequently, the weaknesses and failures with which we have surrounded him are the main things we see in him, while his good qualities and his real self are hidden by what we have built. But not only do we see him through the veil of our own thinking-, we are also projecting it to him and, when criticism is voiced, are clothing him in this in the eyes of others also. All this is definitely harmful and may have far-reaching and devastating effects. It produces reactions in the person we criticize which-according to his type -may be of a depressive nature or of counter-criticism and active hostility against ourselves.

But the harm we inflict on ourselves by our critical attitude goes even deeper. Not only are we affected by the "boomerang reaction" of others (which is an aspect of the Law of Cause and Effect), but

our criticisms evoke the same faults and negative aspects in ourselves and thus stifle the opposite good qualities. This is our self-inflicted-and well-deserved-punishment!

We often criticize thoughtlessly, without recognizing that we are being harmful, but it has been said that criticism lets in more glamor than we ever realize. We should beware of the temptation of "sitting in judgment." We may be under the delusion that we are seeing people as they really are, but this is rarely the case.

To criticize is a particular temptation for those with an active mind. The outstanding characteristic of the intellect is to analyze, dissect, and separate; therefore the more people become mentally polarized, the more the cultivation and expression of goodwill is needed. It is a first expression of the love of the heart which balances the mind. Yet goodwill is more than a quality of the heart. It also entails a rightly directed will-a will for good-and it carries with it an inner orientation to reality and the good of the whole.

Criticism is only one of the many adverse glamors which the Principle of Goodwill counteracts and transmutes. The following tabulation lists some of the others which it helps dispel in the same manner, and to them can be added those listed in Set I as obstructing right human relations. Some points for reflection are also suggested, to make a personal work outline for the current two months as before.

## Tabulation

### I. Glamors counteracted by Goodwill

1. Criticism
2. Intolerance
3. Aggressiveness
4. Hostility
5. Rivalry
6. Lack of understanding
7. Irritation
8. Jealousy
9. Resentment
10. Acrimony
11. Unsociableness
12. Lack of sympathy

After deciding which of these glamors present our most serious problem, it will be helpful to use the *Technique of Disidentification* with each of them in turn. The exercise-with the glamor concerned made the central subject-should be done each day if possible. We can also bring to bear the *Technique of Right Proportions*, seeing the larger picture of the situation which evokes the glamor, and the attitudes which would be more appropriate and in truer perspective than the reaction which usually arises in us.

### II. *Points for reflection*

1. Is my reaction to people in general kindly or critical? Do I readily see the good in them more than their weaknesses and errors, or vice versa?
2. Is my interest immediately evoked by hearing of someone's wrong action or temporary failure, and do I then discuss this or lock it up in my heart with love and compassion?
3. Do I achieve more through the impulse of competition or cooperation?
4. How much am I really aware of the situation and needs of those I come in contact with, through "entering my brother's heart"?

These four self-questions will be found to make a useful check on our practice of goodwill, if we observe ourselves from the angle of each of them in turn over a period of a few weeks.

## Meditation Outline

### I. Alignment

Through:

1. Relaxation-physical, emotional and mental
2. Aspiration
3. Mental concentration
4. Linking with all those doing this Meditation all over the world.

### II. 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."

### III. Meditation on Recognition of Reality through dissipating Glamor

#### a. *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.)

#### b. *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 soul 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.

#### c. *Creative Stage*

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

#### IV. Invocation

Repeat the Great Invocation, seeing the light, the love, and the will of God streaming in to disperse 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.