

Meditation Group For The New Age

THIRD YEAR SET V
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Part I

Glamors Connected with Activity

The glamors connected with activity are, perhaps, the most widespread of all today. Our present Western Civilization is not only a prey to them but, one might say, is obsessed by them. There are various reasons for their being so powerful, but, as mentioned in Set I, they are mainly due to the prevailing interest in and the overvaluation of so-called "material reality" and to the consequent focus on material possessions and achievements.

The Glamor of Over-Activity

This focus produces the glamor of "being busy." Not only is almost every minute of the average person's day filled, but they take pride in that fact. It is believed that the more we are occupied with on the physical level the more we are achieving. Life has become for many so geared to this pattern of "being busy" that constant activity has become a life habit, and one is unable to be still or to obtain any enjoyment on other levels. If a person is not *doing* something they are not satisfied, and this restlessness is emotional and mental as well as physical. The "drive" of activity gathers a momentum which makes it very difficult to come to a stop and remain still.

Even if all this is recognized, it is still most difficult to change the highly tensioned pattern in which we live. The majority of people are involved in strict routines from early childhood to old age. Most forms of work compel them to follow tight schedules and lead highly organized lives, while the young housewife with a family often has an even busier day than those with a fixed routine. The demands are continual and of a nature which cannot be negated. There are few people today who are able to lead a leisurely life.

The solution, therefore, lies not only in curtailing overactivity whenever possible, but in changing one's *attitude*, learning to find inner stillness even in the midst of activity, and then *working from that point*. In the words of an Eastern scripture:

Both action and inaction may find room in thee; thy body agitated,
thy mind tranquil, thy soul limpid as a mountain lake.

Overactivity often has another cause besides the commitment and time pressures of modern society. It may arise from an urge to get away from ourselves and to forget our inner difficulties and problems. To see this glamor clearly and know how we should handle it, therefore, we need to distinguish between overactivity due to primary drive and that which is the result of an escape mechanism and an endeavor to avoid the difficult and often disagreeable task of facing ourselves and the surrounding circumstances.

The Glamor of Efficiency

Closely related to this glamor of constantly being active is the glamor of *efficiency*. This causes material results—speed achievement, amount of work done, and “smooth-running” production—to be sought at the expense of quality and value. It is such a widespread and obvious tendency at present, resulting from economic and other pressures, that it needs no amplification here, but we should keep aware of this collective drive, so that we are not caught up in it more than we have to be, and that we maintain, as much as possible, a right sense of values.

Balancing Inner and Outer Activity

Each of these types of glamor can be offset by two basic realizations. The first is that the value of any action is dependent on *the motives* which prompt it and the *goals* toward which it is directed. Motives, values, and goals do not belong to external “reality.” They belong to the inner world of humanity; they are psychological and sometimes spiritual in nature. Therefore, primary consideration should be given to *them* before initiating any outer activity. In fact, all physical activity has a psychological origin. It has been proven that the simplest movement presupposes having a conscious or unconscious image of it. This may be more so in the case of more complex and organized activities, which necessarily require mental planning to prepare them and psychological drives to carry them out.

The second realization is of the reality and potency of *inner* action. Such action is two-fold. First, it is within ourselves; that is, it is connected with fitting ourselves to carry out the best kinds of outer action. It consists of the development and right use of all psychological functions, and the coordinating and even remaking of our whole personality.

The second kind of inner action consists of the subtle influence which emanates from each of us at all times—even if we are not aware of it—and also the deliberate radiation which we send out. Both these aspects of radiation have been dealt with in the *First Year, Set VI*, and might well be reviewed at this time.

All this shows the necessity of not only maintaining a right balance between outer and inner activity, but of recognizing that the inner should always precede the outer. This right relationship was clearly demonstrated in the lives of both the Buddha and the Christ. When, through the overwhelming realization of the world's suffering, the Buddha left his home in search of the Truth that would set men free. He gave himself up to long years of inner search and meditation until he achieved illumination on the causes of suffering and the way to achieve release from it. *After* that he started his life of active service, a service which he carried out for half a century, enlightening countless people and emphasizing the need for the inner action of meditation.

In the life of Christ, we find the same kind of withdrawal preceding outer action. St. Luke reports in his Gospel that the most important events of the Master's life were preceded by long periods of solitary prayer. For example, before choosing the twelve disciples and before delivering the Sermon on the Mount "He went out into a mountain to pray; and continued all night in prayer to God." (Luke, VI, 12)

Many other instances might be given, but a particularly significant modern example may be seen in the life of Sri Aurobindo. After having spent the early part of his life in intense outer activity, he felt drawn to retire from it, and spent the rest of his life in silence. This resulted not only in deep spiritual realization, but in the writing of several most valuable books. "Retreats" are widely publicized today as the noise of outer life increases. There is a desire to "get away," to seek a place of silence and a practice of the technique of silence, either with a group or alone. But one must be sure it is not a retreat from the outer but a retreat *into* an experiencing of the "secret Place of the Most High."

The Glamor of Planning

The glamor of activity easily produces other glamors, such as constant planning and scheming to bring about desired ends. For example, we all know of people who are always conceiving

grandiose plans on a scale which would demand immense resources that are not available or abilities which they do not have. They are fond of such words as “international,” “worldwide,” “universal,” and at times even “cosmic”! But such schemes are often an expression of wishful thinking and utterly impractical. They look good on paper, but there they remain.

This glamor implies failure to recognize the principle and methods of creativity. All creation starts from within and works outward, from small beginnings, through gradual growth, to eventual achievement. All living organisms grow in this way—from a seed. It is the rightful method of all action—from the center to the periphery, from conception to expression.

The Glamor of Manipulation

Another glamor connected with activity is *manipulation*. This is based on the tendency to regard human beings as “objects” to be used and exploited, either for one’s own ends or for a cause or plan which one thinks is right and good.

The most obvious and what might be called “gross” form of manipulation, and one which is being used increasingly and with growing aggressiveness through today’s mass media of communication, is *advertising*. Through both overt and subtle appeal people are induced to buy the countless products that are poured into the market. Their motivations are “manipulated,” for this appeal is most directed to the lower drives and interests, and there is a systematic arousing and feeding of their desire for material things. These things are often quite unnecessary and sometimes even harmful, but people are easily impressed and are ready victims of these manipulative processes. A similar situation exists with political propaganda, which is generally disguised by the label of “ideals.”

Then there is the way that people manipulate each other, often under the guise of so-called love; for instance: the way parents and children or husbands and wives, manipulate each other. This manipulation can even sometimes reach the point of “blackmail.” All these different types of manipulation are vividly described by Everett L. Shostrom in his book, *Man, the Manipulator*, which is subtitled *The Inner Journey from Manipulation to Actualization*. (Published by Abingdon Press. New York, 1967).

This glamor can only be dissipated through realization of the true nature of other human beings—by recognizing that they are “subjects,” like ourselves, who have to be respected and loved, and with whom we have to establish a right “human” relationship, and are not “objects” to be used. Martin Buber has dealt with this point very well in his book, *I and Thou*, stressing that we should think of our fellowman as a “thou” and not as an “it.” Those who have this glamor should also remember that others have the right to free choice and to order their lives according to their own pattern.

Owing to the constant pressures that are exercised by groups and individuals, we all have the problem of defending ourselves from being manipulated. The first thing is to *recognize* the influences being exerted. Much help in this can be gained from the book by Vance Packard, *The Hidden Persuaders*, and from any other books on the psychology of advertising which openly describe the techniques—and “tricks”—of the trade. Knowledge of these practices puts us on our guard, and we can resist them better and offset them.

What is more difficult is to recognize and resist the subtler manipulations of those with whom we are in close contact. We have to learn the art of gently but firmly saying “no.” This calls for both wisdom and will, but it is helpful to realize that such refusals are also good for those who try to impose upon us.

There is no need to elaborate on the techniques that can be used to overcome the various glamors connected with activity. Those who have been using the techniques given earlier in these Sets will readily see their application. For example, the *Technique of Right Proportions* will be of particular help; *Cultivation of the Opposites* is especially applicable; and the *Technique of Transmutation* will provide a practical method of redeeming the energy so often wrongly used by those who have these glamors.

Glamors Related to Sensitivity

Excessive sensitivity causes an identification with one's emotional life and with the feelings evoked by all outer contacts, particularly those with other people. This, in turn, produces attachments or repulsions and a general dependence on and susceptibility to the environment and surrounding influences.

One of the most common glamors arising from this identification is sensitivity to the opinions and criticisms of others. This is a limiting and painful glamor, but it can be offset by the cultivation of detachment and self-reliance. An aid to the development of this attitude is realization that the judgments and criticisms of other people are generally based on lack of information, misunderstanding, and personal bias due to their own glamors! We can adopt the attitude of the old saying:

Dogs bark; the caravan passes.

A verse from the *Dhammapada* also reminds us:

People criticize those who talk much; they criticize those who keep silent; and they also criticize those who speak moderately. Nobody is uncensored in the world.

The Glamor of Psychic Sensitivity

The tendency to be too receptive to the opinions of others is a weakness which can also produce a negative sensitivity to psychic influences, both from individuals and from the general psychic currents. Some take pride in this impressionability and consider it a sign of "higher" development, mistaking it for the intuition. Others are bewildered and frightened by it. Both reactions are glamors; those who consider it a higher gift forget that both primitive people and animals are "psychic," and those who are disturbed by it should realize that it can be controlled by maintaining a positive attitude and developing qualities which will counteract it.

The Glamor of Artistic Perception

Another glamor of this nature is the tendency to what has been called *vague artistic perception*. People who have a strong sense of beauty, of poetry and artistry, are apt to prefer to live in more

nebulous realms than the harsh realities of everyday life. They indulge in beautiful fantasies and the creations of the imagination, and thus lose contact with both the world of objective facts and the world of spiritual realities. This glamor tends to render those who are under it dreamy and inefficient.

On the other hand, love of beauty can produce an opposite kind of glamor. It can create an overvaluation of and attachment to objective beauty. The admiration of beautiful forms is certainly right, but as Plato pointed out, it is only the first rung of the ladder reaching up to essential, formless beauty:

Starting from individual beauties, the quest for the universal beauty must find him ever mounting the heavenly ladder, stepping from rung to rung, that is, from one to two, and from two to *every* lovely body; from bodily beauty to the beauty of institutions; from institutions to learning, and from learning in general to the special lore that pertains to nothing but the beautiful itself, until at last he comes to know what beauty is.

(*Symposium*)

Those who are prone to these "sensitivity" glamors are also subject to much conflict. Their susceptibility to the thoughts, feelings, actions, and needs of others is also apt to pull them in all directions. This means that if they respond to these pulls their energies are diffused and dissipated. They flit in all directions, are indecisive and vacillating, and achieve very little.

The same problems arise with their own creativity. They respond so readily to ideas and impressions that they are flooded by them. It is difficult for them to focus on one particular project, and they generally fail to carry any of their ideas through to full objective expression. The fundamental answer to this diffusion of energies is *concentration*—the limiting of attention and effort to one thing at a time and the summoning of sufficient will to complete each undertaking. All this could be summed up by saying that the central problem of those who are subject to this fourth category of glamor is the attainment of *harmony through conflict*. This problem is closely related to the glamor of *peace*.

The Glamor of Peace

It may seem strange to call peace a glamor, as it is the longed-for ideal of a great part of humanity. But many see it simply as absence of war. There is much confusion regarding its true nature

and the means by which it may be achieved. Many are under the illusion that peace among peoples can be achieved through the imposition of external means—through treaties, laws, pacts, and organizations. But recent history has shown all too clearly the failure of such things to prevent war. The reason is that they do not go to the root of the matter and do not deal with the *causes* of war.

These causes have been widely discussed and need not be dealt with at length here. However, the primary importance of *psychological* causes, such as aggressive drive, self-assertion, will to power, and mistrust due to fear, is not generally recognized and taken into account. Since these causes are of a psychological nature, they can only be counteracted and offset by psychological and spiritual means. This was clearly acknowledged in the *Preamble* to the Charter of UNESCO:

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

A further reason for the need for a psychological approach to bring about peace is the fact—well ascertained by modern psychology—that, due to a mechanism of projection, the aggression and combativeness within us as individuals, groups, and nations, are often attributed to others. Such projections are naturally apt to arouse or intensify hostility in those to whom they are directed, and so a vicious circle is created, which precipitates outer violence.

Consequently, the human qualities which must be widely developed and applied—individually and collectively—are goodwill, right relationship, and a spirit of cooperation. True and lasting peace can only come as a result of these factors and the consequent psychological change—inner revolution, it might be called—which they can bring to individuals and peoples.

The many changes needed to bring this about, necessarily, involve the relinquishing of old ways, and demand a whole series of renunciations and sacrifices. In other words: change involves conflict. But the achievement of *true* peace and harmony through the resolution of the conflict within ourselves is indeed the only way to avoid a *world* conflict, which in our present times, could mean the destruction of a great part of humanity.

All this should be realized by those who are glamored by the idea of “peace at any price.” A static, negative state of peace would be contrary to improvement, development, and growth. The deeper issues, the changes and reconstructions, that need to be brought about are the factors we should strive for in order to achieve true harmony on earth.

Glamors Related to the Mind

The fifth class of glamors consists of those which arise from mental polarization. They are specific glamors of the intellectual, and their general basis is the illusion, one might even say the delusion, that knowing something mentally is sufficient in itself.

Such theoretical or objective knowledge, however, is only the first step toward true understanding and vital realization, as these are attained by other means of apprehending. True knowledge of other human beings, for example, is not achieved by mere analysis and enumeration of biological and psychological traits and characteristics; it requires *empathy* through feeling and imagination. Understanding of the great principles and the higher realities is only achieved through a higher organ of knowledge—the *intuition*.

This point of view is not anti-rational, but supra-rational. Intuition as a means of knowledge is not generally recognized by academic psychologists and modern philosophers, for they accuse it of being “mystical”; this only shows their misconception of the true nature and value of mysticism.

First of all, intuition is not a quality or a gift common to all mystics. Many of them follow the way of pure love and are simple-minded and unconcerned about higher knowledge. Others are sometimes flooded with an illumination of Reality which is not specifically due to use of the intuition.

On the other hand, intuition as a higher form of comprehension has been recognized and used by thinkers throughout the ages. Recently humanistic psychologists have also begun to acknowledge and appreciate it.

The use of analytical mind alone, without its being integrated with other means of knowing, is not only inadequate, but forms a real obstacle to the comprehension of reality. It has even been called “the destroyer of the real” because of its tendency to analyze and criticize and of its over-activity, which creates a barrier, or kind of curtain, between man and the higher realities. This is particularly the case when the mind is uncontrolled. Vivekananda, the Indian teacher, has humorously compared its activity to the antics of a drunken monkey stung by a scorpion!

The Glamor of Criticism

A particularly harmful tendency of the mind, when it is not balanced by understanding and right appreciation, is *criticism*. It is one of the most widespread glamors, to which almost everybody is prone, but the intellectual is particularly addicted.

Criticism is so widespread because it gives satisfaction to several fundamental tendencies. One is the desire for self-assertion; to show up the deficiencies and weaknesses of others gives a pleasant sense of superiority and feeds our vanity. Added to that, criticism provides a direct outlet for the combative energies, and while it gives the satisfaction of a safe and easy victory when the “enemy” is not present, it is often indulged in under the illusion that it is harmless and at times even a duty.

But criticism is not harmless. It produces two opposite reactions. On some it has a most depressing effect, creating a sense of inferiority, and inhibiting and paralyzing. This unfortunately often happens when the criticism is made by a parent or teacher. Others react to it in a different way—by rebellion and antagonistic behavior, which elicit, in their turn, further criticism; this then creates a vicious circle of misunderstanding and conflict,

Criticism also has another bad effect: the harm it does to the one who criticizes. Through it the person creates a barrier, preventing right relations with others. It also inhibits any expression of better feelings and precludes a positive, constructive attitude. The resulting sour and negative outlook is apt to react on the person psychosomatically, producing bad physical effects.

A critical attitude is apt to create and foster resentment and rebellion not only against people, but against circumstances and life itself. Those who believe in God often criticize that Supreme Being because there are so many evils and injustices in the world.

An extreme form of criticism, which has been increasing recently, is the practice of “debunking” greatness and great men, and exposing with relish their weaknesses and lower aspects. Many feel the superiority of another is a reflection on them, and even an affront. This form of criticism is of course a complete glamor, because those who these critics try to bring down to their own level have been great *in spite* of their faults or weaknesses. Mozart’s

emotional immaturity and Wagner's ambition and self-assertion, for example, did not affect the high quality of their work.

A distinction should be made between criticism and discrimination. Abstention from criticism does not mean closing our eyes to the deficiencies of others or failure to recognize faults and misdoings. Right discrimination demands this, and what distinguishes it from criticism is the *inner* attitude we take. Those who criticize generally do so with a sense of self-satisfaction and superiority, but those who use wisdom in discrimination take no pleasure in the shortcomings they recognize.

The tendency to criticize can be offset by the use of most of the techniques for dispelling glamor, but perhaps the simplest and most direct is *Cultivation of the Opposites*. In this case it means cultivating loving understanding and developing the habit of seeing the good in things and people, and expressing appreciation and esteem.

The mental glamors are often associated with those of the activity type because of their connection with overemphasis and overvaluation of form. An example of this is the kind of poetry in which perfection of form has been achieved without conveying any real meaning, and a crude expression of this glamor is the present tendency to give more importance to the package than the contents.

All that has just been said refers to the misuse of the mind, but its right development and use are necessary. The function of the mind should be appreciated and its unfoldment cultivated, particularly by those who are prone to the second, fourth, and sixth types of glamor.

(See *Third Year, Set I*, pp. 13, 14)

The true function of the mind can be said to be that of an *interpreter*. The mind has to collect the data and impressions reaching it through the physical senses, and also from the feelings, imaginations, and intuition. These it has to coordinate and integrate, exemplifying the great synthesizing function of the mind. Added to this synthesizing and interpreting function, the mind has the task of formulating and then expressing the results of its findings.

All this demonstrates the general principle that any single human function, if dissociated from others, can only give a partial and one-sided picture of reality and is therefore glamor-producing. The synthesizing function of the mind is only one aspect of the overall synthesis which is the aim of an integrated, self-actualizing human being. Therefore, the relating and integrating of all parts of the human nature is a very effective means of dissipating many glamors, particularly the last two kinds considered—the fourth and fifth. This general principle should be kept in mind and put into effect in combination with whichever of the various techniques are found most helpful.

Techniques

There are various methods which can be used effectively at different levels in the eliminating of glamor. The preliminary methods (given in *Third Year, Set II*) can be generally used because they are simple and quite easy to understand, although it may not be so easy to practice them.

The first of these is *awareness*, that is, recognition of the existence of a certain glamor or glamors in ourselves. This recognition may meet with resistance in us, as it is often painful and hurts our pride to acknowledge our shortcomings. But we have to be sincere with ourselves and keep an attitude of humility, without indulging in a sense of inferiority and guilt. Everyone has glamors, so we are only sharing a general human condition.

The next step is *dis-identification*, which in this connection means that we realize and affirm: “this glamor is in me, but it is not me.” All who have been using the *Exercise in Dis-identification* (given in *Third Year, Set II*) will find it easy to apply it to any specific glamor.

After this follows the *right use of the mind*. Common sense and clear thinking are often sufficient to reveal how a glamor is distorting our lives or preventing insight into both outer and inner realities. But we need to *use* these powers, to stop and look at ourselves and assess our attitudes and actions.

Finally comes the stage of *decision*—decision not to yield to the glamor concerned, inwardly or outwardly. This means using the will, and it provides a good opportunity for exercising and training this valuable but often neglected and misused power. Here the “*As if*” Technique (see *Third Year, Set II*) is appropriate; we can behave *as if* that glamor did not exist in us. The method of *substitution* is also helpful, that is, directing the attention and activity to fields different from those pervaded by the glamor with which we are trying to deal.

The Technique of Light

All the methods just mentioned are of a defensive nature; they can bring a certain amount of control over a glamor, but they do not dissipate it or get rid of it. To really free ourselves of a glamor we

need to use more direct and dynamic methods, and one of these is the *Technique of Light*.

This is based essentially on Raja Yoga as expounded by Patanjali.¹ Its principal stages are concentration and meditation, with the aim, first, of alignment and unification of all aspects and levels of the personality—physical, emotional, and mental—and then the integration of the personality with the higher Self or Soul. In this way we add to the light of the mind the greater Light of the Soul.

This blended light can be visualized as a center or sphere of light, or as a searchlight. From it a beam of light can be projected by an act of the will, and with the aid of the creative imagination, toward the glamor with which we are dealing. Through that penetrating, piercing light the glamor is gradually dissipated. The Meditation given on p. 19 is based on this technique.

The following *Review on Light* will also be found helpful. An evening review of one's attitudes and actions throughout the day is an extremely valuable practice, and to do this from the angle of *light* and our use of it in our lives, the following questions can be used in turn—making each one the keynote for one week.

¹ A modern translation of the *Yoga Sutras* of Patanjali, with extensive comments can be found in *The Light of the Soul* by Alice A. Bailey, Lucis Publishing Co., New York, N.Y. 10017.

Review on Light

1. Can I honestly say that I know how to stand aside as a personality and bring *light* to bear on the problems of my daily life?
2. We are told that there is a soul, a *Being of Light* irradiating the spiritual Path. Realizing this, do I know anything of the freedom from worry which should enlighten my way?
3. In what manner is the light reflected in my life?
4. By what problems and on what occasions is the *light* in me most easily evoked?
5. What activities and qualities of my lower nature need to be eliminated if the *light* is to lighten my way?
6. In what ways can I use the *light* to help humanity?

Part II

The Law of Spiritual Approach and Glamor

The Law of Spiritual Approach is particularly related to the problem of glamor, and it clearly indicates the way in which it can be overcome. Glamor has been described as a dense fog in which we are immersed, which prevents our sight of the mountain top and the clear sky above. Even worse, the glamor in which humanity is immersed can be considered a real *psychic smog*, which not only conceals Reality, but is harmful and even poisonous.

To free ourselves from this we must first *rise above* it into a higher level of pure air and clear vision, and from *there* recognize the various glamors that pervade our lives, and project a dispelling light onto them. This means making a *spiritual approach* to Reality by raising our consciousness toward and, if possible, into “the pinnacle of peace and altitude of joy where the Soul immovably stands.”

Let us also realize for our encouragement that spiritual approach is reciprocal. Spiritual light and energy are always descending and endeavoring to approach us, and they can reach us if we rise above the fog into the clear atmosphere of the illumined.

This is what we are attempting, and gradually becoming accustomed to doing, when we use the *Technique of Light*. Therefore, as well as being a means of dissipating glamor, this technique can be considered and used as a meditation on the *Law of Spiritual Approach*, ever keeping in mind that while we are using it we are working under and with that great law.

The use of the Great Invocation is also a powerful means of bringing about spiritual approach. Our ascending invocative appeal creates a channel for the descending approach and down pouring of the great spiritual energies of Light, Love, and Power. Therefore, after the use of the *Technique of Light*, which is really a form of meditation, the Great Invocation should be voiced with the realization that it creates a great spiritual approach, both individually and from the whole of humanity.

The light of the soul as it dissipates glamor in the three worlds—is the most practical and useful and needed subject for study to be

found today...the ridding of the world of the individual and the world of humanity as a whole of the all enveloping glamor which holds humanity in thrall is an essential requirement for the race.

Glamour: A World Problem, Alice A. Bailey, Lucis Publishing Co., New York, N.Y. 10017

Tabulation

In a general way, all glamors hinder spiritual approach, and conversely, the more we achieve spiritual approach the more we can work effectively at dispelling our glamors—and also help to eliminate world glamor. Yet some glamors are particularly obstructing on the upward way towards Reality. Among these are many of the third and fifth categories (the glamors of activity and the glamors of the mind), particularly the following:

Over-activity

Over-emphasis of form

Self sufficiency

Mental pride

Preoccupation with practical matters

Self-centeredness on the personality level.

Meditation Outline

1. Endeavor to focus yourself in the light of the Soul through the practice of alignment. Realize that:
 - a. The Soul is *Light*.
 - b. Light is reflected in the mind.
 - c. Then automatically you become a Light bearer.
 - d. The light shineth in a dark place.
2. Make a conscious alignment with the Soul, holding the above thoughts in mind.
3. Then, consciously, hold the mind steady in the Light.
4. Give five minutes to
 - a. A dedication of the personality to the service of the Light
 - b. The assuming of the responsibility of a Light bearer.
5. Now direct the searchlight of the soul-infused mind toward a particular glamor. Try to see it clearly, *illuminated*, so that its causes, characteristics, and disguises are “shown up.” Then lift it up into the omniscience of the Soul, through which it can be dissipated and dispelled.
6. Say the following invocation:

May the energy of the divine Self inspire me and the Light of the Soul direct.

May I be led from darkness to Light,
from the unreal to the Real, from death to Immortality.

Close with the Great Invocation.
7. Close with the Great Invocation.

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.