

The Midnight Meditation

This consciousness-expanding ritual can be practiced by a lone individual, a couple, or a group. If there is a group or couple, an experienced and spiritual advanced member should serve as Guide for the others, not only leading them through the steps but elevating their sensitivity and spirituality. The following script is written for a group, but it can easily be adapted for use by an individual.

If participants belong to a cohesive group, such as the members of a household or action team, they can practice the chants ahead of time, either in an evening hour dedicated to chanting or as part of their normal activities. Although many of the chants are simple, others are complex, and in either case it is wise to have a sufficient number of printed copies of the chants so that each participant can consult one.

The Midnight Meditation can be performed on the same evening as another activity, but it should not be done immediately afterward. Instead, some free time should be set aside before the Midnight Meditation for rest, refreshment or quiet socializing. Participants need time for their minds to wander from any focused goal-oriented activities they were engaged in, before they are fully ready to meditate.

The Guide should create and maintain an atmosphere which is relaxed, quiet, contemplative, and dignified. On the superficial level, the meditation is intended to relax tensions, worries, problems, conflicts, and depressions, and it should engender a feeling of peace, confidence, security, contact, and healing. On a more profound level, advanced participants will be able to recognize their burdens and their blessings, resolving inner conflict that exists between them.

If possible, the Midnight Meditation should take place in a dark area, sheltered from noise and other distractions from outside. The temperature should be warm, and there should be adequate ventilation. A pleasant but not cloying incense should be prepared, unless there is some practical reason why it should not be used. A low altar should be placed in the center of the area, with the burning incense placed in the center, flanked by lighted candles. Cushions should be placed in a circle around the altar, and participants should sit facing the center. No special posture is used for the Midnight Meditation, and participants can assume whatever seated positions they find comfortable.

The structure of a Midnight Meditation is quite simple: chant, meditate, chant, meditate, chant. The format follows, with BURDEN standing for the name of the selected burden, and BLESSING standing for the selected blessing:

1. The Guide softly strikes the gong, and begins the first chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end.
2. The Guide says: "We will meditate on the burden of BURDEN. Close your eyes. Make no effort. Allow the BURDEN within you to rise into your consciousness. Now begin the

meditation on BURDEN." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on BURDEN."

3. The Guide begins the second chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end.

4. The Guide says: "We will meditate on the blessing of BLESSING. Close your eyes. Make no effort. Allow the BLESSING within you to rise into your consciousness. Now begin the meditation on BLESSING." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on BLESSING."

5. The Guide begins the third and final chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end. The Guide softly strikes the gong, and the Midnight Meditation is over.

The table below lists twenty-five pairs of burdens and blessings. The order in which they are listed has no particular spiritual significance, but for sake of orderliness, a group of Novices should go through them in the sequence given, one burden-blessing pair for each Midnight Meditation. If a Guide is introducing a number of groups of neophytes to meditation, he or she should employ the next pair for each next group, rather than using the same burden-blessing pair over and over. If the meditations become a repetitious burden for the Guide, they cannot be a proper blessing for the neophytes.

Lone meditators may find particular burden-blessing pairs to be especially evocative, but they should avoid obsessive repetition of the same pair, running through the sequence instead. The *Self* software module, which is based in part on *The Two-Pole Universe* by Robert de Grimston, can provide an individual with specific pairs of personal attributes, which can employed in private meditation sessions.

BURDENS and BLESSINGS

BURDEN - BLESSING

- 1 Unawareness - Awareness
- 2 Blame - Acceptance
- 3 Hatred - Love
- 4 Doubt - Certainty
- 5 Vulnerability - Invulnerability
- 6 Futility - Purpose
- 7 Ignorance - Knowledge
- 8 Anxiety - Serenity
- 9 Inhibition - Freedom
- 10 Frustration - Satisfaction
- 11 Weakness - Strength
- 12 Apathy - Enthusiasm
- 13 Exhaustion - Energy
- 14 Misery - Happiness

- 15 Confusion - Clarity
- 16 Cowardice - Courage
- 17 Arrogance - Humility
- 18 Tension - Relaxation
- 19 Insecurity - Security
- 20 Stupidity - Intelligence
- 21 Hypocrisy - Honesty
- 22 Greed - Generosity
- 23 Pessimism - Optimism
- 24 Cruelty - Kindness
- 25 Insensitivity - Sensitivity

The Guide should select chants carefully, so they will be most suitable for the particular group of meditators, and there is no reason to follow any rigid schedule that forces the group to use unsuitable chants. Some of the chants have complex rhythms, and the Guide should practice in advance to have a solid feeling for the manner in which each chant should be done.

If the Guide has musical talent, and the group of meditators would be comfortable singing, the Guide can set chants to melodies, whether traditional or newly composed. However, the use of profane tunes or inappropriate styles of music can diminish the positive effect of the Midnight Meditation.

The simplest manner of chanting is to speak the words in a monotone, rather slowly, and in unison. More complex is responsorial or antiphonal chanting: The guide chants a phrase, and then the group repeats, Or, the women in the group chant a phrase, and then the men repeat it.

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The Telepathy Developing Circle

The fundamental aim of The Telepathy Developing Circle is to increase the sensitivity and awareness of participants. A telepath is not a mind reader who steals information from the thoughts of an unwilling victim, but a spiritually advanced person who can discern the mood of a person or group. Telepathy means becoming more aware, increasing sensitivity around other people, around objects, around environments. Telepathy means being able to understand what a person is feeling and going through, without talking about it, just by being near, picking up the person's moods and emotions.

Two telepaths are capable of extremely intimate communication with each other. A group of telepaths has immense spiritual power which can be channeled either for good or evil. The Telepathy Developing Circle is designed to emphasize the beneficial aspects of sensitivity, awareness, and non-verbal communication.

An experienced spiritual Guide should direct the Circle. Before the gathering, the Guide selects one of these twenty emotions as the meditation topic for the evening: Love, Fear, Joy, Sadness, Gratitude, Anger, Pleasure, Pain, Pride, Shame, Desire, Hate, Satisfaction, Frustration, Surprise, Boredom, Lust, Disgust, Excitement, or Indifference. If this Circle is one of a series, the Guide should cycle through all twenty before repeating one.

Depending upon the intensity of the experience and the number of participants, a Telepathy Developing Circle can last from one hour to one and a half hours.

The Circle can be done with as few as two people, or as many as three dozen. If more than seven people are present, the group should be divided into subgroups. Ideally, each subgroup should have an even number of people, usually six. One of the activities involves pairs, and if there is an odd number of Novices, the Guide can participate also, to complete the last pair. If this is the first time many of the participants have attended a Circle, the Guide may wish to quote the first two paragraphs above. If all of the participants have attended several Circles, the Guide may omit some of the instructions below.

1. Before the Guide enters, participants sit on cushions on the floor, arranged in a circle or a set of circles. The Guide enters and may stand or may sit on a high-backed straight chair, above the participants and able to see them all. The Guide says: "Welcome. We have gathered to assist each other in developing spiritual sensitivity and awareness. We should not judge each other, but appreciate. We should not criticize, but gently encourage. This will be a safe place to communicate. All hostility, blame, demand, and envy are banished. Prepare to open your minds, your hearts, and your spirits."
2. The Guide says: "Begin by meditating on your aims for the evening. What do you wish to give to others? What do you wish to receive from them? Join hands, each of you with the two on either side." (If there is a single circle, all join hands around. If there are several circles, members of each join hands in a separate ring.) "Relax. Close your eyes. Make no effort. Let it come. Now begin the meditation." After a short meditation, the Guide says: "Come in now. Open your eyes. Release your hands."
3. The Guide says: "We will now do a round of the room. When it is your turn, express the aims that came in your meditation. What do you wish to give? What do you wish to receive?" The Guide then calls each person by name, who answers with a brief phrase (such as: "to give understanding and receive strength"). The Guide acknowledges whatever each person says, in a warm but dignified tone, using such acknowledgements as: good, right, okay, fine, indeed, sure, true, thank you.
4. The Guide says: "Now we will have rounds on how your awareness and sensitivity have been during the past week." (Or, if there are several circles, the Guide can say: "Now we will have rounds in each of the smaller circles on how your awareness and sensitivity have been during the past week.") "In turn, each person should say how his or her sensitivity has been developing, what kinds of things have been happening in the realm of emotional communication. Others may ask gentle, encouraging questions, to

help the person express what he or she has been experiencing around sensitivity." During this activity, the Guide may walk around the room, providing encouragement and making sure every person has a chance to say how his or her sensitivity has been.

5. The Guide says: "All right? Has everyone finished? Good. Now we will meditate on the emotion of EMOTION (Substituting one of the following for "EMOTION:" Love, Fear, Joy, Sadness, Gratitude, Anger, Pleasure, Pain, Pride, Shame, Desire, Hate, Satisfaction, Frustration, Surprise, Boredom, Lust, Disgust, Excitement, or Indifference.) Close your eyes. Make no effort. Allow the EMOTION within you to rise into your consciousness. Now begin the meditation on EMOTION." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on EMOTION."

6. The Guide says: "Now we will have rounds on what you saw or felt in your meditation on EMOTION." (Or, if there are several circles, the Guide can say: "Now we will have rounds in each of the smaller circles on what you saw or felt in your meditation on EMOTION.") The rounds are done just as in section 4, above.

7. The Guide says: "All right? Has everyone finished? Good. Did anyone get a particularly strong image around EMOTION?" The Guide encourages individuals to speak out, starting with two or three people the Guide knows will be comfortable speaking, calling on them by name. The Guide should use his or her own telepathic abilities to sense who especially needs to express feelings to the entire group, calling on these individuals by name. The Guide should radiate acceptance, encouraging people to speak and to feel that others have feelings similar to theirs, always acknowledging what people express. The Guide concludes this activity by summing up the feeling in the room around EMOTION.

8. The Guide says: "It is time now for psychometry, so each of you will pair off with another." The Guide may go around the room, helping people pair off, when possible putting people together who do not know each other well or two people of the opposite sex. "First, half of you will do a reading on an object belonging to the other person in your pair. It should be something the person has carried, something belonging to that person alone, that has absorbed some of the person's aura. Hold that object to your forehead, and images will flow into your mind. Describe those images to the other person. If the person does not have a suitable object, you may hold hands with them instead. When you are doing the reading, do not worry about whether you are picking up something about the person you are reading, because you will be.

"The main thing is to relax. Do not place any demands on yourself. Just relax and let the images flow in. They will come. If you come up against a block, the block is probably in the person that you are reading, so describe the feelings around the block. If you draw a complete blank, describe what you yourself are feeling, because you will probably be picking it up from the person you are reading. Now begin the psychometry."

(The Guide may complete the last pair, if there is an odd number of Novices in the group, or may meditate on the vibrations in the room during the psychometry, if there is an even number.) The Guide lets the first psychometry reading go for about ten minutes, then says: "All right. Bring that reading to a close." The Guide waits briefly for people to conclude their readings.

9. The Guide says: "Now exchange roles in each pair. The person who gave the reading before will receive one now. The person who received the reading before will now take an object belonging to the other, and give a psychometry reading. Remember, if you open your mind and allow the images to flow, they will do so." The Guide lets the second psychometry reading go for about ten minutes, then says: "All right. Bring that reading to a close." The Guide again waits briefly for people to conclude their readings.

10. The Guide says: "Now let us do a round of the room, about the images you received." The Guide calls on several participants by name, asking how their readings went, and sympathizing with whatever they express. Again, the Guide should use his or her own telepathic ability to select individuals for encouragement.

11. The Guide says: "In conclusion, meditate on what you have achieved during the evening. What did you give to others? What did you receive from them? Join hands, each of you with the two on either side. (If there is a single circle, all join hands around. If there are several circles, members of each join hands in a separate ring.) Relax. Close your eyes. Make no effort. Let it come. Now begin the meditation." After a short meditation, the Guide says: "Come in now. Open your eyes. Release your hands."

12. The Guide says: "In your private meditations over the next week, return to the images of this evening. Throughout every day, accept your feelings of EMOTION. Stretch out with your feelings to others. Allow your sensitivity and awareness to grow. The Telepathy Developing Circle is now ended." The Guide departs. Then the Novices may talk with each other and gradually prepare to leave. It is a good idea for the Novices to share a quiet, informal social activity with each other, after the Telepathy Developing Circle.