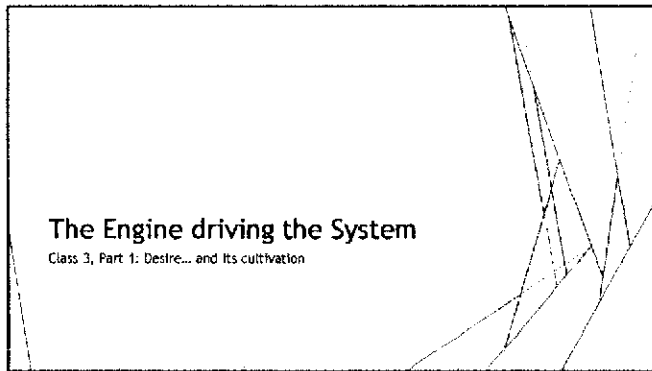
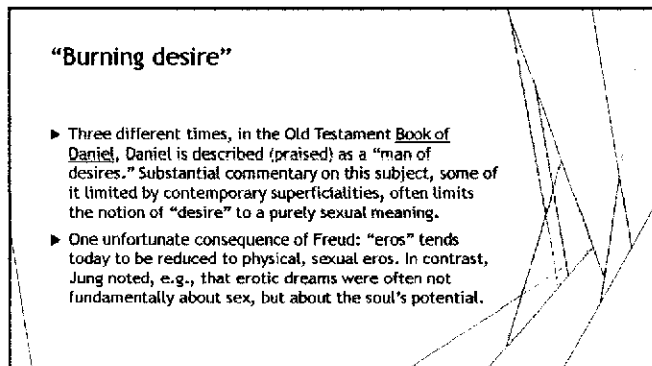


1



2



3

"Burning desire" 2

- ▶ What Jung saw implicitly: "eros" - burning desire - is not limited to sexual eros, even if that is often the Ucs symbol it takes. "Anima/Animus"
- ▶ For Plato, any desire for union is or at least includes eros, whether sexual interest, loving friendship, thirst for knowledge, ambition in obtaining some thing or situation, or the deep desire for the divine that expresses itself in "philosophy." All are eros, or at least include eros, insofar as they seek union.

4

Definite Purpose and Burning Desire

- ▶ Last class we spoke about the Definite Purpose (DP), i.e., the "big goal (or goals)" with which one must occupy one's mind if one wishes to use this system, and how that DP must motivate (1) strong affect or emotion, (2) clear imaging, (3) and habitual thought and action toward it.
- ▶ Now we want to note that the chief reason for this is that this approach only works well if one has "burning desire," a potent, "white hot" desire that directs all one's energies and powers in this direction: we are to be one with it. DP correlates with Burning Desire or Eros and only Eros produces the intense emotion, imaging, and habit necessary sufficient to obtain the DP.

5

Hill on desire

- ▶ NH speaks in extremely dramatic terms in TGR about desire, offers a number of examples, but says little about developing desire. This is not an oversight; rather a recognition that desire is not inspired by instruction. Desire is enlivened by one of two things: (1) a compelling DP; (2) powerful examples of others' driving desire, which evokes an aspiration for a DP.
- ▶ Parallel here to biography and hagiography. If you want to inspire heroic people or, for example, high religious and moral personalities, you show them examples that evoke their admiration and desire for imitation.

6

Hill on desire 2

- ▶ Daniel may have had strong sexual urges - many successful people do - but more importantly, he had a "desirous personality," i.e., he took his own desires seriously enough to live them. (The figure and stories of Daniel are highly esoteric in meaning: esoteric practices only work with substantial desire.) Bonaventure uses this image.
- ▶ Aristotle defines moral life in terms of cultivated desires, i.e., virtues. One is not usually born with "burning desire." Rather, it is something fostered and developed, a point Hill emphasizes.

7

Hill on desire 3

- ▶ Hill typically links burning desire with DP. Why? Because the DP is what is desired; consequently, the entire system in some sense hinges on the idea that burning desire seeks a DP and that DP must be potent enough to inspire burning desire.
- ▶ What exactly is "burning desire"? As I have suggested: eros, an intense passion and longing to be one with one's goal or purpose: "I want to achieve this." Whether that is winning someone's heart, or having a successful business, or producing an artistic work, or mastering a discipline. It must be something you burn for and want "union with."

8

Hill on desire 4

- ▶ Hill often refers to the story of a general who took soldiers by boat to an island in order to fight a battle and then had the ships burned. "Either we win, or we die."
- ▶ The system works without such intense desires, but it will only bring about as much as the energy you put into the system can produce. Eros or burning desire is the feeling tone you are after: it feels like life or death.
- ▶ You can see why I say few are born with this. It needs to be developed. Many of us are unwilling to develop desire along those lines, minimally from fear of disappointment.

9

Obstacles to desire

- ▶ Though Aristotle quite rightly defines human beings in terms of desire, there are many obstacles to developing desire at all. Some common ones in our own time:
 - ▶ Ethical beliefs that we should live only for others. Results in never quite knowing, trusting, or developing one's own desires.
 - ▶ Consumer capitalism commodifies and weakens desires: turns unease of desires into mere "release" of purchasing.
 - ▶ Weakened vitality due to industrialization: little vital energy to sublimiate.
 - ▶ Passive psychology whereby others are too influential on us (family, friends, media, commercials, etc.).

10

How do we counteract obstacles?

- ▶ First and foremost: "Know thyself!" plus radical honesty about one really wants is first step - including being uncertain, but honestly so.
- ▶ A willingness to experiment imaginatively (Wattles).
- ▶ Once basically clear, burning desire also requires: (1) daily effort to fan the flames of desire for DP; (2) a willingness to assume all the responsibilities which might arise from this pursuit; (3) organizing one's life around it.
- ▶ NH: "we live half our lives before we realize life is a 'do-it-yourself' project!"

11

Taking inventory

- ▶ How then do we take inventory of our desires? Many possible ways.
 - ▶ Therapy, especially of a depth orientation: we discover who we are or at least who we are not; what a fruitful relationship is or isn't; where desires are ours and where they are learned but not ours; etc.
 - ▶ Meditation: greater attunement both to the divine and to ourselves; asking our deep minds what we really want.
 - ▶ Imagining: imagining ourselves in different situations and how it would feel, is it strong enough that I will risk for it?
 - ▶ Radical honesty: who am I and who am I not? When is some desire mine and when is it someone else's life I am trying to live?

12

This takes time

- ▶ Understanding ourselves and our desires is a lifelong task.
- ▶ Working with NT does not require you have that understanding perfectly, but rather that you are willing to face what you don't yet understand.
- ▶ So, (1) do not wait to "know yourself": work the system and be willing to respond to the self-knowledge gained; (2) knowledge of self and knowledge of desires are two sides of the same coin: we are beings of desire.
- ▶ System works best with the strongest possible desire but will begin to work with simply a "strong enough" desire.

13

Indications we aren't yet living our "burning desire": radical honesty

- ▶ Subsuming others' desires as if they are our own.
- ▶ Societal expectations weigh heavily.
- ▶ Fear of failure more pronounced than desire for success.
- ▶ Aiming too low "just in case" it doesn't work.
- ▶ Among most important: refusing to live our desire because we do not yet know "how" to attain it.
- ▶ Procrastination in working toward desire.
- ▶ Unwillingness to change, become the person who can achieve that desire and enjoy it.

14

What a "burning desire" is not

- ▶ Not a mere impulse, wish, or whim. The real thing must be "lived," not merely experienced.
- ▶ Not a "desire" based on scarcity. Feelings of insecurity, desperation, lack, etc. will not produce a burning desire - not by themselves. This is because they will project those very feelings into the desire.
- ▶ Burning desire must be born of sense of inner abundance, confidence, a feeling that "I can." "Fake it till you make it": try to become this even if you are not yet this.
- ▶ More on this in the next two classes.

15

Cultivation of desire

- ▶ Genuine, intense desire must be cultivated. It is not automatic. One must daily fan of the flames, through meditation, action, imagining the goal, emotionalizing the goal, etc.
- ▶ Intense desire is key because it and it alone energizes the deeper strata of affect/emotion, imagination, and habit and evokes the attitudes, feelings, action necessary for working the system.
- ▶ Cultivate and strengthen desire by awakening the sense of the goal, imagining it is yours, and savoring it.

16

The "Workshop of the Mind"
 Class 3, Part 2: The role of imagination in NT practices

17

Imagination

- ▶ Imagination has had a rough go of it over the centuries but made a recovery in the early modern period.
- ▶ Especially German Romanticism (associated with German Idealism) crucial. It was partially a "counter-Enlightenment."
- ▶ (1) recovery of imagination as an active force in human life; (2) imagination, affectivity, aesthetic experience, all seen as primary modes of human expression. A background force in modern esotericism. (19th c. German education a major force on American intellectual culture.)

18

Imagination 2

- ▶ Due to predominance of industries using images - entertainment, news, advertising - people's imagination (especially in US) tends to be passive and feels in need of external stimulation (boredom).
- ▶ NT in contrast treats imagination as a spontaneous, creative force. NH: "The imagination is literally the workshop wherein is fashioned all plans created by humankind. The impulse, the desire, is given shape, form, and action through the aid of the imaginative faculty of the mind."

19

Imagination in NT

- ▶ NH distinguishes two forms of imagination, "synthetic" and "creative." Both forms are valuable and the first is used a good deal more than the second, for most of us.
- ▶ Synthetic: new "synthesis" of existing concepts, ideas, forms, etc. to form both Definite Purpose (DP) and adequate plans.
- ▶ Creative: hunches, inspirations, etc.: amount to new concepts, ideas, forms, etc., i.e., a new "creation."

20

Synthetic and Creative Imaginations

- ▶ Synthetic: utilizes unused potential of existing forms, ideas. Creative: manifests new notions which have not existed previously. The "genius" is usually person very skilled in the second form. However, second is more common than NH suggests. Many have hunches, etc., but do they use them?
- ▶ NH emphasizes the Synthetic Imagination because (1) it is usually a sufficient for the formulation of our DP and for adequate plans; (2) it is more easily accessible to everyone and more easily developed; (3) a certain advantage to using already used ideas.

21

Synthetic and Creative Imaginations 2

- ▶ Consequently: Substantial majority of our ideas which will turn into DP as well as our plans to realize it are products of synthetic imagination. One does not need to be a genius; but one does need to do due diligence. Mind magnetized by intense desire tends to attract relevant knowledge.
- ▶ This suggests importance of studying or at least understanding what others have done that is similar to what you want to do: not re-inventing the wheel, not being caught in an echo chamber, and looking to other people's previous experience, etc.

22

Synthetic and Creative Imaginations 3

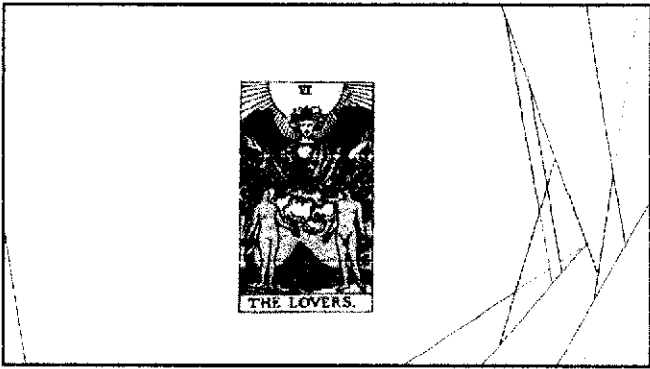
- ▶ Nonetheless, NH does suggest that really dramatic shifts in culture and society, such as those that result in "Big Money" such as Carnegie had, requires Creative Imagination.
- ▶ One important lesson: some people habitually ignore their "hunches" or any other working of the Muse. You cannot develop Creative Imagination without working with them: they are, in NT, inspirations from the divine.
- ▶ Important consequence: practicing "discretio," discernment

23

How do we develop each form of imagination?

- ▶ Keep using them: "imagination muscles." Keep imagining what you want, magnetize with desire. Also, fantasy.
- ▶ Habitually refer to "infinite intelligence," i.e., "focused attention." Turn to the Above in the case of any obstacle that we can't solve with our current awareness.
- ▶ When our intense desire is attuned with our connection to the Divine, it tends both to illuminate the mind and charge the environment one is in with potential.
- ▶ NT: the Divine is not only available for religious and moral needs but for every positive desire we have.

24



25

Assignments

- ▶ More on imagination next hour.
- ▶ Faith: first three chapters of Florence Scovel Shinn's "The Game of Life and How to Play it."
<https://www.1pezeahk.com/wp-content/uploads/2019/07/The-Complete-Works-of-Florence-Scovel-Shinn.pdf>
- ▶ Action: Having spent some time with your goal, try developing a plan for it. Do not be worried about how perfect the plan is at this point: just do your best. We will discuss planning in some detail next time.

26

A large book could be written on the ethical use of money, but we need only look at these fundamental principles to see that in our culture, as it is now and as it has been developing for centuries, the misuse of money is (like that of any of the earth's resources) the misuse of *a thing which is good in itself*. If we need money to develop our own way of life, to express and evolve our own selfhood, we do right to seek this from higher sources. Indeed, John Wesley (1703-1791), a man of great spiritual insight as well as practical ability, when he was asked once what basic counsel he would give to his followers on the subject of money, replied briefly:

GET ALL YOU CAN. GIVE ALL YOU CAN.

Let us leave now the subject of money and think how, in fact, we could apply this same briefly-expressed principle to other manifestations of the life force, such as STRENGTH—HEALING; INNER VISION—EXPRESSION THROUGH THE ARTS; KNOWLEDGE—TEACHING; WISDOM—GUIDANCE. There are many ways and modes in which such giving can be done; but in all cases, so that you may be able to *continue the operation*, you will need:

**TO MAINTAIN, AND DRAW FROM, YOUR OWN LINK WITH HIGHER SOURCES.
TO CONTINUE, IN ONE WAY OR ANOTHER, TO KEEP UP THE OUTWARD CIRCULATION.**

Naturally, you do not have to adopt all the ways of giving that we have mentioned. You can "keep up the circulation" without doing any of them specifically. *Think how much good it does people if they just meet someone who goes around radiating vitality, confidence, optimism, friendliness!* The "someone" may be a doctor, a ticket-collector, a student — whoever — he or she can "make the day" for quite a lot of people. BUT ONLY IF THE VITALITY AND THE REST OF IT IS REALLY THERE TO GIVE!

When *you* have the life force flowing in plenty *your* way, that is the kind of person YOU will be. (And probably you will be much more, too.)

This plenty, this continual channeling of power from higher levels outward, will not only help in gaining your more easily imaged needs. Think of the general benefit it can bring to your mental life, your emotional life, your bodily life. Think of the benefit to your health, to your bodily tone.

Many people are so accustomed to being "not sick" that when they discover the great potential of Creative Visualization, it never even occurs to them that good health is one of their needs. So, at your Creative Visualization sessions (and at other times, too) give a deliberate moment to seeing yourself, experiencing your life, as HEALTHY, STRONG, CONFIDENT, POISED, ATTRACTIVE and RADIANT.

How is this done?

It can be done a dozen ways, but here is a tried and valuable way, which can form an integral part in your Creative Visualization program generally.

What do we mean by "higher levels?" Ultimately, you picture ONE higher level, from which everything else that comes to you emanates. Different people would give different names here, all with somewhat different connotations:

God

The Divine Flame within me

My Higher Self

My Divine Friend (or Lover)

My Guardian Angel

If you know something of Qabalah or Yoga or other Wisdom-teachings, you may have a favorite name or concept to bring in here. If you haven't or if you don't feel sure, the *Higher Self* is probably your safest choice.

Your Higher Self is not to be confused with your Lower Self, but equally, it is concerned *entirely with you*. It is truly a spark of the Divine Mind and is in perpetual harmony and unity with that Mind, but you need never be troubled by thoughts of its being too busy looking after all the millions of other people, or in scheduling the Galaxies, to look after *you*.

YOU AND YOUR DESTINY ARE UNIQUELY IMPORTANT. YOU ARE UNIQUELY IMPORTANT TO YOUR HIGHER SELF. SELF-DEVELOPMENT

IS NOT COMPETITIVE. YOUR ADVANCEMENT IS NOT CUTTING ANYONE ELSE OUT—JUST THE CONTRARY!

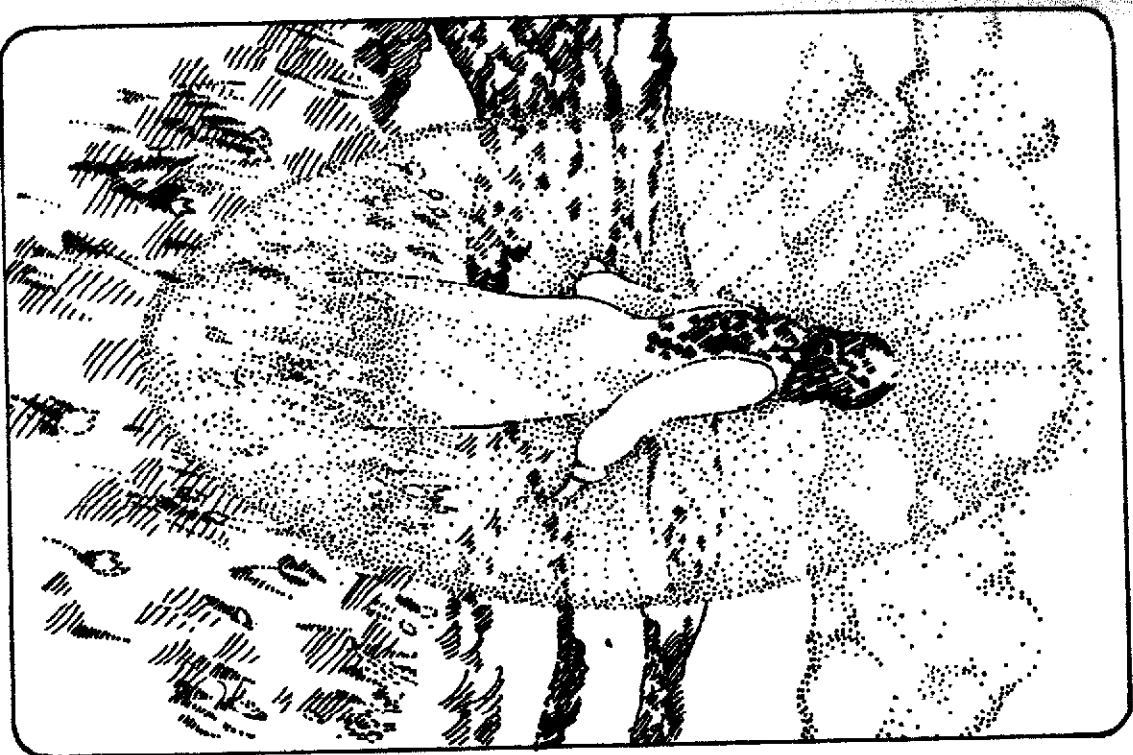
So now, WHERE is this high source? Or rather since it is a spiritual reality and not a material one, *where shall we picture it to be?*

If you are talking about God, you are likely to say "up there." If you are talking about the Divine Flame, you are likely to say "in here." If you are talking about your Higher Self, you might say either. Either is true. And neither is really adequate, but "up there" and "in here" at least give you something you can picture!

Either way, stand erect with feet together, arms hanging free, and commence your Rhythmic Breath. Picture intense white light, scintillating and pulsating, streaming out from some place deep within you — from within your psyche — flooding every part of you, physical and non-physical, and emanating from your total body surface, spreading around you so that you are surrounded in every direction by an elliptical shape of luminous and living whiteness.

OR,

See the source of this wonderful light as an effulgent white globe some way above your head. From this globe the scintillating and pulsating light comes down into, and permeates, every part of your physical and non-physical being, at the same time spreading around you so that you are surrounded in every direction by



Surrounded and permeated by the Light of the Higher Self

an elliptical shape of luminous and living whiteness,
EITHER WAY,

Experience this light not only as an intense and all-permeating radiance, but also as a pulsating warmth like that of powerful but beneficent sunshine. Peace, happiness and complete confidence saturate your psyche and surround you, even as the white light and powerful warmth saturate and surround you.

Although the light entirely surrounds and permeates you, you can concentrate attention upon this or that part. See it course, glittering, vitalizing, *through your physical body*. Feel it, cleansing and warming, as it penetrates a stiff shoulder or any other area which may be bothering you. (Keep up your Rhythmic Breath as you do this.) Feel its influence, at once tranquilizing and energizing, right through to the tips of your fingers and toes as well as in the depths of your psyche. After a while, when you feel quite peaceful in contemplating it, you can gently let it fade from awareness. Later in this book you will read how to combine the experience of filling yourself with the light of the Higher Self with the most powerful practices of Creative Visualization. Nevertheless, this present practice is and will remain of eminent importance in your life. This is a way you can FEEL AND KNOW just a little of the benevolence of your Higher Self towards you. EXPERIENCE IT AS FULLY AND AS OFTEN AS YOU CAN — DAILY OR MORE OFTEN — AND KNOW THAT YOU LIVE AND MOVE WITHIN IT!