

away too easily, leaving us tired even to the point of exhaustion. The author argues that the basic problem of human existence is a tendency—through habit—to take what is miraculous for granted and, as a result, a fail to perceive the 'new' and fresh on a moment to moment basis. This propensity towards 'familiarity breeds contempt' is particularly noticeable as we grow older. To counter it, Wilson insists that newness is the recognition of difference and this imparts energy as opposed to a state of fatigue that is engendered when we see the 'same old same old' with a feeling of 'here we go again'. Unfortunately, Ouspensky overlooked this vital point because of his basically pessimistic outlook. So, all of his emphasis on self-remembering, self-observation, insights into human mechanicalness and super effort ultimately counted for so little that he became a sad disillusioned old drunk, convinced that Gurdjieff's system had failed him.

Wilson takes the argument further by suggesting that there is a strongly pessimistic component to normal everyday human perception which takes the form of a kind of 'free floating anxiety', as he puts it, and this so often leads to expression of negative emotions—including a feeling of meaninglessness—which, in turn, lead to leakage of energy and hence fatigue, discouragement and further pessimism. To combat this negative feedback loop, we have to learn to focus our attention by pouring our heart and soul into whatever we are interested in doing. The author stresses that to do *anything* with enthusiasm and conviction re-charges our batteries.

In order to reinforce his point, Wilson introduces an interesting model of human consciousness in which he distinguishes seven basic levels, ranging from deep sleep to the mystical experience of universal oneness. In other words, he seems to agree with Jung in asserting that the most effective way to liberation is by harnessing our innate creativity and, in the so doing, accessing energy from the unconscious from which we typically distance ourselves through unnecessary pessimism and negativity. It is interesting to note that the Quantum activist: Professor Amit Goswami makes much the same point in his latest book, consult Ref. [1]

All in all, I would strongly recommend this compendium to anyone interested in learning more about the lives of two of the most extraordinary truth seekers of the 20th century.

References:

Amit Goswami PhD: *Quantum Creativity* (Hay House 2014) (ISBN: 978-1-78180-015-7) - available from Amazon.

P. D Ouspensky: *Strange Life of Ivan Osokin*. London: Faber & Faber, 1948 - available from Amazon.

Chris Allen is a Hypnotherapist, Writer and Technical Author; web site: www.cach.co.uk

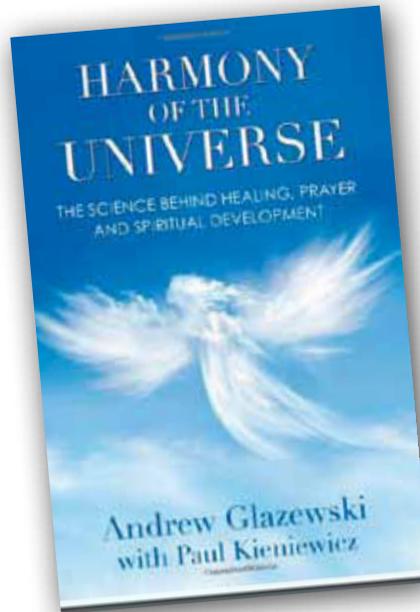
Patterns of Proportion

David Lorimer

HARMONY OF THE UNIVERSE

Andrew Glazewski with Paul Kieniewicz (SMN)

White Crow Books, 2014, 189 pp., £14.99, p/b - ISBN 978-1-910121-00-9



As explained in Paul Kieniewicz's article in this issue, Andrew Glazewski played a critical role in the development of the Network by bringing George Blaker and Patrick Shackleton together. Please read his article before continuing if you have not already done so. He was also a close friend of Sir George Trevelyan (also of Bruce MacManaway) and lectured many times at Attingham Park. Paul first encountered Andrew at a retreat over 50 years ago, where he introduced young Catholics to a more mystical approach to self-understanding. He was a physicist, healer, mystic and priest, all of which capacities are represented in this volume of talks and interviews. It is clear that he arrived at his deep understanding of life based on his own experience, and communicates this very clearly to others.

Two fundamental concepts are those of musical proportion and fields. For Andrew, the primary field is the soul in an Aristotelian sense of an organising field. This provides the organisation of the body. The secondary field is emitted from the body and includes emotions. We are each a station emitting a unique pattern, and if we want to tune into another person, we need to tune into their pattern. He also believes that this pattern is everywhere. He sees the brain and body as a radio transmitter, commenting that your body is actually inside you and that you can change your point of view to that of the field. Other beings such as angels are also patterns of proportion in this philosophy.

A number of chapters give instructions on how to develop field awareness. The imagination plays a crucial role, and Andrew is imbued with the philosophy of New Thought and Norman Vincent Peale. In prayer, he imagines himself flooded with spiritual life so that gradually the imagination is formed according to this light, bringing not only knowledge but also love – this energy must then be used for the good of others. He formalises this process as the Love-Light Technique for the expansion of consciousness, illustrating this the diagrams of triangles whereby perfection is represented by the interpenetrating Star of David. It is important to expand both in terms of light and love. Light also means understanding and we gradually come to see ourselves as a being without limit. There is a specific chapter on meditation in which we plunge deep down into the ground of our soul where God dwells within us. We must first relax, then carry out the Love-light technique and sink into silence, 'for only in the heart of silence will you find God. Meditation is communion with the Supreme.'

Another theme is love, sex and marriage. Sex represents the natural life force and is as sacred as God. Love is understood in terms of resonance between two patterns of life that set up a reciprocal circuit for the circulation of energy (also radiation). Andrew draws on the work of Rudolf von Urban and includes a couple of fascinating case histories about the flow of energy in which partners can solve each other's blockages. He also sees marriage as being about the creation of spiritual children through the circulation of energy and encourages the reader to move up an octave to the level of spiritual communion of your field with God. He sees the Eucharist as an aspect of marriage, encouraging communication and exchange not only with conscious beings but also with plants. He relates a fascinating experience of blessing a plant and asking to be fed by it, which left him fizzing with energy.

The title suggests, harmony is a very important principle for Andrew, springing as it does from musical proportion. So there is a distinctive music in crystals, plants and human beings illustrated through the work of Hans Kayser, which I had not come across before. Thoughts and emotions have an important effect on the physical system including on the respective vibratory patterns of molecules accumulating in the body – hence our character is also reflected in our body and movements. Along with Harold Saxton Burr, he distinguishes between life and thought fields - this is a book I read many years ago. Andrew comes across as a man of deep wisdom and compassion, someone I wish I had known myself, and I imagine many other readers will feel the same when they have read his book.