

# **Meditation Group For the New Age**

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## **PART I**

### **Use of Energy**

Radiation—Inner Action

Spontaneous, Conscious Radiation

Intentional, Conscious Radiation

The Technique of Radiation

Dangers of Radiation

Blessing

Expression—Outer Action

Elements of Expression

Ways and Means of Action

Choice of Action

Warnings Concerning Outer Activity

Conclusion

## **PART II**

### **The Principle of Essential Divinity**

Tabulation

Meditation Outline

## **Part I**

### **Use of Energy**

The challenge facing us now is how to use the energies aroused or received through meditation, prayer and invocation. These energies must be used for two reasons:

1. Because they are most valuable and it is both a duty and a privilege to utilize them for the benefit of humanity.
2. To avoid congestion and overstimulation in ourselves.

There are two ways of using them—by inner action through radiation and outwardly through the active manifestation and expression of such energies.

### **Radiation—Inner Action**

Radiation is the emanation of an inner energy from within. It is the inner activity wherein a being directs, or radiates, the energies and inspiration that one has encountered during meditation. It is the effect produced by the life or vibration of one's presence as it expresses its subjective inner essence outwardly through the outer form.

Radiation can be experienced in many ways. Among them is the awareness one has of a person's special quality or presence and the reception of another's thoughts or feelings telepathically. The reality of such radiation has always been acknowledged, although perhaps less during the modern materialistic period. Now recognition of its existence is once again increasing. Scientific achievements are illustrating the fact of radiation of energy in various ways and are helping us to realize its nature and process. During the twentieth century we have become knowledgeable about the radioactive properties of physical substances such as uranium and radium, and of the phenomena involved in the transmission of sound and images through radio and television. These are examples of the radiation of energies and/or thoughts. Since these wonders are common on physical

energy levels, it is not surprising that they also occur on the more subtle levels of the psychological and spiritual realms.

The radiation of one's essence and energy is what we want to explore in this booklet. There are two kinds of psychological and spiritual radiation: 1) spontaneous, unconscious radiation and 2) intentional, conscious projection of thought and feeling.

### **Spontaneous, Unconscious Radiation**

The spontaneous, unconscious—one may even say inevitable—type is analogous to the natural emitting of energy by uranium. Not only does it emerge without any directed effort on our part, but we could not prevent it if we tried. A natural release of our energy occurs at all times. It happens on many levels, from the level of our moods to the more profound level of our individual essence. We cannot mask our real selves. As Ralph Waldo Emerson once said, “What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary.”

When radiation has a spiritual quality, when it emanates from a person who has achieved a high point of Self-realization, its effects are potent and, in a sense, magical. The psychologist, A.H. Maslow, recognizing the reality of such radiation, described it in the following way:

...in self-actualizing people creativeness is ‘emitted’ like radioactivity, and hits all of life, regardless of problems, just as a cheerful person ‘emits’ cheerfulness without purpose of design or even consciousness. It is emitted like sunshine.

*Creativity in Self-Actualizing People*

In his book *From Suffering to Fulfillment*, Hermann Keyserling stated the same truth:

...the mere existence of a saint is a blessing, the mere existence of a hero gives strength and courage, the mere existence of a great believer creates faith, and that of one who greatly trusts generates confidence. Moreover, it is the silent effortless radiance of deep being which ensures the most powerful action

at a distance. This has proved itself true thousands of times, in space as well as in time.

Thus wherever we are, at home, at work, at school, at rest, in retirement communities, in prison, in cities or on mountaintops, the quality of our radiance reaches out and affects the world.

### **Intentional, Conscious Radiation**

In addition to the natural, spontaneous radiation described above, we can also consciously project and direct our energy, our ideas and positive qualities for the good of our planet. This type of active radiation is closely analogous to the transmission of television or telephone signals from a satellite. This can be done in the following ways:

1. *Radiation in all directions at once.* By this method we can send out thoughts and qualities to all of humanity, and these energies can reach all who are concerned and able to receive the messages or impressions.

In Buddhism the four divine states (brahmaviharas) are at times described in the form of radiating contemplations which use this formula:

The monk dwells with his spirit pervaded with love and radiates it in the four directions: north, south, east and west, and also above and below...he irradiates the whole world with his spirit pervaded with love, with a vast, deep, unlimited spirit, free from hate and resentment.

This formula is repeated three times, substituting for love successively compassion, joy, and equanimity. This kind of radiation becomes increasingly effective as one attains increased contact with the Soul and with higher spiritual voltage.

As groups learn to direct energy, their collective power can impart great strength to this type of radiation. The

service that we carry out as part of MGNA can have a widespread effect as every co-worker adds his or her energy to the radiance of the whole.

2. *Specific directed radiation*—that directed toward a definite situation or location. It is analogous to a laser beam in which the energy of light is pointed in one direction or to a telephone call where one seeks to contact a particular person. This method does not require as much “voltage” because the effect is increased by the focusing of energy, just as fire can be caused when the rays of the Sun are focused through a lens.

Wise consideration must be taken in using this type of projection of energy. One needs to avoid deciding what is best for others, and not to impose our visions of what is best in a given situation. It is important to realize that no one of us is able to understand the overall picture regarding what is really happening in a given situation and what is the right path to resolution. Therefore it is best, when directing energy, to send the qualities that can be used to build enlightened outcomes rather than our individual, and inevitably limited, picture of what is right. A particularly lighted and loving way to do this is to project to a situation or location the energies embodied in the Laws and Principles on which we meditate. Thus if we radiate the energies of Right Human Relations, Goodwill, Group Endeavor, Unanimity, Spiritual Approach and Essential Divinity, we are able to assist by providing energies that can be used for the highest good of all.

### **The Technique of Radiation**

Now let us consider how to radiate. This will involve preparation, visualization, linking or contact, and projection.

1. *Preparation.* Generally this consists of concentration on what we seek to radiate, whether it is an idea, a quality or an image. In the case of a spiritual quality such as Goodwill, an effective method is both to create in your

mind a clear thoughtform or impression of what you seek to project and to also arouse the feeling of that quality in oneself. That is to identify ourselves with the idea of it, with its energy, and with its message. Then the quality will begin to emanate from you naturally. In this way one can simultaneously combine the power and effect of spontaneous and directed radiation.

Another factor which increases the effectiveness of radiation is Joy. At first thought this may seem surprising, but when we realize that Joy has a positive and vivifying effect, we can easily see that it assists and enhances the effectiveness of every lighted, loving action.

2. *Visualization.* After the preparation comes the more exact formulation and visualization of what it is we wish to radiate. This may take the form of a message or phrase or word. It can also be an image or picture.
3. *Linking or Contact.* The next stage is that of linking with the situation, location, group or person to which you intend to direct the message. This is a “tuning in with the receiver.” This can be done:
  - a. By visualizing the situation, location, group or person that is the intended receiver;
  - b. By sending a wave of love to the receiver (love is a great linking and unifying energy); and
  - c. By being open to and receiving the energy and essence of the receiver thereby establishing a greater rapport.

In establishing this contact it is best to first align yourself and raise your awareness up to a level of your Soul consciousness and then, from that level, to establish the linkage with the Soul or essence of the other. In this way the contact is on the Soul level, and it is on that level that the highest good will express.

4. *Projection.* Finally comes the actual projection. This is best done by visualizing a channel or beam of light existing between yourself and the receiver, or, in the case of general radiation, beams of light going out in all directions. Along that light send the message, thought or image that you are radiating. As you do this, you can simultaneously, with a sense of Joy and Compassion, voice an affirmative intention, “May this energy be used only for the highest right and good of the whole.”

Again please be mindful that you are not trying to “fix” a situation or group or person or to impose on anyone your image of what is best, but rather to provide energy resources that will help the highest good and the good of the whole to manifest.

### **Dangers of Radiation**

We have already shared a number of cautionary thoughts relating to the right use of radiation. Here we will seek to summarize and elaborate on some of the dangers that you should be aware of as you seek to use energy and thought for the benefit of our planet.

1. Radiation can be too intense, and in this case it may have two effects. It may repel the receiver, evoking a contrary reaction, or it may overstimulate or “burn” and be, so to speak, destructive. The effect of the rays of the Sun is an example of this. The Sun is the source of all life, and its rays are beneficent, healing, and life-giving. But when they are too intense, we retreat into the shade, or, if we persist in exposing ourselves to them, we may have sunburn and even sunstroke.

With this in mind, as we have already cautioned, do not seek to impose energies and messages on others as you radiate, but rather to make available for their use such energies as Right Human Relations, Goodwill, Group Endeavor, Unanimity, Spiritual Approach and Essential Divinity.

2. Another real danger, as has been previously referred to, is the temptation to impose our radiatory influence on others. If we are driven by selfish motives or our will-to-power, or even if we have the best motives, it may be harmful. We should remember that we never have the right to infringe on the freedom of others, and we must beware of projecting on others *our* “ideal” image of them or what we think they should be. This is a very common mistake often made by parents. It is generally done through exerting authority or by means of persuasion and suggestion, but it can be just as harmful in a subtle way if it is done through radiation. Therefore, let us realize our responsibility in this respect and never try to influence in any specific direction, unless it is at the request or with the full consent of the “receiver.”
3. The same warning must be given concerning prayers or projections of thought, which are aimed at influencing political or religious leaders in specific directions. We cannot know what may be right, in the long run, in any particular situation, and it is safer for us to try to invoke light and *whatever* may be the right thing, rather than try to work for some particular result.
4. In healing also there is a need for caution. For instance concentrating the attention on the patient’s *illness*, or on the parts of the body that are affected, might have the undesirable effect of activating the illness. It is better to call upon the general powers of healing, to surround the person with light and thoughts of “wholeness” and to request that the highest good express for that individual.

## **Blessing**

The best known form of radiation is that of *blessing*. If given in a dynamic way and inspired and propelled by a deliberate will-to-good, it is a real transfer of spiritual energy.

A general blessing has been beautifully described by one teacher as “the radiation of a rainbow of blessing to the worlds.” Those



who belong to a particular church can find among its sacred books and rituals a variety of formulas of blessing for their own use. A simple and definite formula, which we can all adopt as a blessing with which to start the day is this:

May all things and all beings with whom I am, or shall come, in contact today *be blessed now and forever.*

Included on the last page of this booklet is a “Blessing of the World”. At the conclusion of all of our conferences and public meditations at Meditation Mount, the group gathers on a terrace looking out over the beautiful Ojai Valley and voices this mantram, sending out our shared love and light to humanity. Please use it both individually and in groups, and in this way join your strength and energy with the MGNA group in blessing the world.

## Expression—Outer Action

### Elements of Expression

The natural and right effect of meditation is *action*, both *inner* and *outer*. We have dealt with inner action through radiation; now we will consider outer action. Without giving much thought to it, and whether willingly or not, we are undertaking outer actions all the time, often doing so blindly and making all sorts of mistakes.

Action seems obvious and simple, and yet *right* action is most difficult. We should always keep in mind that human action can be constructive and beneficial, futile and meaningless, or harmful and destructive, and we need to realize the great responsibility that this involves. Let us therefore consider carefully the characteristics of right and effective action—“perfect” action.

1. The first source or incentive of action is, or should be, will. Will implies, first of all, purpose and motivation, then steady direction. Therefore, will should be both the source of action and the underlying energy of the whole process of activity. Motivation implies choice, and we should choose what is good; this means that we should be impelled by the will-to-good, which is the dynamic aspect of love.
2. *Thought* must follow will; this makes possible intelligent, or better still, *wise* planning. Effective action requires careful planning and formulation of a clear program. For this, reflective meditation is needed, thus demonstrating its value as a vital means of preparing for constructive outer action.
3. The third needed element is *feeling*, particularly in the form of love. We should feel that our action is desirable and right, and should have an appreciation of our aim and even a love for it. In this way we can direct the enormous potential of feeling to a useful purpose. Emotion is often

wasted to a great extent by being repressed, or by even becoming conducive to destructive action.

4. The powerful force of our instinctual drives, if transmuted and rightly directed, can add a strong impetus to action. This has always been known or surmised, and more or less consciously applied, but modern psychology is carefully investigating it. It is already offering effective techniques that are being used increasingly in psychotherapy and education, and these can well be applied individually to oneself.

### **Ways and Means of Action**

1. *Daily Conduct and Behavior.* The first and most obvious area of outer expression is the way we act toward ourselves and others every day. Do our actions reflect our higher intentions? Are we clear and loving in how we relate to others? At the end of the day, can we look back with a sense of joy at what we have done and how we have acted?

Our outer actions are the most clear and direct indicators to the world of who we are. This is the front line of how we live our lives. Through them we are creating the work of art that is our life, at least that part of our life which others see. This is an area of choice, for us to choose how we truly want to live. As is so often emphasized in these booklets, our outer actions are outgrowths of our inner thoughts and essence. If we are to express the type of life that we would like, it is of vital importance that we tend well our will, our thoughts, and our emotions.

2. *Service.* It has been said that “Service is the rent we pay for living on this planet.” We can direct our actions towards the good of the whole. How we do this is obviously a choice we make, or in many cases do not make. Often we go through life reacting to immediate needs and desires. Service takes us beyond the mundane

into the realm of co-creating the world we would like to live in.

3. *The Spoken Word.* One of the first elements of creation is sound or the WORD—the creative Logos, cosmically speaking. In our own world, a moment of reflection makes us realize the potency of the *spoken word*. There are innumerable examples of this in history. We only have to remember what has been achieved through the power of speech by great orators such as Aung San Suu Kyi of Burma, Martin Luther King, Jr., and Abraham Lincoln. In modern times the scope of the spoken word has been immensely increased through the use of radio and television. This means that the need for efficiency and a sense of responsibility in those who speak has grown correspondingly to immense proportions.
4. *The Written Word.* Then there is the *written word*, which is also most powerful; one might say that, in a sense, it is “magical.” A book, even a pamphlet, can change the whole life of a reader. There have been several instances of such far-reaching effects. For example, a pamphlet by Gandhi so deeply affected the daughter of an English admiral that she felt impelled to go to India and became Gandhi’s secretary and co-worker for the rest of his life. Another example is Rachel Carson, who by writing the book *The Silent Spring* awakened millions to threats that chemical wastes pose to the environment and the need to care for the Earth.

The written word can have a wide diffusion in space and a long persistence through time. We are now reading words that were written thousands of years ago in remote parts of the world, and through them their authors are spiritually present. Plato and many other writers are just as alive to us today as they were to those of their times, and their influence is, in fact, much greater. In the same way, words written or recorded at present may remain and have effects in future centuries all over the globe.

5. *Art and Music.* There are other means of expression and communication that are no less powerful. For example *art*—through the influence of images, pictures, and symbols—and *music*. Here again it should be recalled that all means of communication can be destructive as well as constructive, and unfortunately it can be said that often there is an appalling lack of responsibility among writers, filmmakers and artists. In many instances there is an unwillingness to recognize that aesthetic value is not independent of the human and moral effect.
6. *Bodily Movement.* Another way of expression, which was much used in the past and is having at present a rapid revival, is that of movement—physical action. In the past, dancing had, in many cases, a religious and sacred purpose. Today there is a revival of rhythmic movement of a constructive and useful kind. These efforts range from men and women coming together in all parts of the world to express universal dances of peace to those who are seeking to develop meaningful rituals for our time.
7. *Indirect Action.* There is also action that is more *indirect*, for example, through the use of such “tools” as computers and the media, which increase our effectiveness as individuals. With very little muscular exertion on our part a machine multiplies our output immensely. Another indirect means of achieving results is money. Through this, also, the effective action of the individual can be greatly multiplied.

The wrong use often made of such means should not make us condemn them; they are neutral in themselves. Nor should it induce us to try to discard them, which would be unrealistic. On the contrary we should make full use of them in a constructive and beneficial way.

8. *Being a Living Example.* The highest and most far-reaching means of action is that of *being a living example*, that is, representing in action an ideal model, a living manifestation of what a Soul-infused human being can be.

The Great Beings who have come periodically to reveal divinity have done so through such living example even more than by their messages or their teachings. The outstanding “exemplar” of this was Christ. Revelation in this sense is the highest means of expression.

9. *Training Other Workers.* Coming back to a much more human level, there is another indirect way of action, which is also multiplying in effect: it is *the training of other workers*. This is the kind of action to be accomplished more and more during the second half of life. During the first part of life we act directly and learn by trial and error; through making mistakes we develop skill in action. When we have achieved this in some measure, we are in a position to undertake the training of other workers. Each person that we train multiplies our skill in time and space. Therefore, we have to recognize when the moment comes to begin to substitute the work of training for direct work, and to delegate increasingly to others. This gives opportunity to others, as well as freeing us, not for mere leisure or inactivity, but for higher ways of service, especially inner action.

### **Choice of Action**

The fields of action are innumerable and their choice is, in each case, an individual opportunity. There are generally two reasons for choosing a field of action:

1. The first is our fitness, our innate ability. Some find it easily; they are “called” (vocation means being called) and are driven almost irresistibly to express some inner urge, some inner ability. Others, instead, may have many abilities and possibilities, but none that are outstanding, and for them there must often be a period of trial and of tentative work in various fields until they find their rightful sphere.

2. The second motive or consideration is the *need of humanity*. This sometimes calls us to act in fields which we do not especially like, or for which we are not particularly fitted, but for which there is no one else available, or too few to meet the need. This is occurring particularly at the present time of urgency and deep crisis for humanity.

Action may be either individual or group; at present, the latter should be used more and more, for it is the way of action that will prevail increasingly in the coming New Age.

### **Warnings Concerning Outer Activity**

1. The first warning, a most timely one at present, is not to become obsessed by action, even by the best motivated action—service. We should not let ourselves become so exhausted by excessive action that we limit and destroy our capacity for further activity.
2. The second warning, which is also very timely, is to put *quality* always above *quantity*. Our present civilization is motivated by a mistaken conception of efficiency based on quantity, while the real, higher efficiency, is that which demonstrates the highest *quality*.
3. Another warning is not to be all-absorbed in the immediate, and in the details, but to have a long-range view, and to have the ultimate aim always clearly in mind, keeping it continually in our consciousness. This is most difficult, because the means tend continually to assume an excessive importance and to become ends in themselves, hiding and making us forget the true ultimate purpose.
4. Another rule of action related to that just mentioned, is to deal more with causes than with effects. This means not remaining at the surface, but being three-dimensional in our thinking, and looking for the source of what happens both below and above the plane on which it occurs.

## **Conclusion**

As a general conclusion to all that has been said in this First Year series of booklets, a “whole” and balanced life should consist of wise alternation of introversion and extroversion, of inner and outer action, starting always “from above downwards, and from within outwards.” The episode in the Gospel of Martha and Mary illustrates this point well. (Luke 10:38-42). There is a statement by St. Thomas which reminds us *that action should be the overflow of the fullness of contemplation.*

Aristotle speaks of God as the *Unmoving Mover*. Each of us, as a child of God, should aim at being also an unmoving mover, remaining at the center, and from the center directing and using energy effectively. This is summed up in the *Bhagavad Gita* by the affirmation of Krishna, an incarnation of the Supreme Spirit:

*“Having pervaded the universe with a fragment of Myself, I remain.”*



## **PART II**

### **The Principle Of Essential Divinity**

We are innately divine. This may be refuted by those who do not acknowledge any divinity, but, without going into particular concepts or beliefs, it is well documented that we are part of a great life process that must have an originating impulse and must have a purpose underlying the rhythm, the precision, and the patterns that surround us and are also *within us*.

“Essential” means in this case, not “necessary,” but “fundamental.” A first evidence of our *essential divinity* is found in our “I or Soul consciousness,” that self-conscious spark that urges us to assert our individuality, fight for freedom, search for peace, and strive on, always toward something that we sense is greater than ourselves. It is a reality that we cannot negate, but at the same time it is so far beyond the encompassment of our minds that it is often refuted. Our intellects form many theories of our origin and destiny and search for the meaning of our lives. We use all our modern skill to find methods of becoming the masters of nature, but only the “essence” in us can begin to discover the secrets we are looking for, and attain a conscious contact with the Existence of which we are an inseparable part.

The feeling that we have higher potentialities—an innate recognition of essential divinity—takes many forms. It is what has been called the “evolutionary urge,” constantly bringing the level of human living, feeling and thinking to a higher rung on the ladder and to a greater maturity. In the selfish race for material betterment it is frequently distorted, and the dominance of such human drives as greed, pride, self-assertion, and dictatorship results. On the other hand, those who are more sensitive and aware of their personal limitations, or in whom an exaggerated sense of humility and “sinfulness” has been injected, are often reluctant to acknowledge or obey this inner urge, and their repression of it causes negativity, despondency and other psychological troubles. It is also

frequently the wrong handling of this energy in young people that leads to crime.

The *right handling* of this inner urge is therefore of first importance. There has been much misunderstanding of it, and for this certain theological doctrines have been largely responsible, with their emphasis on our “sinfulness” and on the duality, not unity, of God and humanity. But this was not the attitude of Christ, Who proclaimed that we are the children of God. This divine spark within each of us is like leaven giving rise to the full expression of our spirit. In the Bible (Matthew 13:33) the parable of the leaven in the measure of meal was a clear symbolic teaching of our *essential divinity*.

Within us all are qualities that spring from a Source beyond our “normal” personality. Love, creativity, the spirit of service, aspiration—the “urge” of the Prodigal Son to return to his Father’s house; appreciation of truth, beauty, goodness; a sense, however vague, of “reality” and of “something more”; the spirit of adventure; the constant endeavor to achieve—all this is evidence that “man is an animal, plus a living God.”

In some, this divinity may be more dormant than in others. We are not all driven by its impulse like the mystics and devotees to be found in the history of all the great religions; but it is there in all of us, waiting to be expressed. As the poet Robert Burns wrote:

Truth is within ourselves; it takes no rise  
From outward things, whate’er we may believe.  
There is an inmost center in us all  
Where Truth abides in fullness...and, to KNOW  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape...

Most of us, too, have cycles of greater or lesser expression of this energy, and it may take many different forms. But as a deep inner pull brings the rising and ebbing of the tides, as the light attracts the growing plant, and as the leaven in the meal

changes its substance, so is humanity fundamentally urged on by the inherent divinity that lies within it.

We should remember also that evolution is not found only in humanity. Even the mineral kingdom, previously thought to be inert, is now known to be extremely dynamic, and what might be called the “lowest” aspect of divinity, matter, is now revealed as *energy*, atomic *life*, with all its stupendous implications. As Sir James Jeans has said: “The universe begins to look more like a great thought than like a machine.”

Those working in the fields of science are among the chief agents revealing divinity for our present age. We are catching a new vision of the wonders of the Life in which “we live and move and have our being” through different mediums from that of the past. Then, penetration was made into the unknown chiefly by the mystics, who sought through prayer and intensity of endeavor to reach and *experience* divinity. Today, we are gaining our knowledge of God and Life more specifically. The scientific approach to the unknown is a mental penetration. When an impression or an idea has been contacted, it can be tested pragmatically through experiment whenever possible, and by correlation with what is already known, thus “proving” its validity. In this way, we are learning about the substance and energies that compose our universe—our area of “existence.” Our part in the Whole, our *essential divinity*, is being brought to both our reason and our understanding.

Often our first recognition or feeling of divinity comes through the wonders of the kingdoms of nature, which demonstrate on every side a planned creative basis for the life we know on earth. The poet A. E. has written of this experience in the following way:

...Are not sunlight, twilight, color, form, element, melted into meanings so that they seem voices out of that ever-living nature? Does not the very air we breathe seem at times to be the Holy Breath? Are we not forever passing into what we contemplate. Have not solid earth, stone and hill become at times transparent to us?...Do we not at times go out from ourselves, our being expanded, so that we seem to mix with the

life in nature as if we permeated it and had come together in the infinite yearning of center and circumference for each other?

A.E., *The Avatars*, p. 147

This experience expands, in its turn, our realization of the existence of some principle, some extra factor within ourselves, some “pulling power” beyond the form and personality.

The Life or Being, in Whose “body” we are cells, has been recognized in various forms since the dawn of human existence. The literature, art, and music of all ages have expressed this recognition. They have, in fact, been very largely the *response* to it, and to the creative urge to manifest it, formulate it, give praise for it, and *establish* it in some symbolic form on earth. This again is evidence of our essential divinity, the microcosmic reflection of the macrocosm, which, despite other conflicting tendencies, an inner compelling force works constantly to bring about. We have only to think for a moment of the religious art of the East and of Christianity, the composers of the last centuries, and the poets and “singers” of the theme of God of all nationalities, to realize how much has been contributed to our sense of the divine by its exponents in the cultural field.

Every great religion has taught, in one way or another, that humanity is the child, the fragment, the expression of God, or of some unknown Power, and has put forward different commandments, rules, and techniques, to bring about greater recognition of this fact and truer expression of it. And, in fact, human conflict all down the ages has been, fundamentally, the pull between an egocentric, separative attitude and a partnership in the great Whole.

Another term for Essential Divinity is God Immanent—the God within. The implication of this is infinite capacity and unending possibilities of growth and expansion. In Goethe’s words, “Man is outwardly limited, but inwardly limitless.”

This is perhaps the most stimulating and challenging of the Laws and Principles that we are studying and seeking to work

with in this Meditation Group. It is, in fact, our *essential divinity* that urges us to right relationship, stimulates goodwill, promotes group endeavor, ensures our basic unanimity, and evokes spiritual approach. As we begin to discover the higher spiritual possibilities that this Principle implies and the vistas that it opens to us, we might well keep also in the background of our thinking Radhakrishnan's words:

The oldest wisdom in the world tells us that we can consciously unite with the divine while in this body, for thus is a man really born.

## **Tabulation**

### **Essential Divinity**

- God Transcendent
- God Immanent
- The Word or Sound
- The Breath
- The Presence
- The Universal Mind
- The Spark of God in the Human Heart
- Macrocosm Reflected in Microcosm
- Soul Consciousness in Form
- The All-Pervading Life

### **Key Thought**

The light that shines within the heart of man discovers light, and in these blended lights comes revelation.

### **Aspects of Divinity**

- Will—Power—Life—Pure Being
- Love—Consciousness—Relationship
- Mind—Light—Creativity

### **Expressions of Divinity**

- The Manifestation of Truth, Beauty and Goodness
- The Laws of Attraction and Synthesis and Principle of Freedom
- The Evolving Forms of Life through which Divinity Develops

### **Techniques for Realization of Divinity**

- Alignment
- Meditation
- Prayer
- Affirmation

- Invocation
- The Practice of the Presence

### **Effects of Individual Expression**

- Radiance
- Vision
- Creativity
- Harmlessness
- Joy
- Comprehension
- Appreciation
- Service
- Love

### **Mantram**

The Presence of the Soul bides with me. I walk with God by night and day. I stand with God upon the ways of men. The shadow of His Presence, which is the Presence of my Soul, reveals the God on every hand, in every man. I see divinity on every hand in every form.

## **Meditation Outline**

### **Preparation & Alignment**

1. Reading on Essential Divinity (when time allows).
2. Relations: Physical, emotional, and mental
3. Mental concentration and focus.
4. Lining up with all those doing this meditation around the world.

### **Dedication** (Said silently or aloud)

I dedicate myself to do all in my power to bring about a New Age in which all beings are able to express the divinity within them.

### **Meditation on the Principle of Essential Divinity**

(10 to 30 minutes)

1. *Reflectively consider* the meaning, value and implication of the Essential Divinity.
2. *Visualize* a symbol for Essential Divinity.
3. *Direct* the mind upward and maintain a receptive attitude to any thought or impulse from a higher or subtler region.
4. As you return from this silence, *formulate* into words any impressions you have received. *Write* these insights down.
5. *Plan* how to demonstrate Essential Divinity individually in your life and how to contribute to its implementation in the world.
6. *Telepathically* radiate Essential Divinity out to all humanity, sending forth its energy in all directions along rays of light.

### **Invocation**

Voice **The Great Invocation** dynamically with focused mind, heart and will.



## **Affirmation**

*May this group manifest its Essential Divinity, and be of true service to humanity.*

This **Outline for Meditation** is suggested for daily or twice-weekly use, A short and dynamic meditation is more effective than a protracted one which is apt to lose its focus and impetus.

## **Mantram**

Light to All Beings

North – South – East – West

Above – Below

Light to All Beings

Love to All Beings

North – South – East – West

Above – Below

Love to All Beings

Compassion to All Beings

North – South – East – West

Above – Below

Compassion to All Beings

Joy to All Beings

North – South – East – West

Above – Below

Joy to All Beings

The words Light, Love, Compassion, and Joy may be replaced with words for other qualities such as Goodwill, Understanding, Patience, Mutual Respect, Peace and many more.