

# Meditation Group For the New Age

**SECOND YEAR · SET VI**  
**October 21 - December 20**

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## Part I

### Meditation and Training in Self Awareness

#### CONTEMPLATION AND RADIATION

### Contemplation

In this final Set of the Second Year, we look at what might be termed opposite points in the process of meditation - *Contemplation*, which takes place at its high inner peak, and *Radiation* or expression, which is its result in the outer field.

The various kinds of meditation were gone into in the First Year, but contemplation has been left until now because it is a stage of meditation not easily attained and it is also a difficult subject to examine for several reasons.

The fundamental difficulty consists in putting into words an inner awareness which is, by its very nature, beyond the "normal" and generally known states of consciousness. All who have realized a state of contemplation have emphasized its "ineffability." This is a characteristic of all mystical states according to the psychologist William James, whose book *The Varieties of Religious Experience*<sup>1</sup>, though published in 1902, is still valuable as an objective, unbiased, and sympathetic study of the subject.

Contemplation has been extensively dealt with by Evelyn Underhill in her book *Mysticism*.<sup>2</sup> Although also written many years ago, it is another very valuable book for the student of the subject, both because of its wealth of quotations from the writings of mystics and the author's penetrating analysis and discussion of the subject matter. Here are some of her more significant comments:

Contemplation is not, like meditation, one simple state, governed by one set of psychic conditions. It is a general name for a large group of states, partly governed - like all other forms of mystical activity - by the temperament of the subject, and accompanied by feeling-states which vary from the extreme of quietude or 'peace in life naughted' to the rapturous and active love in which 'thought into song is turned.' Some kinds of Contemplation are inextricably

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<sup>1</sup> Penguin, New York

<sup>2</sup> Evelyn Underhill, *Mysticism*. E.P. Dutton & Co., Inc., New York, 1961

entwined with the phenomena of 'intellectual vision' and 'inward voices.' In others we find what seems to be a development of the 'Quiet': a state which the subject describes as a blank absorption, a darkness, or 'contemplation *in caligine*.<sup>3</sup> Sometimes the contemplative tells us that he passes through this darkness to the light: sometimes it seems to him that he stays for ever in the 'beneficent dark'....

In this welter of personal experiences, it becomes necessary to adopt some basis of classification, some rule by which to distinguish true Contemplation from other introversive states. Such a basis is not easy to find. I think, however, that there are two marks of the real condition: (A) The Totality... (B) Self-Mergence... These we may safely use in our attempt to determine its character.

- A Whatever terms he may employ to describe it, and however faint or confused his perceptions may be, the mystic's experience in Contemplation is the experience of the All.... It is indeed the Absolute which is revealed to him: not, as in meditation or vision, some partial symbol or aspect thereof.
- B This revealed Reality is apprehended by way of participation, not by way of observation. The passive receptivity of the Quiet is here developed into an active, outgoing self-donation.... A 'give and take' - a divine osmosis - is set up between the finite and the Infinite life.

The French psychologist, Henri Delacroix, has also given a good description of contemplation. When it appears, he says:

- a. It produces a general condition of indifference, liberty and peace, an elevation above the world, a sense of beatitude. The subject ceases to perceive himself in the multiplicity and division of his general consciousness. He is raised above himself. A deeper and a purer soul substitutes itself for the normal self.
- b. In this state, in which consciousness of I-hood and consciousness of the world disappear, the mystic is

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<sup>3</sup> In smog, mist, ignorance.

conscious of being in immediate relation with God Himself; of participating in Divinity. Contemplation installs a method of being and of knowing. Moreover, these two things tend at the bottom to become one. The mystic has more and more the impression of being that which he knows, and of knowing that which he is.<sup>4</sup>

But these descriptions, however valuable, do not cover the whole subject. They deal with *mystical* contemplation, but there are other forms of contemplation which are without the specifically religious character attributed to "mysticism" in its more definite and accepted sense.

Contemplation can have an *aesthetic character* - the contemplation of beauty, the contemplation of reality as manifested or immanent in the visible world - or a "poetic" character - the contemplation of the cosmic order and the dynamic flux of universal life.

Now we shall endeavor to relate contemplation to the other stages of "inner action" described in our previous Sets. Contemplation can (although it does not always) follow the phase of *reflective* meditation. Sometimes it occurs spontaneously and one might say almost inevitably, but more often it is the outcome of a deliberate action by the "meditator," of an act of *will*. All mental activity, all thinking is stopped; attention, the searchlight of the mind, is turned upward, toward a realm of pure, clear awareness. At a further stage, the whole consciousness is raised, and we are able to  *dwell*, for a more or less short time,  *within* that higher level of reality, of  *being*. It is a state of deep but  *positive* "silence," a condition of quiet "inner tension." In that state we can then receive light and energy; we can practice the highest kind of  *receptive* meditation. It has been called "the source of inspiration and illumination"; it is a tapping of the springs of spiritual energy, a "recharging, a time of inner growth."

From the preceding descriptions two basic facts emerge:

1. True contemplation is not a passive, dreamy condition, as it has been sometimes considered, but on the contrary a state

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<sup>4</sup> Etudes sur le Mystecism

of enhanced perception, of clear awareness, which can be induced and maintained by an act of will.

2. It gives a conscious, direct realization of *Universality*.

Evelyn Underhill writes: "From contact set up with this Universal Life... (the mystic) draws that amazing strength, that immovable peace, that power of dealing with circumstance, which is one of the most marked characteristics of the Unitive Life."<sup>5</sup>

This is indeed the highest achievement of the inner development; it is the realization of the final Principle to which the other Laws and Principles of the Kingdom of God lead - the *Principle of Essential Divinity*.

But this transcendence of duality, even of the highest type, this passing from vision to identification, requires the transformation and regeneration of the personality.

In order to achieve this transformation, all the "lower" elements, the dark sides of our nature have first to be recognized and "accepted." In the sense that they belong to us, that they are material to be worked upon, transformed, and thus included in the total richness and synthesis of the regenerated "new person." During the critical phases of this process of recognition and transformation, the individual passes through painful states of aridity and inner darkness.

The need of thus dealing, with the "dark side," the "shadow," has been pointed out by the more perceptive modern psychologists, such as C.G. Jung and Rollo May. But before them it had been fully recognized by the mystics of all times, although with different terminologies, emphasizing the purificatory aspect of the transformation and, on the part of Christian mystics, the need of God's action.

This helps us to understand the nature and meaning of another apparently opposite kind of contemplation. Evelyn Underhill sums up its nature with the words: "The self is dark because it is

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<sup>5</sup> Evelyn Underhill, *Mysticism*. E.P. Dutton & Co., Inc., New York, 1961

blinded by a light greater than it can bear," and continues quoting the revealing explanation given by St. John of the Cross:

The more clear the light, the more does it blind the eyes of the owl, and the more we try to look at the sun the feebler grows our sight, and the more our weak eyes are darkened. So the divine light of contemplation, when it beats on the soul not yet perfectly purified, fills it with spiritual darkness, not only because of its brilliance, but because it paralyses the natural perception of the soul. The pain suffered by the soul is like that endured by weak or diseased eyes when suddenly struck by a strong light. Such suffering is intense when the yet unpurified soul finds itself invaded by this cleansing light. For in this pure light, which attacks its impurities to expel them, the soul perceives itself to be so unclean and miserable that it seems as if God has set Himself against it<sup>6</sup> ....

Less drastic kinds of this darkness, in the form of "aridity," of an inner void, of the loss of all zest for life, also arise in the previous states of meditation. They occur especially (but not only) in people of an emotional type and more or less mystically inclined who undertake to use and develop the mind consciously. These phases of darkness and emptiness form part of the inevitable fluctuations in the inner life. They should be known in advance and their purificatory and therefore useful function should be recognized and appreciated. In this way much unnecessary suffering can be obviated. Those who are passing through these states of darkness must stand firm in faith - based on the experience of countless fellow pilgrims - that such states are indeed *passing* and temporary, and that *through them* they will reach up to higher levels of realization and to ever more vivid light and joy.

## **Radiation**

The importance of expressing the energy contacted in and resulting from meditation and of making use of the ideas and impressions received, has been reiterated throughout our study. In *Set VI* of the First Year, *Radiation and Expression* were dealt with specifically and students are recommended to re-read this Set. But because of the importance of this "end-product" of

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<sup>6</sup> Evelyn Underhill, *Mysticism*. E.P. Dutton & Co., Inc., New York, 1961

meditation, some further suggestions on it in the form of a short survey are given to end the present year.

## A Survey on Radiation

### I. What is Radiation?

1. It is the escape of the subjective essence or radioactivity of any special form.
2. It is an expression of energy, and the lower correspondence of the spiritual radiance of the higher Self of all divine Beings can be seen in the atom, the mineral, the flower and the animal.
3. It is the effect produced when a stage of vibratory activity has been reached.
4. It is therefore increased by the stimulation of Soul contact and Soul infusion.

### II. Types of Radiation connected with meditation

1. *Telepathy*
  - a. Receptive
  - b. Projected
2. *Impression*
  - a. Incoming
  - b. Outgoing
3. *Projection*
  - a. Upward - alignment and contact with the higher Self or higher Beings.
  - b. Outward - emanating into the environment and thus affecting, conditioning, and changing that which is around US.
4. *Penetration*
  - a. Upward - to higher or inner spheres of awareness.
  - b. Downward - into specific areas of objectives.

### III. Effects

1. *Creativity.* This can take many forms depending upon the characteristics and capabilities of the individual, and it should not be thought of as necessarily artistic creativity. We can be creative in many practical ways in everyday life, not least in a general attitude of positivity which creatively transmutes the environment.

2. *Joy*. The radiatory value of this was gone into in *Set V* of the 2nd year.
3. *The Dispelling of Glamor*. This will be dealt with later. It is a complex, vast and immensely important subject.
4. *Blessing* is a definite transmission of energy. This is explained in *Blessings For a Total World*,\* and we recommend it to you.
5. *Healing*. This is too big a subject to go into here, but we should all realize that we all carry "healing" energy to the extent that we radiate love, harmlessness, positivity, right relationships, and qualities of a similar nature.

The New Age trends of positivity, dynamism, extraversion, and joy are all radiatory in quality. We may therefore expect radiation to become a stronger and more understood factor in human life in the future. Already radiation of many physical kinds is under scientific study in various fields, and this is paving the way for great awareness of the subtler forms of radiation - emotional, mental and spiritual - which we must learn to control and use.

It has been said that our "sphere of radiation" is a potent instrument of service, and our radiation is, in fact, one of our greatest responsibilities. We are sending out - broadcasting - to our surroundings and to others all the time, and let us remember we can radiate anger just as effectively as goodwill - and often much more easily! We can be helpful or hindering. We can have a lifting, transmuting, healing influence wherever we are, and radiation is one of the greatest ways of using the power of the Soul.

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\* Available from Meditation Mount, P.O. Box 566, Ojai, CA 93023.

## Part II

### Characteristics Of The New Age Unification - Synthesis - Universality

As mentioned before, at the beginning of an era the new energies often emerge, or pour in, in primitive, crude, and exaggerated ways. At present the trend to *Unification and Synthesis* is one of the easiest to recognize and agree with *theoretically*, but it is perhaps the most difficult to follow and put into practice consistently, because it frequently has most drastic and revolutionary consequences. It is increasing in momentum rapidly, and at times manifesting in violent ways, like a powerful current which tends to sweep away all obstructions. Consequently, there is much resistance to this trend to socialization, merging, and synthesizing, sometimes even to the point of violent reaction.

The past is still powerful in the consciousness of humanity, and acceptance of the new requires a series of *detachments* at all the levels of the personal life - physical, emotional, and mental. On the material level it means constantly putting the good of humanity before our own interests and those of the group or groups to which we belong. This implies the giving up of many privileges which are not ordinarily recognized as such and are, therefore, considered "rightful"; it means accepting with good grace and adjusting oneself to the rapidly changing social and economic conditions and structures; it requires overcoming all sorts of "particularities" and prejudices, and all class and national pride.

No wonder that the life of humanity is at present characterized by sharp divisions, profound differences, and acute conflicts in all domains. In these, all of us are - more or less willingly and consciously - participating; it is very difficult, therefore, to have a balanced and unbiased view of the situation.

In preparing the way for the New Age the first task is to eliminate the obstacles to the new trends, individually, in ourselves, and then, in ever widening circles, through our influence in our environment.

One of these obstacles is often attachment to material things, to possessions and money, which is due to the fundamental tendency to identify ourselves with the material aspects of life. Our basic identification is with the *body*, and this induces us to submit to its instincts and desires and pander to its demands. Then there are the countless attachments to *things*; things have an attractive quality, almost a life of their own, so that often we not only possess them, but *are possessed by them*; we feel completely one with them.

Attachments to things is increased by another general tendency of illusion, that of putting undue emphasis on the *means* of achieving our aims; this emphasis often reaches the point where the means become ends in themselves and we forget their original purpose. This mistake is particularly obvious in the case of money. Money is a practical and convenient means of facilitating the exchange of goods and compensating services. *In itself* it is not "bad"; on the contrary, it can be a powerful instrument for humanitarian and spiritual purposes. But when, as is too often the case, the possession of it becomes an independent aim, a craving, or even an obsession, it can drive to the worst kinds of selfishness, inhumanity, and aggression.

Then there is a large class of obstacles due to emotional attachments. Outstanding among these, as mentioned before, is *clinging to the past, to past forms* of every kind. These forms have acquired a life of their own, they constitute collective entities (in the "collective unconscious") which are powerful and often obsess the individual.

A subtler form of emotional glamor is due to the "idealized" vision which we often have of the past; we forget its negative aspects and are lured by a sentimental view of it and by the feelings and emotions which it gave us, which may have been quite right at the time, but which, having accomplished their function and no longer having meaning or sense, cannot persist for ever.

But the present as well as the past can constitute an obstacle to the inauguration of the New Age. What might be called the *glamor of the immediate*, the myopic view, gives an exaggerated importance to *present* individual and group conditions and produces the desire to change at once and by external means those which are

unsatisfactory or uncomfortable. There is no long-range view or broad outlook in such cases and a lack of right proportion.

There are further obstacles which have a more mental character: ideologies and set ideas, which often become fixed ideas and produce fanatical attitudes and actions. These are due to a mental narrowness and one-sidedness, and to lack of a broad view and understanding. Prejudice is a very strong type of obstacle in which mental narrowness and obtuseness, reaching at times the acme of stupidity, are combined with intense emotional reactions often conditioned by unconscious factors. An extensive and valuable study of this subject has been made by Gordon W. Allport in his book *The Nature of Prejudice*.<sup>7</sup>

All these factors, in their various combinations and sometimes all occurring together, not only obstruct the inauguration of the New Age, but constitute a present and very real conflict. These conflicts can even culminate in war, and it should be recognized that the causes of war are today chiefly of a psychological nature.

### **Unification and Synthesis in the New Social Structure**

The trend to *unification and synthesis* raises the problem of right relations between individuals and the community or communities to which they belong. This problem has become acute at the present time, particularly in the political field, although it has existed from the beginning of human life on earth. Primitive people formed tribes for mutual defense and assistance and the bond was strong, not only because of necessity, but because individual consciousness was but little developed and the collective consciousness predominated. Thus, for the chiefs of the tribes it was easy to require and receive obedience. From primitive social groups all the various kinds of large communities gradually developed, up to kingdoms and empires, democracies and the great confederations of states.

At present, the collapse of the old social and political structures and the trend towards new forms for collective organization have brought relations between the individual and the community to an acute crisis. The present trend to unification and organization in

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<sup>7</sup> Addison Wesley Publishing Co., Cambridge, Mass.

the social and political fields has produced extreme forms of standardization, or enforced subordination of the individual, and of totalitarian imposition. But these impositions have evoked strong reactions from both individuals and groups. There is no need to give instances; this is recent and current history.

The problem and its solution can be expressed in general terms as the search for, and the establishment of, a right balance between *union and freedom*. This involves the following realizations:

1. Neither unification nor freedom is an "ultimate end"; they are not opposed in the sense of excluding each other.
2. Unification and freedom are limiting to each other; they can and should be regulated and balanced by a higher principle - that of *synthesis*. An example of such a synthesis is the organic coordination and subordination of organs and functions in a healthy, living body.
3. There is no fixed and static pattern of social and political organization representing an ideal synthesis. The relative "proportions" between unity and freedom and the structures in which their synthesis can operate may differ considerably according to the historical conditions, the psychological characteristics, and the specific nature and extent of any group or community. But there are some basic freedoms which every human being and every community and nation have an inherent right to possess; without them there can be no justice and no real peace on earth. They are the "Four Freedoms" - of speech, of worship, and from want, and from fear.
4. The search for practical solutions to meet these different concrete situations should not be on the basis of any preconceived theory or ideology. It should be infused with a spirit of experimentation and a readiness to change and adapt according to the results of the experiments and to changing conditions. The fact that conditions are rapidly changing and *will continue to change*, often in unforeseen ways, until the new era is established should be constantly kept in mind and taken into account.
5. The form or pattern of one community, however desirable it may seem or successful in its application, cannot be imposed on other communities to which it may not be suited at all.

6. More important and decisive than any outer form are the psychological and spiritual factors, the good of the whole, and the spirit of goodwill and genuine concern of those responsible for the organization and its functioning.

All these criteria are valid for the *gradual unification* of society, through intermediate stages toward a world synthesis embracing the whole of humanity.

Although the trend to unification is manifesting particularly in the fields of economics, social order, and politics, it is also demonstrated by the amazing increase in:

1. *Communication*. Both through transport and through the press, radio, and television communication between people - and peoples - has reached a new phase in the last decades.
2. *Relationships, interplay, and contacts*. At first these are often a source of conflict rather than harmony, but let us remember that even conflict is a type of relationship compared to isolation and seclusion!
3. *Grouping, blending, identification* with a larger whole. This is a further step in unification which is resulting in *cooperation, group work, and service*.

These degrees and kinds of unification work together in various proportions. Groups and blocs are formed which are then often in conflict with other groups or blocs. This is the case at the present moment and there is danger in the situation; but this danger can be avoided through further development of the trend to unification, so that an organic synthesis is brought about on all levels, leading eventually to world synthesis and the one humanity.

The interpersonal and group relations fostered by *unification and synthesis* generate solidarity, cooperation, and comradeship capable of developing into group love, understanding, and compassion. In this connection we should realize the qualities that love in the New Age will reveal. We can expect it to be less emotional, personal, and exclusive; more comprehensive, more altruistic and impelling to humanitarian action, and to display social responsibility and consequently group endeavor directed toward the service of others. This trend is reinforced by the two

other New Age characteristics mentioned before - dynamism and extraversion - which foster the active expression in the outer world of all inner incentives. Walt Whitman expressed his vision of this in *Leaves of Grass*.<sup>8</sup>

I dream'd in a dream I saw a city invincible to the attacks of the whole rest of the earth,

I dream'd that was the new city of Friends,  
Nothing was greater there than the quality of robust love, it led the rest,

It was seen every hour in the actions of the men of that city, and in all their looks and words.

### **Unifying Techniques**

The positive techniques for achieving unification and synthesis could be summarized as:

1. *Right Information*

One of the causes of friction and conflict is lack of mutual information between individuals, groups, and nations.

2. *Understanding*

Even the best kind of factual information is not sufficient to lead to right approach and unification if it is not rightly evaluated and does not lead to true understanding.

3. *Cooperation*

This is obviously advantageous to all concerned. It eliminates the great waste of all kinds produced by conflict, pools resources, and mutually integrates abilities and a more enlightened self-interest should induce all, both individuals and groups, to practice it.

4. *Goodwill*

This is the most effective means of eliminating obstacles and achieving unification and synthesis.

### **Universality**

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<sup>8</sup> Doubleday, Doran, & Company, 1940

The relationship between the individual self and the Universal Self was dealt with from the psychological aspect in Set 111, but Universality in its more general sense is the third and final stage of the trend to Unification and Synthesis. It is based upon the recognition of the Universal Reality and our relation to it.

As is well known, certain astronomical observations would tend to prove that the visible Universe is expanding at a terrific speed. Whether this theory is true or not, our knowledge and conception of the Universe has certainly been gradually expanding, and in recent time with increasing rapidity.

In the West, up to a few centuries ago, the prevailing model of the Universe was the Ptolemaic one, according to which the earth was the center of the Universe, and around it the planets, the sun, and the other stars revolved. Then the "Copernican Revolution" took place, through which the sun was recognized as the center of the solar system, and the earth was assigned its proper place as one of the planets revolving around the sun.

Later, the sun was recognized to be only one of the many millions of stars which compose the galaxy we call the Milky Way. In the last decades, the construction of more and more powerful telescopes has led to the discovery of countless galaxies and groups of galaxies, reaching out to the distance of billions of light-years. At the same time, through various instruments, particularly through radiotelescopes, scientists have discovered an increasing number and potency of radiations reaching the earth from all parts of the Universe.

Thus, both the magnitude and the close coherence of the Universe have been scientifically demonstrated. This has developed in humanity the recognition of even larger wholes. We are achieving an increasing sense of *universality*, of belonging to a boundless cosmos and of being affected by all that composes it. Residing on Planet Earth, we begin to consider ourselves real citizens of the Cosmos.

This has created an intense interest in it and stimulus to learn more about it and even to *overcome physically* the boundaries of the planet on which we live.

Up to now, this sense of "cosmic belonging" has only affected people's attitudes towards themselves and others in a limited way. One may say that *psychologically* we still adhere to a "Ptolemaic conception"; we still feel and act as if we were the center of our inner universe. The same can be said of groups - and particularly of nations! There is still a great, and one might say shocking, lack of proportion between our mental expansion and our personal selfcenteredness.

But this disproportion is beginning to be recognized and a definite trend can be seen towards unification and synthesis in social life. Groups of all kinds are being formed; interdependence is increasingly being realized as a *fact*; many forms of cooperation are being attempted and established.

All these are initial manifestations of the *sense of universality* which will be progressively realized in the New Age. It will constitute its chief glory, and will build the needed foundations for the manifestation of what might be considered a fifth Kingdom, that which in religious language has been called the Kingdom of Souls or the Kingdom of God.

### **The Present Transition Period**

From all this it is clear that the period in which we are living now is extremely interesting, but at the same time is one of the most difficult in the history of humanity. It is a period of confusion and of acute conflict in every department of life. All the old and cherished forms are rapidly deteriorating, and in many cases crumbling away under the impact of the new surging energies. The forms that remain are proving to be more and more inadequate to the new conditions, and to the new mentality of the younger generation. On the other hand, the first expressions of the new trends often appear to be crude, tentative, and unsatisfactory in many ways; in them, however, there is the germ and hope of the future.

It is most uncomfortable to live in such a chaotic period; it requires much wisdom and skill in action and a constant effort to offset the bewilderment, despondency, negative criticism, and fear that are so widely spread at present. But clear appraisal of the situation and right valuation of the trends and activities emerging at present are of great help.

A fundamental distinction has to be made between the *original quality*, the essential nature of the new trends which we have enumerated and the various and often very questionable *ways in* which they are expressed and applied - or misapplied.

It is a general law that the gradual descent of a pure idea from a high mental level to concretization or embodiment in some form, or outer activity, inevitably subjects it to many kinds of limitation, distortion, and misapplication. It is well to consider carefully the various vicissitudes to which ideas are liable, as this enables us to counteract or correct them in some measure.

The first danger to a new idea is its exaggeration. Over emphasis of the importance of a new idea, leads to an idealism and fanaticism that is apt to cause it to be too violently and quickly enforced, without recognizing that it may cause hardship and suffering, or that it may be better and even necessary to introduce it gradually. Even when impelled by high, unselfish motives an ideal can become an obsession and so dazzle with its light that we are blind to any other considerations. There are many examples of this at present. As remarked before, the trend to unification and synthesis has led in many cases to enforced totalitarianism, excessive standardization, pressure to conform, and suppression of individuality, initiative, originality, and self-expression.

Among the other trends that have been mentioned in these Sets, it is easy to see that prevalence of the *positive or masculine* element, *dynamism*, and *extraversion* are also exaggerated and one-sided in expression at the present time.

The descent of an idea, or of an original urge, into outer expression is accomplished through "stepping it down," which is the etymological meaning of the word *de-gradation*. This process is inevitable and normal, but unfortunately the "stepping down" often produces a real "degradation." The original idea or impulse is narrowed down, understood in a superficial way and unduly materialized, so that its true meaning and potentiality are limited or even lost. Clear examples of this are speed and dynamism. These in their best aspects can be considered as the triumph of spirit over matter, the victory of initiative, daring, and determination over inertia, laziness, and fear. But often their purpose is forgotten or lacking, and in the case of speed it becomes

an end in itself, purposeless, exhausting, and dangerous to both oneself and others.

Many forms of misapplication and misuse are apt to appear in the stepping-down process. They may be due to wrong or mixed motives which distort and exploit an original idea or an incoming energy, or they may be quite unintentional and due to misunderstanding, stupidity, or lack of skill.

Awareness of the difficulties, dangers, and pain of the period of transition should not overwhelm us, so that we lose sight of the *positive* aspects of the situation, the great achievements already reached and, above all, the wonders which are approaching and which will be the glory of the New Age. The obstacles can be overcome and the deviations can be set aright by the inrush of new life, and by the action of the new and tremendous energies that are operating with increasing momentum.

Our problem, and that of the whole of humanity, is to handle these energies *rightly* and every way in which we can contribute to this is therefore extremely important. Not least of these ways is meditation - Meditation for the New Age.

*In The Phenomenon of Man*,<sup>9</sup> Teilhard de Chardin gives the inspiring vision of an ultra-human condition and pictures the immense scope of our progress toward a new and higher level:

We are, at this very moment, passing through an age of *transition*.

The age of industry; the age of oil, electricity and the atom; the age of the machine, of huge collectives and of science - the future will decide what is the best name to describe the era we are entering. The word matters little. What does matter is that we should be told that, at the cost of what we are enduring, life is taking a step, and a decisive step, in us and in our environment. After the long maturation that has been steadily going on during the apparent immobility of the agricultural centuries, the hour has come at last, characterized by the birth pangs inevitable in another change of state. There were the first men - those who witnessed our origin. There are others who will witness the great scenes of the end. To

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<sup>9</sup> Harper & Row, new York, 1965

us, in our brief span of life, falls the honor and good fortune of coinciding with a critical change of the noosphere.

In these confused and restless zones in which present blends with future in a world of upheaval, we stand face to face with all the grandeur, the unprecedented grandeur, of the phenomenon of man. Here if anywhere, now if ever, have we, more legitimately than any of our predecessors, the right to think that we can measure the importance and detect the direction of the process of hominisation...

Our earth of factory chimneys and offices, seething with work and business, our earth with a hundred new radiations - this great organism lives, in final analysis, because of, and for the sake of, a new soul. Beneath a change of age lies a change of thought. Where are we to look for it, where are we to situate this renovating and subtle alteration which, without appreciably changing our bodies, has made new creatures of us? In one place and one body - in a new intuition involving a total change in the physiognomy of the universe in which we move - in other words, in an awakening.

A new and higher type of individual is coming into being, who has an immensely greater outlook than his predecessors and is rapidly outgrowing the limitations of the past. But added to that - and this is the greatest guarantee of the future - we are already demonstrating a sense of "participation" that goes beyond the planet. We are reaching out to increasing awareness of cosmic dimensions and relationships and attaining an ever-widening universality.

### Part III

## The Principle of Essential Divinity

"Having pervaded this entire Universe with a fragment of Myself, I remain." Krishna speaks these words in the *Bhagavad Gita*, the great Hindu "Song of God," to express the concept of *Essential Divinity* and the infinity of the Divine Life which ensouls all beings and yet remains undifferentiated and undiffused.

The scriptures of all the great religions speak of this principle in various ways, and scientific research is daily bringing confirmation of this fundamental, universal Energy or Life which underlies and interpenetrates all form and substance upon earth. Yet it is something that we each have to discover anew for ourselves - we can never take someone's word or discovery and arrive at a true "knowing" of this.

This is because essential divinity is not a subject for intellectual research, or something that can be "proved" by reason and explained by words. It is a living reality which must be *experienced*, an inner revelation, and illumination. To realize it means that we "awaken" to an existent but previously unrealized aspect of ourselves - the highest aspect, the true *essence* of our being.

The various approaches to this realization were gone into in *Set VI* of the *First Year* and it would be valuable to restudy that section, which includes a useful Tabulation. We often find we are able to consider something on a higher turn of the spiral when we return to it after a year, and discover entirely new meaning in it and reality.

In the present Set, several threads will also be found which lead us deeper into the *Principle of Essential Divinity*. The sense of universality is closely connected with it and is, in fact, an unfoldment of our recognition of the Divine. As it is put in the *Upanishads* -

Vast is That, Its form unthinkable,  
 Yet it shines smaller than the smallest.  
 Far and farther than farness is it,  
 Yet it rests in the heart's heart.

*Contemplation*, too, is closely associated with essential divinity. Through it is reached the realization of "ineffable Oneness" spoken of by all the mystics who have attained this high stage. Realization of essential divinity takes place on an inner level, in a strata of consciousness above or beyond "normal" mind and reason, although it is in no way antirational. Meditation is therefore the most direct means of achieving this awareness, and contemplation, above all, is the "opening of the gate."

*Radiation* is also deeply connected with this theme, for what is radiation but the emergence of essential divinity? By deepening our consciousness of this - of the "immortal God within" - our power to radiate it is increased, and our ability to shed light in our surroundings, transform our environment, and live with spiritual creativity is intensified.

But let us remember to look for the divinity in others, too. The word "*Namaskara*" is a much used greeting in the East which means "I salute the divinity in you." This acknowledgement has a magical power to evoke essential divinity. It both reminds us of it and salutes it, and the use of this greeting is a technique which not only reorients us and aligns us with divinity, but also enables us to radiate blessings in a definite and dynamic way and to be, therefore, "agents of divinity" whenever we may use it.

*Essential Divinity* is a joyous recognition, and to evoke and radiate it is one of the richest forms of service we can render. It is also the great guarantee of our immortality, as these pictorial words from an ancient chant proclaim:

Swept am I by the universal Life  
and as I sweep upon my onward way  
- the way of God -  
I see all lesser energies die out.  
I am the One; I God.  
I am the form in which all forms are merged.  
I am the soul in which all souls are fused.  
I am the Life, and in that Life  
all little lives remain.

## Meditation Outline

### 1. Alignment

Through:

1. Relaxation - physical, emotional, and mental.
2. Aspiration.
3. Mental concentration.
4. Linking with all those doing this Meditation, all over the world.

### II. Dedication

"I dedicate myself to do all in my power to bring about a New Age based on understanding, cooperation, and sharing in which each and all will be able to unfold and express their creative powers and their higher spiritual possibilities."

### III. Meditation on the New Age:

Themes: *Unification, Synthesis, and Universality*

1. *Receptive Stage.* Open yourself to and assimilate these qualities as living ideas.
2. *Reflective Stage.* Consider each in turn and its different aspects. Reflect on the role it can have in the building of the future era. *Secondly* (or alternatively) meditate on *Essential Divinity* and its emergence in the New Age.
3. *Creative Stage.* Infuse the energy of *feeling* into whatever thoughtform you have built and, by an act of will, *affirm* that it can manifest.
4. *Telepathically radiate* this conception through:
  - a. Repeating it in a concise form.
  - b. Sending the thoughtform out along rays of light in all directions.

#### **IV. Invocation**

Say *The Great Invocation* dynamically with all your mind, heart, and will, recognizing it as a powerful means of bringing about the New Age:

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.

#### **Outer Expression**

Finally, some way should always be found to utilize our meditation practically, to translate it into our lives or apply its fruits in some constructive way to help in building the New Age. Let us always keep this high objective in mind and remember that through meditation for the New Age we can help to lay the spiritual foundations from which a great future era can rise up for mankind.