

# Meditation Group For the New Age

**SECOND YEAR · SET ONE**  
**January 21 – March 20**

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## **PART I**

### **Meditation and Training in Self Awareness**

#### **“Personal” and “Service” Meditation**

The widespread interest in meditation all over the world today emphasizes the significance of the expansion taking place in the human mind. For ages humanity has been exploring the fields of physical existence, but the growing interest in the realms of consciousness shows that we are reaching new levels in the search for knowledge and understanding, and indicates that we are truly entering a New Age.

Meditation is a way of exploring the more subtle fields of consciousness and penetrating into the superconscious, and should be seen as a definite and scientific process and not merely as an abstraction of our thinking from the more concrete levels of existence. This needs to be stressed, because meditation is apt to be thought of as having no particular goal or creative objective, and in the stress of life today it is sometimes regarded as an “escape mechanism.”

True meditation, far from being a flight into intangible spheres or supra-normal experiences, is a means of mental participation in ever wider or deeper areas of consciousness. It both adds to our stature and is creative.

Meditation can be used in two ways:

1. In the development of our own Self-awareness.
2. As a service to humanity and our planet.

This also needs to be understood because the two are different in method as well as purpose, and we should be clear as to which we wish to carry out or how we wish to combine them in any particular meditation.

In the Meditation Group for the New Age we are concerned primarily with meditation as a service for the New Age. But in order to fulfill this objective we must also develop our own meditative ability and our Self-awareness. They contribute to each other, bringing about together a true, rounded-out expansion of

the inner life. If we increase our spiritual awareness through meditation on the higher Self, we also deepen our ability to serve; if we serve through spiritual creativity and radiation, we invoke and become more conscious of the higher Self. The two are complementary and interdependent.

We should also realize that psychological and spiritual activities do not proceed in isolation from each other. An active interplay takes place between them. Thinking may arouse feeling, and *vice versa*; and desire, as well as thought, has its part in true meditation. The feeling element is included as well as the mental; and aspiration and invocation are essential factors. The will is also an essential element, as it brings in affirmative and dynamic energy. It is the blending in various proportions of all these facets which results in strong, synthesized inner action.

### **Kinds of Meditation Defined**

Because the word Meditation is so widely, and generally rather loosely, used, it will be helpful to start the Second Year by briefly defining the two basic types introduced during the First Year:

1. *Reflective Meditation.* Its most frequent use is in concentrated thinking on a given subject, also called meditation on a “seed thought.” This includes defining and developing the seed thought and seeing its connections and applications.

In meditating reflectively it is surprising how many aspects and implications can be discovered, even about a subject with which we think we are well acquainted. (An instance of this was given in Set II of the First Year concerning love.)

2. *Receptive Meditation.* When we find nothing more about the subject through the activity of our mind, we endeavor to raise our center of consciousness as high as possible towards the Self or Soul. We then stop thinking and just keep the subject at the center of our consciousness in a quiet, silent, expectant attitude. To help keep the consciousness focused in this way, we can repeat slowly to ourselves the word or words that suggest the subject. Sometimes nothing seems to happen, but at other times something new and unexpected “drops into” the field of consciousness. Sometimes it is a vivid realization

with deeper meaning than we had been able to reach previously. This can be considered as *intuitive realization*.

It may be useful to think of this stage as listening with an inner ear and/or looking upwards with a mental eye.

In both these kinds of meditation much care must be taken not to fall into a passive, dreamy, almost mediumistic stage, or to pay attention to the illusions or glamors that may touch us (The Third Year of these booklets will explore many of these glamors).

These different aspects were considered last year, as were their basic techniques and how they can be used in support of the Laws and Principles needed in the New Age. What was studied then should not be forgotten, as it forms a fundamental part of all meditation. The First Year could well be used again alongside the present material. For example, we shall find it difficult to attain any “higher” meditation if we do not train ourselves in the preliminary steps of alignment and concentration. Upon our understanding and mastery of the basic techniques will depend the success of all future meditations.

During the First Year receptive meditation followed reflective meditation, but, as will be experienced in the Second Year, it can also come before that stage. When preceding reflective meditation, it will lead to the inspiration and seed thoughts which will be focused on during the reflective stage.

In this Second Year, further aspects of meditation will be gone into and, to deepen our work with the Laws and Principles, the *Characteristics and Trends of the New Age* will be examined, and meditations on them suggested. We will in this way be able to develop our understanding and practice of both “personal” and “service” meditation.

As said before, meditation is a definite form of inner action—of working with inner energies. There is still little realization of the enormous power which these inner energies have in producing changes—and even real transformation—not only in individual, but, when accomplished by groups, in world conditions. In MGNA we have both a great responsibility to use these energies rightly, and unlimited opportunity for working constructively for good.

## **Creative Meditation**

We will now explore how reflective meditation and receptive meditation can be used together and expanded as a positive creative force. Effective creative meditation includes the following phases or stages:

1. **Preparation**, consists essentially of:
  - a. Eliminating as much as possible from the field of consciousness all preconceived, existing contents (thoughts, emotions, desires, etc.)
  - b. Raising the center of consciousness, and aligning or fixing it on the level of the mind.
  - c. Further elevating one's awareness to the level of the Soul.
3. **Receptive Meditation**, in which the mind can be illumined in a general way by the light of the Soul and can then receive ideas or intuitive perceptions concerning the New Age and the particular aspect of it toward which we direct attention.
4. **Reflective Meditation**, that is, concentrated or controlled thinking on these ideas, endeavoring to reach an ever clearer and deeper understanding of them and to think out all the developments and applications which they can and should have.
5. **Creative Meditation**. This involves using the enlightened mind, in contact with the Soul, to create and build thoughtforms that embody a positive element of the insights and impressions which one has received and reflected upon. By doing this one brings greater clarity to what is contacted during meditation. This will enable and allow the energy touched to be made available to oneself and others. After building a clear thoughtform that relates to the theme of the meditation, one then infuses it with the energy of feeling, thus instilling the power of one's emotion into the thoughtform and giving greater direction to the meditation (This process of bringing together the strength of the mind and the heart was discussed in the First Year, Set V in the section on Invocation & Evocation). Next one visualizes the acceptance of the thoughtform by humanity and the fruitful consequences that will occur.

6. **Radiation.** To complete the process it is necessary to release the energy contacted. Otherwise, by holding onto energy that is of significant use to humanity, one can become overstimulated. The process and value of radiation was explored in the *First Year, Set VI*. From time to time you might want to review the different basics of service meditation covered in the First Year booklets.

We should realize that creative meditation does not mean that we ourselves create the concepts of the New Age out of nothing. They already exist, having been created by minds higher than ours. But we can cooperate in the creation of the new thoughtforms in which those concepts must be clothed, the vehicles or “bodies” necessary for their outer expression.

Such creation of new thoughtforms is going on all the time. We have creative power and are using it, inevitably and continually, whether consciously or not. But generally the motives for creating forms are personal and often selfish or evil. Even when a person's motives are good, he or she is frequently conditioned by illusions and glamors, and this reflects itself in the quality and effects of the thoughtforms created. Moreover, often these are only an imitation, or a repetition or multiplication of old patterns, and they result merely in repeating the past, rather than building an enlightened future.

### **Creative Work**

What we are seeking to do in MGNA is to create the new thoughtforms from which a positive future can be built, and then to radiate them out so that they can be of use to humanity.

Creative work for the New Age should aim at creating forms that embody new and higher ideas, or new forms for a fuller and more adequate expression of the spiritual Laws and Principles on which we meditate. The incentive should be a dynamic will-to-good, a deliberate will-to-serve, or at least an active goodwill.

Creative action need not only be originated by ourselves or by the group to which we belong. In addition we can actively support and

cooperate in the development and “incarnation” of thoughtforms initiated by others. This we can do in various ways:

1. Through clear thinking and correct formulation. The importance of right formulation of thoughts and ideas has been reiterated through various philosophies since early Chinese times.
2. Through use of the imagination, which has creative power of its own, owing to the suggestive and driving power of images.
3. Through vitalizing the thoughtforms with the warmth of our feeling, the force of our desire, and the power of our will.
4. Through communication:
  - a. Subjectively spreading the idea by direct inner radiation. The possibility of such telepathic action is being recognized more and more. It can account for the surprising rapidity and extent to which ideas and waves of emotion spread through humanity.
  - b. Objectively spreading the formulated ideal by means of the spoken and written word and through symbols, using all the available outer means of individual and mass communication.

### **Words of Caution**

A word of caution should be given here. We should not be so driven by our zeal that we identify ourselves fully with the idea that we are developing and expressing. Such an identification could lead to our being “drained” and depleted, and also being obsessed or possessed by those ideas or the forms they are taking, so that we become narrow and fanatical. No idea or form, however beautiful, should enslave us.

There is another danger that we should offset. In the descent, or birth, of the originating idea into its outer expression, it can become limited, distorted, or even perverted and used for individual or group selfish purposes.

A form of limitation which should be specially guarded against is the general tendency to give such importance to the means used to attain the end that the end is lost sight of, or even becomes

subordinated to the means. A frequent case is that of an organization becoming an end in itself.

But all these obstacles and dangers can be avoided through the application of the Law of Right Relations, which in this case should be used to establish right relations between the idea and the form; and between the fiery ardor or enthusiasm needed, a broad point of view, and skill in action. This includes recognition of the necessity of a gradual passing from the old to the new, and of a certain amount of rightful temporary compromise during the transition period. It can all be summed up as the use of wisdom.



## Part II

### The New Age

#### Introduction

In *Set I* of the *First Year* we briefly mentioned the present world situation and the period of transition from an old to a New Age, which we are witnessing and in which we are inevitably participating.

In the second year of our meditation we will examine more closely the nature and meaning of the present world crisis and the problems of the intermediate period between the two ages. We shall also try to determine the main trends, qualities and characteristics of the New Age already emerging.

The history of humanity from the earliest known times to the present clearly shows that its evolution has taken place through a series of cycles. At times these have been successive, at others contemporaneous, or parallel, in different parts of the world. The more remote cycles we call “ages,” such as the “stone age,” the “bronze age,” etc. Records remain of several comparatively great cycles in more recent times—the Chinese, Indian, Mayan and Egyptian—each lasting for many centuries. There have also been shorter well defined periods within these cycles, which were characterized by a specific religion, a political or economic system, or a particular cultural note.

The process of changing from one cycle to another has been characterized again and again by crises. Some of these have been violent and short, others more gradual and protracted, with an overlapping of the cycles. Study of these cycles is most interesting and illuminating.

This present crisis, compared with preceding ones, presents some different, and even unique characteristics. It is total or all-embracing in two ways:

First, geographically. It is not confined to one country or continent, but is spread over, or rapidly including, the whole planet.

Second, it involves all the aspects and activities of humanity. It is bringing about enormous changes in material and physical life; it

has stirred up violent emotional turmoil, and is bringing about a rapid development and intense stimulation of men's minds. Consequently it is deeply affecting all fields of human life (religious, political, social, economic, scientific, literary, artistic, and educational), and it also is causing what had previously been small, or almost unknown fields to expand in our awareness (technology, psychology, and ecology).

Moreover, owing to the tremendous development of modern means of communication, the pace of events is extremely rapid. This has caused active conflict between the past and the present, between the old and the new. One of the most obvious results is the conflict between generations. In some cases their mentalities seem to be centuries apart!

To understand the true nature and meaning of this period of change a careful study and analysis is beneficial. This will help us to see the ways leading through it and to cooperate in the transition into the New Age.

### **What Is New?**

The word new is a comprehensive one. It is used in many different ways, which need to be clearly differentiated in order that they may be more precisely understood and used. "New" can indicate different concepts, such as:

1. To experience something well known to others. This could be called the "existential new." There is an essential difference between information or intellectual knowledge of someone else's experience and experiencing it for oneself for the first time. An obvious instance is the difference between hearing or reading about love and falling in love oneself. In this existential sense, every experience is new and unique. In the case of love one can say that each successive "love" is new and different, because the individual has become different, and each partner is also different. Recognition of the value of, and even the need for, such experiencing or re-experiencing has been the incentive behind certain new methods in education.
2. New forms and new symbols which express existing ideas, principles, or values. This is a very important point, because

many fail to distinguish between an idea and its expression, between a truth and its presentation, or between a value and the rules for its realization. Inability to discriminate in this way can have most harmful consequences. Often rejection of a certain form or expression leads to repudiation of the eternal idea or principle behind it. The reaction against the old attitude to morals is a clear instance of this. The rejection of the narrow, fanatical, and often inhuman and hypocritical conventions and taboos which ruled society in the 1800's aroused rebellion, and this went so far in some cases as to deny the validity of any moral principle or any ethical value. To use a popular expression, the baby was thrown out with the bath water!

This lack of discrimination can be considered as emphasizing form over spirit, because it arises from inability to recognize a truth or a principle, apart from some specific form. Such recognition requires the use of the abstract mind or the intuition and so is difficult. But we can always try to recognize the idea lying behind, or within, the various formulations of it which appear at different times through different schools of thought or creeds. This will enable us to see it when it is offered to us in a new way.

3. A less drastic and complete kind of “newness” is the constant and at times extensive change of existing forms—and their adaptation or renewal. This is the true constructive meaning of “reformation.” It is a widespread process that is going on all the time in our bodies, in the evolution of languages, and in many other fields.
4. New emphasis or “accent of importance” given to a specific quality or aspect within a fundamentally same whole. A case in point can be found in the field of religion. Most religions embrace and proclaim the same fundamental principles and values: light (illumination, truth, wisdom) and love (goodwill, harmlessness, compassion), but with a different emphasis.

The Buddha, for instance, particularly emphasized illumination and wisdom, although at the same time the qualities of love and brotherhood were fully expressed

through compassion and harmlessness in His life and teaching. This is shown by the fact that having achieved illumination and liberation from rebirth, He was so motivated by deep compassion for human blindness and suffering that He chose to remain in the world, and wandered through India for more than 50 years, teaching the Four Noble Truths and training His disciples.

The teaching of Christ a few centuries later put the main accent on love, although He in no way neglected wisdom. His parables are, indeed, full of wisdom, and He no doubt included even greater treasures of wisdom in the teaching given to His disciples. From these different emphases, however, very different and, in a sense, new doctrines, forms, and ways of religious life have emerged.

5. New applications of an already known principle or law. This is happening all the time, especially at present in science and technology. For instance, our great modern advance in high speed flying is due to new applications of the principles of aerodynamics and metallurgy. The new application of these principles made the use of the jet engine possible and, in fact, enabled man to make the first airplane fly.
6. New combinations of existing elements, producing innovative substances. These give us the countless new products of modern chemistry, such as plastics.

It is important to understand how working together in groups and blending different elements and ideas can lead to entirely new results, a synthesis of the old into something magically original. This *principle of synthesis* has been applied to the social and spiritual evolution of humanity by Teilhard de Chardin and to psychology by Roberto Assagioli through the discipline of Psychosynthesis.

7. New procedures, techniques and ways of operating and living. This can range from the way that Gandhi took the independence movement in India into new forms of non-violent activity to finding new and more enlightened ways to relate to our families and co-workers. We often see how new processes in manufacturing and technology transform industry. Henry Ford's devising the assembly line is one

example of this. The development of semi-conductors and their role in managing information is a more recent illustration of how new techniques can change our lives.

8. The completely, intrinsically new. This is the appearance or emergence of something original, unprecedented, and sometimes opposed to what is in existence. It occurs both in nature and in the activities of man. In nature it has been called “emergent evolution.” Through biological “mutations,” new vegetable and animal species appear. The “intrinsically new” is produced in the human world by our creative powers. New styles in art, new literary productions, and new discoveries, and theories in science are originated.

Outstanding examples of this are the new theories on time and space which have come from physicist Stephen Hawking and the development over the last two hundred years of new methods of communication from telegraph to telephone to FAX to the Internet.

All these varieties of the new are present today and are actively building the pattern of the New Age, so it will be well to keep them in mind. We will then be able to recognize them in operation and cooperate with them intelligently.

### **New Age Characteristics and Trends**

The New Age is already beginning to manifest. New energies, new trends, new human qualities are rapidly emerging, very different from those which characterized the cycle of civilization of the last 2,000 years; and the clash between the old and the new is one of the chief causes of the present world turmoil.

While we cannot know what the New Age will be like when it is in full manifestation, and what new contributions it will make to human life when it is fully flowering, some of the trends and qualities which will characterize it are already clearly appearing. Therefore we should recognize them, face the challenges which they create, and fulfill the tasks necessary to move into the new cycle.

We should always remember that the effects of all the energies and qualities coming in from high sources vary greatly according to the

use which humanity makes of them. Their utilization depends upon the stage of evolution of the recipients and, increasingly as human beings develop their intelligence, upon their power to choose and decide.

The tasks mentioned above include the following:

- a. Expressing consistently the higher aspects of each of the qualities and characteristics of the New Age.
- b. Avoiding exaggeration, distortion, or perversion of these characteristics. In this respect it should be mentioned that generally, in the initial stages, new energies and qualities are apt to be misused. Humanity does not know how to handle them, and is apt to be over-powered and driven by them. Therefore, in describing them, we shall call attention to the misuse which we can already see being made, and to its prevention and offsetting.
- c. Balancing and integrating these new specific trends with others developed in previous eras or cycles of human experience. Watchfulness, control and mastery, directed and inspired by wisdom, are needed to bring about this important synthesis. One of the techniques for achieving it is the group meditation that we are doing in MGNA.

There are numerous trends and characteristics manifesting at this time which are integral to the New Age, among them: Group Activity, Respect for Diversity, Openness and Acceptance, Worldwide Communication and Interaction, Transcendence beyond Materialism, and Care of the Whole. Over the remainder of this year, in Sets II through VI, we will examine five trends in particular. They are:

1. ***Development of the Mind.*** The many projects for mass education all over the world are rapidly bringing this about on a large scale. Literacy rates are climbing throughout developing nations. There is a widespread thirst and demand for knowledge, a mental activity expressing itself in questioning, discussing and planning, and a search for meaning on a higher level. In MGNA we observe the depth and breadth of this quest for meaning in the

correspondence we receive for participants on every continent.

2. ***Positive Modality and Dynamic Use of the Will.*** These characteristics are responsible for the vital, dynamic attitudes of today, the urge to speed and the general intensity of living. They can be seen in the desire for power, for mastery of the forces of nature, time and space, and as the will to control others and their affairs. More positively these forces also arouse and stimulate the urge toward a higher mastery of the energies and drives in the self and in a deeply experienced impetus to build and strengthen the connections between the Personality and the Soul.
3. ***Extroversion, the Bringing of Spirit into Outer Forms.*** Some of the trends of the New Age lead to an extreme urge towards expression in the outer, material world. This can result in an over-emphasis on practicality and possessions and an over-valuation of the physical aspects of life in such areas as relationships and sports. On a higher level it produces increased creativity in all human fields and the creation of necessary new forms. We have the opportunity and responsibility to ensure that love and light are infused into the new forms and that these forms are accurate reflections of the higher spiritual impulses behind their creation.
4. ***The Expression of Joy.*** This is associated with the other characteristics mentioned. It is both an effect and a cause of them, and we can therefore expect its progressive manifestation in the New Age. Over the past two thousand years (what is often called the Piscean Age), individuals have become more aware of the joy that exists in the miracle of life. As we begin the New Age (which is also known as the Aquarian Age), we are entering a period for the expression of this joy in all that we do, in our relationships, in our service to humanity, and in all that we create.
5. ***Synthesis and Universality.*** These trends are most obvious and are already conditioning the present in many ways. We behold them in the advances in the area of communications whereby we can know almost immediately what is happening anywhere in the world. Increasingly people are traveling to different nations and continents, not

to mention the beginnings of travel beyond our planet. We experience relationships far beyond where we were born and where we live. There is a growing sense that "we are all in this together."

In all these trends and characteristics we can see an exciting future, and we should not be dismayed by the immediate reactions of humanity to the new energies and influences. The conflict between the old and the new, and the difficulties involved in handling new forces rightly are bound to make for a period of confusion and trial and error. Understanding of the forces at work is therefore immensely important, for it is penetration to their true quality, beyond the immediate turbulence, and cooperation with the aspects of them which should condition the future, which will aid humanity to make its destined progress.



## **PART III**

### **The Law of Right Human Relations**

#### **Relationship in the New Age**

This Law is particularly connected with the dawning New Age, and in our endeavor to work with it during these two months we should apply it to the specific challenges of the present transitional period. Some of these challenges are:

1. Right relations between the old and the new. This is a specific aspect of the wider relationship between past, present and future, within the Eternal Now.
2. Right relations between the individual, the groups of which that individual is a part, and the One Life.
3. Right relations between the many groups in the world, particularly between nations and blocs of nations, between corporations and humanity, and between non-profit organizations and all the kingdoms of life.
4. Right relations between humanity and the environment. The science of ecology is one of the keys to the Aquarian Age because it focuses on the interrelation of life groups and life systems.
5. Right relations between the individual and the qualities of Light, Love and Power. *The Great Invocation* which is used throughout our meditations underscores the importance of this relationship and supports the enlightened use of these qualities.

In addition to learning the art and science of right relationship with each other, humanity as a whole must learn about and develop its relationship with that which lies above and beyond it, and with the kingdoms of nature which lie below it. This extends our picture of relationship in all directions and emphasizes:

1. The vertical as well as the horizontal function of relationship. This expands our frame of reference above and below, within and without and far beyond our everyday outer existence.
2. The basic need of humanity to align with “higher powers” through meditation, prayer, invocation, radiation and

blessing and to include a spiritual approach in all of the ways that we relate.

3. Our responsibility to the whole, to the One Life and to all of its kingdoms.

We are in a mutual world and have one obvious mutual goal—the future. The following quotations bring out the truth of our partnership in the “one humanity”:

“God has made an earth where we are not alone, where what we do inevitably affects an ever-widening circle. It is the glory and the tragedy of the earth that we are all involved in each other. We certainly benefit from this interlocking of our destinies...In this mutual world we are all recipients of the blessings that we did not create. But what a price we pay for our social interdependence! The innocent suffer because the evil that men do spreads like a dark stain through the fabric of life. This is truly tragic. But the alternative would be even more so. It would mean that we would have to be windowless little souls hermetically sealed off, not only from mutual evil, but also from mutual good. Society is God’s gift to this earth, and our mutual involvement may yet be made His supreme benediction.”

J. L. Liebman, *Peace of Mind*

“Society is a complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest. It is a vast tissue of reciprocal activity, differentiated into innumerable systems, some of them quite distinct, others not readily traceable, and all interwoven to such a degree that you see different systems according to the point of view you take.”

Charles H. Cooley, *The Social Process*

“So advantageous are all forms of mutual service that the question may be fairly asked, whether after all Cooperation and Sympathy—at first instinctive, afterwards reasoned—are not the greatest facts even in organic Nature?”

Henry Drummond, *The Ascent of Man*

### **Further Aspects of Right Relations**

These can be used as additional themes for contemplation and meditation.

***Right Relationship with Time:*** One of the great challenges of the present technological society is to be in control of the pace of our lives and to stay consciously focused at a calm center while living as an actively functioning personality. This means that we need to learn to deal with the constant activity around us and the continual pressure to do things quickly.

***The Relationship between Giving and Receiving:*** Typically people are evaluated by how giving they are, but it is equally important to be open and gracious in receiving from others. Some well-meaning individuals become so involved in what they can do for others that they shut themselves off from receiving. This relates not just to receiving outer material gifts, but additionally to being open to receive the inner essence of those around us. The concepts of listening and understanding are also a part of the process of receiving. If we are only concerned with what we can do for others, we are closed to what they can give to us. It is important to create an enlightened balance in our lives between giving and receiving. The compelling concept of sharing has elements of both.

***Right Relations within One's Self:*** Meditation can help us in blending the heart and mind in our approach to life, in linking the lower consciousness with the higher consciousness, in the integration of our different facets into a magnificent and beautiful whole.

These are only brief suggestions of three lines of thought which it would be worthwhile to explore in meditation. Additionally, we can pursue in further reading this great theme of right relationship. When you find books and articles that you think are valuable, please share them with us so that we can share them with the entire Group. Thanks.

## **Meditation on the New Age**

It is suggested that meditation on the Laws and Principles be alternated with that on the New Age. There is so close a connection between the two that whichever theme we use we are still in the same worldwide meditative rhythm. The Outline of Meditation on Right Human Relations was given in Set I of the First year; the Tabulation in that Set will also provide useful material for thinking and meditating on this Law and the New Age.

As will be seen, the Meditation on the *New Age* suggested for use throughout the coming year is a little different from that used last year on the Laws and Principles. It includes all the phases of meditation which were dealt with last year, but the receptive stage comes before the reflective, whereas last year the reverse was recommended. This is because in the first year we were training our minds in the techniques of meditation, and in this second year of our work, as we meditate on the New Age, we follow the natural procedure of descent from the idea (already existing) to the building of the thoughtform.

The Meditation should be kept concise and concentrated. This will make it much more dynamic and creative than if too much time is given to the different stages, when it is apt to become diffused. Fifteen to twenty minutes should be sufficient for the entire meditation.

The following words by Arnold Toynbee summarize the work we are attempting to do, and it will make a good preparation for every meditation to repeat them before we begin:

“The new worlds with whose life it is most urgent for us to make contact are the spiritual worlds within ourselves, not the physical worlds in outer-space.”

## Meditation Outline

### I. 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

### I. Dedication (Said silently)

“I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

### II. Meditation on the New Age (10-30 minutes)

Theme: What is *New*?

1. **Receptive Stage.** Open yourself to and assimilate the living idea of the *New Age*. .
2. **Reflective Stage.** Think about what *is* new, and try to find the true, high meaning behind the energy or form you are considering. Think out its possible developments and applications. Correlate these ideas with the Law or Right Human Relations, which is basic law of the New Age.
3. **Creative Stage.** Infuse the energy of feeling into these ideas, and, by an act of will, affirm their triumphant manifestation on earth.
4. **Visualize** a symbol for the New Age.<sup>1</sup>
5. **Telepathically radiate** these ideas, thoughtforms and symbols through:
  - a. Sending them out to all humanity along rays of light.
  - b. Repeating with concentration and intensity the key words in the ideas.

-or-

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<sup>1</sup> This is an optional step to be used by those who find working with symbols to be a meaningful way to relate to the ideas and energies touched during meditation.

1. Alignment and Dedication as above.
2. Reflectively consider the meaning, value and implication of the Law of Right Human Relations.
3. Visualize a symbol for Right Human Relations.<sup>1</sup>
4. Direct the mind upward and maintain a receptive attitude to any thought or impulse from a higher or subtler region.
5. As you return from this silence, formulate into words any impressions you have received. Write them down.
6. Plan how to demonstrate Right Human Relations individually in your life and how to contribute to its implementation in the world.
7. Telepathically radiate Right Human Relations out to all humanity, sending forth its energy in all direction along rays of light.

#### **IV. Voice The Great Invocation**

Say this 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.

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<sup>1</sup> This is an optional step to be used by those who find working with symbols to be a meaningful way to relate to the ideas and energies touched during meditation.

**V. Affirmation**

*“I will do my part to help this group express Right Human Relations inwardly and outwardly, and to be of real 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.

**Outer Expression**

Remembering that the meditation process is not complete until you put the ideas and energies contacted into action, please observe and note in what ways you are doing this, and cultivate the habit of Right Human Relations and the embodiment of Joy.

Among the many ways that you might do this are:

1. Cooperate with those energies and events that you consider characteristic of the Law of Right Human Relations.
2. Endeavor to counteract the frequent distortions of the principles and true meaning of the New Age.
3. Share the ideas and ideals of a better world through the spoken and written word.
4. Constantly endeavor to live as an enlightened and loving citizen of our beautiful Planet.