

# **Meditation Group For the New Age**

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## **Part I**

# **Meditation And Training In Self Awareness**

### **Care in Meditation**

In undertaking training of any kind it is wise to be aware of the pitfalls we can come upon and the possible eventualities if we carry it out too strenuously or in a wrong way. This is especially so with meditation, for here we are launching upon a method of work which affects the whole personality—the physical and emotional as well as mental aspects of our being.

In meditation we are what might be called “tuning up” our consciousness so that we become aligned with, receptive to, and infused by higher and more subjective qualities or energies. Through stilling the physical body—which includes the brain—and addressing it to the work at hand, through dedicating the feeling nature to a higher objective, and through directing the mind upwards, we attune ourselves to higher and subtler vibrations. This in turn, brings about stimulation of the whole personality—mind, feelings, and physical body.

This shows why care is needed and why the processes of meditation should be undertaken slowly. The higher energies of the Soul are strengthening and helpful, but they must be assimilated by our “lower” or outer being steadily and gradually, or they may over stimulate and cause unpleasant and even sometimes dangerous reactions.

An analogy might well be drawn with changing gear in a car as we gather speed. We cannot go from low gear to high satisfactorily without going through the intermediate gears, and for smooth transmission the engine revolutions must be synchronized all the time with the speed of the wheels.

The higher Self or Soul is of much higher vibration than the personality, and the synchronization of the two takes time. There must be a gradual transformation of the one into the other in order to avoid undesirable reaction. The processes of assimilation follow much the same pattern whether on the physical, psychological or spiritual levels, and the absorption of the higher vibrations attuned to in meditation must be slowly, steadily, and wisely undertaken.

The personality has a great amount of adjustment to make in its various parts. The ideas, concepts, and spiritual perceptions which the mind may reach in meditation need time to be assimilated in the consciousness. Ideas very often flood in with meditation, and they can easily over-stimulate and send us rushing off in many directions if we do not control them, think them through, and make the necessary adaptations.

Emotionally there may be even greater adjustments to be made, for the impact of higher qualities or energies, such as are radiated from the higher Self or Soul, can have a disturbing effect on the untransmuted parts of our nature. Some of these will be considered later. First we will look at what happens physically when we meditate, for even here, in the physical body, meditation brings about changes.

### **Physical Effects of Meditation**

As just mentioned, we turn our whole attention when we meditate to higher than normal levels of consciousness and, through the focus of the mind, link ourselves directly with energies beyond our normal ones. One of the first reactions may be felt in the nervous system, because it is the “network” through which the brain—which records the activity of the mind—controls the body.

There are various focal points of the nervous system throughout the body, and these centers, which are closely connected with the glands, easily become over-stimulated. We should never focus on or meditate with a view to “developing” any particular center or area of our system. Devastating results can follow such a “forcing” and one sided process. Our spiritual growth should be a balanced unfoldment of increasing awareness in the higher fields of consciousness, and no emphasis should be placed on any particular point of reception.

An example is the solar plexus which, especially in emotional people, is often highly sensitive—who has not known “butterflies in the stomach”? If, through thought, we permit this center to be stimulated when we meditate it can cause a great difficulty, both emotional and physical, and might lead to the development of lower psychism—which is no part of true, creative meditation. Therefore, no thought should be given to this or any other part of

our system beyond recognizing whether there is any reaction so that it may be offset.

Any feeling of excitation in the heart or throat, for instance, should be taken as a warning to “go slow,” if not stop meditation altogether for a time, and any sensations or sounds in the head should be watched carefully. If they are pronounced or if headaches occur with meditation, we should stop at once and then meditate less often and for shorter periods. Should the symptoms persist, meditation should be stopped altogether for a time; it will be the quickest way of achieving the necessary adjustments in the long run. Any reactions we may have should be left to die of attrition as far as possible, that is, the least possible attention and thought should be given to them to “feed” them.

### **Emotional Sensitivity**

Those who are inclined to be emotional may find that meditation increases this tendency at first. For instance, if they are prone to anxiety, fear, irritation, depression or some other emotion, it may become stimulated by the energy generated through meditation.

The answer to such reactions is obviously to purify the feeling nature and transmute the lower emotions into higher qualities. Aspiration, love, compassion, and joy, for example, can be stimulated and strengthened in us just as well as can a tendency to worry or anger. However, such feelings should be transmuted patiently one at a time into higher qualities. Trying to transform ourselves all at once can result in failure and discouragement. If the emotions become very disturbed, it is a signal that we are trying to go too fast, and meditation should be reduced or stopped for a time.

increasing sensitivity to surrounding conditions and impacts can be another result of over-stimulation. The senses become over-acute and great discomfort may be suffered, physically as well as emotionally. The best way to overcome this is to develop mental positivity and raise the focus of consciousness from emotional to mental levels. This is why study is always advocated along with meditation; it helps to develop the capacity and activity of the mind and this not only makes for a balanced forward-going, but lifts us onto higher levels.

## Psychic Sensitivity

Development and training of the mind is needed for other reasons too, however. Perhaps one of the most widespread difficulties in the early stages of meditation is the appearance of psychic sensitivity in one form or another, and here the balance of the mind and its discriminating powers are of great importance and value.

In meditation we are seeking to bring through into physical brain consciousness the realities of the spiritual world by exercising the higher powers of receptivity (to inspiration and intuitive insight) and of creative thoughtform building. As Alice A. Bailey writes in *From Intellect to Intuition*:

“The probability is that it will be a long time before he (the meditator) can penetrate into that world at all. Therefore, he has to discriminate between the fields of awareness which may open up before him as he becomes more sensitive, and know the nature of what he is seeing and hearing.”

If we are open to it, lower psychic phenomena may, at this point, sweep the beginner off balance. Unless we are prepared for it and know what it is, we may well believe we have reached something unique and highly spiritual. Messages may seem to come from a high source - even from the Christ. A flood of inspirational or automatic writing pours forth, and we are tempted to believe we are a “chosen channel.” To quote Alice A. Bailey again:

“What has really happened?... Here we remember the truism that “thoughts are things” and that all thoughts take form. Two things have produced the occurrence, if it has really happened and is not the result of a vivid and over stimulated imagination. The power of the creative imagination is only just beginning to be sensed and it is quite possible to see (and hear) just what we desire to, even if it is not there at all. The desire of the aspirant to make progress, and his strenuous effort, has forced him to become awake or aware upon the psychic plane, the plane of vain imaginings, of desire and its illusory fulfillments. In that realm he contacts a thought-form... The world of illusion is full of these thought-forms, constructed by the loving thoughts of men down the ages, and the man, working through his own psychic nature (the line of least resistance for the majority) comes in touch with such a thought-

form, mistakes it for the real, and imagines it saying to him all the things he wants said. He wants encouragement; he seeks like so many, the justification of phenomena for his endeavour; he quiets the brain and gently slips into a psychic negative condition. Whilst in that condition, his imagination begins to function, and he sees what he wants to see, and hears the magnificent words of recognition for which he hankers.”

All of us are in danger of being deluded in this way when we start to meditate if the discriminating mind is not on the watch and if we are open to such forms of flattery through our longing for “spiritual prominence,” or because of an inferiority complex which needs to be offset.

One of the best safeguards is to realize that sensitivity to psychic phenomena is not evidence of exceptional spiritual status. It is a stage of awareness, and we might also remember that it is something we share with the animal kingdom. It is largely due to receptive negativity. To guard against it we should keep our meditation positive. The creative meditations given in both the First and Second Years of the *Meditation Group for the New Age* are good examples of “positive” meditations. In them we use the mind to build thoughtforms and invoke spiritual help. We attempt to participate actively and constructively on the inner levels, rather than simply opening ourselves passively to any inner forces we may contact. This kind of meditation should not, therefore, lead us into psychic difficulties.

It is a safe rule that if any evidence of over-stimulation, any discomfort, or any unwelcome impact occurs in meditation, whether physical, emotional or mental, we should offset it by bringing the meditation to a close with an act of radiation. If we then do something physically active, such as go for a walk or do the daily chores, it will help to circulate and distribute any excess of energy and “anchor” us on the practical level.

We should always remember that since meditation is aimed at putting the personality in touch with the Soul, the positive energy of that higher Being will increase our creativity and give us new “life” which needs to be expressed. This is why meditation should always be linked with *service*.

Service is the best means of distributing as well as utilizing the energies received through meditation. It is also a necessary expression of them to avoid “congestion.” Service can be on inner or outer levels—preferably on both. On the inner levels we can serve through creative meditation, and through various forms of invocation, radiation, and blessing. On the outer level we can express the energy of the Soul through writing and speaking as well as in the more obvious ways. Such service provides an outlet for the energy taken in. *Use, demand, supply* is a law of spiritual as well as material economics.

The golden rule is a balance of meditation, study and service—meditation, in order to approach the higher sources; study, in order to know what we are doing and how to interpret it, to develop the mind and use discrimination; service, in order to use what we have gathered for the good of others and the helping of the over-all “Plan” and Purpose of God.

## Part II

### New Age Trends And Characteristics

#### Joy

What is joy? We experience it as a feeling, but it should also be thought of as an *energy*, as a living, dynamic manifestation of Life which we can open ourselves to and invoke, an energy which we can both cooperate with and cultivate in ourselves.

It is one of the characteristics of the New Age and is closely interrelated with the other characteristics mentioned in previous Sets. It is both an effect and a cause of them, and aids their realization. Positive modality, unity, synthesis, universality, dynamism and intense livingness are all naturally joyous. Inversely, joy stimulates and fosters union, harmonious interplay, gathering in groups, and cooperation. It is vivifying and enhancing, it helps in the assuming of a positive attitude, and is naturally radiating and helpful to extroversion.

Joy is also innately connected with all that is new, initial, germinating, young. We all know the spontaneous joy of children, and there is always a certain joy in the undertaking of a new venture or project and in looking forward to and creating something new. Now, at the beginning of a New Age, we are looking ahead with high anticipation, and a hopeful, joyous sense of the potentiality of the future.

During the preceding age the emphasis was put, often to an exaggerated extent, on the spiritual value of suffering as a purifying and transmuting factor which aided spiritual development. But the spiritual nature and value -of true joy has always been recognized in the ancient religions, and was also acknowledged in original Christianity. St. Paul spoke of the kingdom of God being, among other things, "joy in the Holy Spirit."

On the other hand it is well to be aware that joy too, as all other characteristics and qualities, can have its exaggerations and dangers. One is undue attachment to joy, and therefore a selfish seeking for it; another is basking in joy, and therefore becoming static. Every pleasant condition, whether outer or inner, tends to make us contented and therefore lazy. But, fortunately from the



spiritual standpoint and for the real good of humanity, such a state of contentment and satisfaction seldom occurs nowadays, and when it does it is never enduring. There is something in the essential nature of human beings which does not allow them to remain at the same level for any length of time and to be static. This restlessness, this dissatisfaction, has been well expressed by Harry Overstreet:

“...man has reached a level where a kind of joyous dissatisfaction is the supreme satisfaction... With man a new kind of happiness has entered the scheme of reality, the happiness of having a prevision of the superior and of going endlessly towards its achievements.”  
The Enduring Quest, p. 95

An explanation of this fundamental or existential attitude is suggested by Alice A. Bailey in *The Light of the Soul*.

“Desire for happiness is a basic quality in all human beings, though it shows itself in many different ways. It is based upon an inherent faculty of discrimination and upon a deep seated capacity to contrast the “Father’s” home and Prodigal’s present condition. It is this inherent capacity for “bliss” or happiness which produces that restlessness and urge to change which lies back of the evolutionary urge itself. It is the cause of activity and progress. Dissatisfaction with the present condition is based upon a dim memory of a time of satisfaction and of bliss. This has to be regained before peace can be known.”

This desire for happiness manifests on different levels and in different ways. The most elementary, at the personality level, is the search for pleasure, for enjoyment, for physical satisfaction of different kinds. Satisfaction of the physical instincts is all right *in its place*, but let us remember that our instincts belong to the animal part of our personality, we share them with the animal kingdom.

Then there is emotional pleasure. What is called “love” is often only the search for emotional satisfaction. But this, too, is right in its place. Enjoyment of the gifts and good things of nature is a right appreciation of them. It is enslavement to pleasure, and to the search for it, which causes the trouble and brings about such a distortion of values and neglect of the higher sources of Being.

On a higher octave we *find joy*, for it is essentially a quality of the higher Self or Soul. Joy is the expression of the surety of the Soul, and to the extent that we are “Soul-infused” we are joyous. Soul joy has a quality of serenity, a note of permanency, of quiet, which is very different from the so-called joys of the personality, such as physical satisfaction, emotional excitement, and the fulfillment of personal desires or ambitions. These are not true attributes of joy. In a sense joy indicates the degree of union with the higher Self; it might, in fact be called the thermometer which indicates the extent of Soul contact or Soul fusion.

At a still higher level is *Bliss*. This word is often used loosely, but it is “the archetypal pattern of joy.” Everything on lower levels is a reflection of something higher, and is an indication of higher realities. Thus we have pleasure, joy, and bliss on different levels. Pleasure is of the personality, joy is of the higher Self, and bliss is said to be “the nature of spiritual Being—the gift of synthesis.”

All communion at the level of the higher Self is joyful. Group consciousness and unanimity are at this level and are joyous. Unity with the Whole, universality, is blissful. To quote again from *The Light of the Soul*:

Beatitude always follows upon the realization of the Unity of the part with the Whole.

### **Sources of Joy**

One of the most frequent sources of joy is *beauty*. Whether it is the beauty of nature or the beauty expressed in great art, music and so on, it gives joy for the same reason—because it is a reflection of the harmony which reigns at a higher level, a sense of which many have really experienced. The beauty which we recognize is a reflection of the beauty and harmony of the Whole.

Plato put this very well in his “Ladder of Beauty” which depicted the different octaves or steps of beauty: the beauty of form, the beauty of a fine Soul, and the *essential* beauty, of the archetype of beauty. So, through its reflection of the harmony of the higher levels, beauty is one of the main sources of joy.

Another great source is *recognition of Reality*—the Reality behind appearance. Reality can be considered as both origin and goal, that from whence we came and that which awaits us. Therefore,

whenever we approach it we have a sense of something real and we feel joyous. This occurs whenever we recognize the laws and principles of Reality and the various successive steps of the evolutionary processes.

*A sense of wonder* is another source of joy. If we approach the world with this sense we are continually filled with joy. Dr. Frances G. Wickes, the well-known psychiatrist and writer, aptly expressed it: “Joy comes from wonder—creation has its roots in wonder, its fulfillment in joy.”

Among other sources of joy are *power and will*. The realization that we not only have a personal, individual will, but a Soul will brings a special ring of joy. Power, too, with its sense of energy, gives joy; and joy, in turn, gives energy. This is an interesting interaction, which might be called a “beneficent circle” in contrast to the vicious circles in which we so often find ourselves enchained. A sense of joy arouses energy and the feel of this energy enhances the joy. We could make more use of this fact than we generally do.

There is another source of joy—*humor*. This is a complex and specifically human quality or gift. It might be called a combination of joy, wisdom, and compassion. Humor is born of awareness of the almost universal lack of proportion in human life. True humor is not critical, because it is based on the recognition that we all share that common failing. Humor is therefore benevolent and compassionate; it is seeing the lack of proportion and understanding it. When this occurs we are joyous because, in that moment, we are outside the prevailing distortion and lack of proportion. Wisdom, compassion, and joy may be in varying proportions, but these three elements will distinguish true good humor.

Then there is the joy of *service*. True servers find great joy in service, however exacting and fatiguing it may be, because in service we feel that we are in tune with the evolutionary process and we are participating willingly and actively in it. It gives us a sense of dignity, of being cooperators in the Plan of God, as well as helping others, and these are joyous realizations.

Paradoxically, another of the sources of joy is indifference, for true spiritual indifference does not mean negating joy. True joy, in fact,

requires indifference, that is, willingness to have it or not, because joy loses its true quality and gifts whenever we become attached to it. Joy and feeling joyous are not the same thing. Feeling joyous is an emotional state; joy is a quality of the higher Self.

### **Joy and Pain**

This leads to the question of joy and pain. How can we be joyous, it is often asked, when we are in pain? Yet pain and joy *can* co-exist. This is due to the multiplicity of human nature, to the fact that we can and do function consciously at different levels. We are doing so all the time, although generally without realizing it. To realize it we must have some experience of dis-identification and recognition of our real nature (as gone into in Second Year, Set III). We need to remember that we have a body but *are not* our body, that we have emotions but *are not* our emotions, that we have a mind but *are not* our minds—in other words, that *we are the Self*. This helps us to stand back from the area in which we feel pain. The different parts of ourselves can react in different ways at the same time. We may feel pain in our bodies, yet feel joy, love, achievement, or some sort of satisfaction or mental joy concurrently. An example of this is the joy found in many strenuous activities like mountain climbing, in spite of the physical suffering entailed.

Pain may also be lessened, and sometimes even eliminated, by its joyous acceptance. This may seem a difficult thing to achieve, but if we see it as something temporary, something that brings valuable lessons, something that may even be liberating, then we can more readily accept it—and if we can do that, we suffer less because we are breaking the vicious circle of pain, suffering, and unhappiness.

If we suffer physically or emotionally and resent it and rebel against it, we only add to the original suffering. If we can recognize this and break the vicious circle by accepting it smilingly and asking for its lesson to be revealed we are taking positive steps towards its alleviation. So pain and joy do not exclude each other; we can feel physical pain and yet be joyous, and joy can itself be a great healer.

Joy is health-giving; it creates helpful substances in the body through stimulating certain glands. This has a physical effect, and if we could be continually joyous—which of course is not yet possible—we might be continually healthy. Joy often enables us to reach super-normal levels of strength and ability, and it has been said that “Joy makes one invulnerable.” This is supported by the fact that it is now known that every intense feeling has psychosomatic reactions. Fear and anger, for instance, produce poisons. Fear is said to create an emanation or odor that irritates animals, and one of the secrets of those who train them is their fearlessness; they emanate something which gives animals confidence.

### **The Use of Joy**

There are many varieties of joy. For example, the joy of the will is different from the joy of love. The joy of intelligent activity is different from the joy of harmony, which has its own inherent quality, and the joy of discovery—on all levels—is a special kind for which many make great sacrifices. Devotion is yet another type of joy—the joy of union. And there is a joy in organizing and in being part of a great organization or mechanism, or ceremony, which gives many great satisfaction.

All these different kinds of joy can be utilized. We do this unconsciously all the time, of course, choosing whenever we can to do the things that give us most joy. But if we recognize the kind of joy which particularly stimulates and strengthens us it enables us to use joy more skillfully and effectively.

The emphasis in the past on the spiritual value of suffering, and the fact that joy is often confused with selfish pleasure have given it a “bad press” so to speak, and have prevented recognition of its spiritual value. But it is certainly a duty to cultivate joy. It has been said that just as there is a “discipline” of pain and sorrow, there is also a “discipline” of joy and achievement. Joy is beneficent, it counteracts sufferings and liberates from bondage; added to this it is “infectious” and affects all those around us. All feelings do this to some extent, but joy is particularly contagious, and this realization should increase our sense of responsibility as to our inner attitudes.

Cheerfulness is mentioned as one of the “Seven Austerities” in certain Yoga teachings. It may seem strange to consider cheerfulness as an austerity, but it is understandable. Continuous cheerfulness has unquestionably to do with the will, that is, it can be induced if only we take the trouble to make the necessary effort. This shows there is a link between the will and joy. We must have will to arouse, create, and maintain joy.

How is this to be brought about? It has been said that we should “cultivate joy as one would most precious blossoms.” Also:

“Know how to find joy in eternal labor and in eternal vigilance.”

This refers to what has been called “the joy of the Path,” the joy of cooperating in the evolutionary process.

This brings us to the value of rejoicing at obstacles. This may seem paradoxical as well as difficult, but there is a tendency in human nature to create obstacles for the sake of overcoming them, for instance, in many kinds of sport. Frequently we create difficult and even dangerous situations for the joy of overcoming them. On the other hand, we often resent much smaller difficulties when we have not created them ourselves. Curiously, some who undergo great hardships they have chosen themselves quite joyously, become angry and resentful when confronted with small obstacles or inconveniences presented by others. This is one of the many inconsistencies of human nature which can appeal to our sense of humor!

The way to practice the “sport” of rejoicing at obstacles is comparatively easy. We should consider them as tests, as challenging situations to be overcome. Also we can make good use of each obstacle if we ask: What is its lesson? What is its message? What opportunity does it offer? Sometimes through this attitude it even disappears because its cause has been removed and its function accomplished. This is one of the “magical” aspects of life. Therefore it is a good practice to rejoice at obstacles; they are often not so terrible as may appear at first sight, and it is a valuable part of the “discipline of joy.”

Joy is one of the most precious characteristics of the New Age. If we give way to gloom, despair or depression, we become negative

and destructive points in our environment. Joy, on the other hand, releases the channels to the inner life and the higher qualities of the Soul. It is possible to become actively aware of this center of stillness and peace “where joy and bliss have their home.” Then the joy of the spiritual Self is our strength and flows through us to others.

Finally, we should remember the close relationship between joy and light. Joy has an enlightening quality. And light is joyous, especially mental illumination and the light of the intuition and the Soul. “Be joyful,” we are told by an Eastern writer, “for joy lets in the light, and where there is joy there is little room for glamour and misunderstanding.”

### **A Review of Joy**

This review should be carried out from the standpoint of the detached observer. It is not an exercise for re-experiencing, but for recognizing and assessing both the place of joy and its function in our lives. It is suggested that each question be pondered on in turn throughout these two months. Just before going to sleep at night is an excellent time, if possible.

1. As I review my day, what part has joy played in it?
2. How do I define the word *joy*?
3. Through which part of myself do I most easily express joy?
4. What activities and qualities of my nature need to be eliminated for me to be more joyous?
5. Can I honestly say that I serve joyously?
6. In what way can I best channel joy for my fellow beings?
7. Does redeeming, joyous force flow through me?
8. How much have I channeled the healing power of joy into myself and my environment today?
9. Can I invoke joy when it is needed?
10. Joy is the quality which grows out of Self-realization. Am I able to forget the fragmentary personal self and recognize the One Self in all selves?

## PART III

### The Law of Spiritual Approach

We are apt to think of the word “spiritual” only in connection with religion, but, in fact, it relates to the development of the *life within* and the moving forward of consciousness on every level, from the lowest to the highest. It has been said that the word *spiritual* covers all that lies beyond the present point of attainment, everything, in other words, that is our next, rightful, evolutionary step. The Law of Spiritual Approach has therefore an immense range and is connected with human progress to a far greater extent than might at first be thought.

It is closely connected with another law—the *Law of Attraction*. It is the energy of attraction which initiates and makes possible all approaches. Attraction, in turn, is related to other laws, particularly the *Law of Affinity* and the *Law of Polarity*. These two indicate different and apparently opposite kinds of “approach,” and to examine them adequately is not possible here. But they are mentioned to give an idea of the themes we can study and meditate on in connection with the Law of Spiritual Approach.

The whole spiritual evolution of humanity can be considered as a series of graded approaches to higher levels of awareness, to higher and more inclusive contacts, culminating in conscious union or “atonement” with supreme and universal Reality or Being. But spiritual approach is not only vertical; it should also be considered in a “horizontal” context, for the expansion of consciousness takes place in all directions.

The first vertical approach is that between the personality and the Soul or Self. This makes possible the further approach to the Highest, the Supreme—“God.” The horizontal approaches are those made by the individual to other individuals, and to successively larger groups, and finally to the One Humanity.

Both kinds of approach should be aimed at and achieved simultaneously and in balanced proportions. A lack of such balance, which occurs very often, leads to uneven development. An exclusively or predominantly vertical approach easily produces neglect or even condemnation of the external aspect of manifestation (which is no less “spiritual,” and is necessary to the



fulfillment of the aims of evolution). It can easily produce an excessive interest in one's own achievement and a sense of separation from our human brothers which could be called "spiritual selfishness," to use a paradoxical expression.

On the other hand, an exclusively or predominantly horizontal approach may lead to absorption into the mass consciousness, identification with selfishly motivated groups, or pursuing one-sided ideals in a fanatical way, even though with good motives and a true spirit of service. Balance and harmony between the two kinds of approach—upwards and outwards—create an expanding spherical field or "aura" of contacts and unifications—a true *synthesis*.

All this is not difficult to understand and may appear even obvious, but deeper consideration shows that it takes much wisdom to practice it, constant watchfulness and a firm directing will.

The preceding concerns our self-initiated approaches. But there is another kind of approach leading to unification—that which comes from the higher levels of reality and life. This comes "from above" in response to a "call"—is evoked by the invocation of an individual or a group. The "approaching Agent" can be the Soul or Self, or a higher Being or Beings. But these higher Beings, impelled by humanity's needs and sufferings, or in order to implement more rapidly and fully the great plan of evolution, may *Themselves* initiate a descending approach.

At present both these conditions and incentives are operating. The need of humanity is urgent and acute, and the use of prayer, or appeal, and of invocation is growing in both extent and intensity. There are therefore good reasons to hope, and even have an assured belief, that some great Approach is on its way.

The coming of some higher Being in the form of a Divine Messenger or Teacher at times of great human crisis and transition from one age to another is a historical fact, and there is at present a widespread and growing expectancy of such an event. Also, if we are convinced of the potency of the inner action of invocation, we may be sure that it will evoke a corresponding response.

Even the *mere possibility* of a great spiritual approach from above, and its manifestation through a great Being, is sufficient to stimulate us to do all in our power to implement the Laws and Principles of the New Age and, in this two months period, to make a unanimous invocative approach with the intention of evoking a corresponding approach from the world of spiritual Reality.

## Meditation Outline

### I. Alignment

Through:

11. Relaxation - physical, emotional, and mental.
12. Aspiration.
13. Mental concentration.
14. 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:

Theme: *Joy*

1. *Receptive Stage.* Open yourself to and assimilate the living idea of *Joy*.
2. *Reflective Stage.* Consider what *Joy* is and its different aspects. Reflect on the role it can have in the right emergence of the future, both individually and on a world scale. Secondly (or alternatively) meditate on *Spiritual Approach* and its function in creating the New Age.
3. *Creative Stage.* Infuse the energy of *feeling* into whatever thoughtform of this 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**

Remembering that the completion of the meditation process is the expression in daily life of the higher concepts and influences reached through it, watch how much you are doing this and attempt to cultivate the *habit* of a joyous attitude and the continual orientation to spiritual approach in one way or another.