

TEACHINGS ON MEDITATION
Meditation I & II
DINA II [Page 113]
with some adaptation for use in Preparatory Schools

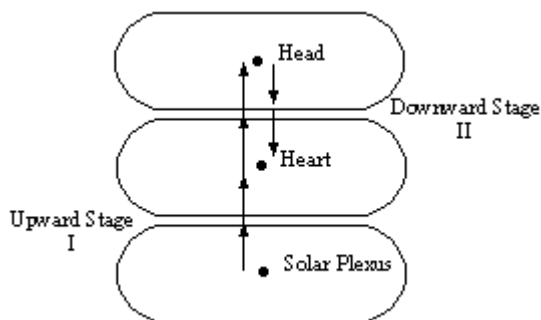
PART I

In continuing the instructions on the Science of Meditation, I would remind you that we are building upon the same fundamental truths which have been earlier laid down (in Discipleship in the New Age, Vol. I), and that our goals and objectives likewise remain the same. **Our immediate concern is the bringing about a group unity rooted in love, and this requires the awakening of the heart centre into greater potency.** In this connection, let me repeat what I earlier said, for it makes a fitting preface to what I shall ask you to do:

"Only from the heart centre can stream, in reality, those lines of energy which link and bind together. For this reason, I shall give you for your group meditation a form which will stimulate the heart into action, linking the heart centre (between the shoulder blades) to the head centre through the medium of the heart centre which is found within the head centre (the thousand-petalled lotus). This heart centre, when adequately radiatory and magnetic will relate you afresh to each other and to all the world. This again—when connected by an act of the spiritual will to the solar plexus centre—will help to produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, dedicated to the service of humanity. They can then be trusted." (Page 87.)

The activity of the heart centre never demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus, group happiness or unhappiness, and other group relations.

The following diagrammatic form illustrates the procedure which I suggest that you follow:



There are two points of vital light within the solar plexus centre, which makes this centre of dominant importance and a clearing house for the centres below the diaphragm to those above it.

1. One of these points of light is connected with the lower psychic and astral life
2. the other is brought into livingness by the inflow from the head centre.

... the centres above the diaphragm have only one vital point of energy, whilst the centres below the solar plexus also have only one, but that the solar plexus itself has two points of dynamic energy—one most ancient and awakened, being expressive of the life of the astral or lower psychic body, and the other waiting to be brought into conscious activity by the soul. When this has happened, the awakening to the higher issues of life

makes the disciple sensitive to the higher "psychic gift waves" (as the Tibetan occultists call them) of the spiritual world. ... this is ... one of the new items of information which disciples (in preparation for initiation) are told. This truth lies behind the method of meditation which I shall seek to give you, and which is divided into two parts—one aspect or technique will cover approximately the first six months, and the other the second six months.

This dual meditation is a group meditation and will have primarily a group effect. This fact must be most carefully recognised by each disciple. I would have you ponder most earnestly upon this imparted information. The meditation which I wish to assign will be divided into two parts:

Stage I

A stage wherein there is a lifting of the energy of the heart centre to the head by means of directed, controlled aspiration—

- **deliberately stimulated**
- **mentally appreciated**
- **emotionally propelled**

Stage II

Next, the deliberate dispatch of spiritual energy to the solar plexus, through an act of the will; this will result in the awakening of the hitherto quiescent point of force which lies behind (or rather within) the active and awakened centre.

It will be apparent to you that **the first stage is occupied with what is regarded esoterically as the "withdrawal to the centre of inspiration"** and it is to this withdrawal that I call you to ..., prior to the definite and detailed group work—later to be outlined. Under cyclic law there are periods of outgoing and of withdrawing, of progressing in service towards the periphery of activity and also of a conscious abstraction of the consciousness from the outer circle and its centring again at the very heart of life. ... You might regard it as **the individual phase of alignment and of preparation** to ... participation in the group meditation ... Stage II, and its successful issue will be largely dependent upon the success achieved during Stage I.

Stage I itself is divided into two parts ...

1. **The first part of Stage I is a short dynamic meditation**, carried out every morning with the greatest regularity.
2. **The second part is a reflective process or cultivated recognition which will serve to condition your day's activity.** This conditioning attitude should be one of a constant recollection of purpose and objective, and a process of what has been called "intentional living." It connotes the effort to live consciously at the centre and then to work outward from there in radiatory, magnetic activity. I am not here speaking symbolically but literally for it is all a question of the focus of consciousness.

... If this attitude can be constantly held ... the individual seeds within the group periphery (could we symbolically call it the seed pod or sheath?) will become living and potent units of energy (spiritual energy) and the succeeding period of group interrelation and group activity will be correspondingly potent. In the furtherance of this process, leading to radiatory and magnetic living, the method suggested is as follows:

STAGE I

1. **Reflective alignment of soul and personality**, using the creative imagination in the process. *This is a "feeling" or astral activity.*
2. Assumed **relation of solar plexus, heart and head**, and the focus of the assuming **consciousness in the region of the ajna centre**. *This is done mentally.*
3. When this has been achieved and realised, there follows next the **concentration of aspiration and of thought in the heart centre**, imagining it to be just between the shoulder blades. It must be recognised that the concentration of thought energy is definitely there.
4. Then follows the conscious and pictorial (or **imaginative**) **withdrawal of the heart's aspiration, life and devotion into the centre above the head** (the thousand-petalled lotus), and its conscious focussing there.
5. When this stage has been reached, and the conscious recognition of place and activity is being gently yet surely held, then **sound the Sacred Word, OM**, very softly three times, breathing out and towards:
 - a. The Soul
 - b. The Hierarchy
 - c. Humanity
 These three factors now constitute a definite and linked triangle of force.
6. Then say with **heartfelt intent** (consider the significance of those two words) the Mantram of Unification:

***The sons of men are one and I am one with them.
 I seek to love, not hate;
 I seek to serve and not exact due service;
 I seek to heal, not hurt.
 Let pain bring due reward of light and love.
 Let the soul control the outer form and life and all events,
 And bring to light the love which underlies the happenings of the time.
 Let vision come and insight.
 Let the future stand revealed.
 Let inner union demonstrate and outer cleavages be gone.
 Let love prevail.
 Let all men love.***

7. Endeavour **throughout the day to continue holding this recollection steady and work always in due remembrance of the morning's meditation.**

This activity should take only a few minutes, but if it is carried out with a fully awakened consciousness and with the most carefully focussed attention, the results may be most potent and effective—far more so than you may think. The meditation should take less than ten minutes, after you have succeeded in familiarising yourself with the process; firm foundations will thus be laid for the group work and the group meditation ...

Keep the whole process ... very simple and uncomplicated ... follow the above instructions with the simplicity of a little child, you will bring about a situation wherein work will be possible. Look not for results. ... do the outlined work and this, when rightly done, makes the due result inevitable ... "it is the inner life of reflection and the outer life of expressed love which will determine the success of the needed group relation and the potency of its future work" in the service of humanity.

PART II

... The completed meditation involves the process of relating heart and head and then—by an act of the will—linking up both with the quiescent point within the solar plexus ...

The first stage should now be so familiar to you that it will be automatic in its doing and should take only a few minutes to complete. ... It should leave each of you (if carrying it forward to a right conclusion) with the consciousness and heart energy focussed in the head. The activity of the true spiritual man has not been aroused, and when it is, **the effect on the downflow of energy from the head centre will be threefold:**

1. The awakened point in the solar plexus will become extremely active and—if the work is correctly done—it will make that point also exceedingly magnetic, gathering all the energies of all the centres below the diaphragm (except the one at the base of the spine), and this involves the sacral centre and other little focal points of energy, up into the solar plexus. There they must be held steady until such time as the man is ready to deal with them occultly.
2. The unawakened or quiescent point of light in the solar plexus comes slowly to life and to a state of new vibratory activity. Its magnetic field steadily increases and widens until it contacts the periphery of the magnetic field surrounding the heart centre.
3. When the two above stages are completed, then comes a lengthy process of transference. The solar plexus is the clearing house between the lower energies and the higher. This process is in itself dual:
 - a. The two points within the solar plexus field of activity become definitely related to each other, and the lower sacral and material energies are transferred into the hitherto quiescent point of light, now awakened and intensifying in quality and potency.
 - b. The concentrated energies in the new centre within the periphery of the solar plexus are then lifted by an act of the will into the heart centre and from thence to the head.

In this triple transference of the lower energies to the solar plexus, to the heart, and finally to the head, we have a pictorial and symbolic presentation within the life experience of the disciple of the interrelation and eventual transference of energy from the personality (symbolised by the solar plexus) to the soul (symbolised by the heart centre) and from the soul to the Monad (symbolised by the head centre).

These correspondences are of value as they are an argument for the factual nature of the process and they also enable the aspirant to grasp somewhat the nature of the undertaking to which he is committed.

Certain aspects of relationship, therefore, emerge into the consciousness of the disciple and at this point in his training the following four relations are of major importance:

1. **The relation of the energies, found below the diaphragm and corresponding to the personality life (motivated by desire), and the higher energies found above the diaphragm and motivated by the soul.** These are as yet in the case of the average aspirant, practically entirely quiescent and only become a realised activity as the soul establishes increasing control over the disciple.

2. **The relation between the two points within the solar plexus itself.** These are symbolic also of the personality-soul relationship. One point is awakened, as to the lower life of man; the other point is awakening, as in the case of the aspirant, or is totally awakened as is the case of the pledged disciple, prior to the second initiation.
3. **The relation between the solar plexus and the heart.** This is of great importance and serves to clarify the mind of the aspirant because it is symbolic again of the immediate present problem of the personality and the soul.
4. **The relation between the ajna centre (between the eyebrows) and the thousand-petalled lotus. ...**

... .. Here I would again caution you and call attention to my earlier statement that **all stimulation of the solar plexus and all focus upon that centre carries with it definite danger, and disciples are enjoined to exercise wise control over the emotional nature. A decentralised attitude as regards personality reactions and a steadily deepening love of humanity will safeguard disciples at this stage**—the stage of seeking to fit themselves for the first or the second initiation.

We will now continue with the second phase of the meditation. It was carried to the point wherein you were asked to say as a soul the great Mantram of Unification.

STAGE II

1. **Repeat rapidly Stage I, taking not more than five minutes** in so doing. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the mantram which eventually leads to the realisation of unity.
2. With the focus of the consciousness then in the head, summon the Will to your aid and **by an act of the will carry the energy focussed in the head to the solar plexus.** To facilitate this process, you can use the following formula. Whilst saying these mantric words ... vision pictorially the process of focussing—demanding—descending and at-one-ing:
 - a. *I am the soul. And also love I am. Above all else I am both will and fixed design.*
 - b. *My will is now to lift the lower self into the light divine. This light I am.*
 - c. *Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.*
3. **Pause here and endeavour to feel and sense the initiatory vibration or embryonic interplay which is being established between the awakened and the awakening points within the solar plexus.** This can be done, but it involves an act of slow concentration.
4. **Then sound the OM twice from the head centre,** knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.

5. As you vision the energies of the solar plexus being carried up the spine to the heart centre (between the shoulder blades) ... **breathe out the OM again into the solar plexus** but this time, **having done so, draw the focussed energy up the spine towards the head.** The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.
6. **Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus.** Vision it then as composed of the energy of light ... resembling a triangle of neon light ... the colour the ray of the soul.
7. Then again repeat the Mantram of Unification, beginning
"The sons of men are one..."
8. **Standing imaginatively in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light.** This wheel has ____ spokes and at the centre of the wheel, like the hub of the wheel, can be found your Master (D.K.). **Then slowly, with love, mention aloud the names of each of your group brothers, not omitting yourself.**
9. **Then see this wheel as actively moving and scintillating, and thus serving humanity through its focussed radiation. This radiation is the radiation of love.** All the above is purely symbolic but carried out as a visualisation process for some months—consistently and consciously—it will create a state of mind and of awareness which will be enduring because "as a man thinketh, so is he."
10. **Then close with the Great Invocation and also with the Gayatri,** with its emphasis upon one's duty. OM OM OM

Gayatri

*O Thou that givest sustenance to the Universe,
From Whom all things proceed, to Whom all things return,
Unveil to us the Face of the True Spiritual Sun,
Hidden by a disc of golden light,
That we may see the Truth, and do our whole duty
As we journey to Thy Sacred Fire."*

This meditation process is relatively simple if you familiarise yourself with its stages for a few weeks. Much of the above is explanatory in nature and can be dispensed with when you can follow the process automatically.

Notes on Personal Meditation and Group Meditation

Your personal meditation should be done at some time of the day which is **not** the time chosen for the group meditation (Meditation I and II). I do not want the two meditations done together at the same time, for I do not want your personality problems and your possible glammers to be interjected into the group consciousness. Beware of doing this because the task of each of you is hard enough without being complicated by the personal problems of some distressed brother in the group.

The following section is included, for motivational purposes ... [VSK]

PART III

As individuals, many of you have used regularly (and profited thereby) the meditation which I gave you thus far in this series of instructions (Meditation I and II). But speaking generally, the group as a whole has not given as much attention and thought to the processes outlined in the two parts of the one meditation, as I had hoped and asked.

I would ask you, therefore, to renew your activity along this line ... —if you work with tension and achieve results—I can give you another meditation which will climax the work done and bring another centre into activity. **There is little that I can do with you until this meditation work has been patiently and regularly done and produced effective results—from my point of view. I shall not be able to give you another meditation unless you strive afresh, and together, at the daily process outlined by me.**

This meditation is one of the most important of the steps I shall ever ask you to take in these early preparatory stages of your work. It must precede the more definite training which may be possible if you persevere in the work outlined. ...

You have put your hand to the plough and there is no turning back for any of you, but the time factor is determined by each of you and not by me. There may be times in the process of training you and preparing you for initiation when you may temporarily fail to understand the reasons for the requests I may make and for the requirements presented to you. Forget not that the aspirant to the Mysteries proceeds blindly in the early stages; only after the third initiation do the scales fall from his eyes. Therefore, follow obediently (though voluntarily) my requests as I endeavour to teach you the ancient rules.

Will you also, at this point, study anew the teaching I gave in the earlier instructions on the theme of Visualisation and explained why it is the secret of all true meditation work in its earlier stages? ... that teaching is needed by you at this stage. (Discipleship in the New Age, Vol. I. Pages 89-91.)