

CONVENTION OF THE MEDITATION GROUPS GROUP FOR CREATIVE MEDITATION MEDITATION GROUP FOR THE NEW AGE

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"Sundial" Set XI: WISDOM - Part I; Cosmic Sources

R.A. A joyous greeting to all of you:

In *The Rays and the Initiations*, Vol. V, p. 59, D.K. asks:

Do you see more clearly the growing beauty of the Whole and the goodness of the Purpose and the wisdom of the Plan? Do you realise more deeply that beauty, goodness and wisdom are not qualities. as their inadequate nomenclature would imply, but are great facts in manifestation? Do you grasp the truth that they are not descriptive of Deity but are the names of Lives of a potency and activity of which men can as yet know nothing?

This question is in reality an impressive statement. Just try to realize its significance. These qualities, which on human levels are considered as abstract virtues and ideals are in fact *Lives*. If we are convinced of the reality of the inner worlds and the inner energies, we can readily admit that Wisdom and Goodness are realities, but that they are also Lives—Entities—is something which is, in a sense, startling.

To understand this we must go back to the esoteric conception of the universal which has the formidable name of *Hylozoism* and which means that everything is alive. All forms are expressions of living Beings, starting with the great Universal Space Itself. which is not only physical three-dimensional space, but is called in *The Secret Doctrine* an *Entity*. Space is an Entity and everything exists in space; on all planes it is teeming with lives. So let us realize this *livingness* of the Universe and interplay of lives.

This supreme reality has been considered in various ways: as Universal Intelligence and, as you know, the scientist Einstein admitted a cosmic Mind, and an intelligent Mind must belong to a *living* Entity. Then, all great religions proclaim that God is Love, and love cannot be considered as something abstract, there must be a *lover* to love, so Love is an entity. Then we have the concept of Universal Reality as an energy; energy must belong to an energizing entity, so the ultimate all-inclusive, synthetic conception is that this Reality is a *Life*. This is something that we can only intuit and I suggest that we keep this *intuition* alive in our minds, because then all sense of isolation and solitude disappears; we realize that we are living particles within Lives which are parts of other Lives, and so on, until we come to the One Life—the Living Universe.

Now let us consider some of the lives which are living within the One Life, and here we have the beauty of the Whole, the goodness of the Purpose and the will-to-good of the Entities who conceal and implement that Purpose. Let us use the esoteric method of beginning *from the Universal to the particular*, from above—where are the sources of Wisdom—to below.

In *Cosmic Fire* it is stated that the cosmic source of wisdom is the constellation the Dragon, and it is curious that wisdom has been described as the *Dragon of Wisdom*. From its buddhic form it is transmitted by the Seven Sisters of the Pleiades, indicating great interdependence of the Whole.

Another source and channel of wisdom is the great Entity of the Second Ray. The Seven Rays are also Entities and wisdom is one of the two aspects of the dual ray of Love-Wisdom. This duality is one of the many mysteries. As you know, according to the Tibetan, the Solar Logos is the expression of Love-Wisdom. He is called *heart centre* of a great cosmic Entity. Therefore, the whole Solar System has for its fundamental note or quality Love-Wisdom. It is ensouled by the Entity of Love-Wisdom.

Then there is the interplay between the Rays, which is very important and of direct concern to us because these great cosmic Entities—the Rays—project themselves from plane to plane until they reach each of us. Each of us is an expression of a group of Rays which are generally in conflict in us and need to be harmonized. So, the study of the interrelation and interplay of Rays is of immediate human interest for each of us.

The interplay between the Fifth Ray energy and that of Love-Wisdom, the Second Ray, especially concerns us. The Fifth Ray energy is profoundly susceptible to the energy of Love-Wisdom, and this fusion with the love aspect is given the name of wisdom because all wisdom is knowledge gained by experience and implemented by love.

The relation between the Second and Fifth Rays and the Second Plane, the Monadic, and the Fifth Plane, the mental, is a relation between major energies which makes transfiguration possible. This indicates the distinction between knowledge and wisdom. Knowledge is the expression of the Fifth Ray of mental activity, Love-Wisdom is the expression of the Second Ray, and the blending of the two expresses itself in wisdom—in *pure wisdom*. This can be expressed in some measure by human beings even on the personality level. So let us keep it in mind.

There are two planets in the Solar System connected with wisdom. One is Jupiter, an expression in the Solar System of the Second Ray. Its expression is love, relationship to Divinity, and the Love-Wisdom influence of Jupiter implements the relationship to form which is the soul's intent.

Then Venus represents and expresses the combination of Love and Mind in this Solar System. This is expressed as the instinctual mind of affection, which is brotherly love in embryo. Venus is the source of wisdom for our planet and the expression of the transmutation of the mind into intuition and of intellect into wisdom.

Mercury, too, has a similar function. Mercury is the synthesis of manasbuddhi, mind-wisdom, it rules the *bridge* or antahkarana, and this is going to be of interest to all who are endeavoring to build the *lighted way*, the bridge or antahkarana between, first, the personality and the Soul, and then the Soul, the Triad and the Monad. All this gives us a vivid realization of the factual existence and diverse play of the energies of the Entity of Wisdom. We can see it is not simply an abstract virtue, but something cosmic, solar, and planetary.

Planetary Wisdom

Now, limiting ourselves to our planet, there are three very high Beings called the Buddhas of Activity. They embody in Themselves the Wisdom aspect of the Second Ray as it expresses itself primarily through what has been called in the *Bhagavad Gita* "skill in action."

Then, coming gradually to the level of our direct comprehension, we have the very important interplay of the three major Rays. Humanity represents or is the expression of the Third Ray of Active Intelligence although a very imperfect expression as yet. One could say that while the mass of people is not very intelligent, most have a certain degree of practical intelligence and ability to achieve their selfish aims. Anyhow, the primary quality of humanity is *intelligence*. There is also a certain degree of intelligence manifested in the so-called *lower kingdoms*. On the other hand the primary, or main quality of the spiritual Hierarchy is *Love-Wisdom*, the expression of the Second Ray, while the First Ray is expressed through Shamballa, the Great Center where Sanat Kumara, the King of the World, the Representative of the Planetary Logos, lives and functions.

At present, these three great centers are not in harmony; they are not harmoniously connected and, in a sense, are only partially connected. To use psychological language, the psychosynthesis of the planet is very far from being achieved, and this explains much that is happening. This should not shock us and to acknowledge it is not lack of reverence. We are in a universe *in evolution*, and that means on its way to perfection, which, in turn, means that at present it is imperfect.

The harmonious functioning of all the centers of the Planetary Logos, and especially the three centers Humanity, Hierarchy, and Shamballa, is only in process of being achieved. The immediate task of humanity is to come into harmonious contact and interplay with the Spiritual Kingdom and to harmonize the Third Ray mental activity with the Love-Wisdom of the Hierarchy. All that is called *spiritual development*, all that is entailed in the task of discipleship and initiation leads towards creating this harmony and this active, increasing, interplay between humanity and the Hierarchy.

We are told that we are on the verge of a great step forward in this respect—the externalization of the Hierarchy. The Hierarchy is preparing to function outwardly, visibly on the physical plane and to enter into close relationship and cooperation with humanity. This means it will not only influence humanity from above—as far as humanity's free will permits—but will be actively present on earth. This is the purpose behind the reiteration in the Great Invocation of the words *on earth*.

We should also realize that the great center which is called Shamballa—the *Bright Centre far away*, as it has also been called—is not yet in full functioning interplay with the Hierarchy. It can be said with reverence that the distance in psychological terms between humanity and the Hierarchy is more or less the same as that between the Hierarchy and Shamballa. The potency of Shamballa cannot be imagined. The power of the First Ray in full expression is something so enormous that even the Hierarchy has difficulty in withstanding its impact, and the Masters are in training for this closer contact with Shamballa.

It is said that at present the Hierarchy is accomplishing two things—is expanding in two directions. One, as just mentioned, is approach towards humanity on earth, and the other is towards Shamballa. This means progress in accomplishing the synthesis of the three Great Centers and of the three Great Rays. This is related to the specific function which it is said the Christ is endeavoring to accomplish.

As you know the greatest Representative and expression of wisdom on our planet has been the Buddha, the *Enlightened One*. as He is called, which indicates the close connection between wisdom and *light-the light of wisdom*. His message has been fundamentally a message of wisdom, and since He left the earth the Buddha has been active behind the scenes as the chief channel for the Shamballa Energy and its aspect of wisdom.

At every Full Moon of May the Buddha is said to reappear for a few minutes to give what is called His *Blessing*. This is not a sentimental blessing, but His potent radiation of light and wisdom, which is received by the Christ and the Hierarchy and then transmitted to humanity. We are told that the work of the Buddha for humanity is nearly over and that His long alliance with *the race of men* has nearly come to an end. The moment that the reappearance of the Christ is an accomplished fact and the Law of Right Human Relations is beginning definitely to condition human living, the Buddha will pass on to other work which awaits Him.

This work of the Buddha is mentioned in other aspects. We are told that to make it possible and thus release His Spiritual Brother from the hard task of relating humanity to *the Centre where the Will of God is known*. Christ is subjecting Himself at this time to a unique process of training. He and His disciples and the inner group of World Servers are the pledged builders of the New Civilization—the new *House of Humanity*. The preparatory work He is doing now will fit Him to demonstrate the nature of the Hierarchical Plan not only through love, but through wisdom through wise constructive measures, wise choice of builders, and correct methods of construction.

The Christ will demonstrate within Himself during the Aquarian Age, certain major, fused, and blended dualities:

The fusion of the second aspect of Divine Will, the aspect of Love, and the first Divine aspect of Will, the Will-to-Good;

The fusion of Love and Wisdom, enabling Him to be the Builder of The New Civilization;

The fusion of Piscean energies with Aquarian energies.

This again shows that we must not consider the Higher Beings as something absolutely perfect and therefore, in a sense, not connected with the very imperfect beings that we are. They, too, are on the *Way of Greater Perfection*. They are in training. They have the same problem as we have—on a much higher and wider scale—of blending and fusing dualities, and of harmonizing and expressing the great dualities of Love and Will, and of Love and Wisdom. Wisdom has a special function in this; it is the *bridge* between Love and Will. Wisdom is a fusing, blending energy which brings together Soul and Monad. Wisdom also relates the Hierarchy to Shamballa. Realize these are all points needing prolonged reflection.

WISDOM: Part II: WISDOM AND HUMANITY

R.A. A warm welcome to all of you.

To come now to the function of wisdom in humanity. One of its chief functions is release from the thralldom of matter, from maya, the dissipation of glamor, the dispelling of illusion.

This brings the need for wisdom into our own sphere and it is a daily and hourly problem for us all. The Tibetan wrote a whole book on *Glamour*. and it deserves your careful study. It is one of the most practical that he wrote and is of immediate usefulness, particularly now.

The great instrument for dissipating illusion and dispelling glamor is light, the light of the Soul and the light of the intuition, which is the light of wisdom. The Soul is essentially Love-Wisdom and the esoteric name given to the Soul is *the Serpent of Wisdom*.

It has been said that all wisdom is a form of light for it reveals to us the world of meaning which lies behind the outer form, and this is the immediate step for a considerable part of humanity. Many today are searching, especially youth. They are not satisfied with the outer world, with its outer activities and outer achievements, so they ask the meaning of it all and what purpose there is behind outer manifestation. But only the light of the Soul and its wisdom can reveal this purpose and the true meaning lying behind every form, every event, and every being—because there is a meaning or purpose not only in events and in forms but in each of us. In a sense, we each have a special, a unique purpose, and we should try to discover this through the light of wisdom and its relationship to the general meaning and purpose of life and humanity.

Wisdom is connected with many other aspects of life, for instance, there is its relation to *Love*. Wise love is free from emotion or devotion. It is love aware of the objects of love as they essentially are. In a sense it reveals the meaning of the true nature of the objects of our love.

Another connection is *direction*. *In the secret of direction lies the hidden wisdom*. Direction—our moving forward according to purpose and plan—requires time; and one of the aspects of wisdom is right timing. It enables us to find the right rhythm, so that we do not rush too fast or lag behind, but establish a right and wise rhythm.

Wisdom is also closely connected with *time*. It is said that wisdom comes as man becomes integrated into the processes of time. This is of immediate application—individual and group. Just now, as you know, we are passing from one age to another. We are in a very uncomfortable and critical intermediate period between two ages and humanity is apt to err in two ways. There are those who do not recognize the situation and lag behind, trying to prevent the process of advancement and change. This can cause humanity to lose time, so to speak. In this category are those who are the reactionaries, those who do not participate in the rhythm of renewal.

On the other side there are the impatient rebels, those who would like to build the New Age *in a day*—immediately—and they do not allow time for the gradual transformation that is necessary and the gradual replacing of the old by the new. Their haste may lose time paradoxically, because they rush ahead, making premature attempts which fail. They also give partial justification to the other extreme, and that also means loss of time. Therefore wisdom is very necessary now for right timing.

The same applies to the evolution of the eager aspirant or disciple; he should not rush ahead prematurely when he is not ready; there are many reasons for this. But neither should he take things too easily. Right timing should always be remembered, individually and collectively.

Another connection which is not immediately apparent is that between wisdom and joy. In one of the books of the *Agni Yoga Series* it is said that: *Joy is a special Wisdom—teach the happiness of Wisdom*. It is not difficult to understand because, if wisdom creates harmonious

relationships, this gives joy. Harmony, beauty, and joy are closely related and this brings in the Law of Right Human Relations. There is a relationship between and synthesis of all the aspects of the One Life.

The uses and applications of wisdom bring us back to the function of dispelling illusion and glamor. The energy which can eventually dispel glamor and illusion is the energy of the highest level of the astral plane. This level is capable of response to the energy of Buddhi, the energy of wisdom. This wisdom energy is the only type of force adequate to dispel the miasmas, fogs, and mists of the world of illusion.

This is an encouraging factor because if the buddhic plane seems far beyond attainment and conscious realization, the highest level of the astral plane appears more easily reached and this implies the sublimation and transmutation of all emotion and feeling into the higher point of aspiration.

In considering the blending, interplay, and fusion of the planes, we should not see the planes as in a diagram, one above the other, like the floors of a building; they interpenetrate and influence each other all the time. There are vertical energies constantly going upwards and downwards, and there is a specific relation between the buddhic and the astral—the astral can be considered the distorted reflection of the buddhic in the human personality. On the highest level of the astral, therefore, we can be open and become aware of a certain measure of buddhic energy, in other words, wisdom, and we can use this wisdom to dispel illusion and glamor, first in ourselves and then in and for humanity.

Therefore, the statement that *the task of all disciples is to promote wisdom* is very understandable. One of the ways of fulfilling this is through the art of spiritual compromise. This means compromise in the good sense, as previously mentioned, of timing.

Another fundamental function of wisdom is that of balancing the opposites. This is connected with the sign of Libra, but that cannot be gone into now, it would require a series of lessons. In Set II of the M.G.N.A. Second Year, however, this unending problem of the balancing of forces is gone into, and you would find it helpful to study this Set.

THE ATTAINMENT OF WISDOM

In conclusion, come the practical points—how to acquire wisdom? How to receive wisdom? How to receive illumination? In a general sense, all the work of aspirants and disciples directly or indirectly leads to these things. All aspiration from the Soul, contact with the Soul and Soul-infusion brings in naturally, among other attributes, the precious gift of wisdom. But there is a technique—it might almost be called a *spiritual trick*—for receiving wisdom in the personality before we have achieved the heightened awareness of living relationship with the Soul or true Soul-infusion. It is the addressing of ourselves to the Soul as the inner Teacher.

Not enough attention perhaps is given in spiritual development to the fact that the *First Master is the Soul*. This is important, because so many are trying to find an *external Master*. They go to India, China, everywhere, to look for a Master, but if an individual is not ready, he will not find a Master and if he does contact one, the results he hopes for seldom follow.

The first Master is the *Soul*, and only through a certain degree of Soul-infusion can we profitably receive and withstand the energy and light shed by an external master. Therefore, the immediate step is to get in touch with the Soul as the inner Teacher and to consider the

Soul as such. The truth of this has also been found empirically and scientifically in psychotherapy, especially by Jung. In the dreams, or imaginative activity of some of his patients, they said that they dreamt or imagined an Old Wise Man who gave them advice, illumination and revealed meaning.

Symbols are very helpful because they give a kind of lens-reflection between the Soul and the conscious personality, they act like a mirror. Through symbols we can intuitively receive teachings and illumination which it is more difficult to receive direct.

So, this experience in psychotherapy shows the value of this technique of addressing ourselves to the image of an Old Wise Man. He need not necessarily be old, but we can build a symbolic picture of a Wise Man on the mountain top, and imagine ourselves journeying to the foot of the mountain, climbing it and finding ourselves in the presence of this wise, benevolent Teacher, to whom we talk and express our doubts, problems, and predicaments and then we listen to what he says—and he often speaks. I suggest the practice of this technique; it is a method that has been found effective by many who have tried it. Of course it is symbolical, but it helps to provide a vehicle of transmission. It could be said that one of the functions of Art is to present this symbolism as the vehicle for the downflow of higher Realities.

Before ending I would like to mention a seed thought given by the Tibetan which seems the essence of wisdom for the handling of ourselves:

The gift of play must come to you, my Brother. Play upon the earth, play in the hidden place and sport within the playground of the Gods.

All manifestation can be considered as a *representation*, in a sense, as play, in the theatrical sense of the word. But a play can and should be sacred. Play is not something merely external and playful in the ordinary sense; play is a performance. There is a very fine composite word in German *buhnenweihfestspiel* that is, a theatrical representation, consecrated, (weih), play (spiel), on the stage (buhnen). Fest or festival.

All manifestation is the *stage*, the playground of the Gods; it is all symbolical, and let us remember, as Goethe said: *All that is transitory is only a symbol*. All manifestation is a symbol. It has no permanent, inherent, stable reality and that is the essential difference between *being* and *becoming*.

If we take this attitude, we get rid of the deadly seriousness with which we are apt to take ourselves, others, and events. This could be expressed in theatrical terms by the difference between tragic and dramatic. Life is dramatic—it is serious in a sense—but it is not tragic. Tragedy has a sense of negativity, of failure, which drama has not. We should remember that everything is passing, is short compared with Eternity. So, let us neither take ourselves nor think too seriously.

Here wisdom comes in again, for one of the aspects of wisdom is a sense of proportion. We are constantly *sinning*, so to speak, against this. What is immediate and near looms too large, irrespective of the far and larger vista as a whole. It is, as if, holding a hand before the face, all that is beyond is hidden. With a right sense of proportion we give the right degree of seriousness to everything. Otherwise, we spend our seriousness in small cash, so to speak, on

little undeserving things and we have not enough for the great things, which we consequently do not treat adequately.

Therefore, let us *play* in our personal life, with passing things, and then we can be serious with the Great Realities; this *playfulness* is connected with that great aspect of wisdom—humor. True spiritual sense of humor is a demonstration and outcome of wisdom, as has been demonstrated by the Great Ones. The Buddha had a great sense of humor. His rather dry, crisp humor is demonstrated in many of his utterances and symbolical expressions.

So, we should be playful in all that does not deserve to be taken tragically and too seriously, especially with our stupid little personalities. Let us laugh at them, and as much as possible take the stand that we are the Soul, and from that vantage point look out at the *antics* of our personalities. This is connected with the great technique of *as if*, which most of you know and on which I cannot dwell now.

So, let us address ourselves to the great Entity—the great Life—which embodies wisdom, the nature, aspects, and functions of which we have briefly looked at, and invoke with faith its Blessing and its radiation. Let us ask to be permeated with and enlightened by *Wisdom*.

Silence. . .

Let us be silent in the presence of Wisdom.

Silence. . .

Let us say the Great Invocation together.