

# Meditation Group for the New Age

**FIRST YEAR · SET III**

**May 21 – June 20**

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## Part I

# RECEPTIVE MEDITATION

### Receptivity to Influences

Receptive meditation is a most valuable part of our mental training, but it is the most difficult kind of meditation and one in which we are quite likely to commit mistakes. There are also real dangers attached to it and we might, therefore, feel inclined to leave it alone. Indeed, it is not advisable for everyone, but there are good reasons for training ourselves in it and adopting it as a regular part of our inner action, and so its right and safe use will be explained.

First of all we should realize how invaluable receptive meditation is and how helpful is the insight it can bring, both in our spiritual realizations and in guiding our personal lives. Second, receptivity to “impressions” is a natural, spontaneous, and unavoidable result of inner alignment and relationship or contact with the Soul or Self. Third, if rightly practiced it is not only without dangers, but is of great help in avoiding those of *unconscious* receptivity. This point is so important and of such constant application that it will be good to deal with at some length.

We should start with a clear recognition that we are exposed to countless individual, group, and mass influences all the time. These last take the form of waves of excitement, of panic, or of hostility which sweep through humanity, or large sections of it, and engulf all who do not know how to resist them. These waves or impacts may reach us through the normal channels of the senses, telepathically through psychic impressions, or from mental levels.

It is most useful—although it may shock us—to realize how much we are the tools or victims of influences of which we are unconscious, or to which we yield in a passive way. An outstanding example—which can be regarded as a gigantic experiment in mass suggestion and in influencing behavior—is advertising, the effectiveness of which can be evaluated in billions of dollars. At first it was used more or less empirically, although with unconscious psychological skill; but recently it has been used more and more deliberately, consciously utilizing definite psychological

techniques. These have been clearly exposed in *The Hidden Persuaders* by Vance Packard.

It might seem, therefore, that we should try to become non-receptive to outer influences, but this is not the true solution. It is practically impossible to be non-receptive and it is also undesirable. We do not live in isolation; we are intimately connected and interacting with both individuals and groups. Isolation would mean self-centeredness, and this is such an unnatural condition that it often proves painful and even unbearable. The anguish of solitude produced by isolation has been described vividly by several existentialist writers, such as Kirkegaard and Kafka. The extreme type of non-receptive individual is represented by the paranoiac who, being wholly obsessed by one idea or conception, is impervious to everything else. This is certainly not a desirable condition.

Human relations imply receptivity, and lack of receptivity excludes love. The true solution requires clear thought and skill in action, and is arrived at through three stages of inner activity—awareness, control or mastery, and wise utilisation. These functions of receptive meditation offer the best way to turn the liabilities, the mistakes, and the dangers of receptivity into assets. It is well to realize and remember that receptive meditation is a definite form of *meditation*—it is a *conscious and controlled mental activity*. It is quite different from merely psychic receptivity which opens us to influences of an emotional and imaginative character, and its mental quality enables us to discriminate between the various kinds of impression, to register them correctly and later to interpret them rightly. These points will be developed further when describing the techniques of receptive meditation.

### **Stages of Receptive Meditation**

As the first condition of safe receptive meditation is the ability to keep our consciousness steadily on the mental level of awareness, it should be done only after the preparation described in Set II as necessary for reflective meditation. That means we must go through the stage of relaxation, mental preparation by means of appropriate reading, dis-identification of the self from the body and the emotional life, the elevation of the center of consciousness

and the achievement of the inner attitude of the Observer. This is a condition of positive, wide-awake awareness. It is also advisable at this point to make whenever possible a short reflective meditation. This will consolidate the positive inner attitude and develop the ability to use the mind as an obedient tool.

To realize the difference between reflective and receptive meditation it is useful to consider the mind as an "inner eye," which in a certain respect it truly is. In reflective meditation the eye of the mind is directed, figuratively speaking, horizontally, trying to see beyond the apparent, or rightly interpret what has entered the field of consciousness. On the other hand, in receptive meditation we direct the mind's eye "upward" and try to discern what is "above," on a higher level than that on which we are aware. This can also be described in terms of hearing—we try to catch some inner sound or message coming from a higher or subtler region.

### **Silence**

This stage should be defined carefully, because there are various kinds of silence. The safe and true kind needed is a *positive silence*, that is, the maintaining of a positive inner stillness for the desired period, in which we eliminate as much as possible all the spontaneous activity of the mind.

This phase of silence is a necessary condition for receiving and registering higher influences. Someone endeavoring to reach this inner silence once wrote of it in the following amusing way: "I was in deep meditation and knew I had reached a very clear and lucid place and—like a flash—came the thought: 'I know that I am in a very real inner place and yet I am deaf and blind, seeing and hearing nothing.' Another split second and there came a sort of humoring response: 'If you were also dumb you might possibly see and hear.'"

To achieve and maintain the inner silence is a difficult task which calls for persistence and a firm determination; it is a sustained act of will. Our psychological mechanism is not accustomed to such discipline, it resents it and tries in every way to shake it off. A flood of impressions, sensations, emotions, images, and thoughts

invades the field of consciousness and a fierce fight for mastery begins. It seems we will never succeed in expelling the intruders which appear to come in from every side at once. But it is not necessary to be drastic; too strenuous an effort is undesirable and defeats its own ends.

There are several techniques we can use; one is to repeat over and over a phrase or word; another is to evoke an image and keep it clear and steady at the center of the consciousness. The best words and images for this purpose are those which suggest a state of calm, of peace, of silence. An effective phrase for example (from a Hymn used in the Greek Mysteries) is: "Be silent, O strings, that a new melody may come to me." Images such as the following are helpful in stilling the mind: a quiet lake reflecting the blue of the sky; a majestic mountain peak; the starry sky in the stillness of the night.

Those who have already had some training or practice in meditation will be able to use the technique of watching the flow of the mental stream in a detached, dispassionate way, as something objective and not belonging to oneself. If we succeed in maintaining this positive watching attitude long enough the stream of emotions and thoughts becomes slower and slower until the "psychic waters" become still.

An opposite condition, that of drowsiness, sometimes occurs. This is to be firmly avoided because it is not conducive to the receiving of higher impressions and, instead, it may bring about a psychic mediumistic condition which is undesirable and even dangerous.

The achievement of a true inner silence is well worth the effort and the persistent training which it takes. Besides being necessary for receptive meditation it has a spiritual value of its own, it is conducive to a condition of harmony, peace, and quiet joy, and it produces a sense of expansion of consciousness; it is also essentially restful and refreshing.

The value of silence has been emphasized, not only by mystics and contemplatives, but by "lay" writers such as Carlyle and Maeterlinck. Exercises in silence form part of the Montessori educational method. The different ways of practicing silence, the different "qualities" of silence, and also its difficulties are dealt

with very well in *The Fellowship of Silence*, a compilation by various authors including an Anglican Bishop and two Quakers.

### **Methods of Reception**

When a state of silence has been reached, that is, after a period of effort and struggle to achieve silence, then we are ready for the further stage of reception. The inner attitude is one of quiet watchfulness and patient waiting; it can also be described as a state of keen but unemotional interest in what may happen and of what we may become aware. The source from which we await impression, and to which, therefore, we direct our one-pointed attention, should be the Self or Soul. That is the sure source of true impression. But it is not the only source; impressions from other sources, if these are high and true, are often channeled or conveyed through the Self to the conscious mind.

### **Inner Seeing**

The methods of reception are various; spiritual impression may reveal itself to our consciousness through *seeing, hearing, contact, urge to action*, and in other ways. The most frequent is perhaps through seeing or illumination. The mind is indeed symbolically an inner eye, and the symbolism of vision is often used. We speak of insight, of illumination, of “seeing” in the sense of realizing the meaning or significance of some fact or event, and we talk of “seeing” the solution of a problem and of having a “bright” idea. Sometimes a geometrical figure or some other symbolic form enters into the field of consciousness. Also, a series of concrete images and forms and colors may appear, but these are the product of the imagination and are not mental in character. This flow of images should be stopped, or, at most, observed quietly for a short time without undue interest.

A higher form of spiritual “seeing” can be called *intuition*. This word may be misleading because it has been used in different senses. Etymologically it is connected with vision, it means “seeing into.” Intuition in its higher and purer sense can be considered to be a direct supra rational understanding or comprehension of the true nature and reality of something—comprehension of its true quality, purpose, and essence. It is quite different from what are

called “hunches,” which are psychic impressions about people or events of a personal character and having personal interest.

The attitude of trying to see inner realities has sometimes been *termed contemplation*, or the contemplative attitude, but this word is also often used in the more general sense of quiet, silent expectancy. Sometimes it is also used in the sense of holding before the mind’s eye an inner object for meditation. The highest form of inner seeing is *illumination*, which can be called the revelation of the Divinity immanent in all things—the Presence of God in manifestation, in nature, in every existing being. But we will not dwell on this as it is beyond the scope of our theme which is reception of definite inspiration.

### **Inner Hearing**

The second way of receiving impressions is that of inner hearing. Here, too, we must discriminate carefully between the psychic hearing of voices and inner spiritual hearing. This discrimination is not easy and calls for a subtler sense than that needed for discriminating between images and true spiritual insight. The difference can be termed one of *quality and level*. After some practice in receptivity one becomes more and more aware of the level on which the consciousness functions. If it functions on the emotional and imaginative levels the voices heard are apt to give messages or impressions of a personal character, highly colored with feeling of some kind.

Inspiration coming from high levels, on the other hand, is generally impersonal in character. The messages are short, incisive, and meaningful. They are generally concerned with one’s spiritual advancement and will contain wise advice, perhaps pointing out some fault to be eliminated, some spiritual quality to be developed or some high aim to be attained. Sometimes the message is symbolic in character, even though the phrase may appear to have a concrete meaning. Such was the case with the well-known message received by St. Francis—“Go, and restore my church.” He interpreted it at first as an injunction to build up a half-ruined little church, but later he recognized that it was a command to restore the Roman Church of his time.

To this kind of impression belong many artistic, literary, and musical inspirations. The poet or musician has the impression that something in himself or somebody else dictates them; he seems to “hear” inwardly, and the poem or idea or theme appears spontaneously in his field of consciousness. The symbol of the Muse inspiring or speaking to the attentive ear of the poet has expressed this through the ages.

Sometimes a *dialogue* is established between the conscious personality and the Self, a question put by the meditating mind receives a prompt and clear inner answer which seems to formulate itself and appear to the consciousness. If the personality comments on it and replies, a further reaction is then registered. This dialogue has been dealt with in its more general sense by Martin Buber in several of his books, and he applies it to all kinds of spiritual relationships. This dialogue can be facilitated through the use of one of the symbols of the Self—that of the Old Wise Man. But this will be taken up in the section on visualization in a future Set.

### **Inner Contact**

The third form of receptivity can be called *contact*, because it is analogous to the physical sense of touch or feeling by contact. But this expression, should not be taken too literally; it corresponds to our meaning when we say we “contact somebody,” or are “in touch with someone.” It does not mean that we touch the person physically, but indicates a relationship, a rapport, an easy interplay at will. The same can be said of *inner* contact, alluding specifically to the Self, the Soul. It means an easy rapport or alignment with the Self which permits receptivity to its influence and awareness of its quality and nature, and gradually enables us to identify or unify ourselves in consciousness—however partially and momentarily—with that spiritual Reality or Being.

By this inner nearness, by this “touch” of the Soul, we are harmonized, vivified, recharged with energy, or with that which we specifically need at the time, and which the Soul is trying to convey to us. Its effects are clarifying and enlightening; we are filled with certainty, courage, joy; we feel renewed and ready to go back to the arena of personal life and meet its emergencies and challenges. We



feel that some higher power has descended upon us and added a greater power to our own. Repeated contact can lead to a certain degree of blending or infusion by the Self or the radiation from super conscious levels. When this pervasion becomes to some extent permanent it is termed being a “soul-infused personality.”

### **Urge to Action**

The fourth way in which we may receive impression from the Self is through an *urge to action*. We become aware of it as a definite urge to do something, to undertake a task or duty in some field of service, or sometimes it may be an urge toward inner action of some sort, to the changing of something in ourselves. This type of impression is what the Quakers—who have practiced this art of receptive meditation and silence more than other groups in the West—call “concern.”

Again we need to discriminate carefully between urges coming from the Soul or some high, super conscious level, and those coming from the middle or lower unconscious. The way in which they appear in the consciousness is similar, but a difference will be found in the *quality and content* of the urge. Whenever it takes the form of a call to a great mission or to some action of personal advantage we should regard it with suspicion. An urge of this type is normally of lower origin and is spurious and should, of course, be dismissed.

### **Registration**

After reception comes the stage of *registration*. Every impression, whatever its type or the way in which it is received, should be accurately and immediately registered in writing. As mentioned previously in connection with reflective meditation, the higher impressions are often vivid and clear at the moment of reception, but they have a curious tendency to disappear rapidly from the field of consciousness and if not caught and registered at once they are apt to be lost. Also, the very fact of formulating them and writing them down helps us to understand them better; sometimes during writing the impression will develop, and we will continue to receive it. Writing can, in fact, be used as a technique for evoking inspiration; it creates a convenient channel for the higher

impressions. But while writing one should always remain alert and fully aware, not permitting any form of “automatic” writing, which can easily have undesirable and even dangerous effects.

### **Delayed Reception**

Another interesting aspect of receptivity is the *delayed reception of impression*. It often seems that nothing happens during receptive meditation; we remain in a state of blankness and do not become aware of anything new except, perhaps, a sense of quiet, rest, and refreshment. But this does not necessarily mean that the meditation has been useless and unsuccessful, for quite frequently some impression or inspiration will come into our consciousness later in the day, or even another day. It may be in another meditation or at some time when we are engaged in quite different activities; it may be in some moment of relaxation or on waking in the morning, but whenever it is we will recognize a connection between the apparently unsuccessful meditation and the subsequent inspiration. This connection will be evident when the answer which we sought to some question or problem flashes into our minds, but there can also be a less dramatic but equally true delayed reception of impression to which we should be alert.

Therefore, after meditation we should always keep an inner attitude of watchfulness and attentiveness—what is called, when developed, a “meditative attitude”—during the whole day. We can train ourselves to develop a state of dual consciousness, that is, being normally concentrated on our outer activity while at the same time keeping a part of our attention turned toward the inner world. This is the “attitude of the Observer,” watching what happens both in the outer world and on the various inner levels of life.

Delayed reception or response can have another way of appearing, one which is intriguing and, indeed, rather mysterious, but which has been experienced by many over and over again. It is the reception from outer sources of a message, an answer to a question, or an indication that we may need. For example, a book may “happen” to fall into our hands which contains just what we are seeking, or the pages of one will open at the place where we find an answer; a friend, or even a stranger, may tell us something

which we recognize as the awaited clue or indication; or perhaps an event or change of circumstances will give us the needed help or suggest the course we should pursue.

It is difficult to explain such facts, which suggest unrealized potencies and relationships, but they have occurred so often and are sometimes so striking that they cannot be explained away as mere coincidences. On the other hand, we should guard against believing too easily in such possibilities and interpreting normal occurrences in wishful or fanciful ways.

### **Group Meditation**

There is a way of practicing receptive meditation which is of special value and has various advantages—the practicing of it in *group formation*. In group meditation there is a mutual integration of qualities and a mutual protection from some of the dangers of receptive meditation; there is also the great advantage of mutual checking and pooling of results. But there is more than that, a rather mysterious but very real factor exists which is due to the very nature of groups. Using a material analogy, we can say that in a group something similar to a chemical combination occurs; the interplay, even if partial and temporary, of various persons creates something different from the mere sum of the members.

Let us remember that at the level of the Self differences and separation are much less marked than at the ordinary human level. The Self has two aspects, an individual one and a universal one. This latter makes possible not only an easy contact and fusion with other Selves, but also a close relationship and contact with the universal Self, with the ocean of the Spirit and with the higher Beings living in that ocean of Life. This was spoken of by the Christ when He said: “Where two or three are gathered together in my name, there am I in the midst of them.” No wonder then that many, speaking from experience, have testified that group silence and reception are easier and the results both greater and higher.

There are several possible procedures for group meditation. The first one is *free silence*—group silence without any agreed subject of meditation. A second method is *directed silence*—silence with

the mind directed towards a definite subject or theme, which may be either a spiritual problem or a question of general interest on which the members try to receive illumination and guidance. Then there is the Quaker method—group silence which can be interrupted by any of the participants who feel prompted to speak. The respective advantages and drawbacks of each of these procedures are dealt with on the basis of actual experience in *The Fellowship of Silence* which might be read to advantage by all who are interested in this subject.

There is another method of *group reception*; if it is not possible to meet personally, receptive meditation can be practiced simultaneously by each group member in his own home. This method is based on the existence of telepathic communication, telepathic rapport between people tuned in the same way and focusing their minds in the same direction. Strict simultaneity, that is, meditating at exactly the same time, is not, however, essential because thought, and more especially spiritual realization, are not limited by space or time. Thus, if a group meditates on the same subject during a certain period—Perhaps a week or a month—interplay and group communication can and do take place, irrespective of whether the members meditate at the same hour. This happens more easily when the members are linked in a close inner communion.

### **Dangers and Mistakes of Receptive Meditation**

There are several possible dangers which are real and therefore should be understood and carefully offset. The two main dangers are negativity or passivity on the one hand and over-stimulation or excitation on the other. A state of passivity allows the intrusion into the fields of consciousness of forces or elements coming from the unconscious, including its lower levels. They are not always recognized, but even when they are it may be difficult to offset their influence and resist their onrush. The difficulty is even greater when they delude us by an alluring appearance; they may seem harmless or even of a high order, yet not only are they without real value but they can be entirely misleading.

The consciousness can also be invaded by influences from sources outside the *individual* unconscious. Using a general expression,

we can say that they come from the collective unconscious; this term may include general psychic currents, general symbols and forms (called by Jung “archetypes”), and specific group centers of influence. This field is extensive and as yet relatively little known and we cannot enter here into further discussion of the subject. It is enough for our present purpose to point out the reality of the danger.

The chief safeguard against this danger is a constant positive watchfulness, as has been said already. Another safeguard is the ability to make a clear distinction between spiritual impressions and the multifarious psychic influences. Psychic phenomena have no spiritual character and we should not permit ourselves to be sidetracked by an undue interest in them. It is wise to remember that the primitive peoples and even animals have psychic faculties. Scientific investigation of such phenomena is legitimate, but that is quite a different matter and it requires different methods from those used in receptive meditation.

The other danger which must be guarded against is *overstimulation*. This is independent of both the nature and the source of the impressions received, for even a high spiritual influence, if it rushes into the personality with full force, can cause harmful effects in some cases: effects which range from nervous tension and exhaustion to emotional excitement, fanaticism, excessive and feverish activity, or manifestation of uncontrolled psychic phenomena. A good analogy is the sudden increase of voltage in an electrical system, which can cause the light bulbs, the radio, or any similar sensitive apparatus to be damaged or burnt out. But undesirable consequences can be prevented by wisely regulating the practice of meditation or by stopping it altogether for a time at the first indications of trouble.

The reality of the dangers certainly calls for the utmost caution but should not arouse fear or discourage the practice of meditation. Everything effective can be a source of danger; even the most beneficial medicine can be harmful if taken in excessive doses. And to use another analogy, both inner ascensions and mountain climbing can be dangerous, but with proper preparation, caution, and skill in action the dangers are minimized—and in the case of meditation the benefits far outweigh the risks.

It should be repeated that receptive meditation rightly carried out—that is, with constant, positive watchfulness—and followed by discriminating and wise interpretation of the results, can protect effectively from influences and suggestions coming from either the outer or the inner worlds which may have been previously recognized or resisted. Meditation focuses the consciousness on the mental level, from which it can on the one hand exercise an intelligent control over the realm of emotion, imagination, and psychic phenomena, and on the other receive light, inspiration, and power from above.

## **Part II**

### **The Law Of Group Endeavor**

This law can be considered as the outstanding law of the New Era. But the first thing to be realized is that the New Age groups will be quite different in character from those which have existed until now. The authoritarian attitude of the leader at the center belongs to the past, and the groups of the New Age will be free associations of individuals and be held together by a common idea, a common purpose, and a common service. The pattern of such groups will no longer be that of a solar system, with a great center of light and lesser units revolving around it; it will be much more like a constellation of stars or suns proceeding unitedly towards a common goal.

This calls for a high standard of integration and mutual dedication to the objective of the group by its members, which is something that can only be arrived at through *inner*, unanimous orientation. This is a very different thing from outer imposed discipline, and to understand how it may be achieved a brief survey of how a group is constituted may be helpful.

First it should be realized that a group—a coalescence of individuals—forms in itself a *living entity*. This is a difficult concept for our objective minds which are accustomed to associate each living being with a corresponding separate and visible body. But if we examine the analogy of a nation or of a human being, it becomes clear that the interplay and blending of the units constitutes a whole, which, in its turn, becomes a living, qualitative, purposeful entity, composed of the sum total of its parts and existing through them as a manifesting force.

In this way nations, tribes, communities, families, and all kinds of collectivities of people constitute *group entities*, as also do the more temporary groupings like assemblies, audiences, and teams. It is an acknowledged fact that when two or more people come together, their mutual interplay starts a process of coalescence which results in a new combination, as in the processes of chemistry. In other words, group life of some kind begins to take form. This is easily seen when a crowd gathers for some specific

purpose; it often integrates rapidly and its “mood” develops and changes. Sometimes powerful and dramatic happenings result.

A group entity is composed of all the constituent parts of which we, as human beings, with all our different aspects, are composed. It has a spirit, which is its integrating purpose; a soul or qualitative aspect; a mental aspect and an emotional aspect, which are made up of the blended mental and emotional aspects of its members; and a physical manifestation through its outer organization and its activities. All these form in time a “group personality,” and to really know and understand a group we should attempt to recognize each of these parts of its make-up, just as we need to in ourselves.

The inner, spontaneous integration of the New Age groups grows primarily out of their *united purpose*. These groups are not formed for the betterment of the individual members, but have a greater purpose than themselves, an objective which the individuals could not reach alone and which shines out before them as a magnetic and compelling goal. That objective or purpose may be to meet the need of some section of humanity, to establish some idea or ideal, or to lift some of the burden that oppresses humanity, but no matter what its nature it will be for the good of a greater number.

This is the basic purpose of the Law of Group Endeavor the elevation of the whole—which in the past has been attempted individually, but now can be brought about more rapidly by our combining together in group work.

The power of united effort upon the physical plane, is being realized today on a large scale. The power of unified emotion is also being recognized and is often exploited—as well as feared. But the power of unified thought has been little grasped as yet. This, however, must and will be the great New Age mode of creative action.

Group work of this type, necessitates considerable *self-discipline*. The individuality, while its qualities are needed when blended in the whole, must be so merged in the united purpose that it is not individualistic in expression, or attached to its own freedom, as even freedom may become a glamor. Personality preferences



should not be allowed to cut across or outweigh the group purpose or dominate the group life. Such qualities as love, tolerance, understanding, and service need cultivation and deliberate use, while criticism, self-assertion, indifference, and other separating tendencies call for a constant vigilance so that they may be offset.

Group relationship calls for skill and sacrifice, but its techniques are rapidly being assimilated and worked with by the many who are coming under the impulse of Group Endeavor. These men and women are establishing the growing science of human relations, and there is continual indication in every field of the usefulness, the power for good, and the increasing growth of these *group* forms of activity and endeavor.

The brief survey of the subject only serves to indicate the nature of this new and rapidly growing pattern in human life, which calls for recognition and understanding by us all today in order that we may take advantage of it. The following Tabulation may, however, also help us to gather our thought on this Law, as well as help in the formulating of our meditation on it, so that, in keeping with the characteristics of the New Age groups, each of us will arrive at *our own realization* of the theme.

## **TABULATION**

### **What is a Group?**

The Group is an entity and has

1. A group “aura”
2. An emotional aspect
3. A mental aspect
4. A group personality
5. A group Soul

### **Methods of Group Integration**

1. Love
2. Meditation
3. Sharing
4. Silence
5. Communication
  - a) External
  - b) Subjective (telepathic)
6. Service

### **Obstacles and Difficulties**

1. Criticism
2. Personal devotion and attachment
3. The glamor of freedom
4. Individualistic tendencies and self-assertion
5. Dominating personal preferences

### **Types of Groups**

1. The family
2. Groups for practical activities
3. Groups formed for sport and amusement
4. Groups formed by men and women of goodwill for humanitarian purposes and various forms of service

5. Groups of men and women endeavoring to work together in a subjective way—through thought, prayer, invocation.

*(See also the Tabulation on Right Human Relations in Set I)*

### **Techniques to assist Group Endeavor**

1. Recognize the various group endeavors in which you are taking part.
2. Consider the contribution of the group as a whole to these endeavors, beyond each one's individual contribution.
3. Ponder upon the establishment of Group relationship. This is each one's responsibility in the various groups to which he belongs. Remember that these relationships have an inner as well as an outer aspect and deliberately try to link with the group members.

### **Key Thought**

“Cooperation, not competition.”

## Meditation Outline

### 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

### 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.”

### Meditation on the Law of Group Endeavor

1. *Reflectively* consider the meaning, value, and implication of Group Endeavor.
2. *Visualize* a symbol of Group Endeavor.
3. Direct the mind upward and maintain a receptive attitude to any inner sound or impulse from a higher or subtler region.
4. As you return from this silence try to formulate into words any impressions you might have received during this receptive period. If possible, write it down.
5. Plan how to demonstrate Group Endeavor individually and how to contribute to its implementation in the work.
6. *Telepathically* radiate it through:
  - a) Repeating thoughtfully the word “Group Endeavor.”
  - b) Sending forth the thoughtform of “Group Endeavor” along rays of light in all directions.

### Affirmation

“May this group be helped to do its part.”

## **Recommended Reading**

*The Fellowship of Silence*, ed. Cyril Hefner, Macmillan, London.

Active Meditation, R.R. Leichtman & Carl Japikse, Ariel Press,  
Columbus, Ohio

*Resolving Social Conflicts*, Kurt Lewin, Souvenir Press, c/o  
International Book Store, Beaverton, Oregon.

*The Hidden Persuaders*, Vance Packard, Pocket Books, New York.

*The Practice of Process Meditation*, Ira Progoff, Dialogue House  
Library, New York.

## **Foreign Language Affiliates**

English (United Kingdom)  
Sundial House, Nevill Court  
Tunbridge Wells, Kent  
England TN4 8NJ

French  
Odette La Manchec  
Beauquiniés  
34190 Ganges  
France

French (North American)  
Claire Fugere  
391 Gauvin  
La Presentation  
P.Q. Canada JOH IHO

Belgium (Flemish)  
Phillippe de Coster  
Residence Ascot  
Parklaan, 81 Gent 9000  
Belgium

The Netherlands  
Rod de Pree  
Straelseweg 329  
5916 AA Venlo  
The Netherlands

Italian  
Stefano Martorano  
Marisa Arice  
Via S. Giovanni in Fiore 24  
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Spanish (Europe)  
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