

# Meditation Group For the New Age

**FIRST YEAR · SET V**  
**September 21 – October 20**

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## Part I

### The Will

It is generally recognized that effective action in the world is dependent upon the use of the will. It is needed to bring about results, to change existing conditions, to build and to create. There are obstacles to be overcome, difficulties to be vanquished, oppositions to be met and countered, and all this requires the application of the energy of the will.

The same is true concerning *inner* action. The most powerful energy existing in the inner worlds, which underlies all others and makes them effective, is the *will*. But if we try to proceed from the obvious assumption to a clear realization of the nature, the qualities, and the right uses of the will we find ourselves at a loss. On this vital and important subject modern psychology gives little help; it has generally ignored or neglected this central power and function of the human being. If we turn to philosophy for a definition, we are confronted by various and conflicting views. The great amount of discussion about freedom—or non-freedom—of the will has clouded, or left in the background, the fundamental question of its nature, the consideration of its uses, and the development and application of its techniques.

Fortunately, however, as in the case of electricity, it is not necessary to know the essential nature of the will in order to become aware of its reality and power and be able to make use of it. The will is something we experience directly and realize fundamentally; it is one of those things that bears its own evidence and needs no ultimate proof or demonstration. It can be compared to aesthetic consciousness and experience. Intuitive awareness and enjoyment of beauty are primary capacities or gifts which are independent of all aesthetic theories. It is the same with the awakening and functioning of the ethical conscience. Intuitive apprehension of the good by a human being can be said to be independent of any formulation of forms, codes or theories of morality. And so it is with the will.

We can start, therefore, with this fundamental fact—that we know we are “willing” beings—able not only to know, to feel, to imagine, to love, but also *to will*. From this premise we can proceed to the

practical question of how best to use this precious ability or gift. The first requirement is a clear recognition of the various phases or stages of the will. These can be enumerated as follows:

1. *Deliberation.* Consideration of motives, incentives, goals, and options.
2. *Decision.* Choice of aim, the goal to be reached, of the action to be accomplished.
3. *Affirmation.* Expression of the will to achieve that purpose.
4. *Planning.* Making a definite program of action — Choosing the means for its implementation in its various stages (long and short-range planning).
5. *Execution.* Directing and projecting the various energies needed for materializing the plan through the use of the appropriate techniques.

### **Deliberation**

Deliberation means: debate—discussion—consideration—reflection—pondering over. In this context we shall use it to cover the examination and weighing of *motives*. Motives are incentives to action, but they in their turn are dependent upon aims and their evaluation. Here honesty with ourselves is needed to discover the real incentives that drive us to action. It is easy to be deceived in this respect, because often personal desires or unconscious drives are disguised under pseudo-rational or idealistic motives. Awareness of this and discrimination as to our motives are essential, for when the will is used for selfish, separative purposes, it has destructive effects, and then the stronger the will the worse the results.

This danger is so real that all teaching on the development of the will should begin with this serious warning. It should also be realized that the destructive effects of a selfishly used will do not affect other people only, but inevitably sooner or later, react upon their originator. There is an inexorable law of cause and effect, based on the principle of harmony and equilibrium, under which the effect of every action returns like a boomerang to the one who set it in motion. Nevertheless, the training of the will is not only justified but most necessary. Often those who are good and rightly motivated have wills that are weak and which they do not know how to use; and a dynamic goodwill, a powerful “will-to-good” in

such people is particularly needed to counteract the effects of the wrong use of will by many of the strong-willed people.

Discovery of one's motivations can be arrived at by sincere self-analysis, which is in fact a form of reflective meditation directed toward that purpose. This is an interesting instance of the interaction and cooperation of the different kinds of inner action. The practice of meditation requires the use of a certain amount of will, and meditation in its turn helps us to discover the motives that impel to action and to recognize those that are good and constructive.

But it is not enough to have right motives and a goal in view that has a positive value and is attractive or "magnetic." The goal must be *attainable*, and in order to judge whether it is or not we have to consider carefully and realistically both the existing situation and the means we have at our disposal. At this stage of deliberation we should also review the relative necessity and urgency of the various possible courses of action, and the conditions that make the situation special or unique. All this can be called a form of reflective meditation.

## **Decision**

Decision can be regarded as the most specific or essential aspect of the will, or more precisely of *volition*, the action of the will. Two opposite types of behavior govern the making of decisions. A great many people make even important decisions, such as the choice of a husband or wife, or the selection of a career, with little or no deliberation, their choice being determined almost entirely by unconscious motives. The conception of determinism—that is, the negation of the power to choose consciously and freely—is based on observation of such people. At the other extreme are those who realize that every decision and every choice involve the possibility of making a mistake or even causing harm. The *responsibility* this entails produces an uncomfortable sense of perplexity, fear, or guilt, and such people therefore tend, consciously or unconsciously, to evade responsibility and throw upon others—either on some individual or some social or collective authority—the burden of the decision. This surrender of one's will, this urge to evade or escape, explains many current trends, and has been

described by several writers, particularly by Erich Fromm in his book *Escape From Freedom*.

Decisions can be taken in two ways, or on two levels. The first is the outcome of previous deliberation, at the end of which we may see clearly what is the best or more advisable course to be followed. If the issue is not clear we may choose the one which *seems* the most advisable, realizing that we must not indulge in lack of decision.

But sometimes conscious, rational *deliberation* seems to lead nowhere; there are, or seem to be, so many uncertain factors in the issue confronting us that we feel incompetent to reach any reliable conclusion. In such cases, a second way, that of arriving at a decision on a higher level, should be followed. This means the surrender of the conscious personal will by putting the matter before another and higher judge—the Self or Soul. In religious terms this is known as seeking God’s will. It involves the use of two other means of inner action—*invocation and receptive meditation*. All that is given in this series of Sets on both of these subjects should then be applied to the problem of making a decision in this “higher” way.

A major obstacle in making decisions is our unwillingness to renounce, to give up something. This may be conscious or unconscious and it arises from the widespread desire to “eat our cake and have it too.” But we should realize clearly and accept the unavoidable fact that every *choice* inevitably implies the elimination of alternatives and the abandonment of other conditions or courses of action. Even in matters that are entirely for our own benefit, alternatives have to be faced, and exclusions, and therefore renunciations, must be made if success is to be achieved. Those who want to make their way in the world must choose between ambition and laziness, between earning money and indulging in pleasure. Often, the matter-of-fact and realistic take this for granted without giving it much thought, but those who are more sensitive, and more versatile and compromising, are often unable or unwilling to accept this “hard” fact, and while carrying out what they have decided, think about and regret the other things they have had to give up, with the result that they spoil their enjoyment and lessen their efficiency. To facilitate choice and to make it more willingly and wholeheartedly we

should not think just in terms of giving up or renouncing, but also in terms of *preferring*. This clarifies the real issues more accurately.

### **Affirmation**

The phase or act of will that should immediately follow decision is *affirmation*. This appears to be, and essentially is, a simple action, but its successful and effective performance involves several factors. The first is a living, dynamic *faith*—not simply “belief,” but faith of the nature of assured conviction. This type of faith does not require external evidence; it is something we arrive at *within* ourselves and is, according to the beautiful definition of St. Paul, “the substance of things hoped for, the evidence of things not seen.”

The fundamental and most potent act of faith *is faith in oneself*. Keyserling, in his book *From Suffering to Fulfillment*, has stressed the higher implications of this fact:

Only that inward affirmation which is called faith creates the decision which ‘makes real’ the Self in phenomenal existence... It is by faith and by faith alone that the personality becomes *identical* with what it represents, and so the latter becomes the means of expression for its whole being. In virtue of the act of faith, being and representation, subject and object become one. Thus all conceivable rays which emanate from the Self are gathered into one focus. And if the belief is concerned just with this very Self, then, but only then, does all the magic force of this Self become capable of manifesting itself.

True faith is an intuitive realization and it draws its strength from the Principle of Essential Divinity. It may be said in fact that its strength and effectiveness are in direct proportion to the vividness and persistence of the realization of our Divinity. It may also be said that it is proportionate to the degree of soul infusion, or blending between soul and personality.

The second factor in affirmation can be called command or *declaration*. It is the use of the imperative with an attitude of assured authority. It can be summed up in the Latin word “fiat” or in the phrase “So let it be.” The intensity or “psychological voltage”

of this affirmation determines the degree and the extent of its effectiveness.

The technique of affirmation, besides the fundamental act of command or declaration, requires frequent *repetition* to reinforce its potency and neutralize and overcome opposing or resisting factors. Affirmation often provokes a contrary reaction; this should be foreseen, calmly resisted and overcome; without discouragement or resentment, by persistent reiteration of the affirmation. This practice develops the capacity to assume and maintain a constant *affirmative attitude*, which ensures the success of the last phase of the will, its *execution*.

Various specific affirmations can be used, according to the goals toward which they are directed, as will be seen in the following section. In connection with our Group meditation work we should use affirmation as an essential factor in *Invocation*, as the dynamic energy necessary for the full effectiveness of this method of spiritual approach.

The final two phases of the will—*Planning and Execution*—will be dealt with in the next Set as they are related to one of the subjects then to be studied—*Manifestation or Outer Expression*.

## Part II

### Invocation and Evocation

#### **The Nature and Technique of Invocation**

The etymological meaning of Invocation is “calling down,” “calling into.” It is essentially a demand, an appeal to something higher, asking for help or intervention. The same could be said in a general way about prayer, but there is an important basic difference between the two. In its specific, definite sense, prayer (as explained in Set IV) is the “heart” approach, and involves the use of the feeling function. *Invocation*, on the other hand, is an inner action which includes and combines the use of *all* of our inner functions. It is a simultaneous activity of the mind (meditation), of feeling (prayer), of the imagination (visualization), and of the will (affirmation). It is obvious that this comprehensive and synthesized action of our whole being, when rightly carried out, gives to *invocation* a potency incomparably greater and richer than the separate use of any single inner activity.

Such combined action is certainly not easy; in fact it is very difficult, and requires much training and the definite use of appropriate techniques. But the time and energy spent in achieving proficiency in invocation are well repaid by its powerful and beneficent effects, and, as in the case of other skills, once developed it remains a permanent acquisition.

As invocation is a synthesis of various other activities, it is necessary to learn first the technique of each one separately, while keeping in mind from the outset the ultimate goal. The next step is gradually to attempt the simultaneous use of two methods or techniques, and finally the use of all of them together.

To illustrate these phases in a more definite way, let us apply them to the use of the “Great Invocation” (which can be found at the end of this section). It is particularly suited to this purpose because it embodies specific and direct appeals to the three main aspects of Divinity which are also present in man: *Light—Love—Will*.

The first stage in the training is to take it as a subject for both *reflective and receptive* meditation as a whole. This means taking each stanza in turn and pondering on the meaning of each word and line. Beginning with *reflective meditation* we find, for



example, in the first stanza the words “God”—“Light”—“Mind”—“descend.” All these offer a strong incentive or challenge and can provide endless food for thought; words carrying equal incentive will be found throughout the Invocation. After this, or in alternation with it, we can meditate *receptively*. To do this we can take the same words and phrases and, keeping them present and alive in our consciousness in a state of inner silence, endeavor to become receptive to their essential significance. What we are attempting is an intuitive perception, a synthetic apprehension, amounting at times to a blending, a momentary identification with the reality thus aspiration to make it more frequent, lasting, and complete. This brings in or kindles our feelings, our “heart” activity. Other factors also arouse the heart—for instance, realization of the crying need of humanity for Light and Love and for the unification of the human will with the Purpose and Will of God. Here also the use of the *imagination* comes in. Through visualization, building a vivid picture of the transforming effects of the descent of the higher energies on Earth, we can greatly intensify our use of the *prayer* or heart aspect of contemplated, so that we feel pervaded by, and even become in that moment, Light, or Love, or Will.

Such an inner experience is a joyous one. It gives us a sense of expanded consciousness, of enhanced livingness; but it is fleeting or temporary, and consequently awakens a keen desire to renew it and the invocation.

Then comes the use of the will. Realization that we have a will which, consequently, it is a privilege and duty to use rightly, urges us to apply it in invocation. In fact, each of us *is* essentially a *will—an intelligent, loving will*. We *will* that what we invoke *may* happen, *may* triumph, *may* become a glorious reality here *on Earth*. We *affirm, we command*, with all the energy we have that *it may be*. In the Great Invocation this affirmation is reiterated in the repetition of the word “Let”.

Another way of training ourselves to use the different functions or kinds of inner action in relation to the Great Invocation is to say each stanza with the activity that is directly associated with it; that is, say the first stanza with the energy of the mind, at the same time visualizing light; the second with the energy of heart; the

third with the will; and then the fourth stanza and concluding line with all combined.

These inner activities, though different and distinct, are interrelated, and each of them stimulates and facilitates the use of the others. Therefore, after learning to use each of them effectively—and even while doing so—it will gradually become easier to combine them, until we are able to blend them completely in a unified and synthesized act of *Invocation*.

This inclusive way of invoking helps to eliminate the shortcomings which often make the individual methods of little or no effect. In meditation, for example one may remain content merely to *think about* the subject and perform intellectual exercises with no further results. Prayer also can become mechanical and perfunctory, or else a pleasant sentimental effusion which “evaporates” without inducing action.

Other ways of increasing the effectiveness of invocation are:

1. To say it *aloud* whenever possible. This brings in the added power of sound and helps to keep the attention fully concentrated.
2. To pronounce it *slowly*. This gives time for the conscious realization of the meaning of each word and phrase.
3. To *pause* between each stanza, for the same purpose.
4. To put the strongest *emphasis* on the words “on Earth,” using specifically the energy of the *will* in pronouncing them. Thus we make sure that the qualities or energies invoked are brought down and made effective in the world.

There are two ways of directing the descending energies, or rather two concentric areas of application: *individual and universal*. The individual application is not only permissible but can be considered a duty. Each of us is a living cell in the great organism of humanity and the attainments of each necessarily contribute to the achievements of the whole. Therefore we should use the Invocation for ourselves, as well as for the whole, with the purpose of infusing our personalities with Light, Love and Spiritual Power. The ensuing regeneration of the personality will enable it to become an effective instrument for right human relations and loving service.

Universal use of invocation, that is, its direction toward the good of the entire planet, can be made in three ways.

1. Each one saying it *alone*, but *in the name of all*.
2. *In Group Meetings*, where the well-known advantages of united simultaneous action are utilized.
3. *As an Inner, Subjective Group*, linking oneself with others around the world. This can be done in two ways:
  - a. Linking mutually with friends in a definite way. The most effective of such inner relationships is a *triangular linking* with two other people through the visualization of lines of Light and Love creating the triangle. Then, if one has formed several of such triangles, one can “see” them connected as a network of light and goodwill.
  - b. Linking oneself with *all*, known and unknown, who are using the Great Invocation throughout the world. There are a great number of such people because it has been translated into more than 60 languages and its use is spreading all over the world. Within this larger group, our *Meditation Group for the New Age* can constitute a special center or focus of intensive use.

In all such group endeavors we can apply the Principle of Unanimity, which not only gives direction and focus, but actually multiplies the effectiveness of the unanimous action.

A frequent and persistent use of invocation gradually develops in us a constant inner attitude of invocation; in this way our whole life can gradually become “invocative,” that is, whatever we do, we carry it out in a dedicated and invocative spirit.

### **Evocation**

Evocation—etymologically “to carry out” or “call forth”—is the response from “above”, the “answer” to the invocative demand. Such response always occurs. We can rely upon it with an assured conviction because it is brought about by the universal and unfailing Law of Cause and Effect.

But the *recognition* of the response may be difficult; it comes in ways that are often unexpected and not apparent, and also may not

be immediate. While the evocation at its start can be considered essentially instantaneous, its *manifestation* in our consciousness and in the outer world may often be delayed or indirect; its causal relationship with the invocation may therefore escape us.

What has been said concerning receptive meditation (in Set III) can also be applied to recognition of evoked response. The same causes of error are found, and the same difficulties or obstacles are liable to occur. Sometimes, while the invocation, the appeal of our personality, may have been sincere and rightly motivated, the response may reveal truths about ourselves which we dislike, or may require commitments which we, in our personalities, are afraid of or unwilling to undertake. As happens so often in everyday living we want something, but object to the means necessary for its attainment. We feel too much is demanded. Such reactions are normal to human nature, but they should be recognized as mistaken, and consequently overcome, in order to give free scope to the inflow and manifestation of the energies evoked. We can be sure that these higher energies produce beneficent effects in ourselves and in the world, effects far greater than any temporary discomfort they may cause. These obstacles, however, do not always occur; often the inpouring of Light, Love, and Power is immediate and easily sweeps away all barriers. When this happens, our task is to absorb and make the best use of the evoked energies, radiating them, and expressing them in outer action.

### **Invocation from Above**

This kind of invocation is not generally recognized by this name, but it well deserves it. It is the *call or pull* which reaches us from the Soul, or from some other higher Source. Its first and simplest manifestation is the “voice of conscience” which calls us to follow some higher standards of conduct, to recognize ethical values and to adhere to them. It is present in every human being. The degree of obedience or disobedience to this “voice of conscience” is a choice each of us makes. In this lies the privilege and the burden of our inner freedom.

Accounts of religious experiences often speak of a “call” from God, or a “pull” from some higher power. This sometimes starts a “dialogue” between a person and this “higher source” in which

each alternately invokes and evokes the other. In other cases, the pull from “above” takes the form of an imperative demand which may be felt as a necessary, though at times unwanted, demand.

A good description of the “call” of a higher principle has been given by the psychologist Carl Jung. Here are some thoughts adapted from his book, *The Integration of the Personality*.

What causes people to choose their own unique paths and so to climb out of unconscious identity with the mass? In the last analysis it is what is called *vocation*. Those who have identified their vocations hear an inner voice. To have vocation means in the original sense *to be addressed by a voice, to be called*. We find clear examples of this in the Confessions of the Old Testament prophets. Nor is this merely an ancient manner of speech, as is shown in many contemporary biographies [modern examples include Nelson Mandel and Helen Keller].

This sense of vocation is not only the prerogative of great personalities. It is here for everyone. Each of us can listen and hear our vocation, that voice which invokes a response within us. Those who are able consciously to affirm the power of the vocation calling them can move towards fully becoming Soul-infused personalities and true servers of their planet and their fellow beings.

### **THE GREAT INVOCATION**

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.**

## Part III

### **The Law Of Spiritual Approach**

Spiritual Approach implies, and for most people is related to, religion, and this is true as far as it goes. But religion is generally thought of only in terms of particular faiths, churches or sects, whereas the Law of Spiritual Approach covers a very much wider field.

Everything is spiritual that relates to the unfoldment or true progression of humanity, that is, our entry into the higher consciousness of the Great Life of which we are a part. What has been called religion in the past, with its emotional appeal drawing humanity toward higher ideals, subtler truths, and better ways of living, will gradually become a more scientific process. This is necessary because already the emotional appeal has lost its hold upon a large section of humanity and, particularly in the West, the mental development of the majority is calling for a presentation of the spiritual life that is not dependent just upon faith, but is based on recognizable spiritual laws and meets the requirements of the mind. The great teachers of the past told their followers what they must do and think to tread the path of inner progression, but such authority is no longer accepted as such, and the independent thinking of today demands a new approach to the subjective life.

This is already appearing through the penetration of our civilization into many subtle aspects of life, energy, and physical phenomena. The hidden world is becoming as real to us as all that we see, and we are beginning to awaken, without the structures of “religion,” to the *reality* of the great “Life” in which we live. We are beginning to see *there is* a pattern, and that it cannot spring from chance. This implies a plan or purpose, and an Architect—a Great Mind or Energy or Being—that originates and impels this plan towards manifestation.

Also, deep in each one of us there is an inner pull toward some higher form of life, an underlying but insistent urge that prompts us—like the flower which innately turns toward the sun—to look toward something greater than ourselves, and seek for more than that which we already encompass. This inner impelling force may not always be recognized; hidden deep within the labyrinths of the

human make-up, it sometimes only emerges in distorted form. But there are few in whom it does not eventually bring about—like leaven in bread—some form of more enlightened living, whether it takes the form of inner spiritual belief or outer practical service.

This “secret force” has been called “divine discontent,” the “evolutionary urge.” But, whatever name we give it, the Law of Spiritual Approach is the basic inherent force that governs this impulse in human nature. Within its domain we find the many techniques of spiritual progress, the practices of the different religions, the methods of bridging in consciousness between the outer and the inner life, and of blending the material and the spiritual to express a new and vital “whole.”

The Law of Spiritual Approach should also be realized as a two-way law of unfoldment—for just as humanity is reaching out to its potential through this approach, so the Divine is reaching out to humanity, and Truth is unfolded layer by layer as the capacity to comprehend it is increased. The briefest glance at the history of the different peoples on our planet reveals this. There is no civilization that has not had its great Teacher, no people nor even tribe that has not had some form of inner truth, some symbolism, legend or saga, custom or ritual, that set for it a standard, held out a vision, or imposed rules to bring about better ways of living. Where this unfoldment has continued, there has been progression; where a revelation has crystallized and the people have clung to its form after its time has passed, the civilization has deteriorated and others, in new areas of the world, have taken up the torch of human progress.

This is the meaning of *Spiritual Approach*. The faiths, the churches, and the many ways of thought are only the *methods* of approach, the paths which we choose for ourselves, stage by stage and nation by nation. Spiritual approach has no limitation in such terms; it is in fact the story of human life on earth, for it covers progression from the earliest forms of consciousness to whatever worlds of realization may lie ahead.

It is a basic truth that all is spiritual that takes us forward, that relates us to our next expansion of consciousness—our next level of attitudes, next realizations, and the next codes or rules of living that we adopt—no matter how humble or material these may appear from a higher stage of awareness. It has been said that the



elementary realizations of everyday life and the awakenings of small children are just as surely spiritual events as are the divine experiences of our spiritual teachers. The discoveries of science are just as much *spiritual unfoldments* as the impressions of inner life that the great mystics have received. This thought again indicates the immense and universal scope of the Law of Spiritual Approach.

Spiritual approach *is progression in consciousness*—it is the great lighted stairway that leads us step by step into our higher inheritance. Each step needs effort and involves a gradual growth; but the inner urge in all of us—the “pull” toward what has been called “the Father’s Home”—stirs us to keep our feet upon these lighted stairs. When we satisfy this urge in our endeavors, joy rewards us in a way that is in itself revealing of the God incarnate and the Essential Divinity of Life.

The following short tabulation suggests more specific aspects of the Law of Spiritual Approach (see *pp. 20-21*). It will provide seeds for thinking on this subject and for developing it in our attitudes and actions.

## **TABULATION SPIRITUAL APPROACH**

### **I. Types of Approach:**

- A. Vertical / Ascending
  1. The individual to God
  2. The individual to the Universal
  3. The personality to the Soul
  4. Form to Spirit
  5. Group approach through religion
  6. Group gatherings for worship, prayer and meditation
  7. Faith
  8. Manifesting towards the ideal
- B. Vertical - Descending
  1. Listening to the “Voice of the Conscience”
  2. Reception of insights from the Soul
  3. Reception of insights from a Higher Source
  4. Receptive Meditation
  5. The “call” from above
  6. Revelations through world teachers
  7. The Unfolding of Truth
- C. Horizontal
  1. Right Human Relations
    - (a) In your approach towards individuals
    - (b) In your openness to others and ability to receive
    - (c) Between individuals and groups
    - (d) Groups to groups
  2. Blessing everyone and everything that you encounter
  3. Relating to the natural world
  4. Loving service
  5. Saying “Namaskar” to all you meet

### **II. Techniques of Approach**

- D. General Methods
  1. Prayer
  2. Worship

3. Individual Meditation
  4. Meditation as part of an Outer Group
  5. Meditation as part of a Worldwide Inner Group
  6. Invocation & Evocation
- E. Qualities Needed
1. Aspiration—Desire to live a spiritual life
  2. Dedication
  3. Recognition of the World of Meaning
  4. Recognition that the inner reality of thought and energy is the creator of the outer world of form and matter
  5. Receptiveness to spiritual impression
  6. Practical ability to relate the physical to the divine and ideas to ideals
  7. The ability to manifest spiritual ideas in the outer world

### **III. Results of Approach**

1. Assimilation of spiritual qualities and energies
2. Elevation of consciousness
3. Recognition of communion with the One Life
4. Contact with the spirit in other beings
5. Inspiration & Illumination
6. Increased Creativity
7. Joy

### **IV. Seed Thought:**

Just as Humanity is reaching out to its divine potential; so too the Divine is reaching out to Humanity.

## **MEDITATION OUTLINE**

### **I. Preparation & Alignment**

1. Reading on Spiritual Approach (when time allows).
2. Relaxation: Physical, emotional, and mental.
3. Mental concentration and focus.
4. Linking with all those doing this meditation around the world.

### **II. Dedication (Said silently or aloud)**

I dedicate myself to do all in my power to bring about a New Age in which all will be able to express their higher spiritual possibilities.

### **III. Meditation on the Law of Spiritual Approach**

(10 to 30 minutes)

1. *Reflectively consider* the meaning, value and implication of the Law of Spiritual Approach.
2. *Visualize* a symbol for Spiritual Approach.
3. *Direct* the mind upward and maintain a receptive attitude to any thought or impulse from a higher or subtler region.
4. As you return from this silence, *formulate* into words any impressions you have received during this receptive period. Write these insights down.
5. *Plan* how to demonstrate Spiritual Approach individually in your life and how to contribute to its implementation in the world.
6. *Telepathically* radiate the energies contacted through repeating thoughtfully the words "Spiritual Approach" and sending forth the thoughtform of Spiritual Approach along rays of light in all directions.

-or-

1. *Imagine* a world where most of humanity is living in harmony with the Law of Spiritual Approach.
2. *Reflectively consider* the part that you can play in building this world.

3. *Direct* the mind upward and maintain a receptive attitude to any impression or impulse.
4. *Formulate* into words any impressions you received during this receptive period.
5. *Visualize* the Law of Spiritual Approach as a ray of light shining down from above and drawing forth a response from every being on Earth.

#### **IV. Invocation**

Say **The Great Invocation** dynamically with focused mind, heart and will, recognizing it as a powerful means of bringing about the New Age.

#### **V. Affirmation (Said silently or aloud)**

*May we be helped to do our part.*

This **Outline of Meditation** is suggested for daily or twice-weekly use. A short and dynamic meditation is more effective than a protracted one which is apt to lose its focus and impetus. If you have any questions, please feel free to write or call us. Our address and phone number is listed at the bottom of each page. You may also email us.

#### **Mantrams**

A mantram is a combination of sacred words of special significance which through repeated and focused use create a pathway for spiritual energy. In her book *The Silent Path*, Michal J. Eastcott writes that mantrams “form an important part of all spiritual communion, both ascending and descending...They aid the concentration of our forces and, as well as being scientifically or lawfully invocative, they imprint their message in the unconscious, from where we can expect it to condition us in various ways. They are a vital part of invocation...”

Earlier in this booklet the meaning of The Great Invocation, a mantram for the New Age, has been explored as part of the discussion of Invocation and Evocation. And its use has been suggested in the Meditation Outline on the previous pages.

Another mantram of great beauty and power, one which has been widely used in the East, is The Gayatri. More commonly encountered in Sanskrit, it is provided here in English.

### **The Gayatri**

O Thou Who givest sustenance to the Universe  
From Whom all things proceed,  
And 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 know the Truth  
And do our whole duty  
As we journey to Thy Sacred Feet.