

Meditation Group For the New Age

SECOND YEAR · SET IV

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PART I

Meditation and Training in Self Awareness

THE WILL

Discovering the Will

The Will was mentioned in the last Set (111) in connection with *Positive Modality and Dynamism*, but there are many other aspects of it to be considered. Understanding and a right and effective use of the will is becoming increasingly important; problems connected with it are assuming new proportions now and it will be one of the keynotes of the New Age. Its right development is therefore an essential part of our cooperation in the unfoldment of the New Age.

Will is frequently confused with impulse, intense drive and outward activity, and with certain obstinate or "will-full" traits in an individual's character. But the true will is something very different from this, and in order to know what it really is, we must discover it *within* ourselves. It is an inner reality which cannot be communicated through words, and needs to be experienced and realized.

This is true particularly because the will manifests in different ways in each of us. It is our individual central motivation and carries our own particular quality. In some, for instance, it is dynamic, with a powerful driving force, while in others it is less apparent, but quietly strong and persistent. There are many kinds of will and lines along which it may be particularly expressed, and only the discovery of our own will can give us insight into the true nature and quality of the inner power that we should rightly develop and use.

Sometimes the will is revealed to us at a time of danger or acute testing. We experience it realistically and vividly, and emerge from the situation feeling that we have a source of strength which we can call upon. Sometimes it may be recognized as sustaining us through long times of anxiety or uncertainty, or as a factor which enables us to make and carry out a difficult decision. Meditation is, however, a fundamental way of reaching *understanding* of the will and cultivating its right expression, and it is this approach that we are chiefly concerned with in this study.

Meditation and will are connected in two ways:

- a. *Will is needed in Meditation.*
- b. *Meditation is needed for realization and right development and use of will.*

It should always be remembered that the energy of the will can like all energies - be used rightly or wrongly. It can be used constructively or destructively, as a motivating power for good or for asserting selfish purposes, and it is an interesting - although sad fact that energies are apt to be first used wrongly by humanity; the lower manifestations or expressions appear first. This would account for the general use of the lower characteristics of will - its aggressive, destructive, and selfish aspects.

But the self-will can and should be transmuted into good-will and the will-to-good; and the individual will be gradually identified with the greater Will or Purpose, the Universal Will, of which we are a part - the "Cosmic Order" as it has been called by Einstein. *The Act of Will*¹ by Roberto Assagioli describes the various methods, techniques and exercises for the practical training of the will and for its optimum use at all levels of existence - from the personal to the transpersonal and reaching into the realm where the individual will merges with the universal will. Here we come again to its connection with meditation and, since will is needed to meditate on the will, let us look first at its role in the field.

The Will in Meditation

The starting point in all meditation is the *will to meditate*; this is the free initiative of the individual who, having recognized the value of and need for meditation, decides to practice it. But in order to carry out such a decision, a persistent application of the will is needed.

¹ Penguin, New York, 1976

Its first use is to eliminate the obstacles to meditation: this can be expressed as "making room" for meditation *in time* and in *consciousness*. "Making room in time" means consecrating regularly a certain span of time to meditation. "Making room in consciousness" means protecting it from all the pulls and -claims which are always inducing us to other activities, especially in modern life; it means pushing out of the field of consciousness all that normally occupies it, or that constantly tries to invade it, such as sensations, emotions, drives, images, thoughts, memories, anticipations, and so on.

Next, the use of the will is needed in order to carry out effectively all the different phases of the meditation. Much will is needed for concentrating on a subject, for instance in *reflective meditation*. The directing will has to keep the mind steadily on the task to prevent it from wandering away or jumping off into other fields. In visualization, too, when we make a mental picture or visualize with the imagination, it is the will which holds the image steady and keeps the attention fixed on it.

In receptive meditation, the function of the will is to maintain the consciousness in a state of positive poise, of calm watchfulness, keeping the mind still and at the same time avoiding a negative dreamy condition.

The same is true of *contemplation*. Here the higher function of the will comes into play. One of the *Yoga Sutras of Patanjali* (I 3, Book 1, Johnston translation) says:

"The right use of the will is the steady effort to stand in spiritual being."

Insight into the role of the will in these higher spheres is given by Dr. Suzuki, writing of the Buddha in *Essays in Zen Buddhism*.¹

"... The Buddha made the most strenuous attempt to solve the problem of Ignorance and his utmost will-power was brought forth to bear upon a successful issue of the struggle ... Enlightenment therefore must involve *the will as well as the intellect*. It is an act of intuition born of the will ... He (the Buddha) had an indomitable

¹ Luzak & Co., London, 1927

will; he wanted, with the utmost efforts of his will, to get into the very truth of the matter; he knocked and knocked until the doors of Ignorance gave way; and he burst open to a new vista never before presented to his intellectual vision." (p. 115).

In invocation the will is essential also. In order to be effective, invocation must be propelled upwards by a strong, dynamic will.

Radiation and blessing also require it - in this case combined with love. And, finally, the *outer expression* of the results of meditation, whether through writing or other forms of creative expression, demand real and persistent use of the will in order that a coherent and adequate form on the physical level may be produced and maintained.

This briefly summarizes the role of the will in meditation, but its increasingly effective use at all the different stages is, of course, a long and gradual process. Upon our success in this depends the quality of our meditation from the very start, for concentration is our first problem and all of us need to call upon the will to resolve it.

To quote Alice A. Bailey, writing on the initial work of meditation *in From Intellect to Intuition*:¹

"...it should be noted that the key to success lies in constant and unremitting practice... Sporadic efforts get the aspirant nowhere... A few minutes of concentration or meditation work done with regularity, will carry the aspirant much farther than hours of effort given three or four times a month. It has been truly said that 'meditation to be effective in producing results must not be merely a sporadic effort in which we engage when we feel inclined, but is a steady, unremitting pressure of the will.'" (p. 233).

Meditation on the Will

The nature of the will is difficult to understand and only through meditation can we gradually arrive at some comprehension of its nature and qualities. Will has various phases, different goals and

¹ Lucis Publishing, New York, 1969

objectives, and many manifestations. Its real essence is mysterious as it resides on high levels, out of reach of normal human consciousness; this may explain why modern psychology - which is on very "normal" or average levels - practically ignores the will!

Through reflective meditation on the will we may arrive at some acquaintance with its various aspects. Through invocation and receptive meditation we may attract some light on its true nature and substance. Through prayer and meditation we can attune our personal will with the will of the Soul and later align both with the Will of God.

But there is more to be done than even all this. When we have developed some amount of will, its right application requires most careful consideration and discrimination, in order that we may use it wisely, harmlessly, and constructively, and for this, much reflective meditation is needed. This includes the question of right choices and decisions - which are aspects of the will. Ordinarily, the right use of the mind will suffice, but when deeper issues confront us, or in the case of a grave situation or emergency, it may be necessary to invoke the will of the Soul.

To establish an acquaintance with one's own will and begin to develop it, the following is a valuable preliminary exercise:

Exercise to Develop the Will

Sit in a comfortable position.

Relax all tensions, physical, emotional, and mental.

Recognize the various occasions and/or situations facing you, or likely to face you, in which you will need to use the will.

Then:

1. Picture as vividly as possible the harm to yourself, and others, which your weakness of will may cause, or even has already caused. Formulate these recognitions clearly; it will also help to list them. Then utilize your feelings of the dissatisfaction to promote a sincere and vital desire to strengthen your will.

2. Picture as vividly as you can all the advantages that training of the will can bring. Examine them and again formulate them clearly and bring in the energy of enthusiasm for this, and joy at the prospects.
3. Finally, picture yourself as being in possession of a strong will. Visualize yourself acting in all situations with self-control and decision, and "as if" you have attained inner and outer mastery of yourself. The "as if" technique was referred to in Set IV of the First Year.

This exercise should be substantiated by the undertaking of deliberate acts of will and exercises which invoke and utilize it. Just as, physically, we must exercise our muscles to gain strength, so the

will grows by "willing," and psychologists like William James have advocated the carrying out of seemingly "useless exercises" for this specific purpose and for learning to bring in the will without the help of other motivating impulses, like desire or purpose. Examples can be found in *The Act Of Will*.

Aspects of the Will

We must, however, look beyond the cultivation of the individual or personal will and should next consider the right relation of:

1. The personal will with the will of the Soul;
2. The individual will with the will of others;
3. The individual will with the Universal Will.

These are aspects rather than stages of developing the will, for they proceed very largely alongside each other. The personal will first has to become obedient to the will of the Soul and then the gradual fusing of the two takes place, but at the same time, because of our unity with others on the level of the Soul, this process is aiding the achievement of right relations between our individual will and that of others, or the group to which we belong. This, in turn, is all part of our acceptance of cooperation with, and gradual identification with, Universal Will.

We shall have already gained some insight into relating our will to others' through the study of Group Endeavor and Unanimity. Goodwill is also an obvious prerequisite of this process. But it is the will-to-good that relates us with the Universal Will. Will-to-good means aligning the individual will with the good of the whole and it entails a positive, dynamic attitude and determination that good shall triumph.

It should be realized that this is a very different matter from blind or unthinking acceptance of our passive "obedience" to the "Will of God." We must *have* an individual will in order to be able to identify it with a greater Will - it must be a developed, usable aspect of ourselves before it is capable of taking up a conscious "willing" partnership in something greater than itself.

This is in line with the modern rejection of all acquiescence and obedience to "authority" and the intellectual questioning of all traditional "commandments." The growing consciousness of humanity realizes that more than that is required of a thinking human being. But such recognition is apt either to create a negative void or bring positive rebellion. In either case it entails a period of disbelief in any greater power than humanity and the physical forces than can be tangibly observed. Therefore, the more scientific concepts of emergent evolution and the laws of psychological and spiritual development need to replace "blind faith" in God. Humanity is slowly breaking through to this more intelligent concept of a "Cosmic Order" and Universal Law, but these are things on which we need to meditate to reach clear concepts of their reality and of our true place in them. The following short Meditation will be helpful.

Meditation

1. Relax - become "silent" emotionally and mentally.
2. Let a sense of infinite grandeur of the Universe permeate your whole being.
3. Recognize yourself as a tiny particle in this immense and glorious Universe.
4. Then realize the *expansion* of the personal self which takes place through this realization. It is, in fact, an inner "Copernican revolution" for we no longer constitute the center of our universe. A truer sense of our relationship

with the Whole of which we are a part begins to develop; we begin to see in right proportion the relation of our little will first to the will of others, then to the will of increasingly larger groups and finally to the Universal or Divine Will.

5. Affirm this through a clear mental formulation of what you have realized; formulate a statement which you make to yourself, and determine to act from this standpoint throughout the day.

This meditation can be done quite briefly, but it creates a new and greatly extended sense of our true being, and is a valuable *act of reorientation* from which to go out to meet the activity and problems of the day.

Freewill and Use of the Will

Freewill is another aspect of this subject which must be mentioned, although it is too extensive a theme to go into fully here.

The freewill of humanity is its glory, but also its danger. If we had no freewill, we should be only automatons, but its right use lays upon us a great responsibility. Freedom is a "heady" wine! It is apt to stimulate us to over-step its divine prerogative, to blur our good judgment and lead us into excesses of various kinds. It could, in fact, be said that the central problem of humanity is the right use of its freewill, and this is a difficulty very much to the fore today.

To resolve it, we need the recognition just mentioned of the true relationship of the individual "free" will to the "free" will of others, and the realization of our place in the universal whole which the foregoing meditation can help to bring about.

The will is needed today as a propelling, clarifying, and purifying agent and some of its destructive aspects should not be confused with its wrong use. The destruction of old, out-worn forms must necessarily precede the building of the New Age; the ground has to be cleared of the debris of the past before a new world can rise up. Also, we should remember that many of the forms that were built in the past may still be good in themselves, but are no longer

adequate to the new mentality and the new conditions of life in the present and in the future.

The destructive aspect of the will is needed for the right elimination of all this; but let us use it with wisdom. As mentioned in the last Set, one of our major problems is the blending of will and love, and the energy which can harmonize these two is *wisdom*. Wise love and wise use of the will is the key. In both an individual and a group there can be either too much love in proportion to will, or too much will in proportion to love, but there can never be too much wisdom. There is ample use for all the wisdom it is possible to have.!

So let us make every effort to identify our individual and "free" will with the Will of the higher Self or Soul, for this is full of wisdom and is, in turn, identified with the Universal Will and the greatest Good.

The many functions of the will have not been gone into here, they would entail too extensive a study; but the following Outline of Meditation suggests the areas in which we can discover these functions and develop the right use of the will. Careful consideration, for instance, of its stages will bring revelation of the potentialities of this inner force in many directions. In most of us the power of the will is as yet an unrecognized and untapped source of energy. As with all forms of energy, the *right* use of the energy of the will is therefore a paramount responsibility and so we should make ourselves as informed as possible on its potentialities and, above all, should cultivate its *wise* control.

Meditation Outline on the Will

I. Preparation

1. *Concentration.*

Realization of the point of pure self-awareness.

2. *Elevation.*

Directing the aspiration of the heart and the attention of the mind towards the Self.

3. *Identification.*

Imaginative and affirmative identification with the Self.

II. Reflective Meditation *Suggested Themes:*

1. One of the stages of the Will:

Motivation - Valuation Goal

Deliberation

Decision - Choice

Affirmation

Planning

Direction of the execution of the plan.

2. One of the qualities of the Will:

Energy

Concentration

Power of Restraint

Promptness

Persistence

III. Use of Symbols

1. Visualization:

Visualize vividly and steadily a symbol of the Will, for instance, a flaming torch.

IV. Receptive Meditation

1. *Appeal:*

"Let the Will of the Soul dominate and direct my life."

2. *Reception:*

Silent realization of the downflow of Will energy into the personality at all levels (mental, emotional, and physical).

V. Affirmation

"Let the Will-to-Good of the Self be expressed through my thought, word, and deed."

VI. Expression

Choose and formulate some definite, good use of the will to be demonstrated in your life today.

"Within the center of the Will of God I stand;
Naught shall deflect my will from His.
I implement that will by love,
And turn toward the field of service."

Part II

New Age Trends and Characteristics Extraversion

Extraversion, which is basically the directing of interest and attention towards the external world and outer activity, is a characteristic of the New Age with which Western civilization is already familiar. It has played a major part in formulating the pattern of life in this hemisphere and is largely responsible for the materialistic philosophy which has colored the civilizing processes, the pioneering and the great objective achievements of the last centuries.

This characteristic has not, however, been strong in the East. Here greater importance has always been attached to the subjective aspect of life and the introverted attitude has dominated. Jung wrote of this basic distinction in his "Psychological Commentary" prefacing *The Tibetan Book of the Great Liberation*, (I 954 edition, edited by W.Y. Evans-Wentz, published by Oxford University Press.):

"Even a superficial acquaintance with Eastern thought is sufficient to show that a fundamental difference divides East and West. The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. It seems as if this Eastern recognition were a psychological or temperamental fact rather than a result of philosophical reasoning. It is a typically introverted point of view, contrasted with the equally extraverted view-point of the West ... Introversion is, if one might so express it, the 'style' of the East, an habitual and collective attitude, just as extraversion is the 'style' of the West. Introversion is felt here as something abnormal, morbid, or otherwise objectionable ... In the East, however, our cherished extraversion is deprecated as illusory desirousness, as existence in the *sangsara*, the very essence of the nidana-chain which culminates in the sum of the world's sufferings." (p. xxxv).

In the New Age, with its emphasis on freedom, the universality of outlook and, especially, the positive and dynamic qualities spoken of in the last Set, we may expect a growing extroversive tendency in the world in general. It can already be seen in the attitude of

modern youth and the changes taking place in social behavior. Here, the blending of Eastern and Western attitudes will bring a helpful balance, and the current interest in the West in Eastern religions and cultures is a hopeful sign of this blending.

There are many aspects of extraversion, added to its well-known characteristics of outward looking and activity. For instance, it produces the urge to achieve mastery of the energies of nature which often means exploiting them, but also leads to better utilization of the resources of the planet. The proper care of the physical body, and its training to greater efficiency, is another aspect of this, the result of which can be seen in the high standard reached in athletics and sport today. The trend to extraversion is also largely responsible for the marvels of mechanics and techniques in every field today and the ability that humanity has developed to create the most incredibly intricate and efficient "forms" or "machines" to produce whatever is required.

But in all this there is danger of, and many obvious instances of, exaggeration and even perversion. The external achievements, the machinery invented, the organization set afoot are apt to fascinate and absorb and become over-valued. Even more serious is the temptation of making selfish, reckless or destructive use of the immense new powers these achievements place in our hands. They entice us to use them not only for efficiency, the saving of time and energy, and the betterment of life in general, but for material gain and selfish accretion.

There is therefore an urgent need to balance extraversion with introversion, so that adequate attention is given to the inner worlds and to their exploration. Did we but realize it, discovery and utilization of energies in these worlds is even more fascinating and valuable than in the external world. It could be said that this is the central purpose of meditation.

Although it is such a keynote of Western society, extraversion is far from being understood or rightly utilized. With its emphasis on action and expression, it emerges more often than not as an addiction to *doing* which leaves no room for *being*. We became captivated by the lure of achievement and results and come to depend entirely on outer contacts and comparatively superficial factors to support us through life.

It is interesting to note here that in certain of the Eastern teachings three main "levels" of life are spoken of-

The world of appearances or expression.

The world of meaning.

The world of causes.

This differentiation of the various areas of being gives a clear picture of the particular "world" in which the extravert most readily functions, and makes it equally clear that the other two worlds which substand the preferred domain must be recognized and explored. It also illustrates the levels on which the introvert is predisposed to live, and it is equally obvious that this "world" must not be dissociated from the objective world of outer expression if its livingness and *meaning* are to be fulfilled.

This brings us to another point. Extraversion manifests differently at the various levels of human life - physical, emotional, mental, and spiritual. Added to this, an individual may be extraverted only at one or two levels and introverted at others. For example, someone could be extraverted on the physical and mental levels, giving all their attention, time, energy and mental focus to the physical field in which they work - and probably excel - and yet at the same time, be introverted emotionally or spiritually and unable to express their feelings or relate their spiritual nature to daily life.

This explains many of the contradictions in human nature and should warn us against "labeling" others, particularly because there is always variation in the way a human being lives. There is frequent alternation between extroverting and introverting, and these alternations can be and should be directed and regulated at will. We could say that the well-integrated individual is "ambi-verted," and can consciously and deliberately direct attention and activities "outwards" or "inwards" according to needs, occasions, and intentions.

From all this it will be seen that extraversion is a more complex subject than might at first appear. As Aldous Huxley remarks in *The Perennial Philosophy* - "how inadequate is the Jungian conception of extraversion as a simple antithesis to introversion. Extraversion is not so simple; it is of two radically different kinds" (i.e., physical and emotional). He goes on to point out that in the light of this we can understand more clearly the *Bhagavad Gita's* classification of paths to salvation. The Path of Devotion is naturally followed by the person with an inborn tendency to externalize the emotions; the Path of Works is for those who in all circumstances feel the need to "do something."

It has been said that the introverts are those "seeking the light of understanding," whereas the extroverts are those "seeking the light of experience." Both of these are needed before we can be truly enlightened and there must be, therefore, like the ebb and flow of the tide, periods of going forward into one and withdrawing into the other. This is true of a civilization and of humanity as a whole, just as it is of the individual. Understanding of this will help us to appreciate the rightful function of extraversion in the New Age and see how it can contribute to the emerging of a more spiritual era ahead.

It might at first seem an anomaly that extraversion, which basically directs attention towards the external world and objective action, can bring in greater spirituality to the "new world." But without objectivity the higher, inner, spiritual qualities cannot find full expression; right extraversion is essential to their emergence as living forces in the world. We have only to think of the stultifying effect of suppression and inhibition to realize this and see how needed extraversion is for the creation of right forms. If the present tendency to extraversion seems extreme, we should remember that the pendulum is apt to swing between the extremes of all opposites before a point of balance is achieved.

A strong tide of creativity is also sweeping in with the New Age and this, combined with the positive modality and dynamism spoken of before, can contribute to the right and full functioning of extraversion - the bringing of the inner, spiritual world into daily life, into outer expression and usefulness.

This is the ideal to be clarified and strengthened by our constructive thought and meditation and our task in relation to this characteristic of the New Age is clear. Not only do we need to develop a balance in ourselves of extraversion and introversion, but we should also recognize the different levels on which extraversion may exist and the important role it has in externalizing the spiritual life. Once more we are presented with the balancing of the inner and outer life - no new problem to the student of meditation.

Part III

The Principle of Unanimity

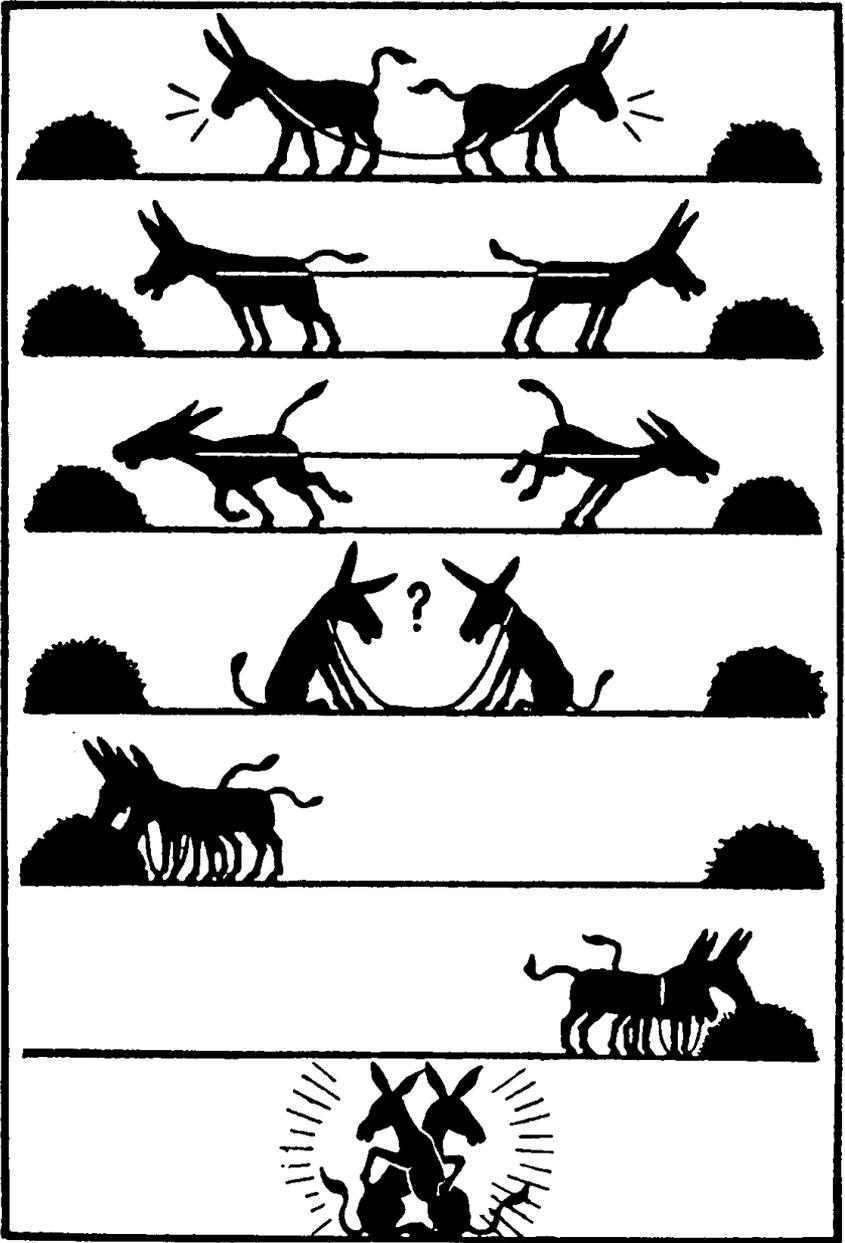
Unanimity is beginning to be recognized as the key to going forward in a growing number of fields. Moves towards the same goal can be combined. It could be said that the fundamental principle of Unanimity is emerging as a definite force in the world.

In the Set IV of the First Year, the true meaning of Unanimity was explained, and the difference between uniformity, or imposed and outer unity, and this more subjective union of purpose or identity at deeper levels. On this point we should be clear. It is recognition of *unanimity*, that is, oneness of soul, consequently meaning a sameness of goal, purpose and direction, not regimentation of means and methods, which is the key to the mutual forward going of humanity, with all its countless outer divisions of race, color, creed, education, and social conditions. It is *this fundamental* unity and consequent similarity of need that we must bring increasingly into our thinking, for it is the strengthening of this in human consciousness - so that it emerges in human affairs - that will bring about the needed bridging of long-established divisions. It is the will to cooperate which must be reached.

This needs to be attained not only because cooperation must supersede competition as spiritual evolution proceeds, but because of the practical fact that the increasing number of human beings on our planet makes this pooling of effort essential; upon it may well depend our very survival. The illustration on the following page is an amusing depiction of the fact that harmony brings richer rewards than strife, but this simple message comes from profound depths.

Plotinus wrote of humanity's fundamental unity as coloring all human interaction:

"That which resumes all under a unity is a Principle in which all things exist together and the single thing is all. From this Principle, which remains internally-unmoved, particular things push forth as from a single root which never itself emerges. They are branching into part, into multiplicity, each single outgrowth bearing its trace of the common source



Agreement is better than Strife

"The things that act upon each other are branchings from a far-off beginning and so stand distinct; but they derive initially from one source: all interaction is like that of brothers, resemblant as drawing life from the same parents."

This suggests that a mutual, magnetic, and attractive power is at work in humankind, a thought which is also supported in the *I Ching*:

"There are secret forces at work, blending together those who belong together. We must yield to the attraction then we make no mistakes. Where inner relationships exist, no great preparations and formalities are necessary. People understand one another forthwith, just as Divinity graciously accepts a small offering if it comes from the heart.

At the same time, we should not belittle the diversity through which this unity is expressed. Diversity may certainly become chaos when we turn our backs on unity, but unity is limited if there is no diversity. Unity is our purpose, diversity is our means of growth; we must not lose sight of either one in our absorption in the other.

Unanimity is recognized in the secret places of the heart. It is verified, not by the divisive exercises of the analytical mind, but by the spiritual perception of the illumined *higher* mind. It might be said to be one of the first messages of the intuition. Here the value of meditation in reaching a true higher concept or "knowledge" will be seen, and we should not confuse this attainment with the more general all-pervading *feeling* of oneness which belongs to the emotional levels. "Heart-knowledge" is a phrase used in some of the Eastern teachings to describe the higher levels of arriving at truth or reality. It is a phrase worth pondering for it reveals the especial qualities for "knowing" offered not only by heart and head separately, but by the two when rightly balanced and combined.

The development in ourselves of the principle of Unanimity is also an example of how the individual will, as it gradually collaborates with the will of the soul, contributes to the good of the whole (as mentioned on pp. 6-7 when the right use of the will was examined).

There are many obstacles in each of us - and in every group and nation - to the establishing of world unification and a true new world order of right synthesis and cooperation. The will-to-good is needed to set afoot our efforts towards these high goals and the overcoming our "unwillingness" to make the needed relinquishments, to give up our material, emotional, and mental attachments and free ourselves from the many conditioning factors by which we are limited and glamored.

But it should be kept in mind that unanimity can only be reached *through free assent*, through the recognition by each and all of the rightness, goodness, lasting value and, above all, necessity for these goals. Any enforcement by authority and through totalitarian methods of any of the trends and characteristics of the New Age is contrary to the nature of unanimity, which is willing consent. Such an imposition would be an infringement of the principle of freedom and - as history has repeatedly proved - would produce, sooner or later, a violent reaction and thus defeat its purpose.

Therefore unanimity should be cultivated as agreement in *aim*. We must face the fact realistically that before the New Age is established we cannot expect a *general* unanimity in humanity. During times of change, as now, there is always bound to be widespread conflict between the past and the future, between individuals and groups who cling to old forms and ways of life and those who are endeavoring, sometimes impatiently and violently, to create the new. But it is possible for us each to achieve an increasing sense of unanimity, so that our thinking and attitudes become conditioned by it more and more and we are able to work in our environment clear-sightedly and wisely, avoiding much unnecessary friction, delay, and waste of energy. In this way we shall also contribute by *radiating the* harmonious cooperation which emerges from true unanimity (see the rays coming from the joyously cooperating donkeys!) Such qualities are infectious by nature and inspiring in effect.

Unanimity is symbolized by the diamond which, with its many facets, reflects the many-sided splendor of unity manifesting through diversity. It has also been likened to a symphony, which is made up of a very great number of musical notes. These are welded into phrases, the phrases into themes, and the themes into

movements. The whole symphony has a unity which is achieved by bringing together these component and distinguishing and even conflicting parts in such a way that a resolution of opposites is brought about and harmony emerges out of particular discords. Throughout, the basic, underlying purpose of "motif" is expressed in various ways, occurring again and again to sound out the original message or purpose of the composer.

At certain points in our development we become aware of a joint goal, of an essential unity under diversity of form, methods, and techniques. At these points we realize that we are "*one* band of demonstrators of the Divine."

Let us therefore work at developing this latent, deeply hidden knowledge in ourselves - our sense of unanimity recognizing where it lies and bringing it into practical usefulness whenever the need or opportunity appears. In this way we are *activating* a great divine principle here on earth, and as the *Bhagavad Gita* puts it:

"Who sees the separate
Lines of all creation
United in Brahman
Brought forth from Brahman
Himself finds Brahman."

Meditation Outline

I. 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.

II. Dedication

“I dedicate myself, with all men and women of goodwill, to the building of the New Age.

III. Meditation on the New Age:

Theme: Extraversion:

1. *Receptive Stage.* Open yourself to and assimilate the living idea of Extraversion in the New Age.
2. *Reflective Stage.* Consider what Extraversion is and its different aspects. Reflect also on the role of the Will in this connection.
3. *Creative Stage.* Infuse the energy of *feeling* into whatever thoughtform of this you have built and, by an act of will, *affirm* that it can manifest.
4. *Telepathically radiate* this conception through:
 - a. Repeating **it in** a concise form.
 - b. Sending the thoughtform out along rays of light in all directions.
5. Plan practical action to manifest your thoughtforms **in** your daily life.

IV. Invocation

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

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the center where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the center which we call the race of men Let the Plan of Love
and Light work out And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.