Discipleship in the New Age Volume I

{DISCIPLESHIP IN THE NEW AGE - VOLUME I <Pages 0,790>

BY

ALICE A. BAILEY

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**DEDICATED TO REGINA KELLER**

**a fellow-disciple who for more than twenty years has walked with me upon the Way**

FOREWORD <Pages i,xvi>

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FOREWORD

**This book is in many ways unique. Nothing like it has before been published, as far as I know. It contains two series of talks by one of the Masters of the Wisdom to some members of His inner group, and also a series of personal instructions, given by Him to a group of His disciples. Many of these people were unknown to me when they were brought to my notice; some of them I have since met; others I have never met; some I knew well and could understand why they had been chosen, knowing that their dedication to the life of the spirit and their love of humanity warranted the choice; one or two were regarded by me as most unsuitable choices but later I altered my point of view and recognised that a wiser mind than mine was responsible for their inclusion in the Ashram.** **I learnt also that ancient relationships, established in other lives, were also conditioning factors and that some had earned the right to inclusion, even if their spiritual attainments seemed inadequate to the onlooker.**

**A good deal of the teaching given is new in form and some of it is new in fact. One point emerges with clarity and that is: the old rules to which disciples have been subjected down the centuries still hold good, but are susceptible of fresh and often different interpretations. The training to be given during the coming New Age will be fitted to their more advanced development. The evolutionary progress—from century to century—presents a steadily ripening and developing human mind upon which the Master can work. The standard of discipleship is consequently as steadily rising. This, in itself, demands a new approach, a wider presentation of truth and the permitting of a greater freedom of action upon the part of the disciple. The time element is also different. In the old days, the Master gave His disciple a hint or a point upon which to ponder and meditate or He might indicate some need for changed habits of thought. Then the disciple went away—[Page x] sometimes for years or an entire lifetime—and reflected and thought and attempted to alter his attitudes without any particular sense of pressure. Today, in our speedier times and when the demand of humanity for help is so outstanding, the hint has given place to explanation and the disciple is trusted with information, hitherto withheld. He is regarded as having reached a stage in his unfoldment at which he can make his own decisions and proceed with rapidity, if he so chooses.**

1. **Certain definite reasons have prompted me to make these instructions available for aspirants everywhere after requesting permission from those who received them.** **One is the need to bring to the attention of the general public the fact that the Hierarchy exists, that its Members are interested in human progress and that there is a definitely planned system of training offered by Them which can lead a man out of the human kingdom into the Kingdom of God; that this moving forward upon the Path of Evolution out of the fourth kingdom into the fifth can be brought about consciously, scientifically** and with the full consent and cooperation of the aspirant. **The day has now come when belief can (and does) give place to knowledge—a knowledge gained through the acceptance of a hypothesis in the first place, a conviction that this hypothesis is backed by adequate testimony and planned experience. The reasoning mind of the disciple can then take the successes and failures he encounters in his training and learn the intended lessons**; **he finds that progress upon the Path brings a man into closer, conscious touch with Those Who have walked this Way before and that the Way into the Hierarchy is a way of discipline, of increasing enlightenment, of service to his fellowmen and of a growing responsiveness to contacts and to individuals of which the average human being knows nothing.**
2. **A second reason for publishing this book is the need to change the point of view of the general public as to the nature of these Masters Who take pupils and Who, whilst giving them the training needed to enable them to take initiation (as it is called), reach the mass of men through their means.** **So much stupidity has been demonstrated in writing and talking about the relationship of Master and disciple that it was felt both by [Page xi] me and this group of disciples that the sanity, the breadth of vision, the lack of authority, and the understanding evidenced by a Member of the Hierarchy could do nothing but good. We found also that He was quite ready for His instructions to be made public.**
3. **A third reason was the desire to make clear a point which is continually emphasised by the Tibetan as it is by all Masters and which is of major importance to every aspirant. Only those who are beginning to come under the influence and the control of their own souls and are, therefore, mentally focussed and attuned, are eligible for the training offered by the Hierarchy. Devotion, emotional reactions and sentiment are not enough.** **Esoteric training is also an impersonal matter;** it is concerned with the development of soul consciousness and with the expansion of that consciousness to include, and not exclude, all forms of life through which pulses the life and love of God. The true disciple is ever inclusive and never exclusive. **It is this inclusiveness which is the hallmark of all true esotericists. Where it is lacking you may have an aspirant but you do not have a true disciple.** **There is far too much exclusiveness extant today among esotericists and in occult schools and too much theological separativeness. It has been felt that this Book of Instructions may do much to offset this evil tendency and may help to open the door still wider into the Kingdom of God.** {Inclusiveness is the KEY to True Discipleship **{{{**

End Program I, **Intro *to DINA I Section I***, xii 29Jun21

Beginning Program II, **Intro *to DINA I Section I, 01Jul21, From xi to xvi***

**Much in this book is new. Much is very old, tried and proved. None of the people chosen for instruction and for inclusion in the Ashram of the Master are saints or perfect. All are, however, true aspirants and will go on to the very end in spite of pain and sorrow, discipline, success, failure, joy and a spiritual recognition of almost unattainable goals.** **Some have been on this Path of Accepted Discipleship (technically understood) for many lives. Some are venturing for the first time—consciously and with deliberate effort—to tread the Way to God.** **All are mystics, learning to be occultists. All are normal people, living useful, modern lives in many different countries in the world. Some are orthodox Protestant Christians by profession; others are Roman Catholics; still others are Christian Scientists or belong to one or other of the more mental cults; [Page xii] some are quite unattached and free from affiliations. None of them regards his particular brand of faith or his particular religious background as essential to salvation; he knows that the only essential is belief in the spiritual realities and in the essential divinity of mankind.** **This belief necessarily involves a heart full of love, a mind open and illumined by right orientation to truth and a life dedicated to service and to the alleviation of human sufferings. This is the determined goal of all whose instructions are found in this book—a goal which they have not yet attained and a mode of life which they have not yet perfected. They are, nevertheless, unalterably upon their way and that way is the WAY. Christ said "I am the Way, the Truth and the Life"; these aspirants, working under a great Disciple of the Christ, are beginning to grasp some of the significances and implications of that statement which holds true for all time and for all disciples, because "as He is, so are we in this world."**

**The work with this particular group began twelve years ago. Each person's instructions are given in their ordered sequence, year by year, so that a real picture of the person concerned, of his problems and his achievement or lack of achievement, emerges clearly.** **This book is encouraging in that it offsets the idea that to be a pledged disciple one is, therefore, set apart by perfection of character and isolated by the aspiration which inspires the life. These are people with problems, struggling to solve them; with character limitations which they are endeavouring to overcome; they are true instances of any man or woman who turns his back upon the usual approach to the world of material affairs and takes up his cross in order to find his way back to the Father's home; they picture for us the man who, having "put his hand to the plough," turns not back but presses forward "towards the prize of his high calling in Christ."**

**Some of these people have worked as students in the Arcane School; others have never done so; still others (when they heard of the school through their affiliation with the Tibetan) worked in it in order to help the students. Their names will not be divulged.** **The initials at the head of the various instructions and the dates assigned carry no information; the [Page xiii] instructions were probably not received on the dates given and the initials are none of them correct. No information will be given by any of us who know the relation between the initials and the disciple. Questions as to identity will not be answered at any time. It is the subject matter of the teaching which is of importance and not the name of the disciple for what is said is applicable to all aspirants.**

**One other reason might be mentioned here as indicative of the value of this book. In every case, the disciple is told what are the types of energy to which he most easily responds and upon which ray or divine emanation he finds himself.** **He, therefore, becomes aware of what constitutes his line of least resistance and where the major point of his life conflict is to be found.**

**We are taught in the esoteric philosophy that seven great divine Emanations, Aeons or Spirits (in Whom we live and move and have our being) came forth from God at the time of the Creation.** **The same teaching can also be traced in the Holy Bible. Upon one or other of these seven Rays, the souls of all forms of life are to be found as well as the forms themselves. These seven rays produce the seven major psychological types. These seven rays or emanations are:**

**1. The first Ray of Will or Power. Many great world rulers are found on this ray, such as Julius Caesar**.

**2. The second Ray of Love-Wisdom. The Christ and the Buddha are to be found on this ray. It is the great teaching ray.**

**3. The third Ray of Active Intelligence. The mass of intelligent humanity are found on this ray.**

**4. The fourth Ray of Harmony through Conflict. Aspirants. Struggling, well-meaning people. Workers for unity emerge along this line.**

**5. The fifth Ray of Concrete Knowledge or Science. Scientists and people who are purely mental and governed only by the mind.**

**6. The sixth Ray of Devotion or Idealism. Many Christian people. Fanatics. Numbers of earnest Churchmen of all the world religions.**

**[Page xiv] 7. The seventh Ray of Ceremonial Order or Magic. Masons. Financiers. Great businessmen and organisers of all kinds. Executives are found with these energies in their equipment.**

**However, only when a man is highly developed and nearing the Path of Discipleship is it possible for the esoteric student accurately to surmise what his ray may be. People of all kinds and professions are found on all the rays. The conflict in a disciple's life is found to lie in the fact that the ray of his soul and the ray of his integrated personality are posed against each other.** **At the same time, his emotional nature, his mental equipment and his physical brain are also controlled by some one or other of the rays and in this fivefold relationship lies hid much of the problem of the evolving human being.** **The Tibetan tells the members of His group which five rays condition them and students will learn much by a study of what He says. In the cases where I happen to know the disciple concerned personally and something of his problems, it was amazingly interesting to me to note how infallibly right the Tibetan was in His diagnosis of the rays involved.** **In reading these instructions will you please remember that though the Tibetan usually speaks of the soul, He also uses the word "ego" interchangeably, meaning thereby the spiritual ego and not the personal ego of the psychologists.**

**We have not felt it wise to give the meditations assigned or the breathing exercises, except in a few cases. They were strictly individual and suited to the person and his peculiar problems. In one or two cases, however, after due consideration, we have inserted some of the meditations with slight changes. It was obvious that they could be only helpful.**

**At the end of each instruction, we have put a sentence or two which gives information as to the work of the disciple in the Ashram. This will prove particularly enlightening as, for instance, in the cases of P.D.W. and K.E.S. where the Tibetan shows definite prevision and the knowledge that both these men would die a few years later. He is obviously preparing them for that great transition.**

**In closing, I would like to thank all these disciples who have so kindly placed their personal instructions at my disposal [Page xv] in an effort to be of service to the coming generation of disciples.** **In many cases, they helped prepare them for the press. I would like also to thank those who helped me to get the text ready for publication, particularly Joseph Lovejoy who gave days of labour to the book; he has for years helped me prepare the Tibetan's books for publication.**

**I hope all who read this book will receive the inspiration that we who have prepared it have received; I hope also that their confidence in the Hierarchy and in the existence of Christ and His Disciples, the Masters, may receive such an impetus that many more will attempt to tread the Way and join the great number of aspirants in every country who are seeking to tread the Path by becoming the Path Itself.**

End Program I, **Intro *to DINA I Section I***, xi *to* xvi 01-02Jul21

{Beginning Program 3, **Intro *to DINA I Section I, 03Jul21, Beginning a new section of DINAV1S1***

October 1943

ALICE A. BAILEY

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THE GREAT INVOCATIONS

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part. — 1935

Let the Lord of Liberation issue forth.

Let Him bring succour to the sons of men.

Let the Rider from the Secret Place come forth,

And coming, save.

Come forth, O Mighty One.

Let the souls of men awaken to the Light,

And may they stand with massed intent.

Let the fiat of the Lord go forth:

The end of woe has come!

Come forth, O Mighty One.

The hour of service of the saving force has now arrived.

Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death

Fulfil the purpose of the Coming One.

The WILL to save is here.

The LOVE to carry forth the work is widely spread abroad.

The ACTIVE AID of all who know the truth is also here.

Come forth, O Mighty One, and blend these three.

Construct a great defending wall.

The rule of evil now must end. — 1940

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 centre 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 centre 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. — 1945

SECTION ONE - DISCIPLESHIP IN THE NEW AGE <Pages xvi,102>

SECTION ONE

DISCIPLESHIP IN THE NEW AGE

BY THE TIBETAN

[Page 3]

TALKS TO DISCIPLES <Pages 3,102>

PART I <Pages 3,12>

MY BROTHERS:

It is of importance that you realise that today something new is happening. There is the emergence of a new kingdom in nature, the fifth kingdom; this is the Kingdom of God on earth or the kingdom of souls. It is precipitating on earth and will be composed of those who are becoming group-conscious and who can work in group formation. This will be possible, because these people will have achieved a self-initiated perfection (even if relative in nature) and will be identified with certain group expansions of consciousness. **It will also be because they have arrived at love of their fellowmen, just as they have loved themselves in the past.** Think on this with clarity, my brothers, and grasp, if you can, the full significance of this last sentence.

Their work will largely be to summarise and make effective the work of those two great Sons of God, the Buddha and the Christ. As you know, One of Them brought illumination to the world and embodied the principle of wisdom, and the Other brought love to the world and embodied in Himself a great cosmic principle—the principle of love. **How can the effectiveness of Their work be brought about?** The process will follow three lines:

1. Individual effort, made by the individual disciple, using the technique of detachment, of dispassion and of discrimination which the Buddha taught.

2. Group initiation, made possible by the self-initiated effort of individual disciples, following out the injunctions of the Christ and leading to a complete subordination of the personality and of the unit to group interest and group good.

[Page 4]

3. Group endeavour, carried forward as a group, to **love all beings** and to apprehend and understand the true significance of the Aquarian technique of group love and work.

I have felt that a linking up of your minds in connection with the work of the Buddha and of the Christ might serve a useful purpose and give you all a glimpse and an indication of Their two systems of unfoldment—one preparatory to accepted discipleship and the other to initiation—which would be sequential and inter-related. The synthesis of Their work is easily seen by us who work with a fuller vision and a less impeded outlook than is as yet possible to you.

I am, therefore, dividing my disciples into groups so that they may work on different aspects of the Plan, and also laying the ground for group work which will greatly help the individual but which will also—above everything else—forward the work of the New Age.

It is, therefore, my intention to write a little in detail in connection with these groups. My time is very limited and I shall have to put a great deal of information into these talks and into any individual instructions which I may be led to give (probably at widely separated intervals) to my disciples. I am not basically writing for any of you at all but in order to lay the foundation for the group work to be done in the world during the coming years. **What I say should be read with care, for the written word may contain several meanings and these can be sensed, according to the intuition—awakened or otherwise—of the aspirant.**

End Program I, **Intro *to DINA I Section I, Program 3***, pp. 3-4, 03Jul21

{Beginning Program 4, **Intro *to DINA I Section I, 04Jul21, Beginning a new section of DINAV1S1VC***

I, your Tibetan Brother, am supposing upon the part of each of my disciples, one basic essential at least and that is a persevering earnestness which nothing will deter. Each of you starts upon this work with certain fundamental characteristics; each of you is beginning this definite enterprise of training for initiation with certain defects which act as deterrents and as handicaps; each of you has been recognised by his light and for his potentialities and with these we must perforce do the best we can. Note, therefore, the difficult problem confronting Those Who are guiding world evolution and looking for those who can aid in Their work.

[Page 5]

I will teach you. Whether or not you profit by the teaching is entirely your own affair; that is something that the disciples of the New Age need to learn. There is no such thing as occult obedience as usually taught by the current occult schools. In the olden days in the East, the Master exacted from His disciple that implicit obedience which actually made the Master responsible and placed upon His shoulders the destiny or the karma of the disciple. That condition no longer holds good. The intellectual principle in the individual is now too much developed to warrant this type of expectancy. Therefore, this condition no longer holds good. In the coming New Age, the Master is responsible for the offering of opportunity and for the right enunciation of the truth but for no more than that. In these more enlightened days, no such position is assumed by the teacher as in the past, and I do not assume it. I shall with frankness speak. I know my disciples, for no disciple is admitted into an Ashram without deep consideration on the part of the teacher. I shall convey by hint and symbol that which should be apprehended and it will be noted and understood by those among my disciples who have the opened, inner ear and true humility of heart. If it is not recognised, time will pursue its onward course and revelation will ultimately come. I exact, therefore, no blind obedience. But, however, if advice and suggestion are accepted and you choose—of your own free will—to follow my instructions, those instructions must be followed accurately. Also, there must be none of that constant looking for results and for phenomena which has deterred the course and the progress of many would-be disciples.

This is also for me an experiment, for those of us who are members of some degree of the Hierarchy are necessarily changing the old ways and adapting the old methods to the newer circumstances and to the advance of evolution. Many tried disciples and aspirants (should I have said "tired," brother of mine, for I surmise that both words are true?) are to be subjected to experiments which will involve the application of the ancient rules in a modern way. Disciples in the olden days were the product of more peaceful times. The "chitta" (or mind-stuff as Patanjali calls it in his famous Book of Rules) was neither so highly developed nor was it tinctured by so [Page 6] much thought or potentially so illumined. Today, knowledge is widespread and many, many people are already thinking for themselves. The material for discipleship with which the Masters have to deal and the type of person which has to be developed and led on towards illumination is of a higher quality and grade, if I may employ so inadequate a term. The experiment of changing methods and of implementing the new technique of group work has to be carried out, likewise, in the midst of the stress and strain of Western civilisation. This imposes on all chosen to participate in this work an undue effort, but if continuance is found possible and success ensues, it tempers the material to a finer degree of power. As has been said, the jungles of the Occident are of a different kind to those within the Eastern zone. **They call for peace in turmoil; for power in fatigue; for persistence in spite of bad health; for understanding in spite of the clamour of Western life.** Progress is, therefore, made in spite of, and not because of, existing conditions. For disciples, such as those I am now going to attempt to teach, there is no retiring from the world. There is no condition of physical peace and of quiet wherein the soul may be invoked and in which work—potent in results—may be achieved in the calm of silence and the rest of what the Hindu calls samadhi—complete detachment from the calls of the body and the emotions. The work has to go forward in clamour. The point of peace must be found in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil and the work of cooperation with the Hierarchy on the inner side of life must proceed amidst the **devastating racket of modern life** in the great cities. Such is your problem and such is my problem as I seek to aid you.

End Program I, **Intro *to DINA I Section I, Program 4***, 04Jul21 pp. 5-6

{Beginning Program 5, **Intro *to DINA I Section I, 04Jul21, Beginning a new section of DINAV1S1VC, p. 6 04Jul21***

For me, there is also the problem of excessive expenditure of force as I attempt to reach each of you and to study each of you at certain intervals. There is the work, at long range, of reading your minds, of seeing your light, and of vitalising your auras. This has not hitherto been the problem of the Eastern Teachers, except in very rare cases. Those who are now working in the modern world under the Masters of the Wisdom have undergone a preliminary tuning-up process and a training in receptivity during an earlier incarnation or incarnations. [Page 7] Forget not, therefore, that I also have a problem which I am willing to undertake for the sake of a needy world and as my contribution to hastening the coming in of the new and more fruitful era. Let us, therefore, facilitate each others' efforts.

I promise no quick results. I undertake to provide no spectacular unfoldments. **The results rest entirely with you.** They depend upon your patience, your exactness in detail, the discipline which you are willing to impose upon your lives and your self-forgetfulness. May I beg of you to leave results alone and to work without attachment for you know not with exactitude what are my goals for you; may I beg you to desist from that constant self-analysis which is such an outstanding characteristic of the introspective, yet ambitious Occidental mystic.... What, therefore, is the position I take? That I, one of a great group of disciples who—from the humblest aspirant up to the highest Member of the Hierarchy link humanity with the spiritual kingdom—can teach you the ancient rules and give suggestions to you so that you may travel more rapidly along the Path and arrive at greater usefulness to your fellowmen. **There is not the slightest suggestion of authoritative pronouncement by a member of the Hierarchy who must be obeyed and whose word is infallible.** Let this be remembered, otherwise work will not be possible, elements of danger may enter in and the present effort come to naught. My anonymity has always been preserved and will continue to be so though members of this group of disciples know me for who I am. You know me as a teacher, as a Tibetan disciple and as an initiate of a certain degree—what degree being of no importance to you at all. It is the teaching that I shall give you which will matter. **I am an initiate into the mysteries of being.** That statement in itself conveys information to those who know. You know also that I am in a human body, and am a resident of northern India. **Let that suffice and let not curiosity blind you to the teaching.**

We stand together in spiritual enterprise. All of you have voluntarily and without pressure stated your willingness to go forward into a more intensive spiritual life. This you must do in the freedom of your own souls and through the power of [Page 8] your own intellects. You will follow such instructions as seem to you reasonable and right but—when you do choose to follow them—you will attempt to fulfil the requirements with exactitude. You will analyse and question the requirements which from time to time come from me and you will accept no belief in their verbal inspiration. **Language ever handicaps and limits.** You will also be guided in your work by health and circumstance, and you will ever remember that **Masters are made through the achieving of mastery and not through obedience to any person.** You will bear in mind that I, your teacher, am not constantly aware of your physical condition or daily doings. I concern not myself with the affairs of the personality and those misguided aspirants who claim that the Masters are forever telling them what to do and are guiding them in their personal affairs are still far from the grade of accepted discipleship. You will remember that the light will shine into a mind that is self-controlled and free from the mental dominance of another mind. With these provisos clearly understood, let us pass on to the enunciation of certain principles and to a **consideration of what it may be possible to do.**

End Program 5, **Intro *to DINA I Section I, Program 5***, 04Jul21 pp. 6--8

{Beginning Program 6, **Intro *to DINA I Section I, 06Jul21, Beginning a new section of DINAV1S1VC, p. 8 06Jul21***

**First: Let it be constantly remembered that the new discipleship is primarily an experiment in group work and that its main objective is not the perfecting of the individual disciple in the group. I regard this statement as basic and essential.** The individuals are intended to supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group capable of useful, spiritual expression and one through which spiritual energy can flow for the helping of humanity. The work to be done is on the mental plane. The spheres of service of individual disciples remain the same as before but to their differing fields of individual endeavour there will be added a group activity and life which will become more clear as time elapses. **The first objective is, therefore, to weld and unify the group so that each person in it can work in close mental rapport and spiritual cooperation with the others.** This inevitably takes time and the success of this new effort on the part of the Hierarchy will depend **upon a non-critical attitude and the outpouring of a spirit of love on the part of each member of the group.** This [Page 9] will be fairly easy for some disciples to achieve but very difficult for others. So many high-grade people today have an over-development of the analytical mind. As time goes on, however, and if real effort is made, the welding process will make much progress. **This, therefore, is our first effort, as it is the first effort of the group of every Master and the achievement of the Hierarchy itself—group unity.**

Every disciple has to learn to subordinate his own ideas of personal growth to the group requirements, for—in order to have a coordinated group, functioning as a serviceable unit—**some disciples will have to hasten their progress in certain directions and others will have to slow down theirs temporarily to the pace of the majority.** This will happen automatically, if the group identity is the dominant factor in the thoughts of each disciple, and desire for personal growth and for spiritual satisfaction is relegated to a secondary place. The groups within each Ashram are intended to work together eventually just as the various departments of some great organisation work together effectively as a unit. They must function smoothly and intelligently. This will be possible when the individual members in the groups and the individual groups lose sight of their own identities in an effort to make this experiment of the Hierarchy successful. **The feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of moment which will further group effort and enrich the group consciousness.** Only that, for instance, attracts my attention which brings more spiritual power to my group of disciples or which increases its light or dims its radiance. **You need to remember that I look at my groups of disciples always subjectively and as a group. It is the total radiance which I see; it is the united rhythm which I note and the united tone and colour; it is the sound they collectively emit which I hear. May I reiterate that in one sense your individualities are of no interest or moment to me, except in so far as you raise or lower the group vibration.** **As personalities, you matter not to us, the teachers on the inner side. As souls you are of vital moment.** Each disciple in the group of any Master may have many weaknesses and limitations. These act as hindrances to others in the group. But, as souls, such disciples [Page 10] are somewhat awakened and alive and have achieved a certain measure of alignment. So it is with all of you in my group. **As souls, I cherish you and seek to aid and lift, to expand and enlighten.**

I would like here to emphasise one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and **seek to hold each other unwaveringly in the light of love.** **You have no idea of the potency of such an effort or of its power to release each other's bonds and to lift the group to an exceedingly high place.** **By the pure light of love for each other, you can draw nearer to me and to the teachers on the subjective side of life and arrive more rapidly at that Gate which opens on the lighted Way.** **You have the opportunity to demonstrate to each other the scientific value and power of love, regarded as a force in nature. Make this demonstration your endeavour.** **You will thus release for each other all that is needed to bring about potent and vital changes in the life patterns and purpose of the group members.** **Love is not a sentiment or an emotion nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action. Love is a hard thing to cultivate—such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life and its expression will demand of you the utmost you have to give and the stamping out of your selfish personal activities.**

Disciples in the group of a Master have to love each other with intelligence and an abiding strength and thus release that light and power which will eventually make the group of effective value in the world. **As I work with you in the future, I shall not wait to wrap up the truths I have to say to each of you in such a way that they cannot hurt. I shall not in the future consider your personality feelings and reactions because I count upon the sincerity of your purpose.**

End Program 6, **Intro *to DINA I Section I, Program 6***, 06Jul21 pp. 8—10/11

{Beginning Program 7, **Intro *to DINA I Section I, 06Jul21, Beginning a new section of DINAV1S1VC, p. 10/11-- 06Jul21***

**Firstly: It is perhaps wise to remember here that, as a general rule, no one believes what others may tell him—no matter how apparent [Page 11] the truth or how much the person may protest that he accepts that truth.** Only those truths which are wrought out individually in the **crucible of experience** really penetrate into the living consciousness and bear fruit. But in this group effort which we are undertaking, the fact that all in the group are made aware of what is said to the individual may prove most useful and produce much more rapid adjustments than could otherwise be the case—**provided that, unitedly and in love, they will then help their fellow disciple to change the undesirable condition.** **I count on one thing only, my brothers, and that is your deep sincerity.** It is not a negative thing (as some claim) to point out a fault or error. As the clear light of the soul pours in, it reveals the personality for what it is. If true dispassion is practised, this group of disciples can see things as they are and remain untouched by the revelation of the desirable or the undesirable qualities. **If you are depressed or irritated or hurt by such revelation, it indicates a basic lack of dispassion and proves attachment to the personality and to the opinions of others.**

**Secondly,** it is essential that all disciples in an Ashram should be contemplatives, but contemplatives in the occult sense and not the mystical. In any meditation work which you are doing or may in the future do, your aim should be to achieve as rapidly as possible the highest point in the meditation process, passing quickly through the stages of concentration, alignment and meditation to contemplation. Having achieved that high point, you should strive to preserve it and should learn thus to function as a soul in its own world, contemplating the world of energies in which all initiates work and in which you each must some day—in this life or another—take your place. This status (if I may call it by such a name) must be carefully striven for, accurately observed when in any way attained, and an exact record of impressions kept. **You should, therefore, constitute a group of active contemplatives, and the result will be facilitated if you will ponder upon and struggle for the first condition of your group existence—group unity.**

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**Third:** **This group unity which will have its roots in united group meditation or in the contemplative life (wherein the soul knows itself to be one with all souls) must work out in some form of group activity.** This should demonstrate at once in the group itself and later on—when the unification is more complete—in the world at large. It is in this way that the Masters' Ashrams will be externalised on earth and the Hierarchy function openly on the physical plane and not behind the scenes as hitherto. **Then will come the restoration of the Mysteries.**

End Program 7, **Intro *to DINA I Section I, Program 7***, 06-7Jul21 pp. 10/11--12

{Beginning Program 8, **Intro *to DINA I Section I, xxJul21, Beginning a new section of DINAV1S1P2VC, p. 12-- 07Jul21***

**PART II** <Pages 12,17>

The question might here be asked: How can this work out practically in a group of disciples—all of them individuals but all sincerely anxious to cooperate and aid in this work? Let me try and give a clear reply.

You have undertaken voluntarily to work together when proffered the opportunity by me. You are aiming towards a group solidarity which will be based upon the fact of your being souls. This should eventually manifest itself subjectively and essentially in the form of a group telepathic inter-communication, as group understanding also of each other's problems and difficulties and, therefore, as a group opportunity to aid and help one another. This helping should not and must not come through personality effort or contact, or through the stating of problems related to circumstance and character, or through the tendering of advice and suggestion. **We deal not with personalities in connection with each other in a Master's group.** At the same time, it should be possible for each of you to learn to strengthen and aid each other, avoiding always any intrusion of the personality. **You can each learn to transmit your soul ray quality to a fellow disciple, stimulating him to greater courage, to finer purity of motive and to deeper love, yet avoiding the vitalisation of his personality characteristics.** **You should learn always to think of each other as souls and not as limited human beings.**

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We have, therefore, the following three objectives before us:

**1. Group unity ... through thought, exoteric knowledge of each other and a constant sending forth of love.**

**2. Group meditation ... as a group of contemplatives, thus rooting this group within the kingdom of the soul and strengthening all the individuals involved.**

**3. Group activity ... resulting in the aiding of each other in specific problems of character but not of circumstance. Ponder on this distinction, my brothers.**

Later, when the group is really established, it should begin to function outwardly and its life should begin to make its presence felt. It should steadily tend to increase the spiritual potency of all groups with which the group members are related and with which they may be associated. I refer to all groups which belong to the New Age and are working along spiritual lines. **The eventual effect will be along the line of healing the various ills of mankind—physical, mental, psychological and emotional.**

End Program 8, **Intro *to DINA I Section I, Program 8***, 07Jul21 pp. 12--13

{Beginning Program 9, **Intro *to DINA I Section I, 07Jul21, Beginning a new section of DINAV1S1P2VC, p. 13—17 09Jul21***

There are certain simple but definite rules which should govern the interior spiritual life of neophytes in training for the various stages of discipleship. Let me here outline to you my suggestions for this simple and immediate work.

**First** of all, all disciples practise regular and daily meditation. These meditations are each individually suited to the disciple concerned and vary according to ray, point in evolution and the stage of discipleship which is the immediate objective. These cannot be given here. These meditations will be given to you as suggestions for your use and acceptance. Endeavour at some stage in your meditation to link up with me but let this linking up take place after you have worked at and brought about an alignment with your soul. The reason that it is essential that you link up after alignment is that you can then avoid the glamours and the illusions of the astral plane whereon thoughtforms and masquerading entities personalise the teachers and the Masters and do so in their myriads. Add also to your meditation a short period wherein you will try and link up with your co-disciples, sending them love, soul force, and help.

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You would find it useful to keep what might be called a spiritual diary. This does not involve the daily entering of the day's events and has no relation to the happenings which may concern the personality. Note this. In this diary you should record the following:

**1. Any spiritual experience which may come to you,** such as contact with some Presence, either that of your own soul, the angel of the Presence, contact with some disciple and eventually—when your life and work and discipline warrant it—contact with one of the Masters. **Record this in an impartial way, preserving the scientific attitude and seeking ever a practical explanation before accepting a mystical one.** A spirit of agnosticism (not of atheism) is of real value to the beginner and preserves him from the snares of the world illusion and of lower psychism.

**2. Any illumination which may come to you,** throwing a flood of light upon a problem and revealing the way that you or the group should go. **Any intuition** which—corroborated by the reason—carries one forward into knowledge and evokes the wisdom of the soul and its registration by the brain, via the mind.

**3. Any telepathic happenings between you and your fellow disciples.** This telepathic interplay should be cultivated but it must be most carefully checked and counterchecked and the strictest accuracy preserved. **Thus we shall have the fostering of the spirit of Truth, which is the governing principle of all true telepathic communication**. **An Ashram functions telepathically when fully and rightly organised.**

**4. Any phenomena of a mystical and spiritual kind should also be noted.** The seeing of the light in the head comes under this category. Its brilliance should be noted, its growth and dimming; **the hearing of the Voice of the Silence which is the voice of the soul but not of the subconscious**; the registering of messages from the soul or from other disciples and world Servers; expansions of consciousness which initiate you into the conscious life of [Page 15] God, as it manifests through any forms and the hearing of the note of all beings. A close study of the third part of The Light of the Soul (the Yoga Sutras of Patanjali) will indicate the type of phenomena which should find its place in this diary.

**5. Any experiences of a psychic kind which do not come under any of the above headings.** Those mentioned above come under the heading of the higher psychism and concern the higher psychic faculties, spiritual perception, intuitive knowledge, mental telepathy (and not the telepathy which is based upon the solar plexus activity). The lower psychic experiences can also be noted—whether pleasant or unpleasant. Once noted, however, they should be forgotten for they are of no moment.

**Days may go by and weeks with no record.** Let this in no way disconcert you. The sensitivity of the mechanism of the soul to spiritual vibration has to be cultivated and existing sensitivity to lower psychic impressions has to be tuned out; **so many voices clamour for attention, so many impressions—emanating from the physical and astral forms around us—register upon our consciousness, that the vibrations and sounds coming from the subjective and spiritual world are lost and not registered and recorded.** You will find it interesting to note, at the end of a few years, the difference in the data recorded and the development of sensitivity to the right kind of impression. **This can only be realised after much time has elapsed and much spurious material has been eliminated, after being recognised for what it is: astralism, spurious claims and thoughtforms.**

**Another question might here be asked: What should disciples in a Master's group look for as evidence of successful group work?** First and foremost, as you well know, group integrity and cohesion. Nothing can be done without this. The subjective linking of the disciples with each other in their own group, and the linking of the group with other groups occupied with special work within the Ashram and the emergence (as a result of this) of a group and an ashramic consciousness are vital objectives. It is hoped that this will also [Page 16] eventuate in a telepathic interplay which will bring potent results and successful outer work. From these activities will emerge a group circulation of energy which will be of service in world salvage. **Each of you should remember that purity of body, control of the emotions and stability of mind are fundamental necessities and should be daily the attempted achievement.** Again and again, I come back to these prime character requirements and—tiresome as the reiteration may be—I urge upon you the cultivation of these qualities. I would like to remind you also that you are adult and mature men and women who need not specific statements as to faults and characteristics. I seek only to make suggestion as to trends of thought. Note here the word suggestion, for that is all I seek to give. The disciple must be left free to follow a suggestion or a hint as seems wise to him. **This entire work might be termed an experiment in esoteric commonsense and in willingness to accept suggestion.** It is a trial of the intuition and a test in discrimination. **This work to which I have called you is also an experiment in impersonality, in willingness to work and learn, in freedom to choose or reject, in observation and in techniques. All have their value.**

**This is an experiment likewise for me.** I have worked hitherto with only three occidental chelas, of whom A.A.B. is one. **The other two are totally unknown to any of you.** I ask for your aid and cooperation during these early stages of the work as far as the reaching of conclusions is concerned. **I ask you to stand together—no matter what eventuates or what forces may seek to separate you.** I ask my disciples to love each other in spite of character and ray differences and to work loyally together for group coherence and integrity—no matter what diverse opinions you may hold or what may occur as time elapses. If you can hold together down the years and throughout this life cycle, then the group can carry forward into the future and work together on other planes, thus conserving energy. **Can you persist and carry on?** Can such a telepathic interplay be set up that the barrier of death will eventually prove no barrier at all and continuity of communication persist?

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Many such questions arise and time alone will give the answer. If there is persistence in effort, if there is the loyal link of love, if there is adherence to the group ideal and if there is mutual forbearance and understanding and patience, it may be possible that this group can be welded into a unit which will indeed be a living atom in the hierarchical body. You are all on the Path of Discipleship at some stage or another; in this lies opportunity.

**This is a body (small indeed) of disciples who—through devotion to truth, through their attempt to do their duty, and their mutual karmic relation both to each other and to me—have been chosen (in spite of limitations and faulty development) to work together towards the specific end of forming a nucleus of spiritual power and energy for the helping of humanity.** **But above all else, it is a group formed to inaugurate the methods of the New Age as regards group work, and the training of disciples and their preparation for initiation, along with other groups all over the world who have caught the new vision and are working under the inspiration and the impression of the Masters.** The foundation of these schools of the Mysteries which will later be restored to the world and to which I referred in Letters on Occult Meditation may be possible if all of you measure up to opportunity. This should be borne in mind. The experiment may fail. Whether it does or not, real profit will in any case eventuate.... **That you may one and all measure up to the opportunity and carry the work forward in the three worlds and in the kingdom where the light of the soul streams forth is my earnest wish and desire.**

End Program 9, **Intro *to DINA I Section I, Program 9***, 09Jul21 pp. 13--17

{Beginning Program 10, **Intro *to DINA I Section I, 11Jul21, Beginning a new section of DINAV1S1P3VC, p. 17--20 11Jul21***

**PART III** <Pages 17,30>

As you face this opportunity in a world which is passing through a major crisis, I would like to state that it is necessary for all working brothers and disciples to have **three things** in mind **if they are to work efficiently and as desired.**

First: **Disciples shou**ld know that **the Masters have three grades of workers.** There are those doing the difficult work in the outer world. They materialise the forms through which the Hierarchy can express its intentions and they make the [Page 18] human contacts. There are many such disciples and they are doing this work from their own free choice and because they have realised the immediate and coming need of humanity and have pledged themselves to serve. **There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine plan and the workers mentioned above.** I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. **This second group of working disciples, however, act as intermediaries in the working out of the plan in the world and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them.** There are several such that are being sent expressly into the field at this time to hasten the work whenever possible and to increase the magnetic attraction of those centres through which the spiritual force of the New Age can flow.

This is all being done preparatory to a supreme effort which the Hierarchy of Masters plans to make. Should all of you in the field at this time **work with complete surrender and devotion—giving of all your time and interest to the cause**—**it may be possible to prepare the ground in such a manner that the coming effort of the Masters may prove adequate to the emergency.**

**The third group is that of the Masters Themselves and Their cooperating initiates.** They work primarily upon the inner side. **Their activities are confined largely to the mental plane and to the scientific use of thought. Thus They guide Their workers and helpers and influence and direct Their working disciples and the world disciples.**

**There is at this time an inner intention of blending the occidental and the oriental approaches to the ancient wisdom and to the Hierarchy.** Cooperation and the mutual interchange of wisdom and of knowledge are essential if this is to be perfected. The objectives of both methods—the mystic and the occult—are the same.

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**Second**: **It is necessary for working disciples at this time to appreciate the immediate emergency.** There is a crisis in the affairs of men. **This crisis must be viewed in terms of opportunity and not in terms of cataclysm or catastrophe.** **Just as in the life of an aspirant to discipleship, there comes a life or a series of lives wherein there is direct conflict between the soul and the lower nature, so there is now an analogous crisis upon our planet.** The object in both cases is that the soul may assume an increasing control over the form aspect.

**Looking at it from another angle, this planetary soul—functioning as a Hierarchy of Masters —is in direct conflict with the forces of evil.** It should, however, be borne in mind that those forces also constitute a hierarchy of entities, constituting the material forms and, therefore, in their place, true and correct. **It is a question, in reality, of what is the objective in any particular time cycle.** **The present objective is that the human family should now, as a whole, do three things and anything which militates against this is evil.**

**1. Manifest the nature of the soul, through the integrated personality. The nature of the soul is love and the will-to-good.**

**2. Transfer the energy, now turned to the vitalising of the physical body and physical creation, to the nurturing of the creative faculty upon the mental plane; thus the entire human family will be transmuted into a dynamic, self-conscious, creative agency.**

**3. Usher in a period of spiritual unfoldment in every kingdom in nature.** **At the close of this period, the door into the animal kingdom will again be opened and opportunity offered to waiting embryonic souls. Many also, at this time, can take initiation and hence the balancing of forces at either end of the human line of unfoldment.** This is to be brought about by the renewed cyclic activity of the Great White Lodge and will be carried forward through the medium of those energies which are ushering in the New Age. **This crisis is upon us almost prematurely, owing to the exceedingly rapid advance made by humanity since 1850.** Through the driving [Page 20] urge of men themselves, a new realm and a new dimension has been contacted. Humanity has loosed energies hitherto unknown and the effects are of a dual kind, producing both bad as well as good results.

**Third: Disciples must now organise for a steady united effort. This must take the form of a closer cooperation between all groups and a standing together in a closer relationship, thus strengthening each others' hands and, where possible, pooling resources.** **It should result also in a united push forward of all spiritual and occult agencies and the carrying of the truth along all possible lines, down among the masses of men.** **Just as in Atlantean days, spiritual forces were subordinated to the selfish desires of men, so today, they are being subordinated to the minds and the ambitions of men and the results will be profoundly evil.** The world situation today demonstrates this. For though material benefit and physical prosperity might eventually emerge from certain countries where great experiments are being undertaken, they will only exemplify the triumph of the form and will finally come to naught. Just as every human being struggles through in some one life to personality achievement so it is among the nations. Yet at the heart of every nation lies latent the mystical soul and eventually—after dire struggle and distress—all will be well. **Tendencies towards materialism and towards personality achievement must, under the larger plan and the will-to-good, be offset by a counter move of spiritual living and this must be the objective of all working disciples.**

End Program 10, **Intro *to DINA I Section I, Program 10***, 14Jul21 pp. 17-20

{Beginning Program 11, **Intro *to DINA I Section I, 16Jul21, Beginning a new section of DINAV1S1P3VC, p. 20-- 16Jul21***

Let such working disciples see to it, therefore, that their love for all beings deepens and that the growth of their love comes through their tapping the group love which lies back of all world happenings. My brothers, when will the time come when the world will realise that the love aspect of the Logos—as it affects the human kingdom—is focussed through the inner subjective group of workers? That love is now in the stage of anchoring itself physically through the new groups (such as this group) which are in process of forming all over the world. **These new groups are centres (or should be) of divine love, magnetic, constructive and pure.** See to it, therefore, that your conformity to the requirement is met in the measure of your [Page 21] physical strength, **bearing ever in mind that you are equal to more effort and to greater strain than ever before.**

**This experiment which I have instituted and to which you have voluntarily and willingly submitted yourselves is one undertaken for group purposes.** The Hierarchy seeks to discover how sensitive groups are, as a whole, to subjective guidance and instruction, and how free the channels of communication are between the various individuals in the group and the Master, and between the various groups within the Ashram of a Master. **A Master's group of disciples, upon the inner side of life, forms an integrated organism, characterised by mutual life, love and interplay.** The relationships in such a group are entirely on mental and astral levels and hence the limitations of the etheric force body and of the physical brain are not felt. Needless to say the fundamental relation is on soul levels. **The fact that the etheric body and the physical brain lie outside these basic relations where the Ashram is concerned leads to greater facility in understanding and to reciprocal interplay.** It is wise to remember, however, that the astral potency is far more strongly felt on the physical plane than elsewhere and hence the major emphasis laid upon emotional-desire control in all treatises on discipleship or on preparation for that state. It is not easy for the average beginner on the Path of Discipleship to grasp this or to see the necessity for the rules and suggestions made. **For some people to conform to rule and discipline is not easy unless it is entirely self-initiated.** The suggestions which I make to you, my brothers, are only suggestions but it is surely the part of wisdom to follow them as long as you have voluntarily put yourselves under my tuition. **Your working under me has been entirely of your own free will and choice.** **You are subjected to no compulsion. Other types of disciples evince willingness to follow instructions but their real difficulty consists in bringing the life into conformity with the desired rhythms.** The narrow path, which all disciples have to tread, requires obedience to the ancient rules for disciples. **This is given willingly and with eyes open, though no rigid adherence to such rules is ever expected.** The disciple grows through intelligently adapting his life to these requirements as far as is reasonably possible and not by adapting the requirements [Page 22] to his life. Flexibility within certain limits is always needed **but that flexibility must not be set in motion by any personality inertia or mental questioning.**

End Program 11, **Intro *to DINA I Section I, Program 11***, 16Jul21 pp. 20--22

{Beginning Program 12, **Intro *to DINA I Section I—DINAV1S1P3VC, 22Jul21, Beginning p—22--24***

**A change in this relationship between disciples is now being made.** An attempt is being set on foot to see if a group activity and interplay can now be set up upon the physical plane, involving consequently the use of the etheric body and the brain. The difficulties confronting you are, therefore, great and I am anxious that you should realise this. Will you realise, for instance, **that any differences of opinion** which may occur in the relations of this group of disciples will be caused by **astral-brain reactions** and, therefore, must not be considered of any importance whatsoever? **They must be immediately eliminated and wiped from the slate of the mind and of the memory and classed as entirely personality limitations and unworthy of hindering group integrity.**

**This experiment, being attempted by a group within my Ashram, is one in mental relations and in soul contact, with the emphasis and attention placed basically there.** **The astral- physical brain reactions should be regarded as non-existent and as illusion and should be allowed to lapse below the threshold of the group consciousness—there to die for lack of attention.** This type of group work is a new venture and unless something definitely new **emerges** as a result of this experiment, **the time and effort are not warranted.** **You must not imagine that the particular line of work on which you may be engaged is the factor of main interest.** It is not primarily the unfoldment of the intuition, or of the power to heal, or of telepathic efficiency which is of importance. **That which counts with the Hierarchy as the Ashrams function is the establishing subjectively of such a potent group interplay and group relation that an emerging world unity can be seen in embryo.** A joint power to be telepathic or a group capacity to intuit truth is of value and somewhat novel. **It is the functioning of groups who have the ability to work as a unity, whose ideals are one, whose personalities are merged into one forward swing, whose rhythm is one and whose unity is so firmly established that naught can produce in the group the purely human characteristics of separation, of personal isolation and [Page 23] selfish seeking, that is new. Unselfish people are not rare. Unselfish groups are very rare. Pure detached devotion in a human being is not rare but to find it in a group is rare indeed.** **The submergence of personal interests in the good of the family or in that of another person is often to be found, for the beauty of the human heart has manifested itself down the ages. To find such an attitude in a group of people and to see such a point of view maintained with an unbroken rhythm and demonstrating spontaneously and naturally—this will be the glory of the New Age.**

**To see the link of pure love and of soul relation, realised and utilised in group form and work is indeed new and the attainment of this is the ideal which I set before this group of my disciples.** **If this group measures up to the vision as it exists in my mind, there will be established upon the physical plane focal points of specialised force through which the Hierarchy can work with greater surety than heretofore. There will (through this and analogous groups) be set in motion on earth a network of spiritual energies which will facilitate the regeneration of the world. The influence of these groups—when permanently established and potently working—will have a wider objective than just the elevation of humanity.**

**The potent rhythm which animates the inner Brotherhood of the Lodge of Masters will make itself felt everywhere on earth and these groups, if successful, may be regarded as the first step toward the emergence into manifestation of the Great White Lodge.** **But remember this: the keynote of the Lodge is not attainment or degree. It is stable relationship, unity of thought, plus diversity of method, of effort and of function** **and its quality is friendship in its purest sense.** **The Brotherhood is a community of souls who are swept by the desire to serve, urged by a spontaneous impulse to love, illumined by one pure Light, devotedly fused and blended into groups of serving Minds, and energised by one Life.** Its Members are organised to further the Plan which They consciously contact and with which They deliberately cooperate.

End Program 12, **Intro *to DINA I Section I, Program 12***, 22Jul21 pp. 22--24

{Beginning Program 13, **Intro *to DINA I Section I—DINAV1S1P3VC, 23Jul21, Beginning p—24***

It will be apparent to you, therefore, that the purpose of these groups is to unfold in time **the three major powers of all illumined minds:**

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**First**: **the power to work in and with all thought substance.** The Hierarchy of Illumined Minds is a group Whose telepathic powers enable Them to be sensitive to the mind currents and to register the thoughts of Those Who personify the Mind of God, the Universal Mind, **and to register the thoughtforms of Those Who are as far beyond the Hierarchy of Masters as They, in Their turn, are beyond the disciples of the world.**

**Those Lives Who carry out the ideas of the Divine Mind, exist in Their graded orders, and with the detail of Their groupings we are not concerned, except with the fact that the planetary Brotherhood is in telepathic rapport with Those Who are responsible for the planetary conditions in the solar system, with the Great Council, therefore, at Shamballa.** **They are also in immediate telepathic rapport with each other.** **The slowly manifesting powers of the radio and the sensitive workings of the perfecting radio mechanisms and of television are but the response in physical matter of the perfected telepathic powers and television of the minds of the Masters of the Wisdom. Forget not, that such powers are inherent in all men.**

**The inner group of Masters with Whom I am associated work telepathically also with Their disciples and the disciples with each other in lesser degree.** The power to "see" the Master —which has been the misguided impulse of the devotees of the world who substitute this desire for aspiration towards soul contact—is but their response to the "television" of Those Who seek to guide them into the light of their own souls. **They are only reacting to one of the demonstrated divine powers of the Master but not to soul action.**

**Your response to such stimulation as I can give you and an earnest endeavour on your part to love with unselfishness will gradually perfect in you a similar relation to other workers.** This will work out in three directions:

**1. In a demonstrated ability to be in telepathic rapport with me and with Those with Whom I am associated.**

**2. In power to communicate with each other at any time.**

**3. In sensitivity to the thoughts of humanity as a whole.**

Can you not see, therefore, **how a miniature replica of the Brotherhood** can be established on earth and how in decades [Page 25] to come the working disciples of the world, the isolated initiates in the many world organisations and the personnel of the New Group of World Servers will automatically respond to the telepathic sensitivity of such groups as will be found working in the many Ashrams of the Masters? **The result of this success will not be the recognition of any particular group but it will lead to the recognition of a universal power and the state of mind of disciples of all degrees. This will establish in time and without controversy the unity of all beings. The revelation of unity through the power of thought is the glorious consummation of the work of the Brotherhood and to this you do, as do all disciples, respond in your highest moments.** **It can, in a smaller way and according to the measure of your consecration, be your glory and your goal also if you hold the thought of oneness, of service and above all else of love.**

**Second**: **the power of the intuition, which is the goal of much of the work which disciples must do, requires the unfoldment of another faculty in man.** **The intuition is a function of the mind also and, when rightly used, it enables man to grasp reality with clarity and to see that reality free from glamour and the illusions of the three worlds.** **When the intuition functions in any human being, he is enabled to take direct and correct action for he is in touch with the Plan, with pure and unadulterated fact and undistorted ideas—free from illusion and coming direct from the divine or universal Mind. The unfoldment of this faculty will bring about a world recognition of the Plan and this is the greatest achievement of the intuition in this present world cycle. When that Plan is sensed, there comes the realisation of the unity of all beings, of the synthesis of world evolution and of the unity of the divine objective. All life and all forms are seen then in their true perspective; a right sense of values and of time then eventuates. When the Plan is truly intuited and at first hand, then constructive effort becomes inevitable and there is no lost motion. It is the partial realisation of the Plan and its interpretation at second or third hand by the ignorant which is responsible for the wasted effort and the foolish impulses which characterise the present occult and world organisations.**

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**The various groups in a Master's Ashram can fulfil certain functions and provide laboratories for specified work.** Some can provide a demonstration laboratory of the **trained observers** of the world and can handle world glamour and illusion. Other groups can focus on the development of the telepathic faculty and become **trained communicators**. **The objective before the Hierarchy at this time is to break and dissipate the world glamour.** **This has to happen on a world scale just as it happens in the life of every disciple.** Just as a man shifts his focus of consciousness (when on the Path of Discipleship) on to the mental plane and learns to smash the glamour which has hitherto held him on the astral plane, so the problem before the Hierarchy today is to bring about a similar happening in the life of humanity as a whole, for humanity is at the crossroads and its consciousness is being rapidly focussed on the mental plane. **A death blow must be struck at the world illusion for it holds the sons of men in thrall.** **By learning to break through the glamour in their own lives and to live in the light of the intuition, disciples can strengthen the hands of Those Whose task it is to awaken the intuition in man.** There are many and different kinds of glamour and disciples are frequently surprised when they learn what is regarded as glamour by the Masters. I will enumerate a few of the more general glamours for you, leaving you to make any needed application and expansion of the idea from the individual to humanity as a whole.

End Program 13, **Intro *to DINA I Section I, Program 13***, 23Jul21 pp. 24--26

{Beginning Program 14, **Intro *to DINA I Section I—DINAV1S1P3VC, 25Jul21, Beginning p—26--28***

Here are the names of some of these glamours:

**1. The glamour of destiny.** This is a glamour which indicates to the one whom it controls that he has important work to do and that he must speak and work as destined. This feeds a pride which has no foundation in fact.

**2. The glamour of aspiration.** Those thus conditioned are completely satisfied and pre-occupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.

**3. The glamour of self-assurance or of what might be called the astral principles of the disciple.** **This is the belief, [Page 27] in plain language, that the disciple regards that his point of view is entirely right.** **This again feeds pride and tends to make the disciple believe himself to be an authority and infallible. It is the background of the theologian.**

**4. The glamour of duty.** This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential.

**5. The glamour of environing conditions**, leading frequently to a sense of frustration, or of futility or of importance.

**6. The glamour of the mind and of its efficiency and its capacity to deal with any or every problem**. **This leads inevitably to isolation and loneliness.**

**7. The glamour of devotion, leading to an undue stimulation of the astral body.** The man or woman thus glamoured sees only one idea, one person, one authority and one aspect of truth. **It feeds fanaticism and spiritual pride.**

**8. The glamour of desire with its reflex action upon the physical body.** **This leads to a constant condition of fighting and of turmoil.** It negates all peace and fruitful work and must some day be brought to an end.

**9. The glamour of personal ambition.**

**There are many other glamours, both individual and world-wide, but these will serve to indicate a general tendency.**

Those who are in preparation for initiation must learn to work consciously with glamour; **they must work effectively with the presented truth, ignoring any pain or suffering or mental questioning** which is incident to personality rebellion and limitation; they must cultivate that "divine indifference" to personal considerations which is the outstanding hallmark of the trained initiate.

End Program 14, **Intro *to DINA I Section I, Program 14***, 25Jul21 pp. 26--27

{Beginning Program 15, **Intro *to DINA I Section I—DINAV1S1P3VC, 26Jul21, Beginning p—27***

I shall not deal further with the subject of glamour as it affects or might affect this particular group of disciples in my Ashram. The times are urgent and the need of humanity so great that there is no **"space in consciousness"** (to use an ancient occult phrase) for the reiteration of the known ideal, or to tell you again what needs to be done.

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**I would have you realise that there is no haste in the work which a Master carries on in connection with His disciples.** There is no hurry in the work which I am proposing that we do together, but neither should there be any waste time or lost motion. It will become apparent to you that much that I seek to accomplish is related to thought control and to the activity of the creative imagination. The Hierarchy produces its effects upon the plane of appearances through the potency of its **unified, conscious thinking. The establishing of such a condition of unified thinking within the New Group of World Servers is part of my major effort at this time;** **we can achieve little until that has been brought about.**

So I summon you to a new phase of intense, inner living and dynamic thinking, **but this time with a group objective—the objective of group fusion, group united thinking and group relation**.... **It is the inner life of reflection, the cultivated recognition of the soul and the reflective alignment of soul and personality which will determine the success of this work.**

**Third:** **There is another great mind power which has to be unfolded.** It is one which characterises all liberated souls, no matter what their ray. **This is the power to heal.** This work is as yet in embryo and the group consciousness is as yet so young and unpolarised that it is needless for me to enlarge upon the possibilities ahead. **When men can be trained to be unselfishly and divinely magnetic and radio-active, then there will be poured out upon the world certain divine forces which will vivify and reconstruct, which will eliminate the evil and heal the sick. Hitherto the attempts of men in the field of medicine, of healing and of the various forms of therapy have been the result of impulses to respond to these hovering forces, but that is all as yet.**

**These are the three major faculties which the spiritual man can unfold;** **other faculties and developing capacities are only expansions of these three—telepathic thought, receiving and transmitting; intuitive recognition of truth and its formulation into concepts by the mind, plus the later process of materialising that which has been intuited, the highest form of creative work; healing, with its understanding of energy and forces which will lead later to the rebirth of humanity.**

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**Little by little, the picture of the possibilities and of the Plan will unfold before you as your minds increase in sensitivity and your brains become more responsive to mental impulses.** Little by little, the disciples of the world will work at the reproduction—on the physical plane—of that which exists subjectively. Little by little, there will appear all over the earth, groups of illumined souls who can cooperate with the Masters with perfect freedom of intercourse because **their responsiveness has been scientifically trained and developed.** **Their power to work in tune with or in unison with the Hierarchy, to cooperate with the group life of many other groups of disciples and to communicate light and revelation to the world of men will later be an accomplished fact and is already much more actively present and potent than you think.** A little vision, brother of mine, makes the way of the disciple easier and hence I have enlarged somewhat upon the possibilities which we, with our prevision, regard as already facts in manifestation. **Nothing can stop the eventual success of the Plan; it is simply a question of time.**

**One of the steps in training which lies ahead of you is the establishing of a closer contact with me, your Tibetan Teacher. This you must attempt with no formulated ideas as to what the results will be—if any are to be objectively realised**. The results may be sensed by me alone on my side, or they may work out in certain specific realisations and even phenomena on your side. **I indicate not the results of such an activity for the power of suggestion and the response of the creative imagination is a fruitful source of glamour.**

**I would, therefore, ask all of you who are my disciples to endeavour to make a contact with me at the time of the Full Moon each month.** **Make sacrifice in order to establish this monthly relation as I will make my adjustments to contact you. May I emphasise the necessity for holding the thought of that contact for three whole days prior to the Full Moon itself, with aspiration and with confidence and then for three days afterwards with expectancy.** **May I point out the prime importance of making this a group activity and not a personal contact.** Enter upon the work with the realisation of your group relation with your fellow disciples and with me, **for only in so far as [Page 30] you seek to contact me as a disciple in my group will the measure of your success be rated.** **This contact is not of the same nature as that direct and individual contact between a chela and his Master.** Many of you are linked with your own Master, though temporarily working in my Ashram; **your contact with me is intended to be a group contact and, as a group, you will seek to strengthen the tie between us. This, therefore, is an act of group service to be rendered selflessly and with no personal expectancy. Owing to the pressure of time and of urgency in service, I am one of several teachers who have pledged themselves for the next few years to keep the twelve hours prior to the Full Moon of each month open for contacts with their disciples, so that at any time during that twelve hours, the world servers and disciples can make an attempt to reach us.** **This will somewhat facilitate your work for you need not, therefore, keep the exact hour of the Full Moon, unless this is easily possible.** **Service in the world these days requires constant pressure and attention and the work is strenuous.** **It may not always be possible for you to make your approach at the exact hour of the Full Moon, though you can at that hour always—silently and interiorly—lift up your heart and eyes to the Eternal. But at some hour during the preceding twelve hours, you can make your approach. When you do so rightly, you will find me waiting.** Go to your work with clear vision, a loving heart and an understanding love. Much can then be accomplished.

End Program 15, **Intro *to DINA I Section I, Program 15***, 26Jul21 pp. 27--30

{Beginning Program 16, **Intro *to DINA I Section I—DINAV1S1P4VC, Jul, 28,21, Beginning p.30-***

**PART IV** <Pages 30,43>

**As these groups of disciples become active in the world and their inner integration and group relationship become securely established, we shall have the germ of those characteristics which will dignify the New Age groups. I would ask you all never to forget that this group work you are attempting to do is in reality pioneer work and hence has all the difficulties which pioneer work inevitably and necessarily has. Thereby strength to grow is gained.** As the number of these groups increases and the personnel is gradually supplied, the skeleton framework of a future structure will slowly emerge. How that structure [Page 31] will appear when completed is known only to the inspired vision of the architects. But the **foundations** must be set sure and deep; the **framework** must be true and rightly adjusted. **These two requirements are all that any of you will see materialise in this present lifetime.**

**Have you realised, however, my brothers, what occult progress in the world you have been permitted to see during this present lifetime?** **Have you glimpsed the magnitude of the present push that is being made by the Masters and have you recognised Their plans taking shape before your eyes? Have you grasped the essentials of what the Great White Lodge has done during the past twenty-five years and the extent of the work in which disciples and aspirants everywhere have been permitted to share? I would like briefly to enlarge somewhat upon this so as to make the picture clearer to your eyes in order that you may cooperate with greater intelligence, for this is above everything else group work.**

**Slowly and gradually, as far as you are all concerned, I have gathered together a band of disciples upon the outer plane.** As the group thoughtform integrated and disciples responded to my call, found each other and began to work together, **it became possible for me to go forward with my chosen work and carry forward the plans which I set myself when I took a certain initiation.**

**First of all, the books were published and they came out in ordered sequence and provide a body of teaching and of truth which will serve the needs of the coming generation.** It is for my disciples to safeguard this presentation of truth during this century and to see to it that the books are sent forth steadily upon their mission, **until they are finally superseded next century by a newer and more adequate teaching.**

Next came a happening of vital moment—of more moment than you can perhaps appreciate. An instruction upon the New Group of World Servers was sent out and given wide distribution by means of the pamphlet entitled The Next Three Years. This signalised the anchoring—if so I might call it—of the New Group of World Servers upon the physical plane. They are now in active existence. **The group is slowly integrating and slowly making its influence felt in the primary [Page 32] work of educating public opinion—the only potent means of work and of far more potency and ultimate value than any legislation or emphasis upon authority.**

**Growing out of the integration of this new group, there is being formed in the world that "bridge of souls and servers" which will make possible the merging of the inner subjective Hierarchy of souls and the outer world of humanity.** This will constitute an actual fusion or blending and will mark the initiation of the human family through the achievement of its foremost pioneering members. **This is the true "marriage in the Heavens " of which mystical Christianity speaks and the result of this fusion will be the manifestation of the fifth kingdom in nature, the kingdom of God.** In the past history of the race, a great event occurred which brought into manifestation the fourth kingdom in nature, the human kingdom. We stand now on the verge of a similar but still more momentous event—**the appearance of the fifth kingdom, as a result of the planned activity of the New Group of World Servers, working in collaboration with the Hierarchy of perfected souls,** and under the guidance of the Christ Himself. This will usher in the New Age wherein five kingdoms in nature will be recognised as existing side by side upon earth.

You have, therefore, been permitted to share in and watch the work of the Hierarchy to the extent of your individual spiritual contact and have seen the **following spiritual events taking place:**

**1. The sending forth of the teaching for the New Age. This** deals with the new psychology and with the control of the personality and with the Mysteries of the Kingdom of God.

**2. The founding in embryo of those schools of esotericism which** **will embody the teaching for the new discipleship and make it practical in application.** There are several of these schools and the Arcane School is one of the first. They prepare the way for the greater foundations, outlined in my book, Letters on Occult Meditation.

**3. The recognition on a fairly large scale of the New Group of World Servers and their work.**

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**4. The emergence—as yet only in symbolic indication—of the fifth or spiritual kingdom.**

1. **The forming of the skeleton structure of the new groups of disciples, the externalisation in embryo of the inner Ashrams.** These in the New Age will multiply and so carry forward the work of integrating the inner and the outer groups and fostering the growth of the Kingdom of God on earth. This will bring to public attention the fact of the restoration of the Mysteries of Initiation.

Program 16, **Intro *to DINA I Section I, Program 16***, 28Jul21 pp. 30-33

{Beginning Program 17, ***I*ntro *to DINA I Section I—DINAV1S1P4VC, 30Jul21, Beginning p.33-35***

**The production of the outer form on earth, through the medium of books, of esoteric schools and the educating of public opinion has been committed to a group of us who form a part of the inner world government—disciples and initiates—and to this group, I play the part of secretary and of organising contact man—if I may use words which will mean something to your ears, versed as you are in physical plane organisation work;** **they mean little or nothing to us, versed as we are in the work of producing living organisms. This group to which I refer is composed of two oriental initiates (of whom I am one) and of five occidental initiates.**

We will leave now the consideration of this general picture and return to the subject of the specific work that this particular group of my disciples can do. **You must avoid the idea that you are working in a unique way and alone. This is not so.** **There are many today working intelligently with our plans, often isolated and alone.** The main requirement in the group work which I seek at this time to emphasise is the most difficult one of a true impersonality. **On two points, disciples in the past have ever been emphatic. They have seen and felt the need for reticence, where there is any inner spiritual experience, and have felt that the relating or the discussion of the spiritual and the higher psychic events in their lives produced a sense of loss and was against the occult law.** They have equally demanded reticence about their personality lives, about their mistakes and failings, and have demanded it more loudly than the permission to be silent about their soul life**. Their demand has been based on a true recognition that the discussion of a spiritual happening with those who do not understand [Page 34] has in it a great deal of danger—the danger of misinterpretation, of glamour and of illusion.** The desire for reticence in the personality life is based usually on pride, on a fear of criticism, on terror of being derided, misunderstood and judged; these are all unworthy motives.

**Among the disciples of the New Age groups and ever in a Master's inner Ashram, there is no need for this theory of reticence. You are co-disciples and co-workers. If any of you have in the past or may in the future become initiates, it will not affect your relation to your fellow-disciples in these groups.** The knowledges of initiation cannot be passed on by word of mouth within the initiate ranks, for they are not communicated in speech or by letters. **Only those who possess certain transcendental senses can take initiation and should they try to communicate the secrets and mysteries of initiation in symbol or form, you would fail to react to or to understand their meaning.**

So, in this group of my disciples, let there be the recognition of unity of thought. **Experience, thought, difficulties and problems can be shared, and the cultivation of a sympathetic understanding and of mutual aid in the spiritual life can be developed.** **Disciples are people of mature years from the standpoint of the soul, and, therefore, the pettinesses of life and small frictional difficulties will not be shared by you with each other.** There should be no temptation to waste each other's time in idle talk. It is the broad and general outline of the plan for the outer work of these groups of disciples which should engage your thoughts and communications with each other.

The groups planned will be of many different kinds and their work will be diversified and varied. I have for some time desired to write a little more fully about the groups which are forming in the world today, under direction of the Masters. They will gradually make their appearance in the world and fulfil their destined mission. **Four of these groups are already formed or in process of forming and the others will gradually be created to meet advancing need.**

It is essential that members of these groups have a wider vision than they now have; their membership in any of the [Page 35] groups constitutes an act of service which they are rendering to the work which I and other members of the Hierarchy are carrying forward under the Plan. **The individual disciple must not look upon his work as a marvellous opportunity for his own spiritual advancement. All true disciples are equally distinguished by a determination to make the groups successful and all are longing to get as much out of the group work as possible. All are genuinely animated by a desire to serve but also by a general satisfaction over the interest and opportunity offered by the group work.** **Along with these most normal and right reactions are to be found much ignorance as to the true significance of the work, a good deal of selfish pleasure and some ambition.** This is natural, for no perfection is yet to be expected among disciples. If perfection existed, you would all be found working in a different relation to the Great White Lodge.

**In order to clarify this group work which the Hierarchy plans and enable you to grasp the intent clearly, I will tell you something of the purpose which lies behind the groups and of the general plan into which it is desired that they fit**. sIn the early stages of any hierarchical experiment, much difficulty is encountered, owing to the material with which the initiating agents (such as myself) have to work. Any new idea, especially if it embodies a purpose which can only materialise later when the Plan is further perfected, fails naturally to meet with full comprehension in the early stages.

**I have said that these groups constitute an experiment. This experiment is fourfold in nature and a concise statement about it may prove helpful.**

Program 17, **Intro *to DINA I Section I, Program 17***, 30Jul21 pp. 33--35

{Beginning Program 18, ***I*ntro *to DINA I Section I—DINAV1S1P4VC, 31Jul/Aug21, Beginning p.35--38***

**I. They are an experiment in founding or starting focal points of energy in the human family through which certain energies can flow into the entire race of men.**

**II. They are an experiment in inaugurating certain new techniques in work and in modes of communication**. I would point out that in these last three words are summed up the whole story. **These groups are intended to facilitate interrelation or communication as follows:**

**1. There is a group of what we might call Telepathic Communicators.** These people are **receptive to impression** from the Masters and from each other; they are the [Page 36] **custodians of group purpose** and, therefore, closely related to all the other types of groups. Their work is largely on the mental plane and they work in and with thought matter and **with the reception and direction of thought currents.** They are also working at the facilitation of communication between individuals so that the rules and methods whereby speech can be transcended may become known and the **new way of intercourse be brought about.** Communication will eventually be:

a. Soul to soul on the higher levels of the mental plane. This involves complete alignment, so that soul-mind-brain are completely at-one.

**b. Mind to mind on the lower levels of the mental plane**. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Disciples must remember these two distinctive contacts and bear in mind also that **the greater contact need not necessarily include the lesser.** Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

**2. Another group is that of the Trained Observers.** Their objective is to see clearly through all events, through space and time by means of the cultivation and use of the intuition. **They work very largely on the astral plane at the dissipation of glamour, thus bringing in illumination to mankind.** Thus another type of energy is brought into play, producing another type of inter-relation and communication. This communication is between the plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion and glamour, which is the astral plane. **The Trained Observers are asked to remember that their great task is to dispel the world illusion through the pouring in of light.** When there are a sufficient number of groups, working along these lines, there will be found—upon the physical plane—certain channels of communication which will act as the mediators between the world of light and the world [Page 37] of illusion. **They will be transmitters of that form of energy which will break up the existing glamours and illusions, and so dissipate the ancient deceptive thoughtforms.** They will release the light and peace which will illumine the astral plane and dispel the illusory nature of its life.

**3. The third group is that of the Magnetic Healers**. **These healers have no relation to the work of the so-called magnetic healers of today.** They work intelligently with the vital forces of the etheric body. Much of their work is dealt with in the fourth volume of A Treatise on the Seven Rays. **This group of healers must bring about the right healing of the personalities of individuals in all aspects of their nature.** The work to be done is that of **the intelligent transmission of energy** to various parts of the nature—mental, emotional and physical—through the right organisation and circulation of force. **Present day healers** should endeavour to break loose from the modern and traditional ideas as to healing; they should recognise the stupendous fact that healing must eventually be carried forward by groups which will act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy or will energy) and the patient or group of patients. Note this last point. **The group idea must always be remembered by the students as they work; they must not work as individuals but as units in a coherent whole.** **This will distinguish the New Age methods from the past, for the work will be group work and, usually, for a group. Magnetic healers must learn to work as souls and not as individuals. They must learn to communicate healing energy from the reservoir of living force to the patient or patients.**

**4. The Educators of the New Age will come next.** **Their service is along the line of culture and they will work to bring in the new type of education. Their emphasis will be upon the building of the antahkarana and upon the use of the mind in meditation. Again—**much of this new educational science will be given in the fifth volume of the series. **They will act as communicators and [Page 38] transmitters of two aspects of divine energy—knowledge and wisdom.** **These must be thought of in terms of energy.** This fourth group (whose work is concerned with the education of the masses) is **a direct intermediary between the higher mind and the lower mind. They are concerned with the building of the antahkarana and their task is that of linking the three points of mental focus—the higher mind, the soul and the lower mind—so that there may be established a group antahkarana between the kingdom of souls and the world of men.**

Program 18, **Intro *to DINA I Section I, Program 18***, 30Jul21 pp. 35--38

{Beginning Program 19, ***I*ntro *to DINA I Section I—DINAV1S1P4VC, 01/Aug21, Beginning p. 38***

**5. The fifth group will be that of the Political Organisers and will concern itself with political factors in every nation.** They will work in the world of human government, dealing with the problems of civilisation and with the relationships existing between nations. **The bringing about of international understanding will be their major objective.** This group communicates the "quality of imposition," and an authority that is lacking in the other branches of this divine group activity. **This work is largely first ray work. It will embody the method whereby the divine Will works out in the consciousness of races and nations. Members of this group will have much first ray energy in their equipment. Their work is to act as channels of communication between the department of the Manu and the race of men. It is a noble task, my brothers, to be channels for the will of God**.

**6. The workers in the Field of Religion form this group.** **Their work is to formulate the universal platform of the new world religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit.** This group is, in a pronounced sense, a channel for the activity of the second Ray of Love-Wisdom, that of the World Teacher—an office held at present by the Christ. **The platform of the new world religion will be built by the many groups, working under the inspiration of the Christ and the influence of the second ray and these—in their totality—will constitute this sixth group.**

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**7. The seventh group is that of the Scientific Servers.** They will reveal the essential spirituality of all scientific work which is motivated by love of humanity and its welfare, which relates science and religion and brings to light the glory of God through the medium of His tangible world and His works. **They have a most interesting function but one which will not become evident for a long time—not until the building forces of the universe are better understood.** This will be co-incident with the development of etheric vision. This group will act as a channel of communication or intermediary between **the energies which constitute the forces which construct the forms and fabricate the outer garment of Deity and the human spirits.** **You will note here, consequently, the possibility that this group's main initial work will be concerned with the problem of reincarnation. That problem deals with the taking of an outer garment or form under the Law of Rebirth.**

**8. The Psychologists will form this next group and they will be concerned with the revelation of the fact of the soul and with the new psychology which will be based upon the seven ray types and the new esoteric astrology.** **Their major task will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity.** They will act also as transmitters of illumination between groups of thinkers and as illuminators of group thought. They transmit energy from one thought centre to another and, above everything else, they transmit the energy of ideas. **The world of ideas is a world of dynamic force centres. Let this not be forgotten. These ideas have to be contacted and noted and their energy has to be assimilated and transmitted.**

**9. This ninth group will be composed of Financiers and Economists.** **They will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of Sharing which ever governs divine purpose.** They will [Page 40] be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life. **The principle of Sharing which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul.** They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future.

**10. This is the group of Creative Workers**. **They are communicators between the third aspect of Divinity, the Creative Aspect—as it expresses itself through the creative work and in response to the thought world—and the first aspect, Life.** **They link and blend life and form creatively. They are closely related to the ninth group because today, unknowingly and without any true understanding, they are bringing about a concretisation of the energy of desire; this in its turn brings about the creation of things. Incidentally, therefore, they are concerned with the concretisation of money. Their work is also largely philosophical and concerned with the task of relating—factually and scientifically—the other nine types of groups so that they may work creatively upon the physical plane and the divine Plan may clearly appear as a result of this synthesis which they bring about.**

Program 19, **Intro *to DINA I Section I, Program 19***, 1Aug21 pp. 38+40

{Beginning Program 20, ***I*ntro *to DINA I Section I—DINAV1S1P4VC, 02/Aug21, Beginning p. 40***

**III.** **These groups are also an externalisation of an inner existing condition. They are an effect and not a cause.** **That they themselves may have an initiatory effect (as they work out into manifestation upon the physical plane) is no doubt true; but they are themselves the product of an inner activity and of a subjective aggregation of forces which must perforce become objective**. **The work of the disciples who find their place in these various groups is to keep in close rapport with ten inner groups which form, nevertheless, one large active group.** **This group force will then pour through all the various groups just in so far as the disciples in the groups do the following things as a group:**

**1. Keep en rapport with the inner source of power.**

**2. Never lose sight of the group objective.**

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**3. Cultivate the dual capacity to apply the laws of the soul to the individual life and the laws of the group to group life.**

**4. Use all the forces which may flow into the group in service;** they must learn, therefore, to register those forces and use them correctly. The hints given below as to the centres which these ten groups will use must be studied. The right use of these centres will take place only when there is a greater group unity established among the members of the individual groups and among the groups as a whole. **You ask why is this so, my brothers? Because the force flowing in might prove too strong for the individual disciple to handle alone, but the force is shared by the group if there is complete group at-one-ment.** In this way, each disciple can serve the group and his objective eventually becomes:

a**. At-one-ment with his group brothers.**

**b. Alignment with his soul and with the inner group which is the subjective cause of the outer groups.**

**c. The expression of the particular technique which his group should eventually embody.**

**The groups will use the following centres in their work:**

**Group 1.—The head, heart and throat centres.**

**Group 2.—The head, heart and solar plexus centres.**

**Group 3.—The head, heart and ajna centres.**

**Group 4.—The head, ajna and throat centres.**

**Group 5.—The head and heart centres and the centre at the base of the spine.**

**Group 6.—The head, heart and solar plexus centres. This is necessarily the same as in Group 2.**

**Group 7.—The head, throat and sacral centres.**

**Group 8.—The head, heart, solar plexus and throat centres. This group of disciples will be the first to use four centres in their work as they are in a curious sense, the mediators of thought between the other groups. They are peculiarly a linking group.**

**[Page 42]**

**Group 9.—The head, heart, throat and sacral centres.**

**Group 10.—The head, heart, sacral centres and the centre at the base of the spine.**

**I wonder, my brothers, if the following sequence of statements will convey anything to your minds? It is a statement of fact and is not the least symbolic in its terminology—except in so far as all words are inadequate symbols of inner truths.**

1. Each group has its inner counterpart.

2. This inner counterpart is a completed whole. The outer results are still only partial.

3. These ten inner groups, forming one group, are related to the Ashrams of the Masters and are each of them expressive of or governed by ten laws, embodying the controlling factors in group **work. A law is an expression or manifestation of force applied, under the power of thought, by a thinker or group of thinkers.**

4. These ten inner groups, embodying ten types of force and working synthetically to express ten laws, are an effort to bring in new and different conditions, and hence produce a new and better civilisation. The Aquarian Age will see consummation.

5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavour.

**IV.** **These groups are also an experiment which has for its objective the manifestation of certain types of energy which will, when effectively functioning, produce cohesion or at-one-ment upon earth.** **The present distraught condition in the world, the international cataclysm and apparent impasse, the religious dissatisfaction, the economic and social upheaval and the appalling effects of war are all the results of energies that are so potent—owing to their immense momentum—that they can only be brought into rhythmic activity by the imposition of stronger and more definitely directed energies.**

 **The groups are intended to work together eventually just as the various departments of a great organisation work effectively together as a unit.** **They must function smoothly and intelligently within themselves and also in their inter-relation with [Page 43] each other.** **This will become possible when the individual members in the groups and the individual groups of disciples lose sight of their own identities in an effort to make this hierarchical work possible.** **In this type of group work, the feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of importance which will further group effort and enrich the group consciousness.**

Program 1, **Intro *to DINA I Section I, Program 20***, 2Aug21 pp. 40--43

{Beginning Program 21, ***I*ntro *to DINA I Section I—DINAV1S1P5VC, 03/Aug21, Beginning p. 43--44***

**PART V** <Pages 43,55>

**The Hierarchy sanctioned the starting of these groups in the year 1931.** The members of these groups have been slowly chosen since then and are endeavouring, since their inclusion in this ashramic work, to work together in complete unity of purpose and of relationship. **It may be of interest to you to know a little of how we approached the subject.**

**As you all know, I am a second ray disciple, an initiate of a certain standing—the grade of which in no way concerns you, though many of you have personally and interiorly ascertained who I am.** **If the teaching which I have given you and the books which I have given to the world do not suffice to win your confidence and your attention, then knowing that I am an initiate of the third degree, or a Master, or a Boddhisattva or one of the Buddhas close to the Throne of God will in no way aid your comprehension and will only hinder your development.** For many lives I have been close to the Master K.H.; in discussion with Him, we have often wondered how we should aid in the inauguration upon earth of those newer types of work which will be distinctive of the New Age and yet would be close enough to the comprehension of the advanced aspirants and the world disciples so that their cooperation would be evoked and their intelligent help forthcoming. **What were the requirements for which we should look and what should be the technique to be applied in the New Age for the raising of the consciousness of men?** We decided that four things must, first of all, distinguish the group work which should be done and should characterise the disciples to be chosen for training. **These were: Sensitivity, Impersonality, Psychic Gifts, Mental Polarisation.** **I do not make mention of aspiration, of selflessness [Page 44] or of the desire to serve. They are fundamentals and basic essentials and, where they do not exist, there is no use in proffering the type of assistance which we are seeking to give.**

You will note that, as you look back over **the spiritual history of the race of men** during the past two thousand years (which is far enough for our purpose), **that the following methods have been consecutively used to reach men's minds spiritually:**

**1. The method of raising the consciousness of an individual so that he became a Knower. Individual salvation and the emergence of outstanding individuals with spiritual sense, vision and achievement to their credit has characterised the mystical history of the past.** Some of these people emerged along the way of the heart, the mystical way; such were Shri Krishna, St. Francis of Assisi, and all those Knowers whose way was the Way of Love. To these can be added Milarepa of Tibet and Lao Tze of China. Such also have been many of the saints of the church in the West. The Bhagavad Gita has been the book which has embodied this way superlatively.

**Others emerged along the way of the mind and were the intellectual Knowers.** **Theirs is the more strictly occult way and it has become increasingly the way of our present day aspirants. The reason for this is that the polarisation of the race is shifting ever more steadily on to the mental plane.** Some of the individuals on this way of the mind were Sankaracharya, the Apostle Paul, and Meister Eckhart. Today, many are coming out along this way under the name of science. **There were also those outstanding individuals, such as the Christ and the Buddha, Who combined both ways in their perfection and Who towered above Their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas the lesser sons of God swayed countries, specific types of mind and lesser periods of time.**

Program 1, **Intro *to DINA I Section I, Program 21***, 3Aug21 ***DINAV1S1P5VC*** pp. 44

{Beginning Program 22, ***I*ntro *to DINA I Section I—DINAV1S1P5VC, xx/Aug21, Beginning p. 44/45--47***

**2. The second method employed for raising the consciousness of the race was through groups, gathered around a [Page 45] teacher who (to a greater or less degree) was a focal point of energy either**

**a. By the power of his soul contact or**

**b. By that contact and being also a channel through which some member of the Hierarchy could work.**

**Through the example of these teachers, through their teaching, through their successes and their failures, those whom they gathered to them could be taught, their vibration could be increased, their consciousness expanded and the group could become a magnetised centre of force, of purpose and of spiritual light—the degree of this being dependent upon the purity of the note sounded and the selflessness of the lives shown.** **The mental calibre of the group also had its effect, for the average vibration and polarisation established the note for the group as a whole.**

**An experiment is now being made to shift the focus of the groups inwards and yet, at the same time, to increase their potency by permitting no individual leader to be found at the group centre upon the outer plane.** All in the group are to be gathered together as free souls. Together, they will learn; together, they will stand with impersonality; together, they will render service to the world. **You must remember, however, that any person who takes the position that the work to be done is only upon the inner planes and that he is working solely from mental or spiritual levels of consciousness is not right in his conception of the process. Inner work which does not work out into objective activity upon the physical plane is wrongly oriented and inspired.**

These new types of groups will work together under the conscious guidance and suggestion of a member of the Great White Lodge. Note the word "suggestion," my brothers. If these groups were subjected to the authority of such a member, then the objective of all the work undertaken would fail to materialize. An occult law would have been broken. Free, intelligent assistance is what we are asking from all our disciples today, and we leave them free to render it or not as they like and in the manner which may seem best to them. I am your teacher. I make suggestion. I offer instruction. I indicate [Page 46] the way to the goal and to the field of service. I point out to you what we, the Teachers upon the inner side, seek to see accomplished. Temporarily and of your own free will, you have indicated your willingness to serve and to cooperate in my plans. Beyond thus indicating the way and the service, I will not go. It is for all of you, my disciples, to work out in joint collaboration and in the closest understanding the way that my suggestions and my hints should be utilised. I do not interfere.

**First of all, I call for a deeper love and comprehension between the members of the group. This is necessary in order that the internal structure of the group may be more firmly and closely integrated.**

**Next, you must learn to work on the levels of meditation with greater clarity and power. So much of your meditation work is selfish. Do you realise that? Is not your attitude very often to be expressed in the following terms: When I am meditating, what will the Tibetan give me at this time? Will he give me something which will make me a better disciple? Will the meditation which he may give me interest me more than the one I am now doing? Will a change in meditation bring me better results (probably of a phenomenal kind!) or a new revelation or fresh enlightenment and enable me to achieve my goal?** **Few of you in this particular group in my Ashram as yet really work in meditation upon those levels where creative work is done. May I point out that until you can begin to do this, the work which I seek to do through all of you is largely at a standstill.** The object of any meditation which I may assign to you is to enable you to have power in meditation so that you will no longer be pre-occupied with yourselves and your own problems but you will become unified with your group for group work and eventually for still wider group purposes—my purposes, as your teacher and a world worker and server.

**With what kind of instrument, therefore, can I now work? Every true teacher asks himself this question as he studies the grouping of souls with which he has associated himself and which he seeks to serve and aid. As integration of the group takes place, the pre-dispositions and the basic tendencies of the massed group qualities emerge and can be studied; weaknesses can then be offset and right indications fostered....**

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**I have earlier pointed out to you that the basic qualities for which we look are sensitivity, impersonality, psychic capacity and mental polarisation. Upon these I would like very briefly to enlarge and then I will lay before you (for your understanding interest and possible collaboration) the plans for future group activity. These plans can materialise if you can make the necessary adjustments and submit yourselves to the discipline and the training which will make greatly increased usefulness possible.**

Program 22, **Intro *to DINA I Section I, Program 22***, 3Aug21 ***DINAV1S1P5VC*** pp. 44/45--47

{Beginning Program 23, ***I*ntro *to DINA I Section I—DINAV1S1P5VC, 10/Aug21, Beginning p. 47--***

I have stated that the first requirement is **sensitivity.** What exactly is this? It does not mean primarily that you are a "sensitive soul"—the connotation of which usually means that you are thin-skinned, self-centred and always on the defensive! **Rather do I refer to the capacity whereby you are enabled to expand your consciousness so that you become aware of ever- widening ranges of contact. I refer to the ability to be alive, alert, keen to recognise relationships, quick to react to need, mentally, emotionally and physically attentive to life and rapidly developing the power to observe upon all three planes in the three worlds simultaneously.** I am not interested in your personal relations where they concern your wrong personality sensitivity to depression, to self-pity, your defenses, your so-called sensitivity to slights, to misunderstandings, your dislike of your environing conditions, your hurt pride and qualities of this kind. **These all cause you bewilderment and let loose in you the floodgates of compassion for yourself. But you do not need me to deal with them; of them you are well aware and can handle them if you choose. These faults are interesting only in so far as they affect the life of your group; they must be handled by you with care and with the open eye that senses danger from afar and seeks to avoid it.** The sensitivity which I want to see developed is alertness to soul contact, impressionability to the "voice of the Teacher," an aliveness to the impact of new ideas and to the delicacy of intuitional responsiveness. These are ever the hallmark of the true disciple. It is spiritual sensitivity which must be cultivated; this is only truly possible when you learn to work through the centres above the diaphragm and to transmute solar plexus activity (which is so [Page 48] dominant in the average person), turning it into heart activity and the service of your fellowmen.

**Impersonality,** particularly for high grade integrated people, is peculiarly difficult to achieve. There is a close relation between impersonality and detachment. Study this. **Many cherished ideas, many hard won qualities, many carefully nurtured righteousnesses and many powerfully formulated beliefs militate against impersonality**. It is hard for the disciple—during the process of his early training—to hold earnestly to his own ideals and to pursue forcefully his own spiritual integration, and yet remain impersonally oriented towards other people. **He seeks recognition of his struggle and achievement; he longs to have the light which he has kindled draw forth a reaction from others; he wants to be known as a disciple; he aches to show his power and his highly developed love nature so that he may evoke admiration or, at least, challenge.** But nothing happens. He is looked upon as no better than all the rest of his brothers. Life, therefore, proves dissatisfying.

**These truths of self-analysis are seldom definitely faced or formulated by any of you and, therefore (because I seek to help you) I formulate them for you and face you with them.** It is hard for intelligent men and women to see others closely associated with them dealing with life and problems from a totally different angle to their own—handling them in a weak or stupid way (from the angle of the disciple) and making apparently serious errors in judgment or technique. **Yet, brother of old, why are you so sure that you are right and that your point of view is necessarily correct? It may be that your slant on life and your interpretation of a situation needs readjustment and that your motives and attitudes could be more elevated or purer. And even if they are—for you—the highest and the best that you can achieve at any given time, then pursue your way and leave your brother to pursue his. "Better a man's own dharma, than the dharma of another." Thus does the Bhagavad Gita express this truth, telling the disciple to mind his own business.**

**This attitude of non-interference and the refusal to criticise, in no way prevents service to each other or constructive group relations. It does not negate the expression of love or happy [Page 49] group cooperation.** **There is ever much opportunity for the practice of impersonality in all group relations. In every group there is usually one group member (and perhaps several) who constitute a problem to themselves and to their group brothers. Perhaps you yourself are such an one and know it not. Perhaps you know who, among your co-servers, provides a testing for his fellows. Perhaps you can see clearly what is the group weakness and who it is that is keeping the group back from finer activity.** That is well and good, provided that you continue to love and serve and to refrain from criticism. It is a wrong attitude to seek assiduously to straighten out your brother, to chide him or seek to impose your will on him or your point of view, though it is always legitimate to express ideas and make suggestion**. Groups of disciples are groups of free and independent souls who submerge their personal interests in service and who seek that inner linking which will fuse the group into an instrument for the service of humanity and of the Hierarchy. Continue with your own soul discipline and leave your brothers to continue theirs.**

**The question of psychic powers is not so easy to explain. I do not refer to the lower psychic powers which may or may not develop as time goes on and the need for them arises. I refer to the following capacities, inherent in the soul, which must be developed in all of you if you are to do your share in meeting world need, and work for the Hierarchy in the field of world service.** Let us briefly enumerate them:

**1. Intuitional response to ideas.**

**2. Sensitiveness to the impression which some member of the Hierarchy may seek to make upon the mind of the disciple. It is for this reason that I am training you to utilise the Full Moon contact.**

**3. Quick response to real need. You had not regarded this as one of the psychic powers, my brother, had you? I refer not here to a solar plexus reaction but to heart knowledge. Ponder on this distinction.**

**4. Right observation of reality upon the soul plane. This leads to right mental perception, to freedom from illusion and glamour and to the illumination of the brain.**

**[Page 50]**

**5. Correct manipulation of force, involving, therefore, an understanding of the types and qualities of force and their right creative weaving into service upon the outer plane.**

**6. A true comprehension of the time element, with its cyclic ebb and flow and the right seasons for action—a most difficult psychic power to master, my brothers, but one which can be mastered through the use of patient waiting and the elimination of hurry.**

**All these powers, the disciple must eventually develop, but the process is necessarily slow.**

**Next comes the quality of mental polarisation. What exactly is this power or quality? For you (at this time)** **it must express itself in two ways:**

**1. Through the life of meditation.**

**2. Through the control of the astral body.**

Increasingly must your inner life be lived upon the mental plane. Steadily and without descent must the attitude of meditation be held—not for a few minutes each morning or at specific moments throughout the day, but constantly, all day long**. It infers a constant orientation to life and the handling of life from the angle of the soul.** **This does not refer to what is so often referred to as "turning one's back upon the world." The disciple faces the world but he faces it from the level of the soul, looking clear-eyed upon the world of human affairs. "In the world, yet not of the world" is the right attitude—expressed for us by the Christ.** Increasingly must the normal and powerful life of the emotional, astral, desire and glamorous nature be controlled and rendered quiescent by the life of the soul, functioning through the mind. The emotions which are normally self-centred and personal must be transmuted into the realisations of universality and impersonality; the astral body must become the organ through which the love of the soul can pour; desire must give place to aspiration and that, in its turn, must be merged in the group life and the group good; glamour must give place to reality, and the pure light of the mind must pour into all the dark places of the lower nature. [Page 51] These are the results of mental polarisation and are brought about by definite meditation and the cultivation of the meditative attitude. This is not new information for you, but it is something which as yet remains unexpressed practically. If you will ask yourselves the following questions and courageously and truthfully make reply before the bar of your own soul, you will learn much and greatly aid your development:

Program 23, **Intro *to DINA I Section I, Program 22***, 10Aug21 ***DINAV1S1P5VC*** pp. 47++51

{Beginning Program 24, ***I*ntro *to DINA I Section I—DINAV1S1P5VC, 11/Aug21, Beginning p. 51--***

1. What do you understand by spiritual sensitivity?

a. Have you ever truthfully felt my vibration?

b. Do you respond more rapidly to the quality of a brother's faults than to his divine characteristics?

c. In what way does criticism interfere with true spiritual sensitivity?

d. What do you feel personally hinders your development of this required sensitivity?

2. Define impersonality.

a. Do you know the distinction between the impersonality of the first ray type and true spiritual impersonality?

b. When somebody disagrees with you or you do not like a person's attitude, ideas or proposals, what is the first thing you do? Do you love him? Do you keep silent? Do you discuss him with others? Do you endeavour to put him right? How do you try to do this?

c. If you are impersonal is it the result of training or is it natural to you? Is it simple self-defense? or is it the easiest way to attain peace? or is it a spiritual attainment?

3. I have defined for you the psychic powers. I listed six of them. Please study them and then make a clear, concise statement to yourself as to your own capacity:

a. To demonstrate them.

b. To develop them, outlining your method of so doing.

4. Just how do you feel that you succeed in keeping a mental grip on life?

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a. In an emotional stress do you transmute the condition through love?

b. Do you inhibit the display of emotion and why?

c. Do you call in the mind and handle your problems from the mental level?

d. Do you know what glamour is and can you recognise it when it displays itself to you?

These questions have a twofold purpose. They will, if you answer them truthfully and face them clearly, lead you to deal with yourself as a group member and so ascertain the measure of your contribution to the group need and to our need of workers. If you will write down and answer these questions and share the replies with your co-disciples, it will give them an opportunity to know each other better.

Program 24, **Intro *to DINA I Section I, Program 24***, 10Aug21 ***DINAV1S1P5VC*** pp. 51--52

{Beginning Program 25, ***I*ntro *to DINA I Section I—DINAV1S1P5VC, 12/Aug21, Beginning p. 52--***

There is an occult process which reaches its culmination in one of the higher initiations—with which initiation you have as yet no concern. It is called "a bringing forth into the light." An accepted disciple is one who is in process of preparation for initiation and that is one of the tasks with which I am engaged at this time. I have, therefore, to begin to lay the foundation for this esoteric "unearthing" or "revelation of that which is hidden." **I am consequently proffering to you, through these questions, the opportunity to practise early in your training this "distressing revelation" which will later take place in a higher state of consciousness.**

What is it that I and Those Who are working on the inner side are seeking to do with these groups? What is the larger objective? The groups have not been formed to train individuals. They have been formed (each of them) as seed groups for a definite and specific end. They are organised to provide channels in the world for the distribution of certain peculiar types of force which will work out into manifestation in specific ways. **Energy has always been manipulated by the Hierarchy and distributed in the world of men. I refer to the energies used in relation to the awakening of the human consciousness, to the integration of the world of souls with the world of men;** I refer to the activities whereby the human kingdom can become a great station of light and a powerhouse [Page 53] of spiritual force, distributing it to the other kingdoms in nature.

**The statement is of vital importance; it expresses our immediate objectives and the nature of the field of service in which you—as a group and not as individuals—can function.** This manipulation of energies has (for centuries) been carried forward by us but its effects have only been registered unconsciously by man. We have (speaking symbolically) rayed forth the light and distributed the water of life in a wide and general distribution with here and there (and rarely) some one isolated individual, responding actively and consciously. He thus became a tiny field of consciousness+al point of spiritual energy and light. **Now it has seemed to us possible to focus the light and knowledge much more definitely and to form groups on earth—composed of the isolated, responding individuals—so that more light and more knowledge can be spread abroad.** This we decided to do in two ways:

**1. Through the collaboration of all the Masters of the Great White Lodge, working through Their Own disciples.**

**2. Through the specifically focussed activity of the Masters Morya and Koot Hoomi and myself, Their servant and disciple.**

**Through the first method, the New Group of World Servers came into being and the disciples and aspirants of the world, working on all the rays and under the guidance—consciously or unconsciously recognised—of the Masters Who are specifically pledged to help humanity.** Thus a vast powerhouse and station of light has been formed. It is a diffused and widespread light and its channels are to be found all over the world, in every country and in every major city. This you know and with this branch of the work (to which I am personally pledged) you are actively cooperating and should cooperate.

**But it was felt that it should also be possible to focus the light still more intensively through smaller and more carefully chosen and selected groups. Through these much smaller groups of disciples, the phenomenal appearance of certain types of energy could be expressed; certain powers could be unfolded and a more specialised experiment be possible. Peculiar powers [Page 54] could be studied and focussed, intensified light and power could be so clearly demonstrated that the sons of men would come to recognise the influence and to give proof of the supernormal which is the heritage of future centuries.**

To this particular branch of hierarchical work, I pledged myself; it would provide the nucleus for the coming types of civilisation and the characteristics and activities which could be unfolded under the incoming new major influences. These have always interested me and I have specialised in them. Naturally, I looked around among those whose lives I have been watching—sometimes for several incarnations. Among these were those of you who are now working with me. These groups constitute the germ of a great experiment. If successful, they will, in the course of the next 275 years:

**1. Anchor on earth certain types of the higher forces which the race needs and which are not yet active.**

**2. Develop the six supernormal powers to which I have referred above.**

**3. Train the group members in that synthetic relation which characterises the Hierarchy and so prepare them for initiation.**

**Out of these groups will be picked those who can be definitely prepared for certain expansions of consciousness and who can be trusted to contact aspects of the Plan, hitherto not revealed.** **As you make progress in this work and as you seek to understand the group implications, it will become ever more clear to you what the Plan really is. It is as difficult for me to explain the underlying purpose of this group work to you as it would be to explain decimal fractions to a seven year old child, no matter how brilliant he might be**. But if you have the needed patience, the willingness to work impersonally and proceed with love, if you will submerge your personalities in the group life, you will know, you will perceive and the light will break in; the power to work will come to you. We shall then have radiant focal points or light bearers and channels for the planned distribution of force—a thing which has never yet been, upon the scale which we now contemplate.

Progr2m 25, **Intro *to DINA I Section I, Program 25***, 12Aug21 ***DINAV1S1P5VC*** pp. 52--55

{Beginning Program 26, ***I*ntro *to DINA I Section I—DINAV1S1P6VC, 13/Aug21, Beginning p. 55--60***

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**PART VI**  <Pages 55,63>

I do not intend to continue giving you only reiterated advice upon the treading of the Path of Discipleship. You are adult men and women and know the Way. The practical application of the ancient Rules is your personal responsibility. What you do is your own affair. You have reached maturity and should be ready for the next step. That step will be taken when you have transmuted knowledge and theory into wisdom, practice and expression.

**It is only in a spirit of real detachment that the best work of a disciple is done. The disciple comes to realise that because of this detachment he is (for the remainder of his life) simply a worker—one of a great army of hierarchical workers—with supposedly no personality inclinations, objectives, or wishes.** There is for him nothing but constant work and constant association with other people. He may be a naturally isolated person, with a deep craving for solitude but that matters not. It is the penalty he must pay for the opportunity to meet the need of the hour. **The hardest organised push of the Hierarchy is now taking place and its objective is to offset the tendency of the race to crystallise into separativeness, for separation is the line of least resistance to people and nations at this time. Hence the formation of these working groups of disciples, giving an expression of group work and group cohesion and of non-separativeness.**

A few—relatively a very few—of the disciples and intuitives of the world today are standing together in a twofold activity: **one** activity is to sense and touch with greater accuracy the steadily unfolding subjective plan; **the other is to speak and teach with greater clarity** and to choose with wiser exactitude the right words (written and spoken) by which to express the truth. The presentation of the sensed realities will then lead the thinking people of the world to arrest their present trend of thought and to cooperate more fully and freely in the enlightenment of the world. I use the word "enlightenment" in its occult sense. The full measure of what can be done depends (as far as the individual disciple is concerned) upon his inner power to live [Page 56] each day as a soul—free from fear, free from self-consciousness and free from those reactions which stir the astral or emotional body into organised activity, based on ancient habits. **For the disciple and for the success of his work, an astral body of stillness and of acquiescence, sensitive to impressions from the soul and from the Master, and reflecting the vision with as much purity of outline as may be possible, is the goal.** It should be remembered that when the disciple is fully occupied in living the life of service on all three planes, there is little that can be said or should be said to him. But a thought may be of aid.

**Let him seek, in the strenuousness of his life, to preserve the synthesis of the personality and the integration of all parts of his equipment. Often in the stress of activity in one body or another and on one plane or another, the emphasis may be temporarily so strong in some one direction that he may lose sight for a moment of the synthetic point of view of both the Plan and the group.** Physically, he is working under great pressure; emotionally, he may be learning the difficult lesson of detachment and may consequently be full of a temporary rebellion. Yet on the mental plane, he is aware of a mental clarity and of a power to think which keeps him incessantly and constructively active. **The following three terms, therefore, express quite frequently the disciple's situation where his lower nature is concerned: excessive fatigue, emotional rebellion and mental lucidity. How must he deal with this problem?** **Physical fatigue need not necessarily impair in any way his usefulness. With many people, physical conditions impair their work for their attention becomes focussed on the undesirable physical situation; disciples, however, often have a curious capacity to continue with their work no matter what may be happening to them physically. The physical brain can be so much the reflector of the mental life that he will remain essentially unaffected by any outer conditions. The disciple learns to live with his physical liabilities under adverse conditions and his work maintains its usual high level.**

**The emotional problem may be the hardest. But only the disciple can handle his own self-pity and free himself from the inner emotional storm in which he finds himself living.** He [Page 57] must recognise that his integration is weak, for he is working in two phases or sections:

 Physical . . . . . . emotional.

 and

 Mental . . . . . . . . . . . soul.

He is sometimes one and sometimes the other and usually very thoroughly in either case. This duality must be brought into a closer relation and this is the point to which he must attend as he seeks to establish and preserve the needed synthesis and personality-soul integration. **When will disciples learn that the attitude which involves a certain "don't care" reaction and a form of indifference is one of the quickest ways by which to release the Self from personality claims? This is not the "don't care" spirit which will affect the disciple's attitude to other people. It is the attitude of the integrated thinking personality of the disciple towards the astral or emotional body. It leads him to assume the position that not one single thing which produces any reaction of pain or distress in the emotional body matters in the very least. These reactions are simply recognised, lived through, tolerated and not permitted to produce any limitation. All disciples would do well to ponder what I have just said. The whole process is based on a deep-seated belief in the persistence of the immortal Being within the forms of soul and personality.**

**This inner realisation grows with the development of power in meditation whether it is individual meditation or group work. Meditation is essential for establishing a freer inner spiritual interplay—again whether as a soul in relation to the personality or a group of disciples in relation to their Master or each other.** **You might here well ask: Why is this sensitive interplay between the disciples in a Master's group regarded as necessary? Is not life complicated enough without too much awareness of the conditions, the personalities and the soul contacts of those with whom we are associated and with whom we seek to walk as fellow disciples?** I would like here to remind you that, as disciples, you are in preparation for initiation and that **impending condition of consciousness** implies three things:

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**1. Increased awareness and sensitivity to experience and to life in all forms.**

**2. The power to do for others what I have attempted to do for you, at present on a lesser scale and later, in other lives, as I now do it.**

**3. The courage and the strength to know all, to realise all and to love with patient wisdom and unchanging sincerity**.

This must surely be apparent to you. In the group work in which disciples are now called to participate, you have an opportunity offered which can aid in the inducing of all the qualities which are needed by you as candidates for initiation, at no such very distant date, as we view time on the inner side.

**The teaching has always been given that the disciple or the initiate must adapt himself to, and learn from, the conditions in which he finds himself and from the setting and environment with which his physical plane life puts him in daily touch. This is one of the initial platitudes of the Path.** It was, however, at one time as new a concept to the aspirant and the disciple under training as is the teaching which I seek to give this group of my disciples and the opportunity which I would have you seize. The training, hitherto carried forward upon the inner planes, and unrealised oft in the waking consciousness of the accepted disciple, has now to be grasped, used and mastered in his waking consciousness and physical brain. **The disciple in the past sought to establish harmonious relations with his environment—harmony being one of the liberating forces which must precede the release of energy for use after initiation. He practised patience and forbearance and helpfulness and rendered service and this was worked out through the process of right external conduct based upon right inner orientation and attitude.** But under the **new system** (made necessary by achieved racial progress) this process of right external adjustments must be paralleled in the New Age by **right inner relations**, consciously established and consciously held and recognised for what they are by the conscious mind and brain of the disciple. This, therefore, involves true knowledge of the disciple's inner group relation, spiritual penetration to the inner life of a brother disciple and the consequent fusion in the heart-mind-brain [Page 59] of the disciple, simultaneously, of all that is known on both the outer and the inner planes. **This has not hitherto been the case. It is one of the major reasons for the forming of these groups as far as the individual group members are concerned. It will be brought about gradually and safely by the daily use of the group meditations which I may assign you, by a renewed interest in the subject of telepathic work and by a closer and deeper love, cultivated by all of you.**

**Three things are of great importance and constitute your individual responsibility:**

**1. Facility of rapport.** As a member of my group, it is essential that you cultivate two aspects of the **"art of rapport"** which is based, eternally, on loving attraction.

a. Rapport or contact with the soul through a cultivated alignment and correct meditation.

b. Rapport or contact with your group brothers; this lays the foundation for constructive, united work.

**2. Impersonality.** Is there aught more that I can say on this theme? You must learn to view what is said or suggested by any group brother with a complete and carefully developed "divine indifference." Note the use of the word "divine," for it holds the clue to the needed attitude. It is a different thing to the indifference of not caring, or the indifference of a psychologically developed "way of escape" from that which is not pleasant; nor is it the indifference of superiority. It is the indifference which accepts all that is offered, uses what is serviceable, learns what can be learnt but is not held back by personality reactions. **It is the normal attitude of the soul or self to the not-self.** It is the negation of prejudice, of all narrow preconceived ideas, of all personality tradition, influence or background. It is the process of detachment from "the world, the flesh and the devil" of which The New Testament speaks.

**3. Love**. **Love is that inclusive, non-critical, magnetic comprehension and attitude which (in group work) preserves the group integrity, fosters the group rhythm and permits no secondary personality happenings or attitudes to mar the group work.**

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**Contact, impersonality and love**—these three constitute the **individual objectives** which I set before each and all of you.

Progr2m 26, **Intro *to DINA I Section I, Program 25***, 12Aug21 ***DINAV1S1P5VC*** pp. 55--60

{Beginning Program 27, ***I*ntro *to DINA I Section I—DINAV1S1P6VC, 14/Aug21, Beginning p. 60***

The group requirements which must be met and preserved by the group, as a group, are as follows:

**1. Group integrity.** This grows out of right integration and refers to the delicate balance which must be preserved amongst the members of the group. **This is of such a nature that there emerges eventually a group steadiness and a group freedom from "oscillation" which will permit of uninterrupted group work and interplay.** It will come if each of the group members will simply mind his own business and permit his group brothers to mind theirs; it will come if you keep your personality affairs, your private concerns and troubles out of the group life; it will come if you refrain from discussion of each other and of each other's affairs and attitudes. This is of supreme importance at this stage of the group work; it will mean—if you can achieve success in this—that you will be able to keep your minds clear of all lesser things which concern the personality life. This means that your minds will be free, therefore, for group work.

**2. Fusion**. **By this I mean the ability of the group to work as a unit.** This is dependent upon the achieving of right individual attitudes and (when working) the attainment of **the capacity to lose sight of everything except the work to be done** and **a deeply sensed love of your brothers.**

**3. Understanding**. **I use this word in reference to your comprehension of the work to be undertaken. I do not use the word in reference to your attitude to yourself or to your group brothers. It means that each group works wisely and understandingly at its own appointed task, knowing that it contributes to a whole which exists in the mind of the Master.**

**Integrity, fusion and understanding—this is the order of the work and the sequence of development.** All groups, working in the outer world in relation to the Ashrams of the Masters, will follow certain initial and final stages in their work and [Page 61] these will be uniform for all the groups, no matter what their specific and individual group work may be. Thus there will be brought about an inter-group relation and a consequent strengthening of the individual groups. **The third stage of the work to be done will be special and particular, differing for each group and to be followed by the group with meticulous care. I would ask all the various groups which may be working under my direction to attend to their own individual group business and not to speculate as to the nature of the work being done by the other groups.**

**Let me outline for you the stages to be followed:**

**STAGE ONE.** Alignment. Soul contact. Spiritual poise. Poise is the steady holding of the achieved soul contact.

a. Then, the conscious relinquishing of personality reactions.

b. Next, the recognition of the fact of love as an expression of that soul contact—expressed through the medium of the personality.

c. Finally, the imaginative fusion of the egoic and personality rays.

This constitutes the vertical stage.

**STAGE TWO.** The above is followed **by group integration and group fusion,** carried forward consciously:

**a. By bringing each group member into conscious rapport through naming and loving.**

**b. By seeing all the group members as a circle of living points of light along with yourself in the circle, but not at the centre of the circle.**

**c. By imagining all these points of light as fusing and blending to make a radiant sun, with rays of light going out towards the four corners of the earth.**

This constitutes the horizontal stage.

**STAGE THREE. There follows next a careful consideration of group purpose and technique. This technique will be different for each group; by a dynamic, unremitting [Page 62] following of the particular, indicated technique will the results be achieved. This technique must not be changed by anyone except myself.**

Stages I and II should be rapidly effective and almost instantaneous in their results, after three months' careful work has been done. I request that you give careful, patient attention to them so that they develop eventually into stable habits and so give you no trouble and further difficulty. The initial stages in this type of work are of paramount importance.

**STAGE FOUR. Having finished the special group work under Stage III, the members of the group will then endeavour to link up with the other groups in the same manner in which they linked up with the members of their own group.** **In this case, however, disciples will not concern themselves with the personnel of any of the groups, including their own, but only—as a group—link their group with the other groups. Thus the concepts of illusion and of separateness, and the realisation of fusion, will assume correct proportions in your minds.**

a. Next, as a group, say the Great Invocation three times:

"Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May Men of Goodwill everywhere meet in a spirit of cooperation.

Let Power attend the efforts of the Great Ones."

b. Then sound the Sacred Word, the O.M. three times.

c. Close with the prayer of the personality to the soul:

"May the words of my mouth and the meditation of my heart be always acceptable in thy sight, Oh Soul, my Lord and my Redeemer."

Program 27, **Intro *to DINA I Section I, Program 27***, 14Aug21 ***DINAV1S1P5VC*** pp. 60--63

{Beginning Program 28, ***I*ntro *to DINA I Section I—DINAV1S1P7VC, 15/Aug21, Beginning p. 63--65***

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**PART VII** <Pages 63,74>

**The need for telepathic sensitivity in every group, composed of disciples, is based upon three necessities**; I would like you to understand this more clearly.

**1. The cultivation of an inter-relation of a telepathic nature upon the mental plane is essential**. **This has always been an established fact or condition in the case of a Master and His disciple and between the senior disciples in any group of accepted disciples.** **The time has now come when this group quality must—for the sake of a needy world—be developed by disciples of lesser attainment in the group.**

**2. This telepathic unfoldment will lead to a greater sensitivity to others.** **This is the secret of a Master's work and the factor which enables Him to work through His disciples, using them as outposts of His consciousness. To do this with exactitude, He must be able to know their condition (mental, psychical and physical) when He chooses so to know. He can thus discover whether they are available or not for any specific service, whether they can be safely used or not and whether their sensitivity is such and their interpretation of what they sense is of sufficient accuracy so that they will respond intelligently to the need. Have I not had to study all of you this way? Think this out and ponder upon the implications.**

**3. This telepathic sensitivity will also lead to the new science of inter-communication which, in the New Age, will reach general use and comprehension. Of this condition, the radio is the outer physical symbol.**

**Certain questions now arise and it might be well to formulate the answers to some of them**. It could be wisely asked if anyone has the right to work telepathically upon the mind of any person? The answer is that you are doing it all the time, consciously or unconsciously, and without skill or purpose or—if there is a purpose—it is usually a personality purpose. **It is through telepathy that ideas have been disseminated in the world by the process of mentally impressing the mind of some [Page 64] disciple or sensitive person. It is then their task to find and direct the mind and activities of those individuals whose task is not only to be responsive to this impression but to bring it out into the consciousness of the world thinkers.** Have you ever asked yourselves what are the aspects of the work, in connection with telepathy, which raise questions in your mind? Is it not distrust of personality intention or point of view and a questioning also as to your own sincerity or motives? Unless this work is carried forward selflessly and with complete freedom from personal prejudice and personal choices—political or religious—there can be no safe work along this line. **That is why I emphasise to you the need of doing this work at the highest united point of meditation and with complete obedience to my decisions in the matter.**

Another question could well be: What is the difference between this work which I am suggesting to you and the work of the Lodge of the Lords of Form? **None whatsoever**, except in motive and the point from which you must endeavour to work. The Lords of Form work entirely on and from the lower levels of the mental plane and with the energy of knowledge. The love aspect of the soul itself is inactive and, therefore, from the angle and vision of the Great White Lodge, motives are wrong and the objectives are selfish ones. This is true both of individuals and groups. Forget not that these Lords of Form are

souls of great age and unique blindness. But that later, in some far distant cycle, and when karma has worked upon them and the Great Law has exacted full payment for all wrong done, that they too will begin to develop the love aspect and to transmute their motives. **You too must work from mental levels but knowledge and love must be called into play together, producing only those results which are harmoniously and intelligently in line with the Plan.** **Disciples are not permitted to call into play and functioning activity the Will aspect of the soul, unless they are initiates of the third degree.** **Prior to that, they seldom realise the distinction between the imposition of the will and the directed impression of ideas. There is too much desire (which is embryonic will) in their equipment for them to be trusted as yet with this higher aspect of mental activity**. **I would ask you to get clearly in your minds in connection [Page 65] with any telepathic work which these groups (working under me) should do, that it is the impression of ideas and not imposed direction which is the group ideal—a very different thing, my brother.**

**You might also ask: How can this collective impressing go on and yet leave a man free?** Because it will be kept clear of all directed will-force; all that workers and disciples in **my** groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; **these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retro-active and undesirable and that goodwill is the touchstone which will transform the world.**

How then can you keep your minds free from your own desires and from your own interpretations? By achieving that poised and positive negativity on the part of the two lower aspects of the personality—the astral body and the brain as well as the etheric brain; these determine the reactions of the lower centres, particularly of the solar plexus centre. **The mind will then be left free to fulfil three functions:**

Program 28, **Intro *to DINA I Section I, Program 28***, 14Aug21 ***DINAV1S1P7VC*** pp. 63--65

{Beginning Program 29, ***I*ntro *to DINA I Section I—DINAV1S1P7VC, 17/Aug21, Beginning p. 65--68***

**1. That of soul contact;** this will result in illumination and a working knowledge of the immediate aspects of the Plan.

**2. That of thought formulation and thoughtform creation.** Then a clear thoughtform can be constructed with definiteness, and it can be positively directed.

**3. That of working on mental levels with your group brothers so that your thoughtform is a part of their thoughtform** and you can, therefore, unitedly produce a living, embodied form which can be directed as I may determine.

**Another question might here arise: Are there any specific and brief rules which should be obeyed?** The following might be given, but I would remind you that it is what you are that counts in this work more powerfully than anything else. The controlling factor is **harmlessness** in thought and word; the practice of this, with proper observation, will greatly help all of you. Next comes a **refusal** **to think unkindly** or with criticism; [Page 66] this is essential in connection with those whose minds you seek to impress. **Silence**, **complete and unbroken** as to what you are doing, is also a vital factor; the utterance of words in connection with this most subtle and confidential work (or even discussion of the work with a fellow disciple) can shatter the delicate thoughtform which you are attempting to build. It can render the work of weeks abortive. A balanced attitude in relation to those in power throughout the world must also be cultivated; they need above all else the inspiration which can be brought to them from the Hierarchy.

**I would ask you, therefore, to practise purging the content of your minds of all critical and unkind thoughts so that you can achieve an attitude of divine indifference to the ephemeral and fleeting personalities and to the chaos everywhere to be seen and so endeavour to tune in on the attitude of the Hierarchy.** This involves the emphasis of the consciousness-aspect and the careful observation of all that goes on beneath the surface—awakening, arousing and stimulating to a pronounced mental activity, the hitherto unconscious masses. **The events which are happening in every country are bringing this about with much rapidity; humanity is coming alive and its consciousness is awakening to the subjective values.** The Hierarchy is **sore beset** to meet humanity's emerging need of guidance. The sensitivity of the human race (as the result of economic insufficiency, of war, anxiety and pain) is becoming so acute that we who work on the inner side must **hasten** to impress sensitive, awakening psychics with the right impression. Hence our effort to create these groups, and to use people like yourselves who are (theoretically) harmless but actually full of prejudice and hasty judgments. **We have to use the material which lies to hand and are greatly handicapped at all times.**

After you have worked consciously at the purification of the mind and after you have attempted to free yourselves from prejudice, from preconceived ideas and hasty judgments and determinations (based upon your own background, tradition, social and racial status), **you will then brood consciously on the process of thoughtform making;** **you will remember that—for group purposes and for simplicity—the following three stages are of importance:**

[Page 67]

**1. The stage of pondering over the idea which is to be impressed upon the mind of some individual.** This pondering and carefully directed thinking produces construction; it is a creative activity and is the first real stage in our work. I do not want you to endeavour to build thoughtforms. **I want you to think clearly along lines which I may indicate.** Then the desired thoughtform will automatically take shape and all of you will have contributed something to it.

**2. When the thoughtform is thus built in your mind, there will follow a period wherein it comes alive.** It slowly becomes the living embodiment of the desired idea—vibrant, active and ready for service.

**3. When this stage is reached, you can then—as a group—proceed with the stage of direction.** **Having carefully in mind the person to be impressed and the fact of your group as the impressing agency (thus providing the two poles between which interplay is desired), you will try to see the living embodied idea, playing back and forth between the two poles. You will send it out on the wings of love, impelled by the wise desire to serve and in obedience to my directions. Time and again, it may return to you for revivifying and enrichment before its task is satisfactorily accomplished.**

The externalised groups of disciples are all of them intended to be expressions of a type of group relation which will be better known and understood when the world has entered into the next cycle and era of peace. Certain types of force are, as you know, to be later utilised by the groups for specific group ends and for world service. The motive for all such service must not be forgotten by you, as you study and work in a Master's group. The objective is not your individual assistance and unfoldment but your training in certain group alignments and activities which will enable these groups of disciples to work in a definite and specific manner. The fact, however, that one group will work with one type of force and another group of disciples will employ a different kind must not in any sense be deemed to indicate separate activity or separative interests. All [Page 68] will be working towards one objective or goal and all will work with the same divine energy, differentiated into varying forces for the purposes of service in one department of life or another. I would ask you to ponder deeply upon the various aspects of the outlined plan or system of group work which I have brought to you, **for it is a tentative endeavour to externalise upon earth, certain phases of hierarchical endeavour.**

Program 29, **Intro *to DINA I Section I, Program 29***, 17Aug21 ***DINAV1S1P7VC*** pp. 65--68

{Beginning Program 30, ***I*ntro *to DINA I Section I—DINAV1S1P7VC, 17--18/Aug21, Beginning p. 68-74***

The energy used in the telepathic work is the "chitta" (as the Hindus call it) or the mind-stuff which underlies and is the very substance of manifestation itself. God, the planetary Life or Logos, however, works with the higher correspondence of this mind-stuff and the forces of the mental plane are the reflection or rather the **densification** of this higher mental substance. These forces, this mind-stuff, is constantly in flux and in motion. This produces that thoughtform-making activity of the mental world which is set in motion by minds—working either individually or in group formation. In true telepathic work (carried forward without error and correctly and from a poised point of action) the currents of this mind-stuff are set in motion between certain points by the will and the carefully expressed and formulated idea in the mind of the thinker. A certain portion of this mind-stuff (already in motion) is built into form and then travels along the current, as set up between the two points. **The telepathic worker, such as, for instance, myself, works from the angle of the mind of the transmitter and that of the recipient, establishing first of all a current of rapport (which you sometimes call "sensing the Tibetan's vibration");** along that current, I send the impression, the idea or the thoughtform which I seek to see impinging first of all upon your minds and then—if you are capable of such alignment—upon your brains. This process can be either rapid or slow. **Where the alignment is good, there can be an almost immediate response to my thought; where it is not good, it may take days and even weeks for the impression to be finally realised and consciously registered on the disciple's mind and brain.**

There are other groups which are consciously working with the energy which can dispel glamour and illusion. This is the energy of the **highest level of the astral plane.** This level is [Page 69] susceptible to reaction or response to that type of energy which we call the energy of the intuition or of buddhi, if you like the oriental terminology. **It is the energy of wisdom. This wisdom energy is the only type of force which is adequate to dispel the miasmas, the fogs and the mists of the world of glamour.** Those disciples who are working in these groups have to learn to use this energy, to work wisely, to think with wisdom and to realise that wisdom itself is a force. It is this realisation which makes a person seek out another person with wisdom when he is in trouble and difficulty and is anxious to see with clarity the way that he should go. It is this realisation which drives the members of the human family to the Masters of the Wisdom.

**In Atlantean days (I am here telling you something of interest and something which should evoke a sense of responsibility), the major task of the Masters of the Wisdom was with the great world illusion or rather, glamour**. They worked then primarily upon the astral plane and had They not done so, human life and conditions would not be so good as they are—for they are in reality full of beauty, the beauty of potentiality, hovering upon the verge of immediacy of expression.

Today, They are working primarily upon the mental plane, dealing with ideas and with their impression upon the minds of Their disciples and advanced humanity; it is the problem of humanity itself, as a whole, to work in the world glamour; it is the responsibility of the aspirants of the world to guide humanity out of the valley of glamour. Men must learn to understand it and eventually—aided by the senior disciples of the world, trained by the Masters of the Wisdom—to transmute and dispel it.

You should, therefore, bear in mind that the task before the modern disciple is to carry forward into the New Age the idea of the bringing of glamour and of the great illusion into the light. In the light, it will disappear. In this age, we have mastered, too well perhaps, the **forces of nature** and have brought out for our own benefit the **material resources** of the physical plane**. We have conquered them and bent them to our will and use, often selfishly, yet sometimes with good and pure intent.** **In the New Age, a paralleling control will take place [Page 70] over the world of astral phenomena and over the forces of glamour and illusion. We seek to control them today mentally and theoretically. But only the energy of wisdom will suffice to dispel the forces of the world glamour and the world illusion.** **Practise wisdom, my brothers, and thus aid humanity and shorten its astral struggle.**

**Other groups have the task of working with the energy which is the well known and much discussed prana or life energy—the energy of vitality.** The right use of the pranic energies (and they are seven in number) will most assuredly dissipate disease and bodily ills and will cure the pains of the human physical vehicle. But in connection with this, two things are essential and these are seldom found together:

1. The energy of the soul—like the energy of the universal mind and the energy of buddhi, or the intuition—has to be set in action upon the physical plane by the one to be healed and by the healer. Both have to work in cooperation.

2. There must be right understanding of the disease and its cause, plus the karmic status of the patient and the condition of his centres, his alignment and his point in evolution.

As yet we are only dealing with the a.b.c. of these relatively new sciences and much of our initial work must be of a clarifying nature because there is so much distorted sensing of these occult systems of energy utilisation and so much misuse of these powers.

Other groups are associated in a peculiar manner with the number four, and they are occupied with the bridging work carried forward between the personality and the Monad (the triple lower man and the Spiritual Triad) and also between the lower mind, the soul and the higher mind—thus linking that relatively lower triplicity with the unity, the Spiritual Triad. The fourth kingdom in nature is, in its turn, a bridging kingdom between the three superhuman kingdoms and the three subhuman. Again, the fourth plane (which must be reached by the bridge of light, the antahkarana) is the link between the three higher worlds of spiritual being and the three lower [Page 71] worlds of human endeavour and experience. The energy with which the group of disciples along this line of activity has to work is the Light of the soul, remembering ever that light is substance; their effort is to create—as individuals and also as a group of disciples—a great pathway of light between the personality and the Spiritual Triad (atma-buddhi-manas or spiritual will, intuitive understanding and the higher mind).

I have not dealt with some of the activities of these groups of disciples in the New Age or pointed out the energies with which they must work in order to emphasise again to you the plans for my own groups of disciples. These groups with which I am engaged as part of the activity of my Ashram are essentially Seed Groups. They are intended to be outposts of the hierarchical consciousness as it focusses itself through me in the same sense as an individual accepted disciple is an outpost of his Master's consciousness in the world. That is the connection which I seek to emphasise—the externalisation of the inner work of the planetary Hierarchy **for the first time in history** and a precipitation (if you like that term) of an inner and ready condition. The New Age is upon us and the integration of humanity in the three worlds warrants definite changes in technique though not in the basic plans.

**All this is, however, an experiment and I would remind you that it is an experiment which I and several other initiates are carrying forward as members of a great spiritual organisation.** If it is successful and if the spiritual momentum set up by all of you is adequate to the effort made and **if you can carry on with persistence and with untiring effort and interest,** it may be possible to bring the experimental stage to an end; the Hierarchy can then recognise (as effectively established upon earth) certain focal points of energy which can constitute magnetic centres or rallying points for the new religion, the new medicine, the new psychology and education and the new politics. The potentialities are great. The difficulties are not insuperable, otherwise I would not have been permitted to make this great experiment. We enter into no activities which are obviously fore-ordained to failure. Many experiments are being carried forward today in the world by the various Members of the Hierarchy in Their differing grades and with Their [Page 72] special groups. **This effort can prove successful only in so far as the disciples of the world desire it, make the needed sacrifices and think the various objectives into being.**

**I am mentioning this at this time because in the press of world affairs, in the struggles of your own individual existence and in the fatigue which is incident to daily work and the consequent physical liabilities, there inevitably comes the cooling down of the earlier ardours and enthusiasm, the tired recognition of the monotony of the demanded effort (with frequent staleness and unenterprising aspiration), which untiring spiritual work demands.**

The disciple learns to pay no attention to these recurring cycles and interludes between the pairs of opposites for he recognises their intermittency. I do, however, seek to point out this point of danger—for danger it is—and ask you to go on with the work just "as if" it were entirely new and fascinating.

It is necessary here for you also to remember that though these groups are intended to be Seed groups of the New Age, **two factors in connection with them should be remembered**:

1. They constitute a unique experiment in the sense that—knowing the possibilities and understanding somewhat the forces which are slowly emerging into prominence in a world rapidly adjusting itself to the new rhythms—yet they are primarily an experiment undertaken by me, your Tibetan teacher and a member of a certain standing in the Hierarchy, with the cooperation of certain other initiates. **I am not, as I have already told you, the only worker along these lines and these seed groups are not the only units to be found today in the world. There are, for instance, several seed units working out into being within the framework of the Catholic Church, under the inspiration of the Master Jesus.** These are, however, somewhat more subjective than are the groups in which I am particularly interested and their emergence is slower but they do exist. There are, also, two such seed groups in China and four in India. I mention this in order to safeguard you against the sense of uniqueness which is the subtle seed of the great heresy of separateness.

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2. These groups of disciples are all passing through the formative stage and change and adjustment is going on. Their pattern is still fluid because too many disciples are receptive to the words of the Masters and are less receptive to the ideas upon which They found Their work. This comment warrants your attention. Later, when the needed adjustments are made and groups of disciples can work together without criticism or misunderstanding, then they can pass on to organised group work. This is necessarily dependent upon the general level of the **group endeavour, upon their aspiration and their applied persistence. The willingness to work through these groups exists on our side and is found, therefore, upon the inner planes. The providing of an adequate instrument through which we can work must come from you.**

The time must come, however, when the work of each group of disciples must definitely integrate and thus change from the theoretical and the experimental to the definite and the practical. Then the period of **group usefulness** will arrive. This will naturally depend upon two things:

**1. When the group reaches a certain stage of synthesis, then it will become possible for the group to work as a group with power.**

**2. If the group fails to integrate and to take advantage of group opportunity and the particular call to service, then a re-arrangement of the personnel will be essential.** Certain disciples will then have to drop out and those who have not **measured up** to the requirements, which **their souls have set for them, and to the point of attainment towards which I am expectantly looking,** will be absorbed into other groups or form the nucleus of a re-organised unit.

All the teaching on the groups of disciples, functioning in the New Age, is intended for all the groups and for general distribution later on. The teaching upon specific group work will be given up to the point where conscious use of it can be made and the knowledge given can be turned to practical purpose in world service. **And, my brothers, it is world service that today is needed.**

Program 29, **Intro *to DINA I Section I, Program 30***, 17Aug21 ***DINAV1S1P7VC*** pp. 68--74

{Beginning Program 31, ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 18/Aug21, Beginning p. 74-75***

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**PART VIII** <Pages 74,89>

The Hierarchy is deeply concerned over world happenings. When the war is over, our work must go forward at any and every cost and in the face of every imaginable obstacle. The New Group of World Servers must preserve its integrity and work steadily and undismayed. The steadiness of those who know God's plan will help humanity and aid the efforts of the Hierarchy. **These do not hate and they work for unity—both subjective and eventually objective.**

**It is wise for human beings to realise that mankind is free.** Even the Hierarchy Itself does not know which forces—those of good or those of evil—will ultimately prevail because even if the forces of good triumph where the war is concerned, will they triumph where the peace is concerned**? Good must ultimately triumph but the Hierarchy does not know what the immediate future holds for humanity because men determine their own destiny.** The Law of Cause and Effect cannot be offset. In those cases where it has been offset, it has required the intervention of Forces, greater than those available at this time upon our planet. These greater Forces can intervene if the world aspirants and disciples make their voices adequately penetrating....

**In this time of stress and strain, my brothers, I would remind you that there is no need for the sense of futility or for the registration of littleness**. The new groups of disciples are Seed Groups; they are in the dark or growing stage and in the process of expansion—growing silently. This stage is most important for, according to the healthiness of the seed and its ability to cast strong roots downwards and to penetrate slowly and steadily upwards towards the light, so will be the adequacy of the contribution to the New Age which is upon us. I would emphasise that fact to you. The New Age is upon us and we are witnessing the birth pangs of the new culture and the new civilisation. That which is old and undesirable must go and of these undesirable things, hatred and the spirit of separateness must be the first to disappear.

The main objective of our joint work is still **group integration** and the setting up of that inter-communication between [Page 75] the group members which will result in the needed interplay and telepathic communication; this will finally establish that golden network of light which will serve to create **a powerful focal point**; this focal point will be the agent for the revitalisation spiritually of the etheric body of humanity—as a whole. This is an essential and important statement. This focal point will, in its turn, aid in the revitalising of the etheric body of the planet with new power and with fresh impulse.

Program 31, **Intro *to DINA I Section I, Program 31***, 18 Aug21 ***DINAV1S1P8VC*** pp. 74--75

{Beginning Program 32 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 20/Aug21, Beginning p. 75--***

I have for several years attempted to be your **teacher**, your **Master** and, I think I may say, your **friend**. There has been established between us a very strong link of love and understanding upon my part and a proved sincerity and a definite wish to cooperate on yours. **What is my attitude towards you?**

**As individuals, you may be of small importance; as units in the group which I am preparing and training for definite service in future lives even more than in this, you are of sufficient moment to warrant my interest.** A group is no more powerful than its weakest link and a group suffers esoterically and as a whole and its power is definitely curtailed when one member fails to measure up to opportunity or recedes into the glamours of the personality. This you have seen happen. As individuals I seek to help you but only with a view to your group integration, to your group influence and understanding and your group love, plus the strength which you can each bring to the whole.

I, therefore, appeal to you, as a group, for an **intensification** of your **group love, purpose and service** so **that the inner, subjective integration may proceed apace.** I **have three things** to say to you today as a group:

**First of all,** the strength or the weakness of this group of disciples will lie in the fact that the individuals who compose it are not only **egoically linked** but that there is also a strong personality tie (with all the weaknesses which that may entail) and a deep, if unrealised, affection between each and all of you, even if you have not met each other. The strength of this situation is found in the fact that **this condition of unconscious friendship** is to be found as the **result of many lives of close association in the work** and also in past personality relations and family ties. The weakness exists in the fact that this situation [Page 76] **is apt to make the group personal in its reactions.** This group of disciples is intrinsically an entity on all the three levels of the three worlds—physical, emotional and mental—and there is a soul tie as well.

**I would like also to impress upon you a second point.** **It is of apt application in the strenuous conditions which prevail at this time. In the stress and strain of your group work let each of you bear in mind, for your encouragement, joy and dedicatory incentive, that you are in this particular group of disciples for preparatory training for initiation**. **I am entering upon an experiment in group initiation and this is somewhat a new enterprise for the Hierarchy to undertake, though in line with evolutionary development.** In future ages, men and women will pass through the Portal of Initiation together, instead of alone and singly as has hitherto been the case. Group progress can, therefore, in this connection be furthered or held back by the effort of the individual group member. A member's difficulties can be enhanced by the united group stimulation; his strength and effectiveness can be increased by the strength, the power and the understanding of the group. Your united responsibility is, therefore, great and your opportunity for rapid progress is real and definitely unusual. When together you pass through the Portal and I present you to Those Whose task it is to lead you on your next step, there should eventuate **such an enhancement of your powers to love, to intuit and to serve,** that life will never again appear to be the same thing. You will grasp with surety then what now you dimly sense, **and realise the wonder of group love, of group intuition and of group service;** you will thus undergo a joint illumination, a shared response and a united effort. You will comprehend then that a **line of exclusion** may spiritually exist, indicating those who can pass on to the preparatory stage of group initiation and those who must approach that great event singly and alone. **These latter belong predominantly to the Piscean Age.** They take initiation as separate identities; you can take initiation in group formation.

**None of us who do the work of preparing candidates for initiation are in a position to pronounce as to time; that has to be determined by each individual aspirant.** **See to it, however, [Page 77] as individuals, that your group is not held back through your inability to see, by your personal glamours, by your individual problem or by your slow reactions to known truth.**

**The third thing that I want to say is that whatever your particular status on the Path at this time, I shall seek to help you as in the past.** I shall speak the truth as I see it from my particular vantage point. **Upon your blindness in certain directions, I shall seek to throw a light.** I shall point out your weaknesses—if I can get your **sincere attention.** These weaknesses exist. You are not yet initiate, and you have faults, limitations, points of darkness and much inertia and at the same time self-satisfaction. **The tendency to self-defence is strong in some of you and this produces an unwillingness to recognise faults or even to admit, hypothetically, that faults may be present.** The **tendency to self-depreciation** is strong in others and it produces that over-emphasis of the personality and that constant thought about the personality which is so detrimental to real progress. **In these tendencies (which are so usual) there lies real danger for the would-be initiate. I warn you to watch for the indications of these conditions and to assume an attitude of willingness to listen and to admit the possibility of failure in the one case and of self-forgetfulness in the other.** **Look yourselves and life squarely in the face and fearlessly see things as they are in truth. Do this not because it is I who am suggesting to you that a situation may be thus or so but because you are willing to face up to facts and are ready for unexpected discoveries about yourselves.** One of the first lessons which a disciple needs to learn is that where he thinks he is strongest and where he finds the most satisfaction is very frequently the point of greatest danger and of weakness. Astral conditions are oft seen reversed; hence the glamour which often overcomes a disciple.

Program 32, **Intro *to DINA I Section I, Program 32***, 18 Aug21 ***DINAV1S1P8VC*** pp. 75-77

{Beginning Program 33 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 22/Aug21, Beginning p. 77--80***

In this connection, my brothers, I will admit you into a piece of personal history and one which is quite ordinary in the life of a disciple. It may serve to carry its lesson and its warning. **Several lives ago, my Master saw in me a weakness. It was one of which I was quite unaware and it was in fact a quality which I regarded as a strength and which I hugged to myself as a virtue.** I was then a young man, anxious to help my Master and humanity but, in the last analysis, I was very keen about myself [Page 78] as an aspirant and very pleased with myself—cloaking this satisfaction under the garb of a reiterated humility. **The Master poured into me His strength and energy and so stimulated me that what I thought was a virtue and what I had denied and repudiated as a vice, proved my undoing. I symbolically crashed to earth through the very weight of my weakness.** You might well ask what this weakness was? It was my love for my Master which was my undoing. He pointed out to me after the failure that my love for Him was in reality based upon pride in myself and a profound satisfaction with myself as an aspirant and a disciple. This I violently denied and was grieved that He should so misunderstand me. I proved Him to be right, eventually, through a life of failure and the depth of my egotism. **I learnt through that failure but I lost much time from the standpoint of useful service. I found that I was really serving myself and not humanity. From similar mistakes, I seek to save you, for time is a great factor in service.** For the masses of humanity, time is not of very great importance; but for the servers of the race, it matters much. Lose not time, therefore, in undue self-analysis, self-depreciation or self-defence. Go forward with discrimination where your unfoldment is concerned, and with love and understanding where your group is concerned. Where I, your teacher, am concerned, give to my words the attention which is due and endeavour to cooperate with me. I shall then some day have the joy of welcoming you to the "Secret Place" where all true servers and initiates must eventually meet and unite.

I have revealed to you, my disciples, my true name. The necessity for eradicating all reason for the speculative questioning of some of you as to my identity and of spurring others of you on to renewed and consecrated effort are two of my reasons for relinquishing my anonymity. Another reason is that I would have you recognise the fact that you are accepted disciples with all that that status necessarily implies of **responsibility and opportunity**. Still another deciding factor with me is to test out your ability to keep silent until it is no longer necessary to do so. Silence is one of the prime prerequisites for initiation and something which every disciple must perforce learn. There is, therefore, the necessity for the test. Many of [Page 79] you are already interiorly convinced of my identity. You have not voiced your belief in this connection except to A.A.B. who has not responded with any corroborating evidence or comments. If you cannot be trusted to keep silence and to preserve a detached and independent attitude, then you are not ready for that which I have to give and the sooner we discover this the better. If you are unable to retain a silent tongue—even among yourselves—then you are unfit to be trusted and that I should dislike to believe. If, when you have discovered who I am, you question the wisdom of my decision to reveal myself to you and hold that I should have withheld my identity, then that too will be revealing and will guide me in all my future approaches to you. If knowledge of who I am leads you into the dangerous path of the devotee, it will be good for you to discover that tendency within yourself; if you henceforth over-emphasise the importance of my words and if you fall into the dangerous habit of accepting authority, your weakness will stand revealed to me, to yourself, and to your group brothers. We shall all profit thereby. You will have discovered an innate weakness which discovery of my identity will have drawn forth; if you are burdened by the knowledge, then you must learn to carry burdens or else you will be of no use as a world server. The fact that I am a Master alters me not. I am still your Tibetan Teacher and the same Instructor who has taught you for many years. I remain the same individual and am in no wise different. Any reaction upon your part will be a personality reaction and, therefore, to be recognised, dealt with and finally subdued.

Let us go forward together, my brothers and chelas, along the path of service; let us together enter into the Light and tread the way to world peace and not to personal illumination—**illumination is inevitable but incidental.**

**As regards all of you—with what have I to deal? An untested group, a static group, a critical group and a group subject to pronounced glamours—such is the material with which I must carry forward my work.** What can I do in such a situation, my brothers? I can trust your **devotion** to humanity, your **willingness** to learn and your **determination** to proceed along the path of **service** **at any cost.** This I will most certainly do.

Program 33, **Intro *to DINA I Section I, Program 33***, 22Aug21 ***DINAV1S1P8VC*** pp. 75-77

{Beginning Program 34 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 23/Aug21, Beginning p. 80--82***

[Page 80]

I would like to deal, first of all, with the **objectives that I have in mind for all of you:**

**1. The main present objective.**

**I seek to bring about a much needed group integration. The polarisation of this group—as a unity upon the mental plane—is not yet accomplished.** It is most needed and until this integration has been achieved, the united group inter-communication will not be possible or the desired group work capable of accomplishment. **Several of you need to do some careful thinking and should align yourselves in love with your fellow disciples,** eliminating all sense of criticism and personal self-satisfaction in your own judgment and rectitude.

**2. The future objective of these ashramic groups**.

It is fundamentally necessary that the new groups which are **inaugurating the new discipleship** should eventually establish a **telepathic rapport** with each other. Later, when there is a closer individual inter-relation, it will be possible to give definite teaching which will make this increasingly possible, but in the **meantime a hint will have to suffice. It is foundational in nature and will have to be accepted and somewhat understood prior to successful work in all these pioneering groups. Think outwardly towards each other in love. Just simply that, my brothers—simply and humbly that and no more than that at present. Can you accept such a simple rule—apparently simple? In this way the etheric body of this group of disciples will be animated by the golden energy and the light of love and thus a network of light will be established which will form a focal point of energy in the etheric body of humanity itself and eventually in the planetary etheric body also**.

**3. The general group objective.**

**This is the shifting of consciousness of all integrated human beings in increasingly large numbers on to the etheric levels of consciousness and activity.** **This entails conscious work on those levels as energy units, each contributing his individual share and his special quota of energy to the sum total of available etheric energy and doing this both consciously and intelligently. When this is done, the man is then ready for the first initiation [Page 81] and is a true occultist—working with energy under hierarchical guidance.**

**4. The individual objective.**

This necessitates the preparation of the life and consciousness for this new process of **group initiation.** This group initiation is itself of real import and is dependent upon the unit in the group fitting himself for initiation and at the same time learning to subordinate his **spiritual ambition** and desires to the **group pace** and to the necessity of right timing where his fellow disciples are concerned. It involves, **therefore, a dual attitude towards the processes of initiation:** the adapting of oneself to the needed integration and, **secondly**, **to the development of spiritual responsiveness to impressions from the level of the soul and of the spiritua­­­l Hierarchy.** ­­­­­It also involves the **cultivation of judgment and of wisdom** in the establishment of a right inter-relation with the group of disciples so that the group—in this case my group of disciples and definitely a group entity—**may move on together**. **This necessitates the same conditions for the group as always exist for the individual: right integration on the three personality levels and also on soul levels, plus right group impression or responsiveness to the spiritual and higher psychic "gift waves"—as Tibetan occultists call them.**

**This will take many years and the work of achieving finished group attitudes and relationships through individual understanding and true impersonality can go forward upon the physical plane whilst in incarnation, or it can go on out of incarnation with the same facility.** **You must always bear in mind that the consciousness remains the same, whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness.**

**The attainment of these objectives will involve clear vision and a keen and intelligent understanding;** **it will require the steady and conscious intensification of group love and group interplay;** **it will lead all disciples to live lives full of wise purpose and planned spiritual objectives and, at the same time, the service rendered will assume a definite and an automatic technique of expression.**

Program 34, **Intro *to DINA I Section I, Program 34***, 22Aug21 ***DINAV1S1P8VC*** pp. 80-82

{Beginning Program 35 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 25/Aug21, Beginning p. 82-84-***

[Page 82]

**You might here ask me if there is one single mode or means whereby a disciple can begin to approximate this seemingly impossible goal.** I would reply: By the steady practice of impersonality with its **subsidiary attitude of indifference where personal desires, contacts and goals are concerned.** Such an impersonality is little understood and even when cultivated by well-intentioned aspirants has a selfish basis. Ponder on this and endeavour to achieve impersonality through **self-forgetfulness** and through the **decentralisation of the focus of consciousness from the personality** (where it is usually centred) **into the living, loving soul.**

**There are four things which frequently hold back a group of disciples from achievement and from satisfactory work:**

**1.** **Lack of vision**, incident to a lack of mental keenness.

**2. Personal glamour.** This involves the astral plane.

**3. Individual problems,** involving a pronounced preoccupation upon the physical plane with its circumstances and difficulties—in this most difficult of worlds.

4**. Inertia or slow reactions** to the imparted teaching and to the presented opportunity.

A deep reflection upon the urgency of the times and a sympathetic recognition of the unhappy plight of humanity are much needed by many disciples and aspirants in the world today, particularly by those who are not close to the world situation but who are looking at it from a distance. **It is so simple to give a facile expression of sympathy but at the same time to avoid too great an expenditure of energy in service and too intense an effort to be of assistance.**

**The hallmark of the pledged disciple and a quality which should increasingly dominate his life is the capacity to identify himself with the part or with the whole—as seems needed at any particular time.** Such an attitude involves **a comprehensive sweep of love,** and this leads to inclusiveness and to **the pledging of the life service to the greatest number and to the most needy.** If I were asked to specify **the outstanding fault of the majority of groups of disciples at this time**, I would say that it is **the expression of the wrong kind of indifference,** leading to an almost immovable preoccupation with their personal ideas [Page 83] and undertakings. These militate against the group integration and tend to block the work.

One of the things most needed by every disciple is to **apply the teaching given to the idea of promoting and increasing their world service,** thus rendering practical and effective in their environment the knowledge that has been imparted and the stimulation to which they have been subjected. This is a suggestion to which I would have you pay real attention.

**I would like also at this point to bring to your attention the fact that an accepted disciple is not in reality one who has been accepted by a Master for training.** This is the distortion of a true idea which, in its progress from the mental plane to the physical, has achieved a complete reversal or distortion. **An accepted disciple is one who:**

**1. Has accepted the fact of the Hierarchy with the implications of loyalty and cooperation which that acceptance involves.**

**2. Has accepted the fact that all souls are one and who has, therefore, pledged himself to seek expression as a soul. The service to be rendered is the awakening and stimulation of all souls contacted.**

**3. Has accepted the occult technique of service**. **His service to humanity determines all his activities and subordinates his personality to the need of the time. Note that phrase.** **Cultivate insight and a fluid response to the immediate need and not a sensitive reaction to a distant goal.**

**4. Has accepted the Plan, as indicated by the Teachers of the race.** **He seeks to understand the nature of that Plan and to facilitate its manifestation.**

**Other points (of a more individual nature) could be enumerated, but I would have you lay the emphasis upon the acceptances which have or should have motivated your attitude and I would ask you not to emphasise so unduly in your private thoughts this idea of being "accepted by a Master."** **This thought and its teaching by many esoteric groups has been productive of much error, much misunderstanding, much pain and much disillusionment and not in his relation to a Master.** These factors of importance to a disciple are:

Program 35, **Intro *to DINA I Section I, Program 35***, 22Aug21 ***DINAV1S1P8VC*** pp. 82--84

{Beginning Program 36 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 26/Aug21, Beginning p. 84--86***

**1. The whole subject of humanity—its present status, its problems and the opportunity immediately presented.** **A disciple is one who seeks at all times to aid humanity and to further the processes of evolution as well as to develop that deep love of mankind which is the distinguishing mark of the initiate and of the Master.**

**2. The subject of initiation.** **A study of this subject will lead to a consideration of its secondary development and its basic objective of a progressive identification with the soul of the disciple, with the soul of the group, with the soul of humanity as a whole and with the soul in all forms.**

**3. The subject of service.** This is not service as it is usually understood. The ordinary connotation has largely lost its significance through wrong emphasis. **The initiate considers service as the spontaneous, easy expression of a definite soul contact, brought down on to the physical plane and giving insight, practicality and inspiration to the disciple as he works on the outer plane of expression.** Most disciples are occupied vaguely with achieving inspiration but know nothing of the earlier stages of **insight**, leading to the practical and wise expression of the met need upon the level of daily living. **One of the major undertakings of the accepted disciple (or, as I would prefer to term it, the accepting disciple) is to transform himself from a well-intentioned idealist into a man of action on behalf of humanity.**

**When a group can think unanimously along these lines and work in unison, then the first step will have been taken towards group initiation which is the goal of the new discipleship.** **Group initiation involves:**

**1. The possession and recognition of a united vision to which the individual in the group subordinates himself.**

**2. The simultaneous rapport of the group members with the soul on its own level (that composite group soul which is composed of the soul of each individual member). This leads to group integration on soul levels.**

**3. The blended consecrated contact of the group personalities upon the three levels of personality expression—**the [Page 85] mental, astral and etheric levels of awareness. **Some group members contact each other on one level and some on another, but the aim should be a close contact on all three levels at will and all together when the group, as a group, demands it.** **This is a hard saying but later a clearer understanding will come of what this means and what it brings about.**

**4. The ability of the group to stand united and with no barriers between the group members of any kind.** **This will necessarily involve the sacrifice of personality reactions, ideals and plans. At present the varying ideals, attitudes and points of view separate disciples from each other. These must go.**

**There are, of course, other requirements but if you can understand the above and seek—to the best of your ability—to meet them, that is all that I ask at present**. One of the great needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve **a quick reversal of all preconceived ideals.** This must be done when it is deemed spiritually wise and it involves also that waiting attitude which expects the new vision to appear, the newer truths to emerge into formulated clarity and the new potencies to become increasingly effective. **Such attitudes are peculiarly difficult for those disciples who have the sixth Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a sixth ray aspirant crystallise most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realisation of a truer vision.**

So **I would beg you, my disciples**, to aim at a **wide open simplicity** which waits expectant of that new thing which is so ready today to precipitate but which is being hindered from so doing by the idealists of the world far more than by the man in the street. **The latter is simpler in his reactions and more ready to grasp and see a way out of the immediate impasse than the mystic or the occultist because he thinks in terms of [Page 86] humanity.** The disciples of the world (with their nicely formulated ideals and their neatly expressed idealistic concepts) are oft glamoured by the future beauty because they are oblivious of the present opportunity. Many of them will find out later that they have been left behind as far as registering the new truths is concerned. **To this Christ referred when He said that it was not possible to put new wine into old bottles for that which is old will be destroyed by the expanding new life.**

Program 36, **Intro *to DINA I Section I, Program 36***, 26Aug21 ***DINAV1S1P8VC*** pp. 84--86

{Beginning Program 37 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 29/Aug21, Beginning p. 86-88-***

**The initiate, therefore, stands ready, for what?** For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation—steadily and constantly presented—of the new and superseding concepts. These concepts possess a dynamic expulsive power and satisfactorily meet human need in the immediate cycle. He is ready for the instant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour, and for the reception of the power from on high which breaks and destroys that which has become crystallised, which has served its purpose and become old and useless; he is ready to work as a practical occultist (and not only as a mystical idealist) upon the levels of vision as well as upon the levels of practical human affairs.

I would suggest that your meditation process should be divided into two parts. There should be a definitely planned individual and group meditation and also a **methodical cultivation of the life of spiritual reflection.** This **spiritual reflection** will foster the dual life—objective and subjective—of the disciple whilst the more formal meditation would aid in the process of **focussing the light of the soul in the brain** and thus lay the foundation for **living, enlightened, soul service.**

This service is only the expression upon the physical plane of soul attitudes and activities—as the soul evidences them on its own level of consciousness. One phase of this dual work, the **reflective**, works out in an **increasing realisation and expression of intentional living or of "life with a purpose."** It leads to a mode of living which is built upon a planned programme which approximates itself, as far as possible, to the hierarchical Plan and to hierarchical life impulses. The second phase, which is embodied in the formal meditation, is that of a definite and [Page 87] conscious withdrawal. If this is carried out correctly and with deliberation, plus regularity, it will eventually bring about a most productive telepathic interplay between the disciples in a group and between the individual disciple, the Master and the larger Ashram. It will also make the disciple sensitive to the higher "gift waves." The entire meditation (in its two parts) involves, therefore, the linking up of heart and head, of the mystic and the occult approach, and also of feeling and knowledge.

**Only from the heart centre can stream, in reality, those lines of energy which link and bind together. It was for this reason that I have assigned certain meditations which stimulated the heart into action, linking the heart centre (between the shoulder blades) to the head centre, through the medium of the higher correspondence to the heart centre, found within the head centre (the thousand petalled lotus).** This heart centre, when adequately radiatory and magnetic, relates disciples to each other and to all the world. It will also produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy—provided it is established within a group of pledged disciples, dedicated to the service of humanity. **They can then be trusted.**

One of the tasks of all disciples is the evocation of the will aspect of the soul; the will is usually quiescent in its higher aspects until a man treads the Path of Discipleship....

**You might ask, my brothers, of what use are these analogies and these items of information?** **They are of little technical use to you and really increase your responsibility.** If, however, they serve to establish a true recognition of reality, of synthesis and of relation in the disciple's consciousness, they are then of real value. Those three words—**reality, synthesis, relation**—indicate the goal and the problem of the disciple, plus the resultant effect of conscious, intelligent, spiritual work, **motivated by love**.

**In the New Age, as I have earlier pointed out, the keynote of the aspirant's progress will be love of humanity;** **this will indicate the awakening of the heart centre.** **In the past and up until the last few years, the keynote has been service because (if selflessly rendered) it embodied a technique which automatically [Page 88] brought the heart centre into activity.** **It is love of humanity which is the major lack in the character of many disciples today. They love those with whom they may be associated, or they love the work connected with the group endeavour, or they love their own nation; they may also love an ideal or theoretical assumption, but they do not really love humanity as a whole**. There are limits to their capacity to love and it is the transcending of those limits which constitutes their **main problem** at this time; they have to learn that I would ask you all to ponder deeply on the above statements, for they embody the task ahead for you also as you seek to fit yourselves for the first or the second initiation. **it is humanity which calls for their allegiance, their loyalty and service.**

Program 37, **Intro *to DINA I Section I, Program 37***, 29Aug21 ***DINAV1S1P8VC*** pp. 86--88

{Beginning Program 38 ***I*ntro *to DINA I Section I—DINAV1S1P8VC, 30/Aug21, Beginning p. 88-89***

I would remind you also that the life of the disciple is ever a life of risks and of dangers, entered into willingly and deliberately in the cause of spiritual unfoldment and the service of humanity. But I would ask each of you to watch your emotional life and reactions with greatly increased care; I would ask you to watch particularly for the least outcropping of glamour. I would call your attention to the fact that the emergence of emotional conditions or of glamour in your life-expression need not necessarily indicate failure. **There is only failure if there is identification** **with these astral conditions and a succumbing to old rhythms.** The success of the meditation work assigned and regularly followed may be proved to you by the appearance of these undesirable conditions; they must be then recognised for what they are, and evoke in you that "divine indifference" which permits the emotion or the glamour to die of attrition, because deprived of the "feeding-power" of the attention. **The whole history of true emotional control is to be found in the sentence just given.** The process of achieving this control constitutes one of the most difficult periods in the life of the disciple and quite one of the longest from the angle of time. For this you should be prepared. Particularly is it difficult at this time to triumph over emotion because of the intense emotional condition of the entire human family and the widespread **fear and terror** for which the energy of the Black Lodge of Adepts is responsible. This definitely complicates your problem and that of all disciples: it tends to foster a most potent glamour. [Page 89] So I beg of you to proceed with **courage, joy, understanding, extreme caution and—at the same time—with speed.**

**I would point out also that the intention of all true disciples is to stand by their group brothers in love and understanding.** **Upon this fact you can count. I would also assure you that the protective love of your Master is around you and that I shall not fail you at any time.... But, in the last analysis, the battle is yours.**

Program 38, **Intro *to DINA I Section I, Program 38***, 30Aug21 ***DINAV1S1P8VC*** **8**8-89

{Beginning Program 39 ***I*ntro *to DINA I Section I—DINAV1S1P9VC,***

***1/Sept21, Beginning p. 89--91***

**PART IX** <Pages 89,102>

**The secret of all true meditation work in its earlier stages is the power to visualise.** This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the **new processes in meditation techniques** (for which the New Age may be responsible) must and will embody visualisation as a primary step for the **following reasons:**

**1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought."** This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. **Pictorial visualisation** (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the **power to visualise**. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the **direction of energy**. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, **he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work**. The visualising of what might be called **"directed process"** goes on in a more focussed manner and in the area directly around the pineal gland. **The pineal [Page 90] gland then becomes the centre of a magnetic field which is set in motion—in the first place—by the power of visualisation.** At that point, energy is gathered by the disciple and then **directed with intention** to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.

**2. The power to visualise is the form-building aspect of the creative imagination.** This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:

**a. The gathering of qualified energy within a ring-pass-not.**

**b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.**

**c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centres in a certain order.**

This process of **energy direction** can become a spiritual habit if disciples would begin to do it **slowly and gradually**. At first, the visualising process may seem to you to be laboured and profitless but, **if you persevere, you will find eventually that it becomes effortless and effective.** This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

**a. A process of energy gathering.**

**b. A process of focalisation.**

**c. A process of distribution or direction.**

The disciple learns to do this **within himself** and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies **without himself.** This constitutes, for example, one of the major healing techniques of the future. **It is also used by the Master in awakening His disciple to certain [Page 91] states of consciousness, but with these you have naught to do.**

**3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend.** Visualisation is literally the **building of a bridge between the emotional or astral plane and the mental level** and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of **the mind gives life and direction to this form.** It embodies purpose. **Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.**

This visualising process and this use of the imagination form the **first two steps in the activity of thoughtform building.** It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you **begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively.** The need of the times is increasingly great and the utmost of work and of purpose is desired.

Program 39, **Intro *to DINA I Section I, Program 38***, 30Aug21 ***DINAV1S1P9VC*** 89--91

{Beginning Program 40 ***I*ntro *to DINA I Section I—DINAV1S1P9VC,***

***02/Sept21, Beginning p. 91--***

**The goal of initiation is held out by the Masters to all Their disciples and They stand ready to give the needed instruction.** I would remind you at this early stage that only that which you know for yourself and experience consciously within yourself is of importance and constitutes the truth for you. **That which may be told you by others, even by me, serves no vital purpose, except to enhance or corroborate an already known truth, or to create illusions or responsibility until it is either rejected or experienced by you in your own consciousness. Do you understand what I mean?**

**Initiation might be defined at this point as the moment of crisis wherein the consciousness hovers on the very border-line [Page 92] of revelation.** The demands of the soul and the suggestions of the Master might be regarded as in conflict with the demands of time and space, focussed in the personality or the lower man. **You will have, therefore, in this situation a tremendous pull between the pairs of opposites;** **the field of tension or the focus of the effort is to be found in the disciple "standing at the midway point."** Will he respond and react consciously to the higher pull and pass on to new and higher areas of spiritual experience? Or will he fall back into the glamour of time and space and into the thraldom of the personal life? Will he stand in a static quiescent condition in which neither the higher trend nor the lower pull will affect him? One or other of these three conditions must distinguish him and must succeed upon an earlier and vacillating experience wherein the disciple vibrates between the higher and the lower decisions. **It is at this process, the Master presides.** **He is able to do nothing because it is the disciple's own problem. He can only endeavour to enhance the desire of the soul by the power of His directed thought.** The **personality can also do nothing**, for at this point both the physical body and the astral vehicle are simply automatons, waiting responsively for the decision of the disciple, functioning in his mental body. Only the disciple can act upon the mental level of consciousness at this point of endeavour. Once he does so, the die is cast. He either moves forward towards the door of light where the Master takes his hand and the Angel of the Presence becomes potent and active in a way which I may not describe to you, or he **drops back** temporarily into the life condition of the lower man; **glamour and maya settle down anew upon him and the Dweller on the Threshold inserts himself between the disciple and the light from the open door and renews activity.** The disciple either **awakens suddenly** to a wider grasp of reality and a deeper understanding of the Plan and his part in it, or the **"veils of earth" close over his head; the vision fades** and he **reverts** into the life of an ordinary human being, probably for the period of the incarnation wherein the opportunity was offered to him. Should he, however, go forward through that door, then (according to the initiation which becomes possible) will be the revelation and its attendant consequences. The revelation will not be the [Page 93] revelation of possibilities. It is a factual experience, resulting in **the evocation of new powers** and **capacities** and the **recognition of new modes and fields of service**. These powers are conditioned by past developments and the presence of these capacities, plus a freedom of movement "within the bounds of the Hierarchy" which lie far beyond anything which he may have dreamed, become his. New hierarchical contacts are now possible to him; **new responsibility is laid upon his shoulders and new "fields of potency" become available for his use in world service.**

Program 40, **Intro *to DINA I Section I, Program 40***, 30Aug21 ***DINAV1S1P9VC*** 91--93

{Beginning Program 41 ***I*ntro *to DINA I Section I—DINAV1S1P9VC,***

***04/Sept21, Beginning p. 93--95***

You have often heard that the Guru, or Teacher, in the East would teach His disciple by the giving of a hint. If you have read and studied the ancient writings of India (and who today has not read at least some of them?) you will have noted that these hints fall into two categories:

1. Hints anent personal character in relation to reality and preparation for initiation.

2. Hints anent the Oneness of Deity and man's relation to an ascertained and gained unity.

To these were later 3.added teachings concerning the creative process when God made the worlds, and 4. much concerning energy and the development of the centres (laya-yoga, as it is technically called). These four lines of teaching are practically all that is given and all the training offered was of an exoteric nature. You can see for yourselves that it was preparatory in nature and that the training for initiation was so deeply hidden in the emphasis laid upon the relation of Guru and disciple that it did not find expression in words and was not, therefore, revealed in any way. The few possible symbolic hints and meanings have been investigated and the erudite esotericist has already drained these sources of information dry.

What I am seeking to do is to carry the teaching another stage outward and make exoteric what the Master taught His disciple in the ancient days when the fundamental truths anent the universal consciousness had been somewhat grasped by the disciple and the particular had been also successfully worked out in its rightful place and manner by the disciple. The old rule ever remains an unalterable rule that all true esoteric teaching begins with the universal and ends with the particular; [Page 94] this you must ever and always bear in mind. It is my difficult task to put into modern language and into symbolic forms these hitherto unwritten rules. Much that has been given out since the time that H.P.B. struggled and worked has been truth, including information anent initiation. Much has been fanciful and grievously distorted.

When a neophyte first of all applies to the Master for **the training needed prior to initiation**, what would you say was the Master's problem? I am assuming that the Master knows His disciple well, is convinced of his sincerity and of the appropriateness of his appeal. I am also assuming that you realise that **the so-called "appeal" is the quality of the life lived, the service rendered and the presence of an illumined mind**—illumined through some definite measure of soul contact.

Firstly: The Master's problem is to **teach him the stabilisation** of the relation between soul and body so that, at will, contact can be established between them; the astral body provides no hindrance that amounts to anything, and through that soul contact a facile relation to the Hierarchy, its purposes and resources can be made. Secondly, the nature of energy and its wise utilisation through the medium of an integrated personality is indicated.

It is essential that one thing be grasped by all of you, prior to undertaking work with me. It is that in a group of disciples such as this, the large majority have already taken the first initiation and are being prepared for one of the later initiations. There is nothing surprising in this statement or any particular cause for elation or for pleasure. **An immense number of the world aspirants evidence—through their aliveness to the spiritual issues, through the intensity of their aspiration and through their struggles to be good, self-sacrificing and wise—that the life of the indwelling Christ is most definitely moving in them and is present in their hearts.** The initiation of **"spiritual fixation upon the physical plane"** (as the birth at Bethlehem, the first initiation, is sometimes called) has already been undergone by thousands, and they are sincerely and definitely moving forward upon the Way. I would remind you here that many, many lives can elapse between the first initiation and the second—long, long interludes of silent and almost unapparent [Page 95] growth. You are in no way unique or far ahead of the senior world aspirants. In that lies cause for encouragement and humility. It is naturally not my intention to state who is being prepared for any particular initiation. That is a matter for each of you to discover for himself. It is a matter of interior orientation and not a matter of outside information.

Program 41, **Intro *to DINA I Section I, Program 41***, 30Aug21 ***DINAV1S1P9VC*** 91--95

{Beginning Program 42 ***I*ntro *to DINA I Section I—DINAV1S1P9VC,***

***09Sept21, Beginning p. 95***

One point anent the taking of the **first three major initiations**, I would like to refer to at this point. It is that **they have always to be taken when in a physical body and upon the physical plane,** thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasised and sometimes contradicted.

I would like also to point out with all the clarity and power at my disposal, **the very deep necessity for humility and its constantly recurring expression**. I refer not to an inferiority complex **but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work.** **This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion.** Undoubtedly all disciples, you among them, have speculated upon your status and standing upon the Path and upon the status of your co-disciples. **That is, after all, both natural and human. Some of you are too humble in the personal sense and not in the sense of true humility.** By that I mean that you are **so afraid of pride and bombast and an over-estimation of your capacities that you are untrue to the realities and belittle the power of your souls.** R.S.U. is a case in point and **needs to walk humbly in the spiritual life which involves a correct recognition of place and opportunity and not this constant emphasis upon her inability to measure up**. She owes it to my group of disciples and to me to see herself as she truly is—a disciple in preparation for a certain initiation and with much wisdom at her disposal. W.D.S. suffers from an inferiority complex which drives him to an exterior enforcement of his personality upon others and expresses itself in a subtle, spiritual jealousy of those who impress themselves upon his consciousness as his spiritual superiors. He needs to accept himself as he is, to be glad that there are those who guarantee to him the possibility of future [Page 96] unfoldment, because they have already achieved more than he has, **and then to forget about himself as he accepts discipleship and finds himself so busy in true service that he has no time for ceaseless comparisons with others.**

**True humility is based on fact, on vision and on time pressures. Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision.**

**This experiment which I am undertaking has its dangers.** The disciples in a Master's Ashram upon the inner planes know somewhat the status of their co-disciples, but they do not always carry this knowledge through into the brain consciousness. **This is very largely a protective factor** because they could not be trusted to handle the knowledge correctly upon the physical plane. They might be super-critical of a fellow disciple who was, temporarily, not living up to his initiation objective; they might be subtly jealous or unduly self-depreciative; they might treat the disciple who is ahead of them upon the Path of Initiation as someone superior and set apart and thereby complicate his problem and his effort; they might lose a sense of proportion as to initiation itself, as to its processes and its states, and **this through too close an approach to, or a misunderstanding of, another struggling initiate-disciple**. The pitfalls are many and I tell you to beware. **Attend to your own life and your own business.** **Speculate not as to the status of the other disciples in my group who are your close cooperators and co-sharers in my experiment.** **Cultivate the humility which is based on understanding and vision and so serve the world, your fellow disciples and serve me also—as the major point of your contact with the Hierarchy.**

Program 42, **Intro *to DINA I Section I, Program 42***, 09Sep21 ***DINAV1S1P9VC*** 95--96

{Beginning Program 43 ***I*ntro *to DINA I Section I—DINAV1S1P9VC, 10Sept21, Beginning p. 96--98***

**I have often pointed out that a disciple is known by his influence upon his environment, and an initiate by the wide scope of his world service.** How does it happen then that a few of you (not all) are not distinguished by such service and are of relatively small importance in world affairs? Several things could explain this. First of all, **a disciple may be called to work off certain karmic relationships, to fulfil certain obligations [Page 97] of very ancient origin** and thus "clear the decks" for more complete and **uninterrupted service** to humanity at a later date. **This occurs quite frequently between the first and second initiations.** **Sometimes a disciple may be doing effective service upon the inner planes and on a large scale and yet there may be no evidence of this upon the physical plane, except in the beauty of a life lived.** **Others may be learning certain techniques of psychological relationships and of energy distribution and may have dedicated some particular life to the acquiring of these esoteric sciences. One life is but a short moment in the long cycle of the soul.** **The true disciple will never fall back on the reasons given above as alibis for lack of effort.** **I would remind you that world influence alone does not always imply discipleship. There are many groups—well known and magnetic—which have at their centre some dominant personality who is not necessarily a disciple.**

In connection with this group of my disciples and with this experiment which I am undertaking, you need to arrive at a point in group experience wherein you are not so **intensely preoccupied with your own development, status and service**; **you all need to learn to decentralise yourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical condition will cease. You will find the cultivation of a "divine indifference" (as I have told you several times) of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher self; it comes between the disciple and the Master and prevents contact with his co-disciples, thus negating effective service.**

There is one more point which I would like to take up with you so that there may be complete understanding. There come periods in the life of the disciple when there appears to be no contact with the Master and as if all relationship had been, at least, temporarily severed. Where accepted disciples are concerned, I would like to emphasise that any such severance is not possible. **Occultly, it cannot happen and the Master's love for the disciple makes it again impossible**. There is only one condition [Page 98] which can result in severance and that is **deliberate and conscious effort by the disciple, carried over a very long period of time**, to bring it about. A Master does not lightly admit a disciple to His group and once having done so, the situation is irrevocable from the standpoint of the Master. **Any delay in progress and any final severance comes entirely from the pupil.** There may be a temporary suspension of communication and this may last throughout one life; that, however, is not long from the angle of the soul; it is but a flash of small moment and significance in the long career of the soul. It looms as large and important in the personality life but may signify only the grasping of opportunity in the eternal now of the soul.

Program 43, **Intro *to DINA I Section I, Program 32***, 10Sep21 ***DINAV1S1P9VC*** 96--98

{Beginning Program 44 ***I*ntro *to DINA I Section I—DINAV1S1P9VC, 11Sept21, Beginning p. 98--***

**I have, therefore, been near you and watched at intervals the tide of life roll over you; I have noted your progress and your delay. I have watched you succeed and I have seen you fail.** This I do through **noting the pulsation of your light**—**not in watching the detail of your daily living** That is not warranted in this time of crisis, and **owing to the evolutionary development of disciples will never again be warranted.** You are still within my group aura, within my Ashram. Your position there is determined by yourself and not by me. There exists at times something which resembles a pulsation in the relation between teacher and pupil—a withdrawing and a coming forward where the probationary disciple is concerned and a standing with steadfastness and expectancy on the part of the teacher. **When the fluctuations of contact are ended and the pupil is stabilised and becomes a "steadily approaching point of energy,"** **then he becomes an accepted disciple.** Some in my group of disciples are stabilising; some are retreating; some few are approaching and I watch with interest the waxing and the waning of their light.

The **mobilisation** of every disciple is demanded at this time and when I say "this time" I refer to the present time and the next fifty years. This mobilisation involves the focussing of the disciple's energies, his time and his resources on behalf of humanity; it requires a new dedication to service, a consecration of the thought-life (do you realise what that would mean, my brothers?) and a forgetfulness of self which would rule out all moods and feelings, all personality desires, resentments, grievances [Page 99] and all pettiness in your relations with your fellowmen. On the physical plane, it would mean the conditioning of all active, outer living so that the whole of life becomes one focussed active service. I would ask you to study the above phrasing, using it as a light of revelation so that you may know wherein you are lacking and what you have to do.

\*I have given you in the past a very great deal of instruction, help and encouragement. That you still have and it would profit you much if you spent some time in recalling it. **But today make a new beginning—not for your own sake, but for the helping of a needy world. Forget yourselves.**

The pressure of the work upon me has been very heavy lately. Much work has rested upon my shoulders, incident to the world situation. This has involved much effort on the part of the Hierarchy to prevent a complete collapse of the structure of human civilisation, as it exists at this time. The sound foundations of part of the structure must be saved; all else may have to go.

**Many things contribute to the inertia that today seems to afflict many of the disciples of the world who should be active in service and helpfulness. This applies also to you.** The pressure of war conditions and concern over your own personal affairs, attitudes and reactions have crowded much that I might say and have said out of your minds. One of the first lessons which those in training for initiation have to master is that difficult dual attitude which permits right personality activity and real interest in personality affairs and yet at the same time permits **nothing personal to interfere with the subjective spiritual life, with service and with the training, given in preparation for initiation.** As time goes on, **I shall try to bridge between the old techniques and the newer modes of training by using a part of the ancient techniques**—now becoming somewhat obsolete—and the **giving of those hints which will lead you to understand the nature, purpose and methods of educating accepted disciples in the processes of initiation.**

Program 44, **Intro *to DINA I Section I, Program 44***, 10Sep21 ***DINAV1S1P9VC*** 98—99 almost 100

{Beginning Program 45 ***I*ntro *to DINA I Section I—DINAV1S1P9VC, 13-14Sept21, Beginning p. 99--***

**Above all, I would say: Seek to recover the fervour of your earlier, spiritual aspiration and self-discipline. If you have never lost it (though many disciples have) seek to force that energy of inspiration to work out in an effective display of [Page 100] definite action upon the physical plane.** **How, you ask, my brothers? By increasing the radiance of your light in the world through love and meditation, so that others may turn to you as to a beacon light in the dark night of life which seems in this century to have descended upon humanity;** **seek to love more than you have ever believed was possible, so that others—frozen and chilled by life circumstance and the present horror of human existence—may turn to you for warmth and comforting.** What I and all who are affiliated with the Hierarchy seek to do at this time of desperate crisis is to **find those who are dependable points of living energy** and through them pour out the love, the strength and the light which the world needs and must have if this storm is to be weathered. **I ask you to render this service to me and to humanity. I ask nothing spectacular; it will, however, require a strenuous effort of your souls if you are to respond adequately; I ask nothing impossible; I would remind you that the apathy of the physical body and brain, the inertia of the feeling nature and the sense of futility of the mind when confronted with large issues will seem to hinder you.**

**Again I point the Way to you and again I wait. Will you intensify your inner life and achieve the power which will enable you to live simultaneously as an efficient human being and a living, loving soul?** It is the establishing of the continuity of this dual process which is your main need at this time; it will lead to fusion, personality coordination and a greatly increased efficiency. **Many disciples are not young and the settled habit of thought and of the feeling life is not easy to disrupt. They must, however, be disrupted and you must feel no resentment. The rhythms of the personality are stabilised and constitute your line of least resistance. You must cut athwart these, thus forming the cross of life and existence will then take on added difficulty. The results will be new rhythms of beauty.**

To those who are standing in the blaze of pain (and their numbers are Legion), of agony, anxiety and distress—seeing it on every hand and attempting to stand steady in the midst of it all—I say: That which appears is not always that which truly is; that which rends and disrupts the personality life is frequently the agent of release, if rightly apprehended; that which will emerge when the Forces of Light have penetrated the world darkness will demonstrate the nature of the undying human [Page 101] spirit. **To all of you I say: My love surrounds you and the aura of the Ashram of which I am the centre stands** like a great defending wall around you and around all who are battling for the right. **See that you battle. You can then, if you will, sense this loving protection. Each day, if you will, you can put yourself en rapport with your Master. We are not blind or uncaring. We know, however, that there are worse evils than death and pain. We know that this is the hour of humanity's greatest opportunity and that if men can pass triumphantly through this and (by the strength of their own souls) surmount this very present evil, then the evolution of humanity will be hastened beyond all that was believed possible. It will constitute a release, self-achieved and self-initiated.** **This means as much in the life of mankind as it means in the life of the individual disciple. That chance and that opportunity must not be taken from man; the gained spiritual and eternal values are of far greater importance than his temporary agony.**

**Little as you may realise it as you think of Us in Our so-called safe retreats, the capacity of identification with all that is involved in world pain today and the sensitivity of Those connected with the Hierarchy to the unhappy condition of humanity makes Their task of standing-by one of** **supreme spiritual agony**. They understand the depths of the reaction of humanity; they comprehend and understand, for They are one with all men. **This involves a far greater comprehension than you can grasp and one which can only be adequately expressed in the word "identification."** **They need the staunch support of all Their disciples, the steadfast love, the loyal attitude, the unquestioning response to human need which will enable Them to carry more easily the heavy burden which human karma has laid upon Them and which They carry voluntarily.**

**Will you give this? Will you aid Our work in every possible way, both as personalities, dedicated to service, and as souls who walk the lighted Way? The need of humanity for love and light, the need of the Hierarchy for channels and for those who will work under direction upon the earth can call forth all that you have to give and can evoke your soul (the only true reward that the disciple seeks) in power and love. This will happen to you, if you will forget the little self.**

[Page 102]

**That your knowledge may be transmuted into wisdom and the eye of vision control your living processes and all your undertakings is the desire (deep within my heart) for each and all of you.**

**Your Master, Friend and Teacher,**

**THE TIBETAN**