

Some thoughts given to us by MDR about times of crisis and our responses as disciples by [Jo Walz](#) - Saturday, 26 February 2022, 11:52 AM

Dear Friends,

At these times of crisis, it may do well for us to consider guidance from Master DK and bring into our consciousness the points of consideration given to us by Michael Robbins in his Commentary on DK's wisdom. Let us face crisis in the 'right manner' ll&p, joW

This is a short section from DINA Commentary 26 (attached):

...

"The handling of crises is the hallmark of the disciple, and every crisis met and rightly handled provides (once the difficulty is occultly "under the feet") the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

1. DK speaks of the advantages of facing crisis in the right manner. If the "handling of crises is the hallmark of the disciple" there is no way to avoid it, nor should it be avoided.
2. We are to 'stand' upon the crises we surmount. Let us tabulate the advantages of handling crisis rightly:
  1. Extended vision can be gained
  2. Fresh knowledge can flow in
  3. The transmuting light can shine (afresh) from the Angel of the Presence producing advantageous results.
3. It would appear that in order to climb the Mountain of Initiation, the climb proceeds and is completed through the surmounting of crises.
4. This is only natural as humanity is ruled by the fourth ray of Harmony through Conflict—the ray, which of all rays, is the ray of crisis.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples.

1. Eighteen months preceding the date on this letter would have been approximately June of 1940. The words "difficulty and strain" are characteristic of discipleship even in times which are less stressful than the early years of the Second World War.

***The past eighteen months have been months of precipitation, producing a chemicalisation, an interior process of upheaval and probably outer behaviour which may have caused concern to the Observer within.***

1. DK acknowledges that the personality aspect of His disciples has been challenged and has reacted, often unwisely. The “Observer within” is always concerned with the response of its personality does not measure up to an interior standard.
2. Who, however, is “the Observer within”? May we say that it is the disciple in a state of detachment and in his/her higher moments of lucidity?
3. The disciples have been in a psycho-spiritual crucible. They have been subject to the downflow of higher energies and these have interacted with their more normal energy/force patterns causing upheaval.
4. During periods of considerable potential growth, somewhat ‘abnormal’ behavior may be expected of a disciple. The personality vehicles are subjected to discomfort and demonstrate that discomfort in unusual ways. We have all passed through such periods, have we not?

**This however is but the reaction of the [Page 14] personality to undue pressure and strain, to world conditions and clearer vision.**

1. DK places His emphasis on more important subjective states and not on our reactions.
2. The personality upheaval has been caused by three factors:
  1. Undue pressure and strain
  2. World conditions
  3. Clearer vision
3. The inclusion of “clearer vision” is interesting, as we often eagerly invoke such vision little realizing its possibly disturbing effects.

**Vision reveals both the light and the dark, a thing which is oft forgotten.**

1. Higher vision will reveal all that remains to be redeemed within the energy system of the disciple—not a pleasant sight. For every revealed glory there is an unsightly contrast—until the personality is no longer needed at the fourth initiation.

**Disciples are fortunate if the major results work out in the physical body. The reactions of the physical body are the least important and do the least harm to others.**

**Commentary 26: DINA II Studies**  
**Leo FMN/SFF 2005**  
**LAWS-Living Ageless Wisdom School**  
**(Underlining, Bolding and Highlighting, MDR)**

GROUP INSTRUCTION

December 1941

MY BROTHERS:

1. We note that Master DK has changed His form of address. In His previous instruction, He said the following:

May I say that when I am able to start my instruction to this New Seed Group with the words "My Brothers," you will then know that an adequate measure of group-integration has been achieved and that the real group work can begin.

Apparently that time had arrived, for His form of address has changed to "My Brothers".

I would like to start off this instruction with the simple statement as to the task which all disciples of the Masters throughout the world are engaged in undertaking and which you also should consciously consider. It is the task of confronting the Dweller on the Threshold in your own life and also in the group life, and then—from that vantage point of strength—face that Dweller on behalf of humanity and thus aid humanity to vanquish this ancient evil.

2. We, ourselves, are attempting to be "disciples of the Masters" and so the task here discussed is our own.
3. We note the order of confrontation. The disciple, who has not confronted his own Dweller, or the Dweller of his group, can certainly not be of much assistance in helping humanity to face and vanquish the ancient evil of its own Dweller.
4. The many struggles through which humanity is passing (and, it seems, through which it has always passed) are the struggles with its Dweller.

To do this presupposes crisis in your life and in the life of humanity.

5. If we are to confront and vanquish the ancient evil, it will necessarily evoke crises into our lives.

The handling of crises is the hallmark of the disciple, and every crisis met and rightly handled provides (once the difficulty is occultly "under the feet") the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

6. DK speaks of the advantages of facing crisis in the right manner. If the "handling of crises is the hallmark of the disciple" there is no way to avoid it, nor should it be avoided.
7. We are to 'stand' upon the crises we surmount. Let us tabulate the advantages of handling crisis rightly:
  - a. Extended vision can be gained
  - b. Fresh knowledge can flow in
  - c. The transmuting light can shine (afresh) from the Angel of the Presence producing advantageous results.
8. It would appear that in order to climb the Mountain of Initiation, the climb proceeds and is completed through the surmounting of crises.
9. This is only natural as humanity is ruled by the fourth ray of Harmony through Conflict—the ray, which of all rays, is the ray of crisis.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples.

10. Eighteen months preceding the date on this letter would have been approximately June of 1940. The words "difficulty and strain" are characteristic of discipleship even in times which are less stressful than the early years of the Second World War.

The past eighteen months have been months of precipitation, producing a chemicalisation, an interior process of upheaval and probably outer behaviour which may have caused concern to the Observer within.

11. DK acknowledges that the personality aspect of His disciples has been challenged and has reacted, often unwisely. The "Observer within" is always concerned with the response of its personality does not measure up to an interior standard.

12. Who, however, is “the Observer within”? May we say that it is the disciple in a state of detachment and in his/her higher moments of lucidity?
13. The disciples have been in a psycho-spiritual crucible. They have been subject to the downflow of higher energies and these have interacted with their more normal energy/force patterns causing upheaval.
14. During periods of considerable potential growth, somewhat ‘abnormal’ behavior may be expected of a disciple. The personality vehicles are subjected to discomfort and demonstrate that discomfort in unusual ways. We have all passed through such periods, have we not?

This however is but the reaction of the [Page 14] personality to undue pressure and strain, to world conditions and clearer vision.

15. DK places His emphasis on more important subjective states and not on our reactions.
16. The personality upheaval has been caused by three factors:
  - a. Undue pressure and strain
  - b. World conditions
  - c. Clearer vision
17. The inclusion of “clearer vision” is interesting, as we often eagerly invoke such vision little realizing its possibly disturbing effects.

Vision reveals both the light and the dark, a thing which is oft forgotten.

18. Higher vision will reveal all that remains to be redeemed within the energy system of the disciple—not a pleasant sight. For every revealed glory there is an unsightly contrast—until the personality is no longer needed at the fourth initiation.

Disciples are fortunate if the major results work out in the physical body. The reactions of the physical body are the least important and do the least harm to others.

19. Putting things in proportion, DK compares the physical vehicle with the other personality vehicles. Physical reactions are said to be the least important and least damaging to others.
20. It is clear that a Master’s perspective is very different to our own, which so often places principal emphasis upon the distress of the physical vehicle.

Where they work out in an emotional or mental condition they are then apt to become a problem of fellow disciples, adding to their strain and necessitating an effort upon their part to carry the brother through with the least damage to the group.

21. We see how easily we can become liabilities for our co-disciples, and how a special, ameliorative response may be required of them to carry *us* through.
22. Precipitation, chemicalisation, stress and strain can befall anyone; therefore, we are well advised to monitor ourselves—if not for our own sake, then for the sake of our co-workers.

In this group work you need to remember that increasingly there will be no individual life. This is as it should be.

23. This is a remarkable statement and needs pondering. The group life will take over and we will find that we *cannot* live unto ourselves alone.
- 24.

Increasingly disciples should be aware of each other and tune in with ease on each other; increasingly the bonds of illumined loyalty should control; increasingly you will participate in each other's attitudes and conditions and thus learn the basic lesson of understanding.

25. We are receiving instruction of psychological importance. The individual psyche will give way to the group psyche, and the states occurring within that psyche will be perceived by and will affect all group members.
26. “Illumined loyalty” is a beautiful term with a Venusian ring and closely related to the second ray of “light bearing influence”. Such loyalty exists in contrast to the “blind loyalty” of the sixth ray, which remains loyal without understanding the one to whom the loyalty is given or why it is given. Illumined loyalty sees and understands faults and, yet, remains loyal.
27. It is also clear that unless we are able to participate in each other’s attitudes and conditions, no true understanding can develop. We must somewhat *experience* that which we are called upon to understand.

Understanding is the secret behind all power to achieve identification with any form of divine expression;

28. We see that understanding precedes identification. In other words, participation in each other’s attitudes and conditions, and the revelation produced thereby, makes identification eventually possible.

understanding is one of the prime factors in producing revelation, and this is one of the paradoxes of occultism.

29. This is perhaps another way of saying that participation in the attitudes and conditions of the group produces a revelation of that which lies behind and within those attitudes and conditions, i.e., of that which *substands*.
30. Another way of understanding this idea is that the heart (which understands) produces revelation.
31. It would seem that a certain amount of revelation (or at least, light) is necessary to produce understanding. We have here a “virtuous circle”.

In the world of human thought, understanding follows the prescribed routine, it follows the presented fact. In the life of the spirit, understanding is a necessary predisposing cause of revelation. I would ask you to ponder on this, bracing yourself for revelation, through a deep understanding of the initiator in yourself.

32. Two approaches to understanding are here indicated. The first and more mundane approach tells us that understanding follows the presented fact. Mental light (often called the “light of understanding”) comes from participating in the energy and force patterns of the presented fact.
33. But the “life of the spirit” is different from the “life of human thought”, and in the life of the spirit, the revelation which comes is different from the more mundane type of understanding. In the first and more mundane instance, understanding is the result of dealing with the presented fact; in the second instance, an attitude of understanding causes or precipitates a revelation of what might be called the ‘energy sources’ of any presented fact.
34. What is revealed are the deep roots of present conditions—both as regards the individual self (and the groups to which it may belong) *and* the Divine Plan.
35. What spirit knows and experiences is revealed through the aid of understanding.
36. Without the functioning of the heart and the heart in the head (organs of understanding) such revelations will not precipitate from the realm of spirit.
37. Who is the “initiator in yourself”? Ultimately, it is the spirit/monad, who is already (through its high estate) initiate. To understand “the initiator in yourself” is to understand the spirit/monad.
38. Understanding, therefore, is to be directed not only to the presented fact but to that within us which asserts the fact—i.e., to the monad! DK’s wording is full of hints. It is only through and achieved understanding of the spirit/monad that the revelations of the spirit/monad can descend.
39. If we have to “brace” ourselves for revelation, it cannot be easy to bear. Nothing from the realm of spirit is easy to bear, as it carries the ‘shocking’ energy of

electric fire. The contrast between archetype and actuality is a tremendous shock to consciousness, and maybe to the actual energy system.

Each of you has to initiate your own individual crises; there is no one else who is responsible.

40. This is a remarkable thought. It requires that we purposefully create the right kind of disturbance in our lives by imposing the energy of spirit/monad upon conditions. We cannot expect that the Master will cause such crises, or even that the Solar Angel will. We, ourselves, the soul in incarnation, are the precipitator of crisis.
41. If we follow the promptings of the Solar Angel (which can be interpreted as the mediated promptings of spirit) we can be assured that crisis will eventuate—principally soul crises, but necessarily involving the personality. To follow such promptings is always disruptive of comfort. The Solar Angel has much to wrestle with when considering the personal man.

Each of you together initiates the activity for which the group is responsible and for which you have been brought together; each of you initiates himself into the Presence, through the medium of the Angel, and into the shadow of the Dweller on the Threshold. Through this process, full consciousness is achieved.

42. The various ways in which we are initiators are brought to our attention. It is we who have to take the initiative to initiate. The value of passivity or any purely expectant attitude is negated.
43. If we wish to reach the Presence which is the monad, we must do so through the relationship we initiate with the Angel. This is, at least, one mode of approach. The Presence can also be reached more directly through the antahkarana process, but let us remember how much the 'Angel-as-soul participates' in that process, for we appropriate its energy in order to project consciousness into the spiritual triad.
44. It is interesting and important that we, ourselves, must precipitate a confrontation with the Dweller. Only if we are willing to do so will "full consciousness" be achieved.

The work of this group, and of other groups similarly motivated, is to achieve these undertakings together: Together to face the Dweller and triumph; together to arrive at understanding; together to stand before the Presence because the Angel's light reveals "that which the eye has never seen;" together to walk the Path of Revelation; together to [Page 15] serve and together to aid the faltering steps of humanity, the world aspirant; together to stand with your backs to the light because you comprehend the ancient aphorism which states:

45. This is a beautiful paragraph inspiring us to true group service. What is here enjoined is no longer an individual matter, but must be undertaken in a concerted manner by the group.
46. So that we may see the requirements more distinctly, let us tabulate them:
  - a. together to face the Dweller and triumph
  - b. together to arrive at understanding
  - c. together to stand before the Presence because the Angel's light reveals "that which the eye has never seen"
  - d. together to walk the Path of Revelation
  - e. together to serve and together to aid the faltering steps of humanity, the world aspirant
  - f. together to stand with our backs to the light
47. What does the Angel's light reveal?—"that which the eye has never seen". This is another name for the spirit, and it gives us the hint that spirit cannot be treated as objective, i.e., capable of being "seen" by the eye. One must *be* spirit rather than *see* it.
48. Below is an aphorism well worthy of memorization, understanding and application.

"He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way.

49. The Bodhisattva's Path is distinguished from the path of those aspirants (be they initiates or Buddhas) who think more of themselves and their ability to reach the goal.
50. We notice that there is an inherent division in the lives of those who tread the Bodhisattva Path. They are drawn toward the Great Centre of Absorption (which, for the moment, we can consider as Shamballa) and yet they are also drawn towards suffering humanity, still imprisoned in the lower three worlds.
51. The pedestal of light may well be considered the achieved result of initiation, most specifically, the third initiation.
52. We have the choice; we avail ourselves of either option—to pass directly to the Great Center or to revolve upon the "pedestal of light" in order to serve the darkened world.

"He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that

light. For them, the way is not so dark. Behind the warriors—twixt the light and dark—blazes the light of Hierarchy."

53. The dark is the dark of the lower three worlds in which the mass of humanity is trapped.
54. The seven points of light may be considered the seven chakras but, more specifically, the seven head centers which are *directing* chakras.
55. We note that it is the "face" of those upon the darkened way that receives the light. When light falls upon the face, it serves to reorient the traveler, for it reaches his eyes, of course.
56. We are to be as light bearers, as shafts of light penetrating the darkness, somewhat lighting the way of those who grope in darkness.
57. We receive a new definition of ourselves: we are "warriors—twixt the light and dark". Let every disciple take this description to heart. The battle is often for the light. Let what we do contribute to the necessary enlightenment and in no way feed illusion, glamor and maya.

I have been thinking of you all with tenderness and love. The struggle is so hard and oft you feel alone. There is strength in all of you or I would not have chosen you to serve your fellowmen with me; there is weakness in all of you which can evoke your brothers' strength and thus you will be strong; there is love in all of you but it needs expression, and for that the group exists; there is light in all of you and with that light you serve.

58. The Master is many things to His chelas. He cannot be only one thing and have only one attitude. Psychological states are continually changing and the Master must have the adaptability to respond to such changing states. From Him may also emanate tenderness and love as well as injunctions to greater effort.
59. Is DK not demonstrating the very understanding and identification of which He has been speaking in this instruction?
60. In this section He strengthens us and even identifies our weakness as a factor which may invoke strength, if not in us, then in those who care about us and the group process. Have we ever thought of the usefulness (to our group brothers) of our own weakness?
61. We are possessed of strength, weakness, love and light. What is said here of His chelas (at that time) can doubtlessly be said of us.
62. It stands out that love, though existent in His chelas, needs expression, and that the group exists for this purpose (at least this is one of the purposes of the group).
63. We see that the Master is indeed a master at facilitating necessary changes of energy. In other words, He knows just what to say to "turn things around" and beneficently alter present, inadequate energy states.

As the Hierarchy stands as a centre of light and strength to humanity, so do your souls stand to you, and—as your Master—I blend my light with yours and thus increase the efficiency of your service;

64. An important analogy is given: Hierarchy's light and strength/humanity = the soul's light and strength/the disciple.
65. A mode in which the Master serves is given—the blending of light. Have we ever felt as we meditated, studied or offered service, that the Master's light was blending with our own? Let us be alert to the possibility of such blendings.
66. We note the result of the blending of the Master's light with our own—efficiency in service. This is to be pondered.

I blend my love with the love which pours forth from the soul towards each of you, and thus I deepen the relation of love between each and all of you.

67. The Master also blends his love with the love of the soul pouring forth to us. Thus we see the cooperation of the Master with the Solar Angel who pours forth love upon soul in incarnation manifesting through the personality.
68. Have we noticed that there are times when the love between group members seems to increase? Have we thought that the presence of the Master's love could be responsible for this augmentation?
69. We are given to understand some small aspect of the Master's subjective work in relation to each of us and to the ashramically-related groups of which we may be a part.

It is not often that I speak to you in this manner, but in the process of freeing you for increased service I have drawn nearer to you and my love surrounds you.

70. Yes, this is a rare instance, if one but compares Master DK's usual mode of address.
71. He has assessed the situation and, being a Master in energy manipulation, has decided that this closer approach is now needed.
72. One can sense the effect which such a drawing-near must have had.
73. Many there are who wish that the Master could always act in this manner, but it would not serve the development of His chelas.

Learn, my brothers, the meaning of words, their transmitting potency and their spiritual significance.

74. DK has used words in a manner which will convey to those who “learn”—their meaning, their transmitting potency and their spiritual significance.
75. Has He not transmitted much to the chelas through the potent words just written? Have we not sensed His blending light and love through the foregoing paragraphs? His words carry the energies of light and love.
76. He is asking us to consider words in three ways: from the perspective of meaning, transmitting potency and spiritual significance. Can we differentiate these three levels as they pertain to mind, soul and spirit?

I am going to take the time and spare the needed energy to get in touch with the group during the coming full moons, prior to that of May. I ask you, at no matter what hour the [Page 16] full moon each month may fall, to endeavour to keep half an hour free so that you can attempt to enter into my consciousness.

77. Is such contact with the Master still possible or did it refer only to His group at that time? I think it would be the course of wisdom to “act-as-if” it were still possible—today. It would be at precisely such a time that the Master would be alert to the possibility of contacting or inspiring His chelas—even if they do not know that they are His chelas.

I realise that it may not always be possible for you in your busy Western lives to keep the exact minute free, but you can attempt to find some time, as near to the full moon period as is reasonably possible in your own particular circumstances.

78. I assume that we do likewise. If it were not important for the ashramically related work, Master DK would not insist upon it.

This, my brother, is to be a group effort, and not an individual one, and it is as a group that I shall seek to contact you. Therefore it is necessary for you to have this in your mind as you prepare for that moment.

79. When we approach the Master in mediation at the time of the Full Moon, do we do so as individuals, or as a group? Or as the individual identified with and, better, *as* the group?

You must link up first with all the group members, pouring yourself out in love to each of them, and to all collectively, and associating yourself with them as a part with the whole.

80. It is to be remembered that if we wish to link up with our fellow group members, the most expedient way of doing so is to pour ourselves out in love to each group member. This is so utterly simple. Do we work in this manner? If not, we are missing a great opportunity.
81. A very powerful Full Moon Meditation is given immediately below.

Then in united effort attempt the following procedure:

1. Having linked up with all your group brothers, and having raised your consciousness as high as you possibly can, endeavour then to hold steady, holding the mind unwaveringly "in the light," and letting the brain consciousness and its registration drop below the level of consciousness.

82. A mind held unwaveringly "in the light" will drop the testimony of the senses, i.e., cognizance of the immediate material surroundings.
83. It is, indeed, possible to be so much *in the mind* that one has no sense of being *in the brain*. Of course the brain is at work but its normal testimony is silenced—at least consciousness does not perceive it. In general, right intensification silences a vibratory domain which is to be tuned out.

2. Then initiate a new effort. Realise that, on my side, I also stand steady, pouring out upon you my love and strength and endeavouring to lift you up into a higher state of consciousness.

84. We see how the creative imagination is used to augment realization.
85. Occult work is extremely subtle. The energy transfers required are, for the most part, subjective.

3. Visualise ahead of you (if I may use so inadequate a word) a disk or sphere of indigo blue, a deep electric blue. In the centre of that disk imagine that I, your Tibetan brother, am standing. My appearance and personality matter not.

86. We see that spatial terms are not really accurate but must, perforce, be used. The imagination may see the disk as if it were ahead, but the visualization is only symbolic and not to be taken literally.
87. We find indigo blue described in other terms as a "deep electric blue". For some types of imaginations, this may prove helpful.
88. The visualization of certain colors summons certain energies, and, in this case, puts the one who visualizes en rapport with the second ray of Love Wisdom and with the Tibetan who, in His soul nature, at least, is on this ray.

89. One wonders about the “electric” nature of the blue, as this may suggest the first ray. We remember that that Tibetan has somewhat of the first ray in His triadal nature.

“Bear in mind that first ray disciples are in my Ashram, and that there are aspects of my nature which are of first ray origin, but when you remember this, bear also in mind that the aspect to which I refer is Triadal.” (DINA II 761)

90. The Tibetan refers to Himself as a “brother” rather than as His chelas’ Master. This reference must be deliberate and is productive of unity with the aspiring group.

91. A direct statement is here offered about the secondary nature of “appearance and personality”. At one point Master DK does, somewhat, describe His appearance, but He seems to want to avoid too much emphasis upon the outer form. It is attunement with the quality of the Master that counts.

4. When you have visualised me thus standing waiting, then endeavour to see—stretching between yourself, the group and me—a band of golden light and know this to be the symbol of the Path which we are all treading.

92. We are dealing with the blue and the gold (or yellow), said by some to be the colors particularly associated with Master DK.

93. The golden band of light is symbolic of the Path which all true disciples must tread. It is a path devoid of lunar control. The Moon is symbolically silvery; the Sun-as-soul is golden.

94. DK reminds us that He, too, continues to tread the Path—something we must not forget.

95. The band also is a kind of antahkarana leading to buddhic levels (color yellow). The Master’s Ashram is on the buddhic level of the spiritual triad.

See this path gradually shortening, thus bringing us closer together, slowly and steadily, until you enter into the heart of the blue disk.

96. This shortening reminds me of the statement that “Mercury and the Sun are one”. The intermediary function of Mercury gradually lessens and we find ourselves in a state of identification within the Sun of our life—the monad, eventually.

97. Let us remember, too, that our Solar Logos (of which all lesser intra-systemic suns are reflections) is called the “Blue Logos”.

Whilst doing this, hold the mind positive and attentive, using simultaneously the faculties of imagination and of [Page 17] visualisation.

98. Are the faculties of imagination and visualization distinct? We might say that visualization corrects and moulds imagination, which is more free and spontaneous and less mind-directed.
99. To use imagination we must relax the grip which the mind often has over the image-making faculty, but, then, the images which suggest themselves must be appropriately shaped.

This triple activity will test and tax your powers but will be good training in active esoteric work.

100. The work is triple because:
  - a. The mind is positive and attentive
  - b. The imagination is suggesting images on the theme
  - c. The power of visualization is shaping and purposefully moving the images suggested.

Regard this always as a united group effort and remember that in doing it you aid each other, and may facilitate the work to be done at the time of the Wesak moon.

101. We are reminded of the group nature of the work and the fact that when the individual chela performs it successfully, it is of value to all chelas and to the group as a whole.
102. We see that Master DK begins long before the Wesak Full Moon to prepare for that event.

I would like to add that the results of this work will not become apparent to you until the full moon of May, and even then you will only (through the synthesis of the two years' work) begin to comprehend the fusing and blending and awakening that your own souls are bringing about.

103. We are not to be overly eager in looking for results. So much failure in occult meditation derives from the fact that meditators are not willing to do what they are told to do (in this case by the Master), consistently and for a sufficiently long time to arrive at the intended results.
104. The soul (principally a second ray factor and faculty in man) brings about fusing and blending. In all group work, fusing and blending are necessitated. The major facilitative act, we remember, is the pouring forth of love upon all group members.

I would ask you also to make a careful record every full moon—from two days before until two days after the full moon—of all experiences and visions. Then in June turn in your full moon records along with your other work, for the helping and informing of the group members. Turn them in, my brother, even if there is naught to relate but failure to register anything.

105. The Full Moon work is scientific rather than strictly aspirational.
106. We can see how the spirit of truth prevails in all ashramically related work. Even if there is nothing to say, the individual and the group learn. Egoism is defeated in the light of the group gaze.
107. Why record experiences and visions? Perhaps to substantiate them? Perhaps to test their quality?

I think that there is a certain vagueness in your minds as to the processes which I shall follow in dealing with this group of disciples and in the working out of the experiment hinted at earlier—the experiment of group initiation. I would like, therefore, to make the whole plan clearer and indicate anew the lines along which the training given will go.

108. The Master wants His chelas to know exactly what they are doing so they may work with greater power and efficiency and with greater hope that the desired results may be achieved.
109. The experiment in which they are all these chelas are engaged is the “experiment of group initiation”. All true disciples are in training for initiation. To see whether group initiation is possible for a group of chelas at this particular time of history was one of the main purposes of Master DK’s experiments with this Groups of Nine and the reorganized New Seed Group.

This might be called the exoteric aspect of the esoteric training, for much must and will transpire upon the inner planes in the inner Ashram about which nothing can be said and which will be individual as well as group expansion. I will outline the outer processes in the order of their present importance, and this in its turn is determined by the group condition—for which you are one and all responsible.

110. The true inner ashramic developments are not for exoteric discussion. If we handle the outer requirements with care, the inner developments will unfold rightly.
111. We note that the outer processes have a certain order of importance, but that order may change, depending upon “the group condition”. DK reminds all that they are responsible for creating that condition.

112. We are about to examine a prioritized outer process related to a hierarchical experiment in inducing the possibility of group initiation in a group of chelas under training by a Master.

I. **Definite and planned Meditation**. The theme, if I might so call it, of the work will be threefold:

113. Meditation comes first.

a. The interior interrelation of the seven centres in the body will be the objective of the meditation, basing the work upon the occult maxim that "energy follows thought." We have started upon one formula which relates the heart, the higher head centre, and the solar plexus.

114. DK is referencing Meditation I/II. We note that the work is specifically occult as it deals with the aligning and rightly relating the seven chakras under the Master's supervision.

115. We may also assume that the seven head centers are coming into right relation as well. They are active at the time of the first initiation and all but one of the group members had passed the first degree.

116. In Meditation I/II the ajna center was also involved but is not here mentioned.

[Page 18]

b. The subsequent relation of the centres in any one individual to the remainder of the group members, regarding the centres as radiating transmitters of energy to the centres of the other group members. This will result in the forming of seven great centres of energy which will constitute the group centres, fed and enlightened by the energy transmitted by each individual.

117. We see that right interrelation of the centers within any chela is only the beginning of a larger process. There must be an interrelation of the centers within any group member to the centers in all other group members.

118. It must be clear that the energy pouring through any of our centers will find and influence the same center in our group brothers.

119. The following sentence tells us of the formation of "seven great centers" within a group. This is an important piece of occult information, and alerts us to our responsibility in the formation of such larger group centers.

120. The formation of these seven great centers suggests an analogy to the formation of a Group Solar Angel.

c. The fusion (consciously undertaken) of the individual soul with the group soul and consequently a conscious rapport with the Hierarchy, which is inherently the kingdom of souls.

121. The group soul can only come to full power when this fusion of the individual souls of the group members with the group soul is accomplished. Of course, there are no strictly individual souls, but the illusion is allowed to persist to designate Soul (i.e., consciousness) in a state of individual limitation.
122. We are told that if there is the right merging of the individual soul with the group soul there will result an increasingly conscious rapport with Hierarchy and, presumably, an eventual merging of the group soul with Hierarchy, which, itself, is a Great Soul.

The first meditation affects the three centres in the individual disciple and also, and consequently, his astral body.

123. Another piece of occultism. If the three centers mentioned—solar plexus, heart and head—are rightly stimulated, there will also follow an effect in the astral body—which has similar centers in astral matter.

They can—when related, awakened and functioning, and when the two points in the solar plexus are balanced and "enlightened," a word which I shall frequently use in connection with the centres—evoke response from the love-petals of the egoic lotus.

124. Let us pay close attention to what is being said, as we are being given important information on occult process.
125. DK tells us that centers can be "enlightened"—i.e., illumined and stimulated. Probably this relates not only to the material stimulation of the centers but to their potential for becoming increasingly valuable organs of consciousness.
126. With respect to the two points of light within the solar plexus, we note that they must become both balanced and enlightened. On this we may ponder. The higher of the points may supersede the lesser point (in time), however, in the central phase of the process, balancing is required.
127. We have a definite occult sequence given:
  - a. Solar plexus, heart and head are to be awakened and rightly related
  - b. When this happen the astral body, probably through the corresponding centers within the astral body, will also be brought into the process
  - c. The solar plexus points are to be balanced and enlightened
  - d. When all this has occurred properly, a response will be evoked form the love petals of the egoic lotus.

128. We can see that the members of the group (though first degree initiates, at least) have not completed the unfoldment of the love petals, or, at least, there is still the need to evoke energy from those petals even though the concentration of such group members may be focussed on the sacrifice petals.
129. But here we are talking about group process, and the group must pass through (as a group) that which its constituent members have already experienced individually.

This must happen automatically and need not be regarded as a complicated technicality. Do the required meditation faithfully and correctly and the results will follow spontaneously.

130. We are again reminded that there is no need to attend overly much to occult technicalities. The right results will occur through following the required meditation faithfully and not through deliberate manipulation of the centers.
131. A certain amount of trust is required to produce the successful meditator and group member.

## **II. Unfold to you and reveal the techniques of work, preparatory to initiation.** I

referred to this earlier (in Vol. I, Page 99): "As time goes on, I shall bridge between the old techniques and the newer modes of training by using a part of the ancient technique, now becoming somewhat obsolete, and give you hints as to the nature and methods of educating accepted disciples in the processes of initiation."

132. There are old and new techniques of work which help to prepare the chela or group of chelas for initiation. In the Tibetan's approach, some of the old techniques are to be retained and some new techniques introduced.
133. DK may not be entirely explicit about all of the new techniques. Some of them will have to be approached through the following of hints.
134. In any case, what He is saying is applicable to "accepted disciples in the process of initiation". This is a fact we must keep in mind. The processes discussed in DINA II are not for everyone.

You will note, therefore, that it is my intention to give you such hints. This I shall do from the angle of initiation and in preparation for the second or the third initiation.

135. The hints given in DINA II are, therefore, of specific value in preparing for these two initiations—the second and the third. Training for probationary disciples was, when these instructions were written, handled by means of other processes and by other groups (according to Alice Bailey, groups like the Theosophical Society).

This is still the case; different sorts of spiritually-inclined groups have different objectives in the training they offer.

136. We see that the second and third initiations faced all group members but one—if not in the present life, then in incarnations immediately ahead.

Bear this in mind. Hitherto I have not taught you from that particular angle, but I have instructed you as accepted disciples in training for preparation—a much earlier stage.

137. This is an important technicality. All of DK's group instruction preceding this was pitched at a lower level. Something new is emerging in the DINA II instructions. We remember that Master DK addressed the group members as "My Brothers".
138. So, in this particular series of instructions, a new departure is undertaken.

These hints I will convey to you in the ancient symbolic formulas which will require much deep reflection on your part and an effort to evoke the intuition and thus arrive at [Page 19] the three meanings which they hold for you, and for disciples like you.

139. Those who have read DINA II will recognize that Master DK is speaking of the abstruse formulas presented in this book.
140. DK suggests that the hints of which He speaks will be conveyed in ancient symbolic formulas. This He, indeed, does, but He also gives a number of definite and concise verbal hints which are to be read in relation to these formulas.
141. We note that the formulas will not yield their meaning to the concrete mind alone; the intuition is required.
142. The formulas can be interpreted in three or seven ways. DK advises us to confine ourselves to three.

There are literally seven meanings, but I would advise you to confine yourself to the comprehension of the first three. There will be one meaning for your personality, indicating certain brain and mind realisations which are essential for the right transmission of force upon the physical plane—one of the first things an initiate has to master. There will be the soul meaning which will indicate relation to the Hierarchy, in the same way that the personality significance will indicate relationship to humanity. Then there will be a still higher meaning which will be exceedingly difficult for you to grasp, but for which you must strive and which will necessitate the consciously acquired use of the antahkarana. You will understand, therefore, why the study of the Science of the Antahkarana forms part of my instruction to this group. No major initiation can be taken until there is some measure of conscious use of the antahkarana.

143. The three types of meaning (in relation to the personality, soul and monad) are here somewhat detailed.
144. By “major initiation” DK means those which number from the third. Although the antahkarana can be built by those in training for the second initiation, it must be consciously used by those attempting the third. Of course, it must be remembered that some chelas can take the second and third initiations in the same life! (cf. IHS 84-85)
145. So we have:
  - a. Mind/brain realizations related to right transmission of force upon the physical plane
  - b. Soul meaning, indicating relationship to Hierarchy
  - c. And, though it is not explicitly stated, an approach which involves penetration into monadic awareness.
146. If there are really seven types of meaning, there must be one type for each of the seven principles of man.
147. In this approach, everything beyond the level of soul seems to be combined as one. Neither atma, buddhi nor manas are singled out.
148. If DK is training people for the second and third initiations (re the third He sometimes affirms that He is doing so, and sometimes denies it) the building and use of the antahkarana are a necessity.

The accepted disciple never receives any detailed information or instruction; he is given no list of rules which must govern his daily life and no minute instructions as to what he must do to "take initiation."

149. Does this come as a surprising statement? Perhaps such detailed information is for the earlier stages of training.
150. It would appear that much is left to the accepted disciple's own discernment and intuition.

He receives—at specific "points in time"—according to his success in expanding his consciousness, certain definite hints. These hints have, in the past, been given without calling attention to the fact that they are hints. The disciple either recognised them for what they were and profited thereby, or else he failed to sense their import and so delayed his moving forward.

151. We are told that, rather than receive detailed information, lists of rules, minute instructions, etc., the accepted disciple receives at certain moments of readiness “definite hints”.

152. It is interesting that the hierarchical teachers of the past may have not called attention to the fact that they were giving hints. If the disciple failed to recognize a hint, it indicated the inadequacy of his intuition, and of readiness to profit from the hint.
153. This counsels us to be alert to the spiritual direction of that which we see and hear and of that which may be imparted to us by a more advanced soul

In this group experiment which I am undertaking, I propose to change this somewhat and I shall let you know which are the hints I give, so that together the group may profit by them, stimulated by each presented idea and thus evoke together the overshadowing soul.

154. Because He is teaching a group, DK is changing the mode of imparting hints. The group will pour over the hints given and create and present thought in relation to them. These presented thoughts or ideas will assist the other group members and evoke the overshadowing *group* soul.

This will result, eventually, in an inflow of light from the Spiritual Triad via the group antahkarana, constructed of the "rainbow bridge" of each disciple.

155. First the soul is to be approached and then the spiritual triad. The spiritual triad is a group organ but must, in group process, be approached by the group antahkarana.
156. We bear in mind: *group* soul and *group* antahkarana.

### **III. Develop in each of you some measure of telepathic rapport—to each other, to me, your Master, and the hierarchical Plan.**

157. Three modes of telepathic rapport are presented and they are important:
  - a. Telepathic rapport between group members
  - b. Telepathic rapport with the Master
  - c. Telepathic rapport with the hierarchical Plan. This last must be the most important, but prepared by the achievement of the earlier two.

A Master can give no real teaching (by means of stimulation) to His group until there is established by the disciples—as individuals—a proper relation to each other, [Page 20] free from all criticism (which always severs telepathic interplay) and based on loving understanding in which they—again as individuals—ask nothing for the separated self but only seek to give to each other and to the group.

158. We are reminded of the value of group love in the process of receiving teaching/stimulation from the Master.
159. If we were not convinced that criticism was a “dire creator of misery” we are here reminded. Criticism severs telepathic interplay and love promotes it.
160. To be properly telepathic there must be an attitude of:
  - a. Freedom from criticism
  - b. Loving understanding
  - c. Asking nothing for the separated self
  - d. Giving to each other and to the group
161. The conclusion is that selflessness produces telepathic rapport (or, rather, reveals the telepathic rapport which always exists on the level of the loving soul).

The above concerns and applies to your relation to me, to the Hierarchy (which is "entered" through the process of initiation) and to each other. This relation, which indicates ability to touch the sources of power, love and light, carries with it the implications of service and work for humanity.

162. We are reminded that Hierarchy is entered through the process of initiation.
163. If the group members, through selflessness, succeed in establishing the proper telepathic rapport between themselves, their Master and the Plan, they will touch the source of power, love and light which will greatly increase their service potential.

IV. **I shall, therefore, endeavour to interpret humanity to you** (and to disciples everywhere) **so that its present problems and its immediate opportunity may emerge clearly in your minds, and you will be able consequently to work intelligently and understandingly.**

164. The Tibetan had not yet written the *Problems of Humanity*. We can see that the writing of this book became part and parcel of the training He was offering.

**The Science of Service needs elucidating and the Path of Man needs understanding.**

165. A magnificently clear sentence concerning two related factors.
166. A close study of the Science of Service and of the Path of Man is an aspect of training for group initiation.

The attitude of the initiate consciousness to human problems is not identical with that of the ordinary human being. I do not desire to deal with problems already considered by us

in the various pamphlets and in my books. It is the new world which we shall start to study, the new opportunities and the new complexities, as well as the new and coming simplifications in life and being. They concern primarily the service of the initiate; hitherto we have only considered the service which disciples, aspirants and men of goodwill can render.

167. DK differentiates between the attitude of the ordinary human being to human problems and that of the initiate consciousness (note, He does not say, “initiate”) to the same types of problems.
168. We note that the coming age will offer simultaneously its complexities and simplifications, which are not mutually contradictory.
169. As the chelas in the New Seed Group are in training for initiation, an examination of the kind of service to be offered by initiates in the New Age becomes part of their training curriculum.

**V. I shall give you some clear and definite instructions anent the uses of the etheric body.** This vehicle of vitality or energy is the ultimate conditioning factor in the activity of the physical body. It is an initiator, for there is no physical activity as we understand it unless impulsed by some energy emanating from the etheric body.

170. We are given a new way to consider the word, “initiator”—in this case, describing the relationship of the etheric body to the physical body.
171. The initiator, therefore, is always a positive energy acting upon a negative force.

An understanding of some of the processes of initiation will come from an understanding of the body of vitality.

172. This is a considerable hint, is it not?
173. Let us remember that the etheric body is a *solar* factor; so is the soul and so is the initiator.

The etheric body is the organ whereby personality or soul expression becomes evidenced upon the physical plane. Its potency is that which evokes the physical form. Most of the vehicles have a dual capacity—invocation and evocation. They also have a third function: they ground or focus energy, thus producing a point of tension, of crisis and an interlude, prior to a process of transmission. [Page 21] Ponder on these words.

174. The richness of the instruction imparted is amazing.

175. We are being told that the subjective factors of personality and soul cannot manifest physically without the etheric body. Had we considered the personality as a subjective or recessed factor requiring manifestation?
176. The dual capacity of a vehicle indicates that it can relate to the vehicle 'above' it and the one 'below'. It invokes the vehicle above and evokes the one below.
177. The third function is to "ground or focus energy": The sequence here given is:
  - a. Tension
  - b. Crisis
  - c. Interlude
  - d. Transmission
178. This sequence should be compared with crisis, tension, emergence.

The physical body can be evoked into manifestation and subsequent activity, but it has no power of invocation. Hence it is not a principle (as H.P.B. tells us in *The Secret Doctrine*) but is basically an automaton.

179. This is another important hint. No vehicle can be considered a principle unless it is possessed of the power of invocation.
180. An automaton can only respond but cannot invoke response.

The etheric body invokes and evokes; but it also, in relation to the physical plane, precipitates energy through a process of appropriation. A study of these things will bring to our attention the entire subject of the centres and this we will approach from the angle of invocation and evocation.

181. There are three functions of the etheric body:
  - a. Invocation (presumably of the higher principles)
  - b. Evocation of the physical body
  - c. Precipitation through appropriation. It is, therefore, an active agent of manifestation. This tells us something about the buddhic plane as well, which is the fourth cosmic ether.
182. We are alerted to the fact that the chakras or centers can be studied from the point of view of both invocation and evocation.

The teaching upon the etheric body naturally follows upon any instructions which I may give anent telepathic communication and the manipulation of energy by the initiate-disciple, via the centres, via the group centres and—when of very high development and initiate degree—via the planetary centres. I have not yet given you much on this theme

but there is much that will later be said. I shall, however, have to deal with it only briefly and tentatively, as the majority of aspirants and disciples are not yet ready for this particular study.

183. We are probably being informed of the substance of the book, *Telepathy and the Etheric Vehicle*
184. We are speaking of the “initiate-disciple”. This is the kind of disciple which DK is seeking to create.
185. Manipulation of energy can occur in three ways, as here given:
  - a. Via the individual centers
  - b. Via the group centers
  - c. Via the planetary centers. This would, I think, pertain to full members of Hierarchy.
186. Of course, the Tibetan had already given much anent the etheric body in *A Treatise on Cosmic Fire*, but that which is now to be given is of an even more practical nature.
187. Putting things in proportion, we see that we are dealing with an advanced study, for which more aspirants and disciples are not ready. The ability to manipulate energy rightly assumes that major glamors and illusions have been cleared; for how many is this the case?

**VI. I shall, once a year, give to each of you a measure of individual help, personal instruction and individual meditation.** The clue to your next step towards the door of initiation and towards the Presence will also be indicated by me. This I will do at the time of the Full Moon of May (Taurus) each year.

188. A number of potent sentences were given to each member of the New Seed Group in August of 1942. They were rich enough to be pondered for the remainder of the disciple’s life.
189. DK sees very clearly the steps to be taken towards initiation; the disciples do not see with such clarity and need the hints imparted.

This may involve at times an analysis of your group relation, of the effect that your national and racial thoughtforms have upon you, and also the assets and the liabilities of your personality and egoic rays.

190. All group members were subject to exacting analysis.
191. If we think we are free individual agents, we have no true idea of how much our national and racial conditioning affects us and, also, how much we are under the sway of certain ray tendencies, not easily controlled.

I shall endeavour to bring to your attention your personal point in evolution.

192. This was often done with subtlety. The chela had to catch the hint. Sometimes however, explicit information was given, as in the case of ISG-L (preparation for the second initiation) and DHB (preparation for the third initiation).

I would remind you at this point that these seven rays are sharply different as to colouring and phenomenal effect and, at the same time, I would remark that—under the Law of Occult Paradox—the seven Lords of Being (the seven Rays) are widely different but remain non-separative.

193. This is a most important statement. The relevant quotation is the following:

“The seven Brothers love each other, yet each seeketh for many aeons the path of hatred. They hate and kill each other until they find that which dieth not and is not hurt. Together then they stand and serve and through their service the seven suns burn up.” (TCF 1249)

194. If we had any doubts as to the importance of the ray effects (sometimes masked by the rather glib statement—“we *all* have *all* the rays”) we should now be set straight.
195. We should pause to realize the power of our conditioning (under Saturn), and the difficulty of releasing ourselves from it, since quite often that conditioning is unconscious. DK raises these unconscious factors to our attention.

## VII. We are also trying the experiment of externalising the Ashram.

196. This occurred in New York City and was a monthly process. Fourteen members of the New Seed Group were involved.

This is an effort which, if successful, will be the prelude to the manifestations of the Hierarchy upon Earth.

197. We can see how much responsibility was laid upon Master DK. Had His efforts succeeded the way would have been paved for the Externalization of a number of hierarchical Ashrams. It is my impression that the dire conditions created by the war, and the creation of the atomic bomb, intervened and prevented the full unfoldment of His intentions.

This is one of the next intended undertakings, if and when the Forces of Light have driven the forces of evil and of [Page 22] aggression back to their "dark habitation."

198. Let us remember that these words were written before the late months of 1942 when the Hierarchy was almost forced to retreat from its association with a failing humanity. The victory of the Forces of Light was, therefore, at the time of this writing, *not* a foregone conclusion.

As time goes on I will convey information anent the work of the Masters' Ashrams, their planned externalisation and, eventually, the externalisation of the Hierarchy.

199. This information was collected in some of the essays in *The Externalization of the Hierarchy*.

Such, brother of mine, is our appointed task. Out of all that might be said or written by me will eventually emerge a Treatise on Discipleship which will be useful in the New Age.

200. This is the hint that suggested the value of preparing and publishing DINA II.

201. We can see that the writings in DINA II are more advanced than those in DINA I, and far more impersonal.

You are accustomed to the teaching of the Piscean Age upon this subject and also to the Piscean interpretation. It is part of my work to begin to indicate the methods and processes and the modes of instruction which will distinguish the Aquarian Age. This will only be possible to aspirants with an open mind. For this you must strive.

202. Probably most aspirants and disciples think they have an "open mind". Subjection to DK's training often revealed something quite different.

203. Disciples of the present era imagine they have left the Piscean Age behind. If we subjected our psyches to analysis, how many Piscean vestiges would we find?

This programme is an ambitious one, my brothers; it will call forth your utmost capacity and staying power but, if persisted in, it will hasten your development; this will also entail obedience.

204. The note is one of realism. The disciples in the program would be strained to the utmost, and some would fall away. The note of a necessary obedience is sounded; a number failed in this regard and simply did not do the work assigned.

We are basically occupied, little as you may realise it, **in compiling an elementary manual for initiation.** Ponder on this.

205. This is what DINA II really is: “an elementary manual for initiation”. Had we realize that? Do we realize it yet?
206. We see that the requirement of intuitive thinking is an inescapable part of such preparation. Initiation is not approached via the concrete mind alone.

Much antagonism will be evoked and an uprising of scepticism will be naturally aroused;

207. Even among the chelas in training?
208. Perhaps, DK is speaking of future readers of DINA II, more habituated to Piscean methods.

those who see no need or possibility for any changing of hierarchical methods, and who are the fundamentalists of the theosophical movement and the narrow theologians among the esotericists, will make an outcry.

209. It has come, but is gradually wearing thin as the poverty of old methods is revealed.
210. We note that the esoteric movement is not devoid of its theologians. So many esotericists think they are beyond the liabilities so readily seen in certain churchmen, but they are not. In fact, there are a number modern theosophically inclined people who are simply reincarnated churchmen.

They will be annoyed and bewildered, but **they can make no further progress this life unless they widen their point of view;** they must learn that the past methods and techniques were devoted to bringing the personality into relation with the soul, with character building, integration and alignment processes, as well as with laying the foundation for what could be given out when humanity reached its present stage.

211. DK is speaking of the Probationary Path. Preparation to tread this Path has been the main emphasis of so much training offered in the late nineteenth and twentieth century. Now something new, wider and more relevant to changing hierarchical objectives is needed.
212. Is it really easy to change? Is it not the hardest thing? Many disciples think it might be easy, but direct subjection to such training as DK offered changed their minds.

Now the preparatory work has been done and has proved effective; it will be continued for those who need its aid, but the more advanced work can be made exoteric.

213. This is exactly what DK is doing through the writing of those instructions which would eventually become DINA II.

This planned externalising of the teaching must go on all the time.

214. The Hierarchy cannot externalize unless the more advanced teaching associated with newer hierarchical process is first externalized.

It is the testimony of the Hierarchy that the points of crisis in the evolutionary process have accomplished their intent and have demonstrated success.

215. So then, why hold on to the older methods? Simply—old habits die hard.

These points of crisis are ever [Page 23] succeeded by "points of revelation" and it is with such points of revelation that we are at this time occupied.

216. To change the method of training evokes a crisis, of course. We remember that crisis surmounted and put under foot, so to speak, evokes revelation. One must pass through conflict, strain and tension before full revelation can descend. Sometimes that decent (at least in part) may occur *during* the crisis, but it often occurs *afterward* during a period of greater serenity.