

# LESSON 1

## Introduction To Group Work

Group Responsibility to  
the World Group and Humanity,  
Individual Responsibility to the Group,  
Assessment of Motivations for the Work,  
Identity: Personality, Soul and Creativity,  
Habits and the Recognized Need  
for Discipline and Application



## LESSON 1

Most of the individuals who receive this second series of instructions are those who have become integrated into a group of “minds” who are dedicated to the work of the Soul. They have in the first series become acquainted with the immediate goal insofar as their own development is concerned and are earnestly working toward that goal.

For the sake of those who may still be on the borderline between searching and realization, I shall here define the immediate goal of such groups in a two-fold manner as follows:

### 1. Group Responsibility to the World Group and Humanity:

The group as a whole realizes its purpose as service. For this purpose it has been conceived and born; for this purpose it continues to grow.

The group realizes that it is not alone in this endeavor, but that it is really a portion of a larger group whose experience and consciousness is such that it is actively engaged in service to the race.

It recognizes that at the head of this World Group stands the Christ and His senior disciples, those who constitute the teachers and guides of the race.

The small group, actually in the state of infancy, then recognizes its responsibility first to the larger group of which it is a part, and then to humanity. It endeavors to align itself with the world group and its teachers, conforms to the higher ideals as represented by the Christ, and slowly expands the periphery of its consciousness to include the World Group. It then becomes a channel for the energies pouring down from the Soul to a needy humanity.

During this same period of expansion the group as a group is confronted with several different kinds of choices: its type and method of service activity, its membership size, its methods of procedure, etc. It must learn to differentiate between that which is important and that which is not, as well as how it is best adapted to serve.

Thus the group passes Initiation and becomes an integral part of the World Group of Servers.

### 2. Individual Responsibility to the Group:

This is the stage in which I now find most of you. You are just beginning to recognize your responsibility to your group, which is the development of the instrument to its highest point of efficiency, and integration with the other members of the group.

Remember again, the purpose of the group is not your attainment. It was not created to serve you as an individual. Its service is to humanity as a whole and your growth is your own responsibility to the group. Think on this. It is important.

Most of you are now ready to receive technical instructions that will enable you as a group to enter into more definite service activities. You are aspirants and probationers on the Path of Discipleship leading to Initiation.

Others of you may not as yet have entered into outer group activity. In that case you are studying and working alone insofar as physical plane awareness is concerned, and in some ways yours is a more difficult task than the others.

If this be the case, take time now to realize that you are a member of the World Group of Disciples (if only as a probationer). Consider the connotations of this fact and proceed as though you were a member of a group meeting regularly on the physical plane. Consider your responsibility to such a group and rest assured that as soon as you are ready you will find your co-workers.

I should here like to insert a bit of advice to all of you. Consider your motives. If there are any of you who are members of the group for any reason other than those described in the preceding paragraphs, drop out until such time as you can and do accept the teaching as Truth and until such time as you definitely feel a desire to serve. Those who do not meet with these two requirements will find the second series very difficult, if not impossible, unless the study proceeds as a scientific investigation with the investigator remaining completely detached and impersonal. My brother, your time will come, and with it the joy of recognition. Until such time, go your way in peace and take with you the love and understanding of your brothers.

To the rest of you, I, on behalf of my brother disciples, welcome you into the White Lodge. Together we stand as one, dedicated to the Christ and the work of the Father. In the name of the Christ may you receive the blessings of the Father and in receiving, share those blessings with all mankind. Peace be with you.

As you have no doubt observed, the second series is subtitled “*The Soul and Its Instrument*”. I wish to speak of this before continuing with the technical instructions covered in this series.

At the end of the first series students are inevitably confused if asked to explain their identity. “Who and what are you” serves to bring the student into a state of bewilderment. This is good in that it forces an issue at the proper time and students must sooner or later consider their true identity.

They have by this time become aware, at least in part, of their essential duality. They have for a long time been aware of themselves as personalities, identified with form. In studying the first series of instructions, “The Nature of the Soul”<sup>1</sup>, they have become aware of that which underlies form, the Soul or consciousness aspect, and are attempting to identify themselves with that. At the end of this second series<sup>2</sup> they will have shifted their polarization and realized that they are the Soul, independent of the form though utilizing it as an instrument of contact with this, the physical plane.

Then let us presume, for the purpose of this series, that we are Souls, my brothers. We are not personalities aspiring to the Soul, but rather we are Souls aspiring to the Christ and attempting to control the personality.

In order to better do this, let us clarify what is meant by the term “personality”. The personality is a reflection of all past experience into which the Soul has entered while incarnate in form. In other words, the aggregate of individual experience is reflected into a more or less integrated form, that form constituting the personality. It is a conditional state of existence into which the Soul projects a part of its consciousness for the purpose of further experience. It is not a state of consciousness as is supposed. Therefore, the term “personality consciousness” is, in a sense, a misnomer. What is actually meant is that the projected consciousness has identified itself with the personality rather than the Soul and has then recognized and accepted the limitations of the personality as its own.

The projected consciousness is the creative aspect of the Soul. Its many successive lives in form finally bring it to an understanding of the Law of Cause and Effect. Once it is no longer identified with the personality, its incarnations become acts of service to the race. By this time it has developed its own nature, its inherent characteristics and its own quality.

I stated previously that this series of instructions is designed to shift the polarization of the student out of the instrument into the Soul. This is done

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<sup>1</sup>The Path of Initiation, Vol. II. An earlier, short version of The Nature of The Soul.

<sup>2</sup>The Path of Initiation, Vol. III. The Soul and Its Instrument.

through a process of identification and the exertion of a positive control over the form nature. This, of course, necessitates discipline.

At the same time the student is engaged in the evocation of creative activity. The basic need of all individuals, after they have reached a certain stage of development, is the need to create. The inability to satisfy that need is the cause of many of our psychological problems today. The individuals for whom these instructions are written fall into this category.

If you have properly analyzed yourselves you have become aware of a great lack within your experience. That lack, when seen from the right perspective, lies within yourselves. You may be able to pin it down to a lack within some part of your equipment; the physical, emotional or mental. This is because there has been no true alignment of these three, and no one-pointedness of purpose. The desire nature has often been at war with the physical or mental aspects or both, and in most cases this battle is focused primarily between the desire nature and the mental aspect, with the physical body taking the place of the battleground. It shows the effects of this battle in many ways and is often badly scarred as a result. The desire nature must be dominated and controlled by the consciousness focused in the mental aspect. It must be made to aid the consciousness in its creative activity and this is only possible through self-imposed discipline.

What are your habits and in what aspect are they rooted? Any habit is now undesirable because it holds the consciousness a slave to the form nature. Almost any habit is rooted in the desire nature. Many so-called physical habits are rooted here. The desire nature is compensating for some unfulfilled wish. Just so long as this condition remains, full Soul consciousness is not possible.

Knowledge of this poses a test for students, does it not, a test of their sincerity, a test of their strength and a test of their motives?

I do not order you to discipline yourselves. I merely offer suggestions that point out the way. I do advise you to begin now with a process of identification. The "I" consciousness is an aspect of the Soul. It is not, then, its physical body, its desire nature or even its mental aspect. These are temporary and are discarded often for newer and better equipment. It is not necessary, however, to discarnate in order to build better equipment. It can be done while incarnate and at some time it must be done during this cycle. That is part of the evolutionary process. The aspirant masters the form nature while inhabiting it and this usually takes many lives.

In the light of this, my brothers, I suggest that you contemplate identification, discipline and application.

Before proceeding with this series, I shall ask you to quickly review the first series. As an assignment, determine for yourselves the discipline indicated by the instructions received and the response both your consciousness and your form nature have made to them. Give this in written form to your teacher before you proceed with further lessons, and keep a copy for yourselves.

PEACE BE WITH YOU