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{The Six Stages of Discipleship SXSDVC (Six Stages of Discipleship Video Commentary)

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SECTION THREE

THE SIX STAGES OF DISCIPLESHIP

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Introductory Notes

**THE SIX STAGES OF DISCIPLESHIP**

1. The stage wherein a disciple is contacted by the Master through another chela on the physical plane. This is the stage of "Little Chelaship." {Associated quite a bit with the first initiation

2. The stage wherein a higher disciple directs the chela from the egoic level. This is the stage called a "Chela in the Light." When Master DK was that higher disciple, AAB was a Chela in the Light to Him….they developed their facility of rapport somewhat at that time….

3. The stage wherein, according to **necessity**, the Master contacts the chela through:

**a. A vivid dream experience.**

**b. A symbolic teaching.**

**c. A using of a thoughtform of the Master.** {As long as one is not deceived…

**d. A contact in meditation.**

**e. A definite remembered interview in the Master's Ashram.** {Remember when DK had to remind FCD of the substance of the interview which FCD had had with Master KH

This is definitely the stage of **Accepted Disciple.**

4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the chela is taught how (**in emergencies**) to **attract the Master's attention and thus draw on His strength, knowledge and advice.** This is an instantaneous happening, and practically takes none of the Master's time. This stage has the peculiar name of a **"Chela on the Thread"** or sutratma. {In relation to Ashramic business, and not casual contact…

5. **The stage wherein the chela is permitted to know the method whereby he may set up a vibration and call which will entitle him to an interview with the Master.** **This is only permitted to those trusted chelas who can be depended upon not to use the knowledge for anything except the need of the work; no personality reason or distress would prompt them to use it.** At this stage the chela is called **"one within the aura."**

**6. The stage wherein the chela can get his Master's ear at any time.** He is in close touch always. This is the stage wherein a chela is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialised [Page 674] work to do in collaboration with his Master. The chela at this stage is described as **"one within his Master's heart."**

There is a later stage **7.** of still closer identification, where there is a **blending of the Lights,** but there is no adequate paraphrase of the terms used to cover the name. The **six stages above mentioned have been paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.**

**SIX WORDS FOR DISCIPLES** <Pages 674,674>

1. **Recollection**, resulting in concentration.

2. **Response**, resulting in an interaction between higher and lower. {Sending up a call, a response comes…

3. **Radiation**, resulting in a sounding forth. {This sound is heard in the environment and indicates the presence of a server…,

4. **Respiration**, resulting in creative work. {Four stages of breathing and magical work….

5. **Reunion**, resulting in the at-one-ment. {Yoga, union with the soul and in general, soul infusion….

6. **Reorientation**, resulting in a clear vision of the Plan. {Through the elevation of the point of tension

**THE SUBLIMATION OF THE FIVE HUMAN STAGES** <Pages 674,676>

*Stage I.*

The life has climbed the stairway long through daily use of form. Through the lesser three, with progress slow, the long path has been travelled. Another door stands open now. The words sound forth: **"Enter upon the way of real desire."**

**The life, that only knows itself as form, enshrouds itself in vivid red, the red of known desire, and through the red all longed-for forms approach, are grasped and held, used and discarded,** until the red changes to rose and rose to palest pink, and pink to white. Forth flowers then the pure white rose of life. {All this will affect the astral body {All of this process is the transmutation of desire from red finally to white….

The tiny rose of living life is seen in bud; not yet the full blown flower. {Even millions of years can be involved in this process of grasping, holding and rejecting…

*Stage II.*

The picture changes form. Another voice, coming from close at hand {not highly elevated—the voice of the personality utters another phrase. The life {the monadic extension continues on its way. **"Enter the field where children** {Still relatively early humanity  **play and join their game." Awakened to the game of life, the soul passes the gate.**

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**The field is green and on its broad expanse the many forms of the one moving Life disport themselves; they weave the dance of life, the many patterned forms God takes. The soul enters "the playground of the Lord"** and plays thereon until **he sees the star with five bright points,** and says: "My Star." {Ambition enters and one wishes to become a STAR…..Becoming famous….{The seeking of prominence under Orange Leo and towards the fifth petal….an early version of the Star of Initiation

*Stage III.*

**The way of red desire fails. It loses its allure.** **The playground of the sons of God no longer holds appeal.** The voice which has twice sounded from out the world of form {Near at hand and thus from the personality sounds now within the heart. {Heart, Leo, Orange, Star Five-Pointed, The challenge comes: **"Prove thine own worth. Take to thyself the orange ball of thy one-pointed purpose."** Responsive to the sounded word, {from the personality the living soul, {which is really the monadic extension immersed in form, {soul-in-incarnation emerges from the many forms and hews {cutting down the opposition…in a very self-assertive manner… its onward way. The way of the destroyer comes, {Leo has this first ray part in its nature…and the lower ego can be, often is, destuctive, the builder and again the tearer down of forms. The broken forms hold not the power to satisfy. {They are of the red and the green The soul's own form is now the great desire, {the causal body, the egoic lotus, the Higher Self and thus there comes the entering of the playground of the mind. {Leo is important in this, with its orange color and its presence of R5 also, in addition to the destructive R1. Entering also the field of mental distinction…

But in these dreams and fantasies, {for that which is of the personality is but a load of dreams and fantasies compared to the real at times a vision comes—a vision of a folded lotus flower, {the not yet unfolded soul body, but especially the three petals surrounding the "Jewel in the Lotus" close petalled, tightly sealed, lacking aroma yet, but bathed in cold blue light. {Blue and orange are complements….

Orange and blue in some more distant time will blended be, but far off yet the date. {This would be the complete unfoldment of the egoic lotus And true functioning within the soul body…. Their blending bathes the bud in light and causes future opening. Let the light shine. {The concrete mind and the higher mind blending brings forth the light, but that blending must occur in the future, and then there will be a radiant egoic lotus ready for its destruction/sublimation Stage III looking forward to the Transfiguration, the third initiation

*Stage IV.*

**Into the dark the life proceeds.** A different voice {not the voice of the personality seems to sound forth. {The Voice of the Soul, or the Voice of the Silence **"Enter the cave and find your own** {this suggests your discipleship group; walk in the dark and on your head carry a lighted lamp." {The light of the soul has descended as far as the top of the head… **The cave** {demanding subjective life **is dark and lonely; cold is it and a place of many sounds and voices.** {from the astral plane and lower mind **The voices of the many sons of God, left playing on the playground of the Lord, make their appeal for light**. {Green calls out to darkness and response must come….The cave is long and narrow. {Not much latitude to go astray The air is full of fog. {Glamour the product of fire and water The sound of running water {the dynamics of the ap meets the rushing sound of wind {the dynamics of the mental plane , and frequent roll of thunder. {Thunder is sometimes the symbol fo the Word of the Second Ray, but lightning is required for the thunder to peal forth….The sound of glamour and illusion everywhere detected

Far off, dim {as yet… and most vaguely seen, {as yet appears an oval opening, {the causal body is often of an OVAL shape… its colour blue. {because of the generic second ray nature of the causal body.. {high aspiration leading to sacrifice **Stretched athwart this space of blue, a rosy cross is seen,** and at the centre of the cross, where four [Page 676] arms meet, a rose. {The Rose of Christhood, distinguished by sacrifice—probably a red, red rose…. Upon the upper limb, {Still higher than the causal body **a vibrant diamond shines, within a star five-pointed.** {The Monad shining as a diamond within the five-pointed soul, that Monad being also extended as the "Jewel in the Lotus"

The living soul **drives** {Following the driving energies of the Rising-sign forward towards the cross which bars his way to life, {the Life of the Monad the Life of Being….revealed and known. {But first the Great Renunciation…..

Not yet the cross is mounted {this Cross between the Fixed Cross and the Cardinal Cross and, therefore, left behind. But onward goes the living soul, eyes fixed upon the cross, {the necessity of renunciation ears open to the wailing cries of all his brother souls. {Thus, possessed of the Bodhisattvic Impulse

*Stage V.*

**Out into radiant life and light! The cave is left behind; the cross is overturned; the way stands clear.** {The Way towards Mastership The word sounds clear within the head and not within the heart. {As it will at the fifth initiation **"Enter again the playground of the Lord and this time lead the games."** {The Path of Evolution has reached its climax in Mastership….The way upon the second tier of stairs stands barred, this by the soul's own act. {The Way of Higher Evolution stands barred so far…,. No longer red desire governs all the life, but now the clear blue flame burns strong. {Suggestion the soul of our Planetary Logos and of our Solar Logos Upon the bottom step of the barred way he turns back and passes down the stairs on to the playground, {As a Bodhisattva meeting dead shells built in an earlier stage, {Stages in which others are NOW involved, but not he…. stepping upon forms discarded and destroyed, {Showing his detachment to all those forms left behind and holding forth the hands of helpfulness. {The World Server and the World Saviour Upon his shoulder sits the bird of peace {Shamballa being the only place of perfect peace on the planet ; upon his feet the sandals of the messenger. {Just as the Christ will bring the Peace of 1000 years, symbolically…during the Age of Aquarius

Not yet the utter glory of the radiant life! {Not yet the fully Monadic Life…. Not yet the entering into everlasting peace! {Maybe of the Way of Higher Evolution But still the work, {at least upon our planet….and within the Personality of the Planetary Logos and still the lifting of the little ones. {From the green field, and even from other higher fields which are not yet characterized by the quality which comes with sacrifice and renunciation….

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DISCIPLESHIP AND PAIN <Pages 676,677>

**"The sons of God, who know and see and hear (and knowing, know they know) suffer the pain of conscious limitation.** **Deep in the inmost depths of conscious being, their lost estate of liberty eats like a canker.** **Pain, sickness, poverty and loss are seen as such, and from them every son of God revolts. He knows that in himself, as once he was before he entered prisoner into form, he knew not pain. Sickness and death, corruption and disease, they touched him not. The riches of the universe were his, and naught he knew of loss.**

**"The lives that enter into form along with lives self-conscious, the deva lives which build the forms indwelt by all the sons of God, they know not pain or loss or poverty.** [Page 677] The form decays, the other forms retire, and that which is required to nourish and keep strong the outer, lacks. {As the form ages….But lacking also will {i.e. the devas and planned intent, {at least many of the devas they feel no aggravation and know not clear revolt." {This speaks to the R1 component in the nature of man… {Aggravation and revolt are the lot of mankind….

A word about pain might be in place here, though I have naught of an abstruse nature to communicate anent the **evolution of the human hierarchy through the medium of pain.** {Without pain, given our present circumstances, there would not be possible rapid evolution **The devas do not suffer pain as does mankind.** {When humanity deviates from the archetype, pain will be suffered to keep the human being within the bounds of the Law...Their rate of rhythm is steadier although in line with the Law. {Mankind more subject to fluctuation … **They** {devas **learn through application to the work of building and through incorporation into the form of that which is built. They grow through appreciation of and joy in the forms built and the work accomplished.** **The devas build** and **humanity breaks and through the shattering of the forms man learns through discontent. Thus is acquiescence in the work of the greater Builders achieved.** Pain is that upward struggle through matter {not felt on the Path of Involution yet, emanative confinement would suggest pain of loss of the scope of consciousness which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance {which initiates and disciples will pursue and thereby reaching the summit of the mountain; pain is the smashing {knowing Vulcan is involved of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central Sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, {on the Path of Involution resulting in the welcome to the Father's Home; pain is the **illusion** of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, {connecting pain with the fourth initiation that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple. {Artistic agony, on the seventh and fourth rays—the two most practically artistic rays

**The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace.** **That peace, that light and that liberation, within the ordered harmony of the cosmos are for all the sons of men.** {While Aquarius is the Sign of Liberation, Pisces is the Sign of Liberation Through Identification

**FROM THE OLD COMMENTARY** <Pages 677,678>

"The assuaging waters cool. They slowly bring relief, abstracting form from all that can be touched. {The dissolving power of water The quivering [Page 678] fever heat of long repressed desire yields to the cooling draught. Water and pain negate each other. {This is practically so, we have experienced Long is the process of the cooling draught.

"The burning fire releases all that blocks the way of life. {Life upon the burning ground frees us from pent up unrequited desire Bliss comes and follows after fire, as fire upon the waters. {The second initiation, in which Baptism by Fire FOLLOWS Baptism by Wate.. Water and fire together blend and cause the great Illusion. Fog is the product of mist and steam and noise, veiling the Light, hiding the Truth and shutting out the Sun. {And yet water and fire must be brought together…

"The fire burns fiercely. Pain and the waters disappear. {No astral reaction eventuates **Cold, heat, the light of day, the radiance of the rising sun and perfect knowledge of the Truth appear.** {This is an alchemical process leading to Illumination….

"This is the path for all who seek the Light. First form, and all its longing. {Desire working through the form Then pain. {Of unfulfillment and then detachment Then the assuaging waters and the appearance of a little fire. The fire grows, and heat is then active within the tiny sphere and does its fiery work. {ON the burning grounds Moisture likewise is seen; dense fog, and to the pain is added sad bewilderment, {which comes from NOT seeing the true goal for they who use the fire of mind during the early stage are lost within a light illusory. {Even today with all the rampant conspiracy theories…..being satisfied with light illusory as if it were the Truth

"Fierce grows the heat; {as initiations progress next comes the loss of power to suffer. {because of disidentification **When this stage has been outgrown, there comes the shining of the unobstructed Sun and the clear bright light of Truth. This is the path back to the hidden centre.**

"Use pain. Call for the fire, O Pilgrim, {part of the Monad, or the Monad-in-Extension in a strange and foreign land. The waters wash away the mud and slime of nature's growth. {washing away the product of lower elemental living—driven by the elementals The fires burn the hindering forms which seek to hold the pilgrim back and so bring release. {The fires bring release of the washed forms…. The living waters, as a river, {Think of Hercules and His cleansing actions in Aquarius sweep the pilgrim to the Father's Heart. The fires destroy the veil, hiding the Father's Face." {Revealing that Face only at the fifth initiation. All this is about the use of water and fire to achieve Illumination brough by seeing the Father Face-to-Face,,,,

**DISCIPLESHIP AND ITS END** <Pages 678,773>

There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.

"I stand between the Heavens {higher points of tension and Earth! I vision God; {our Planetary Logos I see the forms God took. {Through emanation in Time I hate them both. {Also the nausea of repetition of that which leads nowhere forward Naught do [Page 679] they mean to me, {He rejects them both for one I cannot reach, {Settling in of despair and for the lower of the two I have no longer any love. {As once I did in an all-consuming way….

"Torn I am. {The wretched aspirant…. Space and its Life I cannot know, {The candidate has given up and so I want it not. {Rather than suffer from the inability to acquire, he rejects Time and its myriad forms, I know too well. {Surfeit…. Pendant I hang betwixt the two, desiring neither. {A Dark Space….disorienting….

"God from high Heaven speaks. {There is an intervention There is a change. {Hope, and the possible end of wretchedness…. I hear with ear attentive, and, listening, turn my head. {A reorientation That which I visioned, yet visioning could not reach, is nearer to my heart. {Meaning I really understand it better than before… Old longings come again, {Not consistent….yet die. {These longing DO DIE…. Old chains of glamour snap. {My bewilderment begins to cease… Forward I rush. {Nothing can keep the integrated man from rushing across the bridge which it is newly possible to cross… Rushing forward towards the goal….

"Myriads of voices {from that left behind speak and halt me in my tracks. The thunder of the sounds of earth {Thunder means lots of loud noises from the cacophony of earth events. shuts out the voice of God. {The still small voice of God is overcome by the collective noise… Instability reigns… I turn me on my forward path, and {maybe with relief….until disgust appears vision once again the long held joys of earth, and flesh and kin. {DK speaks of personal relief when the wrong choice is made…. I lose the vision of eternal things. The voice of God dies out. {But only for a time, as in any titanic battle…

"Torn again am I, {Things do not rest easy with the candidate who turns back or the climber who turn back DOWN the mountain but only for a little time. Backward and forward shifts my little self, {Smaller perspective that does not yet really KNOW e'en as a bird soars into heaven {Not able to sustain the flight and settles back again upon the tree. {The long familiar support or branch which has provided security…. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall. {The ray of hope really arrives and assurance appears…not yet is the total achievement but one knows on is heading in the proper direction…

"Hark to the joyous paean that I chant {seventh ray implication; {Into realization where the joy lies… the work is done. {I am identified with God Who has outlasted the little bird… My ear is deaf to all the calls of earth, {no longer lured by familiar form…. except to that small voice of all the hidden souls within the outer forms, {who are as yet not liberated…. for they are as myself; with them I am at-one. {The consciousness of Unity and even of Identification takes over….

"God's voice rings clear, and in its tones and overtones {the wonder of God’s energies and how God’s energies *sound forth* the little voices of the little forms dim and fade out. {Even though the soul within those forms will be served…. **I dwell within a world of unity. I know all souls are one.** {This is outstandingly the third initiation achievement….Unity and Realized Oneness—at least the first level of this realization

"Swept am I by the universal Life {Through the power of my Monad and as I sweep upon my onward way— {never backwards the way of God {The Way of Identification AS the Higher Power…..—I see all lesser energies die out. {What is sounding in my ear is the Voice of God, but I am attentive to the voices of the entrapped souls… I am the One; I, God. **Identification AS God, at least the Planetary Logos, or Solar Logos, or beyond**. I am the form in which all forms are merged. {This is the Form of God, which Krishna showed to Arjuna in the Bhagavad Gita… I am the soul in which all souls are fused. { Soul infusion results in the realization of Group Consciousness I am the Life, {the Essential Monad and in that Life, all little lives remain." {I Am the All Inclusive One—in-Universe of course…

These words, chanted in the ancient formulas on peculiar and selected notes, {what is the frequency of peculiar notes? were most potent and brought definite results in certain ancient ceremonies that have long since died out.

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**PART I** <Pages 680,686>

**The world today is going through a preparation period and an interlude of adjustment to the new world and the new order which is coming into being. This new world is verily a new creation and with its activities the Masters are today engaged, working as always through the medium of Their disciples.** **In this preparatory period, the Masters are today occupied, among other things, with preparing disciples for constructive work for service and eventually for initiation. They are consequently occupied with forming new groups of disciples who can gradually be integrated into existent groups** {on the inner planes also **and be available for world service. It is planned to do this on a large scale because of world need and the** **willingness of the world aspirants to take the personal risks, incident to this preparatory work.**

**There are certain very simple rules to which I would refer and which form a foundation of truths which you already accept as necessary to all spiritual advancement. These are the accepted requirements** {related to the Accepting Disciple and the Accepted Disciple **and are recognised as present in all whom the Masters take in hand and weld into Their groups for service.** {These types became Accepted Disciples {Foundational Acceptances…They are:

**1.** **The recognised need to tune in, as far as the individual aspirant can, on world need as it is gradually emerging.** **It must be borne in mind that the requirements for those who will work at this bringing into being the new world will be of a different nature in many ways from the past.** This must be carefully borne in mind. **The world need must be approached mentally and spiritually and not emotionally. So many aspirants and would-be disciples are emotional; they shrink from the facing of existent facts and approach problems from their own preconceived ideas of service and their own established idealisms.**

**2.** **The achievement of a finer sense of values.** **Rest, amusement, idleness, argument and criticism have no real place in a disciple's life for the next few years.** **A sane handling of the physical mechanism will be required, plus a divine indifference to personal feeling and health reactions. Complete dedication to the meeting of human need; [Page 681] utter consecration to the Plan;** **intelligent cooperation with all whom you recognise to be senior disciples;** {without jealousy and ambition awakening.. {humility or an adjusted sense of right proportion… **adequate care to take right action in circumstances so that your efficiency is not impaired; the conservation of energy through silence and through that constant radiation which is based on self-forgetfulness—that is what is asked of the disciple in the world today, this is what the Hierarchy expects and this is what will eventually open the door of initiation.** **That door has to be opened more widely at this time by the accepted disciples of the world so that more and more of the human race may more easily enter. Self-interest will not open it.**

**3.** **The development of a fluidity of mind and attitude which will recognise the fact that—though the Plan stands—techniques, presentations, idealisms and methods must necessarily change. This is not an easy thing to do.** **The Plan, as I have outlined it to you in the past, was but a skeleton outline and simply an underlying basic structure. It was the steel scaffolding** {of course thus it is stront of the **new world-to-be as regards that part of it which you could aid in materialising.**

**It is not easy for the average person to be fluid and to change details and methods in relation to that which has been taught in the past and about which he has evolved definite and distinct ideas. Are you, therefore, prepared to throw these overboard and work in the way which will meet the new world need under the new incoming influences?**

**The disciple upon whom the Master can most confidently depend is the one who can—in periods of change—preserve that which is good and fundamental while breaking from the past and add to it that which is of immediate service in the present.** {Something here about R4—through which no dangerous gaps appear between phases of the Teaching…**An attitude of spiritual compromise is right, needed** {R4 and R2 **and very rare to find. Most of the things about which there may be argument** {A waste of time **and contention among disciples concern methods and relative non-essentials**; **they deal with points of organisation.** {Organization and Criticism accompany each other, but not Organism! **They are not so important as the inner unity of vision and the ability to concede where no wrong is involved and where a fellow worker fails to see the point. Disciples need to see to it that they do not hinder by any form of self-assertion,** {this is personality assertion [Page 682] **or by the imposition of their own ideas or by any authoritarianism, based on past procedure. Ponder on this. The disciple who is sure that he is always right and who is confident that his interpretation of what is needed is infallibly correct and that others must be moulded into cooperation with his planned procedures can greatly hinder the good work. The task of the modern disciple is to sense need and then to meet it and this, again, is part of the new emerging technique of invocation and evocation.** {New Technique

**The life of a disciple is a gradual but steady moving in towards the centre, and accepted disciples are definitely a part of the Hierarchy.** **The Hierarchy is a place of fusion of all souls upon the higher levels of the mental plane. Just in so far as a person comes under soul impression, then soul control and final identification with the soul, just so far does he move towards the centre of fusion.** **As your love for humanity increases and your interest in yourself decreases, so will you move towards that centre of light and love where the Masters stand in spiritual being.** {True Decentralization…..in order to Move Inward…

**Later, we will consider the various stages of discipleship but in the meantime it is of value for you to focus your attention upon the relation of the Hierarchy to all accepted disciples.** {Which some of these groups were…..**It is just because you are beginners that the whole subject evokes your deep interest. The beginner is full of questions upon all sorts of subjects.** **The trained disciple is so preoccupied with the Plan, so infused with love for his fellowmen that his entire orientation is towards the service of the Plan and not towards his own individual progress or towards the Master.** **The closer he gets to the centre and towards the Master, the less attention the Master pays him and the less he is occupied with thinking about the Master. In the early stages, he perhaps necessarily thinks much about his relation to the Hierarchy, to the Master and to his own soul.** **In the intermediate stage, he is occupied with the achieving of a sense of proportion and a right inner adjustment so that "he faces two ways and each way sees the same vision."** **In the final stages when he is the disciple who is also the Master, his consciousness is absorbed into the will of the Creator; his attitude is one of unchanging love and his work is that of radiation—[Page 683] a radiation which evokes activity in others, initiates a response from his fellowmen and carries the Plan the next step forward in meeting the immediate need of humanity.**

**In this creative work to which I have referred above and to which all disciples can contribute, the work and the task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity.** **A Master, therefore, searches for those minds which are sensitive to this Plan.** {looking for like minds… **He is not primarily occupied in looking for people who are good—so-called. Self-forgetfulness and straight kindness means ever harmlessness and that connotes the utmost good.** **He seeks for those types of people who can respond in unison to that aspect of the Plan for which the Master is responsible and for those who can be taught to subordinate their personalities to its requirements. They have no selfish purposes and desire nothing but only to aid the Master and those senior disciples who may be working under His supervision at some aspect of the Plan.** {relatively high initiates **This involves, as I have pointed out, their training in adaptation, in the recognition of true values, in fluidity of ideas, and selfless work for their fellowmen.**

**A Master's group is not a place wherein disciples are taught to make their personality adjustment and soul contact. It is not a place where character discipline is imposed and right relations established between the personnel of a group of junior or senior disciples. The rules for instituting soul control are ancient and well-known.** **They have to be practised for long periods before the stage of accepted discipleship is reached.** **The contest with the lower nature and the building in of the needed qualities which are essential to the world worker are the normal theme of life experience and, therefore, humanity in its intelligent brackets is constantly and steadily undergoing this training. The capacity to work in collaboration with others at some directed piece of work is a part of the evolutionary process itself and is inevitable.** **I want to make entirely clear to you that the practices of a purificatory nature and the cultivated right habits of thought which are the major undertaking of an aspirant's life are not the major undertaking of the disciple.** {The true Accepted Disciple [Page 684] **They are regarded as incidental and foundational; they concern the handling of the personal self and are the task of the individual soul and are carried forward under soul supervision and not under the supervision of a Master. What, therefore, is the contribution and work of the disciple?**

**The group of every Master is distinguished by its thought content, contributed by the disciples and used by the Master in His work for humanity.** Therefore, **the thought life of every disciple must be conditioned by three factors:**

{The thought life of the Disciple contributing to the Ashram

**1.** **By its power.** This is dependent upon right spiritual instinct, right understanding and interpretation of ideas and correct formulation of these ideas.

**2.** **By its purity.** This grows naturally out of a growing capacity for unlimited, non-separative love, clear vision and the unimpeded flow of soul force. {These are R2 qualities

{The Thought Contribution involves so far, Power, Purity and Precipitation…

**3.** **By its correct precipitation.** This precipitation of thought is due to clearly directed intent, to comprehension of the purpose for which a group of disciples exists, and an increasingly intelligent participation in the Master's creative activity.

**The group of a Master is a focus of power, built up by the Master in three ways:**

**1.** **By the potency of His Own thought life, evoked by His response to the united hierarchical purpose and a growing ability to respond to Shamballa.**

**2.** **By His ability to integrate the centre of power (His group for which He has made Himself responsible) into the immediate activity of the Hierarchy.**

**3.** **By His wisdom in His choice of collaborators.** {Selectivity and is related to the R3 and Wisdom on R2 added **His group of disciples will be effective in world service and useful to His Superiors just in so far as He employs judgment** {Libra nd R3…**in gathering together the men and women whom He is preparing for initiation.**

**I use the word "initiation" here because I want all disciples who read my words to realise that initiation is not something which they undergo as a result of any training which they may receive from a Master or because they have reached a certain** [Page 685] **stage of advanced evolution.** **It is a process of continuing integration into centres of force, i.e., into a Master's group, into the Hierarchy as a whole and consciously, and—as disciples attain adeptship—into Shamballa. You can see, therefore, that a Master can be greatly hindered or aided in His work for humanity by His choice of disciples. They should ponder on this fact because in so doing the process of decentralisation will proceed more rapidly and their love and service will consequently increase with a paralleling certainty and surety.**

I would have all disciples grasp this clearly and **so get into their consciousness the idea of contribution,** watching their thought life with care, so that there may be in it that which will increase the **potency** and **purity** of the ideal which at any time is dominating the group and which will be of such a quality that it will **precipitate** that "pool of thought" with which all disciples can be in rapport and entitled to use. {These three must be in the mind of the Disciple as he or she seeks to CONTRIBUTE to the thought content of the Ashram

**I would have you also remember that a Master's group is a centre of energy into which the disciple is precipitated and that its effect upon him, as a personality, is eliminative and evocative.** **Those two words cover the life of every disciple. They are singularly descriptive of what is happening to humanity, as the process (so long foretold) of externalising the Hierarchy and restoring the Mysteries upon the outer plane, is slowly proceeding.** **The Hierarchy is essentially the group of the Lord of the World; it is His Ashram. In this statement lies the enunciation of a relatively new truth as far as human knowledge is concerned.** Before the Hierarchy can work more openly and with fuller recognition by mankind, there must be the **elimination** **of all hate and all sense of separateness** and the **evocation** **of good will and right human relations as the result of the activities of all disciples.** {Again the two words: ELIMINATION and EVOCATION The **widespread recognition of the evil** of the present war and of errors in every national policy make it possible eventually to produce a general attitude which will clear the way for the needed right adjustments. **It is the same process of awakening and of consequent strife which disciples experience in their individual lives and which prepare them for the stage of accepted disciple.**

The vortex of force into which the disciple is plunged (by right of his own **effort** and the **decision** of his Master) gives him [Page 686] a needed training in the handling of those energies which are the substance of all creation, thus enabling him to **contribute** to the creation of the new world. **There is always a new world in process of forming; the keynote of the work of every disciple can be summed up in the familiar words: "Behold, I make all things new."\_\_**

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**PART II** <Pages 686,693>

Two questions always arise the moment the stage of discipleship is discussed: the **problem of occult obedience and the nature of the vision.** I would like to deal with these right at the beginning of any help which I may be able to give you. **What is this occult obedience which a Master is supposed to exact? Today, the Masters are dealing with the highly mental type of disciple who believes in the freedom of the human will and consciousness and who resents the imposition of any so-called authority. The intellectual man will not accept any infringement of his freedom, and in this he is basically right. He objects to having to obey. This is today axiomatic.** **Out of this fundamental question, lesser ones arise which I would like to cite. Has the disciple to obey the slightest hint which the Master may give? Must every request and suggestion be accepted? Must all that a Master says be accepted as true and infallibly correct? Is the disciple wrong when he refuses (if he does) to recognise the Master's point of view and the statements He may make? Will the fact of Accepted Discipleship limit his freedom of opinion or choice, coerce his judgment and make him simply a replica in thought of the Master's thought? These are questions of importance.**

**The obedience required is obedience to the Plan. It is not obedience to the Master, no matter what many old-style occult schools may say. The obedience which is asked of you is based on your growing recognition of the Plan for humanity, as it emerges in your consciousness through the processes of meditation and through definite service, based upon a growing love of your fellowmen.**

**The obedience demanded is that of the personality to the soul as soul knowledge, soul light and soul control become [Page 687] increasingly potent in the mind and brain reactions of the disciple.** **This whole problem of occult obedience would not arise at all if the rapport between soul and personality or between the disciple and the Master was complete and soundly established. The entire question is based upon the blindness and lack of knowledge of the disciple. As the rapport becomes more firmly established, no fundamental divergences of opinion can appear; the aims of the soul and the personality blend and fuse; the objectives before the disciple and the Master become identical, and the group life conditions the service rendered by both of them. It is, therefore, the limitations of the disciple which prompt the question and his fear that too much may be asked of him by the Master and his soul. Is this not true, my brother?** **It is the holding on to your personality interpretations, wishes and ideas which leads you to draw back from the word obedience. It is your liking for yourself and for your own point of view which—literally and factually—makes you afraid of a too prompt acquiescence in the known suggestions of the Masters.** {The first Master encountered is the soul! **I would have you remember that suggestion is all that a Master ever makes to a disciple, even though He may make positive statements about human affairs. These statements may be entirely correct; the neophyte, however, is usually too blind or prejudiced by his own individual point of view to accept them. Obedience can only be rendered when there is a developed understanding and an inclusive vision;** {Jupiterian **if that is lacking, the passing of time will adjust the matter.**

This brings up the **question of the vision, its nature and extension.** **Is this vision, which must exist before the disciple seeks admittance into a Master's** group, {one simply must see ahead even imaginatively **a gradually unfolding process or an unconscious remembering of something once sensed and seen? Here lies the crux of the problem. Let me explain.** **The vision is a symbolic way of experiencing revelation. The gradual unfoldment of each of the five senses brought a steady emerging revelation of God's world and a constantly extending vision. The development of sight brought a synthetic aptitude to focus the results of all lesser visions brought to the point of revelation by the other four senses. Then comes a vision, revealed by the "common sense" of the mind. This [Page 688] demonstrates in its most developed stage as world perception where human affairs are concerned, and frequently works out in the vast personality plans of the world leaders in the various fields of human living. But the vision** {the second and wider visionl. **with which you should be concerned is to become aware of what the soul knows and what the soul sees, through the use of the key to soul vision—the intuition. That key can only be used intelligently and consciously when personality affairs are dropping below the threshold of consciousness.**

**I would ask you: How much of your present so-called vision is dependent upon what others have seen and how much you discovered for yourself by climbing arduously and earnestly the Mount of Vision and (from that eminence which you have arrived at alone) looking out over the horizon towards the next peak of attainment for humanity?** {Not a selfish self-engendered vision./ **A disciple becomes an Accepted Disciple when he starts climbing towards the vision, towards the mountain top; he can also register consciously what he has seen and then begins to do something constructive towards materialising it. This, many throughout the world are beginning to do.** **A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. He knows.** **His sense of proportion is adjusted** {humility **to the revelation and his life is dedicated to bringing the vision into factual existence—in collaboration with his group.**

**It is, therefore, a gradually unfolding process up to a certain stage. After that stage has been reached, it is no longer the vision which is the dominant factor** {Vision is Veiled Revelation **but the field of experience, of service and of achievement. Ponder on this. Some day you will understand.** {Intensity of Vision leads to Revelation **There is both an unconscious deflection towards the vision** {it is so much a part of you and a **conscious orientation towards it. There is one aspect of the vision which is oft forgotten by many disciples. That is the necessity—inherent in the right appreciation of the vision itself—for each who records it to become "bestowers of the vision."** **The moment that that takes place, the whole situation changes.** **Through the thoughts of all beginners runs the note of striving after the vision, of searching for it, of ability or inability to contact it and, frequently, [Page 689] the distortion of the vision by defining it in terms of already imparted truths.** **The attitude of the neophyte is, therefore, based upon the need for vision, upon individual, personal need.** **But (upon the path of Accepted Discipleship) the disciple must get away from this because it is the path of spontaneous unconscious self-forgetfulness.** **The vision, once seen, becomes so important, that how you feel about it and your adherence to it seemingly fades out. You become absorbed in the vision and this absorption takes place upon the physical plane. Both mind and brain are preoccupied with what the soul knows and that is ever vision for the personality.**

I referred above to the existence of disciples {here He is calling an Accepted Disciple simply a “disciple” and of world disciples. **A world disciple is a man or woman who has made real progress in the adjustment between the particular and the universal, between the specific and the general and between his own sphere of environal conditions and the outer world of needy souls.** **The problem with which such disciples are occupied is not the adjustment of relations between the inner spiritual man, the soul and its instrument, the personal lower self.** {That stage has been passed…. **Their major interest is how to fulfil the immediate personality obligation and, at the same time, produce an effect upon the environing world of men because of a strong inner compulsion** {they are driven…….**and the need they feel to shoulder the service and the responsibility of their Master and His group. These men and women are always accepted disciples in the academic sense of the term and are able to render themselves receptive to spiritual impression; they do this, if they choose, at will. They are integrated people from the personality angle** {this is practical **and susceptible at all times to soul contact. They are not yet perfect, for they are not yet Masters; the fourth initiation still lies ahead for them {but not the third initiation but their own imperfections are not their major point of soul attack or their major preoccupation; world need and world demand for spiritual and psychic aid rank paramount in their consciousness.** **They are clear-visioned as to people but they are basically non-critical; the recognition of imperfection is automatic with them but in no way negates loving understanding and readiness to assist on any level where the need appears to be of importance.**

[Page 690] **World disciples think in terms of groups with a steadily developing measure of inclusiveness.** {Jupiter in Aquarius **Their own group, their own circle of co-workers and their own field of service are seen by them in right proportion because they are not divorced from the environing All. They are active focal points for the Forces of Light in the three worlds of human endeavour and are to be found in every field and school of thought.**

I am not going to define for you active discipleship as ordinarily understood. Every esoteric student knows its significance, its implications and its responsibilities. **I seek to develop in you that sense of world need and that capable usefulness which will make each of you who read and understand my words a disciple in truth and in deed. The primary task of the Masters is to develop in Their disciples a world sense which will enable them to see the immediate situation against the background of the past, illumined by the light of knowledge of the Plan which always concerns the future—except for those rare spirits who think ever in terms of the whole.** {He does not use the word “spirits” casually. This type of holistic thinking is monadic **The blueprints for the immediate plan are in the hands of the world disciples; the working out of these plans under the inspiration and help of the world disciples is in the hands of all accepted disciples everywhere.** Neither world disciples or accepted disciples are mystical visionaries or vague idealists but men and women who are intelligently and practically seeking to **make the ideal plan a factual experiment and success on earth**. Such is the task in which all of you have the opportunity to help. **Your ability to become world disciples eventually is dependent upon your capacity to decentralise yourselves and to forget your personalities.** **This forgetting involves not only your own personalities but also the personalities of your fellow disciples and co-workers and of all you meet**. **It means, also, that in the future you go forward into a greater measure of service, impelled thereto by the fire of love in your hearts for your fellowmen.**

**One factor that should be touched upon here is that frequently disciples handicap themselves because, not having learnt to forget their personalities, they have an attitude of deep concern over demonstrated past failures and a consciousness of very real inadequacy.** **They become over preoccupied [Page 691] with the personnel of the group and not with the group soul. You, as disciples, are too preoccupied with the inter-personality relationship and are not sufficiently focussed upon the group-soul and upon the Master, the centre and the focal point of energy of the group.** **If you would reject all criticism, if you cultivate the joy of relationship and seek ever to participate together in whatever spiritual blessing may be outpoured for the helping of the world, if you seek to contact the Master as a group, if you are in a position to know your group, and if you tune out all anxiety as to success or non-success in the apportioned service, you would greatly aid in the task with which the Master of any group is confronted.** **The needed fusion can always take place among disciples when they meet on the level of the soul and when the service to be rendered is the dominant factor and not so much the how of rendering it; for this each disciple is independently responsible.**

**The Master does not train a group of men and women to be good and obedient disciples, carrying out His wishes and working out His purposes.** **He is training them eventually to take initiation and become Masters themselves and He never loses sight of this objective. You, as disciples, have, therefore, to learn to handle force and to draw energies into the destined area of service and this is a fact you must constantly have in mind. Disciples are chosen by the Master because, in spite of any or all personality limitations, they respond in their individual measure to the immediate vision of the united Hierarchy and to the methods which They propose to employ in materialising this vision.** The hierarchical vision (as far as you can understand it) is the response of the Masters to the higher impression to which They are subjected and to which **They accord Their assent according to ray and not according to point of development.** {The impression coming from Shamballa  **The Master recognises those who recognise the Plan and are trying (with full or with qualified dedication) to help bring it about.** **He then stimulates them as a group, because they have identity of vision and dedication;** {not necessarily of method **this enables them, under that stimulation and inspiration, to become more effective in the chosen (self-chosen) line of service.** I would have you, therefore, ponder carefully **upon the following recognitions:**

[Page 692]

**1. The recognition of the vision.**

**2. The recognition of the Plan, for vision and Plan are not the same.**

**3. The recognition which the Master accords to a group of dedicated aspirants when He accepts them as His disciples.**

**4. Your recognition of the Master's ideas as goals to future endeavour.**

**5. Your recognition of each other as souls and servers.**

**When these recognitions are properly understood, there will then be eventual recognition, by the Hierarchy, of a group of disciples who can be used as a channel through which spiritual energy, light and love can be poured into a needy and agonising world. The group will then be endowed with power to serve but it will not be power given to it by the Master. It will be a potency which it has engendered itself. This power which disciples wield comes as a response to a life rightly lived and love fully given. There is a great law which can be embodied in the words "to those who give all, all is given."** This is true of the individual disciple and of a Master's group. {We engender our own power through fusion… **Most aspirants to discipleship today do not know or realise this law; they do not give freely and fully either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves but for the group with which they are affiliated in service. Herein lies responsibility.** **The clue to supply is personality harmlessness and the dedication of all individual resources to the service of the Great Ones, without restraint and spontaneously.** {Add to this NEED, LOVE and MAGNETISM…..plus now, HARMLESSNESS and DEDICATION OF ALL to the Masters Projects, or Ashramic Expressions **When you, as a disciple, try to live harmlessly—in thought and word and deed—and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work and the same is true of all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible.**

**The time will, therefore, surely come when you will, as individuals and as part of a Master's group, subordinate your [Page 693] personal lives to the need of humanity and to the intention of the Master. You will be and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to them (and the result will be better health); you will think and not live so deeply in the world of feeling;** **you will sanely and wisely and as a normal procedure put the work of the Master and of service first.** {In each case, two become one.

**What is that work?** {The Work of the Master **To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, as they embody the will of Shamballa, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.**

**The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realisation of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main preoccupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? Which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer.**

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**PART III** <Pages 693,709>

In considering this whole subject of discipleship there are certain things of which I would like to remind you. **If you will reflect upon them you will find they may change somewhat your idea of what constitutes discipleship but they will also enrich your general concept anent this subject.**

**The first point** which I would like to bring out is that **accepted disciples are in training for initiation.** **If, when they [Page 694] approach the Path of Discipleship they fail to grasp this fact and to give the fullest cooperation, they postpone the time of that initiation. Their grasp of the fact will be demonstrated in the intensity of their proffered service. Planned service is one of the modes of the training. Disciples in the early stages of their work are apt to be primarily interested in themselves and in their own reactions and attitudes to the Master. The fact that they are working in a Master's group seems to them the fact of paramount importance.** {But service is MORE important

**The second thing which I would like to point out is that there is a great difference between a Master's group and His Ashram. This is seldom realised.** **Many people can be found in a Master's group but the personnel of His Ashram is picked out of that of the group.** **In a group, the Master is in touch with and aware of the aspiring disciple and he has had a definite contact with Him, but this has involved a personality as well as a soul relation. But in an Ashram only that is to be found within the sphere of influence of an Ashram which is of the soul. Nothing of the personality is allowed to enter in—personality reactions, disabilities, limitations, personality thoughts and all that is material and connected with the lower nature, never reaches the Ashram at all.** **In the early stages, therefore, of a disciple's work, it is possible that there is little or nothing that the disciple will be able to contribute of any kind for a long time. Only those positively sensed intuitions and those definite soul impressions and impulses which the disciple may succeed in evoking (through meditation and growing purity of intention) can contribute anything to the life of the Ashram.** **There is consequently a law which protects the Ashram from your limitations.** **I have been using the word "Ashram" quite definitely in my effort to lead you to discriminate between a group and an Ashram. An Ashram is basically formed of those who through their knowledge, devotion and service have worked their way out of a group into an inner centre where the Master's energy, wisdom and effort is more easily available.** In order to work their way from the group into the Ashram, disciples will need **most carefully to discriminate between their high grade personality inclinations, their [Page 695] responses to truth and ideals** and their **true soul reactions, spiritual wisdom and intuitive perception.** {Even the products of the high grade personality do no enter, as good as they may be on the personality level

**The third point** which I would like to bring out is that **disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore.** **Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from Shamballa into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.**

**You have been told that when the Buddha came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations.** {The Buddha was surrounded by Arhats as His students….A period of ingathering and of radiation… **There was, therefore, a definite shift of the personnel of the Hierarchy** {because of the ingathering **and a great expansion towards Shamballa and, at the same time, towards humanity.** {Again a double movement….**When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Masters' inner Ashrams.** Hitherto, these Ashrams had been kept for those who had taken the first initiation. {By this, the third initiation is probably meant Before the time of Christ only those who had taken the first initiation **and were initiate** {this probably means the third degree formed the Ashram. **Owing, however, to the growing sensitivity of humanity, it was then decided that disciples** {those who were probationary initiates **could be admitted into the Ashrams and so be mentally and astrally en rapport with the inner group and begin to form part of the Master's sphere of directed influence.**

This is the opportunity which is held out today before the aspirants and probationary disciples. **This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram. [Page 696] This lies entirely in the hands of the group. Every new person who is put in touch with the Ashram becomes a definite responsibility. The work of integration and of absorption lies with the Ashram and not with the individual. This is not easily apparent until disciples are accepted and integral parts of the Ashram. Such disciples constitute a definite problem.**

**The question now arises: How does a Master form and organise His Ashram or inner group of which the personnel is provided from the outer group of aspirants?** It must surely be apparent to you that a Master, in forming His Ashram, proceeds as automatically as does the Creator. He meditates; He visualises; He speaks and that which He seeks to create and to materialise (in line with the hierarchical Plan) begins to take form. **By the power of His focussed and directed thought, He attracts to Him those whose type of mind synchronises with His, because of ray, karmic relationships, point in evolution and love for humanity.** {Master DK’s Ashram sounds the Note of Right Human Relations In the words **focus** and **direction** lie the key to any technique or method of contributing to what I might here call **the reservoir of thought which is an Ashram. It is a sustained focus, plus a dynamic direction which makes this reservoir of thought contributory to world service and creatively effective. The important thing for an accepted disciple to grasp is what the Master is seeking to accomplish through the medium of His group.** **This entails, finally, the enquiry, in the mind of the disciple, as to whether he thinks, focusses and works along lines similar to that of the Master. How close is the disciple to the Master's thoughts?** **The Master is prevented by occult law from using any pressure or power in the effort to swing the minds of those whom He is influencing into unison with His. He may not impose His will upon the disciple; His desires, aspirations and wishes must not be the enforced directing agency in the lives of those with whom He is in touch. He may impress their minds with what He feels is needed in periods of world crisis. He can express to them what He feels should be done. But it remains for the disciple to decide and prove.** {The responsibility is that of the disciple **Disciples are in a Master's group because of similarity of ideas, even though they sense and express those ideas far less clearly than He does and see the vision as through a glass darkly. But their innate convictions are [Page 697] basically the same and their task is to discover the points of contact, the analogous idealism for the group effort and then to submerge their entire individual lives and activities in the recognised effort. Behind this effort stands the Master—an initiating and distributing centre of power.**

**Every Ashram or inner group is essentially a reservoir of thought and that reservoir has for its spring or source, the ideas, dreams, vision and aspiration of the Master.** **This is impulsed by His monadic potency,** {Which in the case of Master DK may well be the third ray—at least one of the monadic rays… influenced by the One Who is His Master and developed and fed by His experience, unfolded as His wisdom grew and His capacity to further the hierarchical Plan had been dedicated, used and increased. **Then it becomes a clear pool of thought, augmented and fed from the spring of many lives, from the pure vision and consecrated dreams of many disciples.**

**To this reservoir of pure thought, every pledged disciple is asked to make his contribution and, if he can do so, it will enable the Ashram to meet the need and help every aspirant to pass off the Probationary Path on to the Path of Accepted Discipleship.** {Another definition of the starting point of the Path of Probation. Usually, the first initiation is considered the time when discipleship begins, but DK takes the beginning of discipleship to the point when Accepted Discipleship begins… **Every centre or focus of power has a definite sphere of influence and a true, active Ashram is a positive force within the centre which we call humanity.**

**The disciple now naturally and rightly questions how thought power and spiritual instinct are related, how they can work constructively and how their interdependence demonstrates.** I wonder how I can make the idea clear to you? Let me first call your attention to the fact that it is instinct which leads a disciple to respond to a Master's call or note, to His vibration and to His group. **Instinct**, in its early stages, is the name given to the response of the material mechanism to its environing material world—the three worlds of human evolution. Later, upon the evolutionary ladder, the mind appears as an interpreting agency and the nature of the mechanism and of the environment is slowly understood. The relationships become clarified. **Spiritual instinct** is the capacity of the soul {The soul-in-incarnation to register contact with the Hierarchy of which the soul is inherently a part, just as in the body a man's mechanical, instinctual responses, reactions and reflexes are an integral part of the material mechanism. In the case of the spiritual instincts, [Page 698] it is the intuition which interprets and illumines the mind. {I.e. IF spiritual instinct becomes intuitive instinct **The power of thought as employed in the work of the Ashram is dependent upon the power of the disciple to focus and raise the conscious mind, to contact the soul and evoke the intuition**. {Thought power is increased through soul contact and contact with the intuition When that has been successfully done, then comes the unison of the three factors: **mental illumination, soul impulse and intuitive perception.** **This triple combination will produce that type of thought which will be effective in activity, productive of the Plan, conducive to selflessness and motivated by love.**

**According to the ability of the group, as a whole, to function under the impetus of the spiritual instinct will be the success of the Master to carry out His plans through the medium of the group.** **Under divine law, He may not work alone; He cannot work alone. He can inspire, teach, ask for cooperation and give guidance as to the needed work. Beyond that, no Master may go.** **In this world cycle, the work of the Hierarchy is conditioned by the disciples, and they can well understand, therefore, why the last fetter cast off by a Master is irritation!** **No initiate can form a true Ashram until all capacity to misunderstand, to express irritation and to criticise has vanished.** **The power of thought of a Master, if misused, could be a potent destructive force. He must be able to trust Himself before His Ashram can run on right lines and with safety.**

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**In this work of assembling the necessary thought power for constructive work, the etheric web is definitely involved.** **It leads then to a reorganisation of the web.** **Academic explanations do not help the student to understand this. When the mind (the instrument of thought) is the vehicle of soul life, soul light and soul love, and the etheric web is responsive to the inflow of energy from the mind, then the reorganisation of the individual etheric web takes place. The individual etheric body is only a part, an aspect, of the etheric web of humanity; the steady reorganisation of the many parts leads to a transformation of the whole, when enough time has elapsed.**

**The medium through which this takes place is the Mind. The mind creates or formulates those thoughtforms (or embodied energies) which express, upon the mental plane, the measure of the disciple's understanding of the Plan, and his [Page 699] ability to convey the embodied mental energy to the etheric body—unimpeded by the emotional nature or by any lower upsurging desire.**

**The etheric body is a web of light energy, impulsed or motivated by the type or the quality of the energies to which it responds, from the angle of evolutionary development.** It might be stated that:

**1. Unevolved or savage man responds simply to prana or physical energy, vitalising the appetites of the lower nature, developing the instincts and thus laying the foundation of a physical vehicle as the outer garment of the soul. At this stage, intellect is embryonic; the physical appetites and the five senses are dominating factors. All this is due to the activity of prana as it pours through the etheric or vital body.**

**2.** **Average man is impulsed by desire which is an energy, emanating from world desire and which—developing or organising the astral body—generates desire-energy. It pours into the vital body and galvanises physical man into those activities which will lead to the satisfaction of desire. This is a parallel process to the work of prana, impelling the animal instinctive nature into activity. These necessarily parallel and produce conflict—the first clash (within the man) of the pair of opposites.** **Gradually, the pranic energy becomes automatic in its activity; the shift of the consciousness is into the astral or desire body and the functioning of the instinctual nature drops below the threshold of the consciousness. Man then focusses his life in the astral vehicle and his etheric body becomes animated by the potent inflow of desire-energy.**

**3. The developed man, with an integrated personality, gradually brings the etheric body under the control of mental energy and his physical plane activity is not then so much implemented by instinct or desire as by thought energy, dedicated to and expressing the nature of the man's plan.** **This plan indicates increasingly his intelligent desire—selfish in the early stages, complex and dualistic in the intermediate stages but slowly responding to the world plan and to the divine intent for humanity.**

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**4.** **Finally, when the power of the Triangles (the spiritual name given in The Secret Doctrine to the soul) is being imposed upon the personality,** {think Vulcan and the spiritual will of the soul **then their energy supersedes the other energies and the personality—focussed now in the mind and responsive to soul impression—expresses upon the physical plane, through the medium of the physical brain and the body, the intent, potency and nature of the all-inclusive soul.**

**The individual etheric web galvanises the automatic physical body into activity. The energies, controlling the physical body through the medium of the etheric web, are the four mentioned above.** **The conflict in the brain consciousness of the evolving human unit begins to assume importance when the man starts to recognise these controlling energies, their source and their effects.**

**It is immediately obvious that the work of the disciple is, therefore, almost entirely within the realm of energy and forces.** **The study of occultism is the study of forces and of their origin and effects.** **An Ashram is a place wherein this study enters the laboratory or experimental stage. The disciple is supposed to be in process of becoming aware of the forces and energies which condition him as an individual; these originate within himself and produce changes and specific effects in his life-expression upon the physical plane. When he knows himself to be the "Life and the lives" (as The Secret Doctrine puts it), a sum total of forces and a controlling energy, then he can be a world disciple and work significantly in an Ashram.** {then he can be an initiate of the third degree

**It will be apparent to you, therefore, that when a disciple enters into an Ashram and works in closer relation with his Master than heretofore, he begins to collaborate as far as is in him with his fellow disciples; then you have (in terms of occultism) a repetition of the relation between the "Life" of the group (in this case, the Master) and "the lives" (in this case, the disciples), of the central energy and the responding forces.** From the Master's angle of the group problem, duality enters into the group expression. He, the central energy, must work through the forces. **From the angle of the disciple, a force (which is himself) is brought into relation with other forces; [Page 701] it must, at the same time, become responsive to an energy, that of the Master.** **This response comes through the recognition of identity of purpose, of origin and of nature, but not identity in the field of expression.** **You can see, therefore, that an Ashram is, indeed, a very vortex of forces, set in motion by the many types of energy within the ring-pass-not of the Ashram itself. The basic principles of dualism make themselves felt as the energy of spirit makes its impact upon soul force and personality force. Forget not that a Master expresses monadic energy, whilst disciples in His group are seeking to express soul energy and are doing so, in some measure, through their love and service.** **To this soul energy, they add personality force which arises from their being, as yet, focussed in the personality life, even whilst aspiring to soul consciousness. Herein lies their usefulness from the Master's point of view and herein lies their difficulty and—at times—their failure.**

**Disciples within the Master's group or the Master's Ashram have a potent effect upon each other, for everything in their nature is accentuated. The Master has to watch carefully to see that He does not unduly stimulate the disciples' vehicles through the very fact of His relation to them.**

**The individual disciple has, therefore, to watch the effect of three groups of energies which all make an impact upon him:**

**1.** **Those within his own nature (physical, emotional and mental) and those which come to him from his own soul.**

**2.** **Those which make an impact upon him as they come to him from other members of the Ashram or group. This effect will be dependent upon his being detached where he himself is concerned and thus responsive to what comes from them.** {Too many people take such energies personally **The occult law is that the more you love the more you can respond to and include the point of view, the nature and the force of your fellowmen. This is vitally true also of a group of disciples. What protects most disciples from too great a sensitivity is their preoccupation with themselves and with their own development.**

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**3.** **Those transmuted forces which come to the disciple from the Master or are definitely transmitted to him by the Master.**

**The goal for all work done by disciples, either in group formation or in the Ashram, is the expression, within the group, of the causal creative process.** **This is summed up in the words which I have already quoted to you "the Life and the lives." You have the analogous idea and its sequence of effects in the realisation that the Master (spirit or Monad) reflects Himself in or inspires the disciple (soul) and the latter is thus enabled to demonstrate soul activity upon the physical plane.**

**I would like to consider in greater detail the nature of a Master's group, sometimes called an Ashram.** **It might be valuable if I endeavoured to define an Ashram to you and so leave you with a clear idea of the difference between a Master's particular group, and the many outer groups which, though working under His inspiration and upon the Plan, are not definitely and technically His Ashram.**

{Below, a VERY CLARIFYING PARAGRAPH

**An Ashram is a subjective fusion of individuals** {**these are souls and not of personalities, gathered together for service purposes. It is a blending of individual activity into one whole** {unity in diversity**—a whole which is united on objective and vision but which may (and frequently does) have differing methods and techniques.** **The work of the Ashram is essentially the presentation to the world of those service purposes which are carried forward as seems best to the individual disciple, under the "impression of the Master" and with the cooperation of His group. A group of disciples is not pledged to do the same type of work in the same way and at the same time. They are pledged to work under the inspiration of their soul, as their souls may direct and dictate, strengthened by contact with the Master and with each other.** **They are related to each other through identity of vision and of vibration, plus mutual respect and complete freedom—particularly the latter.** {Let us repeatedly ponder on this!

As you ponder on this, I would ask you to realise that an Ashram is **not a group of people, working under the tutelage of some Master.** This is an important point to remember. **It is—as said earlier—a magnetic point of tension, a fusion of [Page 703] energies, directed towards a common centre and involving two magnetic factors:**

**1.** **A united urge towards group formation upon the mental plane. This is the higher correspondence to the herd instinct of the animal world and of the world of men, but is of a spiritual nature and quite differently motivated**. **The lower herd instinct is motivated largely by the instinct of self-preservation; the higher by the recognition of the immortal nature of the soul, and by the instinct to serve even with the sacrifice of oneself.** {the gathering together on the higher mental plane is a magnetic factor **The law of "death unto life" controls.** {Willingness to sacrifice apparent life for Real Life **When the magnetic pull of the group is adequately strong, then comes the death of the personality life.** **Until, therefore, the group of disciples in all its parts expresses this outgoing sacrificial urge, it is not an Ashram.** {in the truest sense

**2. The magnetic pull of the positive centre at the very heart of the group; that means the magnetic pull of the Master.** **As you well know, theoretically at least, at the centre of the Ashram stands ever the Master, or else an initiate or a world disciple.** {Having achieved the Arhat Initiation, fourth degree **His task is to blend and fuse the energies, tendered and proffered by the group (under the urge to serve) and to indicate the field of service.** **The mode of this instinctual activity is called occult obedience and this is voluntarily rendered and unitedly followed. When any group—working in this way under a Master—is moved by one spiritual impulse and functions through one firm organisation (like electrons around the positive nucleus in an atom), the potency of the group will become immediately effective and not before.**

**I would at this point indicate to you that the so-called inner Ashram is to the outer group what the soul and its vision is to the individual disciple, working in his personality vehicles. It is the place of interior resort. Disciples can, therefore, grasp their growth towards fusion as an Ashram (in process of physical exteriorisation) by the development of their spiritual recognition of the inner group potency and their facility to contact the Master—both as individuals or in group formation.**

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**One of the things which a Master has to do is to teach His disciples to study and register truthfully their usual point of [Page 704] daily focus.** **This constitutes the true introspective training, and when followed sanely and wisely leads to the realisation of the true, persistent, inner level of consciousness; it fosters also a recognition of the need to overcome limitation (frequently not the limitations usually registered) and the necessity for breaking the barriers imposed by the personality. This whole process might be summed up in the following words: The purpose of the Ashram and the training which it gives is to enable the disciple to live truly on every plane which he has succeeded in opening up to his consciousness.** **It is important to remember that no one is integrated into an Ashram until he has pierced beyond the confines of the purely personal levels of awareness; until he is sensitive to the ray and quality of the Master of the Ashram, and until he is normally soul conscious. The achievement of this involves great responsibility, and it is the shouldering of this responsibility which brings about the first indications of what I might call "ashramic consciousness"—a consciousness devoid of self-interest and always preoccupied with the essentials of spiritual living.**

**The primary preoccupation of chelas at the beginning of their technical training is of a very varied nature and the Ashram life is usually merely an interesting background for daily experience and not the factor of importance which it should be, and not the main interest in the foreground of the consciousness.** **The necessities of daily living, the many and diverse family contacts, the resentments against life and its impacts, a dislike of criticism and of being misunderstood, the many problems of character, the pressures of psychic unfoldment and the pettinesses of circumstance frequently loom so large that awareness of the Ashram and its life is only an occasional inspiration instead of a fixed habit of life. The ability to make comparisons to the detriment of others (particularly of one's own fellow disciples or of one's own circumstances), the fear to let go and throw all one is and has into the life of the Ashram, foreboding as to the future and a host of mental thoughtforms, plus undue attention to the cyclic life of the physical body, present the Master with an appalling picture of the liabilities with which He is confronted.** **The factor of the attitude of the Master is one which disciples are very [Page 705] apt to forget because they are so basically interested in themselves and in their reactions and problems.**

**It might here be noted that disciples in an Ashram are primarily occupied with world affairs. As a group they are pledged to world work; as individuals, they are learning so to work. Would-be disciples need to distinguish between the effect (magnetic and dynamic) of the group and the conscious effort which the group may make, under united desire and the direction of the Master, to reach the minds of those directing world affairs and world happenings. The outer happenings are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconsciousness of humanity. These can be noted and (up to a certain point) offset or stimulated by the group potency. This is one of the major tasks of the Hierarchy. The Masters work in the light and in the realm of causes. Disciples are as yet necessarily involved in the world of effects and, therefore, of illusion.** **To work dominantly with the focal points of spiritual energy upon the outer plane immediately involves certain factors:**

1. A deep unerring love which "sees" in the light. **Love is truly the revealer.**

2. **The power to withdraw completely, as individuals and as a group, from the world of physical reactions, emotional biases, and to work purely on mental levels. There the disciple is focussed in his lower mind, but consciously oriented towards the soul and is becoming increasingly sensitive to the intuition and towards the vision and the Plan, as well as towards the group soul and to the Master—all in this order of response.** {Mind, Soul, Intuition, Group Soul, Master—in this order}

3. **Next follows the power, as a group, to formulate the desired thought-effect in such a manner that it will reach the mind or the soul of those you seek to contact, to project the thoughtform, built in such a way that it will be of the type and quality needed to evoke response, and so meet the need of those the disciple is seeking to help and strengthen. The projected thoughtform will embody the light and love, as well as the idea of the group in conformity with group vision.**

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**For how many is this kind of work possible? Not many, as yet. Disciples are usually more preoccupied with their desire to help than with the scientific techniques of helping. They need to take the desire for granted and then forget about it. I would ask all disciples at this time to make it their major effort to see the vision clear; to recognise, and know for what they are, those who are in high position, guiding humanity and whose responsibility it is to lead humanity out of slavery into freedom.** **Aid them with love because they are where they are through their individual destiny and the guidance of their souls. Life must be seen truly and faced as it is—not realistically from the world standpoint but realistically from the standpoint of the soul, whose vision is long and inclusive and who sees life as it is.**

**The acceptance of facts is one of the first duties of a disciple. In the task of aiding humanity, as a part of the Master's group or Ashram, the fact that there are men and women placed in positions of power to carry out the divine plan is one of the first to be faced. This must be done uncritically, avoiding constant recognition of their limitations, with an understanding of their problem, with realisation of the call of their souls to yours and the pouring upon them of a constant stream of "loving understanding."** They are more advanced disciples than you are—little as this may be realised. They are—consciously or unconsciously—under the "impression" of the Masters; there is little that the average disciple can do for them in moulding their thought or in shaping their decisions. I refer of course to the leaders of the Forces of Light upon the outer physical plane. {During the Second WW **But disciples and aspirants can surround them with a guarding wall of light and love; they can refrain from handicapping them with thoughts of criticism which can swell the tide of criticism which the worldly minded pour out upon them.** **As to attempting to reach and influence the leaders of the forces of materialism, I would ask you to refrain.** It can more easily be done because the personality of the disciple will provide an open door of approach. But they are far stronger than the average disciple and the **task would, therefore, be one of extreme danger.**

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In the Aquarian Age (which is now so near, relatively speaking), {written about 180 yrs before the beginning of the Age of Aquarius,} there will be an externalisation of the inner Ashram upon the outer plane. {Morya, Koot-Hoomi, An English Master, Master R., Master DK,} Disciples, initiates and world disciples {third degree} will meet for the first time in human history as disciples, recognising each other and recognising the Master of their group. The inner Ashram is a focus of souls, free and unlimited; the outer Ashram—under the future Aquarian experiment {this is the Uranian nature of these initiatives}—will be composed of a focus of personalities and souls. {No personalities per se in the inner Ashram} **Limitation will, therefore, exist; responsibility will require conscious recognition and there will be a necessary slowing down of both action and perception in the outer space-time world.**

The true Ashram (of which the coming outer Ashrams will be but reflections) is not for lower concrete mind discussion. It is a focal point of receptivity; it embraces the effort to establish mutual contact through an united recognition of the vision, of the esoteric basis of life and the laws governing action. It is not a place, however, for long and silent meditation processes, for it is a point of tension where, together, the Ageless Wisdom in its more esoteric aspects is discussed, where the nature of soul relationship is recognised and where the fusion of auras and the inter-blending of the "Triangles" goes forward consciously. **An Ashram is the state of mind of a spiritual group. It is a point of united thought; it is a centre for the clarification of the vision and not of physical plane methods of work. As disciples learn to integrate themselves into a Master's Ashram, they discover that the first thing they have to do is to establish a basic harmony between themselves and their fellow disciples and to reinforce the contact between their own souls, the ashramic group and the Master. Then they learn to comprehend—through discussion and experiment—the nature of the energies which are seeking world expression, and the nature of the forces which must be reduced to powerlessness, if these new incoming energies are to prove effective in bringing about the desired changes under the Plan.** {Discovering what will work and what must be offset}

They learn {the Ashram is a place of deep learning} **also that there is no weakness and no strength in themselves, as individuals, which may not be submitted to the group "gaze"; thus they arrive at the stripping away of all the "veils" which prevent the clear light of the soul from shining [Page 708] forth. The goal of all work done in the Ashram of any of the Masters is Truth—on all levels and at all times.** **As disciples learn thus to work from the point or centre of light, understanding and truth into which they are being steadily integrated, their exoteric usefulness and effective service will be greatly increased; they will—as a group—know what has to be done and find eventually that it is done.** {Can it be that we waste much time in not really knowing what has to be done?}

**The major task of the Master in the early stages of training His disciple is to bring to an end the period of the disciple's intense preoccupation with himself, with his service, with his reaction to the Master or the promise of future contact with the Master, with his own ideas anent discipleship and his personal interpretations of truth.** **The Master takes a group of people with fixed ideas (which they are entirely sure are correct, being the best and highest they have been able to grasp to date) and with the conviction that they have reached a point where they have registered certain spiritual values and concepts, where they have evolved their own formulations of truth and where they are eagerly demanding the next step.** The first thing, therefore, which He has to do is (using a strong and perhaps a strange phrase) **to blast them wide open**, give them a deep sense of insecurity as to the formulas and symbols of the lower concrete mind and **so prepare them for the reception of newer and higher approaches to truth.** **This is frequently brought about by forcing them to question all the conclusions of the past.**

We have all—disciples and initiates of all degrees—to enter the secret place of initiation with a sense of **blindness** (or loss of direction) and with a feeling of complete **destitution**. {Masons will recognize the associations} The disciple needs to bear in mind that he has to become "a moving point and hence a line"; he ascends towards the Hierarchy and assumes the correct spiritual attitude but, at the same time, he descends into what he erroneously regards as the depth of human difficulty and iniquity (if necessary), preserving always his spiritual integrity but **learning three important lessons:** {This describes the disciples mode of movement}

1. **The recognition that he shares all human tendencies, good and bad, and hence is able to serve.** {He is adequate to meet the kind of experience he encounters}

2. **The discovery that the thing which he most despises and fears is the thing which exists most strongly in him, but [Page 709] which is as yet unrecognised. He discovers also that he has to explore and know these despised and feared areas of consciousness so that they become eventually an asset, instead of something to be avoided. He learns to fear nothing; he is all things; he is a human being but he is also a mystic, an occultist, a psychic and a disciple. And—because of all these acquired states of consciousness—he becomes eventually a Master.** {Who recognizes all this within Himself~ **He has "mastered" all stages and states of awareness.**

**3. The uselessness of past attitudes and dogmatic ways of looking at life and people (based usually on tradition and circumstance) when they separate him from his fellowmen.** {The uselessness of the Great Heresy of Separateness}

**When he has really learnt these three things, he is initiate.**

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**PART IV** <Pages 709,719>

**As we study the various stages in discipleship through which all must pass, we shall discover that one of the things which happens is the irradiation of the daily life. This irradiation emanates from the world of meaning in which the disciple is learning to live consciously and always.** **One of the problems with which the Master is engaged in relation to His group of disciples is to teach them the deep significance of the familiar and also the importance of the truths which underlie all platitudes. This is perhaps the most difficult task of all because of the habitual reaction to the familiar and the need to do two things: Prove that the familiar veils an important reality and that by penetrating to the "world of meaning," the disciple discovers that he can enter into the first stage of the period of preparation for accepted discipleship.** {This must be done in most cases during the interval between the first and second initiations….

**The first stage which we must study is that of "Little Chelaship." In dealing with this stage, as with them all, I would remind you that I am approaching the subject from the angle of what the Master has to do, and not from the angle of the disciple's work.** There has been so much written on that subject from the angle of the disciple and so many books put out on the subject that familiarity with the theme militates against true apprehension. The effort to understand has been focussed upon the disciple and his problems of character and personality. {This is a preliminary stage…

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**It will not be possible for me to indicate the work in detail. I intend only to show you as far as is possible how a Master prepares the probationer to step from off the Probationary Path on to the Path of Discipleship.** {From one perspective the stage of Probationer abuts the stage of Accepted Discipleship At this point, I would like to point out that I shall be dealing with a period covering the stages of discipleship from the first stage to that of adept. {At the seventh stage the disciple *is an Adept.* **At the fourth stage, the disciple emerges out of his Master's group and becomes what is esoterically called "a fixed aspect of the Hierarchy."** **This is a phrase which is necessarily quite meaningless to you.** **He comes then under the influence of Shamballa and the mode of preparing people for association with that first major centre is very different to that of preparing them for participation in the work of the centre which we call the Hierarchy. The one involves the development of love and of group consciousness; the other involves the unfoldment of the will and the attainment of the stage to which Patanjali gives the name of "isolated unity."** {Something is known at the third degree but far more fully at the fifth degree. **This is a phrase which is quite meaningless to any one below the degree of the third initiation.** **In this discussion, I shall not be dealing with preparation for the various initiations and their specific differences. I shall be dealing with the growth of what is called "ashramic intimacy," with the approach of the disciple to the world of souls and to the unfoldment of his consciousness in relation to the Hierarchy. I shall be concerned with his growth in sensitivity and his subsequent and consequent growth in creativity—not the creativity of form as much as the creativity of vibration, its impact upon the world of men and the consequent later appearance of responsive organisms, in contra-distinction to created forms.** **I would ask you to reflect upon this thought.**

**This growth in sensitivity is difficult to understand. The members of a Master's group and of His Ashram have to become increasingly sensitive—sensitive to the Master and to His pledged workers. You cannot be made sensitive or be rendered sensitive by some type of process or ordered training. Men and women are sensitive, only they do not know it, being so preoccupied with outer matters, with form life and objective things. Let me put it this way: What you say to yourself and to others—through your spoken words or your life—is so noisy that it is not easy to be what you are and to be recognised as a [Page 711] spiritual being.** {We cover ourselves with non-essentials **The Master is guided by what He knows of you in your quiet moments of aspiration, by what you have demonstrated for years to be your fixed life tendency and by the manner in which you react at moments of crisis or tension. The task of the Master is to stimulate the disciple to be at all times what He knows him to be at his highest times. That is a simple and almost childish way of putting it but it serves to express the general idea.** **A Master does this because the need of the world for decentralised, forward-looking, loving and intelligent workers is so great, particularly at this time. Many have reached the point where they may become sensitive if the loud assertions of personality are dimmed and the light of the soul is permitted to pour through.** {Gemini **Then the Master can be known and contacted. When you can get away from yourselves and your personal reactions, your own interpretations, and your personal demands, you will discover for yourselves how and in what manner the Master is seeking to impress you and the group with which you may be affiliated.** **You will become sensitive to that impression. You can then facilitate (as it is called) the activity of the Master by a profound and deep interest in the esoteric life to the exclusion of your own and also of the Master's individuality. There are many ways which can then be revealed which will aid the interplay between you, the disciple, and the Master.**

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**As all the rays are the subrays of the second ray, we shall be primarily concerned with the second ray modes of working with disciples; they** **form the basis of all the other techniques.** The differences which may appear lie in the application of processes according to ray type and the utilisation of emphasis upon certain centres. Again, I would ask you to ponder on this phrase because it contains much information for those who can bring the light of the intuition to bear upon it. **I shall be dealing with the relation of a Master and His group to the individual disciple and not so much with the attitudes and procedures of the disciple. This, you will note is a somewhat new slant.**

**Basically and essentially, the disciple's attitude is not really of much importance in comparison with the effect of the Hierarchy and its techniques upon him.** **The results are [Page 712] inevitable, because they are dependent upon two important factors:**

**1. The first factor is that directed, hierarchical impression is not imposed until the man has fitted himself through self-discipline to respond to it and is, therefore, nearing the end of the Path.**

**2. The second is the factor of group response. This means response in two directions:**

**a. To sensed human need, leading consequently to a pledged life of service.**

**b. To soul impression, leading to spiritual sensitivity.**

**When these two factors are established—even if unknown to the disciple in his waking consciousness—the grip of the soul upon the personality becomes irrevocable. Then, and only then, the Master can begin to work and the response will be effective, real and lasting.**

**Now let me enumerate for you again the stages with which we shall be dealing:**

**1. The stage wherein the disciple is contacted by the Master through some chela upon the physical plane. This is the stage of Little Chelaship.**

**2. The stage wherein a higher disciple directs the chela from egoic or soul levels. This is the stage called a Chela in the Light.**

**3. The stage wherein, according to necessity, the Master contacts the chela through:**

**a. A vivid dream experience.**

**b. A symbolic teaching.**

**c. The using of a thoughtform of some Master.**

**d. A contact with the Master in meditation.**

**e. A definite, remembered interview with the Master in His Ashram.**

**This is definitely the stage of Accepted Discipleship.**

4. **The stage wherein, having shown his wisdom in work and his appreciation of the Master's problem, the disciple is taught how (in an emergency) to attract the Master's attention and thus draw upon His strength and knowledge and advice.** This is an instantaneous happening [Page 713] and practically takes none of the Master's time. This has the peculiar **name of the Chela on the Thread, or Sutratma.**

5. **The stage wherein the disciple is permitted to know the method whereby he may set up a vibration or a call which will entitle him to an interview with the Master. This is only permitted to those trusted chelas who can be depended upon not to use their knowledge for anything except the need of the work. No personality reason or distress would prompt them to use it. At this stage,** the **disciple is called a Chela within the aura.**

6. **The stage wherein the disciple can get his Master's ear at any time. He is in close touch always. This is the stage wherein a chela is being definitely and consciously prepared for immediate initiation, or—having taken initiation—is being given specialised work to do in collaboration with his.... At this stage,** **he is described as the Chela within the Master's heart.**

7. **There is a later stage of still closer identification, where there is a complete blending of the Lights, but there is no adequate paraphrase of the terms used to convey this name.**

**I would have you note that the six stages above mentioned have been translated and paraphrased for occidental understanding and must in no way be considered as translations of the ancient terms.**

Stage I. Little Chelaship.

**This stage is so definitely exoteric that many people have left it far behind. The first indication that a man has reached that stage (from the angle of the Master) comes when the "light flashes out" in some one life;** **thereby the attention of the Master is attracted to the person.** **It might be said that the preface to the Master's interest falls into four parts and it is only when all four are found present together and simultaneously that this happens:** {Four things have to happen before the Master takes real interest.

1. **The aspirational intent of the man upon the physical plane suddenly succeeds in enabling him to make a soul [Page 714] contact.** The moment that that takes place the light in the head is momentarily intensified. {This flashing forth may well be a phenomenon related to the "LIGHT IN THE HEAD"

2. **The karmic agitation of the man's life becomes greatly increased and—apart from his own individual karma—he, for the first time, consciously takes part in and shoulders a part of the karma of his group. This dual karmic undertaking sets up a veritable vortex of force in the group aura. This attracts hierarchical attention.**

3. **The next point is not so easy to explain or grasp. You have been told that the soul is in deep meditation for the greater part of the cycle of lives of any one individual, and that it is only when a fair measure of personality integration is set up that the soul's attention is drawn away from its own interior considerations and egoic affairs to those of its shadow.** **When this happens, the egoic group is definitely affected and the Master (upon the same ray as that of the soul concerned) becomes aware of what is esoterically called "a downward gazing soul." On the Path of Discipleship, the ego is all the time consciously aware of the striving personality and there comes a stage when (towards the end of the Path of Evolution) the soul recapitulates the evolutionary processes of involution and evolution. Soul energy descends and personality force ascends and this takes place through a process of conscious descents and ascents. I refer here to the process which is undertaken by the soul under hierarchical impulse, and not to that in which the personality invokes the soul under the desperate need brought about in the lower consciousness by the gradual cessation of desire.**

4. Gradually the antahkarana is built and in this way **the "greater Light and the lesser light" are consciously related.** A path of light and energy is established or created between these two divine aspects. **As time goes on, there appears in the egoic group what is technically known as the "linking light" or the "bridging radiance."** This is the Path referred to in The Old Testament as "the path of the just is as a shining light which shineth more and more until the day be with us." {Signals various types of pralaya In the esoteric [Page 715] books it is referred to in the following terms: **"Before a man can tread the path, he must become that path himself."** {Aspiration and thus soul contact; karmic agitation; the downward gazing soul; the first stages of the Antahkarana

**These four stages have been described in The Old Commentary in the following terms:**

**"The point of light shines forth. It waxes and it wanes. The point becomes a line through the starting of a vortex and from the centre of the whirling force, there comes a voice—invocative and clear.**

**The One Who sits in silent work, alone and unafraid (because the part is not alone and the group is unafraid) looks down, catches the light, reflects the whirling force and hears the voice.**

**Then from the silent point of power, a Word goes forth: Be still. Be silent. Know that I am God. The needed work will now begin.** {This is a Work in which the Master is more active…..the Four Prefaces having been fulfilled.

**Between the Great One and the little striving one, communion is established; the interplay begins; the mind assumes its rightful place. The Path is surely laid."**

**When the four aspects of inter-related activity are present, then what might be called "spiritual habits" begin to form and are steadily established.** **Their united effect serves eventually to attract the attention of the Master.** **The contact is still too feeble and the grip of the soul upon the personality is still too weak to warrant the Master Himself doing anything directly with the aspirant. The stage is one of pure mysticism and of selfish spiritual purpose. The recognition of group relationship is missing; the knowledge of group inclination is not present; there is no true, unselfish desire to serve. There is only a vague desire for personal liberation, for personal integrity and for personal lasting happiness. This has to be changed into group emancipation, group cohesion and group joy.**

**The first stage, therefore, in the training of such an aspirant is to relate him to a more advanced disciple who will lead him gradually onward and give him the help he needs. The reason for this is that the disciple is closer to the aspirant, far from perfection himself and is also learning to serve. This stage of development covers the period of occult enquiry and esoteric [Page 716] investigation and usually is spread over several lives. The aspirant at this stage runs from one teacher to another, according to inclination, opportunity and necessity. He is an example of instability but is carefully watched by the disciple who has transcended this particular stage of volatility; his task is to see that the aspirant escapes from this** **"network of futility,"** **as it is sometimes called, and that he gradually settles down to the later stage of interior investigation.**

During all this period, the Master pays no attention whatsoever to the aspirant. It will be a long time before the aspirant will be admitted into His presence and make a personal contact. The chela who is supervising this interim stage reports to the Master at rare and widely separated intervals**; it is only when the aspirant has reached the point where he "can enter into the light of the Angel," that the Master begins to take over his training.** The disciple is now, irrevocably and finally, ready. This takes place at the third stage, that of Accepted Discipleship. {The Master does not take over the training of the aspirant/disciple until the stage of Accepted Discipleship

These stages are all of them related to one or other of the initiations. **This one, called Little Chelaship, is related to the first initiation.** This initiation is connected with the physical plane and, for a very large number of people (as I have several times pointed out) lies far behind. **All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to the things of the spirit and to live by the light of that spirit. I believe that many who read my words will recognise these determinations as the basic motivation of their lives.** **This stage is a correspondence to the process of individualisation in Lemurian times and the stage of Little Chelaship is sometimes referred to as the "period of the Lemurian consciousness" leading, through the Atlantean stage of a Chela in the Light, to the Aryan stage of Accepted Discipleship.** At this stage, the third and real preparation for initiation is consciously undertaken, {An Accepted Disciple must be a True Disciple because by then integration has been stabilised and **the man is full grown and mature in his consciousness and is ready to subject himself to hierarchical impression without reservation.** {This is the impression therefore of the Master

**There is no need further to enlarge upon this preliminary phase, upon the weary, though inspiring path of discipleship.** [Page 717] Much has been given out to the world anent this matter **with almost undue emphasis upon purification, service and devotion.** The reason that I say this is that they should be assumed to constitute part of the exoteric life expression of all true aspirants. They are not esoteric causes but exoteric effects of inner attitudes. {Purification, service and devotion are exoteric effects of inner attitudes….

**As we continue our studies on the Stages of Discipleship, I would point out anew that for the majority of the aspirants in the world and for highly advanced people with a humanitarian consciousness, the first stage lies far behind. Many people today are "accepted disciples" and that is, as you well know, the third stage, and behind them, therefore, lie three experiences:**

{What are the experiences behind the Accepted Disciple

1. **The stage of "Little Chelaship"—elementary, testing and disturbing.** **It is sometimes spoken of as the "stage wherein the roots of the man-plant are shaken; the stage in which they (up till now embedded) are loosened and air and light disturb the peace of ages. This is the peace of death, the age of stone, the tomb of life."**

2. The stage of "Chela in the Light." About this stage I am now going to speak.

3. **The first initiation. This initiation ever precedes the stage of accepted discipleship. No Master accepts a disciple and takes him into His ashram in whom the birth of the Christ has not taken place. Saul must become Paul, as the Christian phraseology puts it. The babe within the womb of time emerges into the world of men and, from the standpoint of complete identification with matter (the mother), he becomes himself and seeks consciously to tread the ways of life and to become what he is.** **This is an esoteric repetition of the physical process of becoming a separate individual. Between the stages of "isolated individuality" and "isolated unity" lies one to which the name of "isolated identity" is given. It is with this stage we are concerned and its esoteric implications. Isolated unity describes the stage which the Master has reached; isolated individuality is that of the disciple; isolated identity (with the soul) is that of the disciple up to and including the third initiation.** {We will one day live *infusception* instead of *particulate perception.*

**a. Isolated unity is the consummation of the Aryan [Page 718] consciousness. Isolated identity is related to the Atlantean consciousness, from the angle of the higher correspondence.**

**b. Isolated unity is connected with the mental plane, is governed by the fifth Ray of Concrete Knowledge or Science, and is a reflection of the will-to-know.** **Isolated identity is connected with the astral plane, is governed by the sixth Ray of Devotion or Idealistic Sensitivity and is a reflection—distorted and unstable—of the will-to-love. Isolated individuality** **is connected with expression upon the physical plane, is governed by the third Ray of Active Intelligence, and is a reflection—again distorted and unsure—of the will-to-be.** {DO not forget the 7th ray and even the 5th….

**On the buddhic plane, the plane of the divine intuition, these lower three expressions and their higher prototypes are harmonised and the expansive work of the three initiations (second, third and fourth) produces an absorption, a fusion and a blending process between the disciple and the soul (and eventually between humanity and the Hierarchy) which prepares for a major contact between man and the Monad. When this takes place, the soul, creator of reflection and shadow, is discarded because that point of consciousness has served its purpose. The shattering of the causal body takes place and nought is then left but fully conscious form and spirit.** {The Body of Fire, the Body Incorruptible, Indestructible  **Until, however, man has taken the higher initiations, he cannot comprehend the significance of the above comments.**

In connection with this, I would remind you that though I am seeking to train many at this time for further expansions of consciousness, **I am writing primarily for the future and for those disciples who, in years to come, will read my words and find their way into the Ashrams of the Masters.** **The Hierarchy builds for the future; it is not occupied with the present. All that it does is done with the intent to open the way into a wider and more expansive world.** **Humanity is preoccupied with the things of the present;** **the Hierarchy is working and laying plans for the future; Shamballa is engrossed with the Eternal Now and with the dynamic life** {Being **which has created the past, which controls the present (the centre of illusion) {Mayavic Moment and [Page 719] with the future. You may perhaps gain some idea or picture of the conditioning life of Shamballa if you will study the present era of human living.** **In it, people with the Lemurian consciousness, focussed on the past and concerned with the physical plane, are present;** **people with the Atlantean consciousness, emotional in content and focussed on the present, are everywhere to be found; and people who are definitely Aryan in their state of awareness, mentally focussed and occupied with the future, are likewise found. The three constitute one race of men and embody the whole of mankind.**

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**PART V** <Pages 719,732>

**Stage II. The Chela in the Light.**

**This stage is definitely one in which the consciousness of the probationer is occupied with the overcoming of glamour and the curing of the distorted, myopic vision of the man who has been immersed in the life of matter or form.** **He is now attempting to see the new vision, to control the world of emotional reactions and to work in a new medium, that of Light.** {These are the Light-Workers

**The Masters do not work upon the astral plane. Certain schools of occultism teach that They do, but such is not the case. For Them (having overcome glamour and illusion) the astral plane is non-existent;** {It is not the matter of the so-called astral plane which is non-existent but the unstable, illusory forms…. **it is but an illusory concept of the kama-manasic type of mind—the mind of the average aspirant.** **The chela is, therefore, at this stage guarded and guided by someone who is still subject to glamour, but is, at the same time, aware of the ephemeral nature of the astral plane.**

**This stage involves so many aspirants in the world today that (before I proceed with other matters) I would like to touch upon the nature of the work which the Masters are seeking to do with Their groups of disciples in this hour of world crisis.** **This is a matter of paramount importance to the world from the angle of the Masters Themselves. Never forget that in all our discussions and in all your effort to understand, I am endeavouring to decentralise you by giving you, as far as I can, the point of view of the Hierarchy, stepping it down until it can come within the range of comprehension of the average aspirant.**

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**As far as these aspirants are concerned, the one thing which the Masters are endeavouring to bring about is the stimulation of the flame of the spirit in them so that they may set the world on fire.** **The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire which is today devastating the world,** {wartime **the fire of spirit must be opposed, distributed and effectively used by the disciples of the Masters.** **The task of Shamballa, in relation to the Hierarchy, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the Will. The fire which must, in the final analysis, be used by the disciples in the world is the fire of the will-to-love.**

This fire is not what you think it is. {Definitions of Fire… **The will-to-love means the love of the greater Whole and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective.** {The Point of Illusion **He works and prepares for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the "spirit of relationship," beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. It would be well to reflect deeply on these ideas. To bring about and render effective this fiery stimulation, the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in the lives of aspirants. It renders them harmful. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection (and the distorted reflection) of the fire of spirit. Some disciples use only the fire of the mind; in their highest and best moments, they attempt to use the fire of love to offset the fires of the critical mind but at the best it is no spontaneous flow but a laborious effort to be nice, to refrain (through drastic disciplining of themselves) from uttering the things which their critical minds say or to act upon the opinions they may have formed through the use of the fire of mind.** {We hurt each other quite a bit through the directing of the fires of the critical mind… **This fire is always directed at a brother and the effort to refrain from [Page 721] the use of this fire inevitably creates a gap or barrier.** **Among the majority of aspirants, there is no true love in action but only much personality effort to be non-critical.** **Their concentration is upon the recognised and basic need to be non-critical because it is right so to be, and there is a reward for those who achieve it, but the concentration is not based upon the effects upon others when the fire of the mind is let loose with its destroying, burning and damaging effects.**

**The Masters are, therefore, anxious to "burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved."** **Why is this? Because it is the disciples in the world and not the mass of men who today hinder the Coming of the Avatar and render useless His intention. He dare not come until the disciples and aspirants in the world bring about the needed changes in themselves, for the reason that there would not be "enough of the will-to-love with the fiery essence."** **Where that will is present two things can take place:**

**1. There can be the needed stepping-down of the inflowing energy which the Avatar would bring with Him so that it can be rendered effective in humanity.**

**2. The Avatar and Those Who are working with Him and under His influence can be provided with a group which can:**

**a. Respond intelligently to that influence, recognising it and absorbing it.**

**b. Distribute the inflowing energy.**

**c. Interpret to humanity the new impelling forces which are occupied with the precipitation of the new vision, the new world order and the New Age ideals.**

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There will then be very many chelas in the Light and on the other graded steps of discipleship.

**The vision which many have of the influence and work of the Avatar is that of a Great Appearance which will end all strife, inaugurate the new era of peace and goodwill, soothe the hearts of the people and lead mankind into realms of beauty and of happiness. He will be the consummation of the [Page 722] wishful thinking of countless minds down the ages. He will be the solace of distressed humanity. He will sweetly love and quietly deal with His Own people and will sweep the evil doer out of the Earth and prevent him from again molesting the peace of the world.**

**I tell you that such a picture does not enter into the vision of reality at all. It is based on theological interpretations and human selfishness; it is founded on the misery of mankind and on the failure of disciples and aspirants everywhere to grasp the true nature of love and the real vision of the hierarchical Plan.**

**It is the Fire of Love which He will bring; it is the message of the purificatory fire which He will sound; He will not teach anent the waters of purification, as has hitherto been the symbolic imparted truth; He will impart the fire which burns and destroys all barriers in man's nature, all separating walls between individuals, between groups and between nations. Are you prepared as individuals, as disciples and aspirants to submit yourselves to this fire?**

**When a man becomes a chela in the Light, certain developments take place which enable him to see the vision more clearly and to know what he must do, for the Light ever reveals.** These are:

1. The aspirant makes a **transition in consciousness from the astral plane to the mental** and, in effecting this, the senior helping chela gives definite aid and guidance.

2. The aspirant learns to **distinguish, eventually infallibly, between the pairs of opposites.**{Between soul and personality

3. **The aspirant becomes aware of glamour as something from which he must eventually free himself** and aid in freeing the world. {From astral to mental, Pairs of Opposites, and Glamour

These three stages have been dealt with in a Book of Rules for disciples on the probationary path. The rule can be roughly translated into modern English as follows:

**"The one upon the Way leaps forward, leaving the world of fluid life. He makes the great transition and leaves the watery way behind. He walks upon the water and is [Page 723] not submerged therein. A chela with a light leads him by the hand from light into a greater Light.**

**"This is a Transition upon the lesser way, preparing for a higher.**

**"The one upon the Way becomes aware of this and that. The poles appear. The two attract his daily life, first one and then the other; betwixt the two he moves. A transformation must be wrought; the two become as one. A step towards unity takes place. Between the two he forward steps. A chela in the Light throws light on either side and thus the little one can walk.**

**"This is a Transformation upon the dual way, leading into the Way.**

**"The one upon the Way gazes around and sees life as through a haze. The fogs and mists of glamour rest upon the valleys and the hills of life and these he must dispel. He must transmute them through the burning rays of radiant light. A chela in the light directs the burning, fiery light which dissipates the enervating fog.**

**"This is the Transmutation. These fires release the hidden light and blend it with the greater."**

**It is, therefore, under the guidance of a chela who is far more advanced than the chela in the Light (though not yet adept) that the first lessons in these three processes are learned. Whilst this is going on, the aspirant remains unaware of the Master's interest in him. The Master is receiving regular reports (based on certain charts) from the senior disciple who has the neophyte in charge. It is in this way that many hierarchical relationships are established. When they are once established—through work in the Ashram of a Master and not focussed upon the physical plane—they are persistent and constitute one of the factors which produce:**

**1. Hierarchical integrity.**

**2. Eventual close relationship between humanity and the Hierarchy.**

**At this time, there is a great increase in the number of people who are being thus related and the senior disciples of all the Masters Who take chelas are exceedingly busy with the training [Page 724] of aspirants, as well as with the work entailed by the gravity of the world crisis. The aspirants thus trained are in reality the nucleus of the future world servers, and are consequently of real importance.**

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The task of those thus engaged falls into **three categories**; as the senior disciples and initiates are thus occupied, they are themselves learning much. **These three categories of work are:**

**1. The establishing of magnetic influence.**

**2. The setting-up of telepathic rapport.** {Which developed so thoroughly in the case of DK and AAB

**3. The making of basic karmic readjustments.**

**The first task which confronts disciples is to arrive at an understanding of the nature of the aspirants for whom they have made themselves responsible and also to establish a zone or path of influence,** {Is this the magnetic rapport? **so that they can be definitely useful and able to communicate with the aspirant.** **It might be pointed out that, in the past, such relationships were between soul and soul, and consequently required a long period of "bringing through" to adequate recognition in the mind and brain of the aspirant. Today, this method still persists in the majority of cases but many of these helping disciples are experimenting (under direction of their Master) in working directly with the aspirant upon the physical plane, thus involving personality as well as soul relation.** {The continuation of soul relation, but added to it is the relation to the personality **This constitutes a far more difficult relationship but is a part of the new process of externalising the hierarchical effort of which all outer Ashrams (which are now slowly forming) are a part. By means of this, the chela in the Light is trained to recognise members of the Hierarchy by first becoming aware of disciples more advanced than himself and by learning to give due weight to their words and suggestions.** **You can see, therefore, how a great effort is being made to bring the two centres—Humanity and the Hierarchy—into a much closer rapport and relationship, both objectively and subjectively.**

All who have, in this life, transitted from the stage of chela in the Light to that of accepted disciple have established two recognitions:

**1. A recognition of the senior disciple whom they have discovered "in the Light."**

**[Page 725]**

**2. A recognition of the Master. This whole question of recognising the Master will be dealt with by me later.**

The consequent {Following the first stage…of developing rapport, magnetic **developing process of telepathic interplay** is one which should be most carefully studied. **All groups of disciples, working in or out of an Ashram, should be in close telepathic rapport and thus provide a training ground for the development of this type of sensitivity. The first thing that has to be established in a group of disciples is love and trust, for without that there can be no true transference of thought. Where love and trust do not exist, they must be definitely and consciously developed.** {Love and Trust and THEN, avoiding Crises of Criticism….but working this out within the group

**A second rule governs this telepathic relationship and this is that all "crises of criticism" must be most carefully avoided by all disciples if they want to bring about the needed rhythm.** In any group of disciples, there are those who do not put "first things first"; they put many things and people before their duty and spiritual responsibilities; this necessarily gives their fellow disciples just grounds (apparently just) for criticism. There are times when criticism is unquestionably a recognition of fact. **This means that a criticising disciple has reached the point where his judgment is so based on love that it produces no personality effect in his own life or that of his fellow disciple. It is simply a loving recognition of limitation and only becomes wrong when these undoubted facts are used to arouse criticism in the unqualified and provide points for discussion.** The disciple or aspirant who has glaring faults and who fails to make the required changes himself creates a barrier which he must in time destroy by removing all causes for criticism. These barriers prevent free telepathic communication.

**An interesting question can he asked at this point and one which should unquestionably arise: Is the group of working disciples to be keyed to the note of the more advanced disciples in the group or is it to be stepped down to a generally lower average to suit the least advanced?** **Let us put it in another form: Are the least evolved in a group of disciples and aspirants to pull down to their level of work and understanding the more developed? Will they make a supreme effort to measure up to the higher vision and attain to the attitudes and points of view of the more advanced? These questions prove a fundamental [Page 726] problem in all Ashrams and only the chelas themselves can provide the answer.**

In the mastering of the task {the Third Type of Work… of **karmic adjustment,** the guiding disciple is governed by certain requirements. **He must ascertain just what karma must be worked out by the aspirant in his charge, during this incarnation.** **He must then induce him to add to this established karma, what I might call "freeing karma." This is a part of the forcing process to which those who choose the more difficult way of initiation must subject themselves, voluntarily and by free choice.** **The disciple seeks to do certain things** in this connection, referring here to the chela in the Light:

**1. He works off unavoidable karma as intelligently and consciously as possible.** {He fulfils the duties which come to him and present themselves as inevitable…

2. **He takes on some karma which ordinarily would be precipitated in some later life.** {This requires great focus and energy. {Master Morya says, ‘Burden me till more as I enter the beautiful garden}

3**. He begins to shoulder some of the general karma of humanity,** {So much of the mess we have made… thus increasing his own load of karma. {Helping the group (humanity) more than otherwise might be the case} {Dealing with the Problems of Humanity

4. **He begins to work with and to comprehend something of planetary karma, though as yet he undertakes no responsibility in this connection.** {He tries to be helpful **Only after the third initiation does he consciously and as an individual cooperate with the karmic responsibility of the planetary Logos.**

**I would here like to point out that I am referring to good karma as well as bad. It is the task of the helping disciple to guide the chela in the Light so that he does adjust his karma. This the senior disciple does by thought impression.** **All karma, when consciously faced, is precipitated by the power of thought; this is perhaps the major lesson which the senior disciple has to teach the neophyte. In this way the latter is aided to see "in the light" which falls upon his way, and the disciple who is preparing him for the stage of accepted discipleship is in constant touch with the Master. Thus a triangular relationship is set up which is of occult value.**

**If the chela in the Light is truly in earnest and is consciously developing the higher sensitivity, this stage can be relatively short. Two lives sometimes are sufficient to cover [Page 727] this period. The chela in the Light is one who treads the way of what is called "the lesser revelation"—lesser because it is concerned with the revelation of that which must be done in the personality life**{This is very much about the Path of Probation **it is not the way of the higher revelation of divinity and its nature. It is the revelation of that which is already manifested and not of what must be manifested. Ponder on this.** **The searchlight of the soul reveals faults in character, limitations in expression and inadequacies in conduct. These must be intelligently corrected.** **In the symbolic charts {sometimes astrological which the guiding disciple presents to the Master twice a year, the effort made along these lines is indicated, not the results; it is effort which counts. The results will be inevitable and commensurate with the effort. When these charts (three in number) are geometrically related and superimposed one upon the other, they indicate a definite ray pattern. Then the Master can gauge the rate and type of development and can determine the time for authorising the senior disciple to recommend the stage of accepted discipleship. When the demand of the aspirant, the guiding disciple's recommendation, the karmic condition and the note which the Master registers coincide in time,** {triple coincidence **then the third stage is reached.** {That of ACCEPTED DISCIPLESHIP

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**I would here again remind you that all these stages are related to work in the Ashram and to the life and vitality of the inner group. This group is composed, as you know, of old and experienced disciples and initiates and also of neophytes in various stages of development and also of disciples, passing through the many different stages of the Path.** It is these widely different types of active disciples which bring about the inter-relation between the outer and the inner Ashrams, between the objective group upon the outer plane and the very much larger inner group. This brings me to a question which may quite normally arise in the minds of those working in the outer group and loosely related to the inner group: **Is the level of the consciousness of the outer Ashram determined by the personnel of that group or by its relation to the whole Ashram of which it forms a relatively small part? When this question is posited by a member of an Ashram, it indicates a definite preoccupation with the personnel of the group and not with the group as an aspect of some Master's Ashram.** Disciples need [Page 728] to remember that an Ashram is not confined to a few who may know each other and who may even meet together as Ashram members. **An Ashram is an international group; it is composed of souls in incarnation and out of incarnation;** **it is a synthesis of initiates of various degrees and of accepted disciples. The Masters do not regard those who have taken the first initiation as initiates. This is a point which needs re-emphasis.**

**Disciples who have taken the second initiation are regarded as "probationary initiates," and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy.** The first initiation is sometimes spoken of as the **"Lemurian Initiation"** and the second as the **"Atlantean Initiation,"** but the third initiation—**that of our Aryan race**—**is technically regarded by Them as the first initiation.** **This is a new angle upon which I would ask you to think. The term, therefore, of Accepted Disciple covers the stages of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple, even though he still remains in a Master's group until he has taken the fourth initiation.** **I am pointing out these technicalities so that there may be clarity and proportion in your thinking.**

**An Ashram is, therefore, representative of all stages of unfoldment, from the most advanced to beginners, such as those who read these instructions.** **The point of importance to each disciple in an Ashram is whether he can step up his consciousness and his conscious response to the ashramic vibration so that he does not hinder the planned activities of the Ashram.** {Think about the pressure of the Presence of the Master and His gaze upon you as well as the *group gaze.* **Must the senior and the more advanced initiate-disciples halt, or wait and step down their activities so as to give the less advanced the time and opportunity to measure up to them? The question therefore is: Do the senior disciples wait or do the junior disciples hinder?**

I would assure you that the standard of measurement is not a dead level and I would assure beginners that they cannot hinder the advanced members of an Ashram, but that **they can throw themselves out of the sphere of activity, though not out of the group.** **It is the unready and the untrained who do the waiting, not the ready and the truly dedicated.**

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**The task of the Master is to stimulate as many as possible in His group to work consistently on levels of spiritual activity, wherein the fire of the will-to-love may animate and dominate.** **Frequently, a part of the Ashram is still struggling with the first stages in the task of understanding the fires of the mind; these must be first comprehended and their fiery essence quenched before the fire of the will-to-love can flow through the disciple.**

**The point to be grasped is that the work of the Ashram goes on and disciples and initiates (whose hearts are aflame) continue to work unimpeded. This covers the individual reaction to the Ashram personnel. But where all the group are aflame with love and are living as souls,** {Question for us: am I aflame and living as a soul. Is my group aflame and living as a soul group? **then the Ashram becomes a vital centre or vortex of force and dynamically effective.** **The effort of the Masters Who work through the method of forming Ashrams is to bring about as rapidly as possible this unity of love and intention (will).** **It is only the beginner who is preoccupied with his individual effect in an Ashram. The trained, released disciples are more concerned with the task to be carried on and with the work to be done. An individual disciple** {more advanced **may suffer in his personality as a result of the failure of his group brothers to understand** {from the fiery mind alone we will not achieve understanding  **or to arrest the fire of their minds, but he goes on steadily with the work and his personal effectiveness, as a serving unit, remains unaffected.** He knows that some day they will be liberated from themselves. In the meantime, he labours to offset their influence and to this extent his task is harder, but he knows that they are on the way to understanding; **he knows too that at present they cannot help but see in him and even in their Master the very qualities which are dominating them.** **For, my brother, we see in others what is in us, even when it is not there at all or to the same extent. Disciples need to learn the distinction between true analytical insight and so-called criticism. A Master does not criticise the members of His Ashram. He seeks to analyse for them the points wherein they may hinder the usefulness of the service of the Ashram.** **There is a basic distinction between this constructive aid and the criticism which is based on a sense of personal superiority and a love of fault finding.**

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**Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole.** {Clarity of vision developing towards Mastership **Therein lies the secret of the inevitable and the unhinderable {unobstuctable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays**. **In the early days of the present cycle of hierarchical effort (between 1925 and 1936),** {The New Group of World Servers was introduced to disciples and aspirants and even to the general public, during these years **the ray at work upon humanity was the first ray. The activity of this ray culminated in the declaration of war by Great Britain in 1939, when the destructive force of that ray—misapplied and misdirected—led Germany to invade Poland.** In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

**1. The first Ray of Will or Power, expending its force.**

**2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.**

**3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two—the will-to-love and the will-to-order—producing beauty out of the present chaos.**

**The disciples, therefore, of the Master Morya, of the Master Koot Hoomi and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of Their three groups of initiated disciples; with Them, the accepted disciples of the three groups are asked to cooperate and this offers opportunity to many everywhere. As they seek to vision the Plan, to cooperate with the three Masters and Their initiate groups, their opportunity will emerge.** **This triangle of energy is held responsible by the great Leaders in Shamballa for the regularising of world affairs. More than this it is not necessary for humanity to know.**

**Forget not, an Ashram is a vortex of force and a centre of energy—a centre through which both force and energy flow in [Page 731] order that the vision may be materialised. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and by another group of lesser initiates, thus representing (in each Ashram) a miniature of the planetary government. These step down the inflowing energy so that accepted disciples can handle it safely and act as distributing agents. The energy with which the Masters work comes from Shamballa;** **the forces with which They work are provided from within the Hierarchy itself, and just in so far as the accepted disciples react to the combined forces will it be possible for them to be used in service.** **In other words: the initiated disciples in a Master's group focus the inflowing energies;** **the accepted disciples, through the medium of their souls, focus the force which the Master directs outward into the world of men in conformity with the Plan of the Hierarchy,** **working in accordance with the revelation, coming from Shamballa.**

**Initiated disciples have no interest in anything but the vision, the Plan and its direction and materialising upon earth.** **Accepted disciples are learning this and in the meantime have to react to the vision in what I might call a second hand manner; they are occupied with the Plan and with the distribution of the forces which will materialise it.** **Thus the entire activity of the Ashram is coordinated. Newly accepted disciples (who are only learning to cooperate) are valuable as "agents for experiment." According to their reaction to the imparted truths and Plan, according to their ability to sense the need and to bring the need and the medium of release into relation and according to their capacity to work with the world disciples (who are definitely responsible to the Master of the Ashram for some aspect of the Plan) will be the success of the effort in the outer world.** {This is about the responsibility of the Accepted Disciples

**Thus again the concept of the "Hierarchy of Relationship" is brought to your attention. In these days of world strife, it is this bringing about of right relations which presents the key to the immediate aspect of the vision which must be precipitated upon our planet.** **Therefore, an Ashram is a centre wherein relationship is tried out.**

**One simple question arises here: How can right relations be established upon earth if the accepted disciples in a Master's [Page 732] group are themselves unable to react to the idea and to preserve, among themselves, right relations, correctly, unanimously and unerringly?** **What hope is there for the outer world if the inner circle of workers (pledged disciples) are unable to establish and hold among themselves these right relations.** At this time, the problem is threefold. These right relations must be fostered between:

{Right Human Relations are to be fostered between the following:

**1. Accepted disciples, initiate disciples and the Master.**

**2. Between the members of an Ashram and other Ashrams.**

**3. Between these Ashrams and the outer world.**

**The Master of an Ashram and the senior initiates in His group are responsible for the relation between Shamballa and the Hierarchy.** **Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being is preserved inviolate.**

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**PART VI** <Pages 732,741>

**Stage III. Accepted Discipleship.**

**It is not my intention in this short series of Instructions to deal with the Stage of Accepted Discipleship. Much has been written about this stage. I have covered every practical angle in my many books and there is nothing to be gained by duplication.** **The books on discipleship put out by the Theosophical Society adequately cover the Probationary Path; I have dealt in detail with the Path of Discipleship.**

The angle of the contacts which become possible upon the Path of Accepted Discipleship are well known but cannot be described in too much detail. They vary according to person, and ray. I would only ask you to have these **modes of approach** in mind, remembering that they do occur and occur in varying degrees of clarity and at various stages upon the Path. {Path of Accepted Discipleship They are as you know:

**1. A dream experience.**

**2. A symbolic teaching.**

**3. The thoughtform of a Master.**

**4. A direct contact with the Master in meditation.**

**5. An interview in a Master's Ashram.**

[Page 733]

**The first three are more usually the experience of the probationary disciple. The last two are undergone by the accepted disciple. They have their astral or lower psychic counterparts.** They are, in this case, not all glamour and illusion and are not basically reprehensible, for they are—in reality—the seed or guarantee of future inevitable experiences upon the Way. People do see thoughtforms of the Masters, for those thoughtforms exist; they do receive symbolic teachings upon the astral plane or in the dream states. **Beginners and the inexperienced are then apt to do one of two things: over-estimate the experience and believe it to indicate a high spiritual development; they begin to lean upon the experience and to substitute this astral happening for the future reality or they dismiss it as undesirable lower psychism, forgetting that so-called lower psychism is only so when the interpretation and the use of the experience is at fault.** **It is the task of the accepted disciple to aid in the interpreting, to indicate direction and to point out the significance of the experience to the neophyte.** **Workers in the spiritual field should bear this carefully in mind and remember that—as a result of the war, of tension and of aspiration towards the New Age—these dreams and visions, these episodes of symbolic teaching, these contacts with thoughtforms will steadily increase and are indicative of growth and of expansion. Undirected, unexplained and misinterpreted or laughed down and ridiculed, they can greatly hinder and can be forced to descend into the category of true lower psychism; rightly interpreted and explained, they can constitute a series of graded revelations upon the Way to light;** **they exist then as guarantees of future knowledge and as signposts of a relative achievement.** **But they are not the reality when astrally focussed.**

**Disciples need to bear in mind always that they grow by the answering of their own questions; the task of the Master is not to answer questions which, given a little time or thought, the disciple could answer himself, but to suggest or throw into the disciple's mind the type of question which warrants his thought and then to stimulate his abstract mind so that he can successfully find the answer.**

**You can see, therefore, how important this entire problem of questions can be and how, in a Master's Ashram or group, [Page 734] the responsiveness of the membership to the questions, registered either by the individual disciple or by the group as a whole, and the answering of these questions has a conditioning effect upon the group.** **It is here the Master's particular work comes in—the arousing of the Ashram to the asking of those questions which will lead to revelation**. **A Master has always two things to bear in mind: the group condition which is dependent upon the aggregated vibration or note of all the members of the Ashram, insofar as they work together, and, secondly, the period in which the group is functioning**. **To this must be added the total responsiveness of the entire Ashram.** **One of the difficulties confronting all ashrams (viewing them as wholes) is to absorb new members and disciples, either singly or in groups. One question that necessarily arises is: How can a group within an Ashram (constituted of relatively new disciples and beginners on the Path of Accepted Discipleship) become increasingly sensitive to the vibration of the Ashram as a whole and to the Master of the Ashram?**

**This question in reality embodies the major problem existent between the personality and the soul, between the Master and the disciple and between humanity and the Hierarchy.** **It is basically a question of registering essential unity and the cessation of separativeness.** **Disciples in their consciousness have to learn to avoid differentiating between aspects of the Ashram, inner and outer, and between the few Ashram members whom they may know and recognise, and the vast number who remain unknown to them.** {Set the usual tendencies of the concrete mind aside… An Ashram is one group or band of disciples, initiates of various degrees, world disciples and neophytes at the very beginning of the Way of discipleship. **Disciples must not think in terms of different Ashrams but in terms of the Ashram as a whole.** {The Great Ashram which is directed by Sanat Kumara

**The key to this realisation, little as you may think it, is Intensity. Intensity, or working from a point of tension, brings in the flood-tide of revelation, and it is then possible for a disciple to learn in one short day what might otherwise take months and even years to learn.** Tension, when focussed rightly, is the great releasing Power. So many disciples focus tension wrongly and release energy in the wrong direction and (if I might so inadequately express it) from the wrong location. [Page 735] **Right tension is brought about first by correct orientation; this necessitates a true sense of values and freedom from those minor preoccupations which produce extension instead of tension. If you are (to give a very usual illustration) preoccupied with your physical condition, you will not experience the tension which will make you a magnetic centre of power and love;** if you are preoccupied with the failures of other people or with their ideas about you, **you will again fail to experience the tension which releases.** **You would find it of value to discover where your "extensions" are and then retreat inward to the point of tension from which you can consciously and effectively direct soul energy.**

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**This is the true esoteric work. The majority of disciples are not even 60 per cent effective because their points of tension are scattered all over the personality and are not focussed where the point of individual tension should be. Each has to discover that point of spiritual tension for himself. The reason that disciples are not sensitive to the Master, to the life of the Ashram and to each other is that they are extended and not tense; they are working and living on the periphery of consciousness and not at the centre. Their service, therefore, is partial; their consecration is weak and they are overwhelmed by inertia, by lack of interest in others and by many preoccupations with the form side of life.**

One more question might here be considered, dealing with a phrase which I have deliberately used several times in these talks: **What is the distinction between love and the will to-love?** **It is one which constantly is asked in the early stages of the path of discipleship. It is a most revealing question and is based on a sense of individual need and also on group need. It indicates also a penetrating analysis which has carried the questioner to the point where he knows the difference between theory, plus effort,** {the Will-to-Love **and a spontaneous demonstration of that which is.** {Love

The will-to-love involves the recognition of limitation, of desire, of the forcing of an issue and of the intense aspiration **really** to love. **It does not indicate the inflow of Shamballa energy through the medium of the soul whose intrinsic nature is spontaneous love.** **Where there is a determination to be [Page 736] loving, certain attitudes—either natural and belonging to a developed personality or forced through attention to soul behest—emerge.** **The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: "Here they are wrong and I am right; here they do not understand and I do; I know them but they don't know me; I must be patient with them," etc., etc. Throughout this phase, the attitude is definitely that of the will-to-love, coupled to a deep realisation of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought.** **This is all a form of self-centredness.** **The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives.**Most **of the reflection carried on by the aspirant is based upon his innate realisation that he does not really love in the spontaneous, free way of the spirit. The disciple is, therefore, thrown back on a self-centred position in which he feels: "Now I am loving; now I am not loving; now I must try and love." Yet all the time none of these attitudes is really true love nor is their result a loving expression because the disciple is identified with himself and focussed in the personality. Love is never worked up, if I might put it so, in the lower nature; it is a free unimpeded inflow from the higher.**

**Love is spontaneous and carries ever the free spirit of Christ**. **I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the New Testament in which he defines love. Give up emphasising the will-to-love and emphasise in your own consciousness the need of others for understanding, compassion, interest and help.** **The usual loneliness of all disciples is frequently incidental to the fact of the self-centredness of all those whom they contact and the intense preoccupation of the neophyte with his own growth.** **The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said but tell me."** The cry of the disciple is: "Aid [Page 737] the work. Forget yourself. The world needs you." **So many disciples are still shut up within themselves, hidden behind the wall of the personal self and little true out-going love is present. Until they break through and truly love, their usefulness is impaired.**

We have considered briefly the stage of Little Chelaship and that of Chela in the Light. These stages lie behind quite a large number of human beings today. It is necessary, however, to **revive the effect of these two experiences** and the need to do so lies behind much of the work being done by disciples and teachers at this time. **Many other people are today passing through the stage of Accepted Discipleship.** The keynote of that stage is, as you know, the establishing of contact with the Master; it is primarily and technically the task of the Master to evoke the direct response and the conscious reaction of the disciple. Along with these reactions, the Master looks for an effort on the part of the disciple to be impersonal in his dealings, both with Him and with his co-disciples; **impersonality is the first step upon the road to spiritual love and understanding.** **The effort of most sincere disciples is usually concentrated upon loving each other and in this (to use an old simile) they put the "cart before the horse." Their effort should be to achieve, first of all, impersonality in their dealings for, when that has been achieved, criticism dies out and love can pour in.**

**The Master also looks for an effort upon the part of His disciples to work on a larger and more generous scale in connection with His work in the world of men; He leaves them free to work as they may choose but He most certainly looks for the effort to take place along the lines of the specific activities which constitute His intention.** **To achieve this vital and strenuous effort, there must be the ability to focus upon the work and its needs and to develop the power to cooperate with those also engaged in similar work. This, again, involves impersonality and right focus.** **The Master is today looking for dedication to the needs of humanity in these days of human agony; this involves a sensitivity to world pain as it demonstrates from day to day in world affairs; it requires also a "divine indifference" to outer events in the life of the little self and a sense of proportion which enables the disciple to see his little personal [Page 738] affairs—physical, emotional and mental—in terms of the whole. So again we arrive at impersonality—this time impersonality to a man's own reactions.**

**The Master has, therefore, necessarily to ask Himself whether the expenditure of time and energy which He gives to the members of His group or Ashram is rightly warranted and whether, as a result, the group has "quickened" for increased service, and is more closely knit together in the bonds of the ashramic fellowship and is decentralised and less a group of dedicated personalities and more a group of living souls.**

**Impersonality has also to be developed in connection with the Master Himself. He is not occupied with making His group of disciples satisfied with themselves, their status or their service. He frequently lays the emphasis (in His few and rare contacts with His disciples) upon their failures and limitations. He does not only give them a steady flow of teaching and increased opportunity to serve. His work is primarily to help them detach themselves from the form aspect of life and fit them to undergo certain great expansions of consciousness. He assumes the factual nature of their dedication and desire to serve. This he has shown by receiving them into His group of disciples. When He did that, He assumed also the responsibility of preparing them for initiation. It is no part of the Master's duties to pat disciples upon the back or to congratulate them upon work done and progress made. He has instead the task of watching closely their note or vibration and of indicating where changes must be made in attitude and expression, where intensification of the spiritual life is in order and where personality adjustments could lead to greater freedom and, therefore, to more effective service. If this process, when applied by Him evokes resentment and disappointment upon their part, then the indication is that they are still steeped in personal reactions.**

**Another thing which disciples are apt to forget is that the Master has to protect the larger Ashram as a whole from the reaction of those who are learning to work in smaller supervised groups and in cooperation with their more experienced brothers. Sometimes disciples become discouraged—from a natural morbidness, self-centredness, lethargy and sometimes [Page 739] good intentions—and endeavour to resign from the Ashram or group. This they can only do exoterically, for the esoteric link always persists, though it may be temporarily negated in the need of the larger group to protect itself from some unit in its midst.** **The members of an Ashram and accepted disciples are always engaged in world work and effectively so. Newcomers and beginners have to be trained to participate in that work and ample scope is always provided to this end.**

**Certain periods come when disciples have to be faced with clear and definite questions, in the answering of which they discover themselves and the scope and fruitfulness of their demanded service.** **Some of these questions might be expressed as follows:**

**How effective is my work in relation to my sphere of activity?**

**How effective is my thinking and planning in relation to what may lie ahead in the immediate future? We have an instance of this today, in connection with the plans for a post-war world and the need for intelligent and spiritual reconstruction activity.**

**What results can I recognise as the fruit of my work?**

**Do I feel that my work has been satisfactory from the standpoint of my soul and, incidentally, of my Master?**

**Have I worked with impersonality in relation to my fellow disciples and co-workers, no matter what their status?**

**Have I preserved the needed spirit of loving cooperation?**

**Do I recognise truthfully my own and my co-disciples' limitations and do I then move forward with those who are serving alongside of me without criticism and with silence?**

**Do I realise exactly where I stand? Whom I can help? And to whom I must look for example, aid and understanding**?

**One of the first lessons a disciple has to learn is to recognise what is occultly called "hierarchical progression." This enables the disciple to place himself consciously at the point to which evolution and spiritual unfoldment have brought him and, therefore, recognise those whom he can assist from the standpoint [Page 740] of his greater experience and those to whom he must look for like aid.**

This is a hard first lesson. **The neophyte is always more consciously conceited than is the experienced disciple. It was the need for the understanding of this fact of hierarchical progression which prompted me to choose the six stages of discipleship as our study theme.** **To be a disciple does not mean that all within the Ashram are upon the same rung of the ladder of evolution. It is not so. An Ashram is composed of all degrees, ranging from that of a disciple who is taking his first steps upon the arduous path of training, up to that of a disciple who is a Master of the Wisdom. This hierarchical progression is something warranting careful consideration. I would remind you of the Law which states that "we grow through the medium of our recognitions." A recognition, when it is seen as an aspect or fractional part of a greater whole, is the seed of a major expansion of consciousness. A stabilised expansion of consciousness connotes initiation. This is an occult statement of major importance.**

**It is essential that disciples cultivate the attitude of spiritual recognition and they will find their lives greatly enriched when they do so.** Contact with disciples, initiates and Masters is ever evocative in the result. **The power they normally and unconsciously wield has a dual effect. It draws out the best and evokes the worst whilst presenting situations with which the disciple must deal. Every disciple is a focal point of power to some degree. The more advanced the disciple, the greater the force or energy which will radiate from him; this necessarily presents situations which the lesser disciple has to handle. The true disciple never does this with intention. The theory (so prevalent among occult groups) that the leader or some senior working disciple must stage situations in order to develop the pupil is contrary to occult law. The moment, however, you step into the range of the radiation of a Master or of any disciple senior to you, then things are bound to happen in your life. The radiation is effective when rightly received, registered and consciously used to bring about the sensed and needed changes**. **Eventually when the disciple's vibration is constant and responsive to the higher one, the two can then be synchronised. [Page 741] It is this synchronisation which characterises all grades of initiates and which indicates to an initiate of a higher degree that an initiate or disciple of a lower grade can be admitted into the higher ranks.** **Synchronisation is the key to initiation.**

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**PART VII** <Pages 741,749>

**Stage IV. The Chela on the Thread.**

**With these preliminary remarks, let us pass on to another of the Stages on the Path of Discipleship. The fourth stage is described as follows:**

**"The stage wherein the disciple is taught how (in emergencies) to attract the Master's attention. This has the peculiar name of the Chela on the Thread."**

**The whole question of psychic sensitivity of the higher kind is involved at this stage.** **I have taught in my writings most clearly and definitely the** **undesirability of the lower psychic experiences. This has been done as the need to warn aspirants anent this matter is great. The difficulty is enhanced by the fact that lower psychics are not easily reached and warned as they are ever determined that their clairvoyant and clairaudient powers are indicative of the advanced type of high spiritual unfoldment. Their minds are closed to all warnings and they function often behind a barrier of smug self-satisfaction. They forget that the aboriginal races and animals are all psychic and register that which the more mental types fail to record. The rank and file of the people are inherently astral in their activities, their interpretations of phenomena and their attitudes and focus. It is necessary, then, to enforce the warnings and awaken the average psychic to the undesirability of his astral life.**

Disciples, however, put no aspect of the divine manifestation outside their range of experience. They know that psychism in its lowest phases is a part of the divine expression and **is of an essentially higher nature than the purely physical processes of living in the body.** **A disciple cannot say that now because he is a disciple, he will not be subject to this, that or the other experience.** **He has to be prepared for all experiences [Page 742] and to face the fact that eventually all disciples have to become psychics, both higher and lower, as was the Christ.** **The only safeguard for which he works is to prevent the lower powers demonstrating until the higher psychic faculties are functioning; then the lower are controlled and operated (if I might so express it) from the level of the higher consciousness.** **There is, to the mind of the disciple, only life and form and he is learning to handle the life processes through the medium of the form so as to produce a divine manifestation.**

**The world today is entering a phase of extreme sensitivity. Disciples must train themselves to help. The shift of the consciousness of ordinary and mediocre individuals will be on to levels of conscious astralism and the veil between the seen and the unseen will rapidly disappear.** How can disciples be of service in that difficult period if they have no experience in the distinction and interpretation which must exist between aspects of phenomena? How can they rescue and safeguard others if they fear to enter into realms of life where the lower psychism rules? **I am not asking you to cultivate psychic powers, but I do ask you to hold yourselves in guarded readiness to see and hear on all levels of service,** {we think of the service aspect and not the perhaps unpleasant phenomenal aspect  **and to know what you see and hear, interpreting it correctly, unblinded by prejudice and fear.** **The Path of Discipleship is not an easy one but its compensations are adequate.** **Psychic sensitivity is involved in the understanding of this phase of discipleship.**

**In your thoughts as you endeavour very briefly to study this stage, there must exist a correlation between the chela, the Ashram in which he is working and the Master.** **This correlation and the growth of this triangular relationship is always brought about through a realisation of tension.** There has been much given to students upon the theme of the thread, the sutratma and the antahkarana. This thread leads from the Hierarchy and a point of tension in that Hierarchy (such as the Master at the centre of any Ashram) to distant places, to many planes and into many hearts. **This thread enables the disciple (if he has been permitted to learn how to use it) to return instantaneously to his centre of work and to reach at any desired moment the "Master of his life."** This triangular relation might be depicted thus:

[Page 743]

The Master

\*

The Soul \* \* The Ashram

\*

The Disciple

**An extension of this idea lies behind much that I have taught anent the Wesak Festival and should be in your minds when you prepare to participate in it.**

**Shamballa**

**\***

**The Buddha \* \* The Christ**

**\***

**The Hierarchy**

**\***

**Humanity**

The entire subject of the chela on the thread and the **techniques** involved in this state of consciousness are all related to the capacity of the human being, under soul control, to be **magnetic** and to **"emit the vibratory call which can penetrate to the ear of the One Who holds the thread."** This is quoted from a very ancient manuscript in the Archives of the Hierarchy, dealing with this stage of discipleship. **I am for the first time making this information available in a brief and necessarily veiled and inadequate form to the disciples, assembling this cycle at the call of the Hierarchy. Only those who are at this stage of discipleship will really comprehend what I say and profit by the hints.**

**This fourth stage is only possible to a disciple who has been an accepted disciple for more than one life and who has demonstrated his ability to work with selflessness and pertinacity.** **The requirements can be stated as follows:**

**1. The disciple has succeeded in decentralising himself and is no longer the point of dramatic interest on his own little stage.** He is no longer preoccupied with his feeling [Page 744] nature and the **excessive self-interest**, evidenced by so many, no longer controls his thoughts and aspiration. {Decentralization

**2. The disciple can now work with impersonality, no matter how his own personal nature may be reacting.** **This means that his own feelings, thoughts, likes, dislikes and desires are no longer the controlling factors; he is conditioned in his daily activities and relationships only by those intentions and activities which are for the good of the group. He will not sacrifice any individual to the group good until after due effort to help that individual understand and demonstrate right relationship; but he will not hesitate to take firm action as need and opportunity arise.** {Impersonality

**3. The disciple has developed a sense of proportion as to the work and the relative value of his contribution to the Master's work and the Ashram life. He is engrossed in the task and the opportunity and not with the Master and with his individual position in the Master's thoughts.** **Most disciples in the early stages of their novitiate never forget that they are disciples. This is what the Master Morya has called the "smug recollection of the self-engrossed mind." It is a form of veiled pride which beginners find it difficult to avoid. Never for a minute do they forget the fact of their discipleship and the fact of the Master, no matter how active their service;** **yet—if they were truly working from a point of tension—they would forget His very existence in the work to be done for their fellowmen.** {Engrossment with the task and NOT with the Master

**4. The chela on the thread has reached a point where the higher correspondence to the so-called "split personality" is to be found, or (to word it otherwise) where that state of consciousness, of which the split personality is the shadow and the distortion, makes its appearance. The disciple is conscious simultaneously of two states of awareness or two points of concentrated activity:**

**a. The point of spiritual tension wherein he is focussed and which he endeavours to preserve inviolate and constant.**

[Page 745]

**b. The focussed sphere of activity in the three worlds, through the medium of which he carries out his work and service as a disciple.** {Trying to not pay overly much attention to his personality or to the individuality of the Master.

**These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain.** **The second point of focus should be in reality an externalisation of the inner point of tension. In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical.** **It concerns also the work of the Buddha and the Christ, as They represent the point of tension at Shamballa and in the Hierarchy.**

**Most disciples are not working from a point of spiritual tension, but from a point of personality focus—a step forward indeed from that of the average unthinking person but one to which they cling unduly long. As long as a man is focussed in his personality, the point of spiritual tension will evade him. He will be driven by personality aspiration and not by ashramic force and this focus in form will lead to trouble both to the individual aspirant and to his group.** **Spiritual tension, as a result of complete dedication of the personality to the service of humanity, stimulates and empowers but does not evoke the lower life of the personal self.** {Wielding the higher correspondence to the split personality….Uniting the point of spiritual tension with the field of service in the world…

**These are the requirements which the disciple must meet before he is taught to reach the Master at will and when an emergency arises.**

I would like here to call your attention to the attitude of the Master at this stage of His chela's progress. **As the name implies, the disciple at this point is permitted to call the attention of the Master;** **this is permissible only when the chela can be trusted to use the privilege solely for purposes of group service and never for himself or his own benefiting. This signifies that the disciple is capable of handling his life and problems himself and is not likely, therefore, to intrude his personal crises into the life of the Ashram.** **It implies also a chela of such devotion and essential basic selflessness that the Ashram needs no protection from his vibratory activity;** he [Page 746] never exacts from the Master any of the potency which rebuffs, as it is esoterically called. **The Master knows that if a call comes from the chela on the thread, it will not be a waste of His time to respond,** because **the call will always be launched on behalf of group need and for the establishing of group purpose.**

**No matter what the Master is doing or what His preoccupation, He must respond to that call, for it is the endowed right of the trusted disciple to send it out when emergency demands it.** **You might ask how the chela knows that he can "get through" to the Master, using here a colloquialism. I can assure you that a complete inhibition rests upon him when the call may not be sounded—an inhibition, arising on his side of the relationship and not imposed by the Master—and he neither wants nor attempts to sound the call when there is a question in his mind.** **It is a matter of clear intuitive perception, the recognition of an unimpeded channel and an act of spiritual will. It is in reality a process of invocation and evocation. This whole concept of the chela on the thread lies behind the distorted teaching about the prerogatives and privileges of the priesthood and the relation of the Pope, for instance, to God or of the "elect" to the Deity. This latent and unfulfilled ideal is that of the chela on the thread and the Master and His Ashram, interpreted by the ecclesiastical consciousness as the Church. When the coming world religion is built around the work and the activity of the world disciples and knowers, then we shall see these symbols, called the "rights and prerogatives of the priesthood," correctly interpreted and truly expressed. The same symbolic inferences are also to be seen in the Brahmin caste in India.**

**This responsive relationship and interplay is only attained after a long cycle of the outer relation of the accepted disciple upon the periphery and finally within the Ashram.** **It does not come about as the result of any effort to fit oneself for this position of power and of influence in service. It is simply the silent and almost unconsciously achieved result of that self-effacement and self-forgetfulness which distinguishes the accepted disciple; he is decentralised and engrossed in the fulfilment of the divine Plan to the best of his ability. It is the reward, if I might so express it, of the worker who knows what [Page 747] he has come into incarnation to do and who is endeavouring with dedication to do it. The driving urge of his life is the need of humanity and his expanding awareness of the immediate next step that man must take.S**

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**The major tasks of the Master when a disciple first enters His Ashram is to make him think along the lines of decentralisation. This involves the shift of the disciple's consciousness from himself to the work to be done** and, **incidentally, the answering of the questions:**

**1. Do you, in reality, know what your life task is?**

**2. Have you tried to carry this out in your current life processes?**

**3. Is your main objective the building of character and the development of purity? If this is so, do you not think that you should be on the Path of Probation and not deluding yourself with the idea that you are on the Path of Discipleship?**

**4. Are you preoccupied with human need or are you engrossed with your own position as a disciple, with your own spiritual problems, and with the delusion of the terrific difficulties in your personal life?**

**As long as you believe that your life is one of all engrossing interest and also one of exceeding hard places, you are only in the very early stages of accepted discipleship and have not yet cast off ancient habits of thought.** These questions have eventually to be answered before the student has what I might call "the full freedom of the Ashram."

**The Ashram, you must remember, is externalised only in so far as it provides a point of spiritual tension. From that Ashram, disciples go out to work in the world.** **The outer group, working in the world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power.** **This is done just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.**

**An Ashram is not a group of people seeking spiritual realisation.** **It is a centre of group activity, swept by energies which [Page 748] (when given full and proper sway) enable the group to carry out the Master's plan and meet human need. You may wonder perhaps why I so constantly emphasise this need. I do it because that need is the main and urgent principle of invocation; it can and will evoke hierarchical response and thus put two centres—that of Humanity and the Hierarchy—en rapport. This is a group correspondence to the invocation of the soul by the personality and its subsequent evocation upon the plane of every day living, thus leading to a consequent fusion.** An Ashram or Master's group is, therefore, **a centre of invocation** and **when the individual disciple becomes a chela on the thread, it is as the reward of selfless service—carried forward at any personal cost.** Then the Ashram can be a centre of unique world potency.

**Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre.** **By means of this centre, they sound out the call (an inaudible call, from the physical plane angle) which (vibrating along the thread) reaches the Master.** **These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege.** **I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.**

**This thread is not the antahkarana but a linking thread of living light.** This the **Master projects** as the **disciple's service** **evokes a response from Him**. **This evocation, however, increases its potency as the disciple builds the antahkarana between the personality and the Spiritual Triad.** **The chela on the thread eventually has the life thread** {sutratma **(one aspect of the antahkarana) connected with this ashramic thread** {between Master and Disciple **and hence the establishment of monadic control of the individual which (in its group form) signifies the control of the Hierarchy by Shamballa. The lesser and the greater relationship must ever be borne in mind.**

**To the average aspirant, the implications of this stage of discipleship are valuable from the angle of emphasising what has not been achieved. The implications are, therefore, negative. This is frequently desirable where accepted disciples are concerned whose attitude should be positive and intelligent.** [Page 749] **The Law of Positive and Negative Relationships underlies all these stages. That which is higher is, at first, always negative to that which is lower; then interim changes take place which make the higher positive to the lower and lead, therefore, to the steady ascending of the Way of Life and the Ladder of Spiritual Ascent.**

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**PART VIII** <Pages 749,764>

**Stage V. The Chela within the Aura.**

The definition, as given earlier by me, runs as follows:

**"The stage wherein he is permitted to know the method whereby he may set up ... a call which will entitle him to an interview with the Master. At this stage, the disciple is called a chela within the aura."**

**It is a stage of discipleship which is far in advance of that attained by most disciples, because it connotes almost complete at-one-ment between the disciple and the Master's group.** **He has already been accorded the privilege of invoking the attention of the Master in times of emergency and is sure of His response. He has advanced from the point when he was being trained to become an integrated and useful unit in the Ashram to where he is a trusted agent. His orientation is now fixed** {and NOT fluctuating… **and though he is subjected to many tests and difficulties, these are increasingly concerned with the group life and condition and not with himself. I refer not here to the difficulties of any ashramic group or to those connected with any group affiliation the disciple may rightly hold upon the physical plane, but to his responsiveness to the group need of humanity. Where this responsiveness exists, it means that the whole is of greater importance to him than the part. This in no way negates his ability to work with individuals or to give understanding love and compassion to those in his path of life who need it. But he has arrived at a sense of right proportion and of correct organisation of his life processes, trends and activities in time and space. He can then be depended upon always to substitute the good of the whole for individual good, as the personality might see it.** {Ever closer to Hierarchy…

[Page 750]

**The Master knows that in the chela who has reached this stage He has a dependable instrument and one who can be regarded as no longer a drag on the life of the group. I have pointed out to you before this how difficult is the process of absorbing a new disciple into an Ashram;** he has to be taught to advance **gradually** from the periphery of the group consciousness towards the centre. **Each step forward necessitates care on the part of the Master in order to see that the Ashram is preserved from all disruptive activity.** **It is only when the chela has achieved "occult serenity" that he can be permitted to focus himself permanently within the group aura. This happens when he becomes conscious of the peculiar and specific vibration of the Master's aura. Hence, as you can well see, the need for serenity.**

**I would point out that serenity and peace are not identical. Peace must ever be temporary and refers to the world of feeling and to conditions susceptible of disturbance. It is essential to progress and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later (when successfully handled) by periods of peace. {Á lower form of peace But this peace is not serenity and a chela is only permitted to dwell within the Master's aura when serenity has been substituted for peace.** **Serenity signifies that deep calm, devoid of emotional disturbance which distinguishes the disciple who is focussed in a "mind held steady in the light.**" {Calmness forever unperturbed **The surface of his life may be (from the worldly angle) in a state of violent flux. All that he cherishes and holds dear in the three worlds may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorise the consciousness in such a manner that individual events and happenings are ignored. It is intensity of feeling transmuted into focussed understanding. When this has been attained, the chela has the right to live within the aura of the Master. There is nothing now in him which will require the Master to sidetrack His attention from vital efforts to the unimportant task of helping a disciple.**

SPECIAL {Continuing, Program 20 SXSDVC Edited by Michael Crow due to a sound error I committed. Entire Redited Program 20 endures 3 hrs and 15mins 54 secs up to p. 755. 18Jun21

[Page 751]

**An accepted disciple, therefore, advances—if I may so express it—through the medium of three vibratory realisations:**

{Modes of advancement

**1. He reacts to the vibration, the note or the quality of an Ashram, according to his ray type.** The periphery of a **Master's sphere of group control** {This is another way of naming the Ashram is contacted by him and he becomes an accepted disciple in full waking consciousness. {It is possible to be accepted without at first knowing it…. The Master is aware of his presence upon the outer fringe of His consciousness; his fellow disciples are also aware of another point of light within the Ashram, largely because of the effort they have to make to offset the new chela's personality reactions to the new mode of life, to the effects wrought into his consciousness by his penetration into the world of meaning and to the out-surging of his devotion to the Master. **It becomes the task of more advanced chelas to protect the Master from the violent reactions of the new chela and to stand between Him and the neophyte.** Some initiate-chela takes him in hand and acts as intermediary**. The chela** {this is the aspiring chela—not the initiate-chela **(as I have earlier pointed out) is in touch with the Master when, and only when, the Master so desires and it would be good and helpful to the entire group.** {The Master is not overly desirous of the company of the new chela—who can be rightly handled by other

**2. He realises increasingly the nature and note of his Ashram and advances from the periphery into the sphere of influence of the Master and His group;** **he then begins to participate more and more in the group life and is less and less interested in himself. He becomes, consequently, a more valuable asset in the Ashram and is entrusted with specific duties and tasks for which he is individually responsible to the initiate-chela in charge of him.** **The Master begins to contact him with greater frequency and—because he is becoming decentralised** and **his own growth and development are of less and less importance to him than service for others**—**he is permitted to attract the Master's attention when help is needed for the group, and thus becomes a chela on the thread.** **The antahkarana is being rapidly built and the inflow of life from the Spiritual Triad increases slowly and regularly. He has reached a point where, upon the outer plane, he is gathering around him a sphere of influence as a result of his soul radiation, via the personality.** **It might be stated that no disciple becomes a chela on the thread until he has many people in the outer world who (on a lower turn of the spiral) are to him what he is to the Master—chelas [Page 752] on the thread.** {The Master holds the thread… **In a distorted and frequently unsatisfactory fashion, he is engaged in forming his own group and today this is very often the case.** **The world is full of struggling disciples, intensely preoccupied with forming organisations, with gathering around them those whom they can help, thus striking a particular note and learning the rudiments (the rudiments, I repeat, my brother) of group work as the Hierarchy seeks to see it carried out.**

**3. He responds powerfully and (from his point of view) quite unexpectedly to the realised vibration of the Master as He functions at the very centre of His group.** He has known the Master's vibratory call; he has become aware of the quality of the Ashram which is evoked by the Master. {Two earlier stages of advancement **Now** {a third **he is admitted to the secret place to be found at the very heart of the Ashram and becomes a chela within the aura.**

**The aura of any form of life can be defined as the quality of a sphere of radiatory activity.** **Very little is as yet known about auras, and a great deal of nonsense has been written anent the matter. The aura is usually spoken of in terms of colour and of light, due to the nature of the vision of the one who sees and the apparatus of response which is in use.** {Customary description because of the seer’s limitations **Two words only describe an aura from the point of view of occult knowledge and they are "quality" and "sphere of influence."** **What the clairvoyant really contacts is an impression which the mind rapidly translates into the symbology of colour, whereas there is no colour present.** **Seeing an aura, as it is called, is in reality a state of awareness. That the seer may in all sincerity believe that he has registered a colour, a series of colours, or light, is entirely true in many cases, but what he has really recorded is the quality of a sphere of radiatory activity; this he does when his own individual sphere of radiatory activity is of the same nature and quality as that contacted.** **Most seers register the astral range of vibrations of a person or a group and this through the medium of their own astral body. The impact of a truth or of a mental concept and its recognition is an expression of a similar contact, carried forward this time into the realm of the mind.**

**This explains the truth lying behind all so-called "expansions of consciousness" to which the mind of man can respond;** [Page 753] **he registers a constant succession of vibratory impacts, emanating from spheres of activity; these range all the way from the early stage of increasing awareness through the development of the five senses and the three vehicles of contact in the three worlds of human experience to those recognitions which lead a man into the sphere of influence of a Master and later enable him to take what is termed one of the major initiations.**

**These spheres of radiatory activity are ever present even when unregistered and unrecognised.** The evolutionary process is one of **developing a response apparatus** with which to register them; having done so, the next step is to react intelligently to such contacts, **thus producing an ever increasing range of awareness which finally constitutes the sum total of consciousness.** {The sum total of the Tibetan’s consciousness is vast indeed…

**I cannot here enlarge upon this theme as it proceeds under the impelling force of evolution.** {The theme of the growth and expansion of consciousness I am only here concerned with the fact of a Master's sphere of radiatory activity and its peculiar quality and ray colouring (occultly understood). {Real concern is the aura as occultly defined..

**The factor lying behind and thus making possible each of the six stages of discipleship** is the existence in the disciple of **qualities, radiatory activities and emanatory impulses** **which correspond to those emanating from some particular Ashram. These, when they have evoked a response and drawn the disciple to the periphery of the sphere of activity of such an Ashram, gradually intensify their magnetic, attractive quality; they awaken to still greater potency the same qualities in the disciple, occultly pulling him closer to the central point,** {The center of the aura where the Master can be found **which is the focus of all the trained ability and the high-powered spiritual life of the Master at the very heart of the Ashram.**

**It is at this point that the disciple awakens to the realisation that his three bodies or vehicles—etheric, astral and mental—are only the reflections of the three aspects of the Spiritual Triad and that they can give him the key to his own being and also the capacity to respond to the threefold vibration of the Master, as expressed through His aura.**

**The teaching that the personality must be destroyed is a distortion of the truth; his focus of consciousness has to be shifted from the threefold lower nature into that of the Triad and this with the aid of the threefold soul nature. The mode of this progressive shifting is response to an ever higher rate of [Page 754] vibratory activity. Just as soon as there exists, in the consciousness of the disciple, the ability to respond to the quality and the radiation, emanating from an Ashram, he moves forward into that sphere of influence.** **That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.**

**I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram.** **Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant.** **Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own aura which is not in harmony with the quality of the Master and to keep (as far as may be) outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.**

**You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing.** **Every Ashram radiates some one major quality according to the ray of the Master at the centre;** **in the same way the Hierarchy radiates the quality of the second divine aspect,** **just as the all-inclusive Ashram (to which we give the name Shamballa) has the outstanding characteristic of the first aspect, life itself.** **This is not a quality, but that of which quality is an emanation.** {Pure Being

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**The Master's aura** {which is dynamic **which determines the aura of the entire Ashram) has three outstanding radiations as far as the responsiveness of the disciple is concerned:**

1**. The radiation which comes from the higher levels of the mental plane, or from the lowest aspect of the Spiritual Triad.** {the manasic permanent atom The potency of this radiation and the extent of the sphere of influence will be determined by the extent to which the Master is **spiritually in touch with the Mind of God.** {a monadic indication I do not use the word "consciously" in this connection and when dealing with conditions above egoic levels. {the term “spiritually” takes over from the term “consciously” **It is this particular radiation which evokes a response from the** **embryonic abstract mind of the disciple** **when the antahkarana is being built and is the first kind of contact to which the neophyte responds in the later stages of the Probationary Path.** **A direct line of influential approach is made between the Master and the awakening disciple as follows:**

**a. The manasic permanent atom of the disciple.**

**b. The knowledge petals of the egoic lotus.**

**c. The lower concrete mind "held steady in the light."**

**d. The throat centre.**

**e. The brain of the disciple upon the physical plane.**

**This is all of it necessarily relative but the moment that the disciple has established this line of approach to the Spiritual Triad (even in a small measure) he makes his first response to the aura of the Master.** **The distinction between the aura of the Master and the aura of the Ashram is that the Master's aura is dynamic** {to move with power **and the group aura is influential,** {not so impelled as by the Master’s aura…. **yet the two together constitute the group aura.** **When this initial response is made it results eventually in the disciple becoming the chela within the aura.**

**2. The radiation which comes from the plane of buddhi or of the spiritual intuition.** This is **an expression of the love nature of the Master and is that which enables Him to be in touch with the Heart of God.** It might be noted here that these three radiations emanating from a Master and **enhanced** by the similar, though much less powerful, {though *influential* radiations of the **in**

**ner members of the Ashram** are the [Page 756] factors which put **the Master and the Ashram in contact with that which is occultly spoken of as the physical Sun, the heart of the Sun and the Central Spiritual Sun.**

The line along which this vibratory activity of the Master reaches the disciple and draws him finally within the aura is:

**a. The buddhic permanent atom, or the intuitional vehicle of the advanced disciple.**

**b. The love petals of the egoic lotus.**

**c. The astral body in its highest aspect.**

**d. The heart centre.**

**3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad.** **This is the emanatory expression of the capacity of the Master to enter into the Council at Shamballa, to register the purpose of God and to work with the Plan, which is the expression, in any given cycle, of the working out of the divine Will. This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:**

**a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad.**

**b. The sacrifice petals of the egoic lotus.**

**c. The etheric vehicle in its highest aspects.**

**d. The head centre.**

**e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.**

**You will note from a study of the above how abstruse and difficult it is to put into words the nature of the vibratory activity of the Master. All I can do—in default of your intuitive understanding—is to put into technical and academic terms (thereby crystallising the truth and somewhat distorting it) that which cannot be expressed.**

**This threefold radiation of the Master, as it expresses His planned activity and sphere of "influential emanation" is that which draws the disciple into His aura**—**not in this instance [Page 757] the aura of the Ashram but of that which makes the ashramic aura possible—the Life of the Master.**

**One interesting fact might here be given. The moment when an initiate-chela has intensified his vibration so that it is identical with that of the Master and can hold that rate of vibration as his normal radiatory quality, then he himself becomes a Master. In every Ashram, there is always at a given moment some one disciple who is being trained to take the Master's place eventually, thereby releasing Him for higher and more important work.** As you know, I was the senior disciple of the Master K.H. and when I became a Master, I released Him for higher work and my place in His group was taken by another disciple on the second ray; **two disciples are needed to bring about the complete liberation of a Master from all ashramic work and I was the first of the two chosen to do this.** **The other has not yet made the grade.** **When this process of identification takes place, a moving forward of every member in the entire Ashram becomes possible, e'en though it seldom happens.** **Symbolically speaking, it might be described as a potent expanding impulse which widens the circle of the Ashram so that higher levels can be touched and lower spheres of influence can be included.** {what happens when Lord Maitreya moves on towards the end of the Age of Aquarius?

**Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness** **with the life aspect, Shamballa, at the centre,** and the **circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity.** {the lower kingdoms for which humanity is the Macrocosm

**This is a broad and general picture of this stage of discipleship as I have attempted to convey its individual implications and its more esoteric group results.** More I **may not say,** {all hierarchical transmission is governed by *permission*nor can I enlarge upon the process whereby a chela within the aura can **at will** and for **the meeting of some urgent need** **confer with the Master in the Ashram.** One thing only can I tell you. **The Master always has three disciples who are His closest cooperators and intermediaries. They have emerged "into His consciousness," as it is called, in response to the radiatory activity of His threefold spiritual nature. They work very closely with Him and watch over the other disciples in the group [Page 758] according to their need, their ray and their point of development.** **You will remember in this connection how even the Christ had three disciples who were closer to Him than the other nine. This is ever true.** **In the Biblical story anent the Christ, you have—among other things—conveyed a picture of an Ashram as technically constituted and of the Hierarchy as it essentially exists. There were the three disciples, beloved and close; then the nine, who completed the inner Ashram. Next came the seventy who were symbolic of the Ashram as a whole and, finally, the five hundred who typified those upon the Probationary Path who were under supervision by the Master, but not by the three, the nine and the seventy until the time comes to admit them to the Path of Accepted Discipleship. In the greatest Ashram of all, Sanat Kumara has the same sequence of relationships among the great Beings Who form His group of active workers.** **Bear in mind, however, that these figures are symbolic and not factual. The number of disciples in an Ashram varies constantly,** **but always there are the three who are responsible to the Master for all ashramic activity, who are in His closest councils and who carry out His plans.** **The chain of Hierarchy is great and immutable and the sequences unalterable.**

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{Beginning, Program 22 SXSDVC, Pages 758--762, 21Jun21

**In considering the theme of the chela within the Master's aura, we have seen that the true pledged disciple who has reached the stage of being an accepted disciple passes from point to point within the circumference of a Master's sphere of influence until he reaches a period wherein he consciously "knows" his Master's aura.** **Now that, my brothers, is a perfectly meaningless phrase, but it is technically and esoterically correct. I will paraphrase its significance for you in an endeavour to give you some of the vital implications.**

**1. He is aware not only of the Master, but of what is in the Master's mind. That means that he is telepathically en rapport with his Master.**

**2. He is consciously past all inward discussion of what the Master wants him to do. He knows the part which he has to play.** {certainty in service

**3. He responds sensitively to the Master's aura not only upon the inner planes of life and in the Ashram proper, [Page 759] but also with his physical brain. He moves within the aura in his daily physical plane life. This process necessarily falls into five stages:**

**a. He is telepathically en rapport. His mind and his brain respond to the Master's mind.** {as in the case of AAB

b. **He is, therefore, mentally aware of the content of the Master's mind.** This affects his life and service and **his mind constantly formulates the telepathic impressions into organised formulas** which are then available for directive processes. {useful formulas can be generated by the abstract mind

**c. Being, at this stage, relatively free from glamour, he is able to respond from the angle of sensitivity and feeling and consequently able to bring through the Master's plans (his share of them) on to the astral plane.** {where their execution is keenly desired and aspired towards

**d. Etherically, he can begin to work with and use the ashramic force which his Master and his soul can make available to him to use upon the physical plane.** **He becomes what is called a "projector of force" and can then produce results upon the physical plane.**

**e. His brain becomes consciously aware of the simultaneity of the above four processes so that he passes into a new phase of conscious discipleship. Through his own soul** {combined with and the Master's sphere of influence **the Plan lies open before him.** **I would point out that this is not only a higher stage of discipleship but presupposes initiate understanding.**

**The neophyte knows that the goal of the occultist is to work with forces. He fails, however, to recognise that this may not be consciously done until—**

{steps on the way to working successfully at distributing forces

**1. He has for a long time been simply a channel. I would have you reflect on that thought. The attainment of the capacity to be a pure channel and an unimpeded distributor is the first goal and it takes a long time. The force usually dispensed by a disciple, until the channel stage is automatic and established, is normally coloured by personality distinctiveness (even if a high grade personality). [Page 760] The time has to come when the disciple can, at will, distribute the ashramic and group-soul energy in their pure state.** {first a channel for force

**2. He has, therefore, to distribute energy and not force.** There is much confusion in the minds of many disciples upon this matter. **Until a man is an initiate of high degree, he seldom dispenses energy.** He works with forces and they concern the three worlds. **It has been said (esoterically) that "when the disciple can distribute the four forces and make their seven notes heard, each note of the seven having a fourfold expression, he is not able to work with energy. When he works with energy, he works with seven and not with twenty-eight." Reflect upon this. I would add that the twenty-eight belong to the seven and when the disciple works with seven, he normally and automatically releases the twenty-eight, working under the impression of the seven ray qualities.** {more to contemplate

**3. He has to learn the uses of distinction and of synthesis.** **Herein lies a potent occult hint of special use to workers.**

**4. He is aware of the dangers incident to the untrained neophyte endeavouring to distribute forces, to direct so-called energies in a specific and particular direction**. He realises his goal is to be a channel for a long time through **purity of life,** **correct orientation**, and **non-criticism. This correct orientation involves a paradox with which all disciples must wrestle, i.e., to be oriented to the soul, and, consequently, to the Ashram and to be oriented at the same time to humanity. Only disciples close to the Master's heart (technically understood)** {Perhaps the Chela within the Master’s Heart, Stage 6? **and, therefore, consciously aware of His aura have the right—I had almost said privilege—to direct force in specific directions. When their status is not that, their task is to act as channels for the distribution of energy in a general and universal but not in a specific manner.**

{four points which must be attained before the occult direction of force and energy can be properly executed

**A Master and, to a far higher extent, the Christ, suffers far more from those in His Own household than from those in the outer world; His work is more impeded by the advanced aspirants than by the intelligent thinkers. Bear this in mind at this time. It was not the cruelty of the outer world of men which [Page 761] caused the depths of sorrow to the Christ when on earth;** **it was His Own disciples, plus the massed sorrow—spread over the entire cycle of life, past, present and future—of humanity.**

**Disciples gravitate into world groups and many of them are doing far more efficient work than those gathered together into esoteric groups.** **The advanced accepted disciple has always his own group which he gathers around him for active and creative work. I would remind you of this. The gauge of a disciple's capacity lies in his influence—through pen, word of mouth, and personal influence—upon other people.**

**Under the Law of Correspondence, there is ever a numerical relation with established numerical entities.** **The six stages of discipleship are naturally related to the six schools of Indian philosophy which were in reality the six "seed schools" for all philosophical surmise and work.** **There are not six types of Ashrams corresponding to the six stages of discipleship because there are seven Ashrams (one for each ray type) and all the six stages of discipleship are related to all the Ashrams and all the seven ray types express (at some stage of their unfoldment upon the Path of Discipleship) these six steps towards the centre.**

**The centres, as used by the disciple in his unfolding progress, are dependent upon the ray type to a great extent but it is not my intention to take up this subject of the centres in this series of instructions. I shall be dealing with the subject at some length in the final part of A Treatise on the Seven Rays.** {the Rays and the Initiations?

**I would like, however, to make clear at this point that the Master never uses a disciple's centres as distributing agencies for force. In the last analysis, the centres are (when functioning correctly) reservoirs of force and distributors of energy, coloured by specific quality and of a certain note, vibration, and strength.** On the final stages of the Path of Discipleship, they are entirely controlled by the soul, via the head centre, but it should be borne in mind that after the fourth initiation and the disappearance of the causal body, there is no form aspect or vehicle which can hold the disciple a prisoner or any way limited. **After the third initiation, the lower centres have no control whatsoever over the outer mechanism of response;** **from [Page 762] the standpoint of the highest occult training and when the disciple is in the Ashram itself, the centres are viewed as simply channels for energy. Until the time of the third initiation, they assume temporary importance in the training process because it is through them that the disciple learns the nature of energy, its distinction from force and the methods of distribution—the latter being one of the last stages in the training process.**

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**The constitution of the ego, or Soul, is the factor of paramount importance to the Master in the task of training the disciple for hierarchical work.** **This necessarily involves the three higher centres (head, heart and throat). It is with the so-called egoic lotus that He is concerned and this is a point which the disciple is very apt to forget.** **The soul is preoccupied with its own life; the details of the personality life (its inadequate expression or shadow in the three worlds) simply make no impact whatsoever upon the soul consciousness. As the violence of the personality life grows, the soul which has been increasingly the recipient of the best the aspiring personality has to offer and which has been slowly turning its attention towards the mind of the personality, becomes also aware of an opposing factor to true soul expression upon the outer periphery of life.** **Then the battle of the higher pairs of opposites begins—the battle between soul and personality, consciously waged on both sides.** That is the point to have in mind. This conflict culminates, prior to each of the first three initiations, {the burning ground experience in the confronting of the two opponents; the Dweller on the Threshold (of initiation, my brother) and the **Angel of the Presence stand face to face.** But with that battle, we are not here concerned. **We are occupied with the theme of the response to hierarchical energy as embodied in the Master's aura and from thence transmitted to the disciple.** The channel or channels of direction (there are three of them) might be expressed thus:

**I. The Hierarchy.**

**1. The Master.**

**2. The Ashram.**

**3. The soul of the disciple.**

**II. Humanity.**

**1. The disciple.**

**[Page 763]**

**2. The antahkarana.**

**3. The three higher centres.**

**This is the broad and general process, reaching from the universal (as far as the individual disciple is concerned), to the particular, i.e., the disciple in a physical body.**

**The detail of the descent of energy or of the process of spiritual inspiration (both these phrases pictorially present the concept of response to the Master's aura) might be put as follows:**

**1. The Master's aura.**

**2. The egoic lotus or soul body.**

**3. The inflow of ashramic energy, via**

**a. The sacrifice petals or the will aspect.**

**b. The love petals or the love-wisdom aspect.**

**c. The knowledge petals or the mind aspect.**

**This process will be affected by the ray type of the disciple.**

**4. The response from the disciple upon the physical plane and the receptivity of his centres to the activity engendered by the soul, under impression by the Master would be as follows:**

**a. The sacrifice petals would transmit energy to the head centre, via the sacrifice petals (three of them) to be found in the ring of petals immediately around the "Jewel in the Lotus";** {He appears to be speaking of the Sacrifice Tier which immediately surround the Synthesis petals and the "Jewel in the Lotus" from thence to the sacrifice petal in the three love petals and in the three knowledge petals. **You, therefore, have five transmitting points of will-energy.**

**b. The love petals similarly transmit love-energy to the heart centre, via the love petals, again five in all.**

**c. The knowledge petals transmit energy, the energy of intelligent activity, to the throat centre, again in the same manner, via the five knowledge petals.**

This process going on in the egoic vehicle and registered by the disciple upon the physical plane, produces eventually what could be called a **"potent centre of invocation." This [Page 764] invoking centre evokes response from the Spiritual Triad** so that eventually you have:

**I. The Spiritual Triad, the custodian of monadic energy.**

**The atmic permanent atom.**

**The sacrifice petals.**

**The antahkarana.**

**The physical permanent atom within the egoic lotus.**

**The head centre.**

**II. The Spiritual Triad.**

**The buddhic permanent atom.**

**The love petals.**

**The antahkarana.**

**The astral permanent atom within the egoic lotus.**

**The heart centre.**

**III. The Spiritual Triad.**

**The manasic permanent atom.**

**The knowledge petals.**

**The antahkarana.**

**The mental unit.**

**The throat centre.**

**These details, brother of mine, are of technical interest, are purely academic and constitute simply word symbols of an inevitable evolutionary process.** **They describe the divine inspiration to which all human beings are subjected as an integral part of the life of God Himself** and **one which is consciously registered when a man reaches the stages of discipleship and initiation**. **They demonstrate, when rightly understood, the nature of the Science of the Breath. That Breath is all and in the method of invocation and evocation which underlies the entire process, you have a hint as to the structure and activity of the Heart of the Sun, the organ of this second ray solar system, and the diastole and systole system of evolution which is found in the universal life process.**

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**PART IX** <Pages 764,773>

**Each time we consider the various stages of discipleship, it becomes more difficult to give the neophyte a true picture of the state of consciousness and the inner situation and relationships.** [Page 765] **This is also due to the fact that I am attempting to deal (in these more advanced stages) with awarenesses which have no parallel or correspondence in the experience of even the advanced aspirant. When we are considering the last three stages, we are definitely dealing with that which might be called the initiate-consciousness at a high stage of expansion and with knowledge for which we have no terminology.**

**Is it not apparent to you that the initiate of high degree lives in a world of reactions and of subtle phenomena which are totally unimaginable to the average disciple?** **He is, therefore, when functioning on the physical plane or in the three worlds, only bringing the lowest aspect of his consciousness into play and action.** **I have for years taught you, and your interest has been profound. Many of the technicalities of the occult sciences are yours and you know much theoretically. This is evidenced by the interest shown and in the questions submitted. These dealt with the permanent atoms, their functioning and vitalisation.**

**From the standpoint of the initiate such questions are of no moment; to be interested in the permanent atoms is on a par with being interested in the nature of the gastric juices which make the process of living on the physical plane a continuous rebuilding. The analogy is closer than you think.** **Occultly speaking, a constant consideration of the digestive system or of any other of the bodily functions leads to difficulty. Chronic invalids are frequently so (though not in every case) because of their physical preoccupation with the form nature on the outer plane over a long period of years.** {So, avoid debilitation through excessive attention on purely physical systems **It is possible (and I say this with deliberation) to have serious physical disability and yet to be so full of vitality and so uninterested in the physical mechanism that chronic invalidism (as usually understood) is not possible.** **This is not the same thing as the triumph of mind over matter or the theory of perfect health; it is a question of a surmounting energy-emphasis which negates the imposition of force effects upon the consciousness.** **Ponder on this last sentence because it holds the key to the right handling of the health problem in the future.**

In the same way, a constant consideration of the permanent atoms and of the spirillae would lead to an intensification **of [Page 766] the form life and to the tyranny of force as it flows through them.** **There are undoubtedly analogies and correspondences that could be worked out in connection with the spirillae in the microcosmic life and the planes and subplanes of the macrocosm with a possible subsequent relation of both to the seven centres, microcosmically understood, and the seven planetary schemes, macrocosmically understood.** **But the goal for the majority of aspirants is not to limit their consciousness by a concentration upon the minutiae, such as the permanent atoms and the details connected with the individual form nature.** **The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, eventually into Shamballa, and occultly to "know" God in His many phases of all-inclusive extension and perfection.**

**A close concentration upon and study of the spirillae and atoms would be scientifically and technically interesting and possible, but would not lead to increased spiritual development** **but to personality emphasis and, therefore, to increased difficulty in the treading of the Path.** **The more advanced a disciple, the more dangerous such emphasis and preoccupation would be, whereas the scientist or the aspirant upon the Probationary Path could study such matters with relative impunity because he would not bring in the energy which could galvanise these "points of force" into dangerous activity.**

**For this reason I am not dealing with the permanent atoms as there is no need for you to give time and consideration to them.** **If you are living as desired and if you are seeking to profit by my instructions, the training of the lower nature and the development of the forces which function as form "divinely consecrated," will proceed normally and safely. I mentioned the permanent atoms to show the lines of energy distribution but not in order to indicate any need for a mental interest in these aspects of form life.**

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Stage VI. The Chela within the Master's Heart.

We arrive now at a consideration of the last of the six stages of discipleship. This was described by me in the following terms:

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**"The stage where the disciple is in close touch always; he is being definitely prepared for immediate initiation {a high initiation or having taken initiation—is given specialised work. At this stage he is described as a Chela within his Master's Heart."**

One thing I would here emphasise as I seek to give some light upon this subject. **Being within the Master's Heart in no way indicates a love-relationship between Master and disciple.** **The normal reaction is that at last the disciple has merited the right to be truly loved and, therefore, to be truly close to the Master. His life or lives of service have brought him at last the reward; he has now free access to the Master in the closest possible and mutual relationship of loving understanding.** **This stage of discipleship has absolutely no reference to this at all.**

**For another thing, brother of mine, when the disciple reaches this stage he is no longer what you understand by an accepted disciple.** {there are higher and higher stages of Accepted Discipleship **He is an initiate of high standing** {for a fourth degree initiate **and of elevated degree and has passed out of the supervision and the safeguarding of a Master into a direct relation with the Master of all the Masters, the Christ, who is the central point in the Hierarchy, just as the Master is the central point in an ashram. S Master is the heart of His group and the Christ is the heart of the Hierarchy. The closer one gets to realisation, the clearer becomes the concept that the point at the centre and the periphery are one.**

**The significance of the word "heart" is the significance of life itself, as it beats eternally at the very heart of the universe. Within that life, the initiate now consciously stands, realising himself not so much as being a recipient of life, but as a distributor of life. This is a very different thing and holds the key to this stage of discipleship.**

The "Master's Heart" is a technical term, **indicating the sources of life** and many analogous interpretations. There is at this stage and after a certain major initiation, {the third initiation or it might be the fourth degree **a direct line of energy or of life** {from the Monad —sensed, recognised, active and utilised—between the conscious disciple {initiate-disciple {conscious in a new way and

**1. The disciple's heart centre.**

**2. The heart centre in the head.**

**[Page 768]**

**3. The egoic lotus, which (until the fourth initiation) is the heart centre of the monadic life.**

**4. The Master at the centre of His group.**

**5. The Christ, the heart centre of the Hierarchy.**

**6. The life of the Monad which begins to make itself felt at the third initiation.**

**7. The Lord of Life Himself, the heart centre of Shamballa.**

**The line of relationship then extends from these onward and outward, and upward (spherically considered) to the Life at the very centre of our Earth's "alter ego," the planet Venus, to Jupiter and thence to the solar Lord Himself and on to a point in the Sun, Sirius.** **You can see, therefore, how different this stage is from what might be imagined.** {so many higher points of tension which are as *hearts* **It is one which marks a new departure or beginning and a great transition.** {at the sixth Stage of Discipleship  **It is a stage which one enters through the open door of Nirvana, the beginning of the Path of the Higher Evolution.** It is a stage which marks a **specific location** (if such an inappropriate word can be used) of the disciple upon that upward Way which is revealed by the lighted Way; {the ordinary Path of Initiation leads to the Way of Higher Evolution **it is the attainment of the innermost point of realisation, called esoterically "within the heart."**

I spoke to you elsewhere about world disciples being **"close to the Master's heart."** This is not the same thing as being **"within the Master's heart."** **One refers to the Master upon the disciple's ray;** the other refers to **the Christ, the Synthesis within the Hierarchy of all the rays.S**{Possible attainments **The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for—as you come closer to your group—you can begin to get that training which will develop in you** **world usefulness.** {a World Disciple **Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument if it makes itself into a suitable and available instrument. Are you too set and too preoccupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. This group has had much opportunity [Page 769] offered to it and much teaching. The output in devotion and service, demonstrated by this group, should be quite unusual and it should be a group demonstration. I would ask if this is so?** **Are you too depressed (which is a synonym for selfishness) and too sensitive to render service to humanity in a larger way than hitherto? That can be overcome if you care enough. Is your awareness a constant group-awareness? Or is it a constant self-awareness which comes consistently between you and your fellowmen? That is for you to discover. Have you the deep humility—based on a realisation of the Plan and the glory of the goal—and not a sense of self-depreciation over which you gloat and regard as an indication of spiritual humility? You need to re-interpret this theme of humility, as well as all your terms, in the light of the esoteric and spiritual values. Can you do this?ss**{Humility is an adjusted sense of right proportion

**Earlier, I used a phrase in which I referred to "disciples assembling, in this cycle, at the call of the Hierarchy." This has a definite relation at this time to our theme of discipleship and its various stages. "The call of the Hierarchy" goes out to**

**humanity as a whole; it is sent out through the medium of the groups and Ashrams which are presided over by many of the Masters. It is caught and heard by many different types of people and in their response much distortion of that call creeps in; only the advanced disciple either brings it through correctly or responds adequately. The others respond to partial aspects of the call and their consequent activity is spasmodic, based upon erroneous interpretations, coloured by personality faults, delayed by inertia and often selfishly based. By the response of the disciples in His group or Ashram, the Master gauges the place and status of the disciple, though there are, of course, many other indicatory evidences.**

**Let us look at some of the types of people who respond to the call. Most of them do so unconsciously** {this, we have to correct **but react sympathetically, because something in them synchronises with the call, or because they are sensitive to certain vibratory influences.**

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**1. There are the true lovers of humanity, who, though they may have absolutely no knowledge of esotericism, yet care enough to do what they can to help. Unconsciously, they can be used by the Hierarchy to do good and efficiently [Page 770] selfless work.** **They are frequently more constructive than pledged or accepted disciples, because they are unconscious of status, of any responsibility in an Ashram and of their individual importance.**

**2. Psychics everywhere throughout the world and of all kinds. They respond to those upon the astral plane who are catching the higher impression or who telepathically get some aspect of the projected idea. In such cases there is always glamour, distortion and misrepresentation.** **This causes much trouble but is a force with which the leaders and teachers of humanity must reckon. It affects the least intelligent of the masses of men and does give them some general, even if distorted, idea of the Plan, but is apt to revolt the intellectual, and complicate the work of the trained disciple.**

**3. Probationary disciples who receive and respond to the impression more promptly and clearly than the above group.** **They usually receive it through the vision and teaching of a senior disciple. Their service to the Plan is frequently spoiled by their ignorance, their self-centredness and their misrepresentation of the imparted teaching.** {this is part of Illusion **Their approach both to the truth and to the teacher is too personal.**

**4. Accepted disciples who get the Master's idea and plans in far greater completeness, but fail often to work them out as they should be in the world of daily living and of service because they are so preoccupied with their own problems as disciples, with their own character training, and with their status in a Master's Ashram and His interest in them.** **If they would forget themselves, their difficulties and their individual interpretations of truth, and just love their fellowmen and each other, and if they would simply obey to the point of crucifixion the "order of Service," they would pass more rapidly through the various stages of discipleship.**

**5. Disciples close to the Master's heart, world disciples and those who are consciously in His aura, know His plan, which is the Plan of the Hierarchy as a whole, though emphasising some appropriate aspect.** **They usually play [Page 771] their part successfully, and their success is largely due to their constant group awareness and to a deep humility and, naturally, to a well-developed intellect and controlled astral body.**

**There is little more that I can say to you all at this time anent the group work and relationships. There is an esoteric loyalty which is different to the ordinary world loyalty which I seek to see developed in the group. Some of you, particularly those who take quick refuge in self-defense, need to learn this silent loyalty which serves to integrate the group, as one. It is easy in self-defense to sacrifice one's brothers and one's fellow workers. It is not easy to heal the subjective rift thus made.**

**Clear thinking is needed along many lines as this group begins to cohere and work together.** An acute discrimination is also required. These are days when the lines of demarcation between the Forces of Materialism and the Forces of Light must be clearly defined. **When the contrast between the way of love and goodwill and the way of cruelty and hate is being clearly defined on earth, disciples must exercise an unprejudiced attitude.** **To this group comes the difficult task of standing firmly on the physical plane against that which is destructive and hateful (in the true sense of the word), doing all that can be done to bring the destructive agencies to an end and to final powerlessness and, at the same time, preserving an inner attitude of complete harmlessness and loving understanding.** **For, my brothers, there are principles and ideals in the world at this time worth struggling for, but whilst the struggle is on it is necessary consciously to preserve and create that field of living, loving energy which will eventually bridge the gap between the two opposing factions and groups and so enable later contact to be made.s Some of you are not thinking with sufficient clarity about the issues involved, being unduly engrossed with the outer signs of the struggle and so losing the long range picture. The dual life of active world participation in opposing that which is seeking to hold back and to destroy humanity and its highest ideals and**—**at the same time—to preserve a steady attitude of love, is not an easy one, particularly for some of you. {preserving opposition to evil and sustain Love at the same time Such is human integration today that it is not possible for any person or groups of people to isolate themselves away from [Page 772] human activities and human welfare.** **Nor is a negative attitude adequate to the solution of the present world crisis. Those who refuse to share in the world karma and pain will find their entire progress inevitably slowed down, for they will have put themselves outside the great tide of spiritual force now sweeping in regenerating streams throughout the world of men. The present world conflict is analogous to the stern conflict which is going on within the hearts and lives of all the world aspirants and disciples and is inevitably a sign that they are setting their feet upon the Path of Conscious Discipleship.** **The higher Self and the personality meet face to face for the determination of that decision for which the soul (the Self) upon its own plane is waiting. This is what is also happening with the world aspirant, Humanity, at this time. Ponder with care upon this idea. It is not possible for members of the New Group of World Servers to divorce themselves from the acute situation now to be seen and felt.**

**They cannot and must not escape into a cul-de-sac of personal training and individual interests.** **If that is your attitude, then there is little that I can do for you, for this would indicate to me an inability to differentiate in values, a desire to retreat in thought from the unhappy and the unpleasant and to shift responsibility on to the shoulders of others, plus a failure to identify yourselves with humanity.**

**The call to world salvage has gone out and today disciples are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective happening.** **Each of the Masters is sending out the call and many probationary disciples, even though placed upon the furthest point in the periphery of the Master's influence, are responding with eagerness; their motives are normally mixed and their response is frequently galvanised by a desire for personality progress and aggrandisement. They are, at this particular time, greatly complicating the call to service but their distortions are bringing about the fulfilment of the New Testament prophecy that (at the time of the end) there will be much distortion of the truth concerning the spread of the Christ consciousness and the return of the Christ, or the "Second Coming."**

**And so, from stage to stage the disciple passes, going from light to light, from perception to perception, from force to [Page 773] energy, from personality focus to soul integration and, then, from soul to spirit, from form to life.** He has explored all the avenues of knowledge; he has descended into the depths, into hell and into the valleys; he has climbed the mountain top of initiation and **from there has swung out beyond space and time;** **he has lost all self-interest and is a focussed point of thought in the mind of God. Can I say more than this? I think not, my brothers. And so I bring to an end this series of instructions and my responsibility in this connection is ended. Yours now begins.**

THE TIBETAN.