**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 39, Rule 5.4, Continuing Rule Five, THE SOUL AND ITS THOUGHT-FORMS. 1 hr 2 min: pages 169-172.

How a Master lets an accepted disciple become aware that he is accepted. The man goes forward blindly. He hopes, but he does not know. Suddenly one day he sees the One Who has for so long seen him. This may come in two ways: in full waking consciousness or by the registering of the interview during the hours of sleep.

1. The event is recognised as fact past all controversy.

2. There is recognised an inhibition on the disciple’s part to mention the happening to any one.

3. Certain factors, governing the Master’s relation to the disciple, are gradually recognised.

* He recognises that his points of contact with his Master are governed by group emergency. His Master works with his soul.
* He finds that it is he who shuts the door in the majority of cases.
* He finds that one of the first things he has to do is to learn to discriminate between: His own soul’s vibration, The vibration of the group of disciples with whom he is associated, and The vibration of the Master. It is a safe rule for aspirants to assume when they contact a high vibration and stimulus, that it is their own soul contacting them, the Master in the heart.
* He finds also that it is not the habit of the Masters to flatter.
* The disciple soon finds also that the Masters are not easily accessible. The aim of every high disciple is to carry out his work and be en rapport with the spiritual force centre which is his group without interviews and phenomenal contacts.
* He finds also that the relationship between Master and disciple is governed by law.

[A Treatise on White Magic Video Commentary 39](http://makara.us/04mdr/webinars/atowm/2018-02-09-1244-ATOWM-Video-Rule-5-4-Commentary-39-Approx-1h.wmv) 120 MB .wmv file
Video of A Treatise on White Magic Video Commentary 39 by Michael D. Robbins.

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Audio of A Treatise on White Magic Video Commentary 39 by Michael D. Robbins.  **Transcript**

Hello everybody, and welcome to our 39th program in *A Treatise on White Magic* webinar commentaries. We are in rule 5 and we're in the fourth part of rule 5, the fourth program on rule 5.

We've been talking about the approach to the ashram and whether this is recognized in the life of the approaching disciple or not, and how he is supervised by an internal disciple even though he doesn't realize that this is going on. But what might he recognize in his own nature as this approach is made? This I think includes the approach to accepted the discipleship. I believe there are two years or so, DK trend talks about when this supervision is going on he will notice in himself increased mental activity as he gradually learns to assume productive control of his mind. He will notice increased responsiveness to ideas and increased capacity to vision the plan of hierarchy (and this is a review of what we covered last time in number 38) and he will recognize increased psychic sensitiveness and DK does talk about the need not to cultivate the lower psychic powers which were once in our possession, before we have cultivated the higher psychic powers and this begins to occur when one is truly becoming and of the third degree otherwise one can be swept off his feet and become unreliable and veiled as far as the higher impressions go.

So here we are at the beginning of *A Treatise on White Magic* video 39, we're on page 169, and we are beginning an interesting subject.

Here we go,

***There is much misapprehension in people's minds as to how a Master lets an accepted disciple become aware that he is accepted. An impression is abroad that he is told so and that an interview is accorded wherein the Master accepts him and starts him to work. Such is not the case. The occult law holds good in discipleship as in initiation, and the man goes forward blindly. He hopes, but he does not know; he expects that it may be so, but no tangible assurance is given; from a study of himself and of the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word or unkind thought will break the rhythm which he believes has been set up. He proceeds with his work but intensifies his meditation; he searches his motives; he seeks to equip his mental body; he sets before himself the ideal of service and seeks ever to serve; and then (when he is so engrossed in the work on hand that he has forgotten himself), suddenly one day he sees the One Who has for so long seen him. TWM 169-170***

***There is much misapprehension in people's minds as to how a Master lets an accepted disciple become aware that he is accepted.*** Some of this of course we will find in the six stages of discipleship, in *Discipleship in the New Age* Volume One (DINA I). How does a master let an accepted disciple become aware that he is accepted. Remember at the time this was written only 400 or so accepted disciples existed in the world that is those students of the wisdom who were in full service and knew they were accepted disciples. Others were standing on the threshold of accepted discipleship, and now much greater numbers I think can be expected if we were to ask that question we've had the revolution in consciousness a great weighing from the east sweeping over the West, we've had the Christ taking over the vestures of the Buddha, I think in 1966, which correspondent with great expansions of consciousness around the world was especially emanating from the United States, we've had big changes but instantly since this book was written.

***An impression is abroad that he is told so and that an interview is accorded wherein the Master accepts him and starts him to work. Such is not the case.*** DK is helping us correct impressions which are false.

***The occult law holds good in discipleship as in initiation, and the man goes forward blindly.*** This is a law and he must discover him for himself his true state.

***He hopes, but he does not know; he expects that it may be so, but no tangible assurance is given; from a study of himself and of the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word or unkind thought will break the rhythm which he believes has been set up.*** So this is the condition in which he finds himself and no one comes to tell him ‘you are an accepted disciple’. DK does give in such things as the evidences in the DINA I book, on the state stages of discipleship, there might be a dream experience, there might be an experience in meditation, there might be an interview in the masters ashram, various evidences may confirm for the individual that he has reached this point, but he has to act accordingly, he has to act *as if* he evaluates the requirements and believes he has reached those requirements or fulfil them then he proceeds to act *as if* this stage has in fact been reached and then further confirmation will come.

***He hopes but he does not know he expects that it may be so but no tangible assurance is given from a study of himself and of the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his act guards his words and controls his thoughts so that no overt act or unnecessary word or unkind thought will break the rhythm which he believes has been set up.*** ***He proceeds with his work but intensifies his meditation; he searches his motives; he seeks to equip his mental body; he sets before himself the ideal of service and seeks ever to serve; and then (when he is so engrossed in the work on hand that he has forgotten himself), suddenly one day he sees the One Who has for so long seen him.*** Well, the method is clear is it not? The method is labor and maybe some of us find ourselves in this situation and we've been given we've been told what to do what to do.

We are certainly in this kind of work seeking to equip our mental body we have before us all was the ideal of service and to serve the strengthening and the illumination of the mental body of our fellow human beings is a service and people who are equipped through the study of this kind of teaching are in the position to pass on the light they are, carriers of the light, light bearers, and the second ray which radiates from these pages is the ray of light-bearing influence as it is said.

***This may come in two ways: in full waking consciousness or by the registering of the interview on the physical brain as it has been participated in during the hours of sleep.***

***But accompanying this recognition of the event by the disciples will come certain other recognitions.***

***1. The event is recognised as fact past all controversy. No doubt remains in the disciple's mind.***

***2. There is recognised an inhibition on the disciple's part to mention the happening to any one. Months or years may slip away before the disciple will mention it, and then only to those who are also recognised as disciples or to some fellow worker, also under the same group influence, whose right it is to know and whose right is sanctioned by the Master of the group.***

***3. Certain factors, governing the Master's relation to the disciple, are gradually recognised and begin increasingly to govern the disciple's life.***

***a. He recognises that his points of contact with his Master are governed by group emergency and need, and deal with his group service. It gradually dawns on him that his Master is only interested in him insofar as his ego can be used in service, through the personality on the physical plane. He begins to realise that his Master works with his soul and that it is his ego, therefore, which is en rapport with the Master and not the personal self. His problem, therefore, becomes increasingly clear and this is the problem of all disciples. It is to keep the channel of communication open between the soul and the brain, via the mind, so that when the Master seeks to communicate, He can do so at once and easily. Sometimes a Master has to wait weeks before He can get His disciple's ear, for the channel upward is closed and the soul is not en rapport with the brain. This is especially true of the early stages of discipleship.***

***b. He finds that it is he who shuts the door in the majority of cases through lower psychism, physical disability, and lack of mind control, and he therefore discovers that he has to work constantly and ceaselessly with his lower self.***

***c. He finds that one of the first things he has to do is to learn to discriminate between:***

***His own soul's vibration.***

***The vibration of the group of disciples with whom he is associated.***

***The vibration of the Master. TWM 170-171***

0:10:10 ***This may come in two ways: in full waking consciousness or by the registering of the interview on the physical brain as it has been participated in during the hours of sleep.*** And even if it's in full waking consciousness, I suppose this would normally be a meditative experience.

We don't all, like Alice Bailey of course, expect that as happened for her, Master KH or one of the other masters will walk in to a room where she was alone and consult with her about her discipleship and possible usefulness. Even then though, He was saying there's a few things you have to take care of in your character. And what would he say to us? Obviously there are still a few things we all have to take care of in our character, and even though focus on character is not the main goal of discipleship, especially accepted discipleship, perhaps for the probationary path it is a major focus. Yet, nevertheless, improvement of the character that can never be ignored when the opportunity to do so arises or when there is recognition of the need to do so that opportunity will arise.

***But accompanying this recognition of the event by the disciples will come certain other recognitions.*** Now let's see, certain other recognition. So we who are those who can justly prepare for accepted discipleship, whether in this life or rather immediately ahead, we want to pay attention to everything that DK says about it, so that we can recognize the science so certain other recognitions.

***1. The event is recognised as fact past all controversy. No doubt remains in the disciple's mind.*** Something has happened, whether in meditation or in the hours of sleep, or through the presence of a thoughtform of the master. There are benevolent thought forms which can form certain tasks, but the disciple knows this has happened.

***2. There is recognised an inhibition on the disciple's part to mention the happening to any one. Months or years may slip away before the disciple will mention it, and then only to those who are also recognised as disciples or to some fellow worker, also under the same group influence, –*** so related to similar work, not necessarily running around to those in other ashrams, or affiliated with other ashrams to tell the story. It has to be of value, this telling of the story has to have a purpose and that purpose is not to call attention to oneself but to strengthen the work in some way. So only to those who are recognized as disciples or to some fellow worker also under the same group influence and one shares a certain task together ***whose right it is to know and whose right is sanctioned by the Master of the group.*** I guess a lot of in intuition is needed to see to whom one might be able to share this kind of event, that I suppose to clarify the nature of the event and to prove that in fact it does happen, is of value or perhaps to compare events with someone for whom it has occurred. These are rather rare events but they do occur and they are the evidence of a certain state of responsibility.

I'm remembering Mary Bailey, in the office, in speaking of who did what and who was to do what in that office situation, group situation, she would speak of spheres of responsibility, spheres or circles of responsibilities, I think *sphere* was the right word. It became clear that this was a an impersonal matter and not something which indicated a focus upon hierarchical status, as is so often the case with external hierarchies. So let's just say that, no doubt that it has occurred and here the idea of discretion.

***3. Certain factors, governing the Master's relation to the disciple, are gradually recognised and begin increasingly to govern the disciple's life.***

0:16:30 So we're talking about except discipleship …and to the probationary period which I suppose leads up to it and may follow to a degree we are speaking of enhanced inner contacts and their reality. This goes beyond the theoretical approach.

So what are these factors governing the master's relation to the disciple which are gradually recognized by the disciple and begin to govern the life?

1. ***He recognises that his points of contact with his Master are governed by group emergency and need, and deal with his group service.*** It's not about an individual relationship for its own sake.

***It gradually dawns on him that his Master is only interested in him insofar as his ego*** and his nature on the higher mental plane ***can be used in service, through the personality on the physical plane.*** Yes [laughing]yeah, this is not about spending a nice evening together, not about the personal relationship.  ***He begins to realise that his Master works with his soul and that it is his ego*** here being rather equivalent terms even though the lower case is used, DK is not using that term *ego* to indicate the way it is normally used by people indicating the lower personal self; it's not about spending a nice evening together. All right, the master works with his solar ego***, therefore*** it is his ego***, which is en rapport with the Master and not the personal self.*** So we would say it has to be in the right meditative stage before through contact with the master becomes possible, and such contact is not the overriding objective. Anyway, it may happen for the purposes of direction and illumination and to advance the group work, but it's not about being able to contact the master at any time you want for your own personal purposes. In general one does not contact the master for personal purposes. When something about the work really has to be advanced, then, then it's possible.

***His problem, therefore, becomes increasingly clear and this is the problem of all disciples. It is to keep the channel of communication open between the soul and the brain, via the mind, so that when the Master seeks to communicate, He can do so at once and easily.*** So at any moment we could be asked, is this alignment operating at this time? So mind, brain, there's much more in the mind than is in the brain, is much more in the soul than is in the mind, but at least the channel has to be kept open, so that what the master seeks to convey can be conveyed.

***Sometimes a Master has to wait weeks*** this is a very practical statement ***before He can get His disciple's ear, for the channel upward is closed and the soul is not* en rapport *with the brain. This is especially true of the early stages of discipleship.*** So a real inward attentiveness is needed. … and yet one must be able to go about one's business on the outer planes without interruption.

So this is a dual state of consciousness … almost there, all right well we have to practice that don't we? We have to make sure that we really do have that ability to remain inwardly attentive, alert, while doing the other things that duties require.

So that's point *a.* … certain recognitions, no doubts, discretion, and in this case factors are being discussed which are gradually recognized and group service is governing his contact. That's basically what we're learning. So, group service and no strictly personal need is governing the disciples contact with the master.

0:24:30 All right, now what other factors are here? That was point *a.*

***b. He finds that it is he who shuts the door in the majority of cases through lower psychism, physical disability, and lack of mind control, and he therefore discovers that he has to work constantly and ceaselessly with his lower self.*** So the accepted disciple still has much work to do with the lower. So in order to keep the door of communication open with the master or higher members of the ashram than he is presently. So, attentiveness, again and not allowing indulgence in certain fantasies and unwholesome types of thought or desire, keeping the physical body in reasonable shape, and preventing the mind from just running out of control. So in fact we're the ones who close the door, and it's not as if we're always in the right kind of condition to receive even though we might think we are.

***c. He finds that one of the first things he has to do is to learn to discriminate between:*** This is really important and not easy. So who shall say he has succeeded

***His own soul's vibration.The vibration of the group of disciples with whom he is associated.*** One has to know something of that group and what its responsibilities are and its duties, and finally

***The vibration of the Master.*** All of this is distinct and we have to practice discrimination on the let's say the fourth subplane Lane of the mental plane. All these events will be realized as distinct mistakes can be made at first a high vibration comes and one is happy about that and works with it but where does it come from? There are so many possibilities upward towards the ashram as a whole or the greater ashram, or one's ray, or the hierarchy as a whole, or the Christ Himself. There's an extension of possibilities as one refines one's nature so:

***All three are different and it is easy to confuse them, especially at first. It is a safe rule for aspirants to assume when they contact a high vibration and stimulus, that it is their own soul contacting them, the Master in the heart, and not run off with the idea (so flattering to their pride and personality) that the Master is endeavouring to reach them.***

***d. He finds also that it is not the habit of the Masters to flatter or to make promises to their disciples. They are too busy and too wise, nor do They trouble Themselves to tell Their disciples that they are destined for high office, or that they are Their intermediaries and that the Hierarchy is depending upon them. Ambition, love of power, and the self-sufficiency which characterises many mental types test out the struggling aspirant, and he gets from his personality all that he needs in that line. These qualities delude him and lead him astray, forcing him onto a pedestal from which eventually he must descend. The Masters say nothing to feed pride in Their disciples, nor do They speak words to them which could foster in Their chelas the spirit of separateness. TWM 171-172***

0:28:10 ***All three are different and it is easy to confuse them, especially at first. It is a safe rule for aspirants to assume*** now she notices it even he's talking about people who are aspiring to be true disciples to be true accepted disciples it's probable that the real disciple who has left major concentration about the probationary path is called the accepted discipl. ***It is a safe rule for aspirants to assume when they contact a high vibration and stimulus, that it is their own soul contacting them, the Master in the heart, and not run off with the idea (so flattering to their pride and personality) that the Master is endeavouring to reach them.***

How was it that he reached Alice Bailey? The word has it that there was a sounding of a certain note in her ear; sometimes I'm sure everybody has heard those strange notes which are a musical in a sense and of different pitches and can be very high or not so high, that occur. There is a capability of the inner ear to hear these things. Of course maybe one is just being tuned up a bit when these things occur but I think there was a mode of communication between the Tibetan and Alice Bailey that involved that sounding of the notes to which response had to come. It just wasn't a question of when Alice Bailey was available to do the work, it was a question also of when the Tibetan had time, because I think that the schedules of the great ones are probably amazingly demanding if we were to understand what they are and would be overwhelming to us. They have a highly organized approach to their inner life and they are not couch potatoes. These are discriminations.

Then this is important, these are all factors here which what can I call them factors of relationship, let's just call this factors involved in the relationship between the chela and the master. That's what this section is all about, and it's about group service not personal contact. He is the one who shuts the door through various abilities, that is recognized, and discriminations are needed between vibrations.

Now he learns in these factors of relationship that

***d. He finds also that it is not the habit of the Masters to flatter or to make promises to their disciples.*** We're still very much standing on our own two feet. The Masters want to make masters of us and that means that we have to master many factors which before remained unmastered. This is hard work we must sensitize subdue and sensitize the lower instruments. So the necessary contact is never lost. So nothing of the lower ego or personal self enters this relationship. Occasionally advice may be given by the master when something in the lower nature is interfering with that kind of contact which is desirable between a master and his disciple and this points to their schedule. ***They are too busy and too wise*** a joke, I think, watch out. They know that more harm is done through flattery then through correction or reprimand. That's something that probably all of us will come to know. Master Morya speaks about the way. Those who have non-wholesome motives use flattery, and He says ‘watch the flattery that may be applied, watch the fruit fall into the hand. People respond so much to the kind words and perhaps don't see the harmful motive behind them. So, so much discrimination and vibratory recognition is needed in this business of discipleship training so they're not gonna flatter***, they're too busy and too wise, nor do They trouble Themselves to tell Their disciples that they are destined for high office*** I knew of a group where this was so and probably the Theosophical Society had its fair share of promises of great celebration ***nor do They trouble Themselves to tell Their disciples that they are destined for high office, or that they are Their intermediaries and that the Hierarchy is depending upon them.*** All of this flatters the lower personal self. Let's say all promises and such speech would flatter lower personal self, blocking real progress. Ambition. It's the sixth head of the Hydra; love of power, it’s all the same. And the self-sufficiency which characterizes many mental types test out the struggling aspirant. And any gifts from his personality all that he needs in that line well these are tests and at the third petal of the sixth petal, at the ninth petal, there's always going to be some heightening sacrifice required and some detachment from the lower personal self will be affected or effective if things go properly.

***Ambition, love of power,*** sixth petal, six head of Hydra, really, and it's often found in the fifth petal but by the time we're into the six petal we are sacrificially relinquishing that is like the effect of the energy of the sign Virgo, which corrects many of the bombastic tendencies of the Leo energy, quite rampant in the early part of fifth ray unfoldment. I guess we can look at a number of politicians and see them going through this and other directors.

***Ambition, love of power and the self-sufficiency which characterises many mental types test out the struggling aspirant, and he gets from his personality all that he needs in that line.*** Is not a bad thing self-sufficiency but there's this self-sufficiency support the Divine Plan or does yet repel the world of the soul and he gets from his personality all that he needs in that line if it really needs it.

***These qualities delude him and lead him astray, forcing him onto a pedestal from which eventually he must descend.*** Well a number of leaders in the world in the world are afflicted with the fateful disease of narcissism [MDR referring to Trump here, in particular] they admire their reflection in the river and they try to embrace it in drown or some other kind of thing following this path of self-love, ambition of the power, a notable self-sufficiency which hugs to oneself as a point of pride these things lead us to the pedestal. It is a kind of a first ray or separative fifth ray reaction and from that pedestal which we find in the personal sense at the fifth petal a fall must come from the pedestal the position there must be a fall and it's called a humbling or humiliation process.  ***The Masters say nothing to feed pride in Their disciples, nor do They speak words to them which could foster in Their chelas the spirit of separateness.*** Rays one and five are involved here, and also the mental pride of the third ray. Those are interesting, those ray's one, three and five were pointed out by DK as related to the mentality of Germany, it was kind of a fascistic model. I forget the exact word that he used it was an interesting word and I think was in relation to a disciple who didn't really continue, because she was so hard, and she had a first ray soul, fifth ray personality, and a third ray mind. He used a word, yes *Prussian.* These are the Prussian rays, and we know that Prussian was an area in Germany where the kind of overbearing attitude that we associate with some Germans maybe 100 years ago, or a little less, that was the area where that attitude was especially cultivated.

Mental pride, these are the impression rays and they present their prideful obstacles. So one of the Tibetan’s thoughtforms, the one that was causing so much trouble, we're giving forth as I said earlier *good words of mediocre cheer,* and encouragement good words of mediocre cheer and encouragement, such as, ‘that's my disciple, the ‘thattaboy, that-,a-girl you're really going now’, now those things would create barriers between the true spiritual energies and the energies which are falsely assumed to be true.

0:42:10 Now we go further in this these factors which are part of the what can we say here factor certain relationship factors involved in the relationship between the master and his disciple and:

***e. The disciple soon finds also that the Masters are not easily accessible. They are busy men, ill able to spare even a few moments in which to communicate with the disciple, and only in emergencies, in the case of a beginner on the Path of Discipleship, do the Masters expend the necessary energy with which to get en rapport. With old and tried disciples, the contacts are more frequent, being more easily achieved and bearing more rapid results. It should be remembered, however, that the newer the disciple the more he demands attention and considers he should have it. The old and more experienced servers seek to fulfil their obligations and carry forward their work with as little contact with the Masters as possible. They seek to save the Master's time and frequently consider an interview with the Master as demonstrating failure on their part, and producing, therefore, regret that they have had to take the Master's precious time, and force Him to use His energy in order to safeguard the work from error and the disciple perhaps from harm. The aim of every high disciple is to carry out his work and be en rapport with the spiritual force centre which is his group, and thus in steady touch with the Master, without interviews and phenomenal contacts. Many only expect to contact their Master once a year, usually at the time of the full moon in May. TWM 172***

***e. The disciple soon finds also that the Masters are not easily accessible.*** They're on the lookout for emergency conditions and for contacts that promotes the worth of the ashram, but they're not there always to be holding a hand are they? ***They are busy men, ill able to spare even a few moments in which to communicate with the disciple, and only in emergencies, in the case of a beginner on the Path of Discipleship, do the Masters expend the necessary energy with which to get* en rapport*.*** So that a master may contact you is not necessarily a flattering thing, it can mean you are a beginner and in trouble.

So we really have to always watch out for this kind of reflexive self-exaltation. It is a problem and this mistaken identity of the little me as being the real me or the real I has to be worn away gradually. Master Morya implies that the way to do that is through cosmic perception, and in general get the big picture, see how small you are, get a sense of proportion, drop all narcissism, the world is not revolving around you, and you have to begin to shrink to become a tiny point in the field of your consciousness and not take up all that space in the field crowding out other things that are more important such as the whole group project and the plans destiny for humanity. If we're all too self-important we're not going to see things in proportion.

This is an interesting Leo and Libra problem, the sun of egotism falls in Libra and it corrects the egotistical Leo response in the beginning. Leo later can be the source of what DK heights of service heights of service are reached in Leo and Aquarius. But in the beginning egotism is a problem and the Sun is the lower ego, or the lower personal self and it falls in Libra where a sense of proportion is given. DK interestingly discusses the reversal of the wheel, and the kind of horoscopic indications which tell us that this might be a possibility, and Leo and Libra are involved in the horoscope. Maybe sun in Leo and Libra rising? Something like that. It would help it with the reversing of the direction of the energy so that they do not emphasize the personality the real meaning of the reverse wheel has to do with the direction and elevation of energy currents within the etheric body of man or of any system in which that reversal has to occur. and ***With old and tried disciples (***and I almost used the word tired [laughing])***, the contacts are more frequent, being more easily achieved and bearing more rapid results.*** But the disciple doesn't want to take the Master’s time, the old and tried disciple does not want to bother the master with his own relatively unimportant problems. So, even though it's easier to get through, as every effort made to avoid importuning the master over much just as DK tells us to avoid importuning our solar angel over much, as it has its own required duties regarding higher so that within such things. ***It should be remembered*** says the Tibetan d'they***, however, that the newer the disciple the more he demands attention and considers he should have it.*** I don't know somehow to me this an undercurrent of dry humor in all this, unless it's because I could just say to myself ‘this I have seen’. ***The old and more experienced servers seek to fulfil their obligations and carry forward their work with as little contact with the Masters as possible.*** I remember I don't know taught me a lesson. In retrospect I was pretty good in math and in geometry and things like that, but somehow I thought that it was a good thing to come in early to talk to the teacher who almost made herself available at an early hour for students who had a difficulty with this or that, and I wasn't having difficulty I just showed up, and liked talking to the teacher, and now I realized well I hope I wasn't blocking out others who needed the help more than I did. But I guess my motive could have been better thinking back in those days, she was really good teacher of geometry; that's the second ray type of mathematics especially the great geometric or the grand geometrician. ***They seek to save the Master's time and frequently consider an interview with the Master as demonstrating failure on their part, and producing, therefore, regret that they have had to take the Master's precious time, and force Him to use His energy in order to safeguard the work from error and the disciple perhaps from harm.*** Well, as I was saying, it's a different attitude isn't it? It's not a selfish attitude at all it's one that sees the work in a greater perspective. ***The aim of every high disciple is to carry out his work and be en rapport with the spiritual force centre which is his group*** or let's say here's his ashram***, and thus in steady touch with the Master, without interviews and phenomenal contacts.*** I suppose something like this, an interview is confirmation, but it also is time-consuming. So this is interesting isn't it rather changes our attitudes regarding contact with a master.

***Many only expect to contact their Master once a year, usually at the time of the full moon in May.*** This is a big occult hint, big occult about when it is more legitimate to contact the master and not importune overly much. So here we go, strong hints here and really as the Buddha … said in his last sermon, and I repeat it often don’t I? in his last sermon something we all have to understand provide upon your … *rely upon yourself,* because the self is not the personal self that's not the one to be relied upon although it does have abilities which can be used but the higher self which has the answers and which can direct. So it's pretty down-to-earth isn't it? The Buddha tells us to rely upon ourselves, and it's a good sign I'm sure, when the masters see that happening it's a good sign they consider it a good sign because we're getting one more disciple who can stand on his own two feet.

0:52:50 Then more, point *f*, about the relationship of a master to his disciple.

***f. He finds also that the relationship between Master and disciple is governed by law and that there are definite stages of contact and grades in the desired rapport. These can be enumerated, but cannot be enlarged upon. TWM 172***

***f. He finds also that the relationship between Master and disciple is governed by law and that there are definite stages of contact and grades in the desired rapport.*** We learn somehow about that when we're given the instruction in *Discipleship in the New Age,* I think it's volume 2, about how to approach the ashram and what are the different stages of approach.

***These can be enumerated, but cannot be enlarged upon.*** Does He do that? Yeah He kind of does that and the enumeration in DINA, I think it is Volume II, is also very important. …

So, here, are the it's the stage of the withdrawing alcove. the stage of the awakening urge, the stage of advance, the stage of leaving each pillar behind his shadow, the stage of the withdrawing alcove the stage which is given the name the right of entry these five stages … so note in DINA volume II, pages 632 to 635 looks like, we have the stages of approach into the ashram. I suppose that this material which is fairly advanced material should be also discussed in relationship in relationship to what's given here.

Well I think the approach the symbolic approach given in DINA II is important to study, but here are the stages of discipleship which are really stages of entry into the ashram.

So I'm just going to sort of mention these and then we'll take them up in the next program.

These are the six stages of discipleship and corresponds to two deeper and deeper entry into the ashram so how the in other words this these what you would say.

He doesn't enlarge upon them elsewhere interesting enough, interestingly enough, and these are stages of rapport with the master and accept the disciple is in touch with the master and a line of direct connection exists just to mention these:

***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".***

***2. The stage wherein a higher disciple directs the chela from the egoic level. 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. A using of a thought form of the Master.***

***d. A contact in meditation.***

***e. A definite, remembered interview in the Master's Ashram. 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 disciple is taught how (in emergencies) to attract the Master's attention and thus draw on His strength and 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."***

***5. The stage wherein he is permitted to know the method whereby he may set up a vibration and 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 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 disciple is called "one 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 prepared for an immediate initiation or, having taken initiation, is being given specialised work to do in collaboration with his ——. At this stage he is described as "one within his Master's heart." TWM 172-173***

***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".*** It is connected with the first initiation.

***2. The stage wherein a higher disciple directs the chela from the egoic level.*** The egoic level of the higher mental plane and ***This is the stage called a "Chela in the Light".***

0:57:30 and then here are the five confirmations five confirmations of accepted discipleship

***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 thought form of the Master.***

***d. A contact in meditation.***

***e. A definite, remembered interview in the Master's Ashram. This is definitely the stage of Accepted Disciple.*** This last one is definitely the stage of accepted discipleship as a matter of fact. I'll read this habit then we will go over it next time

***4. The stage wherein, having shown his wisdom in work, and his appreciation of the Master's problem, the disciple is taught how (in emergencies) to attract the Master's attention and thus draw on His strength and 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."*** I guess there's more to the thread then the sutratma, but it's a triple thread but still a chela on the thread.

***5. The stage wherein he is permitted to know the method whereby he may set up a vibration and 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 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 disciple is called "one 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 prepared for an immediate initiation or, having taken initiation, is being given specialised work to do in collaboration with his ——.*** Well why is that blank is there a mistake here maybe a scrum master

 ***At this stage he is described as "one within his Master's heart."*** And the later stage comes, one of identification.

I think the thing for us, having read these, is to say that this will be the end of *A Treatise on White Magic* video commentary number 39 and it's 5.4 page 169 - how far should we go? Let's say 172 and then beginning of *A Treatise on White Magic* video commentary number 40, and we're getting there, it will be 5.5 and we'll start with 172 almost in the 173, and go on you just to look at this quickly documents and see exactly where we are yes and this we are finishing up with number 39 and 5.3.

Okay, friends. Well I understand and see how Master DK sets down certain this and tabulations and does not deserve the elaboration, but chooses a later time to elaborate them every one of these stages is elaborated in DINA I, at the end of the of the book under the six stages of discipleship.

So we will move forward and continue to think about these things and apply them to our life of discipleship as much as that is possible for us.

Very best to all of you many blessings and we'll see you before long.