

## Asserting the Fact of Pledged Discipleship

"In my previous instruction I stressed **three points** to which I would like again to refer in the light of the emerging opportunity. My task is not to change you or to give you orders and commands. I have only one task, and that is to find and test out those who can serve the race under inspiration from the Ashrams of the Masters. I referred at that time to the loneliness which is one of the first things that indicates to a disciple that he is being prepared for initiation. It will be apparent, therefore, that the loneliness to which I refer is not that which is incident to those weaknesses of character which repel one's fellowmen, to an aloof or disagreeable nature, or to any form of self-interest which is so emphasized that it antagonizes other people. There is much loneliness in a disciple's life which is entirely his own fault and which is subject to cure if he employs the right measure of self-discipline. With these he must deal himself, for they concern the personality, and with your personalities I have no affair. I refer to the loneliness which comes when the accepting disciple becomes the pledged disciple and steps out of a life of physical plane concentration, and of identification with the forms of existence in the three worlds, and finds himself in the midway place, between the world of outer affairs and the inner world of meaning. His first reaction then is that he is alone; he has broken with the past; he is hopeful but not sure of the future; the tangible world to which he is accustomed must, he knows, be superseded by the intangible world of values, involving a new sense of proportion, a new range of values and new responsibilities. This world he believes exists, and he steps forward bravely and theoretically, but it remains for a while wholly intangible; he finds few who think and feel as he does and the mechanism of sure contact only exists within him in embryo. He is breaking loose from the mass consciousness with which he has been merged hitherto, but has not yet found his group, into which he will eventually be consciously absorbed. Therefore, he is lonely and feels deserted and bereft. Some of you feel this loneliness; few of you have, for instance, reached the point where you feel yourselves to be a definite, integral part of the group; only two or three of you realise—briefly and fleetingly at times—the close link with the Ashram; your attitude is largely one of hope, coupled with the idea that it is your physical limitations which prevent your realising all that truly is, in connection with your inner affiliations. But, my brothers, such a sense of loneliness is only another form of self-consciousness, of undue self-interest, and (as you make progress upon the Path) you will find it disappearing. If you therefore feel lonely, you must learn to look upon it as a glamour or illusion and as a limitation which must be overcome. You must begin to act as if it were not. If only more disciples would learn the value of acting "as if." There is no time for any of you to be lonely these days, for there is no time for you to think about yourselves.

The **second point** I made was the need for you to emphasise and develop the Will. Presumably, you have all been working at the task of building the antahkarana, the channel of communication between the brain and the spiritual will, or the Monad, working through the medium of the Spiritual Triad. If you have been successful, it will be beginning to dawn upon you that there is a great distinction between goodwill which the masses can and often do grasp, and the will-to-good which is the goal of the disciple. Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no

commendation is required, for it is a human attribute lying very near the surface of expression in all men. But the will-to-good is far more difficult to express, for it involves the ability not only to use the spiritual will, but to know somewhat the nature of the "good." The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved. It necessitates the ability to think in terms of the whole, an appreciation of the next step which humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past and a vision, based—not on love or on soul-sight—but on a conviction as to the immediate purpose of Sanat Kumara, as He works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.

The **third point** grows out of the above. You are all pledged disciples, and as such your immediate personal problem (in which I may not and therefore cannot help you) is to overcome and destroy the hold which the Dweller on the Threshold may have upon you. We are back, therefore, to our starting point, and a question now arises in your minds: "How can I overcome this Dweller and yet at the same time refuse to concentrate upon myself and my problems? This I am told by you not to do, and yet the Dweller is the sum total of all personality holds and defects, all potencies—emotional, mental and physical—which limit my expression as a soul. What can I therefore do?"

My answer would be: You must first of all accept the fact of the Dweller, and then relegate that Dweller to its rightful place as part of the Great Illusion, the great phantasmagoria of existence and as an integral part of the life of the three worlds. You must then proceed upon your planned life service (What definite plan or plans have you, my brother?) and act as if the Dweller existed not, thus freeing yourself from all personality influence in due time and leaving your mind free for the task in hand. I could perhaps word it another way. When your interest in hierarchical work and the programme of the Ashram with which you are connected is adequately strong, it will then dominate all your actions, and all your thoughts (waking or sleeping); you will then find that the grip of the Dweller will be broken, that its life has been destroyed by the force of attrition and its form destroyed in the fires of sacrifice. Such, briefly, is the story; I waste no time with elaborations, for there is much I seek to give you in this instruction.

It is essential that disciples in all Ashrams consider these days what humanity's problems are, what they mean and what their solution entails; they must know what the Masters of the Wisdom want done and then they must talk and write, act and live so that others too may understand.

Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their

disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control and not the inner knowledge. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time.”