

APPROACHES TO DISCIPLESHIP

&

THE THEOSOPHICAL SOCIETY

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**DISCIPLESHIP IS...
UNTIL ADEPTSHIP
IT IS SYNONYMOUS
WITH EVOLUTION**



**1. BLAVATSKY, DAMODAR &
THE FIRST PHASE**

**2. LEADBEATER, BESANT &
THE SECOND PHASE**

**3. KRISHNAMURTI & THE
JOURNEY FROM THE
TRADITIONAL TO THE
UNDEFINED APPROACH**

**4. I.K. TAIMINI & THE PATH OF
YOGA**



**UPASIKA
OR
H.P.B.
OR
H.P.BLAVATSKY**




THE GOLDEN STAIRS

A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (*Gupta-Vidyā*) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.”



**FROM BOOK IV OF *KIU-TI*, CHAPTER ON
“THE LAWS OF UPASANA,” WE LEARN
THAT THE QUALIFICATIONS EXPECTED IN
A CHELA WERE:**

- 1. PERFECT PHYSICAL HEALTH;**
 - 2. ABSOLUTE MENTAL AND PHYSICAL
PURITY;**
 - 3. UNSELFISHNESS OF PURPOSE;
UNIVERSAL CHARITY; PITY FOR ALL
ANIMATE BEINGS;**
 - 4. TRUTHFULNESS AND UNSWERVING FAITH
IN THE LAW OF KARMA, INDEPENDENT
OF ANY POWER IN NATURE THAT COULD
INTERFERE: A LAW WHOSE COURSE IS
NOT TO BE OBSTRUCTED BY ANY
AGENCY, NOT TO BE CAUSED TO
DEVIATE BY PRAYER OR PROPITIATORY
EXOTERIC CEREMONIES;**
- 

5. A COURAGE UNDAUNTED IN EVERY EMERGENCY, EVEN BY PERIL TO LIFE;

6. AN INTUITIONAL PERCEPTION OF ONE'S BEING THE VEHICLE OF THE MANIFESTED AVALOKITESVARA OR DIVINE ATMAN (SPIRIT);

7. CALM INDIFFERENCE FOR, BUT A JUST APPRECIATION OF EVERYTHING THAT CONSTITUTES THE OBJECTIVE AND TRANSITORY WORLD, IN ITS RELATION WITH, AND TO, THE INVISIBLE REGIONS.



**SUCH, AT THE LEAST, MUST
HAVE BEEN THE
RECOMMENDATIONS OF ONE
ASPIRING TO PERFECT
CHELASHIP. WITH THE SOLE
EXCEPTION OF THE FIRST,
WHICH IN RARE AND
EXCEPTIONAL CASES MIGHT
HAVE BEEN MODIFIED, EACH
ONE OF THESE POINTS HAS
BEEN INVARIABLY INSISTED
UPON, AND ALL MUST HAVE
BEEN MORE OR LESS
DEVELOPED IN THE INNER
NATURE BY THE CHELA'S
UNHELPEX EXERTIONS, BEFORE
HE COULD BE ACTUALLY PUT
TO THE TEST.**



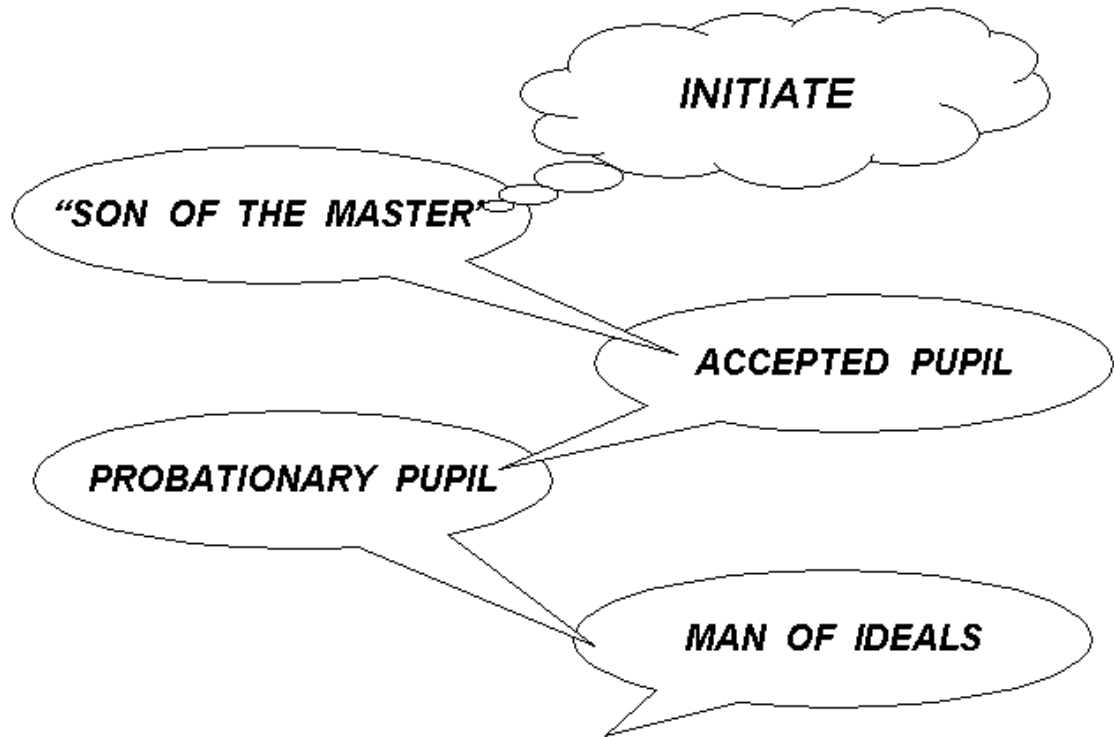
LEADBEATER

&

BESANT



Stages in Discipleship



Jinarajadasa C., *First Principles of Theosophy*, TPH, 1960, Fig. 119, p. 337

Ack: K.V.K.NEHRU

**ASEKHA OR
JIVANMUKTA**



**ARHAT OR
PARAMAHAMSA**



**ANAGAMIN OR
HAMSA - SO-HAM**



**SAKRIDAGAMIN
OR KUTICHAKA**



**SOTAPATTI OR SOHAN
OR PARIVRAJAKA**

A stylized illustration of a mountain range in shades of brown and tan, located at the bottom of the page.

**THE FIRST STAGE OF HIS
JOURNEY ENDS IN THE
SECOND INITIATION, TO
ACHIEVE WHICH HE
MUST CAST OFF
THREE *SAMYOJANA* OR
FETTERS, WHICH ARE:**

***SAKKAYADITTHI* -- THE
DELUSION OF SELF.**

***VICHIKICHCHHA* --
DOUBT OR
UNCERTAINTY.**

***SILABBATAPARAMASA* --
SUPERSTITION.**



**THE FOURTH AND FIFTH
FETTERS,
[ARE] *KAMARAGA* AND
PATIGHA, ATTACHMENT
TO THE ENJOYMENT OF
SENSATION, TYPIFIED
BY EARTHLY LOVE, AND
ALL POSSIBILITY OF
ANGER OR HATRED.
THE ASPIRANT MUST
FREE HIMSELF FROM
THE POSSIBILITY OF
BEING ENSLAVED IN
ANY WAY BY EXTERNAL
THINGS.**



**EACH STAGE OF THE
PATH PROPER IS DIVIDED
INTO FOUR STEPS.**



THE FIRST IS ITS *MAGGO* OR WAY, DURING WHICH THE STUDENT IS STRIVING TO CAST OFF THE FETTERS.

THE SECOND IS ITS *PHALA*, LITERALLY FRUIT OR RESULT, WHEN THE MAN FINDS THE RESULT OF HIS EFFORTS SHOWING THEMSELVES MORE AND MORE.

THIRDLY COMES ITS *BHAVAGGA* OR CONSUMMATION, THE PERIOD WHEN, THE RESULT HAVING CULMINATED, HE IS ABLE TO FULFIL SATISFACTORILY THE WORK BELONGING TO THE STEP ON WHICH HE NOW FIRMLY STANDS.

THE FOURTH IS ITS *GOTRABHU*, WHICH MEANS THE TIME WHEN HE HAS ARRIVED AT A FIT STATE TO RECEIVE THE NEXT INITIATION.



IS INITIATION A STAGE?

**INITIATION IS A
STATE...**

- SOOBIAH



ALCYONE



1.DISCRIMINATION
(VIVEKA),
(MANODVARA VAJJANA)

2.DESIRELESSNESS
(VAIRAGYA),
(PARIKAMMA)

3.SIX POINTS OF GOOD
CONDUCT
(SHATSAMPATTI),
(UPACHARO)

4.LOVE, INTENSE DESIRE
FOR LIBERATION
(MUMUKSHUTVA),
(ANULOMA)



SIX POINTS OF GOOD CONDUCT

(*SHATSAMPATTI*),
(*UPACHARO*)

1. CONTROL OF MIND
(*SHAMA*)

2. CONTROL OF ACTIONS
(*DAMA*)

3. TOLERANCE
(*UPARATI*)

4. CHEERFULNESS
(*TITIKSHA*)

5. ONE-POINTEDNESS
(*SAMADHANA*)

6. CONFIDENCE
(*SHRADDHA*)



**LOVE,
INTENSE DESIRE
FOR LIBERATION
(*MUMUKSHUTVA*),
(*ANULOMA*)**



J.K.

OR

J.KRISHNAMURTI

OR

KRISHNAJI



**TRUTH IS
A PATHLESS LAND**

**MY ONLY CONCERN
IS TO SET MEN
ABSOLUTELY,
UNCONDITIONALLY
FREE.**



I.K.TAIMINI



SOUL & BODY

8. SAMADHI

7. DHYANA

6. DHARANA

5. PRATYAHARA

4. PRANAYAMA

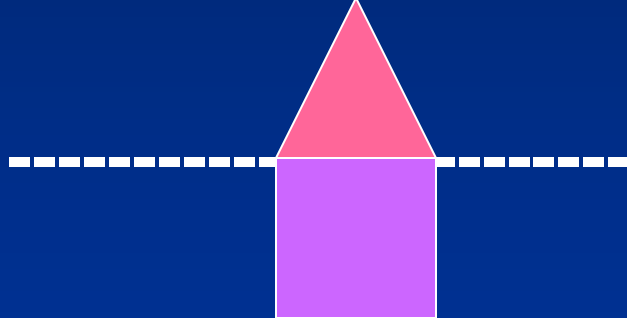
3. ASANA

2. NIYAMA

1. YAMA



INDIVIDUALITY
UPPER TRIAD



PERSONALITY
LOWER
QUATERNARY



THE 4 SECTIONS

SECTION 1 – SAMADHI PADA

SECTION 2 – SADHANA PADA

SECTION 3 – VIBHUTI PADA

SECTION 4 – KAIVALYA PADA



STAGES OF SAMADHI



SAMADHI
DHYANA
DHARANA

EVOLUTION & DISCIPLESHIP

IS EVOLUTION OBJECTIVE...OR SUBJECTIVE ...OR BOTH?

1. THE SOUL OF MAN IS
IMMORTAL, AND ITS FUTURE IS
THE FUTURE OF A THING
WHOSE GROWTH AND
SPLENDOUR HAS NO LIMIT.

- IDYLL OF THE WHITE LOTUS

- MABEL COLLINS



**PLATO AND CONFUCIUS
WERE FIFTH ROUND MEN
AND OUR LORD A SIXTH
ROUND MAN (THE
MYSTERY OF HIS AVATAR
IS SPOKEN OF IN MY
FORTHCOMING LETTER)
AND NOT EVEN GAUTAMA
BUDDHA'S SON WAS
ANYTHING BUT A FOURTH
ROUND MAN.**

ML 66



OBJECTIVE EVOLUTION

Cycles within Cycles

7 Sub-races → 1 Root-race

7 Root-races → 1 Globe-period

7 Globe-periods → 1 Round

7 Rounds → 1 Chain-period

7 Chain-periods → 1 Planetary Scheme

10 Planetary Schemes → Our Solar System

Occult Chronology [Barborka G., *The Divine Plan*, TPH, 1964]

Krita Yuga (4)	= 1,728,000 y
Treta Yuga (3)	= 1,296,000 y
Dwapara Yuga (2)	= 864,000 y
Kali Yuga (1)	= 432,000 y
Maha Yuga (MY)	= 4,320,000 y

Ack: K.V.K.NEHRU

OBJECTIVE EVOLUTION

1 Manvantara (Round period) = 71 MY =
306,720,000 y

1 Day of Brahma = 1 Kalpa (Chain
Period)

= 14 Manvantaras (994
MY) + 6 Sandhis/Inter-
Round Pralayas (6 MY)

= 1000 MY =
4,320,000,000 y

1 Saura Kalpa (lifetime of a Solar System)
= 1 Day of Brahma * 2 * 360 * 100
= 311,040,000,000,000 y

