

## **The Three Stages of Discrimination**

*Presentation by Gary Marx*

Discrimination is an important quality for those on the Path. Krishnamurti in his book, *At the Foot of the Master* states that “discrimination is to be practiced not only at the beginning of the Path, but at every step...everyday until the end.” D.K. defines discrimination as a faculty whereby the Self recognizes its own essence in all forms, and concerns the duality of Self and the not-Self. The quality is a method that spirit uses to liberate itself from matter, and discern between illusion and that which it veils, including discriminating between life and form, and spirit, soul and body via the use of will, love and intellect.

The following presentation will describe the use of discrimination during three stages: the first is the I-consciousness stage that distinguishes between oneself and all other forms. This is a preparatory stage that extends to the probationary path. The second stage is between the Ego and the personality or operating in the light of the Soul, which differentiates between the three vehicles and the Thinker. This stage occurs between the probationary path and the third initiation. The third stage is between soul and spirit, involving the Divine Thinker and the Monad, which occurs after the third initiation.

Discrimination requires the use and development of manas or mind via meditation, including the development of the concrete mind, soul and abstract mind. This involves Raja Yoga, and is vital in building the bridge between the higher and lower self, such as with the building of the human antahkarana. Intuition and/or Heart is sometimes linked to discrimination, but its important to note that while it may initially be used to solve individual problems in the light of the soul, eventually from the buddhic plane, intuition is used to solve problems of humanity via group service and the Hierarchical Plan.

The first phase or preparatory stage of discrimination, may occur in secondary schools or higher institutions where logic and critical thinking is taught. While it may be perceived as elementary, this stage is vital in developing discrimination, including the eventual integration of the soul, mind and brain. During this beginning stage, the concrete mind learns to select the good, beautiful and true and substitutes these for identifications with the personality. D.K. states that initially the preparatory stage is theoretical, but eventually the light within is seen, and one is ready to move to the second discrimination stage of meditation.

The second stage begins the work of distinguishing between the opposites within the light of the soul, such as between essentials and non-essentials, the real and the false, and the lines of demarcation between the forces of light and materialism. This is when the disciple develops discrimination to improve the quality of his service, which eventually progresses from individual to group-oriented work. For example, through meditation, the disciple learns to speak, create and act from soul qualities of truth, beauty, compassion and goodwill, and discriminates between the quality of soul unity and the separateness and divisiveness of the concrete mind and personality. This includes discerning between the real and at times, the impostor, which as an aspect of the personality, attempts to imitate the soul, but is selfish and materialistic in its motives. Thus, the false self.

Through discrimination, the disciple begins to think, act and express from the light, love and power of the soul. While the goal is to eventually develop soul infusion with his three vehicles, discrimination becomes vital not only on the subjective planes, but in practical, daily life. For example, the disciple may use discrimination to identify fields of service in which he has talent, can express

aspects of the soul and/or identify his niche. He may discern who is best to take on a project, and sometimes it may be someone other than himself who needs the growth and development. Discrimination from the soul may also aid in determining what organizations or businesses should be supported and funded and those with involutory tendencies, that should be avoided. The same pattern may occur with co-workers. D.K emphasizes to avoid those co-workers who appear sweet, gentle and kind especially when they lack commitment, and instead seek those who have developed a commitment toward the betterment of humanity, are beginning to cooperate with the Plan and are expressing the impulse of love. When I was an educational administrator and needed to form specific committees, I sought educators who had the commitment to the ideals and objectives of the project, even if their views were different than mine and at times, they could be somewhat challenging to work with. In general, discrimination is an experiment, and through failures and successes, and aspiring deeper within the light of the soul, the disciple eventually fine-tunes his ability to distinguish and discern between the opposites.

The third stage of discrimination involves the soul and monad. To introduce this stage, I will use a metaphor of a radio and its dial. Many years ago, because of school and work I had to drive long distances in the western part of the United States, including at night. During these trips, I would attempt to find radio stations, but initially I would mostly get static, which is symbolic of the personality. After fine-tuning with the dial, I would eventually locate a radio station which is symbolic of using seed thoughts and visualizations during meditation, and discriminating between a specific vibration, note and/or aspect of the Plan. Thus, as an inner group contacts a specific higher vibration or note, the expression from this contact becomes right creation, right use of appropriate devas, right action and right speech. For example, an inner group may strive and discriminate between the vibration of it's soul group, the Master's focal point within the Ashram, the Master's ray vibration, and/or eventually as a member of Hierarchy, the frequency and vibration of Sirius. This ability to discriminate between frequencies enables an Ashramic group to invoke and express Purpose, Will and aspects of the Plan within the cosmic physical plane, uplifting humanity and increasing the sacredness of the planet. Initially, the disciple may experiment by distinguishing his soul ray vibration, the ray and vibration of his three vehicles and then progress to more advanced stages.

Other forms of discrimination by an inner group includes the development of telepathy and learning to distinguish between energy and forces. As the disciple develops telepathy, he learns to discriminate between messages from his own soul and those which are more group-oriented and hierarchical in nature, such as direct messages from the Master. In addition, the initiate learns to distinguish between the energies of life and the soul, and forces in the phenomenal world.

This presentation will conclude with the following mantra exemplifying discrimination:

Lead me O Lord  
From darkness to Light  
From the unreal to the Real  
From death to Immortality  
From chaos to Beauty

Thank you.