

Beloved El Morya

There Is a Price to Pay for Chelaship Part 1

Those who will to do the will of God are no longer weighted down by the ignorance of world karma but are adorned with the light of the saints of East and West, of those who walk the Himalayas and those who are found in the Rockies—the saints who wear the halo of their communion with the Lord of the World. Therefore let the crown of life be upon those who would do the will of God. For it is not sufficient to say, “I will do the will of God.” You must say, “I will know the will of God and I will take steps to know that will! I will study to show myself approved unto the Lord of the first ray!”

What do you think devotion to the will of God is? How do you think you put on the consciousness of the mind of God? By sitting like a rock and absorbing by osmosis the strivings of others? Nay, I say! You yourself must become the student! You must take the teachings of the Great White Brotherhood, of the chohans and of the Mother!

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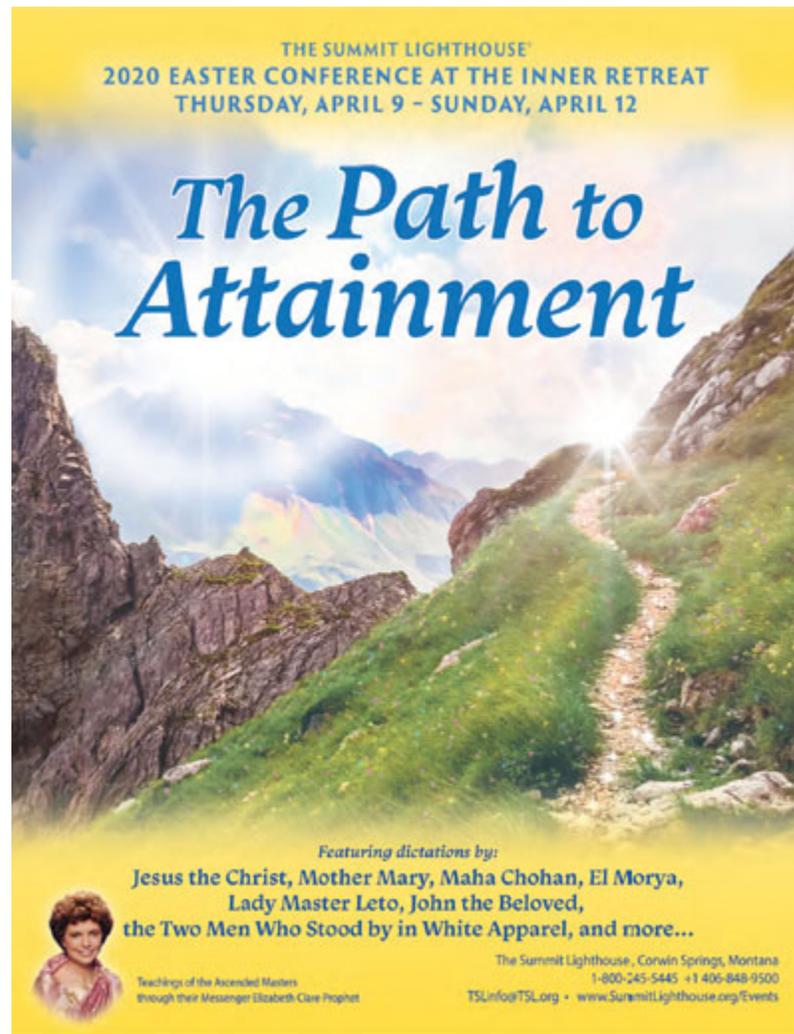
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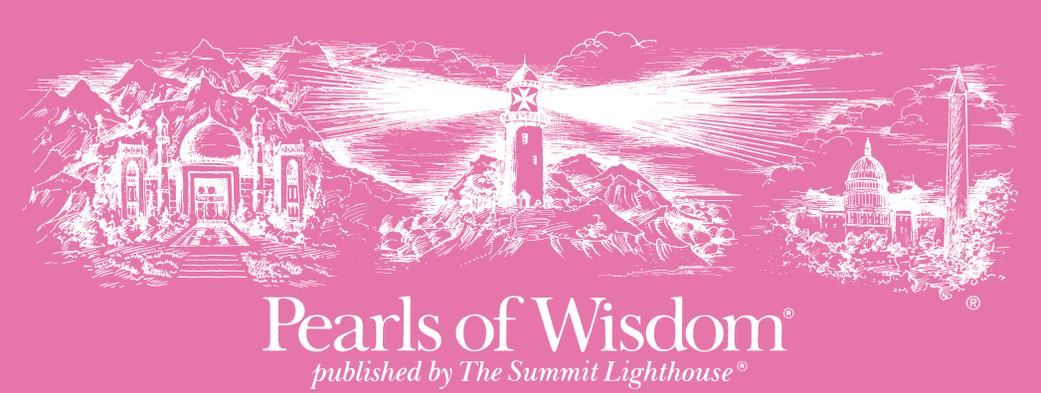
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Beloved El Morya

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There Is a Price to Pay for Chelaship

Part 1

I come from the Royal Teton Retreat¹ to salute you in the light of illumination's flame, the flame of illumined action, the flame whereby the will of God takes on the golden corona of the sun.

Those who *will* to do the will of God are no longer weighted down by the ignorance of world karma but are adorned with the light of the saints of East and West, of those who walk the Himalayas and those who are found in the Rockies—the saints who wear the halo of their communion with the Lord of the World. Therefore let the crown of life be upon those who would do the will of God. For it is not sufficient to say, “I will *do* the will of God.” You must say, “I will *know* the will of God and I will *take steps* to know that will! I will *study* to show myself approved unto the Lord of the first ray!”

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68

Some of you do not chew your food sufficiently. You are gluttons, wolfing your food! And so you do the same with the teaching. You think that because it has passed through your consciousness that somehow it is anchored there! By some miraculous hocus-pocus you think that you have put on illumination's flame. I tell you, illumination's flame is worth *striving* for, *driving* for! It must be sought and won!

Therefore, see that you balance your discipline and your devotion to the will of God with ample preparation, for wisdom *is* the principle thing. Understanding and knowledge must be yours. For when it comes to the determination of what is the will of God, you need discrimination—whether the will of God is this or this or that. Sometimes there are not two choices but five choices that are in the way.

Which choice you make will depend upon your exercise of the Christ consciousness, your exercise of right and wrong, of the discipline of precepts, of that which is stored in consciousness already, of that which is there waiting to be used—not that which has been the drippings to the bottom of the subconscious because of the flitting of the mind and the flirting of the mind with the principles of the Law.

You cannot sit like bumps on a log and think you will acquire the gold of wisdom! You cannot think that by simply being in this retreat you will suddenly become World Teachers and Cosmic Christs! That which you *are* you will *be*, unless you do something about it!

You may dwell in the folds of the garment of the Mother, of the messengers, of the ascended masters. But when they are gone, that which you are will be that which you have digested, that which you have assimilated. And you cannot assimilate knowledge and understanding without chewing it, without taking it into your mind and consciousness and studying it line by line. Do not neglect the study, for thereby

you neglect the balance of your threefold flame!

How can we hold up the chelas as examples of the Law when they fail to know the Law?

How can you be an advocate, a lawyer in defense of your own Christ flame, let alone the Christ consciousness of mankind, when you fail to study our word?

We speak for a reason. Many times we release directions through the messengers that are not understood by the devotee, and sometimes they are not even understood by the messenger. But when they are heeded, you will find the bursting forth of that buttercup of understanding, that little flower—the fiery, golden flower that bursts in the fields of the world, that bursting within you of illumination.

This is the reason for the teaching. This is the reason for the direction. This is the reason for obedience. If you are not obedient and not willing and not loving in your obedience in those simple things, you will never pass beyond your training under the Lord of the first ray.

Now, I have had some chelas in my classes for too long! They have taken the same class in the simple precepts of the will of God over and over again! And even *they* have become bored with hearing the same teaching. They are bored because they are not taking the teaching, infusing it with understanding by obedient love, and going on to be in the class of Lanto. And therefore in Lanto's class there are seats that are empty. In my class we have too many, and chelas are seated on the floor.²

This day I am kicking out of my class certain chelas who have warmed their seats for too long! Now let them make their way, and let them see if they can arrive at the Royal Teton Retreat! Let them see if Lanto will admit them! Let them see if the hierarch and the chohan of the second ray will consider them sufficiently prepared.

When the Lord of the second ray receives a chela, he expects that the blueprint and the chalice of consciousness is formed. For he is ready to pour the golden oil of understanding, and the cup is required. He will send his angels to greet you at the door (if you make it to the door), and they will examine your aura and see whether the fibers of the cup are strong enough or if there is a leak in that cup.

So then, if you are not received by Lanto, what will you do? You will then begin the trek back to Darjeeling, I dare say. And you will knock upon our door again and you will say, “O Morya, I am penitent! Take me in! I must take my lessons over!”

And I will say, “You have had them over and over again. You are an unworthy pupil! Now what are you willing to give? What price are you willing to pay for this course that you have taken time and time again, consuming my time and your time and the time of cosmos and of the World Mother?”

And you will stand there trembling, as others have done before you, and you will blink your eyes and you will wonder what price it is that you might pay.

Well, chela, I say this: “You don't have anything I need or anything with which to barter!” *Now* what will you do? What will you offer to get back into that class?

Think awhile. Do you have anything that you have gained in this world that is worthy of being an offering on the altar of the will of God? Your possessions? Your worldly success? I am not interested.

Therefore we will let you sit outside the door and meditate on the will of God and learn to love that will. We will let you sit there through the seasons—as the snow falls, as the spring rains come, in the sun and the heat of the summer, and through the turning of the autumn.

When you have produced a diamond in the heart by your

devotion to the will of God, you may knock and I will answer, for I like to answer my own door. And then you will hold up the diamond and I will say, “*This* is the price! I will take your offering! Come back into my class and we will begin again!”

For you see, when you were received into my class originally, I gave the diamond of my heart for you. I gave it to the Lords of Karma. I was the chela who knocked at the doors of the Royal Teton Retreat where the Lords of Karma were meeting in session. And as they looked at me, who has come again and again with my pleas for wayward chelas on the Path, almost becoming a nuisance in their meetings, they said, “Come in, Morya. What will you have?” And so I said, “I have these diamonds that I am offering for these chelas.”

And so they said, “We will take your diamonds for these chelas, but these are the last we will take. Do not come back again. You will not be admitted to the council chambers of the Lords of Karma. We will not hear of you and your chelas. We have had enough of the promises of chelas to their masters!”

And so I went forth, grateful for having been heard, grateful for a final dispensation. And therefore on that basis some of you and some others who are abroad in the world, some within and some outside this activity, were received. And so the courses were given, the words were spoken, the meditations were offered—increments of light from my causal body. And you were surrounded by angel devas with every opportunity to assimilate the will of God. But as stones, you were unmoved. It was too easy!

So you think it is easy to be a pupil of the ascended masters! You think it is easy to get into our retreats! You think that we do not sweat for our chelas! You think that we do not have to give answer to hierarchies of light!

Well I tell you, I have come from the Royal Teton Retreat this day because I have had to give answer for these chelas!

And the answer was, as it was told me, there is no more opportunity for me to give my diamonds of goodwill to those who are lacking in goodwill! Therefore, let chelas throughout the world who have basked in the light of our releases know that there is a price to pay!

It is time to put *love* into your decrees and to not sit and decree by rote! We are grateful for the words. We are grateful for the energy. But after all, while you are putting in the words and the energy, can you not sprinkle in a little love, a little visualization, a little thought of the ascended masters, who have sacrificed for you?

I say, be not overconfident of your position! You are on the rolling logs going down the rivers of the world, moving, and you will have to be sure-footed to remain on those logs! You are yet in time and space. You have not yet confirmed your individuality in the flame. Do not take for granted the fires of the hearth of the Mother. They will not always be there. As time and space move, you will find yourself, sometime, somewhere, totally on your own. And if the fire of your heart is not sufficient, you will freeze in the cold of the world’s neglect of the teaching.

Someday you will have to rely upon your heart alone for sustenance, for flow, for the tie to hierarchy, for your own ascension. You must learn to know when you are living off the light of another and when you are living on your own attainment! This is not a game! This is serious!

I have come from the Royal Teton Retreat to give you a report on the world situation. My remarks thus far are prologue, for I need to speak to the chelas. I need to make clear that it doesn’t matter what you *think* you have given. Your gift is not enough. It does not matter how you assess your progress. I say, your progress is lacking.

We are entering a period of the step-up of energies of

Light and Darkness, as you have been told before. And so you say, “Yes, yes, Morya. We have heard it before.” And so the great cosmic epoch of the coming of the World Mother becomes a drone in your consciousness because you have heard it before.

Well, I speak it again! For it is the greatest moment in all of cosmic history when the Divine Mother returns incarnate, in flesh, in the flame of living fire—when Lady Venus comes to Terra, when Mother Mary gives the dispensation of her light, her love, and her rosary in this age, when the quickening and the awaking of the soul within you comes about almost automatically because of the great onrush of light. And thus the greatest moments of the cosmos are taken for granted because of the thimble cups who think that what is here will always be, as though God were simply going to lavish upon a selfish humanity that flame forever and a day.

Do not be surprised, precious ones, if I tell you that the Great White Brotherhood has paid *dearly* for this rescue mission! And we are here to gather, first and foremost, chelas who are worthy, who have done some favor or service to the Brotherhood in the past, whose records show that an opportunity must be given. If these chelas will respond, if these will swim through the mire of their own selfishness and rise to the occasion, they *can* become the torch that will ignite the planet and the people!

But it is not automatic. You must not take for granted—because you have passed through Summit University or been on the staff or because you are a Keeper of the Flame or because you have read our releases—that suddenly you will become a world avatar! We cannot crown you with a crown that you have not earned!

Therefore, let us consider the consequences of idling in selfishness, of selfish indulgence, of even toying with the idea

of deserting the masters or the Mother in the hour of the crisis. Yes, the crisis *is* the opportunity! Yes, the crisis is the crossroads of Alpha and Omega, the mighty cross of life! And you walk through that door into the unity of the One and you show the hierarchies of light that out of the crisscross and the crosscurrents of crisis you can produce the miracle of the Christ consciousness!

to be continued

“The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom.”

This previously unpublished dictation by **El Morya** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Sunday, November 16, 1975**, at La Tourelle, Colorado Springs, Colorado. Part 2 of this *Pearl of Wisdom* is published in this volume, no. 10. (1) **The Royal Teton Retreat**, which is congruent with the Teton Range near Jackson Hole, Wyoming, is the principal retreat of the Great White Brotherhood on the North American continent. Confucius is the hierarch of this physical/etheric retreat in the Grand Teton Mountain. This retreat is an ancient focus of great light where the seven rays of the Elohim and archangels are enshrined. For further information on this retreat, see *The Masters and Their Retreats*, pp. 462–65. (2) **The classes of El Morya and Lanto**. In *The Chela and the Path*, El Morya speaks about the classes he holds at his retreat in Darjeeling, India. He explains: “Chelas who knock at the door at Darjeeling are asked if they understand the urgency of world conditions and the crying need of the hour. If they have not yet gained that perspective, we recommend that they seek the disciplines of another retreat. For here at Darjeeling we offer a crash program in chelaship and initiation on the Path for those who are willing to follow implicitly the demands of their own Christ Self. . . . We train emissaries who will represent the Brotherhood and who will go forth into the large cities of the world to teach the way of the sacrifice of the self. . . for the greater glory of the Christ in all.” (pp. 36–37) Lord Lanto, Chohan of the Second Ray, holds classes at the Royal Teton Retreat. He teaches the path of attainment through enlightenment, definition, and dominion in the crown chakra. Neophytes are also taken to this retreat to learn the fundamentals of the path of initiation. Smaller classes and tutorials are conducted by angels and adepts who prepare students for initiation.