The Maitreya Discourses Chapter 5 Study Guide Part 1: Study Guide

Teachings from the Mystery School The Maitreya Discourses Chapter 5: "The Hour of the Mystery School Is Come!" Given by Lord Maitreya on September 2, 1984 Part 1: Study Guide

Introduction

Chapter 5 of *The Maitreya Discourses* is an important chapter for serious students on the spiritual path to understand and apply. Below you will find a study guide of questions that will help you go more deeply into the key concepts of this chapter. We recommend completing this Part 1: Study Guide individually or in a group before continuing to the group discussion and personal reflection questions in Part 2. The section headings and page numbers will help you reference specific passages in the chapter.

Dictation Summary

This dictation by Lord Maitreya was given approximately three months after Jesus' announcement of the return of Maitreya's Mystery School. In it, Lord Maitreya speaks about the encounter with the Teacher and some of the ways in which a student on the spiritual path can avoid or embrace this encounter.

Core Concept

Lord Maitreya explains that he has returned for the divine encounter with our souls. The encounter with the Teacher is a necessary step on the spiritual path. By free will, we can embrace this encounter or we can avoid it.

Study Guide

The Hour of the Mystery School Is Come!

1. Why does Lord Maitreya call himself the divine accountant? (p. 39)

2. What does Lord Maitreya seek to do with his chelas? (p. 40)

3. Why did Lord Maitreya leave the lower planes of consciousness? (p. 40)

I Will Teach You How to Become More of Thy Self

 What choice does Lord Maitreya hope that his "greatest devotees on earth" will make? (p. 40)

2. What must the calling of Maitreya compel us to do? (p. 41)

The Principle of Association

1. Lord Maitreya lists four purposes for the chela's association with the master. What are they? (pp. 41-42)

2. What do the guru and the chela share through the principle of association? What does the chela realize through this sharing? (p. 42)

3. Lord Maitreya tells us that when we associate with the Teacher, there needs to be mutual compassion between Teacher and chela, as well as a refraining from a sense of injustice on the part of the chela. Explain why it is important to avoid a sense of injustice in this relationship, and why we as chelas must have compassion for the Teacher. (p. 42)

4. Lord Maitreya explains that the principle of association is for the self-pursuit of initiation *through* the heart of the Teacher. Why do you think he said *through* the heart? And what can we expect to experience as we do so? (pp. 42-43)

5. What prevents the chela from passing through the heart of the Teacher? And if the chela is not ready to pass through the heart of the Teacher, what should he or she do? (p. 43)

The Incorrect Use of Association

1. What is the "the incorrect use of association"? (p. 43)

2. Lord Maitreya says, "Understand, then, that in the fullness of the Law the master cannot reveal the unreality of thyself except thou be willing to see it, to hear it, and to fear thy God." What does this mean? (p. 44)

3. What is "the blind spot in the spiritual eye"? What characteristics does it have? (p. 44)

Your Reaction to Circumstance

1. How is our association with the ascended masters tested? What does our "reaction to circumstances" have to do with this? And how do pride and disdain play into this testing? (p. 45)

2. How is chelaship measured? How does this relate to "the beginning of the path of Maitreya"? (p. 45)

3. What is the deeper meaning of the principle of association as explained by Lord Maitreya? (p. 45)

4. Summarize in your own words how we should prepare for the hour of the initiation of Maitreya when he comes to us as the auditor. (p. 46)

The Principle of Accommodation

1. Which two choices can the soul accommodate to? What are the results of each choice? (pp. 46-47)

The Life of Comfortability

1. Explain Maitreya's "cream in the coffee" analogy. (p. 47)

2. What actions does a chela who sets up a life of comfortability take? What is this chela avoiding in the process? (p. 47)

3. Which self is the self that fears? (p. 48)

The Superficial Self

1. Lord Maitreya explains that some chelas have learned to walk a superficial path. What does he say this superficiality looks like in daily life? What are these chelas resisting in their life? (pp. 48-49)

2. Maitreya says that it is possible to accept the statements of the ascended masters in a superficial way. What does this look like? What are the statements of the ascended masters intended to do instead? (p. 49)

Never Take the Path of Least Resistance

1. What does "coming up higher" really mean? (p. 49)

2. What admonishment does Lord Maitreya give us? What is the "hard work" the master is referring to? (p. 50)

3. What is "the *nonstriving* area" in our psychology? (p. 50)

4. What warning does Lord Maitreya give us? (p. 50)

Areas of Nonresolution

 In this section, Lord Maitreya makes a very interesting point about having a hobby (some form of re-creation in the Spirit) that elicits strong or negative emotional reactions in us. These emotional reactions show us that we are still in need of being confronted by the Teacher. Why is there a need for this confrontation? (p. 51)

2. In contrast with the point above, what is the true indifference of the Buddha that we should strive for? What should we be willing to do as the indifferent ones? (p. 51)

The Path of Ease and the Path of Struggle Will Fool You!

1. When we experience a sense of struggle, what does this really tell us about our state of mind on the path, according to Lord Maitreya? (p. 52)

2. Who is the true "resolver of problems"? (p. 52)

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3. What are "rusty chelas"? (p. 52)

4. Maitreya says that he comes with "severity" and "a level of expectancy." What does he say "time has run out for"? (pp. 52-53)

Come into the Realm of Love and Surrender

1. What is our struggle the result of? (p. 53)

2. What happens to the spirit when we remain in a state of human comfortability? What are some signs of our spirit being in distress? (p. 53)

3. Why does Lord Maitreya caution us not to create a molecular or synthetic formula of life and the path? What would this kind of synthetic formula of life look like? (p. 54)

4. Describe the "path of ease." What is it and who are attracted to this path? (p. 54)

The Presence of the Living Master

 In this section, Lord Maitreya illustrates the principle of association by giving the example of how different chelas related to the messenger Mark Prophet while he was still in embodiment. In your own words, describe the two different modes of association pointed out by Maitreya, and their consequences for the progress of the soul. (pp. 54-55)

The Necessity for the Teacher

1. For what reasons has Lord Maitreya come? (pp. 55-56)

2. Why does saying, "I am not satisfied with the way I am," prolong that very state of being? (p. 56)

3. What does Lord Maitreya say is the right question to ask? How does he answer this question? (p. 56)

4. Lord Maitreya relates the true desire to be "shaken" by the guru to the measure of our desire to alleviate world pain. Why would this be so? (p. 56)

5. Why do we often struggle against and resist the encounter with Maitreya? And what happens when we physically remove ourselves from the person who represents the force of our own Godhood? (p. 57)

The Hour of Maitreya's Mystery School Is Come

1. If we have created the independent self, what does Lord Maitreya say the Law will eventually compel us to do? (p. 58)

I AM Thy Comforter and Teacher

1. When Lord Maitreya says, "Drink of the water of my life freely," what does he mean by that statement? (p. 58)

Personal Reflection Exercise

1. Now that you have studied this dictation from Lord Maitreya, how do you feel about the divine accountant coming to settle his account with you? What does the encounter with the Teacher mean for your own spiritual path and chelaship?

Lord Maitreya states: "The desire to save the world must be accompanied by the desire to be shaken *fully*, pressed down to fill the cup of the Lord, and then to run over." (p. 56) Reflect on your own desire to save the world. How well does it match your desire to be "shaken *fully*" by the Teacher?

3. At the conclusion of the chapter, Maitreya says:

In the deepest love of thy soul's aloneness and suffering in all centuries, I declare: I AM the One Sent.

I AM thy Comforter and Teacher.

I AM truly in the Spirit of the Lord Jesus and the Maha Chohan as I come to lead thee into all truth of thy self-knowledge.

Ask. Prepare thyself. And thou shalt receive the answer.

(p. 59)

Reflecting on Lord Maitreya's profound teachings in this dictation, what do you most want to ask him? Ponder how you can best prepare yourself to receive his answer.