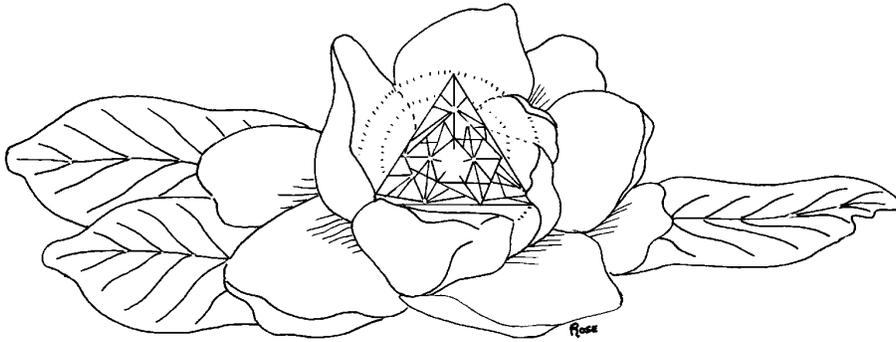


ThoughtLine

March 2004



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Group Meditation New Moon Cycle Seed Thought

February 20 Through March 20, 2004

It must be remembered that the main objective of the Christ will not be to demonstrate power but to make public the already existent Kingdom of God. *The Reappearance of the Christ P. 163*

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The will-to-good of the world knowers is the magnetic seed of the future. *The Rays and The Initiations P.110*

Facing Death

Editor's Note:

*The following text on death and how it should be dealt with, comes from some of the as yet to be published Lucille Cedercrans/R material. Except for the last three paragraphs which came from Master R, the following excerpt actually came from an Hierarchal worker known to Lucille and the group with whom she was working as Master John. For a more in depth explanation of the method of projection that was used by Lucille Cedercrans and Master R. please see page VII of the Editor's Forward for the book *The Disciple and Economy* by Lucille Cedercrans, published by Wisdom Impressions, PO Box 6457, Whittier, CA 90609-6457.*

Master John:

If you were suddenly to find yourself leaving the instrument, you would require a great deal of help and an unnecessary expenditure of Ashramic economy. You have received a tremendous training regarding the Ashramic group life, your alignment, etc. Your best route would be your alignment.

It would be my very strong advice to you to get yourself focused in the cave as the conscious Soul incarnate and proceed to discarnate via that alignment. You undergo a test going out as well as coming into incarnation. There are many attractions on the astral plane to attract the outgoing Soul. There are many attractions on the mental plane to attract the outgoing Soul from his purpose. You have built an alignment in this incarnation through a very intensive teaching. You have built the path of return through your meditative effort. The test, the task and the duty of the disciple as he goes out of incarnation is to focus his attention upon his own overshadowing spiritual Soul within the Ashram and to get there as quickly as possible. He must look neither right nor left so as not to be plagued by the many attractions which will pass before him. He must close his eyes to these things and move upward via his vertical alignment. His ability to meditate during incarnation will aid him in this and that comes from practice and attention to meditation.

Fear

You will most decidedly be conscious because this will be a part of the test of initiation for all of you.

Let us look to the first problems with which any incarnating consciousness is faced as it goes out, the problem of fear. This fear is not really his own fear of death. It is the reaction of the elemental to the withdrawal of life. I do not mean that the elemental is without life after the consciousness leaves. The life which indwells the elemental maintains its totality and its existence as a form because the conscious Soul has not only identified within the persona but that elemental is also identified as the persona. There is then a basic reaction of the elemental. The more powerful it is, the greater the life within it, the greater the reaction to the withdrawal of the life which has for such a long period of time indwelt it. There is almost a grabbing, a clutching, if I may use these very inadequate terms. There is a reaction by that elemental upon the consciousness that is leaving it. This reaction enters the astral vehicle and immediately it is identified as an emotion, transferred via the brain into the consciousness that is leaving. The consciousness thinks he is afraid.

That fear will pull, suck, so to speak, the consciousness that is leaving down into the solar plexus center. If he is not careful he will go out via this center and find himself in the lower levels of the astral plane. The fear of hell, the guilt that is carried by the consciousness as a result of early training; these will pull the consciousness down into the solar plexus center and present him on astral levels with the hell which he believes he deserves. There could be a reluctance to leave because of the wish life - to have fun. The lower astral plane has its equivalent of beer parlors, beautiful ladies, etc. It has its equivalent of wonderful music, beauty, of love, of friendship, of companionship, of warmth, etc. These can be, if the disciple is not very careful as he goes out, attractions to him, to pull him down into the solar plexus center and out onto the astral plane where he will experience for a period of time these experiences. These actually symbolize his outer manifestation of his wish life on astral levels. He can have his good times in this particular medium. This is normal and natural to the consciousness that is below your level of development. In many ways it constitutes the normal and natural afterlife or hereafter of those who go out.

But for you, these are traps, as purpose. Too great a Soul as he passes through the schools of learning. He forgets him within the Ashram. He may equivalent of hundreds of years

The job, the task, the duty, the obligation of the conscious Soul incarnate, is to return to the Ashram as quickly as possible.

detract from your knowledge can detract the mental plane such as all he needs to know awaits spend what would be the as far as physical plane time

is concerned, studying to increase his knowledge. That knowledge, being what it is would prove to be a trap and a hindrance to his development. These are activities which all of you have engaged in from time to time as you have gone out of incarnation. The job, the task, the duty, the obligation of the conscious Soul incarnate, is to return to the Ashram as quickly as possible. The focus must be maintained, the identity as the conscious Soul incarnate maintained and the attention fixed via the vertical alignment to your own Ashram. It will aid you to sound the Om as the conscious Soul, to sound the Om with your attention fixed upon your Ashram. This will help to take you where you are going. Beware of traps on the higher astral levels into which you exit through the heart center of a devotional nature, particularly those of you with a 6th Ray makeup. Remember to maintain the focused identity as the conscious Soul, sound the Om, with the attention fixed upon the Ashram via your vertical alignment. Look neither to the right or to the left but enter into meditation.

The consciousness is never unconscious. The instrumentality is called unconscious because the consciousness is not giving its attention to that instrument. The more unconscious the instrument appears to be, the greater the opportunity for the consciousness that indwells it because it is not beset with the prison of the form. It is free to take its exit, so to speak. One of the greatest problems of course, are those who are closely related who try to keep the focus of the unconscious person in the instrument.

Some times it takes a disciple a long time to leave. Part of it is deliberate. If it is done in this way it could be partly for the sake of the group, to prepare the group so the shock would not be so great as to give the opposition the opportunity to break up the group. And one could go out sooner if it were not for the tremendous hold that those close would be having.

When you go out you will have whatever help you invoke. It depends on your intent as you leave. Certainly those who align with the Ashram and fix their attention on the Ashram and who meditate will

receive aid. The Soul is more conscious as he is abstracting from the brain than he ever was within it. The Soul should always remain poised in the cave until such time as he knows it is time to take his leave. That impress will be unmistakable.

Another test the disciple has after he has gone out of incarnation is a very grave one. By test I mean that it can be an unpleasant experience for him. I am going to project instruction which may help you to avoid this unpleasant experience.

Cremation

At the time of cremation, the astral body or vehicle is destroyed. Depending upon the length of time it takes the Soul to pass from the lower meditation into the higher meditation of the Ashram, this destruction of the astral body can be unpleasant. That is, it can be, and in some instances it is, a second death; the second death the Bible refers to many times. So long as the astral body is healthy, so long as it is maintained until the Soul has become very well focused within the Ashram, the astral body does retain a certain hold on the consciousness. Understand via your vertical alignment you are going to move into the Ashramic group life. That vertical alignment must take you through your astral and your mental bodies.

Depending upon many factors within the astral body, certain guilts will tend to hold the consciousness within the astral vehicle perhaps a little longer than it might another consciousness. Also remember that as the consciousness withdraws from these vehicles he is reviewing his past incarnation, the condition of the vehicle and his service plan. This is part of his meditation. The astral body does retain a certain hold or effect upon the consciousness. When the consciousness has withdrawn into the mental body, until he has fully extracted himself from the astral, it has a hold on him. Its destruction, prior to the Soul's withdrawal from it or abstraction from it can be a shock and can be painful.

When the physical body is cremated, the astral body is destroyed. It is important that the consciousness be freed before cremation. It is important for the disciple. It is not important or even advisable for many below this particular level of development, for many need the experience in the astral body after discarnation. For a race who grasps, understands, absorbs the concept of reincarnation and karma, cremation can be helpful, but for a race who has not, it can be of more hindrance than aid.

Eventually that second death within the astral body must come to the withdrawing consciousness. It comes upon the disintegration of the physical instrument. As the physical instrument disintegrates, so the consciousness gradually abstracts itself from the astral body. You would be surprised how long it could take, 20, 30, 50 years, what with embalming that is utilized. Consider ancient Egypt. The practices of ancient Egypt were almost black magic. They kept people in the astral vehicle and did not permit growth beyond it. Consider that some of those mummies are still in existence. These Souls are imprisoned in astral bodies and cannot come into physical ones. The time factor, the natural decay of the physical instrument, the natural and normal cycle of nature itself, all are important for the abstraction of the consciousness.

Cremation is an aid to the discarnating consciousness of a certain development. It brings about the second death much more quickly than if the body follows a natural and normal process of decay. It aids the Soul in making its transition from the physical plane of appearance back into the Ashram. It should be known by him, however, that this body will be destroyed, this astral vehicle will be destroyed so that he maintains his focus as a conscious Soul incarnate abstracted from the astral vehicle rather than focusing into it. If he focuses into it, if he is held within it for any reason, then its destruction is a second shock, a greater shock actually than the physical discarnation.

The mental body is not affected by cremation. It is only the astral that is affected. Therefore, recognize and realize this prior to going out. Know it now that you are going into the Ashram, that it may take you from 12 hours to a week to get there insofar as physical time is concerned. This time is of no importance to you as a consciousness because you will not be involved with the passage of time. You will be in meditation. But during this time do not give attention to the astral plane via the astral body. If in meditation you become aware of the destruction of the astral body, simply know, realize this is a part of the death process, a part of the discarnation process and continue with your meditation, continue to abstract from the astral body itself.

You keep your attention fixed upon the Ashram and identified as the Soul. Then what is going on around you will have little effect.

You are abstracting from it by maintaining your alignment with the Ashram. You keep your attention fixed upon the Ashram and identified as the Soul. Then what is going on around you will have little effect. Your attention is not caught up by the destruction of the vehicle.

One individual in the group was in the process of abstracting in her meditation, taking leave from the astral vehicle, when the body was cremated. Until the actual cremation her attention was not caught up

by the astral vehicle though she was in a review at that time of what you might call her own wish life and certain astral areas within the consciousness that had been incarnate. Her attention was caught by the destruction of the astral body and a certain astral form which she had created attracted her attention. She became confused and in a state of shock. This confusion and shock, she being a very powerful focus, resulted in a disruptive force, that is an explosion of astral force which resulted in a phenomenon, like a whirlwind. This did not take a great deal of time; she gathered herself together and continued the effort. She did move up out of the shock as she did make her transition on into the mental body and from there into the Ashram, but it was an unpleasant experience. It need not be so for any of you if you will take this instruction.

Cremation aids in the discarnation process for the conscious Soul. Simply know that this is going to happen and pay no attention to it. It was difficult for her for there were a number of contributing factors there, some of them karmic.

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It takes at least twelve hours for the consciousness to withdraw from the physical instrument from the time the heart stops beating and the breath is finished. That is why esoteric teaching, occult teaching always tells you not to touch the body for twelve hours. Leave it alone for twelve hours. You have to abstract the consciousness from every cell in every part of the body.

This type of instruction is not needed except for disciples. The consciousness of those below the level of discipleship will go through an unconscious period wherein these problems are not so great. It is for the consciousness who is wide awake that this instruction is needed.

Never in any way ever anyone when they are question in your mind

Never in any way ever attempt to hold onto anyone when they are going out.

attempt to hold onto going out. If there is a as to whether or not they

are going out, work for the manifestation of the Divine Plan for that consciousness and instrument. Always this is difficult to do with those you have a great deal of love for but you realize that your love is selfish so long as you would hold them beyond their time.

During this crisis within the human history many Souls will come in within a five year period, but this is not desirable from the overall standpoint. The Soul will spend a far greater length of time in the Ashram than he does in incarnation. At your development, were it not for the need of humanity, you would not reincarnate for approximately 1500 years. There would be no purpose in your coming into incarnation before that time, some longer. The Soul has its own life within the Ashram. Do not forget that this physical plane of appearance is not the major part of the life and affairs of the Soul. The Soul has its own life and affairs within the Ashram. Incarnation is not only a necessary learning period but it is a service. He does not leave the Ashram with a great deal of pleasure or by choice.

Due to the fact of your tremendous increase in consciousness it has already been decided that you will come back sooner and this is at great sacrifice. You cannot realize it now.

The Twelve Hour Window

There is one other point that I wish to bring up at this time. I warn you that this knowledge carries a responsibility. As stated, it takes approximately 12 hours after the heart stops beating for the consciousness to abstract from the physical instrument. This abstraction takes place by the Soul focused in the cave through the brain. As the consciousness is leaving the physical instrument prior to the time that the heart stops beating, he is abstracting the life thread or the stream of life energy which is anchored in the heart center. He abstracts this up into the brain. As he abstracts it, as soon as it is withdrawn from the heart center and has entered into the brain to merge with the consciousness thread or consciousness stream, the heart stops beating. To all intents and purposes the body is dead. But the consciousness is still very much within the instrument. After the life thread has been abstracted into the consciousness thread, the consciousness has to abstract the consciousness not only from the brain but via the brain and the central nervous system, from every cell of the body. This takes approximately 12 hours. Therefore the body should, if at all possible, be left alone for that period of time. Incense

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should be burned in the room with the body, preferably sandalwood. This will aid the consciousness in abstracting from the cellular life of the instrument itself. All unnecessary sounds should be eliminated.

If possible a certain ceremonial chant utilizing the Om should be sounded near the body. This will aid him in his withdrawal.

The body cannot feel. The activity is one of intense subjective abstraction. There have been instances when the consciousness within the instrument, without knowledge, undergoing certain karmic experiences, found itself undergoing various thoughtforms, but when the life is withdrawn from the heart center, there is no longer a feeling of perception insofar as the instrument is concerned. There is very definitely a thinking and thought perception. The activity of the brain continues.

In case of a violent accident, the abstraction is sudden and there is a shock to the consciousness. Then he finds himself in the etheric and in a very unpleasant condition. This is why there is much work to be done on the etheric plane itself. I am referring more to the vital life of the etheric during war because the consciousness is thrown not into the astral but into the vital life body; suddenly thrown out of the instrument onto the etheric between planes, so to speak. When a person is burned alive, he is generally unconscious unless it is a high level of development, at which time it simply extracts.

If you discover that an individual has gone out of incarnation, it would be better to leave him alone (until you suddenly discover the body 12 hours later), then call the authorities. Under the ideal conditions this is what happens. Otherwise, of course, you are required by law to report it right away. It is good karma of some disciples to be left alone. Those for instance who go out of incarnation in the night in their sleep. Post mortem should be avoided if possible. I would not advise the disciple to donate their parts to the medical profession. This is a generous but misguided gesture.

Master R:

Let us consider, for instance, what occurs to the thoughtform, the mask of the Soul, at the time of the Soul's withdrawal from this particular incarnation. While the physical instrument, the physical etheric, (and in some cases, but not by any means in all cases, or even in the majority of cases), the astral vehicles are disintegrated at the time of discarnation, there is left intact the basic thoughtform of the mask, the persona - which holds a prisoner a very small part of the projected consciousness, the personality of that particular incarnation. Here is a form (the basic thoughtform of that persona) left, and remaining within it is the basic unit of consciousness that was projected during that particular incarnation. There is locked within it a certain part of the consciousness.

In other words, the whole consciousness is not abstracted at time of discarnation from the personality until such time as that consciousness has evolved to such a degree that it is enabled to detach from the pattern in that particular life which karma dictated. In other words, wherever the consciousness is attached within that personality to any relationship, either to an individual or to things, to situations, there that consciousness is imprisoned within that form.

One other point, before we proceed. This group life does not lie down and go to sleep or pass out of existence, discarnate, withdraw, or withhold its influence upon the present identified focus upon its abstraction from the physical instrument. This group life continues; proceeds with its activity, and the individual is just as bothered out of incarnation as he is in incarnation.

The Three Linked Festivals of Spring
Foshay Masonic Lodge
9635 Venice Blvd, Culver City, CA.

Aries

Sunday, April 4, 2004, 5:45 PM

Taurus

Monday, May 3, 2005, 7:45 PM

Gemini

Tuesday June 1, 7:45 PM

For information please see <http://www.meditationtraining.org/Service/ThreeLinkedFestivals.htm>

Or call 310-545-0910

Individual, Group and Intergroup Discipleship

The following is the first of two parts of a talk given at a conference at Meditation Mount in October of 2003 by Jeriel Smith.

If you took a *public* poll as to the meaning of the term “disciple” it would probably show that most people believe it refers to an individual who is a devoted follower of a particular leader, usually a spiritual teacher or a religious leader. In esoteric parlance, the word disciple is derived from the discipline that is required for an aspirant to acquire spiritual understanding and establish a relationship with one or more of the Masters of the Wisdom who have, since time immemorial, guided not only the spiritual development of individual aspirants, but the evolution of human consciousness on Earth.

Like many, my first contact with the notion of discipleship came in a Christian Sunday school, with the stories of Jesus Christ and the twelve disciples that he gathered around Himself during his brief public career in Palestine, two millennia ago, in the early centuries of the Piscean Age. Today, as we stand at the close of that era and on the doorstep of the incoming Age of Aquarius, the concept of discipleship has expanded and become more inclusive, just as the mental and spiritual capacities of human beings have developed to where we are now capable of comprehending the Christ’s teachings in ways that our forebears did not. The understanding is now becoming common that, as the Christ told his listeners so long ago, we “ordinary” human beings are capable of experiencing the same levels of spiritual comprehension He demonstrated when He last walked among us.

The Gospel of John quotes this still stunning statement by the Christ: “Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do . . .”¹ Similarly, our group’s teacher, the Tibetan Master Djwhal Khul (DK), has admonished us that “In the rigid disciplining of yourself comes eventual perfection.”

In that light, then, it is entirely realistic for us to aspire to a level of spiritual attainment that would have been unimaginable to most of the people who heard the Christ’s teachings as He spoke them. Those aspirants who prove themselves dedicated enough to sustain the rigorous spiritual disciplines necessary to be of real use to the ongoing work of the Christ—and to the preparations for His long anticipated “reappearance” to Humanity—rightly deserve to be called Disciples.

The Piscean Tradition of Individual Discipleship:

So, we may ask, just what is a disciple? The following description is from *Initiation, Human and Solar*, the first of the Tibetan’s 18 “blue books” written through the agency of Alice A. Bailey:

“A disciple is one who above all else, is pledged to do three things:

- i. To serve humanity.
- ii. To co-operate with the Plan of the Great Ones as he sees it, and as best he may.
- iii. To develop the powers of the Ego, to expand his consciousness until he can function on the three planes in the three worlds, and in the causal body,

¹ *The New Testament* (King James Version), John 14:12.

and to follow the guidance of the higher self and not the dictates of his threefold lower manifestation.

A disciple is one who is beginning to comprehend group work, and to change his center of activity from himself (as the pivot around which everything revolves) to the group centre.

A disciple is one who realizes simultaneously the relative significance of each unit of consciousness, and also its vast importance. His sense of proportion is adjusted, and he sees things as they are; he sees people as they are; he sees himself as he inherently is, and seeks then to become that which he is.

A disciple realizes the life or force side of nature, and to him the form makes no appeal. He works with force and through force; he recognises himself as a force centre within a greater center, and his is the responsibility of directing the energy which may pour through him into channels through which the group can be benefited.”²

There is no doubt that such disciples are an integral part of the Hierarchy and that, on their respective levels of service, all members of the Hierarchy are disciples: “The word ‘disciple’ is the legitimate and non-controversial word (as well as the truthful word) to be used for all grades of workers in the Hierarchy, from the probationary disciple, loosely affiliated with certain disciples in that Hierarchy, up to and including the Christ Himself, the Master of all the Masters, and the teacher alike of Angels and of men.”³

We often hear the term “accepted disciple” and many understand this to refer to one of the Masters “accepting” an individual as one of his chosen disciples. This sense of the term is at least strongly implied when DK states: “It is an occult truth that no man is really admitted into a Master’s group, as an accepted disciple, until he has become spiritually impressionable and can function as a mind in collaboration with his own soul.”⁴ The actual fact is more often nearly the opposite, as the Tibetan makes clear in his “Talks to Disciples” which, along with a series of letters addressed to the individuals in a discipleship group with whom he worked directly at the time, comprise the two-volume work *Discipleship In the New Age*. In *Volume I*, DK says to his discipleship group:

“ . . . an accepted disciple is not in reality one who has been accepted by a Master for training. This is the distortion of a true idea which, in its progress from the mental plane to the physical, has achieved a complete reversal or distortion. An accepted disciple is one who:

1. Has accepted the fact of the Hierarchy with the implications of loyalty and cooperation which that acceptance involves.
2. Has accepted the fact that all souls are one and who has, therefore, pledged himself to seek expression as a soul. . . .
3. Has accepted the occult method of service. . . .
4. Has accepted the Plan, as indicated by the Teachers of the race. He seeks to understand the nature of that Plan and to facilitate its manifestation.”⁵

² *Initiation, Human and Solar*, at page 71. All titles cited hereafter are by Alice A. Bailey (Lucis Trust).

³ *Discipleship In the New Age, Volume I*, at pages 780-781.

⁴ *Telepathy and the Etheric Vehicle*, at page 22.

⁵ *Discipleship In the New Age, Volume I*, at page 83.

Thus, in most cases, the term refers to *the aspirant's own acceptance* of the responsibilities of discipleship that always precedes direct contact from a Master—which, if it happens at all, occurs long after the individual has set foot onto the Path of Discipleship. In *A Treatise on White Magic* (alternatively titled *The Way of the Disciple*), we are told that:

“There is much misapprehension in people’s minds as to how a Master lets an accepted disciple become aware that he is accepted. An impression is abroad that he is told so and that an interview is accorded wherein the Master accepts him and starts him to work. Such is not the case. The occult law holds good in discipleship as in initiation, and the man goes forward blindly. He hopes, but he does not know; he expects that it may be so, but no tangible assurance is given; from a study of himself and of the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word or unkind thought will break the rhythm which he believes has been set up. He proceeds with his work but intensifies his meditation; he searches his motives; he seeks to equip his mental body; he sets before himself the ideal of service and seeks ever to serve; and then (when he is so engrossed in the work on hand that he has forgotten himself), suddenly one day he sees the One Who has for so long seen him.”⁶

It could hardly be more clear that one of the basic disciplines to be practiced from the outset by those who would *accept* discipleship within the Hierarchy is to refrain from paying attention to, let alone being motivated by one’s personal status within their serving group or the closeness of their own relationship with the group’s Master. Such distractions are antithetical to the way in which the advanced initiates of the Hierarchy go about their work. In fact, one who lays claims to personal status and spiritual accomplishments is revealed by their own words to lack true stature or achievement:

“A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualized personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no preconceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self.

When a Master sees this manifestation in a man’s life, as the result of the awakening of the inner light and the adjustment of his karmic obligations, then He sounds out a note and waits to see if the man recognizes his own group note. On this recognition, he is admitted into his own group of co-workers, and can stand in the presence of his Master.”⁷

Moreover, it is the disciple, and not the Master, who bears the primary burden of discipleship training—which is not the spiritual equivalent of a junior executive program designed to prepare one for advancement within the Hierarchy. Rather:

“ . . . a Master’s group is entered in service to be rendered and specific work to be done, and not because a man is to receive a cultural training that will make him an

⁶ *A Treatise on White Magic*, at pages 169-70.

⁷ *Id.*, at pages 188-89.

adept one day. Chelas train themselves . . . and work out their own salvation, and as step by step is taken, their particular Master lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the Plan, but they learn to control themselves and to fit themselves for service.”⁸

Make no mistake, however, that discipleship *is* training for group leadership—but, once again, a requisite for obtaining such a position is a disciplined indifference to personal power, prestige or distinction:

“The Masters must not be sought because a man seeks capacity. They will be found when a man *has* capacity—capacity that makes him available for group work and that can be extended under careful instruction into the higher powers of the soul. Leadership in groups controlling the work of the New Age will grow out of the discipline of the individual, and leaders will be found among those who sense the inner issue. Leadership that endures does not come to those who strive for place and power, nor for those who have their eyes only on outward conditions and overlook the underlying causes. Leadership does not come to those who place the personal self and its position and power before the good of the group. It comes enduringly to those who seek nothing for the separated self, to those who lose themselves in the good of the whole.”⁹

We are told in *DINA I* that: “The trained disciple is so pre-occupied with the Plan, so infused with love for his fellow-men, that his entire orientation is towards the service of the Plan and not towards his individual progress, or towards the Master.”¹⁰ The challenge, then, is to develop a disciplined focus on the work that eclipses concern for self-development. Note that it is the aspirant’s self-concern that is to be eliminated, while self-development actually progresses better in such an environment of benign indifference to personal advancement. This is the truth underlying the well known aphorism of spiritual discipleship: “With self-forgetfulness, I gather what I need for the serving of my fellow men.” This is a point of such fundamental importance that a slight variant will be used for the seed thought in this afternoon’s group meditation:

“WITH SELF-FORGETFULNESS WE GATHER
WHAT WE NEED TO SERVE HUMANITY
AND COOPERATE WITH THE PLAN.”

⁸ *Id.*, at pages 187-88.

⁹ *Id.*, at pages 139-40.

¹⁰ *Discipleship In the New Age, Volume I*, at page 682.