

Recollection

One of the most basic practices a student aspiring to discipleship must employ, in addition to meditation, is the daily practice of recollection, which has also been referred to in some literature as “Self remembering.”

Recollection is defined as a moment of heightened consciousness during which we realign the personality with the Soul and remember that our true Self is the Soul. This links us up with the group Soul and puts us in tune with the One Life. In this way we become a channel for the inflow of light to the personality and, through the personality, to our environment.

Since this practice only takes a few seconds and does not require any special thoughtform construction or refocusing of our attention, it can be carried out no matter what we are doing and no matter where we are. We simply “wake up” into a higher level of conscious awareness.

In order to make this practice of recollection a daily habit, we begin by choosing a particular time of day, preferably a time when we are most likely to remember to do it, so that a daily rhythm can be established. One practical suggestion is to implant the intention to recollect at a particular time as a final step in the morning meditation.

The Tibetan, in *Discipleship in the New Age, Vol. 2*, pp. 647-648, recommends five particular points of recollection during the day, each taking only a few seconds, in order to establish a “living continuity of sensed relationship” in our consciousness:

1. On awakening in the morning, before rising.
2. At noon.
3. At sunset, whatever hour that may be.
4. On retiring at night.
5. At the time of the group meditation, whenever you may decide to do it.

Once the practice is firmly established, we will find that we begin to recollect at other times of the day as we anticipate the actual time of recollection. This is greatly to be desired because our eventual goal is to recollect as often as we can during the day in order to create a continuity of consciousness.

The Tibetan refers to this continuity of consciousness in *A Treatise on White Magic*, p. 423, where he refers to the need for disciples to be able to be in telepathic rapport with each other:

The second requirement that will establish relation between the working disciples in this group is the capacity to preserve a constant and sequential recollection of both the inner and the outer life. We call it continuity of consciousness, and by this we mean the power to be fully aware of all happenings in all spheres and departments during the entire twenty-four hours of the day.

In *The Light of the Soul*, Book 3, Sutra 11 (pp. 262-263), we read about developing control over the mental body and the importance of establishing a habit of recollection in order to attain it:

The ideal condition is that of being in a state of realization all day every day. The ability at will to draw upon the resources of the Ego, the constant recognition that one is a [Soul] incarnate upon the physical plane, and the ability to draw down,

when needed, the power and the force of the Soul, is one which will be eventually achieved by every aspirant! But first, however, the habit of recollection has to be instituted and the instantaneous ability to restrain the modifications of the thinking principle has to precede this desirable state of being.

The goal of achieving a continuity of consciousness throughout the day is also mentioned on pp. 420-421 of *The Light of the Soul* (Book 4, Sutra 25):

All meditation work, all moments of reflection, all affirmative exercises, all hours of recollection of one's true nature are means employed to detach the mind from the lower reactions and tendencies, and build in the habit of a constant realization of one's true divine nature. When this realization is achieved, the need for such exercises ceases and one enters into one's heritage. The isolation referred to [in Sutra 25] is the detachment of the self from the field of knowledge, the refusal of the self to seek outward-going sensuous experience and standing firm in the state of spiritual being.

When we are immersed in our daily work, in our self-made lives, it is all too easy to feel separate and asleep to spiritual realities, but when we venture out into the realm of the Soul, there is nothing separating us from Life, and the Soul lets us know of its all-pervading presence through an exquisite feeling of connectedness and joy.