

***Teachings from the Mystery School***  
***The Maitreya Discourses***  
**Chapter 17: “The Re-Creation of Self”**  
**Given by Mother Mary on August 14, 1989**  
**Part 1: Study Guide**

## **Introduction**

In Chapter 17, we encounter a new master in our study, the blessed Mother Mary. She covers some of the more advanced tests and challenges that students in the Mystery School face and gives us an important teaching about psychology. Like Chapters 5, 6, and 10 of *The Maitreya Discourses*, this chapter is a longer chapter and an important one for serious students of Lord Maitreya to study in depth.

The study for this chapter has been broken into two parts. Please complete this Part 1: Study Guide, including the personal reflection exercise, before continuing to Part 2, as the group discussion questions will build on the questions and reflection exercise in Part 1. The section headings and page numbers will help you reference specific passages in the chapter.

## **Dictation Summary**

In this chapter, Mother Mary first explains that we are called to apply for chelaship under the Lord of the World. Then she offers instruction for students engaged in more advanced tests and challenges in Maitreya’s Mystery School. She gives an important teaching on the difference between psychological problems and spiritual problems, which is critical to engaging in the process of the re-creation of self. Throughout the chapter we learn what it means to engage in this process and how to overcome some of the hurdles we will face as we seek to re-create ourselves.

## **Core Concept**

In this chapter, Mother Mary encourages us to *engage* in the process of the re-creation of self, which involves facing and going after the dweller-on-the-threshold. Many things, including our own psychology, can cause us to want to dodge the dweller and not face it. Mother Mary explains that we must mesh the gears of our Christ Self with the gears of our lower self so that the deeper issues of our being, i.e., the components of the dweller, will come to the surface for resolution, and then to go after these problems with our whole being, while maintaining a balanced and steady approach to our spiritual path.

## Note

In this chapter, Mother Mary refers to the “unbenching” of El Morya. This is an important concept to be familiar with as you begin studying this chapter, as it sets the tone for Mother Mary’s discourse. The following explanation of this situation is taken from the endnotes for this chapter:

*On August 8, 1988, El Morya announced that he was “benched,” i.e., that there would be no new dispensations for his chelas or for his world service from the Lords of Karma until karma incurred by dispensations misappropriated or unappropriated by chelas and world servers might be sufficiently balanced. In a dictation delivered on August 8, 1989, El Morya announced that he was “unbenched.” See El Morya, 1989 Pearls of Wisdom, vol. 32, no. 33, pp. 473-86.*

From the time of El Morya’s benching in August 1988 until he was unbenched one year later, the chelas in the Mystery School offered considerable spiritual service through the use of the Science of the Spoken Word to help with the balancing of the karma and the unbenching of their beloved Guru El Morya. As you study Chapter 17, keep in mind that the dictation published in Chapter 17 was given one week after El Morya announced his unbenching in August 1989.

## Study Guide

### The Re-Creation of Self: A New Realm of the Possible

1. What does the office of the Lord of the World signify? (p. 233)
2. What is the “Call” that Mother Mary encourages us to accept and how can we accept it? (pp. 233-234)
3. What does the Lord of the World expect of the community at the Royal Teton Ranch in Montana given that he has placed the Omega focus of his retreat over the Heart of the Inner Retreat at this Ranch? (p. 234)

### **Application to Be the Chela of the Lord of the World**

1. On p. 235 Mother Mary says that in the Application to Be the Chela of the Lord of the World we “properly state [our] desire to be the chela of Gautama Buddha and the reasons for [our] desire.” (p. 235) Review the application and make a list of these reasons, i.e., what do we hope to achieve through chelaship under the Lord of the World? (pp. 234-235)
2. What may we add to the application Mother Mary outlined? (p. 235)
3. What were the positive results for chelas who participated in the unbenching of El Morya? (p. 235)
4. Like those training for the Olympics, what is important for us to do as we make progress on the path and gain self-mastery? (pp. 235-236)
5. How does Mother Mary explain the concept of “a new realm of the possible”? (p. 236)
6. Why is life an endurance test? (p. 236)

7. Why is it essential to pace ourselves on the path of chelaship? How do we accomplish this pacing? (p. 236-237)
  
  
  
  
  
  
  
  
  
  
8. What do the processes of harvesting and weeding symbolize? (p. 237)

#### **The Harvest is a Delicate Time**

1. What is judged during the harvest of the judgment? (p. 237)
  
  
  
  
  
  
  
  
  
  
2. What is the only efficacious way to remove the bad seed or negative karma *before* the harvest? Why does this action work? (p. 237)

#### **Call for Protection While the Soul Is Strengthened**

1. What is important for those who make progress on the path to be able to do? (p. 238)
  
  
  
  
  
  
  
  
  
  
2. When we surge forward on a single line of the clock, what situation must we be careful of? What important call can we make to help prevent this situation? (p. 238)

3. What problem did Lord Maitreya solve in establishing the Mystery School? (p. 238)
  
4. Who is the Mystery School for and why do these people need it? (pp. 238-239)
  
5. What does community provide in the Mystery School? What can it never be a substitute for? (p. 239)
  
6. What does it mean to balance our moods and what are some ways can we accomplish this? (p. 239)
  
7. Why have some people who have come to the Inner Retreat rejected the messenger? (p. 240)

### **Root Out Things Not Pleasing to Your Christ Self**

1. What are the marks of one who has a bent in his psychology to manifest human perfection? Who instilled this tendency in the Lightbearers and how did they do it? (p. 240)

2. What things do those with vanity and spiritual pride often neglect? (p. 241)
  
3. What is a way to measure yourself on the path? (p. 241)
  
4. What are some of the qualities of the “diamonds in the rough” who come to the community? What do they need? (pp. 241-242)
  
5. What is “a most dangerous state of mind” and why? (p. 242)

#### **How Your Life Can Be an Inspiration to Others**

1. How can we be an inspiration to others? (pp. 242-243)
  
2. What is the difference between a spiritual problem and a psychological problem? (p. 243)
  
3. What steps can we take to overcome repetitive (psychological) problems? (pp. 243-244)

**A Psychological Problem That Must Be Pursued**

1. How is having a repetitive problem of anger or a temper also a spiritual problem? (pp. 244-245)
  
  
  
  
  
  
  
  
  
  
2. What is meant by the phrase “the re-creation of self”? (p. 245)

**Know the Meaning of Meshing Gears**

1. What is the meaning of “meshing gears”? (pp. 245-246)

**Engage in the Process of the Re-Creation of Self**

1. What is the topic of Mother Mary’s discourse in this chapter? (p. 246)
  
  
  
  
  
  
  
  
  
  
2. What must we do to see to it that when momentums of habit wound round the coil of being are finally unwound they are not re-created? (p. 247)
  
  
  
  
  
  
  
  
  
  
3. What motto must we remember? (p. 247)

4. When we decide not to ask for help, what are we engaging in? (p. 248)

### **Time for Introspection: Regroup for the Next Battle**

1. What is the best time for introspection? Why is it important to take these moments? (pp. 248-249)
2. What is the order of the day at Maitreya's Mystery School? (p. 249)
3. What is the great miracle of service? (P. 249)
4. What experience did Mother Mary give to the messenger when she was in Boston? What purpose did it serve? (p. 250)

### **Be the Fitting Habitation of God**

1. What happens when we clear the etheric body? (p. 251)

### **Unbenching of Our Dear Morya**

1. When is Mother Mary with us? (p. 252)



### **Many Reinforcements Are with You**

1. What differences between the Ranch in Montana and other areas of the world does Mother Mary ask us to observe? What reasons does she give for these differences? (pp. 252-253)

## Personal Reflection Exercise

In this chapter, Mother Mary calls us to apply for chelaship under the Lord of the World Gautama Buddha and to apprentice ourselves to him. She says that we may write to him saying:

*My beloved Lord and Guru of earth's evolutions, please consider my application to be your chela on the Path through Maitreya's Mystery School that I, too, might achieve the place of the bodhisattva on my first of the twelve lines of the cosmic clock where my lifestream does show acceleration, aptitude and a certain attainment.*

*Therefore, my Lord, consider this my plea and the offering of my lifestream that I might become a chalice and day by day increase my momentum of light on the lines of my cosmic clock, that I might carry your flame and therefore be worthy to stand at your side when you petition the Cosmic Council for dispensations for earth's evolutions or the lightbearers or another member of hierarchy.*

*I submit this my application and my proposal that I be taken on as a chela under your office and in the Heart of the Western Shamballa, that thereby in so doing I might alleviate planetary suffering and provide another reason why the Lords of Karma and the Cosmic Council might consider your prayers for the blessing of mankind and the receipt of beneficent graces to the benefit of earth's great goal of freedom and the golden age of Aquarius.*

(pp. 234-235)

If you have not yet accepted this Call, consider taking this step as part your spiritual journey in Maitreya's Mystery School. To do this, you may wish to write a letter to Gautama Buddha expressing your desire to become his chela. You can burn this letter if you have a safe way to do so or keep it in your Bible on your altar.

Some students of the masters applied for chelaship under the Lord of the World many years ago when the dictation published in this chapter was given in 1989, or in more recent years upon hearing a replay of this dictation. If this is the case for you, then consider what you might do to reinforce your commitment to answering the Call and apprenticing yourself to the Lord of the World. You may want to write a letter to Gautama expressing a new level of commitment to pursuing chelaship under him and asking for guidance in the next steps on your path.