

Letters on Occult Meditation

LETTER VIII. - ACCESS TO THE MASTERS VIA MEDITATION - Part 1

Contents

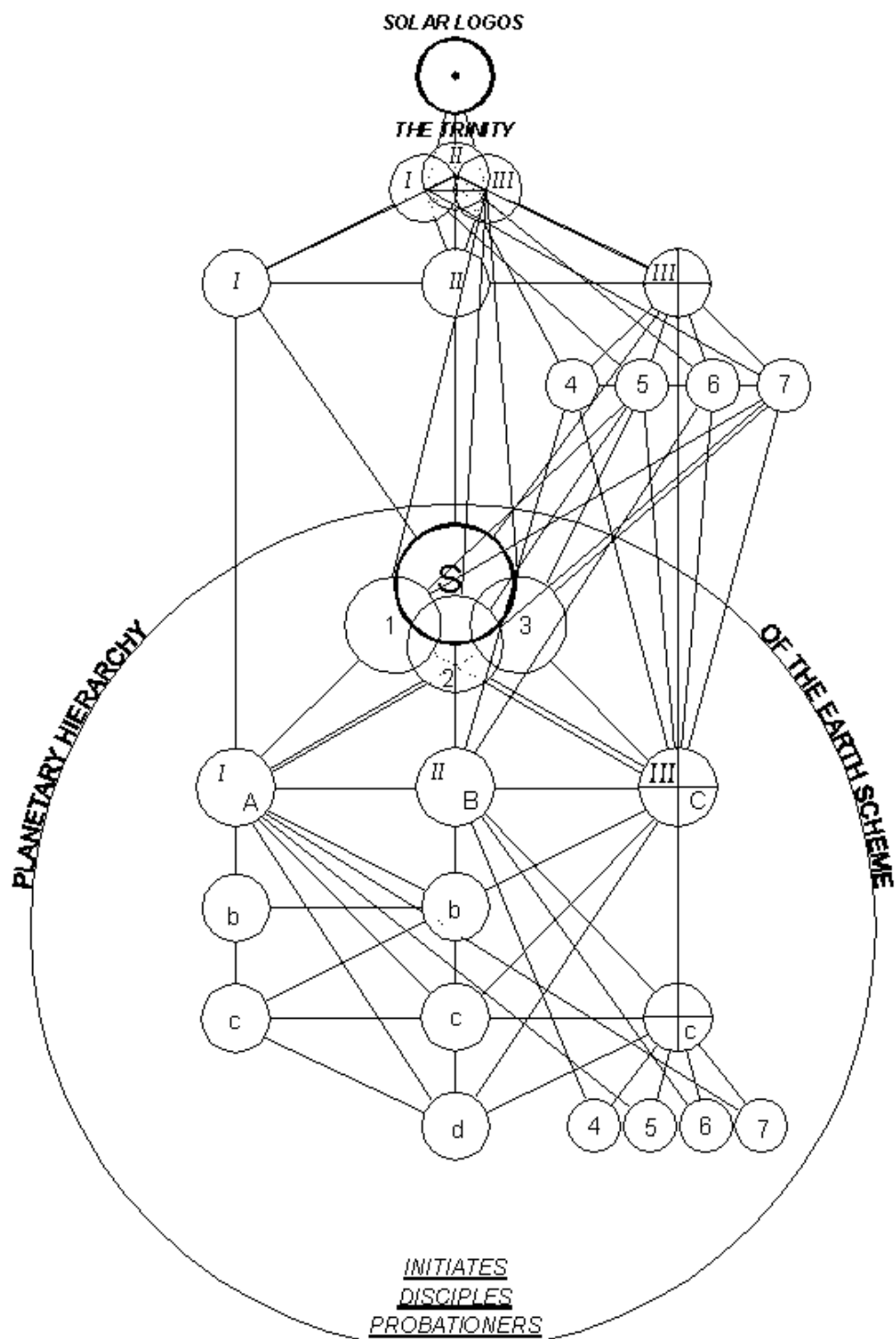
LETTER VIII. - ACCESS TO THE MASTERS VIA MEDITATION - Part 1	1
KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES	4
The search for the goal.	6
Who are the Masters?	8
What access to the Master entails.	11
A Probationer's three objects.	13
Accepted Discipleship.	14
Sonship to the Master.	15
The relationship of Master and pupil.	17
Methods of approach and effects obtained.	21

[254] ¹

¹ Page numbers from the original text are noted in brackets.

CHART XIII

SOLAR AND PLANETARY HIERARCHIES



"This diagram is an outline of a portion of the Hierarchy at the present moment, and gives only the outstanding Figures, in connection with human evolution. A similar diagram from the standpoint of the deva evolution would be differently arranged."
(The connecting lines indicate force currents)

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY

The Solar Logos

|

The Solar Trinity or Logoi

- I The Father Will.
- II The Son Love-Wisdom.
- III The Holy Spirit Active Intelligence.

|

The Seven Rays

Three Rays of Aspect.

Four Rays of Attribute.

I. Will or Power....II. Love-Wisdom....III. Active Intelligence

| |

- | 4. Harmony or Beauty.
- | 5. Concrete Knowledge.
- | 6. Devotion or Idealism.
- | 7. Ceremonial Magic

|

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.
(The Ancient of Days. The One Initiator).

|

The Three Kumaras

(The Buddhas of Activity.)

1 2 3

The reflections of the 3 major and 4 minor Rays.

|

The 3 Departmental Heads.

I. *The Will Aspect* II. *The Love-Wisdom Aspect* III. *Intelligence Aspect.*

|

A. The Manu. B. The Bodhisattva C. The Mahachohan.

| (The Christ. (Lord of Civilisation)

| The World Teacher.) |

| | |

b. Master Jupiter. b. A European Master. |

| | |

c. Master M. (El Morya) c. Master K.H. c. The Venetian Master.

| |

d. Master D.K. 4. The Master Serapis.

| 5. Master Hilarion.

| 6. Master Jesus.

| 7. Master R (Saint Germain / the Master Rakoczi).

|

Four grades of initiates.

|

Various grades of disciples.

|

People on the Probationary Path.

|

|

Average humanity of all degrees.

LETTER VIII.

ACCESS TO THE MASTERS VIA MEDITATION.

September 12th, 1920.

The search for the goal.

Today it may be possible to touch somewhat upon the subject of the Masters and how They may be approached through meditation. This I know is a subject close and dear to your heart, as it is to the heart of all those who earnestly follow the light within. I seek to handle this subject with you in such a way that at the close of this letter the Masters will be more real to you than ever before; the significance of approach to Them be better comprehended and the method more simplified; and the effect of contact with Them will be so demonstrated in the life that its immediate and practical attainment will be earnestly pursued. Let us, therefore, as we have always done, divide our subject into certain heads and divisions:—

1. Who are the Masters?
2. What does access to Them entail:—
 - a. From the standpoint of the pupil?
 - b. From the standpoint of the Master?
3. Methods of approach to the Masters through meditation.
4. The effect of this access on the three planes.

Everywhere throughout the whole world is felt the urge that drives a man to seek out someone who, for him, embodies the ideal. Even those who do not admit the existence of the Masters seek some ideal, and then visualise that ideal as embodied in some form on the physical plane. They picture themselves, perhaps, as the exponents [257] of ideal action, or visualise some great philanthropist, some superlative scientist, some notable artist or musician, as embodying their supreme conception. The human being,—simply because he is himself fragmentary and incomplete—has always this urge within himself to seek other and greater than himself. It is this that drives him back to the centre of his being, and it is this that forces him to take the path of return to the All-Self. Ever, throughout the aeons, does the Prodigal Son arise and go to his Father, and always latent within him is the memory of the Father's home and the glory there to be found. But the human mind is so constituted that the search for light and for the ideal is necessarily long and difficult. "Now we see through a glass darkly, but then face to face"; now we catch glimpses through the occasional windows we pass in our ascension of the ladder, of other and greater Beings than ourselves; They hold out to us helping hands, and call to us in clarion tones to struggle bravely on if we hope to stand where They are now standing.

We sense beauties and glories surrounding us that as yet we cannot revel in; they flit into our vision, and we touch the glory at a lofty moment only again to lose the contact and to sink back again into the murky gloom that envelopes. But we *know* that outside and further on is something to be desired; we learn also the mystery that that external wonder can only be contacted by withdrawing within, till the centre of consciousness is found that vibrates in tune with those dimly realised wonders, and with those radiant Souls Who call Themselves our Elder Brothers. Only by trampling on the external sheaths that veil and hide the inner centre do we achieve the goal, and find the Ones we seek. Only by the domination of all forms, and the bringing of those forms under the rule of the God within, can we find the God in all, for it is only the **[258]** sheaths in which we move upon the plane of being that hide from us our inner God, and that shut us off from Those in Whom the God transcends all outer forms.

The great Initiate, Who voiced the words I quote, added still other words of radiant truth: "Then shall we know even as we are known." The future holds for each and all who duly strive, who unselfishly serve and occultly meditate, the promise of knowing Those Who already have full knowledge of the struggler. Therein lies the hope for the student of meditation; as he struggles, as he fails, as he perseveres, and as he laboriously reiterates from day to day the arduous task of concentration and of mind control, there stand on the inner side Those Who know him, and Who watch with eager sympathy the progress that he makes.

Forget not the earlier part of the Initiate's remarks where he points out the way whereby the darkness is dispelled, and knowledge of the Great Ones is reached. He emphasises that only by *love* is the path of light and knowledge trodden. Why this emphasis upon love? Because the goal for all is love, and therein lies the merging. To put scientifically what is oft a nebulous sentiment, we might express it as follows:—It is by the attainment of the vibration which is analogous to the Ray of Love-Wisdom (the Divine Ray) that the Lords of Love are contacted, that the Masters of Compassion are known, and that the possibility of entering into the consciousnesses of the Great Ones and of all our brothers of whatsoever degree, becomes a fact in manifestation.

This is the path to be trodden by one and all, and the method is meditation. The goal is perfect love and wisdom; the steps are the surmounting of subplane after subplane on all the three planes; the method is that of occult meditation; the reward is the continuous expansion **[259]** of consciousness that puts a man eventually en rapport with his own Ego, with other selves, with the waiting eager Master to Whom he is assigned, with fellow disciples and more advanced Initiates whom he may contact in that Master's aura, till he finally contacts the One Initiator, is admitted into the Secret Place, and knows the mystery that underlies consciousness itself.

September 14th, 1920.

Who are the Masters?

It might be of value to us in our consideration of the subject of access to the Masters via meditation if we started with a few fundamental statements, dealing with the Masters and Their place in evolution. We will therefore take up our first point. We shall thus bring before the readers of these letters some idea as to Their status, Their comprehensive development, and Their methods of work. Needless to say, much that will follow will carry nothing new in import. The things that concern us most closely and the things that are to us the most familiar are oft the most frequently overlooked, and the most nebulous to our reasoning faculty.

A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms:—the mineral, the vegetable, the animal and the human—and has, through meditation and service, expanded His centre of consciousness till it now includes the plane of spirit.

A Master of the Wisdom is One Who has effected the transfer of polarisation from the three atoms of the personal life—as included in the causal body—into the three atoms of the Spiritual Triad. He is consciously **[260]** spirit-intuition-abstract mind, or atma-buddhi-manas, and this is not potentially but in full effective power, realised through experience. This has been brought about, as earlier said, through the process of meditation.

A Master of the Wisdom is One Who has found not only the chord of the Ego, but the full chord of the Monad, and can ring the changes therefore at will upon all the notes from the lowest to that of the monadic. This means occultly that He has now developed the creative faculty, and can sound the note for each plane and build thereon. This power—first to discover the notes of the monadic chord and secondly to use those notes in constructive building—is first realised through meditation occultly performed, balanced by service lovingly administered.

A Master of the Wisdom is He Who can wield the law in the three worlds and can dominate all that evolves on those planes. By learning the laws of mind through the practice of meditation, He expands the laws of mind till they embrace the laws of the Universal Mind as demonstrated in lower manifestation. The Laws of Mind are mastered in meditation. They are applied in the life of service which is the logical outcome of true knowledge.

A Master of the Wisdom is He Who has passed out of the Hall of Learning into the Hall of Wisdom. He has there graduated through its five grades and has transmuted lower mind into mind pure and unalloyed, has transmuted desire into intuition, and has irradiated His

consciousness with the light of pure Spirit. The discipline of meditation is the only way in which this can be accomplished.

A Master of the Wisdom is He Who, through knowledge acquired by means of the five senses, has learnt **[261]** that synthesis exists and has merged those five senses into the synthetic two, that mark the point of attainment in the solar system. Through meditation the geometrical sense of proportion is adjusted, the sense of values is clearly recognised, and through that adjustment and recognition, illusion is dispelled and reality is known. The practice of meditation and the inner concentration there brought about awakens the consciousness to the value and true use of form. Thereby reality is contacted and the three worlds can no more ensnare.

A Master of the Wisdom is He Who knows the meaning of consciousness, of life, and of spirit. He can pass—by the line of least resistance—straight to the "bosom of His Father in Heaven". The approach to the line of least resistance, the direct path, is found through the practice of meditation.

A Master of the Wisdom is He Who has resolved Himself from the five into the three, and from the three into the two. He has become the five-pointed star, and when that moment is reached He sees that star flash out above the One Initiator, and recognises it in those of equal place to His. He has sanctified (in the occult sense) the Quaternary, has used it as the foundation stone upon which to erect the Temple of Solomon. He has grown beyond that Temple itself and has come to recognise it as limitation. He has withdrawn Himself from its confining walls and has entered within the Triad. He has done this always by the occult method, that is, consciously and with full knowledge of each step taken. He learns the meaning of each confining form; then, He has assumed control and wielded the law upon the plane consistent with the form. He has then outgrown the form and has discarded it for other and higher forms. Thus He has progressed always by means of the sacrifice and death of the form. Always **[262]** it is recognised as imprisoning; always it must be sacrificed and must die so that the life within may speed ever on and up. The path of resurrection presupposes crucifixion and death, and then leads to the Mount whence Ascension may be made. In meditation the value of the life, and the confines of the form, can be appreciated and known, and by knowledge and service can the life be set free from all that limits and trammels.

A Master of the Wisdom is One Who has chosen to stay upon our planet to help His fellowmen.... All Who attain the fifth Initiation are Masters of the Wisdom, but all stay not and work as servers of the race. They pass to other work of greater or equal importance. To the general public the significance of the term lies in the thought that They choose to stay and limit Themselves for the sake of men who are pressing forward on the wave of evolution. Through meditation has the Great One reached His goal and (which is a thing not so oft comprehended) through meditation, or the manipulation of thought matter, and

by work on the mental bodies of the race, is the work carried on that aids the evolutionary process.

A Master of the Wisdom is He Who has taken the first initiation that links Him up with the greater Brotherhood on Sirius. As afore I have told you, He is an Initiate of the First Degree in the greater Lodge. He has attained an expansion of consciousness that has admitted Him into touch with the solar system in many of its departments. Now He has ahead of Him a vast reach of expansions that will eventually take Him beyond systemic consciousness into something far greater and wider. He has to begin to learn the rudiments of that cosmic meditation that will admit Him into a Consciousness past our conceivable surmise.

[263]

A Master of the Wisdom is He Who can *consciously* function as part of the Heavenly Man to Whose Body He may belong. He understands the laws governing groups and group souls. He governs a group soul consciously Himself (a group on the path of return and formed of the lives of many sons of men) and He knows His place in the body systemic. He realises the centre in the Body of the Heavenly Man by means of which He and His group are kept in sympathetic vibration, and conducts His relationship with other groups in the same Body under certain definite laws. The value of meditation as a preparation for this activity will be realised by all thoughtful students, for meditation is the one means whereby the sense of separateness is transcended, and unity with one's kind occultly comprehended.

A Master of the Wisdom is He Who has entrusted to Him, by virtue of work accomplished, certain Words of Power. By means of these Words He wields the law over other evolutions than the human, and through them He co-operates with the activity aspect of the Logos. Thus He blends His consciousness with that of the third Logos. Through these Words He assists with the building work, and the cohesive manipulating endeavor of the second Logos, and comprehends the inner working of the law of gravitation (or attraction and repulsion) that governs all the functions of the second aspect logocic. Through these Words He co-operates with the work of the first Logos, and learns, as He takes the sixth and seventh Initiations (which is not always done) the meaning of Will as applied in the system. These Words are imparted orally, and through clairvoyant faculty but must be found by the Initiate Himself, by the use of atma and as He attains atmic consciousness.... When atmic consciousness is developing by means of the intuition, the **[264]** Initiate can contact the stores of knowledge inherent in the Monad, and thus learn the Words of Power. This ability comes only after the application of the Rod of Initiation as wielded by the Lord of the World. Therefore by the higher stages of occult meditation does a Master of the Wisdom increase still further His knowledge. Not static is His consciousness, but daily embracing more. Daily does He apply Himself to further expansion.

A Master of the Wisdom is One Who has earned the right through similarity of vibration to work with the Heads of the Hierarchy of this planet, and in conjunction with analogous Heads on two other planets connected with our chain. When He has taken other initiations He can contact and work in conjunction with all the seven Planetary Logoi, and not just the three in control of allied chains. The whole system can be embraced by Him, and His consciousness has expanded to include the entire objective solar system.

I could enumerate still other definitions, and further elucidate the matter for you, but that imparted today suffices. The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken; each initiation achieved but reveals still higher ones to be mastered, and never comes the point where the aspirant (be he an average man, an initiate, a Master, a Chohan, or a Buddha) can remain in a condition static, and is incapable of future progress. Even the Logos Himself aspires, and even the One to Whom He aspires reaches up to a Greater.

[265]

What happens in the system transpires likewise on cosmic levels, and what is mastered here must be repeated on a vaster scale in the cosmos itself. In this thought lies inspiration and development and not despair or weariness. The reward that comes with each step forward, the delight that lies in increased comprehension, rewards the struggling aspirant in adequate fashion.... Tomorrow we will deal with the more practical side, that of the man who aims at this high calling.

September 16th, 1920.

What access to the Master entails.

We deal today with the second point in our eighth letter, and we have to look at the subject in two ways, briefly from the standpoint of the Master, and rather lengthily from the viewpoint of the pupil.

We have in these letters given a broad outline of the magnitude of the task that lies ahead of the man who proposes to attain. Much that has been written has no interest for the man who is only of average development, but chiefly concerns the man who has reached a specific point in evolution, and stands upon the Path of Probation. Much that might be said upon this matter has been covered in that earlier series I communicated to you. I seek not to cover the same ground here, but to deal more specifically with the internal relationship which exists between Master and pupil.

That relationship exists in four grades, in each of which a man progresses nearer to his Master. These four grades are as follows and cover the period wherein the man is under training until the time when he himself becomes an adept.

They are:—

a. The period wherein he is on probation.

[266]

b. The period wherein he is an accepted disciple.

c. The period wherein he is regarded as the Master's intimate, or—as it is esoterically termed—the "Son of the Master."

d. The period wherein the final three initiations are taken, and he knows himself as one with the Master. He ranks then as the "Beloved of the Master," a position analogous to that which John, the beloved disciple, held in the Bible story.

All these stages are governed by two things:—

a. Similarity of vibration.

b. Karma,

and all are involved in the ability of the man to develop *group consciousness*.

On the planes of the higher mind, on the second subplane you have a reflection of what can be seen on the highest planes of our solar system. What have you there? The seven Heavenly Men are there to be found, each of Whom is composed (from the standpoint of form) of group souls,—those group souls being made up of the individual human and angel units of consciousness. On the second subplane of the mental plane you have the groups belonging to the Masters, if so I may express it. These groups are animated and vitalised from the atomic subplane where the Masters (when manifesting for the helping of the sons of men) have Their habitat, [\[11\]](#); just as the Heavenly Men have Their originating source and the cause of Their life on the atomic plane of the solar system, that which we call the plane of adi, or the first plane. These groups are formed around a Master, are enclosed within His aura, and are a part of His consciousness. They include people whose egoic ray is the same as His, or whose monadic ray is the same.

[267]

This means that two types of people are concerned:—

1. Those who are preparing for the first and second initiations, taken upon the ray of the Ego, and

2. Those who are preparing for the two next initiations, which are taken upon the ray of the Monad. You have here a cause of the transference of people from one ray to another. It is only an apparent transference, even though it entails passing into the group of a different Master. This takes place after the second initiation.

A Probationer's three objects.

During the period wherein a man is under probation, he is supposed to be developing three things:—

1. The ability to contact his group, or in other words, to be sensible of the vibration of the group of which some particular Master is the focal point. He contacts it at times and at rare intervals at first. During the early part of his probation, whilst he is under observation, he can only sense and hold the group vibration (which is the Master's vibration) for a very brief interval. He will at some high moment link up with the Master and with the group, and his whole being will be flooded with that high vibration, and surge upward in an outburst of his group colour. Then he will relax, drop back and lose the contact. His bodies are not refined enough and his vibration is too unstable to hold it long.

But, as time progresses (longer or shorter according to the earnestness of the pupil) the frequency of the times of contact increases; he can hold the vibration somewhat longer, and does not relax back to normal with so much ease. Then the time comes when he can be trusted to hold the contact fairly stably. He passes then to the second stage.

[268]

2. The second thing he is supposed to be developing on the probationary path is the faculty of abstract thought, or the power to link up with the higher mind, via the causal body. He must learn to contact the lower mind simply as an instrument whereby he can reach the higher, and thus transcend it, until he becomes polarised in the causal body. Then, through the medium of the causal body, he links up with the abstract levels. Until he can do this he cannot really contact the Master, for, as you have been told, the pupil has to raise himself from his world (the lower) into Their world (the higher).

Now both these things—the power to touch the Master and the Master's group, and the power to polarise himself in the causal body and touch the abstract levels—are definitely the result of meditation, and the earlier letters you have received from me will have made this clear. There is therefore no need to recapitulate the earlier imparted data, save to point out that by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration. Again and again would I reiterate the apparently simple truth, that *only similarity of vibration* will draw a man to the higher group to which he may belong, to the Master Who represents to him the Lord of His Ray, to the World Teacher Who administers to him the mysteries, to the One Initiator Who effects

the final liberation, and to the centre within the Heavenly Man in Whose Body he finds a place. It is the working out of the Law of Attraction and Repulsion on all the planes that gathers the life divine out of the mineral kingdom, out of the vegetable and animal kingdoms, that draws the latent Deity from out of the limitations of the human kingdom, and affiliates the man [269] with his divine group. The same law effects his liberation from subtler forms that likewise bind, and blends him back into his animating source, the Lord of the Ray in Whose Body his Monad may be found. Therefore the work of the probationer is to attune his vibration to that of his Master, to purify his three lower bodies so that they form no hindrance to that contact, and so to dominate his lower mind that it is no longer a barrier to the downflow of light from the threefold Spirit. Thus he is permitted to touch that Triad and the group on the subplane of the higher mental to which he—by right and karma—belongs. All this is brought about by meditation, and there is no other means for achieving these aims.

3. The third thing the probationer has to do is to equip himself emotionally and mentally, and to realise and prove that he has somewhat to impart to the group with which he is esoterically affiliated. Think upon this: too much emphasis is laid at times upon that which the pupil *will get* when he becomes an accepted disciple or probationer. I tell you here, in all earnestness, that he will not take these desired steps until he has somewhat *to give*, and something to add that will increase the beauty of the group, that will add to the available equipment that the Master seeks for the helping of the race, and that will increase the richness of the group colouring. This can be brought about in two ways that mutually interact:—

a. By the definite equipping, through study and application, of the content of the emotional and mental bodies.

b. By the utilisation of that equipment in service to the race on the physical plane, thereby demonstrating to the eyes of the watching Hierarchy that the pupil has somewhat *to give*. He must show that his one desire is to be a benefactor and [270] to serve, rather than to grasp and acquire for himself. This life of acquisition for the purposes of giving must have for incentive the ideals touched in meditation, and for inspiration those downpourings from the higher mental levels and from the buddhic levels which are the result of occult meditation.

When these three results are brought about, and when the high vibration touched is more frequent and stable, then the probationer takes the next step forward and becomes an accepted disciple.

Accepted Discipleship.

The second period, wherein a man is an accepted disciple, is perhaps one of the most difficult in a man's whole period of lives. It is made so in several ways:—

He is definitely a part of the Master's group, and is within the consciousness of the Master at all times, being kept within His aura. This involves the steady holding of a high vibration. I would have you ponder on what the effect of this would be. To hold this vibration is at all times a difficult thing to do; it frequently involves an intensification of all that subsists within a man's nature, and may lead (especially at first) to curious demonstration. Yet, if ever a man is to be able to hold the force that is the result of the application of the Rod of Initiation, he has to demonstrate his ability to do so at an earlier stage, and be able to hold himself stably and to move steadily forward when subjected to the intensification of vibration that comes from the Master.

He has to discipline himself so that nothing can enter into *his* consciousness that could in any way harm the group to which he belongs, or be antagonistic to the Master's vibration. If I might so express it, so as to give [271] you some conception of my meaning, when he first forms part of the group enclosed in the Master's aura, he is kept on the periphery of that aura until he has learnt to throw off automatically, and to reject immediately, every thought and desire unworthy of the Self and thus harmful to the group. Until he has learnt to do this he cannot advance into a closer relationship, but must remain where he can be automatically shut off. But gradually he purifies himself still more, gradually he develops group consciousness and thinks in group terms of service, gradually his aura takes on more and more the colouring of his Master's aura, till he *blends* and has earned the right to be gathered closer to his Master's Heart. Later I will explain the technical meaning of this phrase, when dealing with the work of the Master with the pupil. Suffice it to say, that as the term of "accepted disciple" progresses (and it varies in different cases) the disciple advances ever closer to the heart of the group, and finds his own place and functional activity in that body corporate. That is the secret: the finding of one's place,—not so much one's place upon the ladder of evolution (for that is approximately known), but in *service*. This is of more importance than is realised, for it covers the period which, at the end, will definitely demonstrate which path a man will follow after the fifth initiation.

Sonship to the Master.

We now come to the time when the disciple moves on to the much coveted position of a "Son of the Master." He is then a part *consciously* and at all times of the Master's consciousness. The interplay between the Master and disciple is being rapidly perfected, and the disciple can now consciously and at will link up with the Master and ascertain His thoughts. He can enter into His plans, desires [272] and will. This he has won by the right of similarity of vibration, and because the shutting off process (necessitated earlier by discordant vibration) is practically superseded; the disciple has so purified himself that his thoughts and desires cause no disquietude to the Master, and no contrary vibration to the group. He has been tried and not been found wanting. His life of service in the world is more concentrated and perfected, and he is daily developing his power to give, and increasing his equipment. All this concerns his relationship to some Master and to some

one group soul. It is not dependent upon his taking initiation. Initiation is a technical matter and can be expressed in terms of esoteric science. A man can take initiation and yet not be a "son of a Master." Discipleship is a personal relationship, governed by terms of karma and affiliation, and is not dependent upon a man's status in the Lodge. Keep this clear in your mind. Cases have been known when a man has acquired—through diligence—the technical requisites for initiation before becoming affiliated with any particular Master.

This later relationship of "son" to some Master has a peculiar sweetness all its own, and carries with it certain privileges. The disciple can then lift some of the burden off his Master's shoulders, and relieve Him of some of His responsibilities, thereby setting Him free for more extended work. Hence the emphasis laid on *service, for it is only as a man serves that he advances*. It is the keynote of the vibration of the second abstract level. The Master at this period will confer with His "Son" and plan the work to be done upon their united point of view. In this way He will develop His pupil's discrimination and judgment, and lighten His own load along certain lines, thus setting Himself free for other important work.

[273]

The final period of those under discussion can have but little submitted about it. It covers the period when a man is mastering the final stages of the Path and is entering into closer and closer touch with his group and with the Hierarchy. He is not only vibrating in tune with his group and with his Master, but is beginning now to gather out his own people, and form a group himself. This group will be at first only on emotional and physical levels and on the lower mental. After the fifth initiation he will enclose within his aura these groups and those on egoic levels who are his own. This in no way prevents his being one with his Master and group, but the method of interblending is one of the secrets of initiation.

All this, coupled with what has been earlier imparted, will give you some idea of the rights and powers acquired on the Probationary Path and on the Path of Initiation. The means of development are ever the same:—occult meditation and service; the inner life of concentration and the outer life of practice; the inner ability to contact the higher, and the outer ability to express that faculty in terms of holy living; the inner irradiation from the Spirit, and the outer shining before men.

September 17th, 1920.

.....The subject that we have for the past few days been studying, though not so technical as some of the earlier imparted data, yet carries with it a vibration that will make this eighth letter one of those with the most potent appeals in the series. We have dealt with the facts as to the Masters and Who They are, and Their place in the scheme of things, and we have touched briefly upon what access to a Master entails from the standpoint of a pupil. We have seen that that access is a gradual process and carries a man from an occasional

outer contact with [274] a Master and His group to a position of the closest intimacy, and to an attitude that places the pupil within the aura and close to the heart of his Teacher. Today we will consider for a while what this gradual changing of position has entailed on the part of the Master and what it has necessitated on His side.

The relationship of Master and pupil.

As you have frequently been told, the attention of a Master is attracted to a man by the brilliance of the indwelling light. When that light has reached a certain intensity, when the bodies are composed of a certain grade of matter, when the aura has attained a certain hue and when the vibration has reached a specific rate and measure, and when a man's life commences to *sound occultly* in the three worlds (which sound is to be heard through the life of service), some one particular Master begins to test him out by the application of some higher vibration, and by the study of his reaction to that vibration. The choice of a pupil by a Master is governed by past karma and by old association, by the ray on which they both may be found, and by the need of the hour. The Master's work (as much of it as may wisely be made exoteric) is varied and interesting, and is based on a scientific comprehension of human nature. What is it that a Master has to do with a pupil? By enumerating the chief things to be done we may get some idea of the scope of His work:—

He has to accustom the pupil to raise his rate of vibration till he can continuously carry a high one, and then assist him until that high vibration becomes the stable measure of the pupil's bodies.

He has to assist the pupil to effect the transfer of polarisation from the lower three atoms of the Personality to the higher ones of the Spiritual Triad.

[275]

He has to watch over the work accomplished by the pupil whilst making the channel between higher and lower mind, whilst he builds and employs this channel (the antahkarana). This channel eventually supersedes the causal body as a means of communication between the higher and the lower. The causal body is itself eventually done away with when the pupil takes the fourth initiation and can freely create his own body of manifestation.

He definitely assists at the vivification of the various centres and their correct awakening, and He later aids the pupil to work consciously through those centres, and to carry the circulating fire in right geometrical progression from the base of the spine to the head centre.

He superintends the work of the pupil on different planes and makes records of the extent of the work accomplished, and the far-reaching effect of the spoken word as enunciated by

the pupil. This is (putting it occultly) the effect on the inner planes of the note of the pupil's exoteric life.

He enlarges the consciousness of the pupil in various ways, and develops his capacity to include and contact other rates of vibration than the human, to understand the consciousness of other evolutions than the human, and move with facility in other spheres than the earth sphere.

His immediate goal in working with the pupil is to prepare him for the first initiation. This takes place when the capacity of the pupil to hold a certain rate of vibration for a specific length of time is developed, the length of time being that wherein he must stand before the Lord of the first two initiations. This is accomplished by a gradual raising of the vibration at few and stated intervals, and later more frequently, until the pupil can vibrate with greater ease and comfort to the vibration of his Master, and can hold the vibration for an ever increasing [276] length of time. When he can hold it for this period (the length of which is of course one of the secrets of the first initiation) he is subjected to the application of a still higher vibration which—when held—will enable him to stand before the Great Lord for a length of time sufficient to permit of the initiation ceremony. The application then of the Rod of Initiation effects something that stabilises vibration, and makes it easier to progress in the task of vibrating to the higher measure of the subtler planes.

He develops the capacity of the pupil to work in group formation. He studies his action and interaction on his own affiliated group. He works with the pupil's causal body and its expansion and development, and teaches the pupil to understand the law of his own being and through that understanding brings him to a comprehension of the macrocosm.

Now all these various aspects of the Master's work (and these are but a few of the points which might be considered) might be dealt with at length and would prove of illuminating interest to the reader. All the above paragraphs could be extended and prove of exceeding interest. But the main point I seek to make here is in connection with the earlier stages of this work, before the pupil is admitted into the later stages of close intimacy with his Master. The Master during this period works with his disciple principally:—

- a. At night, when he is out of the physical body.
- b. During the periods when the disciple is meditating.

According to the success of the meditation, according to the ability of the student to shut off the lower and contact the higher, so will come the opportunity of the Master to accomplish successfully the scientific definite work that [277] needs His attention. Students of meditation would be astounded and perhaps discouraged, could they realise how seldom they provide the right conditions through meditation which will enable their watching Teacher to bring about certain effects. By the frequency of the student's ability to do this comes indication of progress, and the possibility of carrying him

on another step. Emphasise this point in teaching, for it carries with it an incentive to greater diligence and application. If the pupil himself on his side provides not the just conditions, the Master's hands are tied and He can do but little. *Self-effort is the key to progress, coupled to conscious comprehending application to the work laid down.* When that effort is made with perseverance, then comes the opportunity of the Master to carry out His side of the work.

As the pupil meditates with occult accuracy he brings his three lower bodies into alignment and—with emphasis I reiterate—only as alignment is effected is the Master able to work with the bodies of the pupil. If naught else is effected by the publication of these letters except the intensification of the desire to meditate with correctness, the object in view will be largely attained. In that effort the right conditions between pupil and Master, and a correct interrelation will be brought about. Meditation provides these conditions, when rightly followed. It prepares the field for labour and for work.

Let us briefly consider the various periods as enumerated yesterday when considering the pupil's relationship to a Master.

In the period when the man is under probation and supervision.....he is left almost entirely to himself and is only conscious of the attention of the Master at rare and irregular intervals. His physical brain is not often receptive to the higher contact, and though his Ego **[278]** is fully aware of his position on the Path, not yet is the physical brain in a condition to know. But on this point no hard and fast rule can be laid down. When a man has been for several lives making contacts with his Ego or with his Master he may be aware of it. Individuals differ so much that no universal rule in detail can be formulated. As you know, the Master makes a small image of the probationer, which image is stored in certain subterranean centres in the Himalayas. The image is magnetically linked with the probationer, and shows all the fluctuations of his nature. Being composed of emotion and mental matter it pulsates with every vibration of those bodies. It shows their predominating hues, and by studying it the Master can rapidly gauge the progress made and judge when the probationer may be admitted into a closer relationship. The Master views the image at stated intervals, rarely at first, as the progress made in the beginning stages is not so rapid, but with ever increasing frequency as the student of meditation comprehends more readily and more consciously co-operates. The Master when inspecting the images works with them, and through their means effects certain results. Just as later the Rod of Initiation is applied to the bodies and centres of the initiate, so at certain times the Master applies certain contacts to the images and via them stimulates the bodies of the pupil.

A time comes when the Master sees, from His inspection of the image, that the needed rate of vibration can be held, that the required eliminations have been made, and a certain depth of colour attained. He can then take the risk (for risk it is) and admit the probationer within the periphery of His own aura. He becomes then an accepted disciple.

[279]

During the period wherein a man is an accepted disciple the work done by the Master is of very real interest. The pupil is assigned to special classes conducted by more advanced disciples under the supervision of the Master, and though he may attend still the larger general classes in the Ashram (the Master's hall for teaching) he is subjected to a more intensified training.....The Master works in the earlier stages in four main ways:—

a. At intervals, and when the progress of the pupil justifies it, He "gathers the pupil to His Heart." This is an esoteric statement of a very interesting experience to which the pupil will be subjected. At the close of some class in the ashram, or during some specially successful meditation wherein the pupil has reached a certain rate of vibration, the Master will gather him close to Himself, bringing him from the periphery of His aura to the centre of His consciousness. He thereby gives him a tremendous temporary expansion of consciousness, and enables him to vibrate at an unusual rate for him.

Hence the need for meditation. The reward of such an experience far outweighs any of the strenuous parts of the work.

b. The Master works upon the bodies of his pupil with colour, and brings about results in those bodies that enable the pupil to make more rapid progress. Now you will see why.....so much emphasis is laid upon colour. It is not only because it holds the secret of form and manifestation (which secret must be known by the occultist) but the emphasis is laid thus in order that he may consciously co-operate in the work of the [280] Master on his bodies, and intelligently follow the effects brought about. Ponder on this.

c. At stated intervals the Master takes His pupils, and enables them to contact other evolutions, such as the great angels and devas, the lesser builders and the sub-human evolutions. This can be safely done by the pupil through the protective effect of the Master's aura. Later, when himself an initiate, the pupil will be taught how to protect himself and to make his own contacts.

d. The Master presides over the work of stimulating the centres in the pupil's bodies and the awakening of the inner fire. He teaches the pupil the meaning of the centres and their correct fourth dimensional rotation and in time He will bring the pupil to a point where he can consciously and with full knowledge of the law work with his centres, and bring them to a point where they can be safely stimulated by the Rod of Initiation. More on this subject is not yet possible.....

I have only touched in the briefest manner on a few of the things a Master has to do with His pupils. I take not up the later stages of the pupil's progress. We lead all on by gradual steps, and as yet even accepted disciples are rare. If by meditation, service, and the purifying of the bodies, those now on probation can be led to make more rapid progress, then will come the time for the communication of further information. What use is it to give

facts of which the student cannot as yet make use? We waste not time in interesting intellectually those we seek to help. When the pupil has equipped himself, when he has purified himself and is vibrating adequately, naught can withhold all knowledge from him. When he opens the **[281]** door and widens the channel, light and knowledge will pour in.

Tomorrow we will take up our third point, methods of approach to a Master via meditation; certain types of meditation will be slightly enlarged upon which will facilitate contact, but forget not that the life of objective service must keep pace with the subjective growth; only when the two are seen together and approved are the necessary steps for contact permitted. A Master is only interested in a man from the point of view of his usefulness in the group soul, and his capacity to *help*.

September 19th, 1920.

We can today take up our last two points practically simultaneously. They deal with methods of approach to the Masters and the objective effects on the three planes of human evolution. Some of the points touched upon are already well known. Others may not be so familiar to the general student.....In these letters we have dealt with the student himself and what he has to bring to the endeavour; we have indicated likewise his goal—and very sketchily—the forms and methods whereby success may be achieved. We have dealt also with those aids to meditation, the Sacred Word, Colour and Sound, and have indicated that which (brooded upon in silence) may lead to the student making some discoveries for himself. Lastly we have tried to bring the Masters and Their reality nearer to the student, and thereby facilitate his approach to Them.

What now remains to be done? To indicate five things that may be looked for with conviction by the student who has endeavoured to conform his life to the lines laid down by me in these letters. If the student but provides the right conditions, if he conforms to the necessary **[282]** rules, if he aims always at regularity, at calmness, at that inner concentration that holds the mystery of the High Places, he will on certain occasions and with ever-increasing frequency awake to some definite realisations. These realisations will be the outer recognition of inner results, and will be the guarantee to him that he is on the right path. But I would here point out again that these results are only achieved after long practice, strenuous struggle, diligent disciplining of the threefold lower man, and consecrated service to the world.

Methods of approach and effects obtained.

The methods of approach are broadly three and we might indicate five results that will eventuate from the employment of these methods. The three methods are:—

1. Sanctified service.

2. Love demonstrating through wisdom.

3. Intellectual application.

They are all three but diverse methods of expressing one and the same thing,—active one-pointedness that expresses itself in service for the race through love and wisdom. But some individuals express this in one way and some in another; some carry the outer appearance of intellectuality and others of love, yet before the attainment is possible intellectuality must be based on love, whilst love without mental development and that discrimination that mind affords is apt to be unbalanced and unwise. Both love and mind must be expressed in terms of service before the full flower of either is attained. Let us consider each of these methods separately and indicate the meditation to be followed thereon:—

Sanctified Service. This is the method of the man who wields the law, the method of the occultist, and the rudiments of the method are laid down in raja-yoga [283]The word "sanctification," as you know, in the basic sense signifies the complete surrender of the whole being to one object, the Lord or Ruler. It means the giving wholly to the one the devotee aspires to. It means the consecration of the whole threefold man to the work in hand. It entails, therefore, the application of the entire time and self to the bringing of each body under the subjugation of the Ego, and the complete mastery of each plane and subplane. It involves the comprehension of each evolution and form of divine life as found on those planes and sub-planes, with one aim in view and only one—the furthering of the plan of the Hierarchy of Light. The method followed is that of the intensest application to the work of rounding out the bodies and of making them fit instruments for service. It is perhaps the hardest way that a man can tread. It leaves no department of the life untouched. All is brought under law. In meditation therefore the form of that meditation will be a threefold structure:—