



A M O R C

The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Real mastery is the mastery of self. This must be the aspirant's first goal. Mastership of nature and the attainment of success and happiness inevitably follow, to be employed and evaluated in the light of self-realization. Mystics have reiterated this in many ways.



Jesus said simply, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

*Every human being is a slave till he has mastered himself. When he has achieved this conquest, he is for the first time Freeborn. Henceforth no power in the three worlds can ever enslave him without his assent.*

*Such building of character means work. It has to have a beginning, and the only possible initiative is when the individual determines to begin now! With his first real step in advance, the "Demons of the Threshold"—superstition and fear—recede, and at last die.*

—J. D. BUCK, 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

The question of mastership which is the goal of our studies is to be dealt with a little more specifically in the next few monographs. First of all, I want to anticipate something that may have been in the minds of a great many of this Degree during the past few months. Some have asked the question this way:

"If it is true that I am on the verge of becoming a real master of the Rosicrucian principles, and if I have had so much preparation and training to make me one, how is it that I feel so little like one? I have not demonstrated in my own personal life the things I should have liked to demonstrate."

The question seems natural enough, and, no doubt, many of you have been on the point of asking it. I asked myself that question many times when I was going through the system of development and training, particularly when the masters in Europe informed me that I was ready to take charge of the Order in the United States. I could not have been more surprised if someone had told me I had been elected president of the United States, or made king of England. The first shock came as I realized that I had not demonstrated in my own personal life all of the things I thought I should before I attempted to assist others. It was pointed out to me at that time by those in charge of my instruction that I had the wrong viewpoint of the matter. It is quite possible that you may be making the same error.

Throughout the history of civilization, the leaders of truth and the "lights among men"—even the great avatars—did not always reveal in their own lives the power or the wisdom of the knowledge they possessed. In fact, the utter simplicity and even meagerness of their surroundings and possessions often seemed in strange contrast to their mastery of conditions and men in the world. Let us take one outstanding example—the life of the great Master, Jesus—because there are so many references and so many ways to verify it.

With all the wisdom and power he possessed, we have no evidence of his living in luxury, dressing extravagantly, giving great banquets, having caravans of camels or horses to take him around the country. Nor, in fact, did he have any of the things we think a great, powerful and successful person should have. He even once told his Disciples that "the foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Every reference to his appearance reveals Jesus as dressing most simply and unpretentiously. His means of travel was either by boat or on a donkey.



Those who have visited places in Palestine associated with Jesus have been impressed with the fact that the build-



ings are the most ordinary of structures, and even at the height of their ancient glory must have been very crude—and, undoubtedly, uncomfortable. Jesus must have been many times tired and discouraged; yet he seems never to have attempted to use his powers to attract to himself many of the things that his followers had, and which he might have had. At the time of his crucifixion, his body was clothed only in the coarsest of linens, and it is recorded that he suffered pain. That is why so many laughed at his statements of supremacy, of divine appointment and knowledge.

The situation is in direct contrast to that of the self-appointed avatars and masters of modern times. In their public travels, they invariably stop at the finest hotels, wear the most fashionable clothing, and have servants, secretaries and hostesses. They have large automobiles, enjoy delicious meals and banquets, and when traveling insist upon having the most elaborate accommodations. In every way, they impress the public by the aggrandizing of their persons and their surroundings.

Not one of the masters in ancient times ever judged his own development, abilities, and powers by the demonstrations in his own personal life. If he had, he would have been forced to acknowledge himself as unprepared and unqualified. If many of them had said, "I will not help others, or assume leadership until the Cosmic has demonstrated in my own life all the things I should have," I am afraid that most of them would never have started their lifework. It is not the Cosmic's way to demonstrate these things to the master himself in order to encourage him to help others. It is rather the Cosmic's way to require the would-be master to prove his sincerity and worth by demonstrating a power in the affairs of others which he might hesitate to use for himself.

This does not mean that in order to be successful and developed as a master, one must live in poverty and do without everything he would like to have. There used to be an idea that a successful minister should depend upon his followers for the necessities of life. Fortunately, today that is not the case although it is still true that ministers are not men of wealth and do not live ostentatiously.

If you have thought that you were not reaching mastership because you did not have luxuries as well as necessities, you have been mistaken. As you help others to develop and become masters, you attract and receive from the Cosmic more of the blessings of life. You cannot build up your own personal success and happiness as the first step in your mastership. Humility is one of the greatest assets and constitutes one of the surest signs of mastership.



You will be able to do for others things you never believed you could do for yourself. There are two reasons for



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this: The Cosmic works to a greater degree when one is trying to help someone else than when he is trying to help himself. The average mystic trying to work for others, often neglects rest, recreation, and protection against ill-health.

I work too long, especially at night. I use mental and psychic energy too greatly for others, and exhaust myself beyond my ability to recuperate. There are times every year when physicians demand I rest, and give up my work for a while. I know that if others were doing the exhausting things that I do from one end of the week to the other, I would condemn them. The path of development is not an easy one. It is filled with sacrifices of time, pleasure, comfort; but it is also filled with the joy of helping others and seeing them succeed, and of understanding the mysteries of life.

Twenty-five years ago, I had connections with the art world, with the motion-picture world, and with the advertising world not equalled by many men of thirty, and I could have easily secured a continuous position of affluence. Today I would not exchange my present position with any of the great and successful men in industry, advertising, or art. I am happier, and have more understanding of life, and more contentment than they have ever had or ever will have.

Now and then one of these men of business whom I used to know twenty or more years ago, consults me in regard to some of his problems. I have the satisfaction, therefore, of helping solve problems, which they with all of their wealth and worldly power are still not able to meet as are students of this class.

While these businessmen have their names listed as wealthy men, I find satisfaction in the framed certificates from the Smithsonian Institution, the American Museum of Natural History in New York, the Andhra University of India, and the American Flag Association in Washington. As I look at the letters from leaders of scientific knowledge and achievement thanking me for what I have done and praising the Order for its work, I feel more honored and happy than if my room were filled with certificates of political appointments and bank statements.

And so it will be with you. With each passing year, you will become more satisfied and happier. The knowledge and understanding you possess will be greater, and you can use your abilities to help others more confidently.

After all, real mastership does not consist in mastery of worldly things, but in mastery of self. During the Spring of 1929, there were hundreds of thousands of men in the United States alone who measured their mastership and success by their bank accounts and their financial and social positions. I know that when our tour started for Egypt that year, not one of those worldly





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great would have exchanged positions with me or with any of the other members of our party. Yet a few months later, these same masters in the political, social and financial world were practically reduced to poverty through the market debacle. Our party came home again after an exciting and instructive journey with our lives enriched; we were enabled to go along happily with the same daily contentment and peace that others had lost and perhaps never had had.

Whatever your present worldly lot, you should not gauge your future success, happiness, and mastership by what you have or by what you have been able to demonstrate in your own personal life. Perhaps you have not been able to demonstrate miracles, but that is no indication that you are not developing a mastery that will make you a power for good in the lives of many others and in your own life later on.

A few minutes spent daily in concentrating on yourself with the thought of personal mastership will be your reassurance. Concentrate when you first awaken, and just before you go to sleep, on the thought that the spiritual and psychic self within you is growing larger and larger, stronger and stronger. Spend at least ten minutes attuning yourself with the Cosmic power that is developing within you and making you more masterful. In this way, you will gain the confidence to measure yourself successfully against the demands of mastership.

In the future, I shall point out how you can take advantage of certain days and periods to increase your personal power and mastership to a greater degree during the next few months for the psychic mastership that awaits you.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



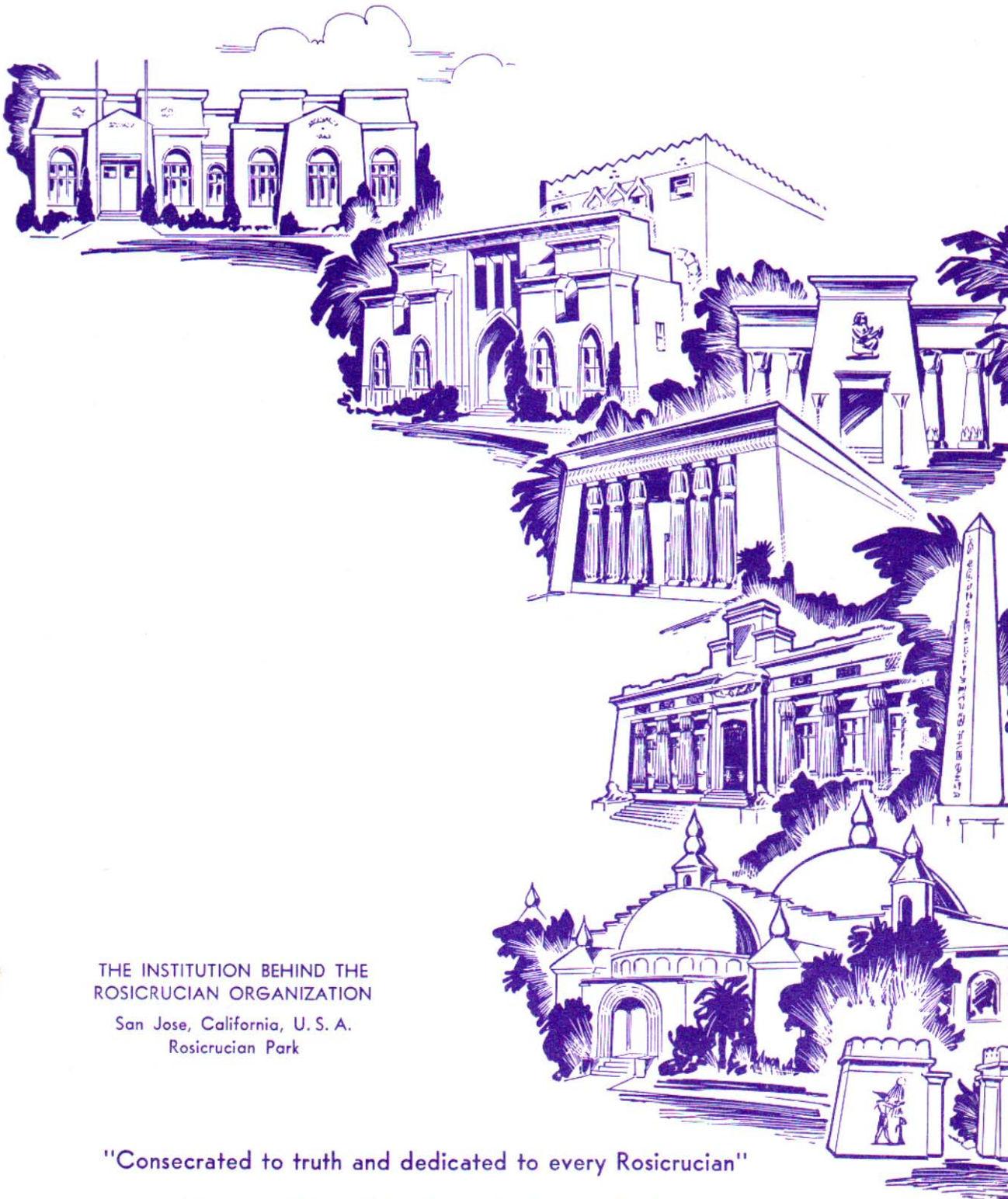
## Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ A question asked most frequently by members at this point is: "If it is true that I am on the verge of becoming a real master of the Rosicrucian principles, and if I have had so much preparation and training to make me one, how is it that I feel so little like one?"
- ¶ The great leaders of truth and the "lights among men," including the Master Jesus, did not reveal in their own lives all the power or the wisdom of the knowledge they possessed.
- ¶ As you help others to develop and become masters, you attract and receive from the Cosmic more of the blessings of life, but you cannot build up your own personal success and happiness as the *first* step in your mastership.
- ¶ Humility is one of the greatest assets and constitutes one of the surest signs of mastership.
- ¶ The Cosmic works to a greater degree when one is trying to help someone else than when he is trying to help himself, and the average mystic often neglects his own interests and welfare in trying to work for others.
- ¶ Real mastership is the mastery of self, the attainment of which yields more joy and satisfaction than the accumulation of wealth and worldly power.
- ¶ Continue daily meditation with the thought of personal mastership, visualizing the spiritual and psychic self within you as expanding.





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