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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The monograph explains the caution necessary in contact with the Masters. G. R. S. Mead in *Some Mystical Adventures* writes of the Master and the mysteries.



A Master is a living key that can unlock the mysteries of the Great Man for little men. These mysteries can be unlocked in countless ways; they are not shut away by the Divine Mind but by the little minds of men. Each man locks himself out from the great Presence Chamber of the universe wherein the heavenly mysteries are shown unveiled.

—G. R. S. MEAD, 1863-1933

To the Members of the Esoteric Hierarchy, Greetings!

Contacts with the Masters are so important that a word of caution is advisable. The term Cosmic Master is intriguing to the imagination. It excites notions of superbeings who like genii can and do possess certain universal powers. It has a further appeal in that it suggests that such Cosmic Masters constitute a reservoir of power and wisdom to be drawn upon by mortals when confronted by obstructions which they cannot surmount.

The psychological aspect of religion from its inception, as magico-religious rites, has been the proffered dependence upon a transcendental power that could be invoked to come to the aid of man in distress. At a very early time in his personal development, man must have realized his limitations. There is nothing quite so futile and demoralizing as the realization that one has exhausted all human effort to achieve a need without success. The last resort then is an appeal to a conceived supernatural power.

What man may need or believes he needs may lie beyond the scope of human accomplishment. But the transcendent power, whatever man terms it—God, master, saint—he conceives as a being able to go beyond the limited mortal faculties and resources—in other words, capable of seeming miracles.

Some persons may look upon this notion as a pusillanimous trait in human nature—a specific frailty. The fact is, whether one denies or accepts that there are supernatural beings to which man can appeal, the belief in such constitutes an ideal which furthers human determination. To believe that you have the support of goodness and right on your side, no matter in what form you envision it, is a mental, a physical, and a moral stimulus.

As pointed out by Dr. H. Spencer Lewis in one of his writings, small children believe in the existence of Santa Claus or Father Christmas. Adults know better, but the child in his innocence is given an incentive that has a beneficial influence on his character. An imaginary being of kindness and benevolence is established that sets certain standards of human behavior for which the child thinks he will be rewarded if he adheres to them. When the child grows into maturity Santa Claus becomes a rejected myth. But other more complex myths are substituted by his philosophy and possibly by the particular theology to which he subscribes.

Are some of these notions in which we believe idols even though we may abhor the word? To an extent they are, on empirical grounds, that is, insofar as proving their existence objectively. But, whether they are or not, they are necessary to humanity. Raw life, stripped of the romance and poetical



embellishments that man's mind has placed about it, is not very inspiring. Life gives and takes according to its own inherent natural law. Standing aside from the romantic terminology in which man has placed life's functions, we see it as quite indifferent to the goals and ends which man has set for himself. It then seems psychologically necessary for man to have a "court of last resort," a power he believes supersedes the raw, materialistic, indifferent workings of natural phenomena.

How do Cosmic Masters fit into this idealistic conception of man? What are they? There are many interpretations by those who accept the idea. However defined, such a definition is bound not to be accepted by some other school of thought. In the broadest sense, a Cosmic Master is one who has attained illumination. This can be construed as one who has a profound comprehension of cosmic and natural laws. His knowledge is of such superiority that he is able to avoid unnecessary conflicts with natural phenomena, and moreover he knows what to do and how to attain a personal Peace Profound.

Naturally, such cosmic mastership presumes as well a high degree of morality. This is particularly stressed as a compassion for the whole of humanity, for those less fortunate in their confrontation with life. To be more explicit, such Cosmic Masters in their compassion, it is believed, will guide and aid those mortals who seek their assistance—and who are worthy of it. Consequently, morals and ethics play a prominent part in any solicitation of the assistance of such Masters.

How do such Cosmic Masters acquire their superior gnosis and puissance to surmount obstacles? There are those who think they have been especially divinely endowed humans, a sort of demi-god. The ancient gnostics believed such beings possessed powers descending to them by emanation from the Divine Source. Each level lower than the Divine was called an aeon. On each aeon was a kind of intelligence possessing powers greater than those of mortals. This intelligence emanating from its source downward to each lesser aeon diminished in profundity and power in the beings who dwelt there. Mortals, under certain conditions, could then appeal to these levels of lesser beings.

The other concept, and certainly the most accepted, is that a Cosmic Master is self-made. He is an individual who, by his living on earth, by diligent study and stringent adherence to his spiritual self, has evolved his consciousness. In fact, he is thought to be able to use more fully those powers and levels of consciousness that are in the reach of every mortal. From this point of view, then, every human has the potentiality of becoming a Cosmic Master. This mastership lies dormant within the individual, waiting to be awakened.



The Cosmic Masters of this latter conception are therefore mortals of superior excellence, superior spirituality, and

having knowledge of the application of cosmic and natural laws. They are not an exception to natural law. They must eat, drink, sleep, and eventually complete the natural cycle on earth as does everyone else.

Herein is where controversy may arise with those who have built up a particular fantasy about the idea of Cosmic Masters. There are those who think that Cosmic Masters are immortals existing on earth, and that they possess the power not only to mitigate but also to suppress all laws which other living beings are exposed to. Such believers make of these Masters divine beings who figuratively sit upon a cloud surveying all human action, as traffic officers in a tower survey the flow of traffic. Such believers have given this type of Master various names which are now historical and were, in many cases, invented along with the fantasy attributed to this particular idea. They select the traditional description of a Master that best appeals to them, and such is then adopted as their personal Master.

This, unfortunately, often becomes a kind of fatalistic concept. The individual comes to imagine that his personal affairs are exclusively under the direction of this kind of Cosmic Master. He thinks that, like a puppet, the Master will motivate his life along the most favorable path. When adversity strikes the individual, then he assumes that it is not really such, but rather some plan which this personal Master has for him and which will mean ultimate success and happiness.

It is regrettable that such believers often reject their own reason and psychic faculties when a momentous decision arises in their lives. They refuse to meet reality square on. They avoid this effort by shifting the responsibility to their personal Master. In fact, they think: "If the Master wishes, it shall be done." In other words, "Let events take their course. I will do nothing personally to master my own life and affairs."

As to the other class of Cosmic Masters, it cannot be denied that some humans have gained such enlightenment and consequent power as to be worthy of the title Cosmic Master. They are not to be considered supernatural beings, however, and they would be the first to deny the fantasies that many persons attribute to the title. If such persons attaining that excellence are personally approached, they would then, as true humanitarians, give advice and such aid as it is proper to give.

It is quite right to say that these Masters would be more inclined to help certain persons than others. In other words, they would be more willing to help a striving aspirant to illumination than to help one whose only interest lies in the material, sensual things of life. But such assistance would not constitute a continual guidance of any individual's life. It would not be a virtual hovering over him or being contiguous to him like his shadow.



Do these Cosmic Masters survive transition or death, and are they able to be contacted by mortals who seek consultation with them? If a person believes in immortality, the survival of the personality after death, then obviously these Cosmic Masters, as other humans, would survive also. It is held that attunement can be had with such minds, if a certain level of consciousness is attained by the one seeking attunement and his purpose is proper.

This idealistic concept has often been degraded into a myriad of superstitions. Again there are those who believe such disembodied minds are virtually genii to obey human demands. Further, when attempting to meditate, some individuals assume that their own subconscious impulses and random thoughts are directions from "their Cosmic Master." They then seek to justify the most absurd actions and statements as the fiat or mandate of a Cosmic Master.

What they attribute to the Cosmic Master is an insult to that intelligence a Cosmic Master is presumed to have. Certainly, any true attunement with the Cosmic Intelligence, or one in the cosmic realm, would produce results consistent with natural law. Actually, some persons claiming communications from Cosmic Masters relate things which are in violation not only of common sense but natural phenomena as well.

Cosmic Masters, as masters of natural and cosmic laws, dwell among us as advanced, intelligent, self-disciplined, enlightened beings. They do not resort to strange customs or roam about in white robes, flowing beards and hair, and sandals. Most certainly they do not acclaim themselves as Masters. They may be in some profession, as a physicist, lawyer, philosopher, or businessman. They are distinguished by this character and success, not by exotic dress or verbiage.

In attunement many persons have had intuitive flashes that were so enlightening and so possible of application to the practical affairs of today that they attributed such inspiration to contact with the mind of a Cosmic Master dwelling here—and it probably was. The intuitive knowledge gained was not related to any past experience of the individual, his personal study or learning—lending credence to the fact that it was attunement with another mind. However, such an experience usually follows a sincere effort on the part of an individual who first has exhausted his own reasoning and personal powers in solving a problem or in achieving an end. Further, such help would be desired for unselfish ends, that is, would be for the benefit of others as well, and not opposed to any natural law. In other words, no exception to natural law was asked or expected.

Fraternally,

YOUR CLASS MASTER

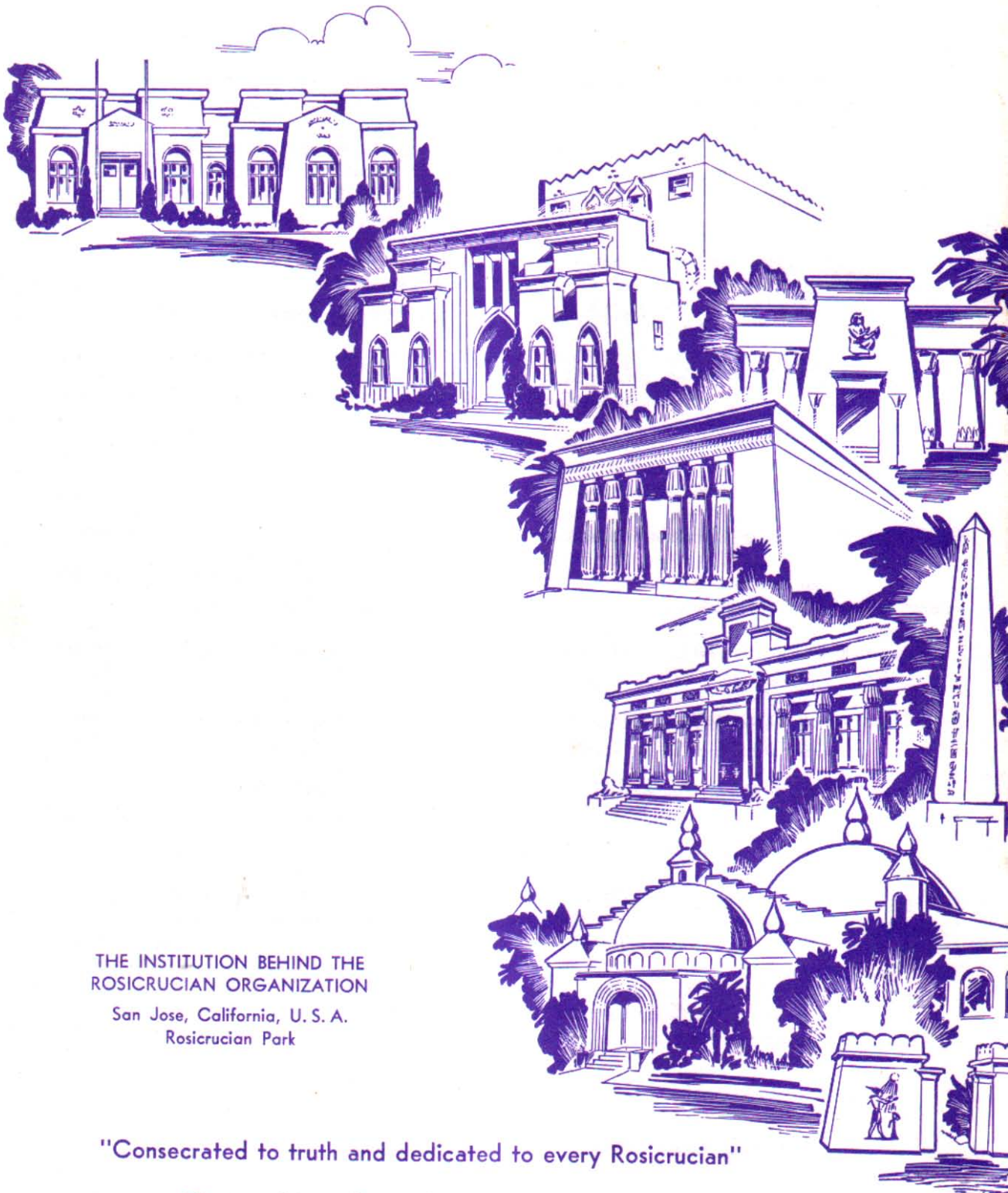


Summary of This Monograph

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.



- ¶ Contacts with the Masters are so important that a word of caution is advisable.
- ¶ In the broadest sense, a Cosmic Master is one who has attained illumination. He has a profound comprehension of cosmic and natural laws.
- ¶ Such mastership presumes a high degree of morality, especially a compassion for humanity.
- ¶ The Cosmic Master is an individual who, by his living on earth, by diligent study and adherence to his spiritual self, has evolved his consciousness.
- ¶ Some believe the Master is an immortal living on earth, a divine being. This often becomes a fatalistic concept. Such believers often reject their own reason and psychic faculties when a momentous decision arises in their lives.
- ¶ Masters are not to be considered supernatural beings. They do not resort to strange customs, nor do they acclaim themselves as Masters.



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