



MASTER MONOGRAPH

ROSICRUCIAN ORDER
AMORC



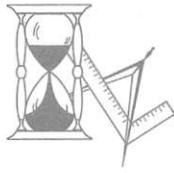
NEOPHYTE SECTION

Atrium 3 Nos. 12 - 14

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Third Atrium No. 12

CONCURRENCE

This Week's Consideration of a Famous Opinion



Pride and vanity are among the most negative aspects of the human ego, for these two great weaknesses engender most conflicts between individuals and nations. Moreover, they are the expression of an imperfect comprehension of the place which each person occupies in humanity. Since we are alluding to pride and vanity in this monograph, you will undoubtedly find the following quote to be most instructive.

VANITY is powerful in the heart of man; intemperance swayeth it whither it will; despair ingrosseth much of it; and fear proclaimeth, "Behold, I sit unrivaled therein!" But vanity is beyond them all.

Weep not therefore at the calamities of the human state; rather laugh at its follies. In the hands of the man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but the bubble of this weakness? The public is unstable and ungrateful; why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns, to resolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station and in more exalted ones thy face shall not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

As the tulip is gaudy without smell, conspicuous without use; so is the man who setteth himself up on high and hath no merit.

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solitudes cannot rest with his bones; the grave is not deep enough to hide it; he extendeth his thoughts beyond his being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it, deceiveth him.

As the man who engageth his wife to remain in widowhood, that she disturb not his Soul; so is he who expecteth that praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

Do well while thou livest, but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly who seeth not her own colours, as the jessamine which feeleth not the scent it casteth around it; so is the man who appeareth gay, and biddeth others to take notice of it.

To what purpose, saith he, is my vesture of gold? to what end are my tables filled with dainties, if no eye gaze upon them? if the world know it not? Give thy raiment to the naked, and thy food unto the hungry; so shalt thou be praised, and feel that thou deservest it.

Why bestowest thou on every man the flattery of unmeaning words? Thou knowest when returned thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he has done anything worthy praise, if he possesseth that which is worthy admiration, his joy is to proclaim it, his pride is to hear it reported. The desire of such a man defeateth itself. Men say not, "Behold, he hath done it"; or, "See he possesseth it"; but, "Mark how proud he is of it!"

The heart of man cannot attend at once to many things. He who fixeth his Soul on show, loseth reality. He pursueth bubbles which break in their flight, while he treads to earth what would do him honour.

—“UNTO THEE I GRANT”

Rosicrucian Order_____ AMORC_____ Neophyte Section
ATRIUM 3 _____ Number 12

Dear Fratres and Sorores,

Before closing our study of the human soul in this Third Atrium, we should consider a point which deserves to be examined, in that it concerns the mystical dimension Rosicrucians have ascribed for centuries to the spiritual essence animating every human being.

THE EGO: In certain mystical traditions, in a few philosophical texts, and in numerous courses of psychology, the human soul is designated by the word *ego*, which in Latin means literally "I." However, in describing human nature this term is unsuitable, for it implies that every human being constitutes an individuality fully distinct from all others. Certainly, all human beings have a distinct physical body, character, and temperament, but on the spiritual plane they are linked to one another while at the same time being one with Universal Soul. This hearkens back to a statement mentioned in the Postulant Section, namely, that all humans are animated by a similar flux of Cosmic Consciousness and that it is solely the objective, subjective, and subconscious expression they give to this flux that varies from one to another.

To best illustrate this important point, let us consider the analogy of the electrical current feeding bulbs whose voltage or color are different, for it illustrates well that a single energy can produce different effects. Thus a blue-colored 40 watt bulb does not give the same light as a red-colored 80 watt bulb. Yet, in each case, the electricity penetrating them is identical. Likewise, all humans are animated by the same cosmic energy, but the way in which each of them manifests its intensity and attributes varies, not according to their race, sex, or physical body, but according to their inner evolution of consciousness and the environment in which they are located. Thus the difference which may be noted between human beings lies essentially in their earthly characteristics but not in their spiritual essence.

At this stage of your Rosicrucian studies you are now able to understand that Cosmic Consciousness (also called *Universal Consciousness*) is the major attribute of the Universal Soul. Consequently, not only is our consciousness an emanation from Cosmic Consciousness, as we just mentioned, but our soul personality is itself a part or extension of the Universal Soul. Thus, on the spiritual plane all individuals are one in that their human nature takes its vitality from the same Vital



Life Force. Therefore, what varies from one person to another is only the individual expression given by each to his or her Divine Ego, that expression constituting in fact the ego—that is to say, the mundane character.

Therefore, for Rosicrucians, the ego is none other than our *objective self*—that is to say, the “I” by which we constantly identify ourselves in everyday life. On the other hand, the soul personality corresponds to our *Spiritual Self*, to the “Self” which Eastern traditions identify with the divine spark animating every human being. The individual, the “I,” by virtue of its very nature, disappears at the end of each incarnation. We must understand fully that our physical, mental, and psychological individuality, with all the characteristics it entails, progressively disintegrates at the time of transition. Yet the “Self”—the personality of the soul entity evolving within us from life to life—remains forever and always preserves a consciousness of what it is in its unique expression. This concept may be difficult to grasp at this time, but we will have the opportunity to return to it in greater detail a few months from now.

PRIDE AND VANITY: Many problems and hardships with which humanity is confronted come about because most people act more under the influence of their individual ego than their soul personality. In its least negative expression, ego corresponds to pride and vanity; and in its worst aspects, to lust and greed—behavior based not only on the satisfaction of one’s self-centered needs, desires, and interests, but also on the willful determination to proclaim one’s merits even when such merits are not well founded. Such human weaknesses are often the source of a selfishness which is unfortunately responsible for many conflicts between individuals and nations.

As long as people make their choices according to the individual desires of the ego, and not to the aspirations of the soul personality, they will be truly unable to note the concerns of other individuals as they will always tend to be concerned only with their own well-being or that of some group to which they belong. Thus, the only way of instituting a genuine brotherhood among humanity consists in basing all human relationships on the spiritual link uniting us all and in considering every being to be an expression and extension of ourselves. In other words, we



need to apply in our daily life the admonition "Love thy neighbor as thyself," and thus do to others as they would have us do to them.

Many people hope the day will come when all of our planet's inhabitants will form a worldwide brotherhood. But simply hoping is not enough. The aspirations of an ever-increasing number must be manifested in their actions. It is important, therefore, that each man, woman, and child becomes an agent of peace and fully participates in its advent. Thus, it is important to understand that every time we yield to pride, jealousy, selfishness, hypocrisy, deceit, anger, etc., we become instruments of war. Since all of these human weaknesses are inherent in the most negative aspects of the ego, it follows, then, that by overcoming them that we can best serve the interests of our human environment and, from one person to the next, those of humanity as a whole.

Beginning with this principle, peace will obviously become a living ideal only when all individuals understand that they are only One in essence and that each unique soul personality is truly kin to all others on the spiritual plane. On the other hand, no person or nation is self-sufficient even on the material plane, for everything that is part of the mundane world evolves collectively. It then follows that all human beings constitute the cells of a single body and that they have the same status—that of "citizens of the world."

THE WONDERFUL POWER OF LOVE: The ancients often depicted human growth and development as a giant stairway on which people would climb, beginning with ignorance and climbing to the heights of illumination or wisdom. One of the first rungs of that ladder was labeled *Love*. Love was one of the first requirements for real mental growth. We all know that it is a powerful emotion which, when properly directed, has great strength. Love is the word we give to that feeling we experience when we are attracted to something. Like our other emotions, love indicates the state or condition of our relationships to the rest of the universe. When we feel love, we are in harmony with something in our environment. We are naturally attracted to it.



Love is a sensitivity to harmony in this tremendous universe of ours. The more sensitive we become to this harmony, the more we can become part of it. We will

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discover the principles behind attraction, love, and harmony, and thus attract to ourselves the things we desire.

EXPERIMENT NO. 23 - UNIVERSAL LOVE: When you have the opportunity, place one candle in front of a mirror on your sanctum table. Concentrate your gaze upon the candle for about ten minutes while holding the thought in your mind that you are about to experience Universal Love. After the time has elapsed, close your eyes, relax all your muscles, and say "*Universal Love is mine.*"

If you should feel drowsy, simply remain in that position and state, and try not to analyze or wonder why or what is taking place. Simply put into effect the feeling of protection which is so apparent in a child. After the experiment is over, write down the results of the experiment in your study notebook.

It is proper that just before conducting this experiment, you perform Experiment No. 14 in Atrium 2, No. 7 (the Over-all Body Relaxation exercise). Over a period of several minutes, focus your attention on various parts of your body, from the tip of your toes to the top of your head. You will find that this simple exercise will help to give you better results.

With this "Universal Love" experiment we now close the study of this monograph. We suggest that you perform the experiment regularly, for the inner state resulting from it contributes not only to direct peace vibrations toward the Earth, but also to harmonize your entire being with the creative power of your very soul.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

In our everyday conversations, we often use the word “I” to express ourselves. This is quite normal, as we cannot discuss our activities without reference to our own person. However, mystics have always thought that the mastery of negative aspects of the ego begins with the immoderate use of “I.” In other words, experience proves that persons who use it excessively and with insistence are often quite proud for, unconsciously, they feel the need to be noticed, to push themselves forward, to dwell on their merits, etc. Our comments here are not meant to involve any negative judgment, but are only a demonstration of a general parallel between the psychology of an individual and the way in which that individual expresses himself or herself.

There is a relatively simple method to overcome the dominance of one’s ego. It consists of systematically avoiding the use of “I” in everyday conversation—most particularly when the major purpose of that use is to set oneself apart and draw attention to the self. Thus, every time its use is unjustified, we suggest that you use expressions other than “I,” “I, myself . . .,” “Personally, I . . .,” etc., when speaking with other persons. For example, you can say instead, “It seems to me that . . .,” “In my opinion . . .,” etc. Naturally, there are times when use of the first person singular in your conversation is necessary, because other wording could be ambiguous or sound unnatural. What matters most is that you learn to overcome the objective ego and give more importance to the Spiritual Ego, so that your ego may place itself at the service of your soul and become a truly useful link in the chain we all form.

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.

- ¶ The word *ego* is unsuitable in designating the soul personality, for it implies that every human being constitutes an individuality fully distinct from others.
- ¶ Not only is our consciousness an emanation from Cosmic Consciousness, but our soul personality is itself a part or extension of the Universal Soul. Thus, on the spiritual plane all individuals are one in that their human nature takes its vitality from the same Vital Life Force.
- ¶ For Rosicrucians the ego is none other than our *objective self*—that is to say, the “I” by which we constantly identify ourselves in everyday life. On the other hand, the *soul personality* corresponds to our Spiritual Self, to the “Self” which Eastern traditions identify with the divine spark animating every human being.
- ¶ In its least negative expression, ego corresponds to pride and vanity; and in its worst aspects, to lust and greed—behavior based not only on the satisfaction of one’s self-centered needs, desires, and interests, but also on the willful determination to proclaim one’s merits even when such merits are not well founded.
- ¶ Every time we yield to pride, jealousy, selfishness, hypocrisy, deceit, anger and, in general, to all the human weaknesses inherent in the most negative aspects of the ego, we become instruments of war.
- ¶ Peace will obviously become a living ideal only when all individuals understand that they are only One in essence and that each unique soul personality is truly kin to all others on the spiritual plane.



Third Atrium No. 13



CONCURRENCE

This Week's Consideration of a Famous Opinion

Nicholas Roerich, a Rosicrucian who represented the Emperor of our Order in Tibet, wrote about the Masters of Shambhala and the selfless work they accomplish in the service of humanity. As this monograph is devoted to the life and work of Cosmic Masters, we feel that the following conversation between a learned lama and Roerich concerning the meaning of Shambhala will be of considerable interest to you.

Verily, verily, the people of Shambhala at times emerge into the world. They meet the earthly co-workers of Shambhala. For the sake of humanity, they send out precious gifts, remarkable relics. I can tell you many stories of how wonderful gifts were received through the space. Even Rigden-jyepo himself appears at times in human body. Suddenly he shows himself in holy places, in monasteries, and at a time predestined, pronounces his prophecies

A great epoch approaches. The Ruler of the World is ready to fight. Many things are being manifested. The cosmic fire is again approaching the earth. The planets are manifesting the new era. But many cataclysms will occur before the new era of prosperity. Again humanity will be tested, to see if the spirit has progressed sufficiently. The subterranean fire now seeks to find contact with the fiery element of the Akasa; if all good forces do not combine their power, the greatest cataclysms are inevitable. It is related how the blessed Rigden-jyepo manifests himself, to give commands to his messengers; how on the black rock, on the way to Ladak, the mighty ruler appears. And from all directions, the messenger-riders approach in deep reverence to listen; and in full speed they rush to fulfil what is ordained by the great wisdom.

. . .

But to attain this, a man must dedicate himself entirely to creative labor. Those who work with Shambhala, the initiates and the messengers of Shambhala, do not sit in seclusion—they travel everywhere. Very often people do not recognize them and sometimes they do not even recognize

each other. But they perform their works, not for themselves, but for the great Shambhala; and all of them know the great symbol of anonymity. They sometimes seem wealthy, yet they are without possessions. Everything is for them, but they take nothing for themselves. Thus, when you dedicate yourselves to Shambhala, everything is taken and everything is given to you. If you have regrets, you yourself become the loser; if you give joyously, you are enriched. Essentially, the Teaching of Shambhala lies in this—that we do not speak of something distant and secreted. Therefore, if you know that Shambhala is here on earth; if you know that everything may be achieved here on earth, then everything must be rewarded here on earth

—NICHOLAS ROERICH, 1874-1947
Shambhala

Dear Fratres and Sorores,

In a previous lesson you learned that the state of perfection to which mystics aspire is not a utopia in that some beings have already attained it on earth. We mentioned that among those beings are the prophets, messiahs, and avatars who marked the religious history of humanity, and we referred also to Masters who, independently of present-day religions, have devoted their entire lives in serving a particular mystical tradition. When those Masters were alluded to, we indicated that a monograph would be devoted to the study of their lives and work. Therefore, at this time, we will discuss several essential points which should be kept in mind about these extraordinary personalities.

COSMIC MASTERS: First of all, we must point out that the concept of a *Master* is not specific to the Rosicrucian tradition in that it is present in virtually all philosophical and mystical movements. It is also referred to in the world of the fine arts, for quite often an especially talented musician, sculptor, painter, or architect will be called a *Master*. For the latter this title indicates that the artist's works are recognized as exemplifying perfection. In other words, people consider that such artists have attained mastery in their respective field and that this mastery makes them exceptional beings.

Some of these Masters create their own schools and dispense their teachings to individuals they regard as being worthy and qualified. Thus is instituted a relationship of Master to student which continues until the day when, inevitably, one of the students outshines the Master in genius and creativity. It cannot be otherwise, for art is subject to the law of evolution and constantly progresses toward an ideal expression ever loftier in purity and harmony.

As was stated, some musical, pictorial, sculptural, architectural, or other works attain a level approaching perfection. In this they constitute masterpieces based on archetypal ideas. Yet, in general, we can say that artistic mastery is relative as it is only valid at a given moment and within a precise context. Moreover, it is arbitrary in that the title of Master is given by some people to an individual they admire, sometimes even many years after the latter's death.

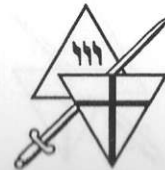


Mastery, when applied to mysticism, concerns most of all the state of consciousness which enables an individual

to think, speak, and act in total compliance with cosmic laws. It is precisely for this reason that Rosicrucians label as *Cosmic* those Masters who have reached such a state of consciousness. Thus, Cosmic Masters are beings whose wisdom is all encompassing and whose primary preoccupation is to serve humanity through ways which common mortals cannot yet understand. Some Cosmic Masters are incarnate and accomplish their mission individually or collectively. Others are not incarnate and act directly from cosmic planes. In both cases, these beings devote all their energy and powers to channeling positive forces toward earth and they strive to guide people toward one of the twelve paths of the ancient tradition, AMORC being the best suited to the spiritual needs of present-day humanity. Without being a religion, AMORC conveys the mystical essence of the greatest religious movements in its teachings. Moreover, it is present in virtually all countries of the world.

THE ROSICRUCIANS: These observations lead us now to consider a particular point. We have just explained that the Cosmic Masters work in the service of humanity. In this they constitute the Great White Lodge—that is to say, the occult government of the world. In their mission they receive the help of the Great White Brotherhood which consists of all the enlightened soul personalities who, independent of religions and traditions, were commissioned to work in one of the twelve paths just mentioned. In addition, these Initiates are always incarnated so as to carry out their work, which is not the case for all Cosmic Masters—the Elder Brothers and Sisters, so to speak. Because of its importance in the evolution of human consciousness, our Order has available a hierarchy or Holy Assembly of its own. On the invisible plane this includes Cosmic Masters whose essential task is to ensure that the Rosicrucian tradition, as perpetuated presently by AMORC, remains steadfast and is protected against any influence that could compromise its cultural, spiritual, and humanitarian work.

In Rosicrucian tradition, Cosmic Masters who work in the service of our Order are always designated by the name of *Rosy Cross*. Most of them were Rosicrucians in all the incarnations preceding the one in which they received Cosmic Illumination. That is why they choose to devote themselves to AMORC, for it is by living Rosicrucian principles that they attained the state of perfection to which you likewise aspire. From this standpoint



it is important to understand that the terms *Rosy Cross* and *Rosicrucian* are not synonymous, as the former designates the state of Cosmic Master whereas the latter refers to the condition of pupil, student, disciple—which is what you are currently.

On the other hand, Rosy Crosses incarnated on the earthly plane never mention what they are or what they do. In other words, they always behave with great humility and constantly act impersonally. In that respect they are never preoccupied with the honors of this world, for having overcome ego, pride, and vanity, these flaws no longer have any hold on them. Thus, if it happens that you meet someone who introduces himself or herself as a Rosy Cross, you will know that the use the person makes of this word is incorrect or that this person seeks to assume a degree of realization he or she has not yet reached. As the old adage goes, he who *knows* will not tell you.

Among persons interested in the lives of Cosmic Masters many may think that these Masters were always in a state of perfection. In other words, their perfection did not result from an evolution of soul consciousness, but was a divine gift. However, such a viewpoint is erroneous because Cosmic Consciousness is a *process* based on numerous lifetimes of evolving one's soul consciousness. Therefore, all Cosmic Masters were once subject to the same errors and weaknesses that characterize all of us, and they had to assume self-responsibility for the trials and tribulations to which we are subjected on a daily basis. Finally, by dint of determination, they succeeded in refining the dross of ego by acquiring and practicing those laws which govern the evolution of both earthly and psychic consciousness. This self-mastery and knowledge of the psyche made them Cosmic Masters and, in that capacity, they could give of themselves as AMRA, becoming the intermediaries between humanity and the Universal Intelligence. Thus, these Cosmic Masters should not be equated with such purely spiritual beings as the angelic choirs or the archangels found in certain religions and in Gnosticism. Once again, the Cosmic Masters alluded to did not appear as conscious entities at the time of Creation itself. All have known earthly incarnations.



You are doubtlessly wondering if it is possible to meet Cosmic Masters. The answer is "yes," but only when they themselves have so decided. The Masters do not "hold our

hands,” or “live our lives for us.” This means that a mystic may go around the world several times, visiting the most remote temples and monasteries without ever seeing a single one of them. However, as you were told during your initiation into the Third Atrium, *the most important Master is the Master Within*, your own soul consciousness; it is to this important realization that the initiation statement “the Master appears when the disciple is ready” refers.

Mystically speaking, Cosmic Masters may choose to communicate with an awakened soul personality, the Master Within mentioned above. Obviously, such a spiritual encounter must be useful. It will not flatter, judge, or coerce us. Infrequently a contact may be made to protect or instruct the soul personality. More frequently this occurs when cosmic guidance or protection is necessary for the preservation of an important group, large or small, for which a living soul personality has direct responsibility. When these criteria are met, the person chosen to live that event is guided and inspired so that the benefit or contribution may occur at the required time and place.

Although the existence of Cosmic Masters has been and still is a personal reality for some advanced Rosicrucians, nevertheless, for one to focus his or her whole existence on the desire to meet Cosmic Masters in the flesh someday and to become their personal “disciple” is counterproductive. Cosmic Masters do not want to be known as Masters primarily because certain students may be tempted to turn their earthly appearances and teachings into a form of cult worship. Rather, the Cosmic Masters behind AMORC want us to prepare or perfect ourselves to meet our very own Master Within and they encourage our selfless aspirations to serve our fellow creatures. There are three major reasons for this. First, as we just mentioned, Rosicrucians know perfectly well that an encounter with a Cosmic Master can only happen at that moment when the soul personality is ready to assume self-responsibility on all planes. Second, experience has demonstrated that one may be contacted by Cosmic Masters in other ways than in meeting them physically, and in later monographs we shall discuss how it is possible to receive psychic communications from the Cosmic Masters on the spiritual plane.



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Third, as previously stated, Rosicrucian students understand that it is, above all, their own Inner Master they must seek to know, for this Master is none other than their Spiritual Ego—that is to say, their own soul personality with all its potential knowledge, wisdom, and mastery. That is why Rosicrucian teachings, past and present, have always insisted that the individual is both the disciple and the Master of his or her own evolution of consciousness.

In forthcoming degrees we will have further opportunity to return to the subject of Cosmic Masters, for such a subject always has been an integral part of Rosicrucian tradition. For now, the explanations given to you in this monograph will enable you to understand more fully the important place they occupy in Rosicrucian thought.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

The knowledge that Cosmic Masters only became perfect after having evolved during a number of incarnations acts to encourage us. It means that we will someday attain the same state of Cosmic Consciousness and that we will place our mastery at the service of humanity, thus helping others to likewise evolve toward perfection. Our mystical duty, above all, is to do everything possible so that each of our earthly lives may elevate us a little more toward the ideal behavior which we attribute to Cosmic Masters. Therefore, imitating those virtues which characterize these Masters is far more useful than vainly seeking to meet them in the flesh.

In the next few days we suggest that you choose a Master, initiate, sage, or philosopher for whom you feel a certain admiration or even attraction and that you imagine the ideal behavior he or she exemplified in life. In other words, visualize the Master's generosity, humility, moral integrity, calm, patience, tolerance, compassion, etc. Then, in your daily life, try to imitate these virtues so as to be an example of them. Such an exercise can be difficult, but if you make it an ongoing practice, it will contribute considerably to your inner evolution.

Summary of This Monograph

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- ¶ In general, artistic mastery is relative as it is only valid at a given moment and within a precise context. Moreover, it is arbitrary in that the title of Master is given by some people to an individual they admire.
- ¶ Mastery, when applied to mysticism, concerns most of all the state of consciousness which enables an individual to think, speak, and act in total compliance with cosmic laws.
- ¶ Cosmic Masters are beings whose wisdom is all encompassing and whose primary preoccupation is to serve humanity through ways which common mortals cannot yet understand. Some Cosmic Masters are incarnate and accomplish their mission individually or collectively. Others are not incarnate and act directly from cosmic planes.
- ¶ All Cosmic Masters are part of the Great White Lodge and in their mission they receive the help of the Great White Brotherhood, which consists of all the enlightened soul personalities who, independent of religions and traditions, were commissioned to work in one of the twelve paths of the ancient tradition.
- ¶ Because of its importance in the evolution of human consciousness, our Order has available a hierarchy of its own. On the invisible plane this includes Cosmic Masters whose essential task is to ensure that the Rosicrucian tradition, as perpetuated presently by AMORC, remains steadfast and is protected against any influence that could compromise its cultural, spiritual, and humanitarian work.

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- ¶ In Rosicrucian tradition, Cosmic Masters who work in the service of our Order are always designated by the name of *Rosy Cross*. Most of them were Rosicrucians in all the incarnations preceding the one in which they received Cosmic Illumination.
- ¶ The state of perfection which Cosmic Masters have attained did not result from a divine gift, but from the evolution of soul consciousness they acquired from incarnation to incarnation. Therefore, during many lifetimes, they were human beings subject to the same errors and weaknesses which characterize us all.
- ¶ Rosicrucian teachings have always insisted that the individual is both the disciple and the Master of his or her own evolution. That is why students must not try to meet a Cosmic Master but rather, they must seek to know their own Inner Master—that is to say, their own soul personality with all its potential knowledge, wisdom, and mastery.



Third Atrium No. 14

CONCURRENCE

This Week's Consideration of a Famous Opinion



Jacob Boehme, a cobbler by trade, received no formal education. However, as a mystic he fervently desired to know God. All his life he devoted himself to prayer and meditation and always tried to struggle against evil and to serve good. The story of his life shows us that at the time when he most despaired, he faced the spiritual path he had chosen to follow and first received Cosmic Illumination and recognized God. The text below expresses perfectly the state of consciousness resulting from this illumination.

Indeed, before this my knowledge and revelation of God, I held that only to be the true heaven, which in a round circumference and sphere, very azure of a light blue colour, extends itself above the stars, supposing that God had therein his peculiar being, and did rule only in the power of his holy spirit in this world.

• • •

I was thereupon very melancholy, perplexed, and exceedingly troubled, no Scripture could comfort or satisfy me, though I was very well acquainted with it, and versed therein; at which time the devil would by no means stand idle, but was often beating into me many heathenish thoughts, which I will here be silent in.

But when in this affliction and trouble I elevated my spirit (for I then understood very little or not at all what it was), I earnestly raised it up into God, as with a great storm or onset, wrapping up my whole heart and mind, as also all my thoughts and whole will and resolution, incessantly to wrestle with the love and mercy of God, and not to give over, until he blessed me, that is, until he enlightened me with his holy spirit, whereby I might understand his will, and be rid of my sadness. And then the spirit did break through.

But when, in my resolved zeal, I gave so hard an assault, storm and onset upon God, and upon all the gates of hell, as if I had more reserves of virtue and power ready, with a resolution to hazard my life upon it, (which

assuredly were not in my ability without the assistance of the spirit of God), suddenly, after some violent storms made, my spirit did break through the gates of hell, even into the innermost birth or geniture of the Deity, and there I was embraced with love, as a bridegroom embraceth his dearly beloved bride.

But the greatness of the triumphing that was in the spirit I cannot express, either in speaking or writing; neither can it be compared to anything, but to that wherein the life is generated in the midst of death, and it is like the resurrection from the dead.

In this light my spirit suddenly saw through all, and in and by all the creatures, even in herbs and grass it knew God, who he is, and how he is, and what his will is: And suddenly in that light my will was set on by a mighty impulse, to describe the being of God.

—JACOB BOEHME, 1575-1624
The Aurora

Dear Fratres and Sorores,

We have now come to the end of our Order's Third Atrium. After studying this degree, you have undoubtedly realized that the basic purpose of the Rosicrucian teachings is to help you in harmonizing your soul personality with the Universal Soul, so that you might receive an influx of Cosmic Consciousness. When you succeed in establishing such harmony, it is manifested in your consciousness as an experience that is mystical in character. However, your goal as a member of our fraternity must not be to confine yourself by seeking only this mystical experience, for such an experience is most often limited and ephemeral in character. In other words, it corresponds to Cosmic Attunement whose effects are always positive but generally of short duration. Rather, you should make your *entire life* a mystical experience. If you succeed, mysticism will no longer be transitory for you, but a permanent reality.

In referring to those ancient manuscripts which the Masters of our tradition transmitted to us over the centuries, you will find that they distinguished three forms of Cosmic Attunement, each of which is characterized by its intensity and duration of the contact established with the Cosmic. The Masters called the experiences *intuition*, *inspiration*, and *illumination* and symbolized them with a triangle bearing three I's. As you will see when studying this monograph, they deserve particular interest in that they constitute three important stages on the path of your inner evolution. In closing this Third Atrium, we shall examine each of these three symbolical points, as they constitute the stages which our evolution must follow so as to reach the ultimate goal which all people seek more or less consciously—that is, the Mastery of Life.

INTUITION: Intuition is one of the subjects you have studied since the beginning of your Rosicrucian studies. The explanations which were given you months ago still remain valid. In other words, intuition is a faculty of your Inner Ego—that is to say, of the soul personality itself. By definition, it corresponds to an instantaneous and temporary communion with Cosmic Consciousness.



If you have regularly performed the experiments for developing this faculty, you should have gained some degree of intuitive perception. But if you have not devoted

enough time to these experiments, you may want to refer to the appropriate monographs once again. Although the exercises are seemingly quite simple, they do constitute the basic technique you are encouraged to follow in awakening your intuition. Also, it is important to understand fully that any technique, no matter what subject is involved, must be the object of constant application. It is always possible to improve one's technique and thereby perfect the quality of results obtained.

Although intuition is quite useful, students of mysticism must recognize that it has certain limitations. As you have learned, most of the time it involves a relatively simple question: knowing the time, knowing the identity of the person who sent us mail or who telephones, knowing whether doing a certain thing is right, etc. Thus, without denying the important help this faculty can bring us, we must admit that it generally concerns a situation or a timely event. Moreover, the form intuition takes is itself quite fleeting. In other words, when we have an intuition, the impression received is clear but quite transient. It presents itself as a flash which suddenly sheds light on a problem we are contemplating. However, this characteristic sometimes makes intuitive perception difficult. Because of its brevity, intuition is immediately followed by a multitude of answers arising from our reasoning mind. That is why, when it comes to intuition, we always advise our students to not always rely upon the first impression that comes to mind.

INSPIRATION: If you wish to pierce life's mysteries you cannot be content to develop only the intuition. You must go further in the world of Cosmic Attunement and rise to the symbolic heights of inspiration. As is true for intuition, inspiration results from an inner communion with the Divine. However, this communion is far more durable as it is not limited to obtaining the answer to some question. When we are under the direct influence of inspiration, we become a channel for the Cosmic as we receive the ability to express its beauty and wisdom in our words and actions. Thus, when a person speaks with ease and conviction regarding a very positive subject, writes with clarity and precision on a philosophical problem, acts with exemplary determination to serve a noble cause, produces a remarkable work in the world of art, perfects a scientific discovery which is useful to the whole of humanity, we can say that he or she is under the direct influence of inspiration.



When this occurs, the person is an instrument of Cosmic Consciousness and does no more than express on the material plane an aspect of spiritual light. That is why people should not demonstrate pride in some beautiful or useful accomplishment, as their success comes about only because they have received inspiration from God. Of course, this does not mean that these individuals have no merit, for not everyone is so inspired. Indeed, creative individuals must meet certain conditions so as to be inspired.

What, then, are the required conditions for receiving cosmic inspiration? In the first place, you must want it, for knowledge, although innate in human beings, is not our due. Individuals must acquire it or, more exactly, *rediscover* it and apply it in their daily lives. To succeed in this they must have the willingness to free themselves from all those beliefs and weaknesses which keep them ignorant of Divine Perfection. In the second place, you must ask to be inspired and act as a consequence. This fact may surprise you, but as was suggested by all great initiates of the past, if you want the Gates of Heaven to be opened for you, you must knock persistently. This means that you obtain nothing without effort and that everything must be deserved. In the third place, you must agree to use the received inspiration in the service of others. The person who desires and asks to be inspired for the sole purpose of improving his personal well-being places himself in opposition to cosmic laws. Quite obviously, such a person cannot benefit from the support and influx of these laws.

ILLUMINATION: Let us consider the highest form of Cosmic Attunement—that is, illumination. As you learned in the preceding monograph, this third form of mystical experience turns the person who receives it into an Illuminatus—in other words, a Master. The state of consciousness resulting from such an experience is naturally quite elevated, and some initiates then possess a knowledge which makes them masters of those fundamental laws governing humanity and nature. Yet this illumination does not necessarily mean that all of them have become perfect on the conscious plane of evolution—that they have achieved the state of being a Rosy Cross. Compared with us, these initiates are infinitely more advanced than we are on the path of spirituality, but some of them still have to acquire particular aspects of Cosmic Wisdom. That is why Rosicrucian tradition prefers to use the word *illuminated* to



designate those Masters who have attained Absolute Perfection. As the word indicates, such Masters have accomplished the most sublime degree of evolution an incarnate being can manifest on earth. In their case, the illumination received was total.

Whether partial or total, illumination corresponds to that state of consciousness transcending inspiration. A person who is inspired is generally inspired only on occasion. The cosmic influx one receives, while far more durable than that obtained in the form of an intuition, is not permanent. The best proof is that certain artists or writers sometimes experience long periods when inspiration fails them totally. In some cases, for reasons linked to their evolution, it even abandons them for good. As for illumination, it is a permanent acquirement. In other words, an Illuminatus is not a temporary channel of Cosmic Wisdom. The mastery the individual has acquired is forever part of his or her soul personality, for it is the consecration of a labor which has been conducted through numerous incarnations. Moreover, an individual can be inspired without having true consciousness of it, whereas the person who has received illumination is perfectly conscious of the state he has attained. That is why Masters are always humble, for they know that their knowledge and powers came to them from the Cosmic and were granted to them to serve humanity.

At what age can a mystic hope to receive illumination? Many theories have been written about this matter, but most are unsatisfactory because they rest on a poor understanding of the laws and principles involved. It is important to understand that illumination, as was mentioned on several occasions, corresponds to a state of consciousness. No state of consciousness is dependent upon the age of the person involved, for that would like saying that spirituality is linked to as objective a notion as time. The degree of an individual's conscious evolution depends above all on his or her inner awakening, and this awakening, at any particular moment, is the reflection of experiences acquired since that person's first incarnation. Persons who are born with especially mystical backgrounds may receive illumination as soon as they can understand and make good use of their potential wisdom.

In a previous monograph it was pointed out that people generally attain the required physical, mental, and emotional maturity when they are about 30 years of age. That is why



most of the Great Masters who left a mark on the history of humanity received illumination when they were approximately 32, 33, 34, or 35 years old. Nevertheless, the Order's archives show that some Initiates—rare, it is true—were illumined as early as adolescence. Such is the case of Pharaoh Akhnaton, Grand Master of the tradition perpetuated by our Order. On the other hand, others, like Moses, were illumined when advanced in years.

The preceding explanations demonstrate that a parallel cannot be established between a person's age and the moment when he or she is apt to receive illumination. It is true that aging has as its consequence the decrease in effectiveness of our mental processes, for it is progressively accompanied by a decrease in our power of reasoning and of certain other faculties, such as memory. However, this does not imply that aging prevents us from being illumined. Such a mystical experience does not concern the intellect, but the consciousness of the soul personality. In fact, illumination is granted to us when we are ready inwardly and when conditions are combined for it to be useful to both our evolution and that of others—and that, independently of our age, race, nationality, and religion. Just as there is no age to behold the light of the sun, there is likewise no age to receive the Light of the Cosmic.

It is with these considerations concerning illumination that the study of this Third Atrium now comes to a close. Your next sanctum period will be devoted to an Analytical Series lesson whose purpose is to review in special form the teachings of the past months. Meanwhile, you are advised to review this monograph several times, for a single reading is insufficient to grasp and assimilate its contents perfectly. Later, give your full attention to the examination at the end of this lesson. After answering each question in your study notebook, verify its accuracy and, if necessary, return to any points which require further review.

With all best wishes for Peace Profound,

Sincerely and 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.

- ¶ The Masters of our tradition distinguished three forms of mystical experience, each of which is characterized by its intensity and duration of the contact established with the Cosmic. They called the experiences *intuition*, *inspiration*, and *illumination*, and symbolized them with a triangle bearing three I's.
- ¶ Most of the time intuition involves a relatively simple question: knowing the time, knowing the identity of the person who sent us mail or who telephones, knowing whether doing a certain thing is right, etc. Thus, without reassessing the important help this faculty can bring us, we must admit that it generally concerns a situation or a timely event.
- ¶ When we are under the direct influence of inspiration, we receive the ability to express the beauty and wisdom of the Cosmic in our words and actions. However, this power is very rarely permanent.
- ¶ To receive inspiration from the Cosmic one must want it, ask for it, and agree to place it in the service of others.
- ¶ At its loftiest level, illumination turns the person who receives it into an Illuminatus—in other words, a Master. Contrary to inspiration, the state of consciousness resulting from illumination is final and is forever part of the soul personality.
- ¶ Illumination does not necessarily correspond to perfection in that some initiates, although they have received it, still need to acquire certain aspects of Cosmic Wisdom. That is why Rosicrucian tradition prefers to use the word *illuminated* to designate those Masters who have attained Absolute Perfection.
- ¶ There is no definite age for receiving illumination, for it corresponds to a state of consciousness and, therefore, is not bound to as objective a notion as time.

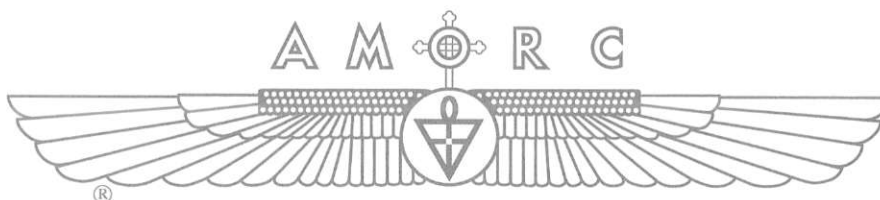
Third Atrium Self-Examination

The following questions are presented so that you can determine your comprehension of the important points contained in the degree you have just studied. It is not necessary to send your answers to us, for only you can truly determine whether you gave the required attention to the teachings of this Atrium. Write your answers carefully in your study notebook and then check to see if they are essentially correct.

- 1) According to some anthropologists, what is the common ancestor of humans and of the great apes?
- 2) What were the two forms of primitive magic, and on what principles were they based?
- 3) What were the three primitive religions which coexisted for millennia?
- 4) Give the definition of theism, pantheism, monotheism, polytheism, monism, dualism, pluralism, and deism.
- 5) According to anthropologists and theologians, how did our remote ancestors become conscious of their duality?
- 6) What distinction can one make between materialism and atheism?
- 7) From a Rosicrucian point of view, what is the best way of proving the existence of the soul?
- 8) What is the nature of the soul, and where is it located in the body?
- 9) According to the law of evolution, what is the goal of each person?
- 10) What is the symbolism of the number 7?
- 11) What is the difference between reincarnation and transmigration?
- 12) What is the duration of cycles operating on the plane of the soul personality, and do they apply from one incarnation to another?
- 13) What is karma, and what is its mystical usefulness?
- 14) Are all hardships we encounter of karmic origin?
- 15) What mystical links exist between reincarnation, karma, and free will?
- 16) What is the mystical definition of good and of evil?

- 17) What is the ego, and how does it differ from the soul personality?
- 18) What is a Cosmic Master, and what work does a Cosmic Master pursue?
- 19) What are the Great White Lodge and Great White Brotherhood?
- 20) Give the definition and the characteristics of intuition, inspiration, and illumination.

*Consecrated to truth
and dedicated to every Rosicrucian*



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