

A M O R C

The Rosicrucian Order

# MASTER MONOGRAPH

## ILLUMINATI SECTION

This monograph always remains the property of the Supreme Grand Lodge of A. M. O. R. C. It is not purchased by, but loaned to, the receiving member.

Degree  
12  
Monograph  
73



Degree  
12  
Monograph  
73

876

REGISTERED IN U.S. PATENT OFFICE  
ALSO REGISTERED THROUGHOUT THE WORLD  
PRINTED IN U.S.A.  
(AMORC PRESS)

The matter contained herein is officially issued through the Supreme Council of the A. M. O. R. C. under the emblem above, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten, and photographic copies of officially prescribed and copyrighted monographs, dissertations, scientific postulations, philosophical discourses, academic studies, diagrams, illustrations, and charts" as authorized by the Emperor of A. M. O. R. C. (The above emblem and name of the Order are also registered in countries throughout the world.) All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership. The ownership of, the legal title, and the right of possession to this monograph is and shall remain in the Supreme Grand Lodge of A. M. O. R. C. and it shall be returned to it upon its request. The contents herein are loaned to be used for the sole and exclusive information of the receiving member and not otherwise. Any other use or attempted use does, ipso facto, terminate all rights of the member, and is a violation of the Statutes of this Order.

A. M. O. R. C. is the only organization authorized to use the Registered name and symbols, and the Emperor has sole right to grant the use of them to other allied organizations or movements.



# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The sermons of the Reverend John Tauler, although written in the Fourteenth Century, are as fresh and inspiring as if written only yesterday. He knew that a fuller realization of the inner self is necessary before man can fully enjoy and express his potential capabilities, and by labor and example he sought to guide others in their spiritual search. The following excerpt from one of his sermons should interest us in connection with this monograph's emphasis of the necessity for attunement.



*. . . If I am to know real Being, I must know it in that where it is self-existent, that is, in God. In God alone is the true Divine Substance: in one man you have not all humanity, for one man is not all men; but in God the soul knows all humanity, and all things in their Ideal, for she knows them in their Substance. When a man has been within a beautifully-painted house, he knows much more about it than another who has never been inside it, and is able to tell much about it. So I am certain as that I live and God lives, that if the soul is to know God, she must know Him above time and space; and such a soul knows God, and knows how nigh God's kingdom is; that is, God with all His riches.*

—REVEREND JOHN TAULER, 1300?-1361

To the Members of the Esoteric Hierarchy, Greetings!

Each of you has undoubtedly heard since earliest childhood of the symbolical gateway to Heaven and of our approach to it through right living and obedience to divine laws. Many adults come to the conclusion that the alluring and fascinating accounts regarding the entrance to Heaven are purely symbolical, idealistic allegories without any foundation whatsoever. They have looked upon the story of the "Pearly Gates," the golden streets, the angelic music and the other descriptions of Heaven as impossible things in Cosmic space. They have looked upon the story of St. Peter guarding the gate and opening it only to those who are worthy, as a story to encourage children to be good.

From a purely esoteric point of view, Heaven, its gates and the guardian at the threshold are as old as mysticism itself. To understand how true this may be from the esoteric point of view, substitute for pearly gates the sacred portal to the future; for the angelic music the music of the spheres; for St. Peter, the Guardian of the Threshold; for Heavenly bliss a period free of physical, worldly limitations.

The true mystic, certainly the devoted Rosicrucian, looks with sublime expectancy and hope to the time when he may cross the great threshold and enter the final portals of this incarnation. Passing these and over the threshold is just as much of an exit as it is an entrance. It constitutes the passing from this life and the entering of a new one. In our own temple ceremonies where the great symbolical initiation is occasionally held, the Guardian of the Threshold of our temple represents the Guardian of the Threshold of the great gates of Heaven. That Guardian is our own conscience, the still small voice personified and idealized.

No matter how we look at the matter religiously and no matter how materialistically inclined another may be, the last moments of conscious existence here on earth are regarded as significant. Even our materialistic, man-made courts of law and processes of legal procedure consider the words or statements of a person about to pass through transition more likely to be truthful than any statement made during his lifetime. It is the common opinion that a person about to close his life, and face the inevitable Light of Eternal Truth, will have no desire to deceive or lie, no temptation to injure or be unjust toward anyone. For that reason, confessions and statements of men and women on their deathbeds are looked upon by judge and jury, by men and women in general, as reliable and trustworthy.



We do come face to face with our conscience, with the Guardian of the Threshold as we approach the Great Portal which represents the passage from this life into the next. Even those who have never given serious thought to religion



and who have denied the existence of God with no conception or acceptance of doctrinal creeds, who have never hesitated to lie or deceive deliberately and maliciously, hesitate to enter the great Unknown of the future with a premeditated false statement on their lips. Whether through fear of the Unknown, or through reverence for the known possibilities of the future, both the scoffer and the mystic recognize in the passage through the Portal a transition from the world of deception to the world of truth.

Criminals, hardened in the ways of life, unmoved except by selfishness and mercenary benefits, realize that after crossing the Great Threshold only the eternal truths, the great realities of life, will face them. They sense that in the future life where all is truth and nothing is concealed, they must be true to themselves or be entangled in their own web of deceit, although in a man-made world it is possible to break laws and deceive man.

In some of the earliest religious stories told us as children, we have been warned that when we approach the Great Gates, St. Peter will look at and through us and will see the real as well as the unreal part of us. He will ask us about ourselves, our worthiness, our misdeeds, errors and malicious acts. We shall then have to answer truthfully, for he will know the truth and the falsehood. A belief in this on the part of criminals causes them to attempt to undo in their last minutes the wrongs they have committed. In various institutions men sentenced to die have sent for priest or friend and begged for consolation and advice in unburdening themselves of their sins in their last moments. To them the portals of Heaven lie just inside the little room through whose iron portal they will pass to their execution. To them the opening to the execution chamber is the opening of the portals of Heaven and at the iron gates stands their conscience urging them to clear themselves of their sins, to undo their wrongs, to adjust the injustices they have committed and to tell the truth.

To the mystic there is a constant awareness of the Guardian and the continuous daily approach to the gateway of the Great Portal. He knows that each new day may be the last in his journey toward the Greater Portal. He is always conscious of the imminence of transition; therefore, he is constantly preparing himself to approach that Portal. In his mind, there is no conception of pearly gates, golden streets, or music from the strings of harps. The gateway he sees is greater than anything made of gold or pearls, and the streets beyond are more magnificent than anything of human conception. The music is not even that which angels make with chords divine. To him, Heaven is a place of opportunity, not a place of idleness and rest. Its tranquillity is the peace of the soul. The labors of his Cosmic dwelling are labors of mind and heart in purging the consciousness of errors and uncompensated acts. The blessings of Heaven are the rich rewards given by his own conscience in a





review of his Karmic acts. The great light is a scintillating beam, illuminating other pathways of opportunity that lie beyond the Heavenly period, in reincarnation.

The approach to this Portal is neither sudden nor unexpected except to those who do not comprehend it. The mystic knows that the last stage of his journey is not the deathbed: Each hour is a preparation of his mind and soul for the journey he must make. He attunes himself with the inevitable to bask in its magnificent light through concentration, meditation, and contemplation.

This is what we have been doing in our studies and exercises of these higher Degrees. We have not been anticipating transition or so-called death. We have not been preparing ourselves for any sudden or unexpected ending of this life. We have been attempting to prolong this life of usefulness by helping others and by working out our Karma so that we may approach the Heavenly Portal and the Guardian of the gates with less of a burden. We do not hold fast to this life simply because we have found it pleasant, but because we can make it a good life and at the same time earn the reward that awaits us. Each true mystic would forestall the time of transition for scores of years if he could do so. Time is endless, and there need be no hurry to enter the Kingdom of Heaven and prepare for the next incarnation, for this will come in time and there is time and time and time. A score or more years added to this incarnation cannot be more than a moment in a scheme that is endless in its cycles. There is no need to hurry our approach to the pearly gates and begin the process of purging ourselves, for this can be done here and now. The joy that comes from adjusting injustices and righting wrongs can be made one of the sources of happiness before transition comes, and the reward for good deeds can be ours daily if we choose.

Each moment spent in attuning with the Cosmic mind and consciousness will enable us to sense the harmony of the universe, the justice of the Cosmic mind, the love and mercy of God. Such meditation and concentration through attunement will bring us nearer to a realization of the God and Christ consciousness in us and help us to see wherein we have erred, wherein we have failed, and wherein we may make proper compensation.

The esoteric side of our existence is the one we must bring into fuller realization. Mystics speak often and eloquently of the fullness of life and the abundance of its blessings; but until we live both esoterically and exoterically, spiritually and materially, Cosmically and mundanely, we are not living in the fullness of life nor enjoying the abundance of it. The material, physical, earthly side of our existence is but one part, and the lesser part. The limitations of our worldly existence deny us more than half of the blessings of life. Our physical bodies move in





TWELFTH DEGREE

NUMBER SEVENTY-THREE

PAGE FOUR

but a small area, our sight, hearing, tasting, smelling, and feeling, are so limited that we know little of their possibilities. The material pleasures we enjoy are to be had only in exchange for money or physical service; but the spiritual pleasures of life require no other compensation than the giving of love, mercy, and justice.

Until the esoteric, spiritual side of life is awakened, quickened, and brought into full realization here on earth, we are only half alive to our real pleasures and possibilities. It is for this reason that the mystic in his cave or monastery, in his cell or anchorage in the midst of a desert space, or upon the high mountaintop, isolated and separated from all worldly things, finds as great a thrill, as magnificent a place of pleasure and enjoyment, as in any place provided by man in his materialistic forms.

When you sit to attune yourself with the Cosmic you are entering into a newer and larger world as well as a better one. You are stepping across an earthly threshold like unto the Heavenly one. Beyond it lies the unlimited space and magnificence of the Cosmic. The indwelling spirit of God and the Christ consciousness offer you paths not only of righteousness but also paths of peace and the fullness of life. As you would enter the Gates of Heaven cleansed and free from deception, so you enter the Cosmic world while on earth with heart and mind cleansed of all impurities. In your sanctum you free the immortal part of yourself and spiritualize the physical part. You lift yourself to heaven instead of waiting for your physical body to be cast off.

I urge you, therefore, to continue your daily attunement and concentration with the water that you may develop the habit of entering at least twice a day into Cosmic attunement and extending your consciousness beyond its immediate environment into the larger circle of Cosmic influence. I want you to penetrate the future; I want you to enter into the life beyond while still remaining an intelligent channel of the Cosmic here on earth. Let these few esoteric ideas become your subject of meditation during the coming week.

May Peace profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



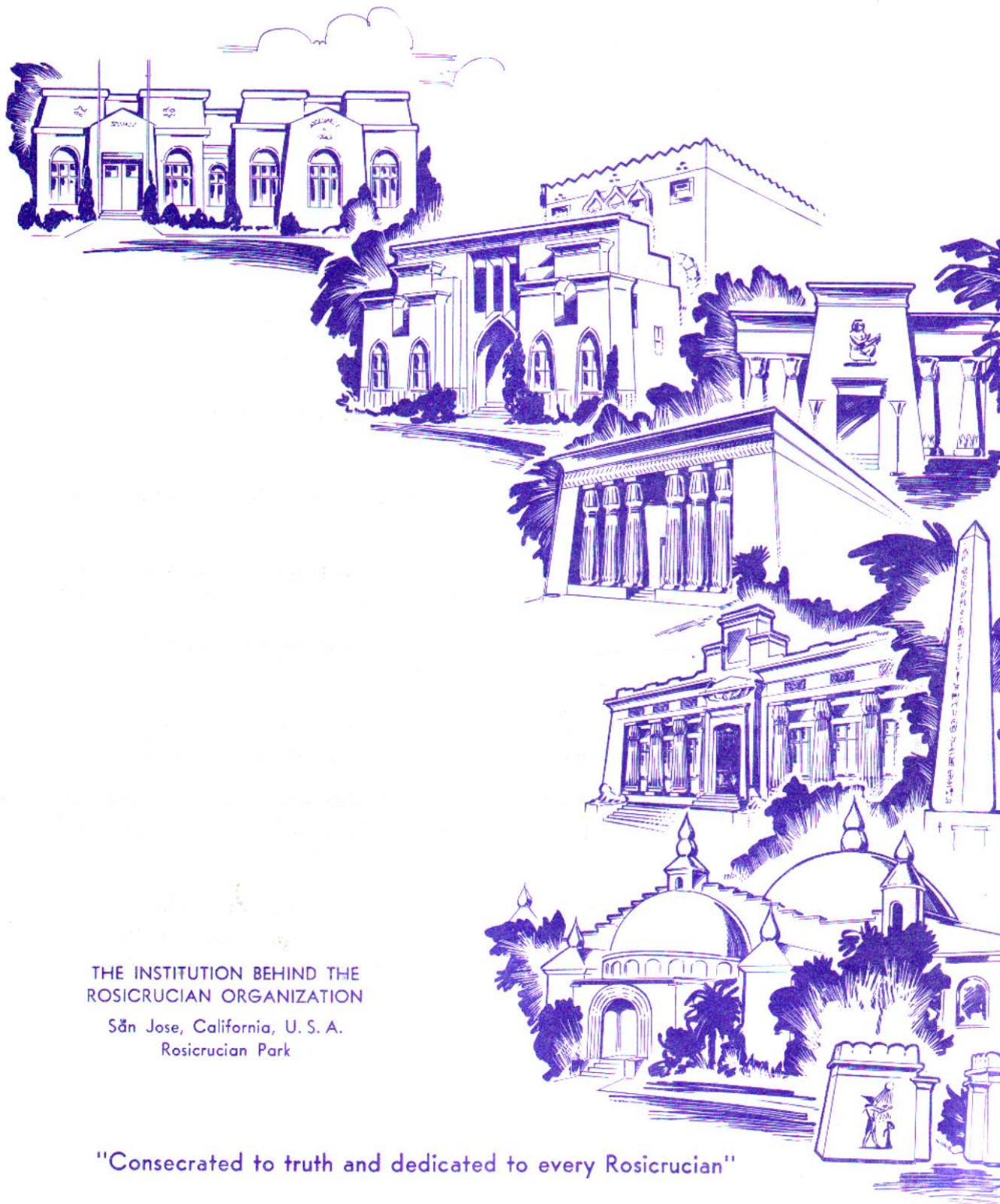
## *Summary of This Monograph*



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.

- ¶ The symbolical accounts of Heaven, its gates, and the guardian at the threshold depict esoteric truths that are as old as mysticism itself.
- ¶ In our own temple ceremonies the Guardian of the Threshold represents the Guardian of the Threshold of Heaven, or our own conscience personified.
- ¶ Both the scoffer and the mystic recognize in the passage from this life into the next a transition from the world of deception to the world of truth.
- ¶ The mystic is constantly aware of the Guardian and the continuous daily approach to the gateway of the Great Portal. He considers Heaven a place of opportunity.
- ¶ The mystic, knowing that the process of purging and adjustment is accomplished here and now, would forestall the time of transition for scores of years if he could do so.
- ¶ The esoteric side of our existence must be brought into fuller realization before we can know our real pleasures and possibilities. This may only be accomplished by attuning with the Cosmic Consciousness, and thus while still on earth becoming an intelligent channel of the Cosmic.





THE INSTITUTION BEHIND THE  
ROSIKRUCIAN ORGANIZATION

Sân Jose, California, U. S. A.  
Rosikrucian Park

"Consecrated to truth and dedicated to every Rosikrucian"

This monograph is not subject to sale or purchase by anyone. A sale or purchase may make the seller and purchaser subject to civil liability.