



**MASTER
MONOGRAPH**

ROSICRUCIAN ORDER
AMORC



NEOPHYTE SECTION

Analytical Series No. 3

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Dear Fratres and Sorores,

As was the case for the two previous Atria, we propose to close the study of this Third Atrium with an Analytical Series lesson devoted to subjects covered in the monographs of the last few months. We sincerely hope that you will appreciate this particular way of reviewing the important concepts brought to your attention from week to week. Such a review presents three major advantages: first, it makes possible a reconsideration of those laws and principles which should be understood fully and retained as long as possible. Second, it makes obvious those points which you may find difficult to comprehend and which, therefore, require more sustained attention on your part. Third, it always gives rise to new questions which will be answered in the monographs at the time most appropriate for you. Consequently, we recommend that you study this third and last Analytical Series lesson with the greatest of care and that you jot down in your study notebook any comments it inspires at this stage of your Rosicrucian studies.

THE ORIGINS OF HUMANITY: The first monograph of the Third Atrium was devoted to a general study of human origins. We will, of course, have an opportunity to return to this subject and consider the genesis of humans more fully. However, as you know, scientists disagree even now on the genealogy of the human species. As was pointed out, a minority of them believe that humans descended directly from monkeys. Others feel that we issued from the *Ramapithecus* which could also be the ancestor of the great apes (gorillas, chimpanzees, orangutans, gibbons), making them our remote cousins. Other anthropologists contend that modern humans descend from *Homo habilis*, originating from a missing link which remains to be determined. Notwithstanding these different theses, it has been explained to you that, from a Rosicrucian standpoint, present-day humans are the result of gradual physical, emotional, mental, and spiritual evolution.

- In your opinion, were all humans descended from a first man and woman? In other words, do you believe that Genesis, as it is recorded in some religions, constitutes the scientific, philosophical, and mystical explanation of the creation of the human species? Whatever your answer may be, note the arguments on which you base your convictions.

- In the Second Atrium it was explained that the several kingdoms of nature are linked, so that each one of them is interdependent in the manifestation and expression of life. If you agree that Cosmic Consciousness is a universal force permeating the whole of Creation, do you think that humans are the outcome of an evolution which begins in the mineral kingdom and ends, on the earth plane, with the human kingdom?
- Supposing that humans did indeed appear on earth with *Homo erectus*, how do you account for this appearance and also the various races which followed? Moreover, do you think that modern humans are the direct descendents of Cro-Magnons, and that the latter issued directly from the Neanderthals, etc., thus making human genealogy an unbroken succession of hominids having the same physiological heredity? Or do you believe the contrary, that early human history was made up of distinct races, one eventually causing the disappearance of another through fratricidal warfare?
- As mentioned by numerous mystical traditions, humanity has experienced cycles during which highly evolved societies have lived at the same time as primitive societies. The Atlanteans, Sumerians, Babylonians, Egyptians, and even the early Greeks belonged to advanced civilizations which were at their zenith while the inhabitants of other regions still lived in a stage of cultural barbarism. For example, at the time when Greek civilization was distinguished by the greatest philosophers of its history, other parts of Europe had barely advanced beyond the Bronze Age culture. In your opinion, how can these great differences of cultural evolution be explained? Likewise, there now exists a considerable disparity between modern societies and the primitive tribes populating certain continents. What causes have brought about this disparity?

RELIGIONS: As was explained in the first monographs of the Third Atrium, it is impossible to accurately establish at what point in human prehistory the first forms of religions appeared. On the other hand, we can assert that they issued from the stage of magical consciousness. Even in our era, magical and religious practices are intertwined in certain countries, for both practices have the purpose of communicating with invisible forces. In the case of magic, these forces are called *supernatural spirits*. In the case of religion, these forces can manifest as angels, archangels, and generally speaking, all spiritual beings that are said to labor in the service of God. For anthropologists, the essential difference between magical and religious

rites is that the former involve the forces of evil and good, whereas the latter have no other purpose than soliciting the protection and benevolence of the Deity. In other words, magicians claim to be obeyed by benevolent and malevolent "spirits," whereas religious practitioners feel that humanity can only submit to the will of God and of God's heavenly servants. Whatever the case may be, primitive magic, the earliest form of religion, constituted an important stage in human evolution, for it demonstrated the human belief in the existence of a spiritual world.

- When we spoke of the magical practices of early humans, we indicated that anthropologists differentiate between two major categories: magic by contact and magic by similarity. It may be noted that certain present-day individuals or tribes engage in magical practices which can be classified into either of these two categories. Consequently, some people may think that this concept implies that magical practices have not evolved with time and that, by their very nature, they remain an archaic form of consciousness. Perhaps this is why ignorant or superstitious persons attribute a negative power to magic. Do you agree?
- As we understand from a mystical standpoint, religious beliefs which have marked the progress of human history basically reflect those emotions which humans experience when venerating the Divinity. In your opinion, were the emotions that our ancestors felt towards God any different from those which we ourselves experience? Also, do you think that the religious behavior of modern humans differs from that which characterized our remote ancestors? If you think so, specify if that difference lies on the emotional, mental, soul, or some other plane.
- You have learned that animism, anthropomorphism, and mechanism were the three primitive religions which coexisted for millennia. Also, we explained that these three primitive religions gave birth to a number of major religious currents, which include theism, pantheism, monotheism, polytheism, monism, dualism, pluralism, and deism.

On the following table indicate by a check mark which primitive religion and major religious current you associate with the five religions listed at the top.

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| | Judaism | Christianity | Hinduism | Buddhism | Islam |
|-------------------------------|---------|--------------|----------|----------|-------|
| Animism | | | | | |
| Anthropo- morphism | | | | | |
| Mechanism | | | | | |
| Theism | | | | | |
| Pan- theism | | | | | |
| Mono- theism | | | | | |
| Poly- theism | | | | | |
| Monism | | | | | |
| Dualism | | | | | |
| Pluralism | | | | | |
| Deism | | | | | |

We have explained that early humans, at a certain point in their evolution, sensed that they were more than mortal bodies of flesh. In other words, in a way more intuitive than objective, we humans came to believe that we possessed an immortal spiritual dimension—a soul. Anthropologists and theologians believe that we gained awareness of our duality through the intermediary of dreams. Although this viewpoint seems well founded, such a gain of awareness does not in itself constitute proof of the existence of the soul. That is why Rosicrucians consider the best way to prove such an existence is to experience it oneself, either by being initiated into the reality of one's Divine Ego while experiencing Cosmic Attunement or by experiencing a separation between the physical and psychic bodies. In your opinion, did our earliest ancestors have the privilege of experiencing such an attunement or separation in consciousness? If so, for what purpose would that privilege have been granted to them? Would the collective unconscious of humanity benefit from it presently?

THE SOUL: Of all the mysteries confronting us, that of the soul may be the most ancient since it is bound directly to the origins of human consciousness. Contrary to the statements of most scientists, consciousness, in its objective, subjective, and subconscious phases, is an attribute of the soul and is not an exclusive function of the brain. This organ is only the transformer which enables Cosmic Consciousness to express itself through the intermediary of our objective/subjective mental faculties. That is why mystics maintain that death does not entail a total and final annihilation of all phases of consciousness. In fact, it only causes the disappearance of the ego—that is to say, of the mundane personality, but not of the self or—to use Rosicrucian terminology—of the soul personality. As can be seen, the soul constitutes our essential part, and it is the soul personality which justifies the existence of the physical body.

- In the monographs of this Atrium, we have limited ourselves to studying those general laws governing nature and the functions of the human soul. We stressed, however, that the law of evolution explains its presence in each human being, as we have seen also that all living beings evolve toward an ideal of perfection consistent with their own nature. Therefore, must we deduce from this concept that plants and animals possess the quality of soul? If you think so, how does it manifest itself in each of those two kingdoms?

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| Harmonious | Disruptive |
|------------|------------|
| 1. | |
| 2. | |
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| 9. | |
| 10. | |

COSMIC MASTERS: Our discussion concerning the subject of Cosmic Masters in a previous lesson undoubtedly helped you to understand the place they occupy in Rosicrucian tradition. To a certain extent, we can say that they form the kingdom which follows the human kingdom. This explains the compassion they feel for humanity and their desire to devote themselves to human evolution. Without analyzing the virtues corresponding to the lofty state of consciousness they have attained, it is important to recall that this state was not granted to them as a gift from Divine Intelligence, but that it results solely from the evolution of consciousness these Masters acquired after many incarnations, by exerting constant effort to perfect themselves and by applying their free will in more harmonious ways.

- When we studied the subject of reincarnation, it was explained that when an individual attains perfection at the end of his or her life, it is no longer necessary for this person to reincarnate, for this soul personality has learned all the lessons the earthly world could teach it. You have learned that certain Cosmic Masters, while they have realized such perfection in the

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course of a lifetime, are nevertheless reincarnated on earth. How do you explain this?

- By definition a Cosmic Master is a human personality who has attained the state of perfection during an incarnation and who, by virtue of this state, has become an intermediary between Divine Intelligence and the mass of humanity. However, the law of evolution is universal and does not apply solely on the earthly plane. Therefore, should we not think that Cosmic Masters, while working in the service of people, continue to evolve toward an Absolute Perfection which is impossible for us to conceive? If such is the case, does evolution of soul consciousness have an end? Write your replies to these two questions in your study notebook.

* * *

It is with the subject of Cosmic Masters that we end the study of the various points which have been the subject of this last lesson of the Analytical Series. We encourage you to read this lesson again in its entirety and to return to each of these points, so that you can answer each question more accurately or even reconsider some of your replies. Feel free to adopt the method of study which seems most effective and beneficial to you. What matters most is to leave no question unanswered and to make each one a basis for meditation.

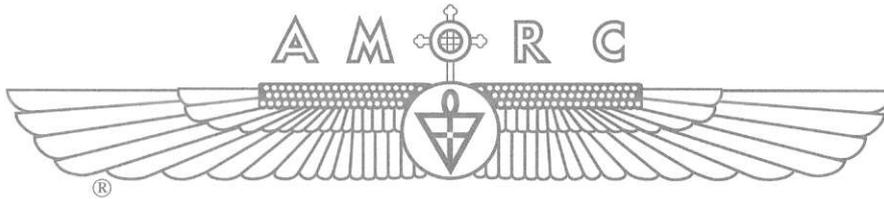
Before we part, we wish to mention that this special monograph closes not only the study of the Third Atrium, but also that of AMORC's Neophyte Section. This means that you are about to enter a new phase on the path of the Rosy Cross. Your next sanctum period will therefore assume a special character and will constitute an important event in your Rosicrucian life.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER

*Consecrated to truth
and dedicated to every Rosicrucian*



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