

— ROSICRUCIAN —

BEACON



June 2017, Vol 27, No. 3





Find the Deeper You

FOR THOUSANDS of years, philosophers and spiritual leaders have known of the existence of a kernel of perfection residing in every person; manifesting as an 'alter-ego' with supreme confidence, calmness, maturity and wisdom. Rosicrucians call it the 'Inner Master', for it has in abundance all the qualities of refinement, high purpose and spiritual maturity that we would expect of any true Master of life.

You can discover how to access this level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with your Inner Master. If you are searching for a way of accomplishing the most fulfilling and rewarding

there is, and happiness, peace and justice for all is what you yearn to see in the world, then learn to attune with the Deeper You and learn from its infallible wisdom.

To find out more about the Rosicrucian Order and how it can help you to achieve your most treasured goals, visit our website or contact us for a free copy of our introductory booklet "The Mastery of Life."

membership@amorc.org.uk
www.amorc.org.uk

 @AMORC_UK

 @RoscicrucianOrderEMEA





ROSIKRUCIAN BEACON



June 2017, Vol 26, No. 3

CONTENTS

Secularity and Spirituality - by Christian Bernard	2
Examine Your Intent - True? Necessary? Kind? - by Sven Johansson	4
Scepticism and Positive Thinking - by Laura Kacoutié	6
I Had a Dream - by Eva Coomber	9
The Candle - by Louise Lane	10
The Magnificent Wisteria - by Conie James	11
Armistice Day - by Rossac Nomis	13
The Great Mystery - by Pensator	16
Reincarnation - A Personal Viewpoint - by Richard Holden	19
Seeking Cosmic Consciousness - by Amanda van Vuuren	21
Loneliness - by Robert Daniels	23
Bringing Light to the World - by Connie James	25
Finding Personal Peace - by Affectator	29
The Human Side of Isaac Newton - by Henry Macomber	31
Symbolism in the Magic Flute - by Bill Anderson	36

ISSN 0966-033X

Published quarterly by the English Grand Lodge for Europe, the Middle East and Africa of the **THE ROSICRUCIAN ORDER®**

A.M.O.R.C.®

Greenwood Gate, Blackhill,
Crowborough TN6 1XE
UNITED KINGDOM
Tel: +44-1892-653197
Fax: +44-1892-667432
Email: info@amorc.org.uk
Web: www.amorc.org.uk

EDITOR
Bill Anderson

Design and Layout
Cloud White

Statements made in this publication are not the official expressions of The Rosicrucian Order or its officers unless specifically declared to be so.

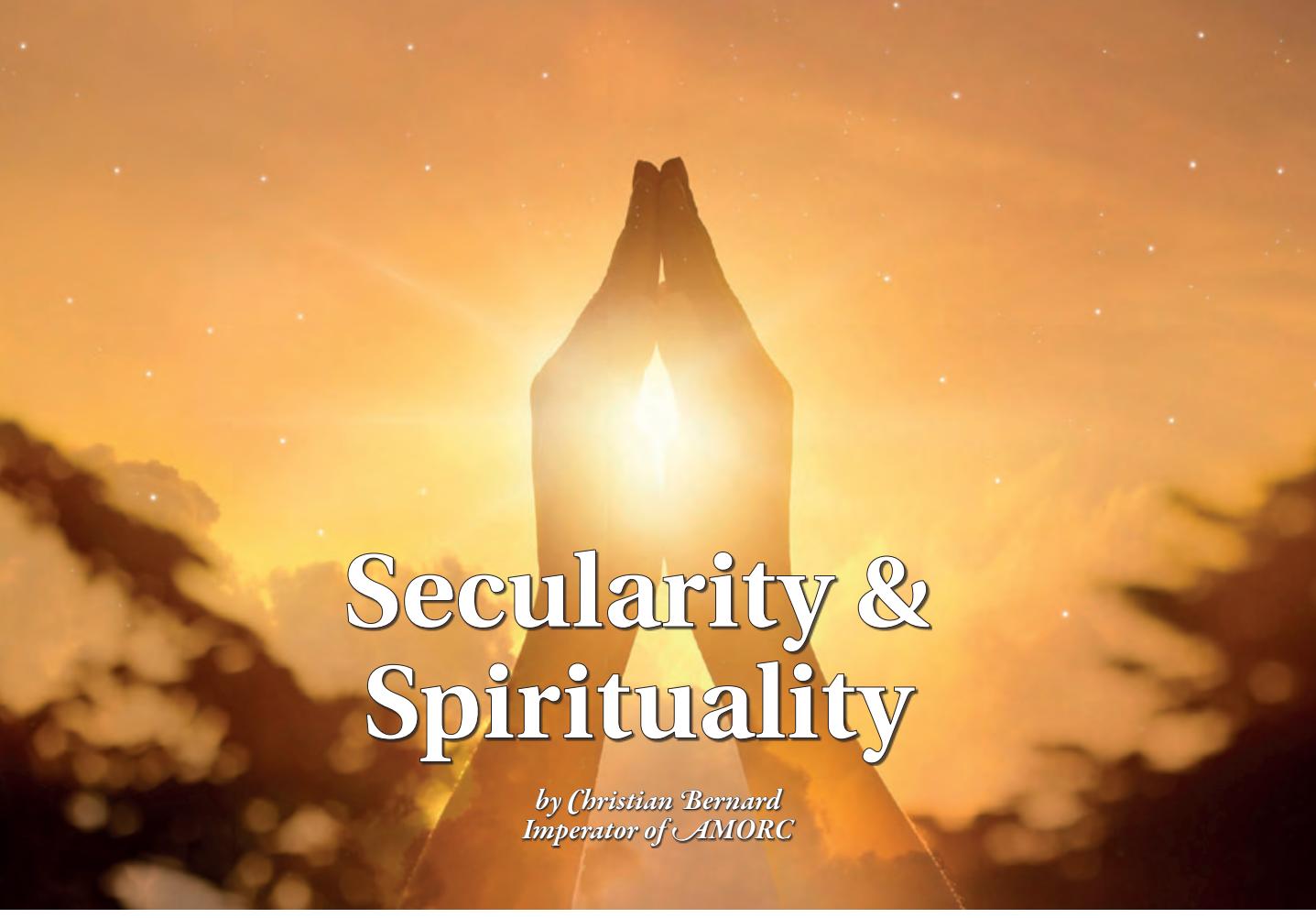
All material published in this magazine is copyright of the Supreme Grand Lodge of AMORC and may not be copied or reproduced in any form without the prior consent of the copyright holder and the individual contributors.



Cover spread

Season of calm on the Norfolk Broads





Secularity & Spirituality

by Christian Bernard
Imperator of AMORC

OME SUBJECTS are always delicate to deal with. But in these troubled times when certain values are being called into question throughout the world, and all manner of ideas are streaming out everywhere on the Internet, I would like to put forward a few considerations concerning secularity and its relationship with spirituality. It must be clear to all of us that while the slide into religious extremism is in full flow and practically out of control, a slide into secularism is also taking place.

What we see occurring is that, in certain countries, religious fundamentalism has driven some political leaders and institutions into adopting an increasingly robust stance that supports secularity. In the circumstances, this is healthy, because what must absolutely be avoided is a situation where that which belongs to the field of religion comes to replace the laws which govern the public arena. However, such concerns must not foster the belittling of religious beliefs, let alone of spirituality in general.

For some time now, we have witnessed the rise in influence of a non-religious or secular fundamentalism bordering on secularism, whose object seems to be the setting of moral values on an atheistic footing, and the promoting of rationalism as much as rationalness.

However, as the most inspired philosophers of the past have demonstrated so admirably, secularity and spirituality do not in any way conflict with one another, and can harmoniously co-exist.

This is certainly not a new phenomenon. For example, it was widespread during the French, Russian and Chinese revolutions, as well as many others over the last few centuries. And it was supported by certain movements, including political ones, and continues to oppose all forms of spirituality.

Spirituality arose in the human consciousness at Humanity's very beginnings, and has gone hand in hand with the development of art, literature, architecture and other fields that are an integral part of history, culture and tradition. Secularity, in the sense given to it nowadays, is really a relatively recent socio-political precept, and not universal in nature. Be that as it may, spirituality and secularity have become inseparable, and need to have mutual respect for each other. For this reason, even if they have no spiritual inclinations, atheists ought to show that they are just as open-minded as those who are spiritually-inclined but have no religion.

Set out as 12 points that might be described as "Rosicrucian", the following are some thoughts on this subject:



1. If religious fundamentalism is reprehensible, then so too is secular, or non-religious, fundamentalism; for it also leads to intolerance, discrimination and oppression.
 2. There should be no laws or civil dictates to prevent a person from freely living their faith, as long as they respect public legislation and their fellow citizens while doing so.
 3. All religions deserve respect in terms of the best they offer their followers for peacefully living their faith, and making a positive contribution to living together in harmony.
 4. Spirituality is broader than religiousness, in the sense that a person can be spiritually-inclined without having a religion or following a religious creed.
 5. No religion holds a monopoly on faith or truth, and no religion is meant to dominate the entire world.
 6. The best service that a follower can perform on behalf of their religion is to openly condemn any fundamentalist or fanatical behaviour that claims to be carried out in its name: a failure to do so amounts to encouraging and supporting the worst that religiosity can give rise to.
 7. It is true that religion has caused clashes, conflicts and wars over the ages: yet politics
-
-
8. Paradoxical though it may seem, civil society should encourage dialogue between the religions; for this is a way for believers, who are members of society as well, to give special attention to mutual tolerance, not to mention goodwill.
 9. Given that it is impossible to prove either the existence or non-existence of God, those who believe should have respect for atheists, just as atheists should have respect for those who believe.
 10. Even though politics and religion, like rationality and faith, are two separate and distinct fields, they should not be set against one another, but applied jointly to serving the common good.
 11. Since every human being has a soul, spirituality is an integral part of everyone's nature and a vital requirement which cannot be fulfilled by either atheism or materialism.
 12. Although secularity is necessary in order to ensure that a society does not slide into theocracy, spirituality should be a source of inspiration for all of its members, both those who govern and those who are governed.



I am pleased to have been able to share with you these thoughts, which are intended to be universal rather than personal in nature. May wisdom enlighten minds and the whole world!

Wisdom

*from "Rosicrucian Reflections"
by Christian Bernard*

A truly wise person is not one who speaks well about wisdom, but one who is favourably spoken of because of the wisdom of his or her actions.

Showing wisdom does not mean wanting absolutely to reform the evil we believe we see in others, but harmonising with the good we are certain we perceive within them.

The mission of wisdom is to preserve harmony where it exists and to do everything possible to put it where it is not.





Examine Your Intent

by Sven Johansson

THERE IS A brief saying attributed to the Buddha and it goes something like this: “*Before you speak, your intentions must pass through portals three, one of each kind in letters bold to see: Is it True? Is it Necessary? Is it Kind?*”

Although claimed by some as being one of the sayings of the Buddha, there is no documentary evidence to support this. There have also been claims that it was first formulated by the 13th Century Persian mystic Rumi, but that is highly unlikely, given the very different style of his writings and lack of documentary evidence. And then there is the litany of many others, from Abraham Lincoln

to Eleanor Roosevelt, William “the bard” Shakespeare to William “the mad” Blake, from Confucius to Sai Baba, from Lao Tzu to Queen Victoria herself. But none are credible sources of this gem of wise advice and none have left any documentary evidence of having said anything of the sort.

So, from the world of written evidence, let us settle on the person who popularised it the most and may well have been its original author. In 1872, Mary Ann Pietzker published in her book “Miscellaneous Poems” (still easily available) a beautiful short poem entitled “Is It True? Is It Necessary? Is It Kind?” and here it is:



Is It True? Is It Necessary? Is It Kind?

by Mary Ann Pietzker

Oh! Stay, dear child, one moment stay,
Before a word you speak,
That can do harm in any way
To the poor, or to the weak;
And never say of any one
What you'd not have said of you,
Ere you ask yourself the question,
"Is the accusation true?"

And if 'tis true, for I suppose
You would not tell a lie;
Before the failings you expose
Of friend or enemy:
Yet even then be careful, very;
Pause and your words well weigh,
And ask if it be necessary,
What you're about to say.

And should it necessary be,
At least you deem it so,
Yet speak not unadvisedly
Of friend or even foe,
Till in your secret soul you seek
For some excuse to find;
And ere the thoughtless word you speak,
Ask yourself, "Is it kind?"

When you have ask'd these questions three,
True — Necessary — Kind,
Ask'd them in all sincerity,
I think that you will find,
It is not hardship to obey
The command of our Blessed Lord,
No ill of any man to say,
No, not a single word.



From the Tao Te Ching

Do without doing.
Work without forcing.
Taste without seasonings.
Recognise the Great in the small,
And the many in the few.

Repay hatred with kindness.

Deal with the difficult while it is easy.
Begin great works while they are small.
Certainly the Earth does difficult work with ease,
And accomplishes great affairs from small beginnings.

So, the Sage, by not striving for greatness, achieves greatness.

If you think everything is easy,
You will find only difficulty.
That is why the Sage considers all things difficult,
And finds nothing too difficult in the end.



Scepticism & Positive Thinking

by Laura Kacoutié

WE'VE ALL heard of the phrase “Be realistic!” It's not a foreign concept in today's age to carry a healthy level of scepticism. We live in a society where evidence and concrete findings are favoured. Gone are the days when someone can simply sell us a few amazing claims and expect us to blindly nod and go along with it. A lot of us have questions, we want proof. Before we believe, we are susceptible to doubt.

In this sense, many of us have heard about positive thinking before. We can all agree that adopting a positive frame of mind, adopting a positive attitude and expecting good results in all we do sounds good in theory. But then in our personal lives and when applied to ourselves, the spark may fade after a while. We encounter obstacles, we may find it difficult and we lose motivation. Certainly,

along our journey we become increasingly sceptical. The inner sceptic will ask: “*Does this really work?*” “*Can I really do this?*” “*Is this actually realistic?*” It is not shameful or embarrassing to admit that each of us has this inner sceptic. It is natural to ask questions when trying new things. However, our scepticism can prevent us from embracing positive thinking and the benefits it provides us altogether. Therefore, how can we keep a balance and ensure that our scepticism does not shut us out from what we deserve?

Keeping a Balance

There is a saying that too much of something is not good for us. The inner sceptic likes to be sensible and rational.



Therefore, applied to our thoughts, it is easy to conclude that there should be some form of balance to keep us in check. Clearly, dwelling in negative thoughts all the time is of no benefit to us. For our health, our outlook on life, and for our general wellbeing, a constantly negative frame of mind can be very damaging. So, the balance should not be tipped on the side of negative thinking. Yet it may be possible to argue that one can also be too positive. What comes to mind when we think of someone who is always so positive? Perhaps it is someone who is a bit naïve or out of touch with reality.

Therefore, our inner sceptic attempts to bring us some grounding. It balances out the pessimist in us but also stops us from being blindly optimistic. In the abstract, this balancing scale makes sense, but when applied to real life scenarios there are always exceptions that make us rethink the rule.

In everyday life, we can always think of someone who has defied the odds, or has done the impossible. To use a few famous examples: Stephen King's first novel was rejected by over 30 publishers but he is now one of the best-selling authors of all time. Oprah Winfrey was once fired from her job because she was "*unfit for television*" but then went on to host the highest-rated television programme of its kind in history. Additionally, there are even claims that Einstein couldn't talk properly until the age of four. Would it have been realistic to think at that time that Einstein's name would be synonymous with the word 'genius', or that any of these people would have been successful at all? Based on these examples and the countless others that are less documented, we cannot claim to know what is realistic in every given circumstance.

In everyday life, we can always think of someone who has defied the odds, or has done the impossible.

Positive Thinking is Freedom!

The desires, ambitions and positive outlook we wish to achieve by using positive thinking do not need to be modified simply because our inner sceptic does not understand how it can fit into our reality today. This is because the joys and the benefits that are achieved by thinking positively are completely beyond the limitations that our inner sceptic may place on ourselves.

The inner sceptic may find it more appealing to rely solely on the intellect or our objective senses as a way of understanding ourselves and what is possible in the world today, as this way of knowing is more widely accepted; it



is safer and tested. But does this way of knowing actually give us infallible knowledge in the first place?

Even with our five senses and our powerful intellect we have not discovered everything about the universe - the periodic table still has unknown elements, "new" planets are being discovered and we are constantly researching new ways to do things and new ways to understand the world around us. Indeed, relying purely on our intellect or on what we believe to be realistic has its limitations. Therefore, when we choose to think positively we should allow ourselves to go beyond our intellect. We can open ourselves up to another way of knowing that is not subject to the same constraints, an innate way of knowing what is deep within us waiting to be reclaimed. *It is the certainty that what is for us shall be ours, and that all that belongs to us is good. It is trusting that our needs will be wonderfully met in every single way and that they will continue to be met throughout our lives as long as we place ourselves in a position of receptivity to the universe and to life.*

Placing ourselves in this position of receptivity means we need to loosen our grip of the limited ideas of what is 'realistic' in today's world especially since we cannot claim to have an absolute understanding of the universe or of all that is possible.

This explanation may still appear to be unrealistic to the inner sceptic. Yet we cannot deny that if we choose to adopt this positive frame of mind and place ourselves in this position of receptivity, we can find ourselves doing the seemingly 'impossible.' However, those that allow their inner sceptics free reign, will observe us and eventually concede that our actions were indeed 'miracles' or perhaps that we were just 'lucky.' The very things that they deem unrealistic can be observed taking place in our lives.

Hopeless Optimism?

However, this is not to say that the intellect and spirituality are at odds or that there is no place for the intellectual at all. Humans are multi-faceted; the fact that we have the



Failure holds within it a rich learning experience.

capacity to rationalise and use our intellect means that it does have a place in our lives.

Positive thinking does not mean completely shutting away any rationality or intellect. This is not a question of being a hopeless optimist who ignores science and abdicates all reasoning. There are laws that science has revealed that positive thinking alone cannot bypass. For example, we can't ignore gravity and float off into the sky and we can't make a pot of gold appear out of nowhere.

We are an evolved species and have discovered many laws of our universe that we should use to our benefit. We can always find a way to compliment the different ways of knowing; we can use all tools of knowing to understand the world and ourselves. A builder, for example, does not rely only on one tool to create a house.

What is Holding You Back?

It may be worth analysing what is really behind our scepticism when it comes to positive thinking. How much of our scepticism is due to fear? Perhaps we are afraid of adopting a positive frame of mind because if we do, and then our ambitions fail or we face obstacles, it hurts us much more. We find it harder to try again or to stay motivated.

However, we must understand that obstacles and so-called failures are not the end of our journeys or our ambitions. Every so-called failure holds within it a rich learning experience and can make us much more resilient in the process of attaining what we want.

Also, synonymous with scepticism is doubt. We doubt that we can even adopt a positive frame of mind all the time or that it will make much of a difference to our lives. The strongest way to appease our doubts surrounding positive thinking is to simply put into practice this powerful tool and see what difference it will make in helping us achieve what we want. The adage of "try it and

see for yourself" truly resonates, as positive thinking is a practical exercise that requires real work and commitment.

It in no way involves being disingenuous or dishonest with the way we are feeling. There will be days when we feel discouraged or find it hard to see a silver lining when obstacles come our way. But this does not mean we must give up, or even suppress any discontent at all. Positive thinking involves adjusting our reaction to the setbacks. In this way, it involves being mindful of what our thoughts and reactions actually are to the circumstances and then choosing to mould them into more positive and constructive ones.

Therefore, when it comes to negative thoughts, we need to examine how we truly feel about a situation and then like a loving friend, parent or partner we offer ourselves understanding and love. In this way, we can find out what is genuinely causing us to feel this way and give ourselves the opportunity to truly heal instead of suppressing it inside.

Every so-called failure holds within it a rich learning experience and can make us much more resilient in the process of attaining what we want.

Choose Positivity

Adopting a positive mindset can be a long and arduous task especially in a world that can be highly stressful and increasingly sceptical at the same time. Nonetheless it is truly rewarding. There is an underlying current within us that wants us to find happiness.

Nearly all we do in life is to secure happiness - the jobs we pursue, the partner we seek, the environment we want to be in - we select many of those things based on what will make us happy. Therefore, why not keep our focus on positive thinking to create a harmonious worldview that can only work in our favour?



I Had a Dream

by Eva Coomber

ONE DAY I felt I had been unfairly chastised when a comment of mine was taken the wrong way, so I asked the Cosmic for understanding. As I was about to retire for the night, I requested that I be given greater understanding of the situation during my period of sleep. In answer, as I slept, I dreamed.

I found myself being held hostage, while many people were sitting around a huge table trying to negotiate my release. With a rifle barrel inches from my nose, I had three choices: to make a desperate dash for freedom, and almost certainly be shot before I had gone a few yards; to sit quietly and be a 'good' little victim; or to show token resistance, not enough to provoke the gunman into doing something we would both regret, but enough to show that I was no doormat to be used and abused. I decided on the third option. I rose slowly from my seat, expecting my captors to shout at me to sit down. They did nothing.

Slowly, I wandered around the room. As I passed a large pillar, I realised that one step backwards would take me behind the pillar and out of the immediate firing range. I stepped back, expecting to be ordered back to my seat, accompanied by threats of what would happen otherwise. I waited and waited. The action, when it finally came, was totally unexpected. There were no arguments, no battle. The negotiators simply rose from their seats and began to leave the room. Puzzled, I peered out from behind the pillar, to find my captors had disappeared. Even in my dream state, I decided that my kidnappers must have been arrested as soon as I had moved myself out of the line of fire.

Upon awakening, I thought long and hard about my dream, and how it related to the confrontation of the day before. In both that circumstance, and in my dream, I had

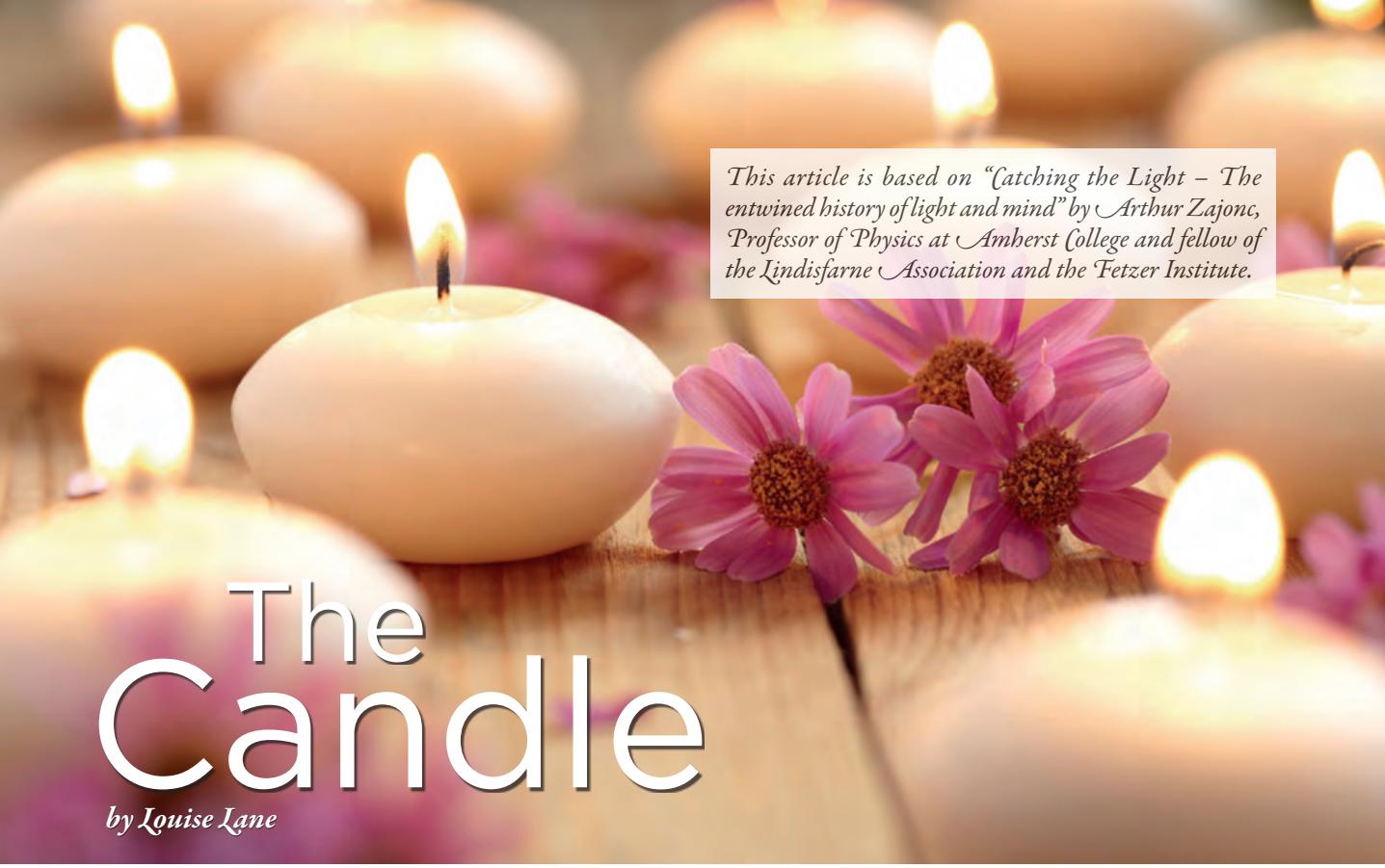
seemingly been a victim. I wondered what my dream self had done that my waking self had not. My waking self had tried to argue my innocence. My dream self had simply changed position, refusing to accept the role of a victim. As a consequence, I came to view the proceedings from a different angle and also found an unexpected refuge.

Is a change of position then, the way to tackle confrontations and disagreements? In my dream, I physically moved position by just walking away. In real life, we can sometimes walk away rather than stand and argue. We can also change position mentally, view the situation from several different perspectives, including that of our adversary. We may then see the situation in a completely different light. We may see possibilities or solutions that we had not previously considered. The stroll around the room gave my dream self a new perspective, and one small step took me out of harm's way.

I had learned a valuable lesson, but was there still more that my dream could teach me? How often, when we are feeling most vulnerable, do we also feel most deserted? Why, we wonder, does someone not help us? The negotiators in my dream were trying to help, but they were powerless. It was only when I took that one small step behind the pillar that they were able to effectively come to my aid, without jeopardising my fragile safety even further.

"*God helps those who help themselves*" suddenly took on a new meaning for me. The Cosmic is not like some bullying official who deliberately denies aid we have not earned. It wants to help, but sometimes it cannot, until we have taken that first small step to help ourselves. My dream refuge and the potential for my rescue were there all the time, but I had to risk the unknown to find them.





The Candle

by Louise Lane

MICHAEL FARADAY, the apprentice bookbinder who became England's most distinguished and beloved scientist used to give an annual lecture each Christmas to young people. He invited them to join him in his investigations, and as he told them... “*there is no better, there is no more open door by which you can enter the study of natural philosophy than by considering the physical phenomena of a candle.*”

Light a candle and notice first the perfect cup formed below the flame to carry the melted wax up the wick to be used as fuel for the flame. The flame, reaching down the wick, melts the wax at the candle’s centre, while a current of air rising around the candle keeps the rim cool and high, thereby creating a vessel perfectly suited to hold its molten contents.

The liquid within is drawn up the wick by the same forces that draw sap up a tree or plant: capillary action. Instead of feeding leaves and flowers however, the liquid wax vaporises in the dark inner region of the flame closest to the wick, mixes there with the air, and combusts into the flame we see. If this were all, as it is for some flames, a candle would shed little light. The bright yellow cone that spreads its gentle radiance however, is due to tiny glowing embers of unburned carbon, the same that turn up as soot when the wick is too long. When cold, carbon is the blackest of substances, but when hot, it radiates light beautifully as a soft luminous light.

To the poetic eye of Gaston Bachelard, the candle

This article is based on “Catching the Light – The entwined history of light and mind” by Arthur Zajonc, Professor of Physics at Amherst College and fellow of the Lindisfarne Association and the Fetzer Institute.

flame is a model phenomenon. In it “...the most vulgar material of all produces light. It purifies itself in the very act of giving off light. Evil is the nourisher of good. In the flame, the philosopher encounters a model phenomenon, a cosmic phenomenon, a model of humanisation.” As a model phenomenon, the candle flame is symbolic, incorporating into its nature a moral as well as a physical aspect. Course matter is purified in the flame as it gives off light. Looking at the flame, Paul Claudel wonders at the transformation it effects: “Whence matter takes flight, to wing itself into the category of the divine.” To the poet, it offers a model of humanisation, to the scientist, an unsolved riddle. Either way, the candle flame draws us toward it like moths.

In his Christmas lectures on the candle, Faraday neglected to show his audience of children one feature which, beyond all others held within it the germ that revolutionised physics and ushered in a fundamentally new concept of our physical world. That neglected feature was the colour of the candlelight. Look at a candle flame. It flickers, waves and pulses, a luminous yellow, in substantial form. View it now through a prism and there appears the familiar sight of the spectrum of a beautiful, flame-shaped array of rainbow colours. Within the delicate colourful form lies hidden an entirely new understanding of nature. “In the flame of a lamp all natural forces are active” wrote Novalis. Its peaceful flame offers, as Faraday said, the surest doorway to knowledge. We must pass through it to make our way to the Quantum theory of light.



The Magnificent Wisteria

by Connie James

BEAUTIFUL Wisteria blossoms play an important part in the spiritual symbolism of the Jodo Shinshu Buddhist tradition. Jodo Shinshu, known as Shin Buddhism in the West, is a Japanese school of Pure Land Buddhism founded by Shinran Shonin (1173-1262). This teaching is based upon three Sutras: The Larger Sutra of Eternal Life, The Amida Sutra and the Meditation Sutra. The most important of the three for Shin Buddhists is the Larger Sutra in which Amida Buddha made his original vow to save all sentient beings who call his name in true faith.

The concept of true faith is central to Shin Buddhism. The essence of this faith lies in awakening to one's own karmic reality as an unenlightened being and of the unconditional

love of Amida Buddha. This awakening of faith is expressed by pronouncing Amida's name – *Namu Amida Butsu* – which means "I take refuge in Amida Buddha". The repeated pronouncing of Amida's name ensures us of birth on the Pure Land and our subsequent enlightenment.

The Shin Buddhist tradition uses Wisteria blossoms in the crest of their temples. It consists of two Wisteria blossoms that form a circle with two intertwining vines in the centre. The flowers are symbolic of brightness and the impermanence of life and all things. The blossoms themselves are shown as blooming with their heads hanging down, symbolising humility. As a whole, the crest symbolises humility, a welcoming heart and mind, and sincere reverence to the Buddha.



So what is it about the Wisteria plant that would provoke such profound symbolism in the Shin Buddhist tradition? Wisteria is a genus of flowering plants in the pea family, Fabaceae, that includes ten species of woody climbing vines native to Japan, China, Korea and the Eastern United States. Some species are popular ornamental plants, especially in China and Japan. This beautiful and elegant flowering plant features draping vines and vibrant lilac blossoms, and its appearance creates the sensation of harmony and peace.

Wisteria is a deciduous twining climbing plant which will flower for several weeks and many varieties carry a lovely scent. A Wisteria in bloom is a magnificent sight with lovely trailing scented blooms. It is a beautiful twining climber with beautifully scented flowers in shades of white, blue, purple and pink.

The Wisteria encourages us to seek and practise love through generosity and selflessness. Being gentle and patient teaches us to see things in a new light; simply slow down and take in your surroundings.

It is known to live for upwards of a hundred years, even for centuries. Because of its extensive lifespan and elegance, it is thought to be a symbol for wisdom. Throughout its life, the Wisteria plant grows increasingly larger. It expands as it takes on new wisdom and experiences. Symbolically, the long vines of the plants are forever extending to seek new knowledge.

These motifs of Wisteria symbolism extend into the creative realm. The extending vines of the Wisteria are unique in their beauty. The way that they extend and drape over the landscape is a perfect example of how the Wisteria plant symbolises personal expansion and creative exploration. The plant never stops growing and never settles; a lesson that can be applied to all of our lives. Continue to discover new hobbies and interests. Challenge yourself to see the world through a different lens. Through the exploration of the world around us, we can also reach new levels of self-discovery.

The Wisteria encourages us to seek and practise love through generosity and selflessness. Being gentle and patient teaches us to see things in a new light; simply slow down and take in your surroundings. Like the Wisteria,



Wisteria Crest is the official crest of Jodo Shinshu Hongwanji Buddhist Temples.

we should strive to be connected to the world around us. Through this practice, we can attain a higher sense of inner peace and a better understanding of our higher purpose.

The Japanese Wisteria flower (Fuji) begins to bloom between the end of April and the beginning of May. Growing in tufts of purple and white, these beautiful flowers hang down from the tree and are often likened to women in Japanese poetry.

The Wisteria was the crest of the Fujiwara clan that dominated the government of Japan between 794 and 1160 and ushered in an unprecedented period of cultural and artistic flowering at the imperial court and among the aristocracy. Fujiwara princes remained close advisors, regents and ministers to the emperors for centuries, even until the 20th Century.

Wisteria blossoms, eloquently falling in tapered clusters, are considered a visual indication of bowing or kneeling down in honour and respect in Feng Shui. Practitioners of Feng Shui are encouraged to plant Wisteria in quadrants requiring sombre moments of contemplation to instil quiet honour.

With this brief look at the beauty and symbolism of the Wisteria plant, it is easy to see why it was chosen as the spiritual symbol for Shin Buddhism. The beauty and harmony that is evoked by the Wisteria plant, and indeed by all of nature itself, can move us closer to experiencing and expressing our spiritual self. Spending time in nature, just observing and experiencing the natural world, can help us quieten our busy and often frenetic minds. Why not spend some time in nature this week, whether in a local park or out further into the wilds, and allow yourself to be still and connect with the beauty that surrounds us?



The Wisteria Tree tunnel at the Kawachi-Fuji-Gardens-Kitakyushu, Fukuoka Prefecture, Kyushu island, Japan.



Armistice Day



*The eleventh hour,
of the eleventh day,
of the eleventh month.*

by Rossac Nomis

THIS MAGAZINE may not seem an appropriate place to mention anything relating to war, but times are changing, and the world is becoming more fragile and polarised with each passing year. Divisive agendas are being promoted by people who should know better, people of selfish ambitions who have lived lives of comfort in democracies with all the freedoms this entails. But they do not recall the lessons they should have learned from history by now of

what happens when one part of society considers itself separate, apart, special, unique and better than all others. Clearly very few of those who rise up in support of elitist and separatist agendas remember the horrors of war that their grandparents and great grandparents once suffered. It is therefore timely that we should remember, even if only briefly through the following article, those who in years past struggled to remove tyranny from the lives of us, their descendants.



IN THE United Kingdom, as well as in many other countries throughout the world, a special ceremony is held each year in November to commemorate those who lost their lives in wars. Originally it was to remember the millions of soldiers who died during the First World War, but is today used to remember those who died in both world wars, and the service men and women who have been killed or injured since the end of World War II (1945).

The ceremony is known as Armistice Day or Remembrance Day and is held on 11th November each year. The date is significant as it commemorates the signing of the armistice between the Allied powers and Germany, and the end of hostilities which began at 11:00 on 11th November 1918 – the eleventh hour of the eleventh day of the eleventh month. The armistice was signed in Ferdinand Foch's railway carriage in the Forest of Compiègne, close to Paris at 05:00 on 11th November 1918 and came into force six hours later at 11:00.

After the Second World War, many countries around the world changed the name of Armistice Day to Remembrance Day, and in the United States it was changed to Veterans Day. In the United Kingdom, the main ceremony is held on the second Sunday in November, as it is the nearest Sunday to 11th November and it is called Remembrance Sunday. Both Remembrance Day and Remembrance Sunday are symbolised by the wearing of a Poppy. This symbolism was inspired by the poem "In Flanders Fields" written by the Canadian Doctor, Lieutenant Colonel John McCrae in 1915. McCrae, wrote the poem after losing a friend in Ypres and then seeing the moving sight of poppies growing in battle-scarred fields.

*In Flanders' fields the poppies blow
between the crosses, row on row,
that mark our place.*

*And in the sky the larks,
still bravely singing, fly scarce
heard amid the guns below.*

*We are the dead. Short days ago we lived,
felt dawn, saw sunset glow,
loved and were loved, and
now we lie in Flanders' fields.*

*Take up our quarrel with the foe; to you
from failing hands we throw
the torch; be yours to hold it high.*

*If ye break faith with us who die,
we shall not sleep, though poppies
grow in Flanders' Fields.*



Noon Gun Firing Signal Hill Cape Town.

At 11:00 on Armistice Day and on Remembrance Sunday, a two-minute period of silence is observed to honour those who have died in armed conflict since the First World War. The first minute is dedicated to thanksgiving for those who survived conflict, while the second minute is dedicated to those who died. The first of these ceremonies was held at Buckingham Palace in the morning of 11th November 1919, followed by a banquet held by King George V in honour of the President of the French Republic.

**The first minute is dedicated to
thanksgiving for those who survived
conflict, while the second minute is
dedicated to those who died.**

It is believed that the idea for having a period of silence was first suggested in May 1919 by an Australian journalist and veteran Edward George Honey who wanted to pay tribute to the dead, and expressed his thoughts in the London Evening News asking for five minutes' silence. However, the origins of the two-minute silence pre-dates this and has its origin in Cape Town, South Africa. When the first casualty lists recording the horrific loss of life in the Battles of the Somme were announced in Cape Town, Mr J.A. Eagar, a Cape Town businessman, suggested that the congregation of the church he attended observe a special silent pause to remember those in the South African casualty list. In May 1918, the Mayor of Cape Town, Harry Hands, at a suggestion made in a letter to the Cape Times by city councillor Mr. R.R. Brydon, initiated a period of silence across the whole city to remember the events unfolding on the battlefields of Europe, and the sacrifices being made there. Mr Brydon's son had died in combat a few weeks prior to the letter.





Poppies left at a memorial during a Remembrance Day Service.

The period of silence was held at midday every day, and was initiated by the firing of the Noon Gun on Signal Hill, the loudest sound which could co-ordinate the event across the city of Cape Town. The firing of the gun for the midday pause of three minutes happened for the first time on 14th May 1918 and became the signal for all activity in the city to come to a halt. People throughout the city bowed their heads in silent prayer for those in the trenches of Flanders. As soon as the city fell silent, a bugler on the balcony of the Fletcher and Cartwright's Building on the corner of Adderley and Darling Streets sounded the Last Post, the melancholy strains of which reverberated through the city. Reveille was played at the end of the midday pause.

Articles in the newspapers described how trams, taxis and private vehicles stopped, pedestrians came to a halt and men removed their hats. People stopped what they were doing at their places of work and sat or stood silently. But a three-minute period of silence was inevitably too long, and a few days on the urging of Councillor Hands, the duration of the pause was reduced to two minutes "... in order to better retain its hold on the people."

Articles in the newspapers described how trams, taxis and private vehicles stopped, pedestrians came to a halt and men removed their hats.

The midday pause continued daily in Cape Town until 17th January 1919, but was revived again during the Second World War. Percy Fitzpatrick, author of the 1907 book "*Jock of the Bushveld*", had been moved by the period of silence observed in his local church and had a personal interest in the daily remembrance as his son who had died in battle on 14th December 1917. He

was understandably deeply affected by the loss of his son and was also moved by the dignity and effectiveness of the two-minute pause on the streets of Cape Town. The date and time of the Armistice inspired him to suggest an annual commemoration across the Commonwealth.

Sir Percy Fitzpatrick wrote to Lord Milner, Secretary of State for War in Great Britain, asking that the silence be made an official part of the annual service on Armistice day. Lord Milner received the letter in London on 4th November 1919 and it was accepted by the War Cabinet the next day, and possibly because of Edward Honey's original request in May of that year as well, King George V immediately approved this and on 7th November 1919, he proclaimed

...that at the hour when the Armistice came into force, the 11th hour of the 11th day of the 11th month, there may be for the brief space of two minutes a complete suspension of all our normal activities ... so that in perfect stillness, the thoughts of everyone may be concentrated on reverent remembrance of the glorious dead.

While the Australian government recognises Honey as having first publicly raised the idea of having a period of silence in commemoration of the dead, in 1920 Sir Percy was thanked for his suggestion of the two-minute silence by Lord Stamfordham, the King's Private Secretary, who wrote:

Dear Sir Percy, the King, who learns that you are shortly to leave for South Africa, desires me to assure you that he ever gratefully remembers that the idea of the Two Minute Pause on Armistice Day was due to your initiation, a suggestion readily adopted and carried out with heartfelt sympathy throughout the Empire.



Soldiers stand to attention during the remembrance Day service at Exeter Cathedral on Exeter Cathedral Green.



The Great Mystery

Pensator



WHEN THE first Europeans reached the eastern seaboard of North America, they came from a continent in the throws of religious turmoil; lands ruled by hundreds of kings, princes, dukes and other minor royalty, each vying with the other for power and prestige. There was an enormous gap between rich and poor, and education was restricted to a minority of the population.

The Church in whatever form it took in one's

country or state, ruled supreme and was accountable to no one but itself. Its rulers had not the slightest doubt that their version of the truth was the only one, and all others erred in their beliefs. Europe was about to disintegrate into terrible religious wars that devastated the continent. Christian fought against Christian, each convinced that the other side was controlled by the Devil, in a kind of heretical dualism that the early Christian church had tried so hard to eradicate in the first centuries of its existence.



Devil worship and witches were discovered everywhere, and many innocent people were condemned to death simply because they were different.

Such were the Christians from Spain, England, France, Holland and Sweden who sailed westwards to found colonies in the New World. They brought with them their indigenous thought systems and way of life, which contradicted so much of what they found when they arrived. They also brought with them terrible diseases which decimated the advanced cultures of North America who had no natural protection against these plagues, produced in the disease-ridden and unhealthy towns of the Old World.

Only now, centuries after the event, can we begin to understand the phenomenal damage that was done to both nature and the indigenous peoples of the New World. New, these ancient inhabitants of the Americas were to the Europeans, but they were immensely old to themselves, whose ancestors had lived there for at least 14,000 years before the European arrivals. They were called "Indians" because Columbus thought he had reached the East Indies, but today it is widely believed that they migrated from Asia over a land bridge between modern-day Russia and Alaska in the ancient past, towards the end of the last Ice Age.

But people with less interest in facts and plausible theories, still perpetuate stories of remnants of the lost tribes of Israel having made it to the USA, or descendants from one or other mythical continents in the Atlantic or Pacific Oceans having made a last dash to the Americas before their island continents disappeared without trace.

Languages of the New World

Nowadays we know better. Released from the shackles of medieval thought patterns, we begin to truly see what remarkable peoples inhabited this continent, so long cut off from the rest of the world. In Canada and the USA alone, we have recognised six great linguistic families, whose languages were far apart from each other by the time Europeans arrived, indicating that the native Americans had been where they were found, for a very long time indeed. Europe had only two root languages, Indo-European and Finno-Ugric, plus Basque, which is still related to no known language. In the Americas, except for the Eskimo languages, the others shows very



Algonquin couple.

little affinity with present-day Asian languages, though clearly, they did originate somewhere in central Asia at least 14,000 years ago. Did all the peoples from the Americas come across the Bering Straits? Some researchers are voicing doubts about this theory too.

One of the six great North American linguistic families is called the Algonquian. The various tribes and languages of this family lived mainly in the northeast of the continent, in Ontario, Quebec and the Maritime Provinces of Canada, and from the Great Lakes to as far south as the Carolinas in the

USA. They were the first people the European settlers came upon when they settled this "new" land. Treating them with disdain and calling them savages and devil-worshippers, the Europeans could not understand the ways of a people whose belief systems were so totally alien to their own, a barely 1600 year old religion, Christianity.

As Rosicrucians, we know that spiritual truths are real no matter whence they come. But we also know, that truth is universal. Just as the Cosmic manifests it self everywhere and at all times, so do its innate truths illuminate the discerning mind. It is a simple fact that some people are more spiritual than others and therefore more able to access these truths. What follows is an account of Algonquian beliefs. Judge for yourselves who were the savages and who were the civilised.

Native American languages are different in many subtle ways from Indo-European ones. They are rich in metaphors and allusions, in shades of meaning, rather than straightforward words. They may have one word for a concept that a European language would take a whole sentence to explain.

The Vision Begins

According to tradition, Kitchi-Manitou (the Great Mystery) created the world and all creatures on it, in fulfilment of a vision. The Giant Turtle offered his back to Sky Woman as a place to rest upon the waters. Land was created on the shell of the turtle, and then Sky Woman came down and breathed the breath of life, growth and abundance upon to it. In this way she passed on the attributes of giving life, nourishing it, sheltering it, and instructing and inspiring the heart, mind and spirit.

After this, she gave birth to twins, whose descendants became the nations of North America. The island continued



to grow until it became a continent, "Land of the Great Turtle", as it became known. The people believed that Kitchi-Manitou and Sky Woman had entrusted the stewardship of the land to them, conjointly with the Manitous, birds, animals, insects, and the generations still to be born. Contrast this with the European view of Dominion over the Earth, also given to them by their God, but which they interpreted as a licence to do anything they pleased.

Land was created on the shell of the turtle, and then Sky Woman came down and breathed the breath of life, growth and abundance upon to it.

The Manitous came to the people and taught them about life, guardianship, healing, and teaching. As the people roamed the land, they learned to survive in what was often a hostile world. They learned to adapt and master the necessary skills for life. But there was so much to master, so much beyond human knowledge and understanding. When they had learned to provide for their material needs, there awakened in them a consciousness that there were other things in life, beyond the corporeal and material. There was more to life than physical existence, and the Manitous, the spirit, and the mystery were all part of it. As summer was the period of the year for hunting, fishing and planting crops, in other words, for preparing the material necessities of life, winter was the time for gathering together, for community, for teaching the essentials of spiritual life to the people and their children around the fires at night.

Despite the communal spirit and way of life, they also taught the importance of individuality. People were nurtured to be resourceful and independent-minded, to be masters of their own life, and by so doing to care for the



community. Men and women were instilled with a sense of obligation to the community, to pay back something for the benefits they themselves had received. Everyone was encouraged to add something to their community, to their heritage, and thereby add to its worth, certainly concepts with which we can identify today.

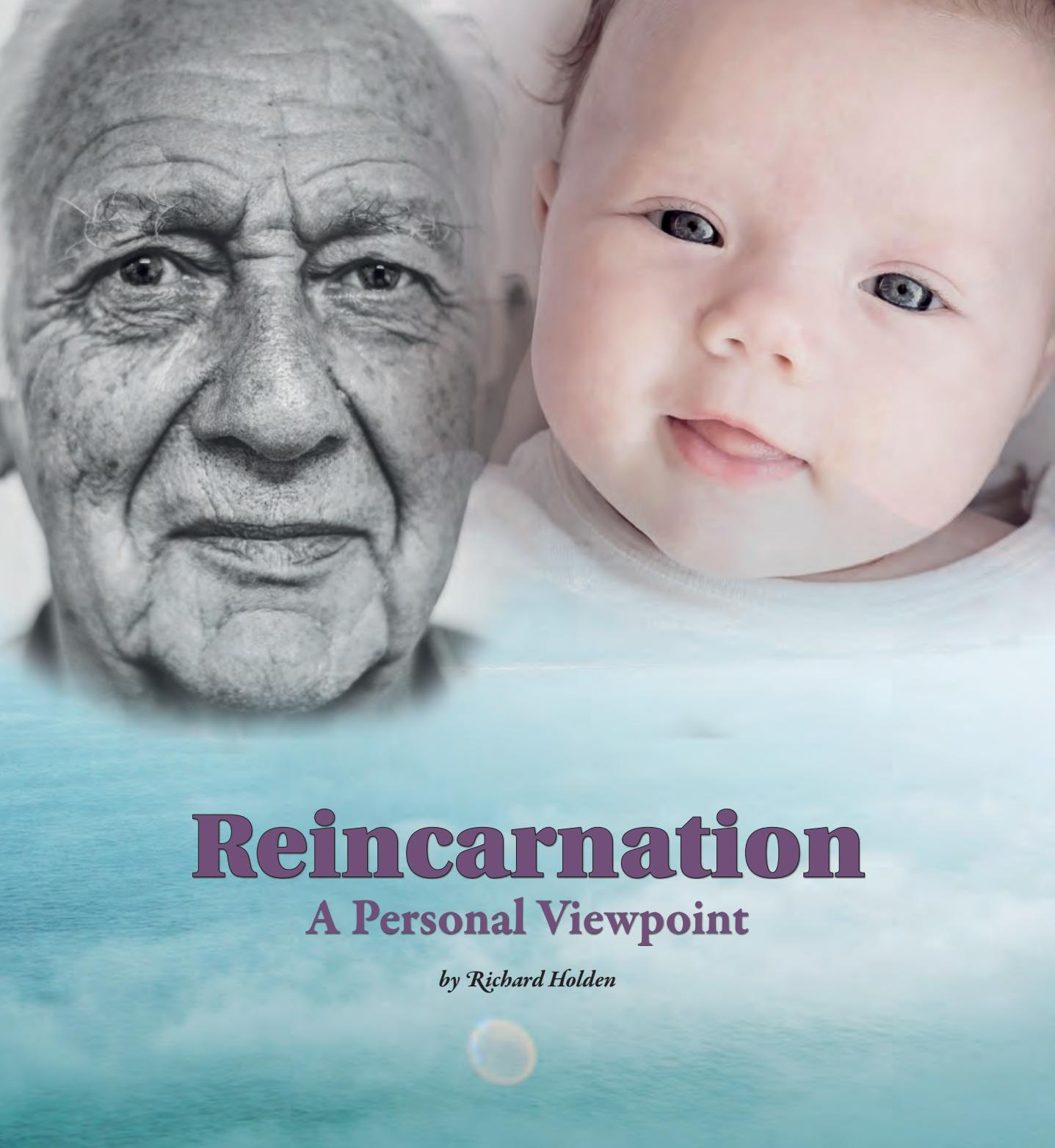
Leaders were chosen, not because they came from a certain family, but because they were the most successful in life, and the most useful to their community. There was no elected or divinely appointed ruler over the people, yet there was order, the authority of the elders, sanctioned by the good will of the community. They performed the rituals and ceremonies that brought them into intimate contact with the Great Mystery itself. Those who were considered especially gifted and caring received special instruction in the mysteries of life, the kinship with all living beings, the use of plants and medicines for healing. Europeans called them, somewhat derisively, "Medicine Men" or "Shamans".

Kitchi means "great", "immense" or "pre-eminent." The word Manitou has many connotations: "mystery", "spiritual", "mystical", "supernatural" and "essence."

The people always felt very close to the world, they felt kinship with nature, to the Manitous or spirit forces resident in trees, flowers, grass, rivers, rocks, etc. They believed that God was everything, and that everything was God, a pantheistic concept comprehensible to us as Rosicrucians, yet anathema to the early European settlers with their rigid Christian dogma. The people prayed to Kitchi-Manitou, the Great Mystery, without whose guidance, they believed, life would be futile. If we take a closer look at the meaning of this word, we find a wealth of symbolism.

Kitchi means "great", "immense" or "pre-eminent." The word Manitou has many connotations: "mystery", "spiritual", "mystical", "supernatural" and "essence." The combination of these ideas gives one an insight into the mind and consciousness of these people, looked down upon as savages by those whose sense of wonder had been oppressed by centuries of religious mind control. From our privileged vantage point in the 21st Century, we must resolve never to let this happen again, for surely, all souls are ultimately linked to the same actuality we call God? The outer form of established religion does not matter, and we must seek our God, the God of our realisation, the God of our reality, in our own unique and very special way. There can surely be no higher priority than this.





Reincarnation

A Personal Viewpoint

by *Richard Holden*

THE VERITY of reincarnation first dawned on me when, as a Neophyte of the Rosicrucian Order, I discovered the "*Celestial Sanctum*." There I experienced snatches from previous lives of such intensity and clarity that I was convinced, without any doubt, that humans enter and leave this planet countless times, that a cycle of birth, death and

rebirth is at the core of human existence. Since then, my own belief in reincarnation has been unwavering. In fact it is now more than a belief; it is personal experience and therefore knowledge.

Learning more about it has been a real challenge, for every clue as to one's prior existence, linked as it is with that of the people closest to one, is cause for excitement;





in fact, it is the most thrilling experience I know. My inner being resonates at the very mention of the eternal existence of human souls in multiple bodies, existing in world like our Earth in many of stages of human evolution, experiencing diverse cultures, speaking the languages of yesterday, today and tomorrow; and living out their lives in the countless different physical settings that make this planet a place of such extraordinary contrasts.

What I cannot achieve in this incarnation may well be achieved in the next, or in any number of incarnations thereafter.

I draw comfort too, from the knowledge that life extends far beyond the physical and psychological limitations of my current existence, that there is a longer-term horizon, that I will go on indefinitely, learning, evolving, changing and reaching for perfection. What I cannot achieve in this incarnation may well be achieved in the next, or in any number of incarnations thereafter. Yes, the breadth, the scope, the sheer enormity of existence as a microcosm within the cosmic macrocosm, assumes a more finite sense of "reality" in the light of this understanding. My heart is drawn to the ongoing and eternal realm of light, to the infinite patience, the serenity, the "I-am-ness" of a continuum of being. And so, I am, and it is, and we are all the fruit of the tree of life, enduring perpetually, and growing in our consciousness of the deepest, the most sublime mysteries, the unfolding of the mysterious essence at the very heart of life itself.

I am secure in the knowledge of my own eternal life. The cycles of birth and rebirth, which are my lot by virtue of the highest laws that operate in the Universe, are the ultimate evidence of a compassionate and just

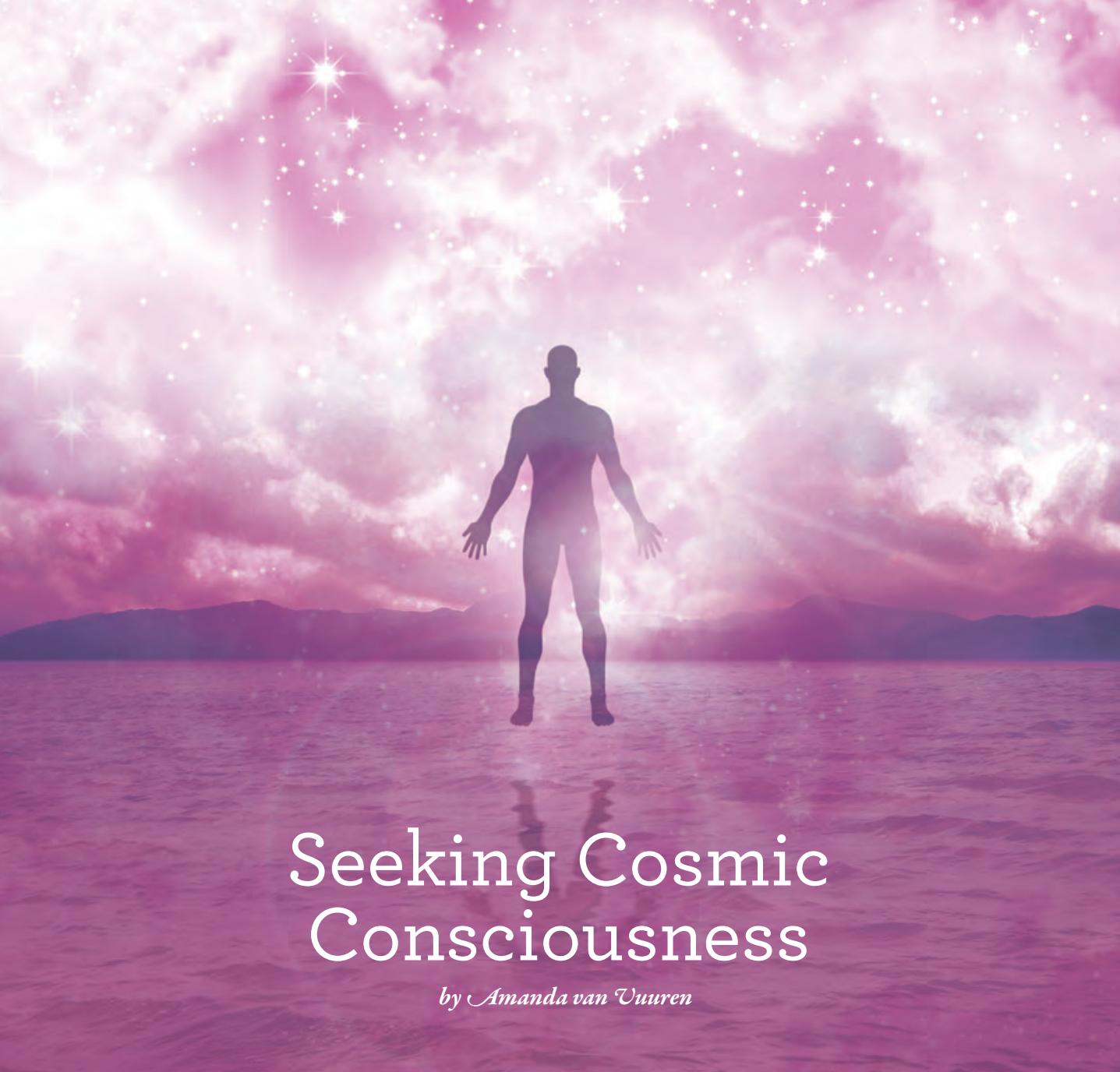
framework of being. The working of the laws of Karma in my past, present and future lives represents that fair and just means of compensating for past errors and misdeeds, and of reaping the rewards of good deeds done, the harvest of seeds sown in the fertile ground of goodwill, of spontaneous love demonstrated towards the Creator, its creation, and particularly our fellow humans.

Even the animal kingdom assumes new meaning. When I ponder the fact that each creature contains a precious spark of life that has lived on this Earth before and will live again, and again, and again, I experience the dawning of new depths of compassion for our fellow creatures. I look into the eyes of my cat, for example, and see a precious and ancient soul that shares the pathway of life with me. Now I begin to understand St Francis of Assisi, with his concept of the brotherhood of all living beings, in a family that rests within the palm of the Cosmos, the embrace of the Universe. So too, the Great Company of Saints is not a distasteful, archaic religious concept. Nor is it an ideal only to be experienced on another, more perfect, plane of existence. It is yet another of the hidden realities of the life that I live right now, in the presence of the living, the dead and the yet unborn.

I look into the eyes of my cat, for example, and see a precious and ancient soul that shares the pathway of life with me.

Building on the sure foundation of lessons learned and people loved in my many and varied previous lives, I strive to make the most of this life, here and now, and reach out to the stars as I contemplate the ineffable wonder of those lives that will yet unfold.





Seeking Cosmic Consciousness

by Amanda van Vuuren

ROISICRUCIANS have spoken for centuries of the existence of an experience of supreme importance which in today's terminology is known as *Cosmic Consciousness*. Its essence cannot be captured in words, but some of those who have experienced it have tried to convey an approximation of the overwhelming intensity and joy that such a moment brings. Their reports make clear that for those to whom it has occurred, it has been the supreme experience of their lives. All pain, all conflict, all imbalance disappears in the clear light of perfect bliss, knowledge and true being.

Although this ultimate pure experience of cosmic consciousness may lie beyond the reach of most people,

all of us are capable of experiencing it to some degree. And probably the majority of us have had occasional moments of transcendence, times when we were lifted out of ourselves into more serene and joyous realms. They are the shining moments of life, moments of our greatest happiness.

Although they may be fleeting and ephemeral, nowhere near the intensity and height of genuine cosmic consciousness, they are nevertheless true fleeting glimpses of the ecstasy to be found in unity. Furthermore, for some, such moments are remembered only with the greatest effort simply because they occurred when they were still very young. But the flavour of the experience lingers on in the subconscious, leading us to believe in the potential for

something greater than anything we have known to date.

Too often, moments of clarity and Light are lost in the frenzied pace of everyday life and buried under the debris of activities and possessions. The soul becomes weighed down beneath the clutter of mundane existence. The types of activities that occupy most of our waking hours have little or no affinity for spiritual experience. Yet, there is something within the human soul that longs for transcendence, and is dissatisfied without an occasional glimpse of the Infinite. Perhaps that is one reason why so many individuals remain restless and discontented, despite affluence and success. We yearn for joy, but too often forget how to find it.

Joy can however be found. Although transcendent moments usually begin spontaneously, it is possible to set up situations and states of mind where such experiences are more likely to occur. These prerequisites may vary from person to person, though most individuals have found that there is a greater possibility of becoming elevated into higher levels of awareness under one or more of the following conditions. Give them a try.

Quiet Moments of Meditation

No matter how numerous our responsibilities or how hectic our routine may be, we can, if we desire it strongly enough, find some small period of time to be alone and quiet. During this time, if we empty our minds as much as possible of thoughts, plans, ideas, memories, resentments and desires with which it is cluttered, we then become open to the possible infusion of unifying bliss.

Many people with an Eastern background would not dream of starting the day without an initial period of prayer and meditation. In the industrious, frenetic West where “*every moment counts*”, where only “*the early bird catches the worm*” and where we must always “*get up and go*”, we might do well to incorporate this realisation of the human need for regular psychic rejuvenation into our concept of how life should be lived.

It is difficult, under the pressure of competitive existence, to eliminate the clutter of thoughts and worries that besiege our mind. With practice however, it is possible to substantially reduce the storm of mental impressions and to reach a point of calm and openness, like the eye of a hurricane, where temporary waves of harmony may slowly seep in and perhaps, if we are fortunate, even cascade into a flood of cosmic awareness.

Music

It has often been said that of all the creative arts, music is the closest we ever get to the infinite *harmony of the spheres*.

Aldous Huxley expressed it very simply: “*After silence, that which comes nearest to expressing the inexpressible is music.*” Many gifted composers have realised that they have created nothing themselves; merely written down the music they heard in their minds.

It is almost as if composers were different from others mainly in their capacity to hear music which is already there, but from which the rest of us are excluded. Perhaps like a radio, they can tune into a wavelength that the equipment of others cannot receive. Through the medium of music however, we can hear for ourselves the glorious melodies which are the sound of cosmic unity, That is why listening to music can be a pipeline to mystic experience. As the music soars, so does our soul, into realms of sublime harmony.

Communion With Nature

Throughout the ages, we have sought to find the Infinite in our relationship with the natural world. Lower forms of ‘life’ in the mineral, vegetable and animal kingdoms, lack the depth and complexity of consciousness humans have, but they are closer to the source of all being and have a natural and instinctive link to the unity of all creation.

From time immemorial, prophets and seers have ascended mountains, gone into deep woods, or entered deserts to seek a closeness with this link. In the modern world, we too can often find in nature a setting where we become re-attuned to this unity and become receptive to an infusion of cosmic bliss. Henry David Thoreau, a most perceptive and articulate student of nature, wrote:

Alone in distant woods or fields, in unpretending sproutlands or pastures tracked by rabbits, I come to myself. I once more feel myself grandly related. I thus dispose of the superfluous and see things as they are, grand and beautiful.

We have used our gifts of curiosity and intelligence to achieve a great deal that is worthwhile and enriching. In doing so, however, we have lost much of the natural instinct that united us to the whole of creation. Without this umbilical cord to the infinite, we are cast adrift upon a sea of meaningless achievement; hence the widespread alienation and despair amid the artefacts of affluence and power. We desperately need moments, even if occasional and fleeting, that are a reminder of the eternal, orderly unity of which we are a meaningful part. Such moments of transcendence and expansion of awareness can increase our creative ability and enrich our lives. They are moments well worth seeking.



A close-up, profile photograph of a woman with blonde hair, looking thoughtfully out of a window. The window pane is covered in raindrops, and a blurred green landscape is visible outside.

Loneliness

by Robert Daniels

HERE ARE times in life when friends and family may surround us and yet we still feel very much alone. And there are others whose lives are lonely because they live alone. One form of loneliness is mundane, in which, for a variety of reasons, many people are required to live by themselves. Another kind is quite different, for although we may be surrounded by others, we come to experience an interior loneliness.

This can occur when we, as aspiring mystics, have to take certain steps on the path entirely by ourselves, and cannot depend on friends or teachers for guidance and help. At stages such as these we need to become more

attuned to our inner selves and thereby establish a divine companionship, which will always prove to be a source of inspiration and comfort for the long journey ahead.

In the early stages of mystical research, we often find that our new knowledge and experiences conflict with the orthodox views and opinions of friends and family. It is at this point that it must be decided whether to proceed along this path and risk widening these differences, to remain in limbo, constantly torn between two world views, or to retreat to the comfortable, mundane world from which we emerged. Should we have the inner strength and the determination to forge ahead, then we





may evoke from within ourselves the companionship of something profoundly sacred which resides in varying measure in all living things, the so-called "divine light" which is ever ready to provide greater illumination on our path.

Forms of Loneliness

The loneliness we feel on the physical plane can be overcome by our association with others of like mind. But an effort must be made if we are to attract others to us, and it is our character that provides the attractive force that brings about harmony among friends.

On the mental plane a sense of loneliness can be overcome through serious study of those subjects which the mind is consciously or unconsciously attracted to. Restlessness can be changed to a consuming interest once we have found that which we find intriguing and worthy of our investigation.

The experience of loneliness can be a blessing in disguise if it leads us to the true path of mystical attunement.

The loneliness of the soul is however, quite another experience and until we realise this deep inner call, which ultimately can lead to a union of the threefold nature of our being, there can be no real peace of mind for us. The experience of loneliness can be a blessing in disguise if it leads us to the true path of mystical attunement.

One who has left the mystical and spiritual nature of his or her being undeveloped is likely to feel a sense of inadequacy, to be a little uncertain, fearful, and lacking in confidence and self-esteem. However, those whose life experiences have made them reflect upon the more serious issues of life, and have awakened their mystical awareness, will inwardly sense greater peace and harmony in their

beings, more confidence, and an inner assurance. Their sympathies and concern for others will be more prominent in their consciousness and they will have a love of life that comes only from a deep inner response to life's activities.

The centre of our attention should be to bring about and experience emotions of love, harmony, peace and a sense of kindliness towards others.

We cannot discard or negate our deep-seated feelings. Life has too much meaning that goes far beyond the intellect and the limitations of the mind. We are all familiar with the well-known quotation from Blaise Pascal: "*the heart has its reasons of which the reason knows nothing.*" So often we try to ignore our deeper feelings about the issues of life, but these feelings are the responses to the soul life within, and its influence is all pervading and powerful. How often have you been deeply moved by your emotions? You know how difficult it is to control these feelings with rational thought alone, for the soul force within needs to express itself in ways that often cannot be intellectualised. We should not try to divert our minds from those experiences, but try to see what lessons we can learn from them.

The centre of our attention should be to bring about and experience emotions of love, harmony, peace and a sense of kindliness towards others. We need to exercise the will in order that the wisdom we have acquired through years of experience will be reflected in a deep love for all living things; for as we build this attitude to life and have it become the central motivation of our lives, we will feel and know a love, a spiritual power and spiritual companionship far beyond our present hopes which we must use for the good of others, and our lives will then become a great blessing to all humanity.



Bringing Light to the World

by Connie James



MY FIRST introduction to the spiritual native cultures of the Pacific Northwest of Canada and the USA was when I happened to watch a

TV programme that was showing a Canadian film from the early 20th Century. The scene showed a canoe filled with native people heading towards the shore in front of a native village. In the prow of the canoe was someone impersonating a bear, moving realistically and accompanied

by the sound of hauntingly spiritual native chanting.

Years later it is still engraved in my memory. Listening to the chants awakened something deep within me and I felt constrained to find out more about the remarkable culture portrayed in the film. The more I looked into their culture, the more I became impressed with the profound spirituality of their lives, and the remarkable concordance with our Rosicrucian teachings.



Petroglyphs, chipped into stone, were used by generations of native teachers to record their history, foretell events and transmit knowledge to the young.

Primordial Myth Time

The Northwest Coast native cultures, that began long before the Greek and Roman civilisations of Europe, possessed an art, songs and material culture imbued with human, animal and supernatural beings who were created somewhere at the edge of the universe in a primordial myth time, reminiscent of the Dreamtime of the Australian Aborigines. Images known as petroglyphs, chipped into stone, were used by generations of native teachers to record their history, foretell events and transmit knowledge to the young. Like our Rosicrucian monographs, they taught the mystery of the universe and strategies for dealing with life.

An underlying principle shared by all indigenous cultures is that all things and all life are somehow connected.

Myths can be interpreted from a variety of perspectives. They tell stories that explain natural phenomena, such as how the world was made, how plants and animals came to be the way they are, and how humans should behave in caring for the Earth and each other. On another level, myths are a rich source of insight into society and the human condition. Although these stories may not seem real, they describe truths that are universal for all humanity. Myths have meaning because they represent archetypes, patterns of life and thought that are universally valid. Today, there is a growing interest in looking at myths to uncover their hidden meaning. The stories reflect underlying psychological and spiritual processes at work in the human psyche. They are said to be the collective dreams of society which influence people's behaviour, attitudes and daily lives.

An underlying principle shared by all indigenous cultures is that all things and all life are somehow connected. The visible and the invisible, the material and the spiritual interact with each other on all levels and all realms — physical worlds, mental pipe dreams, and emotional lives — are experienced as mysteriously bound parts of a single Unity, rather than as separate, unrelated entities. Life is perceived as being eternal, and death is but a pause in the continual cycle of birth, death and rebirth. Re-enacting myths was an important way in which native people experienced the wisdom and power of their ancestors. As old myths were retold, new ones continued to be created. Those that had universal benefit survived to instruct, delight and respond to the deep human need to be connected to something greater than themselves.

In the Pacific Northwest of British Columbia and Alaska, Raven was the culture hero, the trickster, transformer and most important of all creatures.

In the Pacific Northwest of British Columbia and Alaska, *Raven* was the culture hero, the trickster, transformer and most important of all creatures. *Raven* put the sun and moon in the sky, created the rivers and lakes, brought plants and animals to the land, and released humans into the world by opening a giant clamshell. He gave people fire, and brought light to the Earth by stealing it from the Spirit of the Sky World, just like the Ancient Greek myth of Prometheus. Although *Raven* brought life into the world, he is not the Creator who conceived the universe out of chaos. Capable of doing both helpful and harmful deeds, *Raven* taught humans important skills, as well as causing them trouble through mischievous antics. He is a paradox, an embodiment of the creative tensions that exist between two opposites.

Daily Life

From south to north, the Pacific Northwest tribes of present-day British Columbia and Alaska were the *Coast Salish*, *Nuu-Chah-Nulth* (formerly known as the Nootka),



A Nuu-chah-nulth (Nootka) man with raven maskette.





Two Tlingit girls, wearing noserings, near Copper River, Alaska, 1903.

and lifestyle of traditional cultures. For all the native communities on the coast, maintaining a relationship with the spirit world was a priority and the history of each family was rooted in encounters between ancestors and spirit beings.

Traditional native villages were often built on the narrow coastal plain only a few steps from the sea. Behind the villages were mountains, places associated with wisdom and power, and rain forests, both of which provided many of the necessities of life. The people of the coast were seafarers who travelled between villages in their canoes, sometimes even as far south as California. There was one myth told about *Raven*'s magic canoe that could shrink to the size of a pine needle or expand to hold the entire universe.

The practice of shamanism is as old as human consciousness itself, and is manifested in a variety of different forms in many of the world's indigenous cultures. In part, the role of a shaman is to intervene with the spirit world, heal the sick, find lost souls, predict the

the *Kwakwaka'wakw* (formerly known as the Kwakiutl) the *Nuxalk* (formerly known as the Bella Coola), the *Haida*, the *Tsimshian* and the *Tlingit*. Each of these tribes has a distinct language group, and within each group there are many dialects. Language is an important key to the understanding of legends, religion, artistic expressions

weather and the future, and ensure the success of hunting expeditions and other community endeavours. From a young age, the hunters learned how to kill without causing unnecessary suffering. They prepared for the hunt by purifying themselves in ritual sweat baths while the shamans communicated with the spirits that controlled the animals, asking for their release so they would present themselves to be caught by the hunters. Ritual songs were sung over the dead animals, and thanks were given for the food they provided.

The mainstay of their diet was fish, the greatest source of protein being the annual salmon run from which dried fish was made and used throughout the long winters. When the native people ate anything, they believed they were consuming the souls of their creatures they had killed. They were taught that humans must therefore show their gratitude and respect for these souls, whose lives had been cut short by human hunger, by performing dance and song rituals as a means of reciprocity or payment. Can we discern here an implicit recognition of the law of Karma? Rituals, physical movements, and the magical words sung, were an expression of gratitude, acknowledging a debt to the Great Eagle (the Supreme Deity) and to all creatures that contributed to sustaining life on Earth.

The same respect was shown to trees that were felled for building, and plants that were taken for medicinal purposes. Trees they believed, like animals, possessed souls and were therefore living beings. When taking the leaves, bark, wood and roots from trees for human use, native people followed ritual practices that demonstrated their deep appreciation for the glory of trees and the spiritual bond that existed between them and the trees.

The *Haida* of the Queen Charlotte Islands and southern Alaska built traditional houses which had a central hearth and four corner posts that represented the four corners of the world. Here there are similarities



Showing of masks at Kwakwaka'wakw potlatch.



Raven illustration.



to our Rosicrucian Lodges with their four geographical stations. Two invisible lines can be drawn through the hearth, one from the back to the front of the house and the second from one side to the other. These intersecting lines are seen as the axes of the world. The line that runs from the back to the front of the house continues out into the ocean, joining all the houses at a common point in the sea. At the back of the house, the line continues up into the mountains, joining the sky world to the sea world.

The line running from side to side travels around the world, joining all the houses of the same lineage together. In addition to the horizontal world axis, totem poles and the smoke that rises from the hearth were seen as vertical axes. Smoke rising from the central fire carried messages to the upper world. In many indigenous cultures, smoke, which is both visible yet intangible, is seen as an important means of communicating with the spirit world. Through ceremony, ritual burning of tobacco over an open fire and smoking ritual pipes, prayers were sent skywards through the medium of the smoke, asking the spirits to intercede on behalf of humankind, and creating a momentary unity between two worlds. The central fire that heats and lights the home was humanity's first altar, the primordial shekinah.

The union of humans and spirits can, it was believed, guide, empower, heal and purify humankind.

Doorways symbolise the concept of transformation. According to native accounts, in distant myth time, human beings and animals lived together, spoke the same language and were able to transform themselves from one form of life to another. For example, *Raven* could change into a human

being who, in turn, could be transformed into numerous other creatures. According to legend, the *Sisiutl*, who is similar to the Rosicrucian concept of the *Guardian of the Threshold* struck terror in human hearts. He was a soul searcher who saw from both front and back, continually searching for truth and seeking people who could not control their fear and who did not yet know the truth.

If people did not know how to deal with fear, they could be killed or turned into stone. The *Sisiutl* myth taught the importance of staring fear in the face. They believed that if you fled from fear, your soul would spin aimlessly without direction. But if you stood firm, the *Sisiutl* would attach his face to yours, and when his second face turned to do the same, he saw his own face and truth was revealed.

So it is with humans. When we see the other half of ourselves, our shadow side, we see truth and fear dissipates.

The Dual World

As stated previously, totem poles were perceived as visible axes analogous to the Great Tree found in other cultures such as the Maya. They were seen as lines of communication that allowed humans and spirits to meet. The union of humans and spirits can, it was believed, guide, empower, heal and purify humankind.

A recurring theme in native art and literature is duality: the dynamic tension between opposites that brings about transformation and wholeness. *Thunderbird* the Lord of the Upper World, and *Killer Whale* Lord of the Undersea World, were pitted against one another, representing the conflicting forces of the upper world and the underworld. *Raven* embodied the cosmic struggle between light and darkness, creating the possibility of union between two equals.

Another central belief was that all life is connected, the visible and invisible, a belief that implored humans to continue communicating with the spirit world by performing rituals in order to maintain the cycle of life, death and rebirth. The two opposing figures, *Thunderbird* and *Killer Whale*, symbolised the notion of duality, a dynamic tension that acts as a catalyst, making the irrational union of opposites possible.

Although these native peoples lived in what we would regard as the Stone Age, the more we learn about their lives and beliefs, the more we come to question our own pre-conceptions. We pass over a threshold into a completely new world, a new universe and a new way of looking at things. From now on, the way we look at the ancient world will never be the same again.



Finding Personal Peace

by *Affectator*



THE PROBLEM of attaining peace or inner harmony in these modern times is becoming increasingly difficult. People are exposed to the impact of distressing news, much of which is fraught with danger. Many of the statements of commentators, news analysts, editors and the like, even if not always deliberately so, can still keep us apprehensive, unnecessarily.

Sadly sections of the modern media use, or rather, abuse, the well-known psychological principle of *suspense*, in order to sustain public interest in a story (and hence sales!) through dramatisation and exaggeration

of every incident that could conceivably have some importance. They know how deeply the average person is concerned with the state of world affairs, and on this genuine concern they capitalise by isolating some otherwise casual incident in the day's news and then embellishing it with focus analysis designed to touch the emotions or a raw nerve.

It is difficult for anyone to find refuge from such influences. The usual channels of escape from the turbulence of the day, such as television, the internet and social media are saturated with disquieting headlines, comments, pictures and editorials. It is not that the





average intelligent man or woman does not want to be well informed. We do not want to retreat from reality; yet we do wish to realise our own *selves* occasionally. We desire to meditate upon the impressions rushing in upon us so that we may put our minds in order.

We do not feel that all life's activities are trenchant and vile. We believe that there are some noble things that can and should be done to lessen the world's tensions. We also know that a progressive society must permit its members to think, believe and act individually. And it is this individuality of self that we want to preserve.

If individuals abandon all hope for social improvement or become despondent, then the agencies of society, its various activities, come to reflect this attitude. However, a certain amount of *idealism* exists in everyone.

Normal people know instinctively the best procedure to follow, providing they are given the opportunity to meditate without being influenced adversely. In the market places of Athens, Socrates revealed that virtually all people can decide wisely upon important matters if the issues at hand are fairly presented to their better judgment.

The Common Problem

The problem which confronts the majority is where to find that environment which will arouse the inner sentiments of spiritual yearning after truth. The present appeals lean too heavily on the passions and materialism, and on a stark preservation of the economic order at the cost of humanitarian idealism.

It is regrettable that some places of worship today do not afford sanctuary for peace with one's *self*. From these holy places we can sometimes hear rhetoric aimed at some sections of society or nations which trample on the rights and privileges of those concerned for the sake of religious dominance.

Strong people are guided by well disciplined minds inspired by the highest dictation of self. While they can make mistakes in their decisions, they can more readily

adjust their minds to each changing event and make corrections.

Those who faithfully and conscientiously maintain a *sanctum* in their homes, a place consecrated to that which they hold to be sacred, will find it to be the foundation of their own rehabilitation. In devoting even a few minutes to being alone each day, they can weigh spiritual motives against all that has crowded in upon them objectively during the day. The circumstances of the day will then appear in a new light. The *true* from the *false* will be easily distinguished, and the latter just as easily dispelled. That which we need most is the opportunity for *personal* thought and the free exercise of *self*.

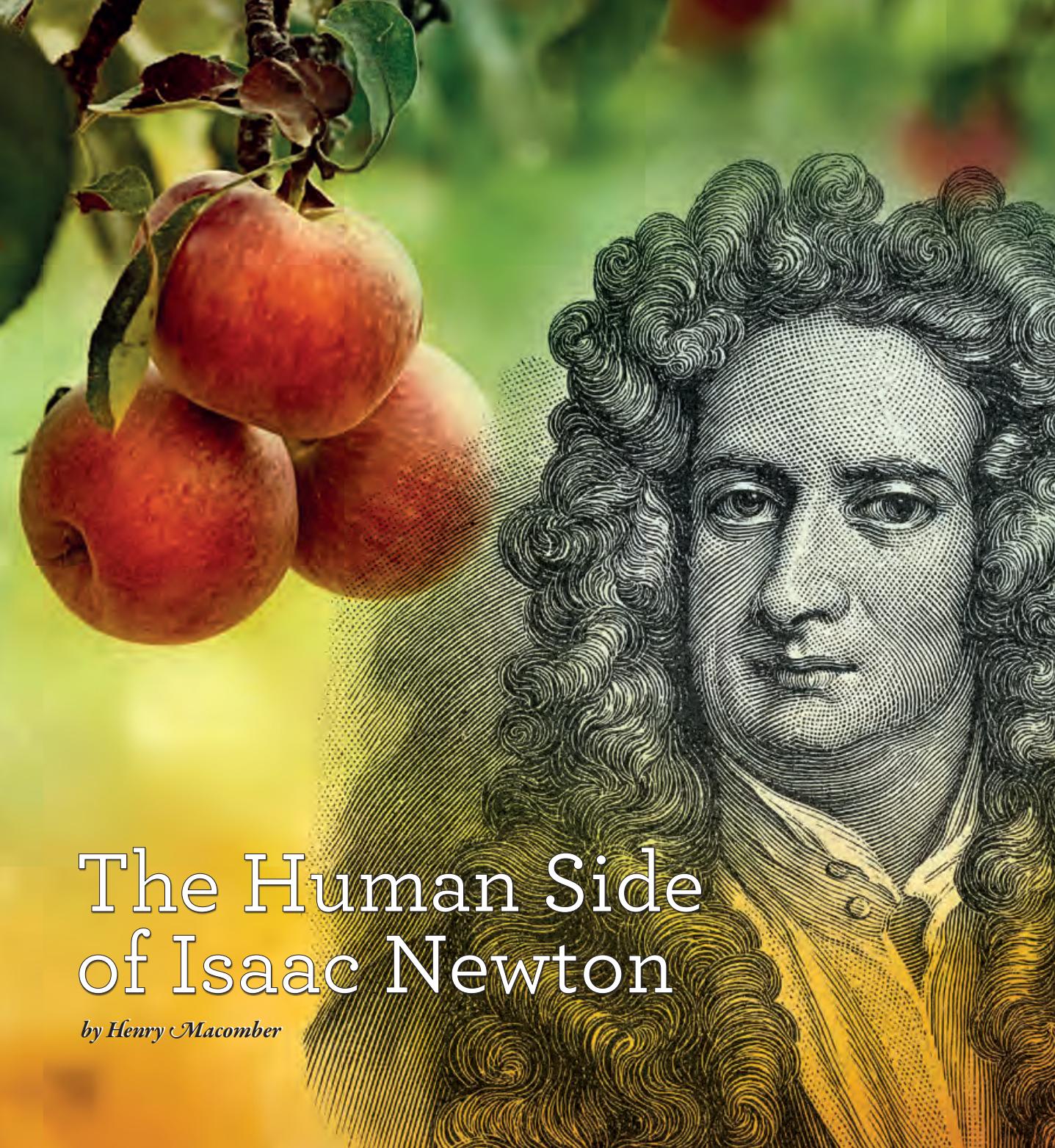
The Substitute Sanctum

Those who are unfortunate enough not to be able to establish such a place for quiet reflection in their homes must find a substitute for it outside. The great out-doors was mankind's first temple; there is still none better. A walk down a woodland path, even in all sorts of weather, is inspiring; and so is a slow, meditative stroll across open fields with a pet dog trotting along; or an isolated perch upon a jutting rock underneath a windswept sky overlooking sea or bay. All of these provide a suitable place for contact with the Cosmic, an occasion for sensing that peace within.

Those who reside in large cities and have no home sanctum, need not feel that they are deprived of this opportunity to be alone. If they will use the same initiative and thought to find a place for meditation as they do to secure worldly possessions, they will succeed. It is not too difficult to locate a bench that is more or less secluded in a public park in a city, or to stroll to the end of a pier or wharf at some seaside town.

We must consider the importance of finding this sanctuary of self and use our own initiative to recapture our intimate feelings and thoughts and find the peace which follows from them.





The Human Side of Isaac Newton

by Henry Macomber

DESPITE THE existence of many books on the life and works of the brilliant 17th Century British scientist Isaac Newton, most people know him only as the man who discovered the universal law of gravitation. There is a feeling that he was a monument of ascetic austerity, a notion I hope to contradict with these less familiar

glimpses of the human side of Newton.

Emerson said that a great man is one who administers a shock to the world, and he named Newton as an example. Lagrange called Newton "*the greatest genius who ever lived*" and Conduitt, his nephew-in-law, described him as "*a national man*." In his "*Life of Newton*", Andrade remarks:



From time to time in the history of mankind, there arises a man whose work, whose viewpoint changes the current of human thought, so that all that comes after him bears evidence of his spirit. Such a great pioneer, such a leader was Newton, one of the strangest and most baffling figures in the history of human thought.

Character

During the last years of his life, in his positions as president of the *Royal Society* and *Master of the Mint* he was, to a degree, unprecedented for a man of science, idolised by the British. But the general opinion of him has been that he was a very serious, cool, dignified and unapproachable man, almost puritanical.

Caution was a distinguishing part of his character. There were no humorous books in his library. He sharply rebuked Halley for joking about what he considered a serious subject. His niece, Catherine Barton Conduitt, told how he liked to discuss chemistry with his friend Vigani, at Trinity College, but when Vigani tried to tell him a risqué story, he broke off all acquaintance with him. His secretary, Humphrey Newton, who knew him only during a few years when he was working hardest, said he saw Newton laugh only once...

...upon occasion of asking a friend to whom he had lent Euclid to read, what progress he had made in that author and how he liked him, the friend answered by desiring to know what use and benefit in life that study would be to him, upon which Sir Isaac was very merry.

On the other hand, Stukeley, who knew Newton in his later years, goes on to say:

According to my own observation, tho' Sir Isaac was of a very serious and compos'd frame of mind, yet I have often seen him laugh and that upon moderate occasions. He had in his disposition a natural pleasantness of temper and much good nature, very distant from moroseness, attended neither with gayety nor levity. He used a good many sayings bordering on joke and wit. In company he behaved very agreeably; courteous, affable, he was easily made to smile, if not to laugh.

There is no doubt that Newton was easily irritated, had a morbid sensitivity and an abnormal dread of controversy. Whiston, who quarrelled with him, said that "he was of the most fearful, cautious and suspicious temper

that I ever knew." And Flamsteed, who also quarrelled with him, said he was "*insidious, ambitious and excessively covetous of praise and impatient of contradiction.*" His friend, John Locke, described him as: "...a nice [meaning difficult and over-precise] man to deal with, and a little too apt to raise in himself suspicions where there is no ground."

Caution was a distinguishing part of his character. There were no humorous books in his library. He sharply rebuked Halley for joking about what he considered a serious subject.

Altruism

Newton certainly had a very human side. He was generous in the extreme. While at college he spent 4 shillings 6 pence "for oranges for my sister" as he enters it in his notebook. Later he gave 50 pounds toward the building of a new library at Trinity College, which was a large donation for a professor. He provided a fund, from the income of which Bibles were given each year to poor people, administered by the father of his roommate John Wickins. When Newton left Trinity, he gave Wickins all the furniture in his rooms.

For some years, Newton supported the family of his deceased nephew-in-law Pilkington. He made many gifts to his niece, Mrs. Conduitt and her husband, and gave their daughter £4,000 shortly before he died. He gave Samuel Clarke £500 for translating the *Opticks* and paid Pemberton £200 for editing the third edition of the *Principia*. The Reverend James Pound furnished him with astronomical information and received more than £100 as a gift. In 1720 the Royal Society lost £600 by subscribing to the South Sea stock, and Newton offered to reimburse the society, though his generous offer was refused. More reveals that "...Newton could not bear the sport of hunting and objected to one of his nephews because he killed birds."

Recreations and Pastimes

A notebook that Newton had during his last days in school and his first at Trinity College (1659-61), which first reappeared at the Lymington sale in 1936, was purchased by the Pilgrim Trust in 1950 and presented to Trinity College Library. As might be expected of a college freshman, he records in this notebook how much he "lost at cards" and spent "at ye Tavern", but also that he purchased "ye Hystory of ye Royall Society, Philosophicall





Newton used to play backgammon with Flamsteed, the astronomer.

Intelligences, a chess board and Chesse Men and so forth. Among “idle and vain expenses” he includes, “Bottle beere, China ale [tea], Marmolet [marmalade], Custords, Cherries and Tarte.” Seward reports that Newton used to play backgammon with Flamsteed, the astronomer. As evidence of Newton’s shyness, he himself said:

I see not what there is desirable in public esteem, were I able to acquire and maintain it. It would perhaps increase my acquaintance, the thing which I chiefly study to decline.

At the age of 30, Newton’s hair was already turning grey, but he never became bald, never used eyeglasses and lost only one tooth. “His breakfast was orange peel, boiled in water, which he drank as tea, sweetened with sugar, and with bread and butter.” His cure for a cold was to stay in bed for three days to rest and perspire. When Newton was offered snuff or tobacco, he is said to have declined, saying that “he would make no necessities to himself.”

His secretary said of Newton:

I never knew him to take any recreation or pastime, either in riding out to take the air, walking, bowling or any other exercise whatever, thinking all hours lost that were not spent in his studies.

However:

...he was very curious in his garden, which was never out of order, in which he would at some seldom time take a short walk or two, not enduring to see a weed in it... When he has sometimes taken a turn or two, he has made a sudden stand, turn’d himself about, run up the stairs like another Archimedes, and with a eureka fall to write on his desk,

standing without giving himself the leisure to draw a chair to sit down on... In his chamber he walked so very much you might have thought him to be educated at Athens among the Aristotelian sect [the Peripatetics]... In winter time he was a lover of apples and sometimes at night would eat a small roasted quince.

In two letters to Oldenburg in September and October 1676, Newton is seen in the role of a country gentleman inquiring about the best apple trees for making cider. He says that the famous Red Streaks, which make fine cider elsewhere, make harsh cider in Lincolnshire. He asks with what fruit they should be mixed, in what proportion, and what degree of ripeness; should they be pressed as soon as gathered, or should they be pared. “Our gardeners,” he says, “find more profit in cherry trees.” The famous apple tree at Woolsthorpe was the variety known in Lincolnshire as *Flower of Kent*. The apple is shaped like a pear, red streaked with yellow and green and rather flavourless.

Newton had considerable ability as a mechanician. As a boy he made kites, paper lanterns, sundials, windmills, wooden clocks and water clocks. Later he ground and polished lenses, prisms and burning glasses to make two reflecting telescopes. De Villamil thought he might have made the “Newton Chair” now in the Royal Society Library, the only piece of his furniture that has come down to us. He sat for portraits in this chair; it was later used by Sir Joshua Reynolds and at the dedication of Newton’s statue at Grantham in 1856. Newton’s secretary said that he made and altered his brick furnace himself without troubling a bricklayer. He made a fine improvement in optics by observing some boys blow up soap bubbles.



Newton inquired about the best apple trees for making cider.

The Arts

Newton was not interested in poetry, although he may have written the ten lines of indifferent verse under the portrait of Charles I that he owned. Lord Radnor said that a friend once asked him: "Sir Isaac, what is your opinion of poetry?" His answer was: "I'll tell you that of Barrow; he said that poetry was a kind of ingenuous nonsense."

Newton was also not particularly interested in art and despised collectors. He said of Lord Pembroke: "*Let him have but a stone doll and he is satisfied. I can't imagine the utility of such studies; all their pursuits are below nature.*"

He had his portrait painted by Charles Jervas and presented it to the Royal Society, "...*for which he had their thanks.*" The inventory of his possessions listed 210 prints, 19 lithographs, 4 pieces of tapestry, a figure cut in ivory of Sir Isaac in a glass frame, 13 India prints, 6 gold rings, 1 cut onyx stone, 39 silver medals and 1,896 books. De Villamil believed that Mead, who was Newton's physician and a famous collector, commissioned David le Marchand to make for him, from life, the fine ivory bust of Newton which is now in the British Museum and, at the same time, had him make the small relief portrait listed previously, which he presented to Newton. Crimson seems to have been Newton's favourite colour, or perhaps it was that of Mrs. Conduitt, his niece and housekeeper. The inventory mentions crimson mohair curtains, a crimson mohair bed and crimson "sattee."

The artistic side of music does not seem to have interested Newton, but Stukeley heard him say that operas were very fine entertainment, though there was also too much of a good thing, like a surfeit at dinner. "*I went to the last opera. The first act gave me the greatest pleasure. The second quite tired me. At the third I ran away.*"



Trinity College, Cambridge University, England

Mathematics

Newton found in musical harmony the principle of law and order of the cosmos. According to More: "*He thought Pythagoras' music of the spheres was intended to typify gravity, and as he makes the sounds and notes depend on the size of the strings, so gravity depends on the density of matter.*" He believed that multiples of harmonic ratios, based on Euclid, furnished those ratios that afford pleasure to the eye in architectural designs and to the ear in music.

He also made an ingenious attempt to construct a universal language based on philosophical principles though he never completed it. His main principle was the formation of words from arbitrary roots by the addition of prefixes and suffixes that modified their meaning. About 1699, he drew up a plan to rectify the Julian calendar, which he demonstrated to have advantages over the recently adopted Gregorian calendar. Newton made the first satisfactory life insurance tables and laid the mathematical foundations on which our textbooks in algebra and geometry are still written.

**He also made an ingenious attempt
to construct a universal language
based on philosophical principles
though he never completed it.**

A curious piece of information pertaining to Newton is found in a book published in 1714, *The Inn-Play or Cornish-Hugg Wrestler*. The author, Sir Thomas Parkyns, who lived in the town of Bunny, near Grantham, says: "*The Use and Application of the Mathematicks here in Wrestling, I owe to Sir Isaac Newton, Mathematicks Professor of Trinity College in Cambridge, who seeing my Inclination that Way, invited me to his public Lectures, for which I thank him.*"

Mystical Leanings

Newton was a mystic too, and quotations from Jacob Boehme's works were found among his papers. His affinity to the Rosicrucians is perhaps suggested by the addition in his own library of *The Fame and Confession of the Fraternity of R.C., Commonly of the Rosie Cross* a 1652 English translation by Thomas Vaughan of the original 1614 German edition. On the flyleaf is inscribed in Newton's hand:



Is. Newton. Donum Mr. Doyley. R.C. the founder of ye Rosy crucian society (as the story goes) was born anno 1378 dyed anno 1484, his body was found anno 1604 & within a year or two (when ye new Starrs in Cygnus & Serpentarius shone) did ye society put out their fame, Or rather anno 1613 as Michael Maierus affirms in his book de legibus Fra ternitatis R.C. cap 17, printed anno 1618 & in his symbola aurea mensa dated in December 1616 where (pag 290) he notes that ye book of Fame & confession were printed at Francford in autumn 1616.

Newton may also have had an interest in the Society of Druids. It is said that a Druid meeting was held at his London house and Stukeley, who was one of Newton's closest friends during the last nine years of his life, was the Arch-Druid. In the *London Journal* (1762-1763), James Boswell quotes Dr. Johnson as saying: "Sir Isaac Newton set out as an infidel, but came to be a very firm believer."

His Universal Stature

One of the first American appraisals of Newton is found in the inaugural oration of one Walter Minto at Princeton University in 1788. He says:

Perhaps no man was ever more praised than Sir Isaac Newton; and perhaps no man ever deserved so much to be praised. For, to the most penetrating sagacity, the most exalting genius, and the most unwearied patience, he joined the highest degree of modesty, temperance and uprightness. He loved science for its own sake, and because it conducted him to the Supreme Cause of All.

In one of Newton's manuscripts entitled *Notanda chymica* he makes one of his very few allusions to America in saying: "*Populi Americani in Peru aurum mollificare norunt ut instar cereae digitis tractetur.*" [The American people in Peru have the knowledge of a method to mollify gold so that it can easily be kneaded by hand].

Newton appears almost in the role of a war correspondent in a letter he wrote from London on 20 October 1711 to a Mr. Greenwood at Rotterdam. The British had sent an expedition against Quebec, consisting of 10 ships of the line, with several smaller vessels and transports carrying upward of 5,000 soldiers under Brigadier General Hill. Ignorance of navigation and a violent storm caused a heavy loss in transports and men.

Benjamin Franklin came very near to meeting Newton. Franklin had arrived in London on 24th

December 1724, just before his 19th birthday. He took work as a compositor at S. Palmer's and continued there during most of 1725. He says in his *Autobiography* that a Dr. Lyons, "...introduced me to Dr. [Henry] Pemberton, at Batson's Coffee house, who promis'd to give me an opportunity, some time or other, of seeing Sir Isaac Newton, of which I was extremely desirous; but this never happened."



He did, however, meet Sir Hans Sloane, who was secretary and later president of the Royal Society. It is said that Franklin typeset part of Pemberton's *View of Newton's Philosophy* printed by Palmer in 1728. Franklin mentions composing Wollaston's *Religion of Nature* but no evidence can be found that he worked on Pemberton's book while at Palmer's.

Sir Henry Dale, then president of the Royal Society, said at the 300th anniversary meeting on 30th November 1942: "We in Britain regard Isaac Newton as still, beyond all challenge, the greatest of our men of science." On the same occasion, Professor Vavilov, president of the Academy of Sciences of the U.S.S.R., wrote:

The fundamental principles of Newton's physics... have stood the hard test of time marvellously well and have fully retained their vast significance to this day... There is no doubt that Newton's atomistic conceptions raise him to an even higher level in our eyes, and make him an even more attractive and unique figure. It may be said that Newton saw through classical physics, right down into its profoundest depths and right out into its ultimate scope.

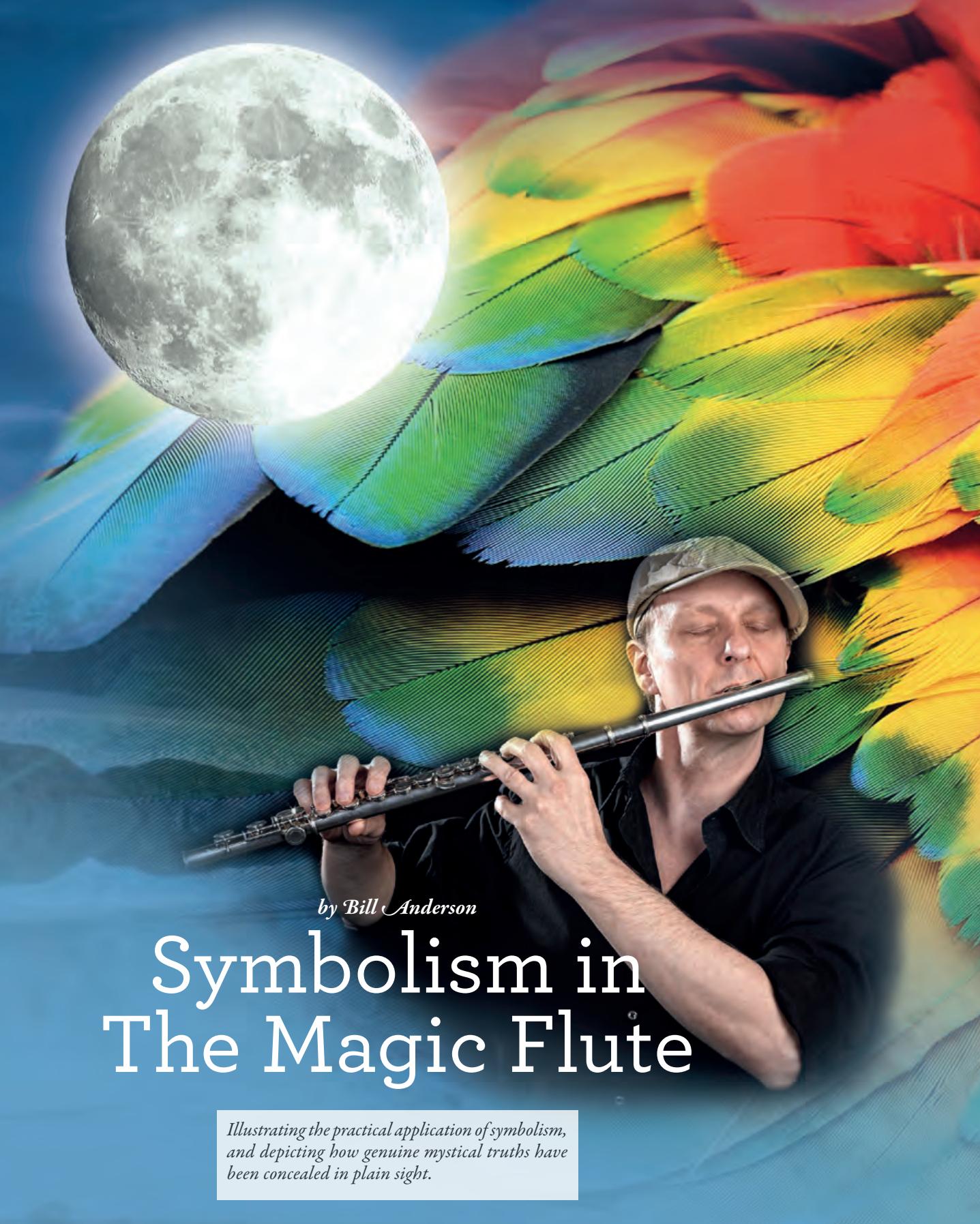
And Andrade replied:

Newton was capable of greater sustained mental effort than any man, before or since.

Perhaps there is still a vast wealth of ideas lying hidden in Newton's works, awaiting zealous students to discover and use them. Buffon said "genius is patience" and Newton modestly remarked, "if I have done any service this way, it is due to nothing but industry and patient thought." Laplace said of the *Principia*: "This is the best book that ever was written." When it was published in 1687, the price was about 9 shillings.

Isaac Newton, it has been said, changed alchemy into chemistry, legend into history, astrology into astronomy, and magic into physics.





by Bill Anderson

Symbolism in The Magic Flute

*Illustrating the practical application of symbolism,
and depicting how genuine mystical truths have
been concealed in plain sight.*



IT'S CERTAINLY true that there is nothing quite like a real live performance in a theatre. The performance onstage takes you out of yourself and transports you to another world, much in the way that a Rosicrucian Convocation does. The atmosphere, the buzz of a theatrical performance is unequalled. While I'm not a complete fan of opera, there is one above all others that touches my soul, and that is Mozart's "Die Zauberflöte", *The Magic Flute*.

This prodigy of inspiration composed the music for this opera for a suburban and relatively unimportant theatre in Vienna (*Theater im Freihaus auf der Wieden*), and drew on the magical spectacle and earthy comedy of the popular Viennese *Singspiel* genre of the day. But, despite being a comedy, *Die Zauberflöte* is above all an expression of Mozart's deep spiritual beliefs; and it really comes home to us in his music. Many of the reference sources dealing with the work can only begin to fathom its complexities; and complexity, the fundamental basis of advanced cognition, is often the key component in any work which so utterly captures our hearts.

Mozart referred to his composition as "*Große deutsche Oper*", or *Great German Opera*, in response to the Italian and French forms: *Opera seria*, the *Opera buffa* and the *Tragédie lyrique* prevalent up till that period. Far from the superficial, adolescent-natured man portrayed in the fictional Hollywood blockbuster "Amadeus", Mozart is revealed, through this opera as a man of deep spiritual convictions and loyalties. Enlightenment concerns the search for wisdom and virtue, and these are at the heart of this enchanting tale.

Mozart was initiated into Freemasonry in 1784, and *The Magic Flute* is often seen as a Masonic allegory. During Mozart's life, it was still perfectly acceptable to be both a good Catholic and a Mason, and many people were. In 1738, Pope Clement XII banned Freemasonry through the Papal Bull "*In eminenti apostolatus specula*." The ban, initially came into force only in the Papal States, the Iberian

Mozart was initiated into Freemasonry in 1784, and *The Magic Flute* is often seen as a Masonic allegory.

Peninsula and Poland, and was not promulgated in Austria, where Mozart lived, until 1792, after Mozart's death.

Masonry was prominent in Viennese society throughout the 18th Century. Mozart (1756-1791) and the librettist to *The Magic Flute*, Emanuel Schikaneder (1751-1812) were both Freemasons at a time when Freemasonry was very different from what it is today.



Mozart

Mozart remained an active Mason until his death and pauper's burial in 1791. In the latter years of the 18th Century, when *The Magic Flute* was composed, Freemasonry still preserved some of the teachings of the ancient mysteries upon which the Rosicrucian Order is based, albeit in a substantially altered and incomplete form. It is probable however that Mozart and his fellow Masons would have been aware of the importance and esoteric meaning of true spiritual initiation.

In *The Magic Flute*, the passions of ambition, hatred, jealousy and revenge which consume the *Queen of the Night* in her magnificent aria, *Der Hölle Rache kocht in meinem Herzen*, find no counterpart in the unconditional love, mercy and goodness which are associated with the goddess Isis and her worship. Moreover, the Mysteries which Mozart spread through his opera are as much those of Osiris, god of the underworld, as they are of Isis, goddess of love, motherhood and patroness of nature and all things good on Earth.

In his book *The Freemasons*, the author Jasper Ridley suggests an intriguing meaning of this opera:

The wicked Queen of the Night, who persecutes the young hero and heroine, is the Empress Maria Theresia. The evil spirits who encourage her to do so are the Catholic Church. The all-wise, just and beneficial ruler Sarastro, punishing the wicked and protecting the good, is Maria Theresia's son and successor Joseph II, or any other well-meaning autocrat who protected the Freemasons.



Principal Characters

The principal male character in the drama is Tamino, who is about to enter into a course of spiritual development and become a candidate for Initiation. He refers to himself as a *Kurprinz*, but says that his father is a *Kurfürst* or Prince-Elector of the Holy Roman Empire, rather than a king. That would make Tamino's father one of the highest-ranking nobles in the empire and in terms of temporal power only, just below that of emperor. So, Tamino is destined to succeed his father but only if he is found worthy. And here the symbolism is clear:

Oh Tamino! You are but a neophyte and have much to learn in the arts and sciences of life before you will join the ranks of the Initiates and become worthy of the office of *Kurfürst*.

Soon after his introduction to the audience, Tamino meets the colourful bird-catcher, Papageno, half man, half animal and covered in feathers. This part human, part wild creature, represents the average human condition, the *Lower Self*, partly redeemed by the *Higher Self*, with occasional glimpses of refinement, light and eternal bliss; but also partly cursed by its base animal origins, the human body with its passions and instincts. Papageno therefore represents

Birds have been symbolical of the soul from the earliest of times, and even today we see the Holy Spirit depicted in Christianity as a dove.

Tamino's Lower Self, his male counterpart. The dichotomy, loaded with the moral perceptions of the day of the female temptress and the noble male hero, threads its way through the whole opera, each principal character having his or her opposite polarity, as was the case with all ancient Egyptian gods and their goddess counterparts.

Tamino therefore has his Pamina, Papageno his Papagena, and the Queen of Night has Sarastro (thought by many to have derived from Zoroaster, the reformer of the ancient Persian religion), the latter two also symbolising the Moon and Sun. But there is more to Papageno than this. We learn that he catches his 'birds' for the Queen of the Night, who in return provides him with food and lodging. Birds have been symbolical of the soul from the earliest of times, and even today we see the Holy Spirit depicted in Christianity as a dove. Birds played an important role in the religious iconography of ancient Egypt and one important example is the Egyptian *Ba* (the soul) which is represented as a bird.



Pamina is the principal female character, the female counterpart of Tamino. But she symbolises other ideas too: as daughter of the Queen of the Night and Sarastro, she represents the general principle of the Higher Self imprisoned in matter but ardently seeking reunion with the true Soul. The Queen of the Night is the personification of the Moon and all it stands for, physiologically, psychically and spiritually. She both resents and fears Sarastro, who here symbolises the solar light she is compelled to reflect, but attempts to conceal from Tamino for fear that he will see through her stratagems.

Sarastro himself symbolises several important principles, each of which can again be regarded from different aspects. But his primary role is the personification of Divine Wisdom in the shape of the Hierophant who initiates Tamino into the Mysteries of Isis and Osiris. The remaining minor characters symbolise either different aspects of the major actors in the drama, or personify specific ideas or qualities. So we may consider Sarastro's devious servant, Monostatos as embodying the worst traits of the Lower Self, while Papageno represents the better characteristics of human nature, for he is already partially tamed and enlightened by his better half, Tamino, the *Kurprinz*. Yet Monostatos also symbolises the vices of lust, cruelty and hatred, just as the Three Youths who guide Tamino and Papageno to the Temple of Wisdom symbolise the virtues of steadfastness, patience and discretion.

Finally, the serpent who is pursuing Tamino as the opera opens, symbolises the lower self from which Tamino is trying to escape. He cannot really escape it of course, for that serpent is his constant companion throughout earthly life from which only death of the physical body can liberate him. That the serpent is killed at the very beginning of the opera suggests that Mozart either did not understand the full consequences of incarnation on earth, or concealed his knowledge, or perhaps he simply wanted to create a dramatic entrance, which the slaying of the monster by the servants of the Queen of the Night certainly achieved! In any event, this does not alter the symbolism of the 'inner serpent', which every Initiate

must learn to tame and control before liberation and enlightenment is reached.

The Symbolism of the Music

The opera begins with the overture in the 'heroic' key of E-flat major. This is no accident, given the grand theme of Initiation which is the heart and soul of the story. Mozart himself considered that E-flat major evoked stateliness and religion, so it is no surprise that it is the dominant keynote of the whole opera.

Beethoven used the same key in his third symphony, the *Eroica*, as did Holst for the Jupiter movement of *The Planets*. The three sonorous chords, again in E-flat major, each separated by long pauses, with which the overture opens, symbolise the trinity, whether we look at it from a Christian point of view, or as symbolical of the Soul, Mind and Body.

The Quest Begins.

"Humans were originally created with four arms, four legs and a head with two faces. Fearing their power, Zeus split them into two separate parts, condemning them to spend their lives in search of their other halves."

-- from Plato's "The Symposium."

At the beginning of the opera, our hero Tamino finds himself in a rocky, forested wilderness, pursued by a giant serpent. He prays for rescue and deliverance but then faints from fear. This can be viewed as a symbolic death and a rehearsal for his future initiation. It seems to be an open hint about what Mozart and Masons of his day believed took place within the sacred confines of the great mysteries in the ancient world, and as some mystics today maintain happened for example during initiations in the King's Chamber of the Great Pyramid, and at Delphi and Samothrace in ancient Greece.

As Tamino lies unconscious at the mercy of the serpent, Three Ladies suddenly appear, messengers and attendants of the Queen of the Night. Swiftly they slay the serpent and keep watch over Tamino until he awakens. Here we encounter the first symbolism of the Three following the three chords at the beginning of the Overture. The Ladies are not like the Three Witches in Macbeth, which Mozart will have been aware of, they are not evil and they are specifically referred to as *Damen* or

Ladies. They show concern for the plight of this "*gracious youth, gentle and handsome, more handsome than I have ever seen!*" As they wait and guard the unconscious Tamino, they fall in love with him. But their main concern, indeed what they are mandated to do, and cannot escape doing, is to bring Tamino to their mistress, the Queen of the Night.

Were I to consecrate my heart to love, then it would have to be to this youth; let us hasten to our queen with her this news to share, perhaps, so that this handsome man, the former peace can give to her.

Whether or not Mozart intended this scene to symbolise the fatal attraction that the illusions of the material world have for the Higher Self is unknown. But the Three Ladies soon realise that Tamino is not for them, but destined for higher things, and so they reluctantly depart to report to the Queen of the Night.

When Tamino wakes up he sees the dead serpent, and hearing someone approach, he hides behind a rock. Papageno, the bird-catcher of the Queen of the Night, makes his first appearance and sings his famous aria "*Der Vogelfänger bin ich ja*" (The bird-catcher am I). So Tamino learns about his outlandish visitor, who pretends to have slain the serpent. But the Three Ladies reappear, and discovering Papageno's lie, they punish him by giving him water instead of wine, a stone instead of sugar loaves and a lock over his mouth in place of the figs he had hoped for. All this is replete with rich symbolism.

The Three Ladies give Tamino a mini-portrait of Pamina, the beautiful daughter of the Queen of the

Night, and leave with the now miserable Papageno. Tamino gazes at the picture in wonder, which is the prelude to one of the most moving arias of the opera: "*Dies Bildnis ist bezaubernd schön*" (This image is enchantingly lovely). As with every good fairy-tale, he instantly falls in love with the beautiful princess. She is his counterpart in every way, his true affinity of body, mind and soul, the only being which can fully complete him.

This touches upon one of the deepest secrets of the Mysteries which mystics of all ages have steadfastly refused to divulge. What we can say from Plato is that Love is born into every human being, and it ceaselessly calls back to unity the two halves of our dual nature. The might of Love, and the oblivion of all evil things, forbid the soul which knows its Maker to separate itself from the Good,



Papageno, half man, half animal.





The Magic Flute, Act II, Scene 18, showing Pamina.

as we may read in the Books of Hermes. So we may say that this is the point in the story when Tamino truly awakens and becomes aware of his destiny and coming quest, though the details of it are yet to be revealed to him. This pivotal point comes into the life of every sincere candidate for Initiation though it manifests in many different forms.

Searching for Pamina

Tamino is about to begin his search for Pamina, when the Queen of the Night herself appears and says:

O tremble not, my dear son. You are innocent, wise, and pious; A youth such as you must do his best this deeply troubled Mother's heart to comfort.

She goes on to explain that her daughter has been abducted by Sarastro, the High Priest of the Temple of Isis and Osiris, and that if Tamino frees her, she will be his forevermore. Papageno promises never to lie again after the padlock is removed from his mouth by the Three Ladies. Tamino, Papageno and the Three Ladies sing in response:

If only all liars would get such a padlock in front of their mouth! Instead of hatred, slander, black temper, Love and Brotherhood would endure.

The Queen of the Night has ordered the Three Ladies to give Tamino the flute, after which the opera is named, a magical instrument which "...will protect you, support you in the greatest misfortune" and "will confer great power upon you, to transform the sorrows of mankind." This is the reward for his loyalty and sincerity, symbolising the powers every candidate for Initiation gains once worthiness has been proved. This

power confers no other benefits than the power to be of real service to humanity, and the protection that is automatically extended to those who place their faith in God. Such is the difference between the right and left-hand paths: one leads to eternal life and liberation from earthly incarnation; the other leads to death and slavery.

At this point in the opera Papageno, learning that he is expected to accompany Tamino on his dangerous quest to rescue Pamina, takes fright and says: "*The Prince can go to the devil! I value my life.*" So reasons the Lower Self in its dire ignorance of anything it cannot physically perceive. So too, think the lowly-evolved mass of humanity which Papageno also symbolises and whose minds are focused 'below' rather than 'above.' But the Three Ladies give the reluctant bird-catcher a magical set of silver bells, and so, for the moment, he is mollified and agrees to accompany the Kurprinz, Tamino.

This tells us, among other good things, that even the lower self can be taught to sing a better tune, even if it can't be compared to the divine symphonies produced by the fully-emancipated Higher Self. The Three Ladies now tell Tamino and Papageno that "*three boys, young, fair, gentle and wise, will appear to you on your journey. They will be your guides; follow their counsel and theirs alone.*" The symbolism of Divine protection is obvious in these lines. The male-female dichotomy manifests yet again, for from three female

Such is the difference between the right and left-hand paths: one leads to eternal life and liberation from earthly incarnation; the other leads to death and slavery.

attendants (the *Three Ladies*) we now have three male spirit guides (the *Three Youths* designated as *Knaben* in the text), three being the number of completeness and being for Rosicrucians, and no doubt for Mozart and Masons of the time as well, of very special significance. We can also discern the three females as being of the Lower Self and the three males representing the Higher Self. In Christian terms of the time they represent Eve and Adam expressing Soul, Mind and Body on two levels.

The next brief scene takes us to a splendid chamber in ancient Egyptian style where we encounter the servant of Sarastro, Monostatos the Moor and his prisoner Pamina. Some critics consider Monostatos an inexplicable anomaly. Superficially it seems odd that such a thoroughly evil personality without a single redeeming feature is employed in a holy temple devoted to Wisdom. But let us look a little deeper. In Shakespeare's *The Tempest*, Caliban, who has much in common with Monostatos, also serves a wise master, the adept Prospero. Besides, Monostatos sees himself as the



protector of Sarastro and that means to him that anything is permissible in the accomplishment of that mission. Maybe Mozart and Shakespeare were telling us the same truth, namely, that Wisdom is hedged about with sharp thorns and often wears an unprepossessing face, the better to hide itself from the unworthy.

Just as Monostatos is about to ravish Pamina, Papageno discovers her and comes face to face with the Moor. Frightened by one another's appearance, they both flee in opposite directions and Pamina faints. When she regains consciousness, Papageno returns and tells her a handsome prince loves her and is being sent by her mother to rescue her.

Before the Portals of Wisdom

The next scene takes place in a sacred grove, behind which can be seen a beautiful Egyptian temple. The massive, central portal is inscribed with the words "*Temple of Wisdom*", and on either side, there are smaller gates, the one on the right bearing the inscription "*Temple of Reason*", and the one on the left "*Temple of Nature*". Tamino is led towards the Temple of Wisdom by the Three Youths, each bearing a silver palm frond. The main symbolism is clear: wisdom, or balance, and also the true Soul (wisdom), flanked by the Higher Self (reason) and opposed by the Lower Self (nature), form a trinity, symbolical of the number three which runs right through the opera.

Tamino asks the Three Spirit Youths if he will be able to rescue Pamina. They reply that they may not divulge that and further advise him to be steadfast, patient and discreet. Tamino opens the right-hand gate which leads to the Temple of Reason and is immediately rebuffed by a voice which tells him to go back. He next tries the left-hand gate, with



The arrival of Sarastro on a chariot pulled by lions, from a 1793 production in Brno. Pamina appears at left, Papageno at right. In the background are the temples of Wisdom, Reason, and Nature.

the same result. Finally, he knocks, but does not attempt to open the main gate. The door opens to reveal an aged priest, in Rosicrucian terms the "Guardian of the Threshold", who asks: "*What do you seek?*" To which Tamino replies: "*The domain of Love and Virtue.*"

The priest replies: "*The words are of a high meaning; only, how do you mean to find them?*" Clearly there is a difference between opening a door uninvited, and knocking upon one and waiting to be admitted. We may seek as much as we wish without finding anything, we may open and enter

Much is hidden away in this opera in a manner obvious to a mystic; but the overriding message is as ever: read, study, seek and meditate!

many doors in the edifice of mystical practice, but not until we knock and ask admittance upon the door of the Wise, will our real quest truly begin. In other words, "*when the student is ready the Master will appear.*"

A long dialogue now ensues during which Tamino discovers that Sarastro is not the wicked tyrant described by the Queen of the Night, but the beneficent High Priest of the Temple of Wisdom. He further learns that the Queen of the Night is not what she seems either, and that Pamina, though a prisoner of Sarastro, is still alive. The Prince is overjoyed at the news and taking up his flute is astonished to hear Papageno's pan pipes answer his playing. If we regard the Higher and lower selves as instruments, each of whom responds to the other's tune, the hidden meaning of this scene becomes clear. Much is hidden away in this opera in a manner obvious to a trained mystic, but the overriding message is as ever: read, study, seek and meditate!

The Master Appears

Pamina and Papageno use the bird-catcher's enchanted bells to escape from Monostatos' slaves and join Tamino in front of the main gate of the Temple of Wisdom. The gate opens and Sarastro appears in a triumphal chariot drawn by six lions, accompanied by a procession of priests. He punishes Monostatos by ordering him to be beaten 77 times on the feet. The lion is pre-eminently a solar symbol and six is also the number of the hexagram, or six-pointed star comprised of two interlaced triangles, which again symbolises the union of the masculine and feminine principles in perfect harmony.

Sarastro now commands that Tamino and Papageno be taken into the Temple to begin their Initiation, adding significantly that: "*First they must be purified.*" This was the first part of the Mysteries in both Greece and Egypt, for as Theon of Smyrna said, Initiation is divided into five parts,





The Magic Flute, Act II, Scene 25.

the first of which he described as follows:

The first is purification, for the Mysteries are not communicated to all who are willing to receive them. There are certain persons who are prevented [from entering] by the voice of the crier, [for] it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications.

Initiation

Act Two begins with the entry of Sarastro and his priests in stately procession, carrying palm fronds. When they have taken their positions they sound three blasts on their trumpets. So again we hear the three chords which run through the opera like a golden thread, signifying the three principles of body, mind and soul. Sarastro now calls on Isis and Osiris to bestow their wisdom on Tamino and to direct his steps in his coming Initiation.

Lead these two strangers into our Temple of tests. Cover their heads then, they must first be cleansed. [...] O Isis and Osiris, give the spirit of wisdom to the new pair! May that which guides the wanderer's steps, strengthen them with patience in danger! Let them see the fruits of the test, though they should go to their graves! Thus the reward of virtue's valiant course, take them up into your abode!

The First Test

In the next scene, night has fallen in the court or Pronaos of the Temple. Two Priests enter and remove the blindfolds from the two candidates. This is significant, for night is the only time of day when the Lower Self is asleep and the

Higher Self is released from the body for a while. Night is also symbolical of the greater Light, now to be revealed, which the candidate could not perceive before, owing to his or her blindfold, a symbol of the blindness of the Lower Self, which will not permit the smallest glimmer of light to dispel its ignorance. Why are there two candidates for Initiation? In truth, there is in fact only one, for Papageno, as we have pointed out, is merely the Lower Self of Tamino, and both stand to benefit in different ways from the coming Initiation.

Papageno now confesses his fears, and Tamino reproaches him for his lack of courage. The two priests return to test Tamino's determination to rescue Pamina and his answers prove satisfactory. Papageno is encouraged by the promise of a wife and both are now instructed to remain silent in the presence of women, no matter what the provocation. On the face of it this sounds rather misogynistic but we must remember that the entire narrative of *The Magic Flute* is symbolical, not literal. *Woman* is emblematic of matter, just as *Man* is emblematic of spirit. These two archetypes should never be confused with their purely human expressions.

The test begins in earnest with the arrival of the Three Ladies, who employ every stratagem to get the two candidates to speak. While Tamino remains steadfast, Papageno wavers and admits that he cannot prevent chattering in the face of verbal assault by the Three Ladies. Anyone who has seriously practised meditation will know how hard it is to silence the incessant chatter of the lower self and completely relax the

...we must remember that the entire narrative of *The Magic Flute* is symbolical, not literal. Woman is emblematic of matter, just as Man is emblematic of spirit.

body so one ceases to feel its presence. Defeated at last, the Three Ladies depart, accompanied by thunder and lightning, and the Priests re-enter the temple to congratulate Tamino on the successful completion of his first trial. It seems that the essence of this test is self-control, which is the first and most difficult lesson every candidate for Initiation has to learn.

The scene now changes to a garden in which Pamina lies sleeping on a couch, watched by Monostatos. He is determined to ravish the princess, but as he slinks forward to kiss her, The Queen of the Night enters and offers a dagger to her daughter with which to kill Sarastro. During the aria that follows, the Queen tells Pamina that if she does not kill Sarastro she will abandon and disown her forever. Monostatos returns and snatches the dagger from the stunned princess. If she will choose to love him he tells her he will save her life. But she refuses, and Monostatos



is about to stab her when Sarastro appears, stops him and sends him away. The Moor rushes off to join the Queen of the Night in subverting Sarastro's rule and Pamina begs Sarastro not to punish her mother, to which the High Priest replies in the aria: "*Within these sacred halls revenge has no place!*" The scene is fraught with deep symbolism, not least the many traps the Lower Self employs to keep the Higher Self in subjugation and prevent its liberation.

The stronger and more enlightened one's Faith, the higher will be the Realm conquered by means of it. Without Faith there can be no victory in anything, nor can Initiation be achieved without it.

The Second Test

Tamino and Papageno are commanded to remain silent and then left alone. An ugly old woman (Papagena in disguise) hobbles in and chats with Papageno, telling him that she is 18 years old and that she has a sweetheart named Papagno. But just as she is about to reveal her name, a loud peal of thunder sends her shuffling away. The Three Spirit Youths return, bringing the magic flute and bells with them, and a table laden with food and drink rises magically from the ground.

Papageno, preoccupied as usual with earthly affairs, spends his time eating, while Tamino plays his flute. Pamina enters, drawn by the sound. Recognising her lover, she questions him, but he maintains his vow of silence and motions her away. Even Papageno is silent for once, though probably not for want of speaking, for his mouth is too full of food to speak! Pamina says she will kill herself if Tamino does not love her any more, and slowly and with great sadness she leaves. Papageno and Tamino hear trumpets calling them onward and the bird-catcher is forcibly led away by his master.

We must not allow the many different strands in this scene to blind us to its underlying meaning. What is being tested is the virtue of Faith, or in mystical terms, Confidence. For Tamino it is faith (confidence) in the wisdom of his Instructors and in the veracity of his quest. For Pamina it is faith (confidence) in their love, regardless of Tamino's silence.

Faith has been called many things by

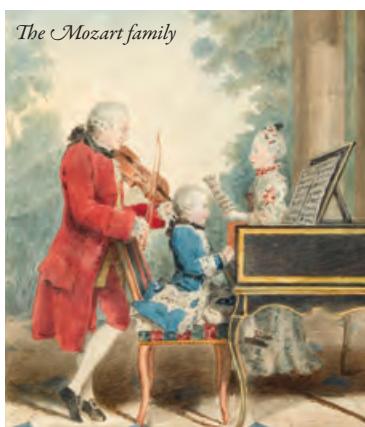
inspired poets and philosophers, but the truest definition of it is belief, or rather confidence, in that of which there is no outward evidence. Faith leads through the darkness of this world to a better land, as Sarastro makes clear in the preceding scene. The stronger and more enlightened one's Faith, the higher will be the Realm conquered by means of it. Without Faith there can be no victory in anything, nor can Initiation be achieved without it.

Preparation for the Final Test

The scene now changes to the interior of the Temple, into which the Priests march, led by Sarastro, who commands Tamino for his faith. Pamina is brought in to say her farewells to the Prince, who reassures her that the gods will protect him from all harm and that they will be re-united again when his quest is accomplished. Both lament their separation. But while Tamino remains firm in his faith, Pamina wavers and is afraid that her lover will die during his coming ordeal. Here, Pamina symbolises the doubts and fears which afflict every candidate for initiation, when the realisation of what Initiation really means, dawns upon them.

Meanwhile, Papageno finds himself locked in a chamber surrounded by walls of flame. He tells his unseen guardians that he wishes for nothing more than a cup of wine, but when it magically appears and he drinks it, he is suddenly overcome by new emotions, and sings a comical aria in which he prays for a wife to assuage his longing for companionship. Papagena, still disguised as an old crone, comes hobbling in, leaning on a stick. She tells Papageno that he must accept her or die alone, and he agrees to be faithful to her. Her disguise at once falls away, and she is revealed in her true and very pretty young form, feathered exactly like the bird-catcher, but he has not yet proved himself worthy of her, and so she is led away.

We are now transported to a small garden shortly before dawn, in which the Three Spirit Youths covertly watch over Pamina from a distance. They sing:



Soon gleams, to announce the morning, the sun on its golden way.
Soon shall superstition disappear.
Soon the wise man wins. O gracious peace, descend here! Return to the hearts of people, then is the Earth a heavenly kingdom, and mortals are immediately Gods.

But Pamina is beside herself with



grief and is about to plunge the dagger into her own breast to end her torment, when the Three Spirit Youths intervene and restrain her, saying: “*God punishes you for suicide!*” and “*Unhappy girl, forbear! Should your young man see this, he would die of grief, for he loves only you.*” Pamina remains unconvinced, asking why Tamino hid his feelings from her and would not speak to her during the second test. The Three Youths confess they may not tell her the reasons, but offer to show Tamino to her, so that she may know that he truly loves her.

The Final Test Begins

Tamino and Pamina are now permitted to undertake the third and final test together. We see two large mountains; one with a thundering waterfall, the other belching fire. Two priests clad in black armour lead Tamino in, intoning the following verses adapted from the 12th Psalm:

He who travels these laborious paths will be purified by fire, water, air and earth. If he overcomes his fear of death, he will raise himself from earth, soar heavenwards! In the light of this higher level he can dedicate himself wholly to the Mysteries.

Tamino and Pamina pass through the doors into the Temple of Initiation, which close fast behind them. We do not see what happens next, nor should we expect to, for such

The main theme of the opera is the transformation of character from the raw material to enlightenment, which can be viewed as the process of our maturation into full human beings.

things are secret, and no true Initiate has ever revealed them.

All Hail the Initiates!

The twin Initiates now re-appear in a resplendent light, and the Priests sing a joyful paean of praise and thanksgiving. Here the tale of Initiation ends, but the opera continues with Papageno finally being joined to Papagena while Monostatos and the Queen of the Night make a last, vain attempt to attack the Temple of Wisdom. They fail, and the entire stage is transformed into a gigantic sun within which we see Sarastro accompanied by Tamino and Pamina clad in priestly raiment, surrounded by all the priests of the Temple, while the Three Spirit Youths are holding flowers in their hands.



Tamino and Pamina undertake the third and final test together. We see two large mountains; one with a thundering waterfall, the other belching fire.

Together they sing:

Hail to the initiates! You have penetrated the darkness! Thanks be to thee, Osiris! Thanks to thee, Isis! Fortitude is victorious, and, in reward, crowns Beauty and Wisdom with its eternal diadem!

Johann Wolfgang von Goethe, said about *The Magic Flute*: “*It is enough that the crowd would find pleasure in seeing the spectacle; at the same time, its high significance will not escape the initiates.*” Goethe’s statement is revealing, as it points to an inner circle of beliefs and philosophies that may be the very core of *The Magic Flute*’s libretto and music. Behind Goethe’s statement lies an even deeper question to ponder: Who are the ‘initiates’ and what is the higher meaning of *The Magic Flute* under the guise of Freemasonry?

The main theme of the opera is the transformation of character from the raw material to enlightenment, which can be viewed as the process of our maturation into full human beings. Tamino has to pass through various trials including the testing of his courage, humane qualities and intuition. At that point, his motives in seeking initiation are examined by his own deeper self, known to initiates as the “Master Within.” Finally, achieving his goal, he is united with Pamina — his complimentary half — and who, having also passed through her own tests, has also achieved enlightenment. From the non-canonical Nag Hammadi *Gospel According to Thomas* Jesus is quoted as saying:

When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom.]





2019 – AMORC World Convention

From Wednesday 14th to Sunday 18th August 2019, Rosicrucians and their families and close friends will be travelling from the world over to the ancient Etruscan, Roman and Italian city of Rome to attend the Rome Rosicrucian World Convention.

Rosicrucian conventions — whether in Brazil, California, Sweden or Spain — attract several thousand members every four years to celebrate and re-dedicate themselves to the higher human ideals by which all people of good will and spiritual aspiration strive to live.

Book early to get the special discount being offered. For more information, navigate to the official Convention website at:-

<https://www.roma2019.amorc.it/en/>

Plan on being part of another beautiful celebration of Light, Life and Love. See yourself there!





Though we travel the world
over to find the beautiful,
we must carry it with us
or we find it not.

- Ralph Waldo Emerson
(1803 - 1882)

