



# *e*-Pentagram

Electronic Bulletin of the Lectorium Rosicrucianum

The Lectorium Rosicrucianum

Contact Information

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The Temple, a Working Place

The Value of We

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Dec-Jan | 2012-13



# e-Pentagram



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*Volume 6.10  
Dec-Jan 2013*

### Websites

*goldenroscross.org*  
*canada.golden-roscross.org*

### Facebook

*facebook.com/groups/82105172849/*

### Twitter

*twitter.com/lectoriumusa*  
*twitter.com/lectoriumcanada*

### Meetup Groups

**New York, NY:** *meetup.com/goldenroscross-NYC*  
**Albany, NY:** *meetup.com/goldenroscross-albany*  
**St. Albans, VT:** *meetup.com/Lectorium-Rosicrucianum-Vermont*  
**Oakland, CA:** *meetup.com/Lectorium-Rosicrucianum*  
**Toronto, ON:** *meetup.com/The-Spiritual-School-of-the-Golden-Rosycross*  
**Cork, Ireland:** *meetup.com/goldenroscross-ireland*

\* The text of this issue is from Pentagram magazine articles published by the Lectorium Rosicrucianum.

## LECTORIUM ROSICRUCIANUM

**T**here exists a golden thread, which leads out of the labyrinth of our broken reality and towards the Truth. The Lectorium Rosicrucianum, or International School of the Golden Rosycross, aims to help seekers find and form a living connection with this shining filament, which is woven of love, wisdom, knowledge (gnosis) and action.



Most importantly, this golden thread is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by our own efforts, and by persevering throughout all the obstructions and difficulties we encounter on the way. And it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'. A bonafide School points out the Path of transfiguration and teaches its pupils how to follow it.

It is not the I-central self, or personality, that profits from the process of transfiguration as meant here, but the inner, divine Self, which is awakened and enabled to become increasingly active. This has tremendous results for the personality: he or she becomes an instrument, a servant, of another Order, the Divine Order, the 'kingdom not of this world', and in that state is able to stand right in the midst of the world in the service of every human being.

The Lectorium Rosicrucianum is a modern organization in the sense that its message is adapted to the strongly individualized consciousness of twenty-first century humanity. However, it has deep roots in the past, for it is part of the long and ancient tradition of Mystery Schools, and is a development of earlier impulses of spiritual awakening such as those of the gnostics, Cathars and classical Rosicrucians of the 17th century.

# CONTACT INFORMATION

## USA

### **California**

2430 19th St.

Bakersfield, California, USA 93301

Tel: 661-579-4977

Email: [bakersfield@goldenrosycross.org](mailto:bakersfield@goldenrosycross.org)

Website: [goldenrosycross.org](http://goldenrosycross.org)

610 16th Street

Suite 201

Oakland, California, USA 94612

Email: [bayarea@goldenrosycross.org](mailto:bayarea@goldenrosycross.org)

Website: [goldenrosycross.org](http://goldenrosycross.org)

### **New York**

21 Bushnell Ave.

Chatham, New York, USA 12037

Tel: 518-392-2799

Email: [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

Website: [goldenrosycross.org](http://goldenrosycross.org)

## CANADA

### **Quebec**

2520 rue La Fontaine

Montreal, Quebec, Canada H2K 2A5

Tel: 514-522-6604

Email: [montreal@rose-croix-d-or.org](mailto:montreal@rose-croix-d-or.org)

Website: [canada.rose-croix-d-or.org](http://canada.rose-croix-d-or.org)

### **Ontario**

RR#1

Inverary, Ontario, Canada K0H 1X0

Tel: 519-662-9924

Email: [ontario@goldenrosycross.org](mailto:ontario@goldenrosycross.org)

Website: [canada.golden-rosycross.org](http://canada.golden-rosycross.org)

# CONTACT INFORMATION

## AUSTRALIA

### **Sydney**

P O Box 159, Campbelltown, NSW 2560, Australia

Tel: +61 2 4626 2094

Email: [info@goldenrosycross.org.au](mailto:info@goldenrosycross.org.au)

Website: [goldenrosycross.org.au](http://goldenrosycross.org.au)

### **Melbourne**

P O Box 664, Berwick, VIC 3806, Australia

Tel: +61 3 5629 9175

Email: [melbourne@goldenrosycross.org.au](mailto:melbourne@goldenrosycross.org.au)

Website: [goldenrosycross.org.au](http://goldenrosycross.org.au)

## UNITED KINGDOM

The Granary

Palgrave Road

Little Dunham, King's Lynn, Norfolk

PE32 2DF, England

Tel/Fax: 0044 (0) 1328 701217

Email: [thegranary@goldenrosycross.org.uk](mailto:thegranary@goldenrosycross.org.uk)

## IRELAND

Lectorium Rosicrucianum

Ballincollig Delivery Office

P.O. Box 501

Co. Cork, Ireland

Email: [lectoriumrosicrucianum@ireland.com](mailto:lectoriumrosicrucianum@ireland.com)

## NEW ZEALAND

Lectorium Rosicrucianum

258 Ariki Street, RD2

Cambridge, New Zealand 3494

Tel 64 7 8278040

Email: [cg.newzealand@hotmail.com](mailto:cg.newzealand@hotmail.com)

## MALTA

P.O. Box 29

St. Paul's Bay, Malta

Email: [contact@goldenrosycross.org.mt](mailto:contact@goldenrosycross.org.mt)

Website: [goldenrosycross.org.mt](http://goldenrosycross.org.mt)

# PUBLIC ACTIVITIES - December

## USA

**Dec 5 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road

St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenrosycross.org](mailto:vermont@goldenrosycross.org)

**Dec 5 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave

Chatham, NY

Tel: 518-392-2799 | [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

**Dec 9 - 11:00 am**

**The Path of the Silence**

610 16th St., 2nd Floor, Suite 201

Oakland, CA 94612

Tel: 510-761- 6172 | [bayarea@goldenrosycross.org](mailto:bayarea@goldenrosycross.org)

**Dec 12 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road

St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenrosycross.org](mailto:vermont@goldenrosycross.org)

**Dec 12 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave

Chatham, NY

Tel: 518-392-2799 | [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

**Dec 16 - 12:00 pm**

**The Task of the Personality**

40 Exchange Place, 3rd Floor

New York 10005

Tel: 212-561-7358 | [newyork@goldenrosycross.org](mailto:newyork@goldenrosycross.org)

**Dec 16 - 11:00 am**

**The Inner Christmas**

610 16th St., 2nd Floor, Suite 201

Oakland, CA 94612

Tel: 510-761- 6172 | [bayarea@goldenrosycross.org](mailto:bayarea@goldenrosycross.org)

**Dec 18 - 6:30 pm**

**Round Table Discussion**

21 Bushnell Ave

Chatham, NY

Tel: 518-392-2799 | [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

**Dec 19 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road

St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenrosycross.org](mailto:vermont@goldenrosycross.org)

**Dec 19 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave

Chatham, NY

Tel: 518-392-2799 | [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

**Dec 26 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road

St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenrosycross.org](mailto:vermont@goldenrosycross.org)

**Dec 26 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave

Chatham, NY

Tel: 518-392-2799 | [chatham@goldenrosycross.org](mailto:chatham@goldenrosycross.org)

## CANADA

**Dec 18 - 7:00 pm**

**Christmas in the Heart**

North York Central Library

5120 Yonge Street

North York, Ontario, Canada

Tel: 416-817-6304 | [toronto@goldenrosycross.org](mailto:toronto@goldenrosycross.org)

## AUSTRALIA

**Dec 10 - 12:30 pm**

**The End or the Beginning?**

Level 1, 280 Pitt Street

Sydney, New South Wales

Tel: 02 4626 2094 | [info@goldenrosycross.org.au](mailto:info@goldenrosycross.org.au)

## NEW ZEALAND

Weekly Discussion Group for interested people at the New Zealand Conference Centre, Karapiro, every Wed. at 7pm.

258 Ariki Street Karapiro (just south of Cambridge).

Call (07) 82 78040.

Please join us for coffee and open discussion.

# PUBLIC ACTIVITIES - January

## USA

**Jan 2 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road  
St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenroscross.org](mailto:vermont@goldenroscross.org)

**Jan 2 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

**Jan 9 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road  
St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenroscross.org](mailto:vermont@goldenroscross.org)

**Jan 9 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

**Jan 15 - 6:30 pm**

**Round Table Discussion**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

**Jan 16 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road  
St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenroscross.org](mailto:vermont@goldenroscross.org)

**Jan 16 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

**Jan 20 - 12:00 pm**

**Way of Transfiguration**

40 Exchange Place, 3rd Floor  
New York 10005

Tel: 212-561-7358 | [newyork@goldenroscross.org](mailto:newyork@goldenroscross.org)

**Jan 23 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road  
St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenroscross.org](mailto:vermont@goldenroscross.org)

**Jan 23 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

**Jan 30 - 4:00 pm**

**The Gnosis Today**

6 Fairfield Hill Road  
St. Albans, VT

Tel: 802-524-9706 | [vermont@goldenroscross.org](mailto:vermont@goldenroscross.org)

**Jan 30 - 6:30 pm**

**Meeting in the Reading Room**

21 Bushnell Ave  
Chatham, NY

Tel: 518-392-2799 | [chatham@goldenroscross.org](mailto:chatham@goldenroscross.org)

## NEW ZEALAND

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258 Ariki Street Karapiro (just south of Cambridge).

Call (07) 82 78040.

Please join us for coffee and open discussion.

# the temple, a working place

Why do modern Rosicrucians speak of a temple working place? To them, a temple is a room, in which light of an unearthly vibration is present in a concentrated form. By intensely experiencing this Light, it may gradually become clear to a person, who he or she really is. It is this Light that reveals what is negative and what is positive in a person.

In this Light, we also see the building plan of the inner temple that may be erected in a person's essence, wholly in accordance with the words: 'Do you not know that your body is a temple, in which the Spirit can live?' We can enable this construction by a new mode of life corresponding to this Light. There is a mighty light treasure, but this light treasure must indeed be received.

Pupil: Master, how can I behold the Light?

Master: Nothing is simpler than that, dear pupil. If you want to see heaven, you only have to raise your head, and avert your eyes from the earth below you. Therefore, if you want to see the Light, you only have to avert your eyes from the darkness.

Pupil: Yet, why does it seem so difficult to me?

Master: The earth seems close by and heaven seems far away.

This is why the things of the earth seem closer by than those of heaven, and why you are more inclined to pay attention to them.

Pupil: I know, Master, that nothing is more than the Light.

Why, then, do I find it so difficult to see the Light?

Master: Know that many are the ties that affect your eyes and force them downward. They are called fear, worry, anxiety, pride, faint-heartedness, desire

and lack of understanding.

But all these ties only exist in the thinking of your darkness; in the Light, they disappear as shadows before the sun.

Why should I join a Spiritual School; does the Divine Light not shine everywhere?

Think of the sun. The light of the sun shines in the entire space of the solar system. The light, and therefore, life on earth, stems from the sun. However, without the atmosphere, the sunlight would be fatal; just think of the holes in the ozone layer. Outside the earthly atmosphere, the light of the sun is present, but invisible: the extraterrestrial space seems black as the night. Only if we look straight at the sun, can we see its light, but then it is blinding.

The powerfield of a Spiritual School is a cosmos. This cosmos makes the light of Vulcan, the divine Sun, visible. We speak of Light that flows in vertically and of Light that spreads horizontally. Neutrinos, subatomic particles, are present everywhere in space, but cannot be observed, because they do not react to anything. The Light, flowing in vertically, is also present everywhere, yet it is not of this world. Nothing of this world can react to it. And because we, our senses and our consciousness, are wholly of this world, we are unable to observe the Light.

There are also many forms of light in this nature, visible as well as invisible. To us,

## AN IMPRESSION FROM THE TEMPLE OF THE LECTORIUM ROSICRUCIANUM



**Nineteenth-century impression of the Temple of Karnak, in Luxor (Egypt)**

ultraviolet light is invisible. TL tubes emit ultraviolet light. Just like that, it is not of any use to us, but the powder on the inside of the tube transforms the ultraviolet light into visible light. This concerns, therefore, a kind of transmutation. The central point in our being, the heart atom, is able to receive the Light of the Gnosis that flows in vertically. In us, this received light is converted into Light that is

spread horizontally, into a radiation fullness in the atmosphere of our earth that can be perceived by all.

In *The Seal of Renewal*, Catharose de Petri quotes a few lines from chapter 15 of the Gospel of John: 'You are already made clean by the word which I have spoken to you.' The Gnostic Spiritual School speaks to us about the Light through the focal points, and



while we listen and are, therefore, focused on the Light of the Gnosis with our senses, and while we open our souls to what comes to touch us, the link becomes stronger than ever before. Then the process of purification, the great process of healing, can fill us with the grace of Christ more intensely than even before.

We, beings of space and time, measure everything in terms of time and distance. This is why to our consciousness there is an immeasurable distance and an immeasurable time period between the now and reaching the goal. However, to the eternal Light of the Gnosis,

the touch forms an absolute link, and the link means absolute purification. We are already made clean when we link ourselves with the Gnosis. We receive everything when we give ourselves away to the Light. And it is only as to the dialectical state of our personality, that a result will be shown which, due to the slow progression of time, is manifested as a succession of events. This is why Jesus could say to the murderer: 'Truly, I say to you, today you will be with me in Paradise.'

WHAT IS GNOSIS? Gnosis is knowledge, but not the knowledge of this world, not the

## If ‘Gnosis’ cannot be spoken, why, then, did many great ones teach lessons and why did they publish books?

knowledge gleaned from books, not knowledge heard from someone else’s mouth.

Gnosis is not the knowledge that we can acquire at a university, or the knowledge gathered from lifelong experience. Gnosis is not knowledge welling up from a source outside ourselves or knowledge that we store and save. No one is able to grant this knowledge; it cannot be purchased.

Gnosis is sometimes called ‘knowledge of the heart’. The wellspring of this knowledge can be found within ourselves. It is not created by protracted and profound contemplation, but rather by beholding. It cannot be dug up from the depths of our memory, but it rather is a revelation. Its seat is the pure soul and its source is the Spirit, or the Light itself. It cannot be thought up or expressed by words; it is manifested directly to the consciousness.

If Gnosis cannot be spoken, why then, did many great ones teach lessons and why did they publish books? Undoubtedly, the words they spoke and the books they wrote are gnostic, but gnostic is not the same as Gnosis, as similarly airy is not the same as air.

When we connect a lamp to a power source by two copper wires, it will produce light. However, the copper wires are not the electricity that makes the lamp burn. They only conduct the electricity. Therefore, a gnostic book is never the Gnosis. It may link us with the Gnosis that is in us. This is why it is said: ‘Do not take the garment of the Gnosis to be the Gnosis.’

When Mani speaks about the sun, he refers to the Light, with which we can link ourselves in the temple. He refers to Vulcan, the sun behind the sun. We can read about this in the Kephalaia:

*Many aspects has the Sun:*

*There is its light, with which it illuminates the world and all creatures in it.*

*There is its Beauty,*

*which it spreads radiantly over all creatures.*

*There is its peace.*

*When the world is illuminated by it,*

*all people receive its greeting.*

*And they give each other the greeting of peace.*

*There is the life of the living soul,*

*which is liberated by the Sun*

*from all chains and ties.*

*It gives the elements their power*

*and it gives smell and taste*

*to the whole cross of Light.*

*Just as its Light is more radiant than all lights in the world,*

*so is also its beauty mightier than any human beauty.*

*Its peace defeats all powers of the world.*

*The liberation, by which it liberates the living Soul,*

*signifies infinitely more than any other liberation.*

*The power it gives to the Soul,*

*is stronger than any other power.*

*The Sun possesses an even deeper threefold aspect with regard to the mystery of its first greatness. There is the load of its ship. It does not wane like the ship of the moon. This fullness manifests the mystery of the Father of greatness, from whom all divine powers originate. Unassailably, it never decreases.*

In the temple, the Rosicrucian pupil is linked with the truth. To him, truth is what he observes, what he sees. To him, the world may be the truth.

If we have really learned to see the world as it is, we know the truth of the world as to its limitations, its tides, its rising and falling, its illusions, and its hopelessness. Then we are open to a higher truth, a new vision. Revelation is observing, seeing something that was hidden before. Revelation, seeing a higher truth, a higher reality, is not the knowledge gathered from a book or a course or learned from a master. Revelation is seeing this higher reality, seeing with other organs than the eyes. This seeing of the truth occurs in three ways:

- as faith on the basis of the activated heart atom,
- as hope on the basis of the sanctified head sanctuary,
- as love on the basis of the renewed sanctuary of life.

Faith is like recognising the reality of the Supernature in, for instance, words, texts or images. Hope is seeing the reality of the Father.

Love is living in, from and for this reality. Father, Son and Holy Spirit. Faith is from the Father, who has created the all. Hope is from the Son, who explains the Father to us. Love is from the Holy Spirit, who is the one life itself.

*You are not who you think you are. Fundamentally, you are the spirit human being, who was, and who is, and who is to come.*

*You have received the gift of the Spirit.*

*Did I receive the gift of the Spirit?*

*No, you did not receive Him in this sense, but He lives in your centre.*

*It is your task to live increasingly in Him, as He lives in you ☼*

# the value of we

Former World Bank director and current co-chairman of the Worldconnectors, Herman Wijffels, is cofounder of the Renaissance Group, a movement of people whose aim it is to support processes of awareness and change in all sections of society.

The Renaissance Group works with people and their current convictions, and not because of their lofty positions. To Wijffels, the main points of departure are development and empathy, the power to put ourselves in someone else's shoes. This was the topic of his Verkuyl lecture 2010, which will in many respects be recognised by the readers of the Pentagram. A brief report, and a reflection.

What does the world look like in 2010? There is a continuous population growth; the differences between grinding poverty and great wealth sharpen, and there is an overburdening of between 30 and 40 percent of the carrying capacity of our planet. Gradually, we squander our natural capital. This concerns desertification of farmland, excessive use of freshwater sources, deforestation, catching the last reproductive fish in the world seas and exhaustion of the stock of raw materials. In addition, our species is also busy exterminating other species systematically. We run the risk of shortages of everything if we continue the way in which we are living now. Our economic system is based on departmentalised, egocentric rationality. As humanity, we still live as if this earth has inexhaustible resources. A financial-economic, ecological, social and institutional crisis is developing, but also a crisis of the values on which our current way of life is based. That is the deeper background.

During the coming period, it is important to develop a way of cohabitation on our planet, by which the natural resources are distributed more justly and are better managed, so that all people may live with dignity. It is also important that the way in which we meet our needs, is kept in balance with the earth's sustainable carrying capacity. This requires global cooperation. It is actually necessary to develop a global awareness, on the basis of the idea that we depend on each other and on

the earth as our starting point. This means the development of a 'we' concept on a global level along with the development of empathy on a personal level. This also implies working on the way in which we live. Relational ethics is the basis of the values upon which we have to work, and upon which decisions are considered against the background of their social and ecological effects.

There are different sources that may help us in this respect. In her book *The Great Transformation*, Karen Armstrong speaks about the golden rule, originating from prehistoric times: Deal with others as you yourself would like to be dealt with. There is also a Christian version of it, and this is what this is all about. We should seek and rejuvenate the deepest roots of our ethics. This raises the question of competition versus cooperation. The beauty of it is that quantum physics says the same. Everything is linked with everything, and when we do something, this has consequences for others and in other fields of life. This supports the need to reason and operate on the basis of being connected and not on the basis of discord.

Another factor is the 'potential', the field of possibilities that originated during the big bang, or creation, if you like. At that moment, 'potential' was created, which subsequently was gradually inserted into matter. Every time we look back into history, new impulses, new parts of this potential were inserted into mat-



Everyone is unique, but everyone must take up position on the basis of

ter through ideas so that great transformations could take place. The last factor that should be mentioned is common sense, the 'enlightened self-interest'. It operates in such a way that we serve our own interests by also serving the interests of others.

To sum it up, we can state: this time appeals to us to insert a new set of possibilities into matter again, in radically changed circumstances. As human beings, we are meant to do this in such a way that we will pass on life in all its forms to the next generations in the best way possible. This is the essence and purpose of life, and at the same time, it is the spiritual dimension of life. We are instrumental in this continuous process of creation. By

acting, we develop this potential (of the big bang) along with that of ourselves, because they belong together.

Therefore, as human beings, we are now called to shape the next stage of this continuous process of development. This has considerable consequences. From linear processes, based on fossil fuels, we should switch to cyclical processes based on permanently available energy, to an economy, based on flows and not on stocks. This means decentralised energy production from sustainable sources: sun, water, wind, biomass, through a system of production and supply via intelligent networks.

Another consequence is a cyclical economy that will operate much more regionally and



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of more comprehensive relational ethics and empathy than ever before

locally. This requires cross-border forms of laws and regulations. A monetary system is needed that is anchored in the real economy, i.e., the carrying capacity of the earth. Then we are earthed in life again. We have to switch to a multidimensional government, with a balance between social, ecological and economic issues.

Concerning development cooperation, it is important that the community is structured upwards from its base. Money used via women proves to be effective more often. Investing in the education of women has been shown to limit the number of children per family. From all kinds of research, including research concerning how plants grow, we know that the

relationship between male expansive energy and female cohesive energy should be optimised, namely, according to the golden section, 1:1.6180. This means that the feminine aspect has to be dominant to a certain extent. This is a major cultural task, and it therefore gives rise to the thought that our culture's going off the road is related to disturbing this ratio.

We live in a time in which great issues on a global level present themselves. How we deal with them is decisive for the future of life on this planet. We must take up a position, the basis of which will have to be: relational ethics and empathy that are understood more comprehensively than we have been able to do until now. We are actually confronted with



**The offices of the World Bank, New York, United State**

the question: What is our answer to the question 'to what end are we on earth'? It is to experience the spiritual, the vertical dimension of life. This time calls us to form a new stage in the ongoing process of civilisation. All insight, knowledge and technology that we

need are in principle available. It is up to us; and if we cooperate, it will also happen.

**EMPATHY AS THE POWER TO PUT OURSELVES IN SOMEONE ELSE'S SHOES** Herman Wijffels considers it the essence of our learning on earth to

## The vertical dimension opens to dialectical man a window to a universal, cosmic field filled with soul life

contribute consciously to the continuous process of creation on this planet. If we work on a common interest with empathy, we also work on our own interest, and therefore on a decent life for everyone. This is a beautiful striving, absolutely logical and self-evident; many will endorse it – but it is not easy to realise.

He who lives in this way, releases soul values, and by respectful compassion with others, the deeper essence of a higher, spiritual life can begin to become visible. Whatever way we look at it, the earth remains a training school, an irrevocable cycle of rising, shining and fading, a world of opposites, of joy and beauty, *and* of illness, suffering and death, while no one is able to make it his permanent abode. According to the Rosicrucians, the earth is a training school that explains to us that matter itself changes, and that in matter everything is first formed and is subsequently destroyed again. The human being, culture, civilisations, humanity and finally the earth itself – everything is variable and subject to continuous change, while the essence, which is rooted in the spirit, is permanent. Human longing and striving are focused on this essence, because this is where lasting values can be found. The essence of being human cannot be found in earthly interests, regardless of whether they are individual or collective, but is rather to be found in a mode of life in which being responsible for the well-being of others – love – is the major point of departure!

A Rosicrucian wants to attune his mode of

life to this insight: in the world, working for the world, but not subordinate to the world. Certainly, his mode of life, in which he tries to contribute to a decent life for everyone, constitutes an important part of this. Yet, it is not everything: his inner eye is continuously anchored in another, purely spiritual life. His guide is the inner Christ who, filled with unconditional love, controls his heart. Global consciousness will result in universal soul consciousness, that is, in a truly sustaining sense, linked with all.

Herman Wijffels is right. In the continuous process of creation of the earth, humanity has arrived at a stage in which a quantum leap of our consciousness is needed, otherwise survival of life on earth is threatened. It is extremely important that people like the chairman of the Worldconnectors and the members of the Renaissance Group point this out, thus contributing to the growth of the collective awareness that another mode of life is necessary. If we then add the vertical dimension, we open to dialectical man a window to a universal, cosmic field that demands wholly new conditions of life from humanity. We evolve from self-interest to general interest, thus penetrating to the consciousness of ‘My kingdom is not of this world’ – but of a new, sevenfold universe – a wholly new perspective!

Rabindranath Tagore wrote in *Sadhana, The Realisation of Life*: ‘Man’s history is the histo-

'Our great Revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind. They face calumny and persecution, deprivation and death in their service of love. They live the life of the soul, not of the self, and thus they prove to us the ultimate truth of humanity. We call them Mahatmas, the men of the great soul.' Rabindranath Tagore, *Sadhana, The Realisation of Life*, 1913

ry of his journey to the unknown in quest of the realisation of his immortal self – his soul. Through the rise and fall of empires; through the building up gigantic piles of wealth and the ruthless scattering of them upon the dust; through the creation of vast bodies of symbols that give shape to his dreams and aspirations, and the casting of them away like the playthings of an outworn infancy; through his forging of magic keys with which to unlock the mysteries of creation, and through his throwing away of this labour of ages to go back to his workshop and work up afresh some new form; yes, through it all man is marching from epoch to epoch towards the fullest realisation of his soul, the soul which is greater than the things man accumulates, the deeds he accomplishes, the theories he builds; the soul whose onward course is never checked by death or dissolution. Man's mistakes and failures have by no means been trifling or small, they have strewn his path with colossal ruins; his sufferings have been immense, like birth pangs for a giant child; they are the prelude of a fulfilment whose scope is infinite.

Man has gone through and is still undergoing martyrdoms in various ways, and his institutions are the altars he has built whereto he brings his daily sacrifices, marvellous in kind and stupendous in quantity. All this would be absolutely unmeaning and unbearable if all along he did not feel that deepest joy of the soul within him, which tries its divine strength by suffering and proves its exhaust-

less riches by renunciation. Yes, they are coming, the pilgrims, one and all – coming to their true inheritance of the world; they are ever broadening their consciousness, ever seeking a higher and higher unity, ever approaching nearer to the one central Truth which is all-comprehensive.

Man's poverty is abysmal; his wants are endless till he becomes truly conscious of his soul. Till then, the world to him is in a state of continual flux – a phantasm that is and is not. For a man who has realised his soul there is a determinate centre of the universe around which all else can find its proper place, and from thence only can he draw and enjoy the blessedness of a harmonious life. [...]

The Upanishads say with great emphasis: Know thou the One, the Soul. It is the bridge leading to the immortal being. This is the ultimate end of man, to find the One which is in him; which is his truth, which is his soul; the key with which he opens the gate of the spiritual life, the heavenly kingdom.' 🌟

**Reference:**

Rabindranath Tagore. *Sadhana, The Realisation of Life*,  
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