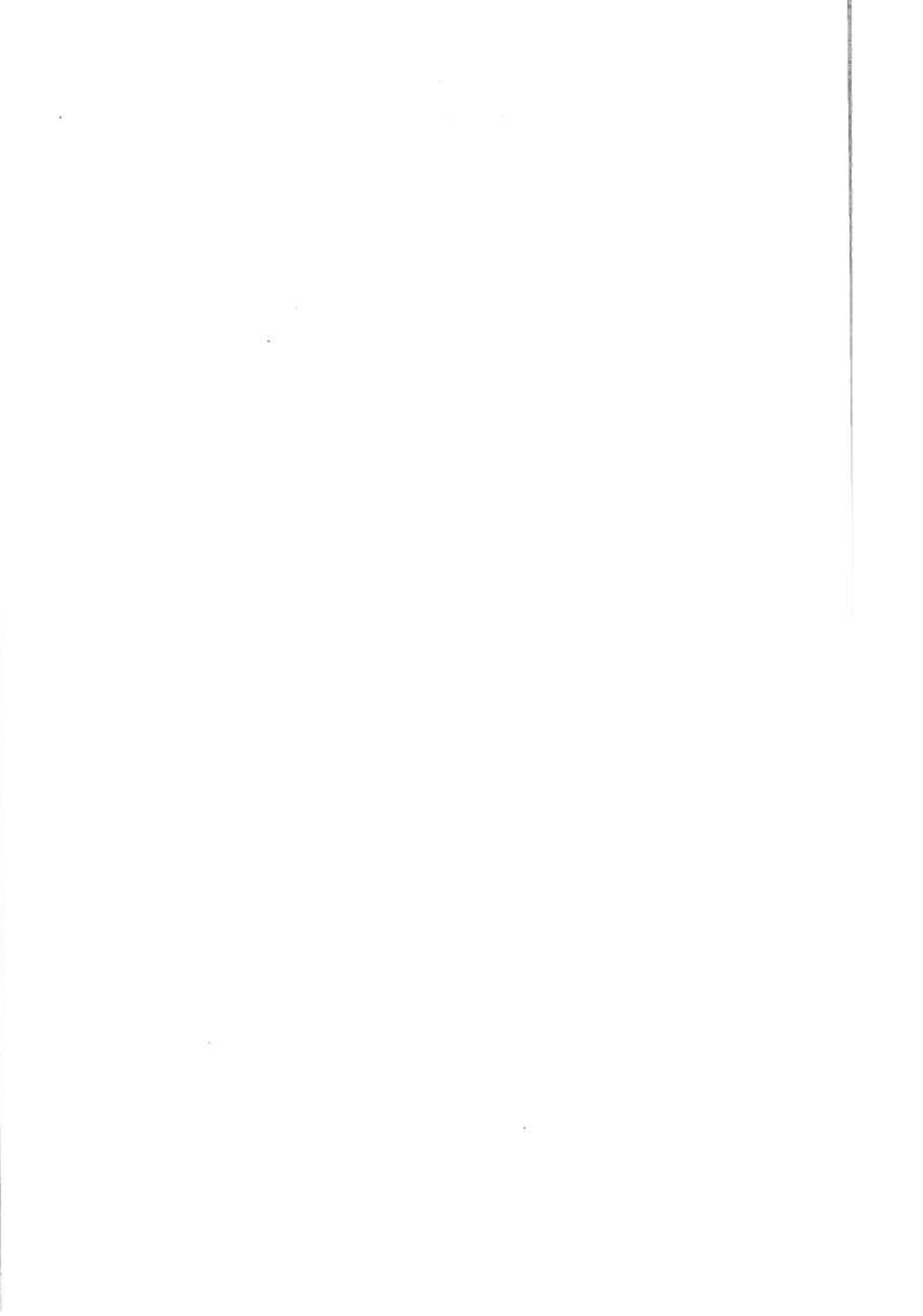


**THE BROTHERHOOD  
OF SHAMBALLA**



**THE BROTHERHOOD  
OF  
SHAMBALLA**

**BY**

**CATHAROSE DE PETRI**

**AND**

**J. VAN RIJCKENBORGH**

**SECOND, REVISED EDITION**

**1986**

**CORNERSTONE LIBRARY 1**

**ROZEKRUIS PERS - HAARLEM THE NETHERLANDS**

**International School of the Golden Rosycross  
Lectorium Rosicrucianum  
Bakenessergracht 11-15 - Haarlem - The Netherlands**

**Translated from the Dutch**

**Original title:  
De Broederschap van Shamballa**

**ISBN 90 6732 008 0  
Copyright © 1986 Rozekruis Pers, Haarlem,  
The Netherlands**

# Foreword

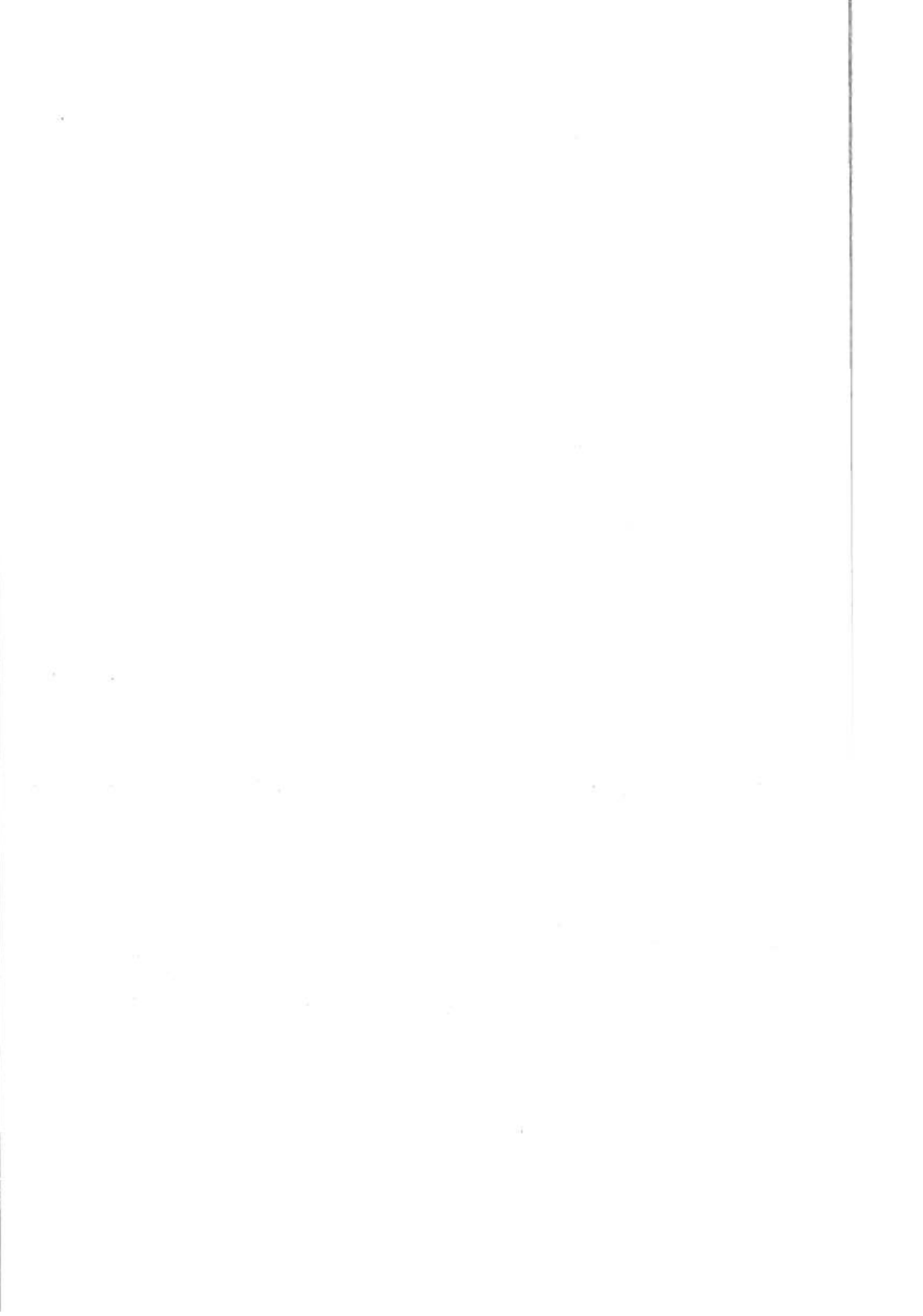
These essays on the Brotherhood of Shamballa were first given as lectures in the Forecourt Temple of the Rosycross.

As they concern a message from the Brotherhood to all pupils of the School, the same style has been preserved in this printed reproduction.

Now that this message is able to reach a wider circle of interested people by means of this publication, we hope and pray that their hearts may prove receptive and that they may react accordingly.

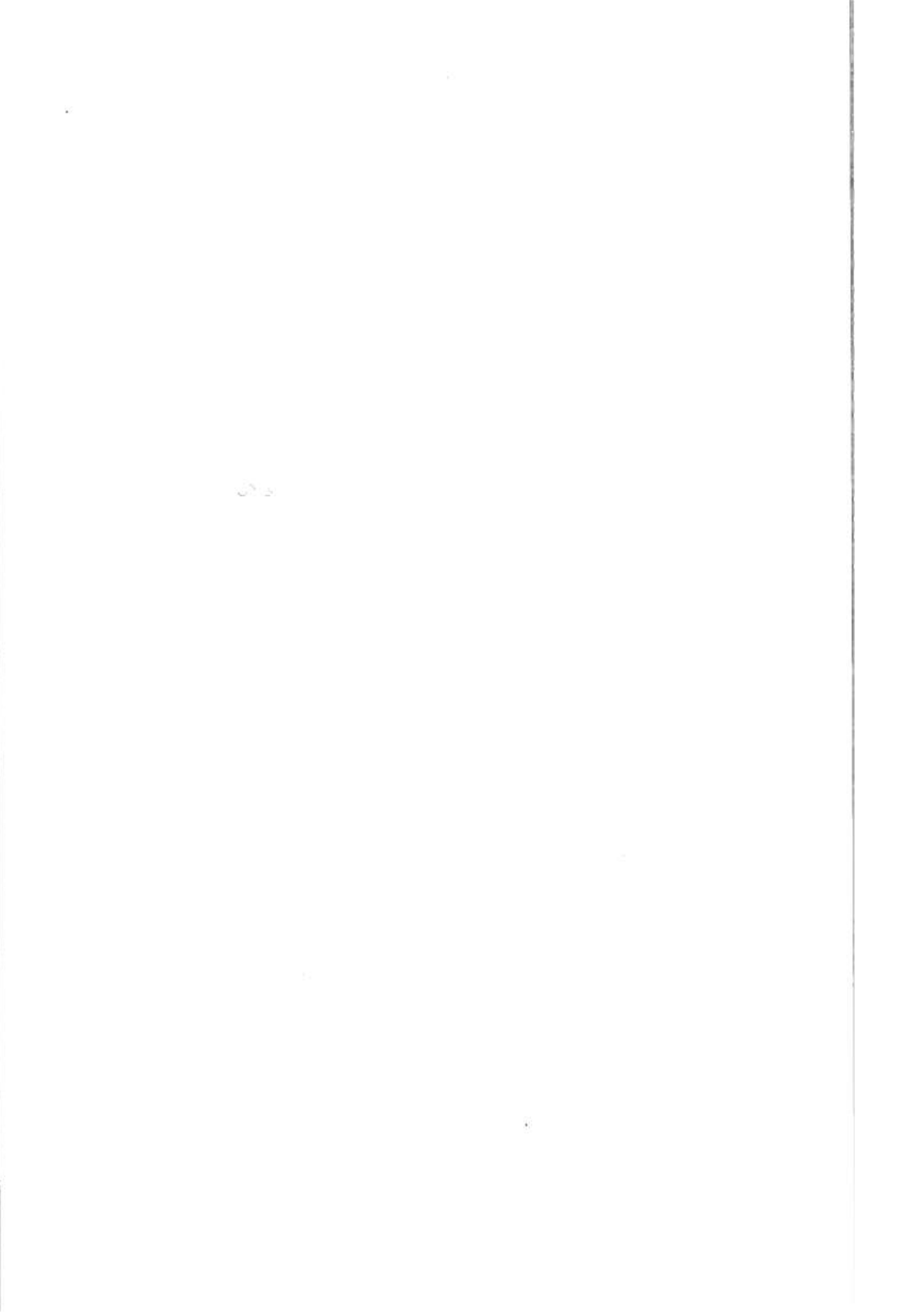
CATHAROSE DE PETRI

J. VAN RIJCKENBORGH



# Contents

Foreword .....	7
I The Mysteries of the Gobi (1).....	9
II The Mysteries of the Gobi (2).....	17
III The Mother of the Living .....	25
IV The Seven Passages to Shamballa.....	34
V The Isle of Isis .....	43
VI The Last Remnant.....	51
VII The Twofold Elohim.....	59
VIII The Abyss of Knowledge.....	66
IX The Daughters of the Holy Land .....	74
X The Sons of Will and Yoga .....	82





# I

## The Mysteries of the Gobi (1)

In quoting the Chinese philosopher Chuang, Madame Blavatsky once said: "The things that man knows can in no way be compared, numerically speaking, with the things that are unknown".

Indeed, human knowledge is very limited in comparison with what ought to be known. There are so many mysteries in the cosmos and microcosmos and the Logos shows us such a vast number of impenetrable phenomena that no one can be blamed for the fact that human understanding remains far behind the Universal Reality. The Psalmist's words: "Your knowledge is too wonderful for me", are the honest confession of a man who is confronted with divine creation. Nevertheless, it is a fact that human knowledge and understanding often move in directions diametrically opposed to divine revelation. That is why the words of the Chinese philosopher are so appropriate.

This situation is actually quite serious, for the Logos does not scatter its Universal Knowledge over the world unintelligently and at random. Every divine revelation is based entirely on necessity and absolute reason. The knowledge that has been lost is therefore an accusation against mankind, confronting us, from time to time, with very disagreeable consequences, and bringing mankind into humiliating situations.

Consequently, you may well understand the periodical attempts of the Spiritual School to lead at least part of mankind back to the original basis of necessity and absolute reason, in order to evoke a reaction which is in harmony with divine requirements. It is in this light that you should consider this discussion.

It is not our intention simply to speak about the mysteries of the Gobi desert in an interesting way. It is our task to inform you about things which are bound to come soon and which must not find you unprepared.

It is our innermost desire that with us, you will be able to testify of the happy time when there will be revealed not only a part of the world hitherto unknown and hidden, but also many wonderful works and creatures of the original nature that have never been seen before, making us realise why we are called microcosm and how far our knowledge of the original nature and of God can extend. For the majority, our time is alarming because of the turmoil of social, political and economic events. For only a few, our era is an alarming and breathtaking prelude to a cosmic revolution which will be effected not only from above but also from below.

In order to understand everything connected with this, we will need to approach the mystery of the Gobi desert. The unveiling which this will involve should not be seen as a desecration, but rather as a ripening of the time and as a *Fama Fraternitatis* for all those who have ears to hear and eyes to see.

In so far as the Universal Brotherhood devotes itself to this world and fallen mankind, the centre of its activity is in the heart of the Gobi desert in central Asia. All the other foci of spiritual activity we have discussed with you in recent years, such as those of Australia, the Great Pyramid, the Pillars of Hercules on the southern

slopes of the Atlas mountains, and the Himalayas, as well as various other activities of the Brotherhood such as those at the two poles, originate from and are guided by the true spiritual heart of the world in the most inaccessible part of the Gobi.

In reality, the Gobi is not a sand desert but rather a disconsolate, arid steppe region of, for us, immeasurable size. It is as unknown and far more inaccessible than, for instance, the Gran Chaco of South America. Very few travellers have tried to penetrate into the heart of the Gobi. It is surrounded by loneliness and terror. With a few minor exceptions, there is no literature concerning this area and its mysteries. This is largely because the attention of spiritual speculators is directed towards more familiar parts of the globe. There is a well-known work by Marco Polo, written in the 13th century while he was held prisoner. Marco Polo travelled along the old tea-route to China, part of which led through the Gobi. He wrote of the deep fear and holy veneration by which people living around the Gobi are possessed due to the large numbers of uncanny apparitions that occur there.

The cause of these spectral phenomena is quite clear to the gnostic. The planetary ethers in the Gobi are so transparent and so concentrated that the chemical and etheric spheres of the material world merge into each other almost unnoticeably. As a consequence, phenomena of the reflection sphere become perceptible to the normal physical senses. This phenomenon has caused the deadly fear of the Gobi which has to this day ensured the total ignorance of the profane with regard to this area.

Yet the Gobi has always played a part in the most

ancient universal knowledge. From the beginning of dialectics, the heart of this area has been referred to as the Holy Land of the Sons of God. When the Bible and the initiates speak of the Holy Land of our planet, they certainly do not mean the region where the Arabs and Jews fight each other with Western arms.

All metaphysical impulses towards regeneration are sent forth from this heart of the world, to spread in rays all over the earth and leave their tracks everywhere. The ingenious construction of the Great Pyramid, the wisdom and strength of the Manicheans and Cathars and the mission of the modern Rosycross are to be explained from this one source. The Order of the Siddha, the Universal Brotherhood, has its seat in this Holy Land.

Many legends have been woven around the Gobi and fragments of bygone historical events have been used as a basis for mysterious tales. Through such tales, ancient wisdom tells us that once, long before the pre-Lemurian civilisation, there was an extensive inland sea where there are now only salt-lakes and arid deserts. On twelve islands in the heart of this sea dwelt the "Last Remnant" of the divine race. These islands were of wonderful beauty. The divine inhabitants were also known as the "Sons of Will and Yoga" or as the "true Elohim", who were said to be masters of all the mysteries of nature and to possess the unpronounceable Word, which is now lost. They know the mysteries of the original nature and preserve them for those who are ennobled to them.

This island-realm still exists as an oasis in the Gobi. All those who know the secret Word are aware of this and have admittance there. It is impossible to find an ordinary way to the Gobi oasis. The whole region is carefully protected against alien intruders both from the

land and from the air. There are only seven secret entrances, which are indicated in veiled terms as the seven subterranean passages to Shamballa.

It is our task to discuss all these things with you and to inform you of the depths of all the wisdom mankind once possessed, for the time of revelation has come, and it is certainly not our intention, in the midst of the nervous tensions of our times, to deal with these holy matters in a few sentences so that by tomorrow they will have been forgotten again.

Long ago, it was prophesied that all that is hidden would one day be revealed; but it was also said that many false prophets would arise and we are warned not to believe every spirit, but to test them whether they are really of God. The Bible warns: "By this you know the spirit of God: every spirit that confesses that Jesus has come in the flesh is of God, but every spirit that does not confess this is not of God".

Whenever a great change is about to occur in the development of the world, the things hidden in God, in the Absolute, are revealed and the whole of mankind is confronted with the life of absolute reality of the Immoveable Kingdom.

This revelation, this unfolding, does not come primarily as a judgement, but as a call to resurrection, as a tremendous help towards regeneration. Also, this revelation should not be seen as a public demonstration, but as a hardly bearable sacrifice of love by those who are dedicated to God, for us in our distress.

When this sacrifice is made, it will only be possible to recognise it as the spirit of God if it can be irrefutably connected with the confession that Jesus Christ has come in the flesh. This does not mean having some historical belief that about 2000 years ago someone

called Jesus came into the flesh; it means the manifestation of the Jesus-realisation and the Christ-radiation in your own being, in your own flesh, with scientific certainty and in perfect power, beauty and reality.

The revelations of the last times, which will precede the Great Revolution, will give man a complete vision of the true life of original mankind and will inevitably bring about the unmasking of all metaphysical speculators, both ecclesiastical and theological as well as philosophical. Also, they will confront everyone without exception with a decisive choice. So the time is no longer far away when everywhere people will speak with perplexity or veneration, with fear, rage or intense gratitude about the seven passages to Shamballa.

The cosmic revolution not only concerns an intercosmic process of respiration, inescapably connected with geological and atmospheric changes, but at the same time concerns an intense endeavour to save mankind. After every cosmic revolution mankind sinks more deeply into the delusion and matter of dialectics. Seen from our point of view, the Lemurian civilisation was more glorious and equipped with many more possibilities than the Atlantean one which followed it. The same can be said of the Atlantean era in comparison with ours, the Aryan era. In the next era, too, possibilities will be much more restricted than in ours because of the ever increasing crystallisation of matter and the racial bodies and the further limitation of the spiritual action-radius.

In this respect too, mankind today is confronted with an intensely critical phase. The revelation of the coming times will therefore be of greater magnitude than ever before, because of the urgency of the situation. This revelation is intended to provide a basis for the rebirth

of the greatest possible number of people. It is for this reason that the Brotherhood has begun to speak out.

All of us need to know once more the liberating, lost and forgotten Word. When the Bible speaks about this One Word of God it does not mean a collection of mutilated or totally deformed manuscripts of greater or lesser value. First and foremost we should understand it to mean: the one liberating Word which leads to life; the way, the method, the holy science leading to the universal life of the Immovable Kingdom.

The Universal Brotherhood, referred to in the Bible as the "Last Remnant", expresses itself in the Gobi oasis, which has been specially prepared for this purpose, cosmically, atmospherically and scientifically. If you consult your Bible and the sacred books of other peoples, you will find a great number of veiled stories concerning the "Last Remnant". It is said that the last remnants of ancient races were led away after all the others had perished. Taken literally, such information has always led to mystification.

The "Last Remnant" is a mystical term referring to those entities who are rising out of mankind's ordinary path of life by following the path to the original life. Those who belong to the Last Remnant are taken up into a new circle of existence; all others follow mankind's ordinary dialectical course, with its usual aspects, right to its ordinary destination in accordance with the laws of nature.

May it be given to all of you to plumb with us the depths of the "Abyss of Universal Knowledge" and may the revelation of the Sons of Wisdom of the hidden Holy Land lead all of you to rebirth.

The seven passages to Shamballa are being opened wide for you. You have only to enter. May the unpron-

ounceable Word, the Word that is still lost, be revealed to you, now and for all eternity.



## II

### The Mysteries of the Gobi (2)

The wonderful oasis in the Gobi, the earthly focus of the Universal Brotherhood, is effectively protected against all intrusions. Even the most modern technical aids would fail hopelessly in any attempt to approach this Holy Land. Large groups of nature-spirits protect the region, and the atmospheric conditions are such that the most adverse weather would immediately obstruct anyone and anything seeking to desecrate the heart of the Gobi.

Those who wish to approach this heart of the world will need to regain knowledge of the forgotten Word. To prevent any mystification that may exist with regard to this lost and forgotten Word, we would like to inform you about it in so far as we are able to do so. One can philosophise fervently and seriously on this subject and, by plunging into bona fide literature about it, one might equip oneself with a tremendous amount of knowledge.

But what would be the use of it? Philosophy is certainly the key to science, but only if one knows how to forge it into a key that really fits the Eternal Universal Door, and one is able to use the key successfully. If this is not the case, one's philosophy is simply ballast. That is why, long ago, it could be stated in the Bible: "Blessed are the poor in knowledge". What an enormous advan-

tage have those who are able to approach the mysteries of God open-mindedly, like children. Their reaction to the Spiritual School is often remarkably pure.

You know the words of the ancient sage: "He who increases knowledge, increases sorrow". This means that anyone who is unable to transform knowledge into reality will have to carry an unbearably heavy burden. Just as anyone who looks at the sun too long with unprotected eyes becomes blind, so anyone who uselessly crams himself with philosophy will become sensorially degenerated.

For years, many people have seen the School of the Rosycross as an institution in which one could enrich one's knowledge of philosophy. However, the School of the Rosycross would be very poor and dangerous indeed if it were not quite different and much more than that. Behind the outer garment of the School is the Body, by means of which and in which the ennobled pupil can learn how to forge the key with which the gate can be opened. In this connection, we would like to draw your attention to the contents of one of our rituals:

"We assure you that our treasures, though of infinite value, are hidden in such a simple way as to cause the research of wayward science to fail entirely."

Many people have sought diligently for the inner school, the work-place in which the work is carried out on the basis of the only cornerstone, but they have not found it. Such persons have loaded the workers with scorn and slander and surrounded them with indifference. They have satiated themselves with the philosophical aspects of the School and, not being able to go further than the Forecourt, have turned away, burdened with the pain of undigested knowledge. The key cannot be bought, stolen or prepared by philosophical means.

To be able to pass from the Forecourt into the Sanctuary quite a different construction process is necessary. The following words from the ritual quoted above are therefore given to the pupil as a warning: "Consequently, although our building has been approached by thousands, it will forever remain untouched, inaccessible and hidden to the wicked world."

We wanted to draw your attention to these things before speaking to you about the lost and forgotten Word. Those who understand what we are going to say as a contribution to a philosophical clarification will simply be hanging a new millstone around their necks. However, those who are able to taste the practical meaning, the stimulus to self-freemasonry contained in our words, will be able to forge the key in the light of a new in-dwelling seven-branched candelabrum. May this candelabrum be a lamp for your feet and a light on your path.

Over the centuries there have been esotericists who thought that the lost and forgotten Word was a mantram, a magic formula, to be rhythmically pronounced at a certain pitch and made into a sound by means of the larynx. There have also been those who, in philosophical limitation, understood the one Word to be the word of liberation unto life, the method, the holy knowledge giving access to the universal life of the Immovable Kingdom - which is only partly true.

However, you should realise that the lost Word rises *behind* the method, *behind* the Holy Language, *behind* the philosophical awakening. The forgotten Word is a state of being. The pupil in the Forecourt can see the clouds parting. Like the heroes of faith mentioned in the Epistle to the Hebrews, it is as if he can see the

Holy Land in the distance, but is not yet able to enter. He is still not capable of speaking the Word with which he could express his great joy. He hears the rustling of the Word, urging him on and returning ever again, like the whispering of unborn life.

It is given to you and to us to hear something of this unborn life because, in the last days of this period of existence, the Elohim of the Gobi want to make you see, in the newly manifested light, the path leading from the Forecourt to the Sanctuary.

It is an undeniable fact that intense disappointment prevails in the esoteric field. Again and again, thousands of people have turned away, weary and filled with despair. Yet this has never resulted in a slackening of interest. Such people are like moths around a candle flame. The light compels them and becomes their fate. Your interest in the Rosycross may be intense, but we predict that indifference will eventually come, because sooner or later you are bound to feel disappointed, cheated, disparaged, disillusioned.

And the cause? You mistake the outer School for the inner one. You see yourself standing in the Forecourt in your shabby clothes and because we always see ourselves reflected in others, tensions arise and in the end an explosion occurs. Can you see that this is a law of nature?

Suppose a hundred pupils stand in the Forecourt, keeping themselves unsuitable for entering the Sanctuary. What will happen? Somehow they will clear each other away. The Forecourt is purified continually by means of this self-destruction and very rarely is it necessary for the leaders of the School to lend a helping hand. In this way, room is made for a new group which will either enter the Sanctuary or clear itself away.

Suppose that, emptied of your old motives and standards, you were searching for the Sanctuary in an entirely different way than before. Then we would have something to tell you.

The Sanctuary is in the heart of the Gobi, somewhere in Central Asia, in the midst of a wild steppe-area. Yet you need not travel to this Holy Land in order to participate in it. The Holy Land of the Siddha can project itself everywhere, even into your own particular circle of existence. The brothers and sisters of this sublime Region may be scattered all over the world, yet they are united, absolutely together and conscious of living on the Twelve Islands, without any separation.

Something is wrong if one starts travelling North, South, East or West to find the path and real life. There is a life and a reality of being in which space, time, limitations of distance and dividing lines disappear entirely. Only when a pupil finds himself back in *this* life, will he know what it means to be omnipresent. He has become the "I am", the "I am present". He is everywhere; he is in every sanctuary and he is here too, as a voice calling in the wilderness: "Make straight the paths of the Lord!".

What does it mean to "make straight the paths of the Lord"? Does it mean to perform some sort of social, political, economic or religious act? No, it means to straighten the paths for the "God within you". "The Kingdom of God is within you." You have heard this said by the Lord of all Life. All the Great Ones of the mysteries have spoken these words. If you clear the path for the Lord of your microcosmic kingdom, you will one day see Him coming across the river Jordan.

And that is the great blunder, the classic stupidity of so many people: you want to clear the path for yourself;

you are prepared to do all you can to see yourself coming across the Jordan - as the resurrected one, enlightened by the Holy Spirit. That is how you understand the idea of self-freemasonry!

But learn from the holy preacher of the everlasting Gospel: "He must increase, but I must decrease". "I am not worthy to untie the thong of his sandals." "It is He who was before me."

Do you recognise this language? Of course you do! The modern Rosycross has been using it for years. But it is sometimes sad to see and hear how pupils maltreat the grammar of this holy language.

And see, now there are those who want to teach you how to pronounce the lost and forgotten Word again. There are those who want to testify to you once more of the Unborn Life, and to teach you how to forge the key.

Listen! There is only one way to the heart of the Gobi. Note that the word Gobi means "nucleus", or "heart of the world", and that in this land, according to the Holy Language, the Sons of the Lion are encamped. If you wish to join the ranks of this battle array, you must follow the way of I-demolition, like John the Harbinger, making straight the path for the Lord.

How is this done? We will tell you! You must abandon all the faculties of the I of nature; you must sever all ties of the I, and reduce the dialectical centre of consciousness to the minimum biologically practicable.

The Universal Wisdom refers to the result of this process of demolition as the state of childship. A little child is without problems, without passions; it is a small being with a purely biological activity. It can live, grow,

be healthy and meet the requirements of the ordinary life-functions.

The pupil of the Spiritual School who wants to make straight the path of the Lord, must lead himself back to this state. He must become like a child. He should not enter this childship with the stupidity of orthodox religion, remaining in his natural state in negative expectation of a blissful hereafter, but strive to attain the childship of the Johannine person, of whom the Psalmist sings: "He strengthens the bars of your gates; he blesses the child within you". "Unless the Lord builds the house, those who build it labour in vain; unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise early and sit up late, eating the bread of sorrows; for He gives it to His beloved as if in sleep. See, the childship inherits the Lord; this fruit realises the reward."

We can also read about this in the New Testament: "Out of the mouths of babes and sucklings you have brought perfect praise". "And as you have become a child, God has sent forth the Spirit of His Son into your heart."

Formulated in terms of gnostic science, we can say that what is necessary is to reduce methodically our dialectical I to a biologically functioning minimum. Then the great miracle will unfold. The Other One will begin to rise within the microcosmic system and this Son of the Lord will take over the guidance of the work.

As soon as the dialectical "I" has achieved the state of childship, all its faculties will be animated by this other reality of being, which will entirely fill its former action radius. This other reality of being is the newborn King, the "I am", the "I am present". It makes

the one who still lives here a stranger, but a stranger without the dreadful tensions and sorrows of the I-man.

For is not the I-man, who has died according to nature, like a child? Like a child that cannot be approached by devilish forces on account of its pure biological state, he is free from the reflection sphere. He is a twofold being: the withdrawing John-man and the initiative-taking Jesus-man. By virtue of his new-born state, he has become a citizen of Christianopolis; he has flowered in the true Heart of the World; he has access to the Gobi Oasis; he is a key-bearer and the gates of hell can no longer overpower him.

That is the lost and forgotten Word. It can and must be spoken, not by you, but by the Other One who must rise up within you. This Other One, this Lord, must build the house. The builders of this nature labour in vain. Unless this Lord watches over the city, the watchman stays awake in vain. Every exertion of this nature is in vain. It is in vain that you rise early and sit up late, eating the bread of sorrows. The Lord of the straight path is born as in a miracle, born of the miracle of Mary; that is, the reversal according to nature.

Understand the message of the Brotherhood: "The childship inherits the Lord; only this fruit realises the reward".



### III

## The Mother of the Living

You have heard that nobody can approach the Heart of the Universal Brotherhood who does not know the lost and forgotten Word and who therefore cannot pronounce it. You have also been told how the pupil on the path can rediscover this Word, since it is, as you know, a state of being, an entry into the Immovable Kingdom, which cannot possibly be realised and experienced by the ordinary man of this nature.

The human beings which populate this earth have a spirit, soul and body that are neither structurally nor fundamentally suited for participation in the new life. Consequently, there is no point at all in inducing them to cultivate spirit or soul in whatever manner. In the first place liberation could not be gained in this way, and in the second place, cultivation of what is not of God would be a formidable obstacle to liberation. For this reason, the essence of liberation should be considered from quite a different angle and one should learn to understand all that has been said about it in the Holy Language in a totally different way. As dialectical beings we need to realise that man must first die if he is to be truly born.

In the course of the ages it has become abundantly clear that man does not understand this fundamental

doctrine, because of an unsuited comprehension-faculty which causes all attempts to end in cultivation of the ordinary personality. That is why it is first necessary to approach the concept of “man” as it is understood in the science of transfiguration.

In the science of transfiguration “man” is composite, a system of phenomena contained within one structure. We refer to this structure as the microcosm. Within the microcosm there are undesirable phenomena resulting from and maintained by sin. There are also possibilities and developments that were once able to unfold to completion, but that for aeons were restricted until finally they were reduced to nuclei in the microcosm.

The science of transfiguration also teaches the existence of various “flashes of spirit” active within one microcosm. What in our philosophy is called “dialectical man”, is the result and essence of one of these “flashes of spirit”.

Now, this entire dialectical being, with its behaviour, results and causes, must die, must perish so that the true man can manifest himself once more. The Universal Doctrine refers to this process as rebirth, transmutation, and also as “the Alchemical Wedding”. The method followed in this process, referred to as magic or alchemy, results in knowing and being able to use the lost and forgotten Word.

Now let us suppose that you have found the key and are willing to die fundamentally. Then you would know that dying in this sense means to reduce the entire dialectical I-being to a biological minimum, to the state of childship which is referred to in the First Epistle of John, chapter 3. Only if you are standing on this basis does it make any sense to tell you more about the

**Brotherhood of the Siddha, the inhabitants of the Heart of the Gobi.**

How does the pupil reach this heart? This is the question which the pupil must have continually in mind; and if it is really a supplication, it will always be answered in accordance with his state of being.

Logically and fundamentally there is but one answer to such a question. However, this one answer is composed of countless aspects and rays, just as the one sunlight also splits up into a whirl of rays. The answers are therefore the succession of rays which the pupil can receive as he follows the path. For him or her, these rays form a shining staircase leading to the one aim.

Experience has shown that there is no point in troubling a seeker with a ray of the Universal Light to which he is not yet ennobled. He would neither be able to perceive nor respond to it, for the simple reason that he does not yet have a pure ether-concentration in the constellation of his respiration-field.

As the path is a way leading to eternity, it is certain that on it there will be an eternal variety of radiations of ever increasing beauty, of ever more merciful glory, of ever more intense light and of ever more dynamic, majestic power. It is in this sense that you should understand the intervention of the present World-Brotherhood. It develops a radiation for us in this age, adapting it to our state of being as individual human beings and as humanity as a whole. So the question: "how does the pupil penetrate to the Heart of the World?" takes on a new and urgent character.

It is not possible to find an answer to this question by consulting old and yellow parchments; nor can we cling to what the ancients have said on this subject. One needs to be able to listen to and understand the heart-beat of

*the present.* When you can do that, the answer will come to you sparkling and new, and at the same time you will understand what the ancients really said.

You have now heard a good deal about the Gobi, about a universal nucleus of the World-Brotherhood situated in Central Asia. there is indeed a formidable universal focus there, a point of contact of the Immovable Kingdom; the true Holy Land of the Sons of Will and Yoga.

As regards what we want to say here, however, you may forget this and even ignore it. Listen to the call of the Brotherhood as a call emanating from a voice and a focus which are very close to you. And let it penetrate your consciousness fully, that in order to be able to answer this call, you yourself will have to undertake a journey through the desert. As regards spirit, soul and matter, your life in this nature is a desert; an arid desert in which you live and exist.

We know very well that millions of people would flatly deny that this is so, and maybe you, too, disagree with us. It is possible that you do not consider your path of life to be a path through the desert; that you do not experience your dialectical state of life as a miserable, arid and deathly state, and that you will therefore deny, perhaps, that you are in a state of such deathly forsakenness. This is possible, because for many people life in this world is full of beauty and excitement. Think only of the many artists who express this in various ways.

The "desert awareness" is therefore a discovery, a tremendous self-discovery and at the same time an intense mercy. One could even compare it with being born into a new awareness of life. Indeed, the Holy

Language does call it a birth, but a birth entirely on the horizontal level of dialectics. It is the birth of John the Precursor, the man in the wilderness, the preacher in the desert.

And just as this figure is described in the Gospel, so the apprentice-builder has to be born as a man in the desert. The scales must fall from his eyes and he must see this world as it is. Then, such a pupil will no longer say: "I live", "I am", because he knows that he is not a living but a dying creature. The greatest reality in this field of existence is death, and life is but a shadow.

You may know that all entities who express themselves in a particular field of existence refer to that field as the World-Mother. Symbolism and myths are full of such references. The pupil who has reached the desert stage can therefore refer to the world-mother of ordinary nature as the mother of the dead. To the Johannine consciousness, existence in this nature is an existence in death.

As a being of death has no opportunity to "live" in the true sense of the word, one can understand why such a situation is indicated in the Bible by the idea of "barrenness", as is told of Elizabeth, the barren one, the mother of John.

When you are able to reach the awareness of your barren state, you will have become fundamentally conscious of the desert, of the desolation and death which penetrate right through this life in the desert of dialectics. You will become conscious of the activity of the breath of life of this nature of death. Out of the breath of life of the nature of death, in co-operation with the mother of death and out of the interaction between the planetary ethers and this field of existence, the dialectical phenomenon of death arises.

When you have made this discovery, you stand in the middle of the Gobi desert; you stand at the edge of the mysterious Oasis of the Universal Brotherhood. When you have reached this state of consciousness, you will have done the initial and most important work of making straight the path for the God within you. It is in this phase of life that you form a link with the Mother of the Living.

It is important for you to know who and what the Mother of the Living is. It is the centre of the new Divine Intervention and of what we call in our philosophy "the New Life-Field". This is a field of life in which another Adam plays a part; in which a new Adam, standing in righteousness before God, radiates in a new field of genesis.

The Mother of the Living is the field of development of the new ethers. This Mother is called Mary, because the link with her can only be gained through a complete reversal, through tearing oneself out of the delusion of earthly nature and finding oneself once again in the desert of the nature of death.

Now imagine a pupil who arises out of the state of "barrenness" into the reality of this field of existence. Such a pupil would want to nullify everything that emanates from the mother of the dead; structurally and fundamentally, as to spirit, soul and body. He would put to death everything that is of death. In other words he would liquidate himself as an unholy being, as a phenomenon not of God, in this field of existence.

It is important to draw your attention to the fact that this liquidation is not a suicide in the ordinary sense, but a neutralisation of what is unholy in the microcosm. To someone who has not yet started the journey through the desert, this sounds like dissolution of one's entire

existence. And for such a person, neutralisation would indeed be suicide. That is why countless people who preceded us did not accept this so-called "dreadful" doctrine.

However, someone who is in the desert will understand completely what all this means; he will know that there is another centre of existence within the microcosm, another nucleus of consciousness, which must be roused to life. He will also know that only "the other one" can truly live, whereas his own existence is one of dying. He will know that "the other one" can only become free when he himself is struggling towards the final stage in this process of dying. Such a person will also be able to understand John when he says: "He that comes after me is mightier than I; He that comes after me was generated before me". This wanderer in the desert knows that self-sacrifice is not a sacrifice in the ordinary sense, but a freeing of the true life itself.

When the pupil is engaged in this process, another faculty develops in the microcosm, independently of the dialectical phenomenon: the original centre of consciousness begins to free itself. The awakening is effected literally as a result of the reversal.

New powers become active in the microcosm which initially makes use of the abandoned personality of the Johannine man. Then he is able to pronounce the lost and forgotten Word and knows that he has been taken up in an entirely new life-substance. In this new life-field, the new man awakens. The true man arises in the cherishing love-radiation of the Mother of the Living.

Finally, it will be clear to you now that the new field of life is not a philosophical idea but something very real. The explanation of this reality lies not in this nature,

not in the field of existence of death, and certainly not in the realm of the dead. The new life-field is very concretely offered to us in the "here", and the Universal Brotherhood breaks into the "here" in order to approach us, provided we are like John. Here, in this dismal region of death, there is a highly concrete and organised touch via the new life-field. That is why we speak to you about the Brotherhood of the Gobi.

The Mother of the Living is not a mystical, symbolic saying, but the true Holy Mother who wants to take you up in her love-radiation, provided you understand that the term "you" refers to the microcosm and on the condition that your personality of death is prepared to set out on the journey through the desert.

We pray that we may meet each other in the desert, on our journey to the mother of us all, the Mother of the Living.

*With You, O bearer of the holy force of life, we are  
raised out of danger;*

*With You we enter the liberating Life;*

*With You we reach the goal of our new day of manifest-  
ation;*

*With You we sail on the new course of life;*

*With You we enter the Eternal Light.*

*In the radiant light of Your love we discover our guilt;*

*In You we realise our burden of sin;*

*In You the great mystery of our march through the  
desert is unveiled;*

*In Your sanctity our degeneration is obscured.*

*Through You we discover our higher Self;*

*Through You we become conscious of our ascent;*



*Through You we are urged towards liberating action,  
And through You the divine breath of life murmurs in  
us, in every heartbeat.*

*O Rose that on my cross unfolds, absorb the Light of  
God,  
And in this dismal vale of thorns, transform it - make  
it free!*

Only then can we say with the Elder Brothers: "Jesus,  
the new Son of God, is everything to me!"

## IV

# The Seven Passages to Shamballa

In the middle of the immense, virgin desert of the Gobi is the mysterious oasis. This Holy Land, in which no profane human foot has ever trod, is called among other things: Shamballa, "the City of the Gods".

Shamballa is the centre of the action-field of the Universal Brotherhood in so far as it is active in this dialectical nature-order. Shamballa is the power-field of the divine helpers; a power-field not to be explained from this nature-order and not maintaining any link with the material sphere or the reflection sphere, but nevertheless present in this earthly nature as a help to us all.

The function of Shamballa can be compared with that of a transformer. The universal life-substance and the universal intervention of the Logos are transformed in Shamballa, "the City of the Gods", into a tension which the world and mankind can endure. Shamballa is a field of contact from which suggestions, vibrations and radiations emanate, flowing horizontally all over the world. Shamballa is an immanent touch of a transcendental reality.

It is also from this City of the Gods that bonafide messengers go out to lost humanity; messengers who, under a wide variety of names, carry out their work

wherever it is necessary. Shamballa is the gate to the original life, the only and absolute gate to liberation. Shamballa is the key to the new, sparkling life.

It sounds strange to many people to hear of a universal point of contact that can be geographically located. But is it stranger than expecting one's salvation in the reflection sphere, the domain of the dead, of entities who have lost the greater part of their vehicles and who will consequently have no choice but to restore their mutilation by reincarnation?

Is it stranger than to cling for the protection of one's soul to some church institution which distinguishes itself from what is earthly and dialectical only in so far as its representatives speak a language that in no way accords with their own reality? Is it stranger and less logical than imagining or hearing in the abstract of a God who exists and is enthroned in unreality?

On the contrary, it is strange that not more people who are metaphysically and spiritually sensitive have discovered that they are lost in the greatest mystifications.

Without exaggeration one can say that man's entire metaphysical and spiritual life has become stuck in the grip of the reflection sphere. Everything and everyone asks the dead, belongs to the dead, and lives and strives out of the dead.

The consequence is a general sickening of mankind, a swift march downhill, tumbling into the pool of lies, slander and treachery, a disappearance of moral norms and a startlingly rapid increase in blood and nervous diseases. Such is the result for mankind of taking a course that deviates from *the way, the truth and the life*.

When you make your way towards the focus of the

universal mysteries, you do not develop some sort of delirium, manifesting itself in speech or writing, and there is no question of overshadowing and the resulting theft of nerve-fluid, for then you live and exist out of power. In his first epistle to the Corinthians, Paul rightly observes that "The Kingdom of God consists not in words, but in power".

That is the signature of Shamballa; when a pupil of the modern Spiritual School approaches the Heart of the World, his weakness will be transformed into power, a power that will become a reality-of-being for him and will not forsake him even for one second. It is this same power in various gradations and potencies that bears, impels and fulfils the work of salvation. All those who live out of this power have become "possessors of might" in accordance with their state of being.

All Holy Language, with its innumerable legends, myths, epistles and accounts, gives evidence of this, just as it also speaks of Shamballa and the divine impulses which emanate from there at fixed times in the form of messengers and in other ways.

The sacred Inhabitants of Shamballa are called the Sons of Will and Yoga, or the Brotherhood of Shamballa, or the Siddha, or Melchizedek, or the Elohim.

When, after a cosmic revolution, the dialectical life-field is emptied and the whole field of existence of the fallen monads has been reduced to a shapeless clod, the following processes and situations develop.

In the period that has just ended, many entities will have returned to Shamballa. They will have passed through the Gates of Liberation. After the dissolution of their systems of vehicles, all the others, with few exceptions, are concentrated in the reflection sphere to await their new day of manifestation. The entire process

of the genesis of mankind, which has thus received a new chance of development, is under the guidance of the Brotherhood of Shamballa, the Brotherhood of the Elohim.

We can read about the beginning of this process, for instance, in the original text of the Bible: "In the beginning the Elohim created heaven and earth", which means that the Brotherhood of Shamballa again prepared a dwelling place for the fallen monads. "The earth had become chaos and void and the Elohim moved upon the face of the waters".

When the fallen human being who has not yet been rescued is offered such a new chance of life and is able to make a new start in finding the way back to the Immovable Kingdom, then the Seven Passages to Shamballa are opened to him. In the prologue of Genesis these are referred to as the seven days of creation.

The first passage to Shamballa, the City of the Gods, is the passage of the light. A really pure and serene light is made for the human being, or for the pupil. It is a light that does not fail, a genuine lamp for his feet. The light of ordinary nature is always mingled with darkness, just as good and evil are mixed in the world of dialectics. But now the light is distinctly separated from all darkness, and in this way the first passage to Shamballa is opened. And the Elohim saw that it was good. The first day!

The second passage to Shamballa is called the "firmament". The firmament is a life-field of absolutely pure life-substance. In it, besides light, the pupil also receives the power to go on. And the Elohim saw that it was good. The second day!

The third passage to Shamballa is referred to as the formation of the earth. Corresponding to the atmos-

pheric substance of the original ethers, a harmonious, material, chemical life-sphere comes into being. In this way, the pupil has not only a light on his path and the power with which to walk it, but also the path itself. That is the third passage to Shamballa, the third day! And the Elohim saw that it was good.

The fourth passage to Shamballa is a continuation of the three preceding ones. Or, to put it perhaps more clearly, there is but one way, divided into various sections. First there is the Light, secondly there is the Power and thirdly there is the Path itself, which can be walked in the true light and the true power.

So it is clear that the fourth day must demonstrate a logical and scientific division, a harmonious coherence, a divine equilibrium between light, power and reality. A human being could be overwhelmed and dazzled by the light alone. The power alone could cripple and paralyse him. Without the co-ordination of light and power he could not but make the most serious errors in walking the path. That is why everything that has been obtained is co-ordinated on the fourth day, and moulded and prepared for the correct use. And the Elohim saw that it was good. The fourth day!

You will probably now realise that the result of all this must show itself in the fifth passage to the Heart of the World. On the fifth day of creation the fish and fowl are created, and in the same way, the pupil performs this work in the fifth passage to Shamballa.

The creation of fish or wearing the symbol of the fish, or "casting one's net into the deeps" means to bring about the demolition of the I, the total sacrifice of the natural self, completely and in scientific certainty, in the Light and Power on the Path to Shamballa, and as a result, to come to the end of the path like a bird in

flight, like an eagle. And the Elohim saw that it was good. The fifth day!

And the Elohim said: "Let us now make man in our image and after our likeness". When, like a bird in flight and in the sign of the fishes, the pupil approaches the end of his path, the sixth day breaks, because then he becomes a human being, truly in the image and likeness of the Elohim. He comes home to the Immovable Kingdom. Now the Elohim see all that they have made possible; the sixth passage to the City of the Gods is completed.

Finally there is the seventh day, the day of divine rest, the day of the accomplished work, the shining reality itself!

So the creation story refers to the seven passages to the One Life in the heart of the Gobi. He who has ears, let him hear what the Spirit says to the Ecclesia.

And then comes the second chapter of this history, and also the second chapter of the Holy Language. The fallen monads, who are called to a new possibility and are on their way through the seven passages of Shamballa, fall into counter-nature; they perish yet again through their forcing, speculative, experimenting attitude, just as they did so many times before. So the seven passages to Shamballa - being of the same nature as Shamballa itself and therefore with corresponding possibilities - are closed.

Initially, immediately after the catastrophe, the keys are still in the possession of many mysteries. But these, too, crumble and are chilled in the returning degeneration, leaving only a few nuclei which withdraw further and further from the burning life of the masses, in order to prevent ultimate crystallisation.

But the Elohim never let go of mankind. They do not forsake the work of their hands. Like clarion-calls, their impulses and calls go out to mankind from time to time. These impulses are repeated continually whenever their predecessors fade and become choked in dialectics.

And all these calls bring the same message to mankind: "The seven passages to Shamballa still exist and can be opened to all who really desire it! For everything in the counter-nature, they are like the seven seals of the closed book, and for all those who wish to find the only path again, they are opened one by one."

For this to happen, a new creation and a total transfiguration are necessary; a rebirth, making oneself suitable for the original sevenfold path. For this, it is necessary to react consciously and positively, from within, to the words of Jesus: "Be My followers!" (Luke 18:22).

To follow Jesus requires the complete demolition of dialectics in your circle of existence. This self-demolition is referred to as a way of the cross, and like the seven passages to Shamballa, it, too, has seven phases. The sevenfold way of the cross is a sevenfold re-creation of nature and spirit.

When a pupil has started the process of demolishing what is dialectical in his circle of existence, he will discover that he receives an unexpected help from dialectics itself. This is because when the pupil places himself outside ordinary life and begins to rise above it, ordinary nature spontaneously becomes hostile to him. When you do not want to associate with a certain form of life, it will throw you out and with the help of this hostility you will be nailed to the cross of salvation. So you see how, in these things too, everything works together for



the benefit of those who are turning towards the true life.

The enemy wants to punish you for your aloofness; and behold, this punishment becomes a mercy for you. That is why the pupil who discerns this says: "Father, forgive them, for they know not what they do". From this moment on, the way of the cross has become a fact, and the light rises around the candidate, so bright a light that others who do not understand it experience it as intense darkness. The first day of the way of the cross has passed. And the Elohim see that it is good.

Standing in the light with outstretched arms, we hear the candidate speak again. He says: "Woman, behold your son". What is meant here is a call to the World-Mother of Shamballa, to the upholder of the firmament. You, Holy Universal Foster-Mother of all the children of God, see how your striving son approaches the seven passages to Shamballa!

This call for power is ever increasing in potency and vibration. The forgotten Word which has been lost for so long is spoken again. And the Elohim see that it is good. The second day of the way of the cross has passed.

You will understand that as soon as this Word is pronounced the answer comes. That is why the jubilation resounds: "Son, behold your Mother". The Holy Foster-Mother of Life appears and opens the path to the pilgrim. The third day passes on the way to Shamballa. And listen, the World-Mother herself speaks amid the whirling of the new ethers, and in the soft, tender music of the power-track which the pupil is following are heard the words: "Today I say to you, you shall be with me in Paradise!" It is the answer of the fourth day. And the Elohim see that it is good.

Now you will understand the key-vibration of the fifth

day, a vibration which can be expressed in that one word: "Thirst! . . . I thirst! . . ." Standing on the path to Shamballa there is an ever more intense yearning for the end, for fulfilment, and hence an ever increasing effort to reach the aim. And the Elohim see that it is good . . . the fifth day!

And behold . . . the fulfilment approaches. The pupil has reached the sixth seven-circle and again takes on the form and glory of the original human being. He sees the Elohim themselves. Within him there is an inexpressible, overwhelming thankfulness which is finally expressed in that one all-embracing prayer of thanks: "Eloi, Eloi, lama sabachthani!" "Elohim, Elohim, how you have glorified me!" That is the jubilant and sparkling sixth day! And the Elohim see that it is good.

In this way, Eternity Itself comes to meet the pupil. The great work of the cross has been completed. And in the eternal rest in the heart of Shamballa, the eternal rest of the seventh day, all testify: "Consummatum Est" - "It has been accomplished!" The pilgrim has reached the boundless serenity of the Isle of Isis. And the Elohim see that it is good.

## V

# The Isle of Isis

The pupil on the path who has passed through the seven passages to Shamballa and has thus struggled through the seven feast-days of his transfiguration, will arrive at the heart of the Gobi, the focus of the Universal Brotherhood, where he will be received as a prodigal son who has found his way back to his father's house. This holy region in the midst of the loneliness of the immeasurable steppes, is also called the Isle of Isis, and we consider it a privilege and a wonderful mercy to be allowed to tell you something about this blessed Isle.

To comprehend fully the qualities and characteristics of Isis we must go back to the dawn of mankind's manifestation when everything was still perfect and the whole of mankind still existed in the Breath of the Most High. Then, creation still expressed the Divine Will perfectly and everything manifested was "in God's Hand".

Cosmologically speaking, the sevenfold planet earth reacted completely and fully to the suggestions of the magnetic spiritual field that had been drawn around the holy earth. Between the planetary field or life-field and the magnetic spiritual field, the radiation-field of the planet earth revealed itself in all its glory. In it, all the power-concentrations extracted from deep within the

earth by the magnetic spiritual field, twinkled like stars. This glorious threefold system of spiritual field, life-field and radiation-field was a gem in the Space of the Universe and a harmonious sound in the symphony of the All.

But as you know, this harmony was disturbed; the sevenfold planet, as a cosmos, grew dark on account of the sins of its children. Millions of human entities continued their development along degenerative lines. These entities were herded together in a part of the planet and had to face a miserable future of sorrow, blood and tears, "in the sweat of their brow".

However, some of the monads did not sin and maintained the correct relationship with the eternal fount of Light. This group of monads is called "The Last Remnant".

This Last Remnant now lives on the Isle of Isis. This means that a number of entities belonging to the Order of Melchizedek or Brotherhood of Shamballa have preserved to this day a part of the original glorious earth-cosmos in its former splendour.

This part of the earth can therefore rightly be called the Holy Land. But it is a small country, like an oasis in the wilderness; it is an island in the midst of an ocean of devilish passions.

In dialectical nature darkness and light are quite inseparable, appearing one after the other in the alternation of day and night and of good and evil. In contrast to this, there exists the Isle of Isis, the Last Remnant of the original earth-cosmos, which also manifests itself throughout the whole world. Isis is the divine light that shines unceasingly in this dark world on all, whether good or bad according to the norms of this nature. Isis is the personification of the Holy Planet Earth. Isis is

the true World-Mother. Everything that comes forth from her, everything that returns to her is truly a child of the Light.

You can see it as follows. The Universal Brotherhood does not come to us in the abstract with unfounded and uncertain metaphysics and with speculations on a reflection sphere or another world that exists somewhere far away. No, it manifests itself as a reality, here in the chemical sphere of the material world. The original world-order *does* exist; it has been preserved for us, and we can participate in it if only we are willing to turn back to its laws.

So to sum up: Isis is the original nature which has been preserved for us - not the nature which gives us food after we have wrung it from its soil in fierce struggle, but the nature of the original life, the nature that is of God. This nature manifests itself as the Last Remnant in the Heart of the Gobi, the Isle of Isis. And we repeat: to participate in this reality of being we need not travel to the Gobi. To be taken up into the Corpus Christi we need only penetrate the seven passages of Shamballa through transfiguration, as pupils of the true spiritual school. Just as a divine entity is aware of his omnipresence, so a pilgrim who has been re-ignited in God enters the Isle of Isis in awareness of his omnipresence.

It is about this entry and awareness of omnipresence, and about the faculties of the new man that we wish to speak to you. We have already explained to you in detail about the *way* and told you about the *truth* to the best of our ability, but now we are allowed to inform you more especially about *life* itself in the Brotherhood. This life will perhaps attract you more than anything we have

said until now, that is, if you have eyes to see and ears to hear.

In the life-field of the Brotherhood, which is to be found in the here and now, there is perfect harmony between the magnetic spiritual field on the one hand and the chemical life-field on the other. This results in a corresponding radiation-field that serves as an intermediary between the spiritual field and the life-field.

You will understand that all those living in and belonging to Shamballa also bring this about on a microcosmic level. Their spiritual field is in harmony with their personality field and their radiating action-radius is the product of this. In ancient wisdom this threefold divine coherence is called the "magic agent", and the entity who possesses such a magic agent has literally all the power in heaven and earth at his disposal. Such an entity lives in the womb of Isis. Such an initiate - if we may use this old term - possesses twelve powers in his magic agent.

These twelve powers are situated in his radiation-field. They are the four holy ethers, the holy astral power and the holy mental power, each with its positive and negative pole and its centripetal and centrifugal radiations. These twelve powers together form an intensely radiating light and are indicated by the words: "heaven" or "Christ".

The initiate who is able to work with these twelve powers and is microcosmically one with them, literally meets Christ in the clouds of his heaven. The four or eight ethers form the building materials of the universe; the two astral powers form the dynamic faculty with which these materials are handled, and the two mental

powers construct the architect's design in accordance with that of the Supreme Architect.

When the Bible speaks of "heaven" or of "entering into heaven", it is referring to the truly blessed one who has the magic agent, the true heavenly powers, at his disposal. So entering this "heaven" is something quite different from being taken up into the reflection sphere after laying aside the material body.

When it is said that out of the union between Osiris and Isis emanates the child Horus, and that out of the union between the Holy Spirit and Mary emanates the child Jesus, this is a mystical reference to the Son of the Light who has the twelve powers of his radiation-field fully at his disposal as a result of the harmonious coherence between the magnetic spiritual field and the life-field.

So it is logical that the Lord of all Life also has twelve disciples, twelve faithful servants who surround him. In these twelve around the One, God is manifested in the flesh; Jesus Christ is born without sin and calls us to "Come forth and follow Me".

When an entity misuses the twelve powers of his radiation-field, that is, when he uses them in a way that is not in accordance with the divine will, the powers of his heaven are extinguished and his personality is disconnected from the magnetic spiritual field and becomes corrupt.

The twelve powers in the microcosmic heaven are often symbolised by water or living water. Any entity who applies these powers, this water, incorrectly, in a speculative, experimental manner, will unleash a catastrophe. Many of these catastrophes have been symbolically described in the Bible and other holy books. Think for instance of the days of Noah when it rained for forty

days and forty nights and everything perished in the great flood.

These twelve powers are also sometimes symbolised by water and fire. The water refers mainly to etheric forces and the fire to astral forces. If your earth perishes by fire, then your desires are victimising you. Should the catastrophe be brought about by water, then you have sinned on account of the form-revelation of things.

So returning to the Isle of Isis means that the candidate, as one who stands in Jesus Christ, regains the use of his twelve powers. In the Mother of Mercy the pupil has returned to the root of nature which reveals again to its child the original treasures of life. Perhaps you can faintly imagine such a light-spirit in his gloriously radiating potentiality. Then you will understand that the realisation of this magic agent is something quite different from what is suggested by all the metaphysical and esoteric talk of our days.

But these few scant attempts to approach true Life are not sufficient to help you in your fallen state. It may well be that a way exists between you and the true life in the Gobi; there may well be a truth that emanates from this reality of life, but now the very life of this sacred host is approaching you. The Christ-Radiation of the original radiation-field comes to us as a rescuing emanation in the person of Jesus and His servants. Heaven, in the sense we have been using, bends down to earth and to humanity in order to induce us to enter and, if we wish, to help us to reach the Isle of Isis. The Brotherhood of Shamballa comes to you in the concrete form of its Messengers.

When they come, their approach is announced and it is said that they will become one of us, but without sin.



This signature is clear enough for all those who are able to understand in the spirit.

When they come to us, they are born; they plunge down into a stable, into chaos, into fundamental disorder. And so, having made themselves completely on a level with us, they try to reach us.

If we react by spontaneous seeking, the first disciple is called. This means that something of the first heavenly faculty is extended as heavenly bread to the one who reacts. So it goes on, step by step, until all twelve powers have yielded a little of their original power in inexpressible love for the fallen brother or sister. What happens next is symbolically expressed by saying that one of the twelve is to betray the twelve-fold original substance and its Divine Messenger. This means that every pupil is given clear evidence of the absolute impossibility of converting even the smallest particle of the twelve loaves and twelve fishes into dialectical reality. By definition, they cannot be established lastingly in "time". That is why the traitor is defeated and receives what he deserves.

What happens next? The Lord of all Life himself approaches us, and having radiated the twelve redeeming powers, now reveals the way. And this way is the cross. He follows this way and from it ascends into Shamballa. And the twelve powers stay behind as his witnesses to bring the gospel of redemption to all creatures.

When someone is struck or called by one of these twelve rays, then he is led to the cross and shown how he is to follow the transfiguristic way of the cross. And there - on that way of the cross - right in the heart, at the critical point where the pupil is to break through from the horizontal to the vertical, which leads away from this nature - there in that heart stands Isis, the

Mother of us all, the Mother of Life, the Rose. There the Cross becomes a Rosycross.

The Mother of Mercy is portrayed both as a Lotus and as a Rose. The pupil who meets the Rose on his way of the cross is a blessed one, for once the Rose has been won, the pupil becomes a strong one who can no longer fail. He has come back into the womb of Isis and salutes the dawn of attainment.

In the Forecourt of the School of the Rosycross you see a simple and modest symbol of the Rosycross. If ever, it is now that this symbol can be said to project the Way, the Truth and the Life; a different aspect, perhaps, from what you had thought until now. Now, better than ever before, you probably see the Rosycross as a symbol of the liberated human being who has left the hour of his death according to nature far behind him.

Remember that the School of the Rosycross is not a community which occupies itself with metaphysical and esoteric speculations, but a community in which freemasons are formed; freemasons who follow in the footsteps of the Master of us all: Jesus Christ.

*He, the Glorious One is everything to us.  
He is the Son of the World-Mother,  
and the Son of the Most High.*

## VI

### The Last Remnant

It will be clear now that from the very first moment of the human fall the Universal Brotherhood has descended with sinking mankind in order to assist it in the regions of alienship, and to help it in every spontaneous, genuine effort to find the straight path back.

The link maintained by the Brotherhood with those who are ennobled to it is not simply in the abstract; no, its touch and declaration are highly concrete and take form in the chemical life-sphere in order to avoid any oppressive overshadowing by influences originating from the reflection sphere.

You should also realise that the help of the Brotherhood to its sunken relations cannot consist only in its help to mankind itself, but that this help must also inevitably spread to the life-field in which fallen mankind wanders. Someone who wants to be pure cannot stand living in a house that becomes more and more neglected and filthy by the hour. So after a relatively short lapse of time there would not remain the slightest possibility of regeneration in the dialectical reality of life if it were not for the presence of the Universal Brotherhood.

This sublime Order has therefore created a vacuum in our fallen realm of death and horror; a vacuum maintained so that for all who desire it there might

always be a reasonable way out on a chemical, material level; a passage leading to an ascent into the original Light. If it is true that we who are in distress are offered a helping hand, then this help must also be present here and now, and be maintained as a rational-moral basis for salvation.

There is an eternal cornerstone that is unshakable. When we call this cornerstone "Christ", this is quite correct, provided we detach ourselves totally from any theological dogma or mysticism, for these two pillars of the theological gate have seen uncountable multitudes pass by on their way to absolute estrangement from God. This gate has damaged millions of people almost beyond repair.

That is why the modern Rosycross speaks to you about the Gobi as the focus of the universal touch, about the Brotherhood of the Elohim, and about the true Holy Land. That is why it tells you about the Last Remnant - a veiled reference to the multitude of exalted ones who radiate the Christ-Light, the Christ-radiation and the Christ-vibration all over the world and to those who need and deserve help in the depths of their misery.

So having freed ourselves from all mistaken lines of thought, the point we want to explain is as follows: here in this realm of blood and tears, the original life, the original nature, is preserved for us as a holy Kingdom, as the lowest step of a staircase that leads to true life. This geographically locatable vacuum and the Brotherhood that preserves it are called "the Last Remnant".

Many who hear this will be extremely surprised, or may shrug their shoulders indifferently. But we tell you that there are pupils in the modern Rosycross who have found the Island of the Elohim or are on their way to this Caphar Salama. And we tell you that all Holy

Language speaks of this and gives all possible information to pilgrims who wish to find the Oasis in the Gobi.

Because Westerners are probably more open to the Bible, we would like to take as an example one of its oldest stories, the story of Abraham and Melchizedek. In Genesis 14 it says: "And Melchizedek, King of Salem, brought forth bread and wine; and he was a priest of the most high God. And he blessed him and said: Blessed be Abraham by the most high God, Creator of heaven and earth. And Abraham gave Melchizedek one tenth of all he possessed."

You probably also know that the Master Jesus is called a high priest of the Order of Melchizedek. Like Melchizedek, Jesus also brought forth bread and wine and just as Melchizedek made a treaty with Abraham, so one could say that a treaty can also be made with Jesus the Lord.

Later on the Bible speaks of John, the apostle of Love, who is on Patmos in solitude and desperate with isolation of soul. And to him comes the Son of Man, standing amid seven golden candlesticks, with seven stars in his right hand.

Even one who has grasped only a little of the truth about the Brotherhood of Shamballa will recognise this language and the signature of the First and the Last; the signature of the original Man who, in immeasurable love and mercy, seeks to come to us in the Last Remnant.

But let us return for the moment to Abraham. Who was he? He is called a Hebrew, a son of Heber. In transfiguristic language this means that he is a pupil of the school of transfiguration, the school of rebirth.

Abraham the Hebrew is the human being who is breaking through from one life into the other. He is advanced on his path since he already wears the robe,

the veil of the new life. This robe is referred to as his brother Lot, the veil of the universal light.

Now in the beginning of the life of such a pupil, the robe of the new life is not yet permanently in his possession. His situation could be compared with the rise and fall of the light in a beacon or with the rotating beam of a lighthouse; it skims over the land, only to leave it behind in darkness again.

The pupil experiences great difficulties during this phase. In the struggle for liberation, the robe of the universal light is often exchanged for the dull glimmer of dialectics and the pupil has to fight an inner struggle with the courage of a lion in order to be able to maintain his true possession.

That is why we read how Abraham's brother is led away in captivity by Chedorlaomer. Chedorlaomer is "he who spreads the dull glimmer". As soon as the pupil realises that the dull glimmer is seeking to drive out his newly attained possession, he summons his fighting heroes. Abraham brings his three hundred and eighteen men into battle against Chedorlaomer.

You will understand that this formula refers to the twelve heavenly forces which must lead to re-creation. The pupil on the path lives by virtue of these twelve new foods and when he consciously assimilates them the robe of the new life cannot possibly leave him.

The modern philosophy of the Rosycross is outlined completely in this ancient classical struggle. Have we not said that the reality of being of dialectical nature, the dull glimmer, should be abandoned in order that you may be clothed in the true garment of the new life? And do you not receive all the powers necessary to complete this struggle?

When a pupil who really wants to do so, appeals to

these powers, they will not be withheld from him. When the pupil really struggles, he too will reach the vale of Shaveh, the utmost depths of his sorrow and misery, the nadir of his I-demolition.

And behold, in this nadir the pupil meets the Lord of all Life, the Priests of the Order of Melchizedek who exist in this hostile nature as the Last Remnant of original mankind. This meeting of Abraham and Melchizedek in the vale of Shaveh is the same as the meeting of John the Precursor and Jesus the Lord at the river Jordan. The river Jordan represents the same idea as the vale of Shaveh and the isle of Patmos.

“And Melchizedek, King of Salem, brought forth bread and wine, and he blessed them”. The pupil is clothed once more in the robe, and it can no longer be taken away from him, for now the radiation-field, the robe, the new lipika, is linked directly with the magnetic field of the spirit. The microcosm’s former state has in principle been restored and from that moment the pupil is no longer a “pupil”, but has become a builder under the guidance of the divine architect.

When a pupil is nourished with bread and wine according to the law of the Order of Melchizedek, this means that after the struggle in the field of life has been accomplished, the twelvefold bread of the universal life can be assimilated and demonstrated as a radiation-field, as a robe. By virtue of the wine of the spirit the pupil then stands as unshakably as a rock.

The Last Supper is served daily in the Forecourt of the Rosycross. In other words, the twelve powers of the universal life, as the heavenly bread and the wine of the Brotherhood’s Universal Spirit are distributed to all who approach the Rosycross.

Now one of two things can happen. You can assimilate

it, or the spirit of the wine will make you befuddled. This intoxication can lead literally to physical drunkenness, to madness or strong opposition. The morsel of bread dipped in wine prompted Judas to accomplish his deed.

Many decisions to take action against the holy work, whether openly or in secret - depending on the character of the person concerned - have been and are taken in the temple. The gifts of the Order of Shamballa, the bread and the wine, always unmask; they act as a command: "What you want to do, do quickly!". So there is a Lord's Supper of victory and one of descent, of judgement.

To confirm this, think of the legend of Noah. Noah means exactly the same as Melchizedek and it is a pity that this legend, like so much in the Bible, has been terribly mutilated.

Just like the Elohim always do, Noah prepared a possibility of living for those who remained behind after a cosmic revolution. And what did he do in carrying out this classical task of the Elohim? He planted a vine. However, all too soon afterwards many Noachites, his followers, those who were trying to walk the Path, lay drunk in their tents, in their microcosms. The wine of the spirit is not in harmony with their life-field and instead of an enlightenment in and by the spirit, the opposite - a greater encapsulation - comes about. This is what we have to tell you.

So it will be useful to explain here how the pupil can and indeed must avoid such drunkenness. He can do so by fighting the good fight, as Abraham did, helped by the three hundred and eighteen fighting heroes. We have already mentioned this in passing, but now we would like to explain it further.

In the holy science of transfiguration this formula



means that the pupil entirely empties his soul-consciousness, his I-being of this nature, and in this way systematically dies the death of nature. This results in a complete elimination of the lower life, a victory over death. This complicated process, begun with courage and resolution, brings victory over the Chedorlaomer within you.

The Brotherhood of Shamballa, which manifests itself for our benefit as the Last Remnant, is active in our nature in the form of seven rays, or seven groups. We do not mean this in the sense of seven different spiritual schools for the various races, but in the sense of a system of seven seven-circles as we have explained elsewhere.\*

That is why every pupil who succeeds in walking the path to its end, who has arrived at his Shaveh, his Jordan, or his Patmos, will one day behold and meet the Son of Man standing amid seven golden candlesticks with seven stars in his right hand. This Son of Man will bless him and refresh him with bread and wine. "And the Lord broke the bread saying: take and eat, this is my body which is broken for you: do this that you may be lastingly united with me. In the same way he also took the cup saying: this cup is the new testament in my blood. Come, let all drink of it. Do this that you may be lastingly united with me. As often as you eat this bread and drink this cup, you show the Lord's death till he comes".

As often as you receive the bread and wine in the Forecourt of the School of the Rosycross - and you receive them both merely by your presence in the tem-

---

\* See J. van Rijckenborgh, *Dei Gloria Intacta*, 1962, Haarlem, The Netherlands.

ple - there is but one way to avoid drunkenness and encapsulation. Your sinful soul-being must die. Following the example of Christ you will have to bring about in your deepest self the daily dying of the soul according to nature. Then you will be showing the death of the Lord in your microcosm.

If you want to follow this path of self-freemasonry, the Crown of Life will not be withheld from you. Then you, too, will be able to give tithes, as Abraham did to Melchizedek. In other words, you will offer to the Brotherhood the entire fullness of your new being, and in its service you will write your seven letters to the communities in Asia.

Only then will you have matured enough to be a called servant of the Light.

## VII

### The Twofold Elohim

We have already spoken several times about the Elohim. This is a lofty term indicating the "Universal Brotherhood", original mankind in manifestation in so far as it is active on behalf of its fallen brothers and sisters. The Elohim form the exalted, divine multitude who, in the service of the Supreme Architect, keep dialectical mankind in manifestation and do everything possible to lead it back to the original life. In order to bring the Elohim nearer to your consciousness so that you can see clearly that we are speaking of very real forces, we would like first of all to refer to them as the "Holy Spirit".

To the ordinary Christian understanding the words "Holy Spirit" sound very familiar. The Holy Spirit is the mighty one who spreads God's will over the world and mankind. In a certain cabalistic combination the word "Elohim" means: "God's Mighty One Who exhales the Spirit over the Waters". The Holy Spirit fulfils God's will, and to the metaphysical way of thinking It is very near, although very unreal.

The "Swiss" or "Barthian" theology has discovered that all religious searching and groping is fruitless without the Holy Spirit. It therefore states, albeit unconsciously, that without being linked to the Brotherhood of the Gobi and receiving its help, one cannot walk the path.

This sublime, universal link has a direct and an indirect aspect. The direct link is the bodily confrontation with one of the brothers or sisters of the Order of the Elohim. The indirect link has to do with the power-radiation emanating from the Order. So the touch by the Holy Spirit has two phases. These two phases or degrees are mentioned several times in the Bible; we shall come back to them later on.

You need to be aware that each of these two types of link is further divided into two aspects: the male and the female. There are male and female Elohim, and the power-radiation of the Holy Spirit also clearly has a masculine and a feminine action radius.

What the philosophy of the Rosycross calls “the path”, is not only a symbolic term for the way a pupil can go to reach the liberating new life, but also a supreme reality. The path begins at the moment when the pupil is struck by the radiation-force of the Holy Spirit and, led by it, sets out on his journey. Such a pupil becomes increasingly “filled” with the Holy Spirit. This means that as he advances on the path, the radiation-power increases. It becomes his guiding star to Bethlehem.

The universal philosophy teaches us that twelve rays emanate from the Elohim. In various symbolisms these twelve rays are represented as twelve loaves. If you now take into account the fact that Bethlehem means “Bread House” and that the wise men of the gospel are led to this “Bread House” by a star, then it all becomes completely clear. The journey to Bethlehem is the path to the Lord of all life. There we shall find Him, the true man, the king-man, the king of the Jews or Judeans.

The original, spiritual meaning of the word “Jew” connects us with the idea “Lion”, and the combination

of the two ideas is found in the word "Gobi" or "Gob". So when we speak about the Oasis in the Gobi desert, then like the ancients we are speaking about Bethlehem, the Bread House.

Now you should pay special attention to this. If you really want to be a pupil and go the path; that is, if you want to be guided on your way by the Holy Spirit and not by self-willed studying and experimenting motivated by your own dialectical ambition, then the Bethlehem to which the radiation-power of the Holy Spirit seeks to lead you often lies in quite a different direction than you might have thought in the beginning. In this connection we would like to draw your attention to the vocation of Christian Rosycross and the way he accomplished it. How entirely different this was from what he had imagined!

Perhaps you think of the path as a straight line between two points. You visualise the Bread House, the source of the Elohim, in a totally isolated area, in a vacuum, but you must understand that Bethlehem is *here*. The wise men find the king of the Jews in a stable, in the hellish reality of dialectical existence.

That is why the path to the Elohim does not lead to a separate region or to the reflection sphere but is to be found *here*. In many sacred scriptures the Holy Spirit is therefore referred to as the planetary spirit. The touch of the Holy Spirit, its radiative activity, leads the pupil right to the heart of real life, to an intense activity, for the salvation of one child of man means at the same time the calling and awakening of many others.

In the Forecourt we invite you to walk the path; you do not yet stand *on* the path. You will be on the path when the Holy Spirit has touched you with its radiation-

power, when you have become receptive to it and react to it.

When you do react, the result will always be that you are led away into the desert by the Holy Spirit. This means a task in one's own being and a task in the world. One who stands in the radiation-power of the Elohim knows what he has to do; the Holy Spirit tells him.

The signature of such a pupil is correspondingly twofold. He shows an inner growth, a continuous inner unfoldment, and at the same time he explores a field of work in which he gives himself unreservedly on the path of service.

In this context we would like to draw your attention to Martha and Mary. Martha, the one who served, and Mary, who sat at Jesus' feet. According to Master Eckehart, Martha was a more advanced pupil than Mary. Martha knew the active as well as the contemplative life, whereas Mary had only advanced as far as the contemplative life, the preparation for her task. Without the contemplative life, the active life has no sense and brings not a single result.

Martha's question was intended to test whether her beloved sister Mary had already passed the contemplative phase and was able to go on to the great work of salvation. However, Jesus' answer made it clear to her that for Mary this phase had not yet begun. So at that moment Mary was following the right course by losing herself in inner contemplation at her Master's feet. In her condition she had chosen the better part. We hope you will understand this well.

Without the touch of the Holy Spirit we are nothing and we can do nothing. Without the touch of the radiation-power of the Universal Brotherhood no individual liberation is possible and no liberating work can

be carried out for mankind. What we call a "vocation" or "mandate" is the touch of the Holy Spirit.

The disciples only set to work after the outpouring of the Holy Spirit. Only then did Mary and the other holy women help them in carrying out their mandate.

The pupil's will must be ignited in God. As long as the pupil's own will, the will of nature, burns within him, any work will be mere dialectical ambition and difficulties will always arise. Then people will jostle for the most important positions and start to quarrel about who is the highest and best, just as the disciples did in their preparatory phase.

In the Forecourt of the Rosycross everyone who so wishes is linked with the radiation-power of the Holy Spirit. As soon as any pupil reaches the state where he can be touched, he will receive a vocation and the path will be unlocked for him. This path never causes conflict with another brother or sister. It brings only harmony and deep mutual understanding. The contemplative and the active life are never in contradiction with each other. Both of them follow the star that will guide them to the Bread House, to Bethlehem, to the newborn king of the Jews.

The pupil who arrives in Bethlehem is he who discovers the newborn king in his own being, the birth of the new man in the microcosm. "Though Christ a thousand times in Bethlehem be born and not within yourself, your soul will be forlorn". When the newborn king of the Jews arises in the microcosm, the old will has died and the king of nature has gone.

Having said all this, we would now like to place before you the central point of what we are trying to explain about the twofold Elohim. What does this mean?

We have already mentioned that there are masculine and feminine Elohim, in the same way as these two aspects can clearly be distinguished in the activity of the Holy Spirit. These aspects are the creative and the birth-giving principles; the rational and the generative principles. They form a twofold activity, borne and brought forth entirely by the brothers and sisters of the Order of Shamballa.

Nowhere does the essence of perfect harmony that exists in this Brotherhood manifest itself more clearly than in the co-operation between the two rays of the Holy Spirit. Nothing in the world of dialectics can be compared with this. These two rays develop in every activity of the Holy Spirit.

The twelve forces are supplied to the pupil by the masculine ray, while the work of development is undertaken by the feminine ray. Guidance on the Path is undertaken by the masculine ray while care and continuous nourishment are provided by the feminine ray.

The sages of old could rightly speak of the Father-Mother of the World in connection with the Brotherhood of the Gobi. When the brother penetrates a human heart, the seed is developed by the sister. The brother mows, threshes and takes the seed into the barns. The sister kneads and bakes the bread. Together they enjoy the happiness and joy of knowing that the pupil will eat the living bread.

The twofold care of the Universal Brotherhood is indicated in the Holy Language as the care of the angels and in the Scriptures there are innumerable references to it. When a ray of the Holy Spirit goes out to a group of seekers in order to touch them if possible, it is a ray of power and its touch is of a strictly impersonal nature. "The Kingdom of Heaven comes to us in power" says



Paul. This fact will enable you instantly to distinguish truth from lies, for the forces of the reflection sphere always try to touch you in a personal way.

When such a ray of power of the Holy Spirit touches you, you nevertheless discover that it has its own particular signature, the signature of the brother or sister who produced it. In such a manifestation there is a system of lines of force, a certain image: the image of the aim and essence of the power-manifestation, but also the image of the sublime Brotherhood. That is why the Bible speaks of angels who appeared before prophets and seers and before all who were ennobled to it and had received the touch of the Holy Spirit.

There is also a sound in such a manifestation of the Brotherhood of Shamballa. Its aim and essence are at the same time rendered in sound. That is why it is said that the angels spoke or transmitted a message or raised their voices to call or warn. Thus, all those who are permitted to undergo such a touch, feel it as an experience in which all their senses are involved and nothing is left to chance.

So now it should be clear to you that the pupil on the Path receives everything he could possibly desire. The Holy Spirit approaches him as the teacher. The Holy Spirit speaks to him and guides him step by step on the path, even though there is no personal binding. The Light on the path, the Ray of the Brotherhood, the Twofold Elohim, is everything to him.

May it one day be like that for all of you!

## VIII

# The Abyss of Knowledge

In the sacred language, the word "abyss" has several different meanings and is used with various intentions. In general, the word "abyss" or "abysses" is used to indicate the various strata of the earth, or sometimes one stratum in particular. The student of the universal doctrine knows that the strata of the earth are power-fields and life-fields within the body of the planet, in which certain forces and life-forms express themselves. Very little has been said about the real nature of these forces and life-forms; it is concealed from the profane.

If you want to gain some idea of this mystery, you should compare the macrocosm with the microcosm. We have learned that the many wonderful aspects and possibilities of which the microcosm is composed have become totally chained and shrivelled in the sinful state in which mankind lives, whereas other more undesirable aspects and forces have become dominant and have taken control of the system.

It is exactly the same with the macrocosm. There are various strata of the earth which are unable to manifest themselves in this nature-order, even though this would be more than desirable, and other abysses are open which ought to be closed.

Thus the Bible tells us of the abyss from which the

beast arises, which with its perfidious might makes this world into a terrible hell. And it has been prophesied that this infernal power-radiation and all it has caused will one day be cast back into its abyss.

We can also read of the Abyss of Knowledge, the stratum of Universal Wisdom. It is this abyss, this stratum, which is always linked with the Universal Brotherhood and with the Christ who transmits God's wisdom to us; the stratum with which Jesus the Lord linked himself after His way of the cross on Golgotha. He descended into the lowest parts of the earth.

All strata, together with the forces and conditions expressed in them, correspond with forces and conditions that manifest themselves at the surface of the earth. It is said that mankind is of the earth-earthy, and you ought to understand the deep meaning of this. The beast that comes up out of the earth is invoked by those who bear the sign of the beast. All forces of the earth's strata manifest themselves as holy or unholy, to the extent to which man himself is holy or unholy.

Every human being bears within him the signature of the forces to which he is bound. It is easy to tell simply from a person's behaviour whether he bears the sign of the beast or the sign of the son of man. Why is it said that such a sign can be seen on the forehead? Because the frontal cavity is the first candlestick and shows most clearly by which spirit an individual is moved.

Perhaps you know the book by the Italian philosopher Scipio Sighele, *The Crowd as Criminal*. In it he shows how a large group of people of the ordinary material type, each of whom is quite normal as an individual, can develop an appalling degree of criminality through the grouping together of similarly directed instincts. Sighele is absolutely right. Through the gathering

together of similarly directed actions, thoughts or feelings, forces are called up out of the abysses that can have disastrous results.

So it follows that the Abyss of Knowledge can also be opened by a number of entities with suitable inner qualities. And this is what the Universal Brotherhood, in so far as it concerns itself on this planet with its fallen brothers and sisters, has done.

By combining its love and power potentialities, the Brotherhood of Shamballa has built such a shaft. It has made a link between the sinful surface of the earth and the Abyss, the stratum of Universal Wisdom. The Brotherhood has, as the Psalmist sings, laid the treasure chambers of the Abyss wide open for every pupil who is ennobled to it. The true being of Christ is therefore revealed in this Brotherhood.

Even if we could do so, it would serve no useful purpose to investigate how the Brotherhood of Shamballa opened the Abyss of Knowledge. You only need to understand that it did do so. And you are able to understand if you want to walk the Path that leads to the Brotherhood.

The fact that the Brotherhood has accomplished this great work of salvation is confirmed in practically all Holy Language. The shaft or passage between the Abyss of Knowledge and the Holy Land where it comes to the surface, is symbolised in Isaiah for example as a tree with roots that reach deep into the earth and a crown that extends into the clouds.

No doubt you have heard about the tree of life, the true source of wisdom from which original man lived. But the tree of life has been cut down, Isaiah says. It has become a stump. The Abyss of Knowledge has been closed. Isaiah calls this stump "Jesse", which means: stream of saving forces. And the prophet testifies: "But

behold, there shall come forth a rod out of the stump of Jesse, and a branch out of his roots shall bear fruit”.

In the Brotherhood of the Order of Melchizedek the broken link is restored; the tree of life is resurrected. “And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord”.

With these words, the prophet characterises the power and the nature of the Abyss of Knowledge, which is Christ. The Brotherhood of Shamballa draws from this Abyss of Eternity so that, according to the testimony of Luke 1, it can “give the knowledge of salvation unto its people”.

We have much to say to you about all this. To enable you to understand this message, we must first of all explain how the Universal Brotherhood, as the protector of the true spiritual and divine wisdom, makes use of this majestic treasure to help mankind.

When the hierophant assimilates this radiation of Christ, it is first transmuted by him and within him into a vibration suitable for assimilation by the group of people he wishes to address. Once this transmutation has been carried out, the converted vibration is radiated to the group of people for whom it is intended. It can also be intended for one single person, but whatever the case, not an ounce, not a single particle of energy will or can be wasted.

As soon as the pupil or listener in the Forecourt of the Rosycross is struck by the vibration intended for him, this vibration completely penetrates his aural sphere. This transference can take place even if there is a great distance between the sender and the receiver.

The sender then develops a certain vibration-scheme by means of his thoughts. It is also possible for the receiver to be verbally addressed as may be done in the Forecourt of the Rosycross.

The transmutation and the radiation are thus entirely dependant on the command of a secret science which enables the radiator or transformer to carry out the work in the right way. No one who does not ask for it will ever be touched by this transmuted radiation. Presence in the Forecourt naturally implies that such a request is being made.

As soon as the pupil has absorbed the radiation-power into his aural sphere, two activities develop, each of which has two aspects: a twofold activity in the head sanctuary and a twofold activity in the heart sanctuary. This duality consists of attraction or sympathy, and repulsion or antipathy.

When a pupil is struck by the radiation-power, he is bound to react. This cannot be avoided. Just like the energy of the sun, this radiation-energy is also active in every organism and it is a natural law that it will always result in a reaction.

The reaction will either be sympathetic or antipathetic. If the pupil rejects the impulse in one or both sanctuaries - as is often the case and is sometimes attended by a highly irritated mood - then the reaction is nevertheless so strong that the person can no longer stick to the attitude he had until that moment. He feels hunted, discovered. He experiences the impulse as a whip; he becomes indignant and expresses his indignation according to his level of education.

This antipathetic remedy is so breaking and disquieting that sooner or later it is bound to result in a

sympathetic response, even though in some cases another turn on the wheel of birth and death will be necessary.

If the pupil reacts sympathetically, this does not necessarily mean that he will understand and feel in the right way. The main thing is that the pupil is willing to receive the impulse; that his attitude towards it is harmonious. This pupil too is driven into a process by the impulse he has received. He is confronted with problems and difficulties, not from outside, but because the tensions of his own consciousness and character are driven to the surface by the discovering light of the Brotherhood. In this way the pupil is confronted with himself. So it is quite possible that in the midst of this tempest he will turn from a sympathetic to an antipathetic reaction.

So the Forecourt of the Spiritual School can be compared with a rough sea, on which ships are tossed to and fro. And you will see now how being in the Spiritual School will always be to your eternal benefit, regardless of the nature of your initial reaction.

To recapitulate: the radiation-power of Christ must first be received by the teacher; then it is scientifically transmuted and in that form radiated out and transferred to the pupil's respiration-field to do its work in the two sanctuaries, either sympathetically or antipathetically, but in either case giving rise to an intense inner disturbance.

This is the method the Brotherhood uses to work with the pupil. The Brotherhood's activity in the heart sanctuary is referred to as the mystic development; its activity in the head sanctuary is referred to as the magic development; the science by means of which these activities are performed is called the royal art; and the power with which this art is exercised is divine wisdom,

the fruit of the tree of life. This divine mercy is there for everyone who, dashed to pieces on the rocks of his own self, longs to leave the pigsty and sets out on his search for the lost fatherland.

Now that you have heard all this, it should be clear to you that the great messengers of the heavenly Brotherhood, who are generally thought of as the founders of religion, never founded religions in reality, nor did they organise churches or write books or compose doctrines; and nor did they give birth to mystery schools.

They all brought the same message to mankind: that out of your body, your personality, you must make a temple in your own microcosm; that in the reality of your own being you must establish a church. In other words, you will have to do all you can to receive the impulse of the heavenly Brotherhood in your own heart sanctuary in the right way. Furthermore, you will have to sanctify your entire personality so that it becomes an inner spiritual school, so that in your head sanctuary you may learn to understand fully the aims of the Brotherhood.

Four rays can be distinguished in the method of the Universal Brotherhood. From above, these are:

1. the ray of the universal wisdom;
2. the mysterious science of rhythm;
3. the ray of the magic element, which is the entering of wisdom into the head sanctuary by means of rhythm;
4. the ray of the mystic element, which is the consolidation of the wisdom of God in the heart sanctuary by means of rhythm.

Three of these rays are imitated in this world, so the fourth ray is hermetically sealed to every child of man



who wastes himself on all or one of these three. The three imitations are called art, science and religion.

In the first imitation the divine rhythm is imitated in numerous temples of art. It is almost without exception the rhythm of the reflection sphere.

In the second imitation spiritual schools are established to exploit the knowledge of magic.

In the third imitation there are hundreds of churches in hopeless discord, caught up in a whirl of experimentation.

Without any exception, the three imitation rays are absolutely useless and dangerous, because they keep mankind from the one path and the true life.

You are to build a temple as well as a spiritual school in your own microcosm. We call this the twofold way of sanctification and self-freemasonry. This is not a modernism of the modern Rosycross. Lao Tzu spoke of this twofold way, and the Phree Messen of Hermes Trismegistos also give evidence of it.

Every seeking human being who in this way becomes a true member of the Universal Church and a true pupil of the Universal Brotherhood will at a given moment come into communication with the Royal Art itself; he will fathom the science of the rhythm of the Tree of Life. He who has ears to understand, let him hear! In rhythm he becomes a branch on the Tree of Life; he dives into the Abyss of Knowledge and stands together with all the others on the Path of Service.

We hope and pray that one day all our brothers and sisters may build this church and this school, and may penetrate into the eternal beauty of the true art, so that the words of Isaiah may be fulfilled: "The earth shall be full of the knowledge of the Lord!"

## IX

### The Daughters of the Holy Land

For some time now, the action radius of the Spiritual School of the Rosycross has coincided to some extent with the Brotherhood of Shamballa's sphere of work, and that is why we, as servants of the School, have been found worthy to be shown something of its activity and way of expression. So we cannot withhold from our pupils our discovery that two different rays are very clearly distinguishable in the sphere of activity of this sublime Brotherhood. These can be referred to as the "hierophantic spinal power" and the "hierophantic astral power".

The hierophants of the male line are active with the spinal power; the hierophants of the female line are active with the astral power. The focus of the spinal power in the microcosm is in the head sanctuary while that of the astral power is in the heart sanctuary.

In the language of the universal wisdom, the spinal power in co-operation with its focus in the microcosm is called Adam. The astral power in co-operation with its focus in the microcosm is called Eve.

The term "Adam" refers to the thinking capacity which has its seat in the head sanctuary; the term "Eve" refers to the faculty of feeling which has its seat in the heart sanctuary. Adam is sometimes symbolised by

the serpent because of the shape of the spinal system extending from the frontal cavity to the sacral plexus.

Eve is symbolised in various ways, all of which express the vital force. This is logical since the heart sanctuary is the source and focus of the vital force.

If this brief explanation has given you some understanding of the mystery of "Adam-Eve", certain difficult passages in the Bible may gradually become clear to you.

Spinal force, which has two aspects, one abstract and one concrete, is a more subtle radiation than astral force. If we see the forces that bring the human reality of being into existence as a group of twelve, then we can say that the two spinal forces are the highest, while below are the two astral forces, followed by the four etheric forces and their components. These are the twelve forces at work in the microcosmic system, which in the language of wisdom are called the twelve loaves from heaven or the twelve shewbreads in the temple.

Whenever a system is formed it is the spinal force that first comes into play. It has the form of a fiery serpent. From its side flows a certain vibration by which astral force is attracted, and through the co-operation of both these forces, ethers then flow into the system. Finally, the form itself takes shape around them.

Now you will probably be able to understand the symbolic story which says that Adam was first and that God took a rib from his side out of which Eve was called into existence to be his helper. From this holy, divine co-operation a glorious life developed in the human microcosmic system, the microcosmic paradise.

The ideal co-operation between spinalis and astralis naturally brings a harmonious personality into being, in which everything is in conformity with the Divine Will.

But as soon as there is any divergence and the cooperation between the heart and head sanctuaries is consequently broken, the harmony between the activities of spinalis and astralis is also disturbed and there is no longer any question of harmonious union. The Bible refers to this disturbance when it says that "the serpent spoke unto Eve".

Over the centuries there has been endless discussion about whether or not a serpent can speak. We need not concern ourselves with this since a serpent has no larynx and is consequently unable to articulate.

For the transfigurist the whole story is not at all difficult to understand. The spinalis, the basis of the wisdom-radiation, is the regulating force, the intelligent faculty with the help of which astral force is absorbed and its amount and quality determined. So, symbolically, the serpent always speaks to Eve.

There are old stories which tell about the fact that a certain part of mankind forced and misused the divine powers, thereby disturbing the harmony between spinalis and astralis. From then on, harmonious metabolism was no longer possible and fallen man parted further and further from the domain where he originally dwelt.

Psychologically, the mutual reproach so often expressed with respect to Adam and Eve is also perfectly justified, for when in a human life the cogs of the organic structure no longer turn together, disharmony arises which must needs be followed by the mutual reproach of head and heart.

No doubt you have also experienced that violent inner confusion in which first your head and then your heart contend for mastery. In this way, head and heart reinforce each other in what is wrong, and a dramatic conflict like this is scientific proof of the paradise curse.

That is why it was said to Adam: "In the sweat of your brow will you eat bread" and to Eve: "In sorrow will you bring forth children".

When by transgression of the laws of divine life, a human being is shut off from divine wisdom, the thinking faculty of the intelligence-soul is in darkness. He then has to seek his way in total darkness; always groping, experimenting and speculating. Who among present-day mankind is not in this predicament? Every seeker will know from experience what exertion is necessary and what suffering, sorrow and disappointment have to be overcome if one is to avoid being totally submerged in this nebulous existence.

The heart sanctuary, the source of astral force, which is responsible for the assimilation of the creative and realising etheric forces, naturally participates in the destructive power of the mind, for every fault of thinking results in wrong realisation. All the things we bring into being in this way are our children of sorrow which give us continual proof of the fact of our fall.

Now that we have discussed the opening of the Old Testament, we would like to look at the beginning of the New Covenant, where we can hear and read of a new Eve and a new Adam. The new Eve is called Mary, and the new Adam is Joseph the carpenter. In these two we see the exact reflected image of Adam and Eve. They leave their dwelling place to return to the place where they were born. We can read about this in Luke 2.

By order of the Emperor Augustus, everyone was to go to his native town for registration. Joseph being of the house and line of David hastened with Mary his betrothed to the town of David which is called Bethlehem. And it happened that, when being there, the days

were accomplished and Mary brought forth her firstborn son.

When we apply this story to our own lives, we too can hear the summons to leave our present dwelling place and make our way to our original home. In other words, we must turn completely to the new life. Just as Jesus the Lord, Jesus who was the Christ, was born of Joseph and Mary, so an entirely new radiation of the original wisdom descends into the life of the person who has turned around. In this way the head of the old serpent within him is crushed and a new serpent, the serpent of wisdom, arises.

We hope you are now beginning to understand something of mankind's original purpose. When the universal language speaks about men and women it does not as a rule refer to the sexes, but to the spinalis and astralis in the microcosm.

In this connection we would like to give you another example, and we suggest you read about it in Matthew 24. This chapter discusses the approaching cosmic and atmospheric revolution and how mankind will have to behave at that time. It also says: "Woe unto them that are with child and to them that give suck in those days".

This statement is a direct reference to the activity of astral forces in every human life. A cosmic revolution naturally has various moments of crisis, when the influence of certain forces becomes so great that every human being is obliged to react, whether harmoniously or disharmoniously.

When you assimilate unholy astral forces in your system, action must follow, since the astral force always brings about an etheric activity which in turn gives rise to a form of manifestation.

When you are pregnant with unholy astral force you

are bound to a process of action and manifestation which is difficult to measure in terms of time, but it is certain that as long as you are bound in this way you cannot possibly react harmoniously to cosmic forces. The warning in Matthew 24 is therefore intended not so much for women who are carrying a child beneath their heart, but for every human being without exception.

This is also the case with a great many of Paul's statements, which unfortunately do not entirely express the original meaning any longer. In this respect the early church is laden with guilt. When Paul spoke of the relationship between man and woman, it was certainly not his intention to pass on to his pupils some moral theology, but to show them the correct relationship between spinalis and astralis.

If you are now beginning to understand this, you will find that if you study the Bible in this light, much that was incomprehensible to you will become quite clear.

Going back to our starting point, we repeat that two rays emanate from the Universal Brotherhood, one masculine and one feminine. One radiation is aimed at the astral activity in man, while the other is aimed at the spinal spirit-fire.

If you have followed our explanations it will have become clear to you that absolute harmony and co-operation between spinalis and astralis is a requirement of divinity. And you will also have realised that however different their work may be, the co-operation between the brothers and sisters of the Universal Brotherhood must have reached a very high level. Before we conclude we should therefore like to throw some light on the task of the Daughters of the Holy Land.

The task of these holy women is very extensive and

therefore cannot be dealt with fully in a few paragraphs. However, we can state that their task concerns the influencing and rebuilding of the entire nervous system and thus of the human emotional soul. Nerve fluid is astral fluid, and as you know, the nerve fluid of the dialectical human being flows through a dual system consisting of the autonomic nervous system and the cerebrospinal nervous system.

The human being's entire dialectical past, including the blood of all his ancestors, expresses itself in the autonomic nervous system. This system presents the greatest obstacle for the pupil who wants to follow the path. Because of the doom of the past, the lower astral forces have free play in man and render him powerless to change his life.

The pupil therefore needs to be helped by the heavenly Brotherhood to empty his autonomic nervous system of the penalty of the past, so that the renewed wisdom-radiation of Christ might find in the nervous system a willing instrument for the expression of God's will.

The astral force in the autonomic system of dialectical man is called the satanic force. This force is the satan in man. The unholy seed, unfolding into an unholy life, is fought with the help of the Daughters of the Holy Land, in order that one fatal part of the Paradise curse: "In sorrow will you bring forth children" might be lifted. The touch of the Holy Spirit in Mary and Elizabeth is the universal touch, intended to eliminate this doom of the human race.

If we now consider what we have said in relation to both sexes, the only difference between man and woman in this respect is that the man is touched primarily in the spinalis while the woman is touched primarily in the astralis.



Finally, we hope that from all we have said, you have at least understood that the Daughters of the Holy Land and the Sons of Will and Yoga are both working to lift the twofold paradise curse, so that all of you might one day come home to the land of the eternal, imperishable, all-embracing light!

## X

# The Sons of Will and Yoga

In the previous chapter we spoke of the two rays of activity emanating from the Brotherhood of Shamballa: the activity of the hierophants of the female line and that of the hierophants of the male line. The first group is referred to in the universal language as “the Daughters (or Women) of the Holy Land”, and the second group as “the Sons of Will and Yoga”.

It was also explained that the hierophants of the female line work with astral force whereas the hierophants of the male line co-operate with spinal force, both rays meeting each other and manifesting themselves in various etheric activities.

We would now like to conclude our series of lectures on the Brotherhood of the Gobi for the time being by studying the action-radius of the Sons of Will and Yoga.

In myths, legends, symbols and holy language from all over the world, the Brotherhood of Shamballa is spoken of as one, three, seven, eight or twelve sons. At first glance, one might be inclined to think of such stories and pronouncements merely as the romantic caprices of their authors, for it really must make some difference whether our religious pantheon is inhabited by the only begotten Son of God of orthodox Christianity or by a multiplicity of divine sons. However, if we try to under-

stand the reality behind all these things we will discover that all those authors had one and the same imperishable, eternal truth in mind.

So first of all we need to remember that astral force works primarily on the sympathetic or autonomic nervous system, the blood and the blood-producing organs. The heart, liver and solar plexus each play a fundamental role in this circulation of forces. The planetary astral fluid that flows into the autonomic system is attracted on the basis of the blood-state and the quality of the nerve fluid in the sympathetic system.

Spinal fluid, a cosmic substance of a subtler composition and higher vibration than astral fluid, corresponds in the personality with the cerebrospinal nervous system. This system can in many respects be controlled by the will and our thoughts and consciousness can express themselves in it.

We hope you will have no difficulty now in picturing how the personality-system functions in co-operation with the two cosmic forces.

The spinal consciousness, centred in the head sanctuary, attracts cosmic spinal fluids, with the aid of which the consciousness or soul is capable of mental considerations and considerations of the will.

This activity brings about a tension in the blood and the fluid of the sympathetic nervous system, as a result of which cosmic astral fluid is attracted. This highly electric force is in turn responsible for the assimilation of ethers and determines their quality and the relationships between them. Once the ethers have been assimilated the entire system must proceed to action and manifestation on the basis of the initial thought.

In the holy symbolism of all ages, the twofold nervous system is indicated as a tree, and in the Bible, just as in

the philosophy of the East, more particularly as a fig tree. This symbol is very logical, for we can compare the spinal spirit-fire column rising from the sacral plexus with the trunk of a tree. The top of the tree would represent the head sanctuary while its drooping branches would represent the twelve pairs of cerebral nerves, which descend from the head sanctuary into the whole body.

Clearly, the tree of life represents the original, pure and ideal functioning of this life-system while its disturbed, unholy functioning is symbolised by the tree of knowledge of good and evil.

In transfiguristic science, these things can be studied and accounted for in minute detail. If the consciousness of the spinalis speculates with the powers of the mind and the will, the absorption of the planetary astral fluid is bound to be disturbed. Even a child could understand this.

This most dynamic and explosive astral fluid brings about a fermentation and corruption of the blood, as well as unholy actions. In addition, it causes a dimming of the consciousness, thereby closing the chain. And once the consciousness has become dimmed, sliding down the slippery slope to further dislocation and ultimate degeneration of the whole personality is irrevocable.

The nailing to the wheel of birth and death, the brutalisation and endless splitting of the human consciousness, the sinful gluten in the blood mentioned by Karl von Eckartshausen, are only too easy to understand. If you live in the light and cause darkness by some incidental mistake, you will immediately have knowledge of good and evil.

If you then go on sinning and corrupting your original

divine faculties, you will lose the remembrance of absolute good and absolute light. Darkness and evil will then become constants of life for you and for mankind. Should you, in such circumstances, speak of good and evil as opposite values, then you would be speaking as a fool. You would then want to be good in evil. The Bible rightly states that from the time mankind fell into this world of dialectics, nothing and nobody is good.

The life we are living is a lugubrious game. We call one part of our pitch-black night good, and another part evil. We have instituted standards of good and evil. Just like a child playing in a heap of sand, building castles with mighty battlements, his fantasy populating them with unreal life, so we have reserved seats in our dungeons. We call them "churches". We delude ourselves into the belief that they are the church of Christ and we play at being liberated with as deep a seriousness as a child living in his imaginings.

Every metaphysical, philosophical, scientific, political, social or economic speculation in this world of darkness, that does not affect the essential foundations of our imprisonment, intensifies the darkness and shifts the dawn to an even more distant future. Thus a church becomes a dungeon and an invention becomes a catastrophe; a social reform becomes a millstone, and life an ever more dynamic hell.

So the two trees of the mythical paradise stand right in front of and within you: the tree of life and the tree of knowledge. Man has made the holy fig tree into an unholy morbid growth. This classical myth is so to the point that it makes the Bible unfold for you in all its clarity.

Take the serpent for instance. It lives in the fig tree. The serpent is the soul, the consciousness, living in the

spinalis. So it is clear why the story mentions a serpent, for the shape of the spinal system can indeed be compared with that of a serpent.

When Jesus the Lord tells his disciples to be "wise as serpents", he is alluding to the original, pure and holy link that once existed between the spinalis and the divine life; to the divine wisdom that was once one with the spinalis.

However, the original serpent of the sublime mysteries has degenerated into a reptile. The hissing serpent twirls through matter, its venom besmirching all created things. So you can understand why on the one hand the Bible tells the pupils to be "wise as serpents", and on the other hand calls the serpent the most hideous of creatures.

You can also understand why there are stories about the seven-headed dragon rising from the flood of the waters, and about the many-headed Hydra, for the spinal serpent does indeed have seven heads. These are the seven cerebral cavities, which are closely and organically connected with the entire spinal system. The seven lights that burn in the seven cerebral cavities are the seven heads of the serpent or dragon; they are the seven eyes of the fairy tale and the seven passages to Shamballa.

Thus the divine intervention for our salvation is revealed to us. We see the majestic and glorious work of the Universal Brotherhood. We see its attempts to raise and transfigure fallen man and his mutilated personality. The tree of life, the original, ever-living human fig tree, must be erected and we must return to the paradise within us.

We understand the task which the Sons of Will and Yoga have voluntarily undertaken and also why they

appear in seven aspects. The seven aspects of Will and Yoga, burning like candles in the seven cerebral cavities, must be extinguished as regards their functioning according to nature. The head of the old and wicked serpent, the sevenfold head of the monster, must be crushed in order that the divine Yoga, the divine wisdom, might enter and the divine Will might rule the spinal system as high priest, leading it to transfiguration.

The seven lights are kindled and the pupil holds them in his right hand. The twelve pairs of cranial nerves are propelled to regeneration as branches of the tree of life. The restoring vital fluid penetrates the three sanctuaries and from the sacral plexus the living water flows through the eight gates of the sanctuary into the crystal sea, and nothing remains that could scatter it.

The thirty-three aspects of Will and Yoga, the thirty-three segments of the spinal system, rise as a serpent full of wisdom. And the serpent, which formerly spoke words of death, now speaks words of beauty, wisdom and love. The son of Hiram, the divine Architect, has become a newborn King; he is an only begotten Son of God; a son of the serpents and lions. The Tree of Life stands once more as a pillar in the temple of God.

We hope and pray that you may understand something of all this, of the true life to which your highest self is chosen; and of the help which is offered you through the intermediary of the Spiritual School. We hope that with us, you will set out on your journey through the wilderness to the heart of the Gobi.

The modern School of the Rosycross is not an institution for the spreading of some philosophical doctrine, but a living member of the Universal Brotherhood. The Forecourt Temple is the entrance to the Wedding Hall, and it is our calling to fill it with guests, with brothers

and sisters to whom we are allowed to say: "Behold, the Bridegroom comes. Go out to meet Him!"

All those who enter the Wedding Hall must possess the sign, the signature of the Son of Man; the signature of the true freemason, the true builder; the signature of the true childship. This signature shows on the forehead, as the Bible says. This is a scientific fact. All who really begin to walk the path of transfiguration in accordance with the elementary requirements of the Spiritual School, surrendering themselves in perfect love and radiant enthusiasm, after some preparation undergo a change in the spinal system, as a result of which the Seven Sons, the seven rays of Will and Yoga, can enter the spinal system.

You will understand that this change will become perceptible; visible in the head sanctuary and clearly delineated in the expression of the whole mirror of the face. This is the primary signature, the sign of the son of man, necessary for residing in the sanctuary of the School of Higher Consciousness to participate in the true building-work.

All those who enter without this primary signature will eventually be unmasked. Any deceit will inescapably be corrected. You should understand what such deceit really is. Everyone who sees the path but does not walk it is a deceiver in this sense. Everyone who "believes yet does not do the work" is a deceiver, says James. Everyone who experiences as absolutely true what the Spiritual School teaches yet sticks to the old life in whatever way, is a deceiver.

The important thing is for you to convert the fig-tree of good and evil into the tree of life. If you stand in this process, you are a righteous one, a builder; but if you



remain standing on the threshold and never actually start the process, then you are an out and out deceiver.

In the Bible a Jew is generally not an Israelite in the sense of nationality, but a son of the lion, a child of God, a called son of God. You can imagine such a person before he begins the process and who is therefore a deceiver, and you can imagine such a person engaged in the process and who is consequently a righteous one. If you think of what is said in the gospel according to John in this light, you will understand fully what the evangelist meant. "Jesus saw Nathanael coming to him, and said of him: Behold an Israelite indeed, in whom there is no guile. Nathanael said to him: From whence do you know me? Jesus answered and said to him: Before Philip called you, when you were under the fig-tree, I saw you. Nathanael answered and said to him: Rabbi you are the Son of God; you are the King of Israel."

Nathanael is the pupil who has begun the process of transfiguration, and therefore bears the signature of this. In him there is therefore no deceit. In him is the beginning of a new consciousness through which he recognises as such the helping hand of the Universal Brotherhood.

As long as you are in the state of deceit, you have no consciousness and will ignore all those who want to help you in inexpressible love.

We hope and pray that you may soon be found under the fig-tree and can soon be called the sevenfold crowned son of the serpents.

O God out of God, from Whom and through Whom are all things, and to Whom all things return; we praise and glorify Your name, unto all eternity.

# LITERATURE OF THE LECTORIUM ROSICRUCI ANUM

## PUBLICATIONS OF J. VAN RIJCKENBORGH

**Elementary Philosophy of the Modern Rosycross**  
**The Coming New Man**  
**The Gnosis in Present-Day Manifestation**  
**The Egyptian Arch-Gnosis and Its Call in the Eternal**  
**Present: newly proclaimed and explained from the Tabula**  
**Smaragdina and the Corpus Hermeticum (two volumes)**  
**Dei Gloria Intacta**  
**The Mystery of the Beatitudes**  
**The Nuctameron of Apollonius of Tyana**  
**The Mystery of Life and Death**  
**Unmasking**  
**A New Call**  
**There is no Empty Space**  
**The Universal Remedy**  
**The Light of the World**

## PUBLICATIONS OF CATHAROSE DE PETRI

**Transfiguration**  
**The Seal of Renewal**  
**24 December 1980**

## PUBLICATIONS OF CATHAROSE DE PETRI AND J. VAN RIJCKENBORGH

**The Brotherhood of Shamballa**  
**The Universal Path**  
**The Universal Gnosis**

## PUBLICATIONS OF OTHER AUTHORS

*J. Schootemeijer* - **Television - A Danger for the Individual**  
**The Way of the Rosycross in Our Times**  
**What is Transfiguration?**



