

THE NUCTEMERON

THE NUCTEMERON  
OF  
APOLLONIUS OF TYANA

explained by

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- The First Hour* -In unity the demons praised God, losing their wickedness and wrath.
- The Second Hour* -Through duality the fishes of the Zodiac praise God, the fire-serpents entwine the serpent-staff and the lightning becomes harmonious.
- The Third Hour* -The serpents of the serpent-staff of Hermes are thrice-entwined. Cerberus opens its triple muzzle, and the fire praises God with lightning's three tongues.
- The Fourth Hour* -In the fourth hour the soul returns from visiting the graves. It is the time the four magical lanterns are lighted at the four corners of the circles. It is the hour of enchantments and delusions.
- The Fifth Hour* -The Voice of the Great Waters glorifies the God of the heavenly spheres.
- The Sixth Hour* -The spirit remains immobile; he sees hell's monsters advancing upon him, yet he is fearless.

- The Seventh Hour* -A fire imparting life to all soul-beings is directed by the will of pure people. The initiate stretches forth his hand and suffering passes into peace.
- The Eighth Hour* -The stars speak to each other. The soul of the suns responds to the sigh of the flowers. Harmony's chains render all the creatures of nature in agreement with each other.
- The Ninth Hour* -The number that may not be revealed.
- The Tenth Hour* -It is the key of the astronomical cycle and of the rotation of man's life.
- The Eleventh Hour* -The wings of the genii move with a mysterious rustle; they fly from one sphere to the other and convey the messages of God from world to world.
- The Twelfth Hour* -Here the works of the eternal Light are being fulfilled by the Fire.

## INTRODUCTION

Many of you will undoubtedly have heard of the mysterious Apollonius of Tyana, who was active in the world at the beginning of our era. In encyclopedias he is described as a philosopher of the Neo-Pythagorean school whom the enemies of Christianity not only compared with Jesus but even placed above him, his birth having likewise been announced by the Holy Spirit.

He travelled and taught in the countries surrounding the ocean of the ancients, the Mediterranean of our times. People came to listen to him from all sides, and by contemporary standards the number of his followers was immense. He performed numerous miracles and effected many cures; his influence was such that wherever he went warring nations ceased their struggles. He suffered relentless persecution, imprisonment and torture at the hands of allegedly spiritual authorities, and when in the end ravaging dogs were set on him to rend him asunder, he vanished mysteriously.

Upon his departure from the stage of this world, an account of his life was written, ultimately becoming a gospel of eight massive volumes; a gospel so great and mighty that the so-called young Christian church and its founders feared it acutely. They were quite beyond holding their own with such a competitor, on any footing of equality and love, and they accordingly resorted to the classical remedy of the church: murder, persecution and destruction. No printing-press existing in those times, and, Apollo-

nius of Tyana's books consisting solely of manuscripts in a few copies, it was quite easy to steal, confiscate and destroy them. In addition, hideous disciplines were perpetrated upon the masses; hence, by the proven method of inculcating fear, the memory of Apollonius of Tyana was obliterated. This was particularly so because another method was also employed, a cunning and classical method surviving to this day, that of forgery. Manuscripts allegedly by and about Apollonius of Tyana made their appearance from time to time and only insiders could recognize them for the forgeries they, in fact, were. And so, in the end he came to have a type far beyond truth and reality and impossible of recognition by any man. Apollonius of Tyana became a mere legend, and it is not surprising that many doubted whether he had ever existed. But the object had been achieved: a few centuries of persistent, painstaking and intelligent work had jostled Apollonius of Tyana on to his legendary shelf, had mutilated his teachings, making them mysterious and unreal, and had questioned his origin and historical existence. So much achieved, the plotters resorted to presenting a number of libraries with forged manuscripts allegedly written by Apollonius of Tyana and some others with the statement that "they had recently been dug up"! The intellectual world could then be set to work on them like a dog is set to worrying its bone. Of course the manuscripts were deciphered and read, and commented upon by learned men in voluminous books, enabling the writers to take their degrees. The seeds of forgery and mutilation were so disseminated widely, finding fertile soil, and the men who in their ignorance did so, prided themselves on their learning, and with neat assessments of Apollonius of Tyana's wisdom all pat in



their pockets, were in fact the victims of delusion! And there are many like them, for manuscripts are being dug up every day.

Yet we who are ready to walk in the Path of the Rose and the Cross, we know that the truth may be shackled, that the truth may be mutilated, that the servants of the truth may be persecuted for periods of time, but that the truth will one day be free. The longer the truth is repressed and shackled, the greater the tensions, and the mightier the ultimate eruption of the fire of truth!

You will have understood that Apollonius of Tyana was one of the greatest of men. At the dawn of our era, an era heralding the end of this dispensation, a number of illustrious Gnostic workers manifested themselves in the countries around the ocean of the ancients, in the great civilized and cultured Mediterranean countries of those times. Jesus the Lord was one of them. They constituted a sacred Group of Seven Sons of the Father or Sons of the Widow, envoys from mankind-of-the-soul. Therefore, it may be understood that Apollonius of Tyana, and all his Brothers, walked in the path-of-the-cross, a path of suffering and sacrifice, marked by their hearts' blood. He was greatly beloved by his Gnostic children, and hated by the servants of the dialectic nature. This state of affairs we know so well that we need not dwell upon it here.

We wish to raise up this illustrious man before our understanding and vision, divesting him of the dust and the delusion and the betrayal of the centuries. We wish to show you this Envoy of God, this Son of the Father, as he truly is, because the Universal Circle of the Great Divine Sons has once again set in motion their great work in these latter days. Apollonius of Tyana must be wrested from

oblivion and placed in the light of truth. And because the hour before the break of day is always the darkest, we may expect at this time that the initiative of the young Gnosis to place Apollonius of Tyana in the light of reality will be accompanied by diversionary actions of a similar nature by the dialectic hierarchy.

We have been able to take a number of fragments from Apollonius of Tyana's original writings, from which you will understand with clarity why his teachings were destroyed and why his historical existence was erased from the consciousness of the masses. The Gnostic School Apollonius of Tyana founded had as its object the direct realization of the life of the soul. He wished to go straight for the One Purpose! And so he turned to those men who he believed were capable of understanding. His teachings could not possibly be turned to any dialectic use; they were wholly unsuitable for the servants of this world. People later sometimes took offence that Apollonius of Tyana refrained from associating with everyone; that he selected, that he "screened" his audience. We may understand this, since the Rosycross has similar requirements.

Yet we would be doing Apollonius an injustice if we did not record the fact that the light of his love and his intense compassion embraced the whole of mankind, and that he worked his miraculous actions and cures for all men everywhere. Only with respect to the subject "of conveying human beings home to the House of the Father" did he turn to those human beings who were immediately suited for this. He knew, too, that a number of his brothers were working in other and broader areas; for instance, Jesus the Lord. Jesus worked particularly for the elect of the future. Although Jesus, as we know, sometimes spoke for his

intimates, for his disciples, he spoke in the main for men in the mass, for the elect of the future. He spoke in parables, in shrouded words and symbols to arouse a spark of longing, of belief in the people. That is why the adversaries of Jesus could corrupt his language for their own uses. What an admirable method it was for them to appropriate the language of an envoy of God directed to the masses, using it to disguise their own ends. What an admirable method it was for them to make Jesus a God, to make Jesus an unassailable and unreachable God, and to make themselves his church and his priesthood! But then Apollonius of Tyana had to be made to disappear, and his direct teachings obliterated like all other Gnosis, because he preached and taught the God-in-human-form of Hermetic philosophy - the human being who could rise directly into the liberating life itself by the transfiguration and liberation of the soul, thereby setting free completely the God-in-him, bringing him to life and activity. The "great game" is not a thing of the future (see "Unmasking" by J. van Rijckenborgh); it is merely a fresh chapter of the game which has been played with mankind for centuries! Tear away the web of sham and deception, in which you have been held captive for so long, and allow the direct teachings of Apollonius of Tyana to do their work within you. Make every effort to fulfil them! You will then be doing justice to Jesus the Lord, who spoke to you in parables two thousand years ago because you were then too immature to understand him otherwise or to fulfil his teachings. In this book we will be speaking to you about the Nuctemeron of Apollonius of Tyana, which we would translate as "The Day of God Shining in the Darkness" (the God held captive within our microcosm).

The Day is divided into twelve hours or steps and every hour gives an indication of the way the Day of God may be realized by every candidate.

In fact, it is a method of liberation, a path towards complete liberation.



*In unity the demons praised God,  
losing their wickedness and wrath.*

## THE FIRST HOUR

Let us now attempt a look at the First Hour which states: "In unity the demons praised God, losing their wickedness and wrath".

Whoever wishes to walk in the Path of the Universal Gnosis must begin by entering the first hour, an hour relating to the much discussed Path of John; the "making straight the paths for the God-in-us", for the fallen soul-man. The demons alluded to here are not the diverse spectral inhabitants of the reflection-sphere; no, they are the demons existing in every man. Without the slightest exaggeration we may say that every dialectic human being "is possessed of the demon".

The demoniac is the wicked and the impure, the sinful in man.

The demoniac is the negative sum of all the lives lived in our microcosms dwelling in our so-called subconsciousness as a compact mass of specific magnetic tensions. Our microcosm contains many and varied magnetic charges assimilated during its endless travels through the dialectic nature, by reason of the variations of life's circumstances, of feelings, thoughts, actions and experiences. You will understand that every man is ceaselessly engaged in shaping new negative magnetic tensions, magnetic tensions

which are yet latent. And all those magnetic tensions of a diverse nature, they constitute our private respiration-field, they constitute the life-field in which we live, the atmosphere in which we breathe as individual human beings.

When looking into the sky and concentrating on the clouds, you may see in every cloud countless and varied faces. They gaze at you and beyond you, angry and blank by turns; they are inanimate, unreal; they are like dreams by nature negative.

Similarly, you can look into your own respiration-field within your aural being. The cloud-shaped magnetic tensions there also have heads and peculiar and gigantic shapes, more or less monstrous and demoniac. And this explains why they who see all this in their own beings speak of demons. The latter are the images of the magnetic tensions dwelling in the subconscious; they are the tensions of the aural respiration-field.

Why do we speak of “subconsciousness”?

Because there is also another consciousness: the ordinary I-consciousness. The I-consciousness evolves as the sum of all the consciousness-principles, of all the atoms of our system, being sustained by the direct radiations of a sideral nature coming to us from the cosmos around us. Take heed though, the demoniac clouds of the aforementioned magnetic tensions not only inhabit our respiration-field, they also pervade us, being a part of our five nature-born soul-fluids and therefore a part of every atom of our being. Accordingly, we may say: There is not only a positive life-principle within me which makes me say “I”; there is also a subconscious impetus, the impetus towards the abyss of the past, the many voices of a negative life-principle, of



the subconscious! It is for this reason that many explorers of the human psyche, throughout the ages, have found two egos in man - the I of the ordinary consciousness and the I of the subconsciousness; the I of the ordinary nature and that of the disharmonious and diabolical nature. Clearly, we are living by both those egos; one instant it is the ordinary I by which we live, and this is considered wholly normal; the next instant it is the subconscious I, and this is considered abnormal. The primeval forces of the past are then forcing us into actions, thoughts and feelings we profoundly regret later on. There are people, many people, so swayed by disharmonious magnetic tensions that they live more by the abnormal than the normal. They are possessed of the devil; they sink below the levels of life set by society; their nervous systems cannot live up to them.

Such people are considered criminals. And the men who must judge them and sentence them, and the people around them are not swayed by their own subconsciousness so far - so far! Their subconscious nature does not show yet! But in the privacy of home and room their passions are given rein. In this manner they can keep some measure of balance, acting the pillar of rectitude in their public lives. Their state-of-being is just as crooked and complicated as that of everyone else.

Such is the condition of the human life-wave in manifestation!

The countless ages of dialectics are manifested forth in every human being in his discordant magnetic tensions and unsolved problems.

That is the demoniac in man;  
that is the peculiar in man;  
that is the sinful in man.

And the nature-born man who says he does not live by sin is lying.

It is in the reality, the bleak reality of all this that Apollonius of Tyana tackles his pupils.

You will have noted that so-called modern psychology is not modern at all, but an attempt to protect man from his own demons by ancient Gnostic truths and by ancient occult methods without being capable of true healing. It is the modern version of the exorcism of devils of an earlier day.

Apollonius of Tyana placed his pupils before the appalling truth of dialectics - the truth that every human being is the product of his microcosm's entire past, the past and the present intertwining into two I-beings, the conscious and the subconscious.

What are we to do in that appalling reality?

We must accept it! And we must endeavour to place the complex whole of so varied magnetic tensions before the Gnosis and its Light the instant the First Hour of the Nuctemeron lifts its voice. Thereby, we shall invoke the consoling and healing radiations of Bethlehem in the profound belief that our salvation can come only from those hills of the sublime.

We so invoke truly healing powers; and when we invoke those helping and healing powers, surrendering ourselves to their magnetic radiations, it is self-evident that we must live by them completely. With those powers we must seriously make every effort to make a success of it, so says Apollonius of Tyana.

When we so stand on the Carpet, five processes evolve in us, in the conscious and in the subconscious at one and the same time. First of all, the Gnosis enters into judgement

with us, signifying that the Gnostic Radiations lay hold of our entire life and life-field in all their complexity.

The candidate by that achieves great self-knowledge. The conscious and the subconscious come face to face, the pupil discovering the cause of all those extraordinary and varied tensions which rule and drive his life, and so often assuming gigantic shapes. The candidate gets over his self-contempt. Don't self-contempt and self-reproach often govern us? Don't we often in secret moments consider ourselves worthless good-for-nothings? You surely know what a paralysing effect all this has. So that we may overcome it we must acquire complete insight into the cause of this diabolical paralysing force; our seeing the cause in the Light of the Gnosis enables us, at the same time, to remove it. Sinking into such self-reproach, the candidate will long exist in one great vacuum, a vacuum impenetrable for everything but an immensity of coldness: the no-man's land of isolation.

Then, the Gnostic radiations penetrate the vacuum of isolation, the Gnostic healing power pervading every part of the microcosm, every part of the personality and the respiration-field. Centres of a new life-power are so formed throughout the respiration-field in particular. A new I-condition develops, and that new I is the synthesis, the unification of the conscious and the subconscious. All disharmony is transformed into harmony. Then the time comes, the glorious and wonderful time when in this newly generated unity the former discordant tensions evaporate, and all the former demons and devils give forth praise to the Father. All impediments then disappear, losing their former wickedness and wrath.

In this manner every candidate is capable of making

straight his paths for his God, becoming worthy to walk in the Path of Liberation according to his consciousness.

The subconscious must first of all be taken up into the conscious and both must then merge into the purification of the Gnosis. Such is the task of the First Hour of the Nuctemeron of Apollonius of Tyana. He who tackles this task in the first hour of his Divine Day is not obliterating his past or his karma as some say; no, he is making it extremely valuable. He is making of his past a permanent treasury of wisdom, experience and power. The disharmonious tensions of the past, whirling and boiling within us have not, for the most part, been brought about by any appalling deeds or thoughts or events of earlier centuries, but rather by the things, the experiences, the problems and processes that yet remain unsolved, that have not come to an end, that have not been brought to completions. In fact, we are obliged to resume the task our ancestors and predecessors did not complete.

By admitting the Gnostic atmosphere to our whole being in the true pupil's life of self-discovery, we shall be making straight the paths, armed with the knowledge from our treasury of the past. And then, besides everything else, the things manifested as disharmony will also give forth the praises of the God-in-us. The benefits yielded by the past in its entirety then abide in the living present and provide for an absolutely certain future.

In their unity, founded on the spirit-soul, all the powers of nature praise God, losing their wickedness and wrath.



*Through duality the fishes of the  
Zodiac praise God, the fire-serpents  
entwine the serpent-staff and the  
lightning becomes harmonious.*

## II

### THE SECOND HOUR

The “first hour” of Apollonius of Tyana has made us see in what way all the disharmonious, uncomprehended and consequently uncontrolled magnetic tensions working in the microcosm can be brought into unity (by the Gnostic pupilship), whereby they lose their negative manifestations of wickedness and wrath and place themselves completely in the service of the candidate of the Gnostic Mysteries.

Every magnetic tension charging the aural being of man has been caused and is being caused by some particular action in the life of one of the personalities who has lived or is living in the microcosm. And when the magnetic tensions, rid of their wickedness and wrath (and any side-effects) place themselves in the service of the human being living at this time, an immense treasure of experience and purification and knowledge will be released, imparting a thousand times more strength to the candidate than could be explained from his ordinary state-of-life.

The Second Hour adapts itself to the First Hour: “Through duality the fishes of the Zodiac praise God, the fire-serpents entwine the serpent-staff and the lightning becomes harmonious.”

To understand these words you must keep clearly in mind what the First Hour wished to convey to you: that the candidate achieves self-mastery by his one-pointedness of purpose, by his standing on the Carpet; the devils in the

self losing their wickedness and wrath by that unity of self; the candidate no longer being bound fundamentally by the lower dialectic life. He has been set free to walk in the Path, that fundamental freedom being possible only by the transformation of the demon in man, discussed earlier, by breaking free from the magnetic tensions' chaotic hold on him, and their subsequent adjustment and transformation. The instant the pupil has freed himself from that hold he is confronted with the astral world in which he lives, with the field of his sidereal birth, in brief: with the great astral life-field of dialectics. For not only has he to overcome and transform any resistance in his own microcosm, but also any resistance in the great world in which the microcosm and, consequently, the personality lives.

And it is in that sidereal life-field with its controlling aeons that the power of duality operates, that the effects of the twin-powers in nature operate whereby everything in phenomenal nature is impelled into its opposite, its antithesis, accounting for the interplay of dialectics' ceaseless changes. It is a nature-law operating in the field of our sidereal birth that a human being putting his hand to his task with enthusiasm and joy will at a given instant be stricken by pessimism and grief. And with reason - any number of phenomena in the great interplay of changes give full cause for this. Unbelief, accordingly, alternates with belief, certainty with doubt, light with darkness, and so on, ceaselessly. And the human being who has not conquered the demon of the magnetic tensions in the First Hour is absolutely nowhere in the Second Hour of the Nuctemeron, the powers of the sidereal field holding him in complete subjection and neutralization! Only he who has acquired a new self, having achieved the birth of the soul and having



quelled the magnetic tempests in his being while standing on the Carpet in perseverance can subsequently set to work to subdue the field of his sidereal birth, by finding the method of making the opposites in nature equal to one another, so clearing a harmonious passage for himself, a passage through the Red Sea of his sidereal birth.

You may have heard, or perhaps in your youth learned about the equality of the antitheses, and acquired some good marks in mathematics, but walking in such a mathematical path in one's own life is a different matter altogether and causes great problems. We must allow the Nuctemeron to teach us in what way we may solve those problems in the Second Hour of our true pupilship, assuming that we have passed through the First Hour in a satisfactory manner.

“Through duality the fishes of the Zodiac praise God” is the formula we shall have to solve. The symbol for the sign of the Zodiac “Pisces” will be known to us: two fish, standing, linked by a cross. One fish is the symbol for divine man, the other for nature-bound man. By walking in the path of the cross those two must become one. And by that we understand: through the endura the nature-born man must merge into the divine soul-man. Thereby the two are made one, the antitheses are rendered equal. Therefore the key to our passage through the field of our sidereal birth is in our possession. In the sidereal field of the nature-birth there is a fire, a blazing fire. We know that fire to be the fire of desire; it consists of three states: we know the fire in its attracting state, in its repelling, and in its indeterminate state. And to that, man is completely attuned; with that man is completely one. We may understand, too, that the sidereal fire is the more hellish precisely because of

dialectic man's extreme and powerful degree of individualisation. For, although the desire-life of each of us is alike because it belongs to this nature-of-death, it is not attuned to like goals. The fire I attract and bring to life may be repelled by you; you may want to extinguish it; you may be indifferent to it. Our beings attuned so dissimilarly, so differently, make us hell for one another. We are ceaselessly burning one another with fire, although not wishing to do so, thereby fanning the flames of the immense common fire. The furious pace of the antitheses' interplay may so be understood; all those perpetual changes are logical and natural! According to their ordinary natures, all men are continually hurling each other into the hell of the sidereal fire, and thus holding each other captive. Desire brings forth discord.

Let us assume that you have come to recognize this, and wish to neutralize the fires man has kindled and equalize antitheses so clearing a path for yourself. What are you to do?

Think of the symbolism of the zodiacal sign of the fishes. By what may the lower man and the divine man be linked, duality becoming unity? By the cross, by divine love which heals all things and triumphs over all things, that being the true soul-spirit-power, the true harmony of life which is rendered possible solely by love's path-of-the-cross. Is it clear to you what is meant by this?

Let us assume you have enemies. Every human being has enemies - known or unknown - whether he likes it or not. How is enmity engendered? It is engendered by the inequality of the antitheses. You repel, you therefore wish to extinguish; whereas another attracts the same thing, he wishes to set it on fire. A tremendous clash follows, the

clash of interests in the area of the antitheses. War follows! And you take part in that war on account of your living in the nature-of-death, on account of your desiring in the field of your sidereal birth. Human beings so hold each other captive in their dance of hell, in their doom. A law of nature is being fulfilled. And by turns we are inside the furnace, burning ourselves, and outside the furnace burning others. Apollonius of Tyana endeavours to show us the folly of all this.

Why does the duality of the fishes (duality, mind you) praise God? Because of love's path-of-the-cross!

In what way am I to understand that? In this way: Let the First Hour of the Nuctemeron be our foundation. And let us assume that you are living in the peace and unity of the First Hour. You will then know that any desire having the quality and the nature of the field of your sidereal birth invokes an antithesis, arouses an antithesis and, accordingly, hostility and hellish fires. Obviously, therefore, you will no longer foster such desires nor spark them off in an ever widening range; in fact, you will neutralize them. Engrossed in your higher one-pointedness towards the liberating life of the soul, you will then pass without injury through all the depths of hell, finding harmony by the equality of the antitheses.

When you have become desireless in relation to everything belonging to the field of your sidereal birth, any sidereal power you may need in your life, on account of your biological condition, will come to you! Without your invoking an antithesis! Another law of nature, stating: "Seek ye first the kingdom of God and all these things shall be added unto you", sees to that!

Well then, desireless you are walking in love's path-of-the-

cross and an enemy approaches, in fact an enemy by nature since every dialectic human being is your enemy because of his nature-born state; he wants to burn you with his desires; he must do so because of his state-of-being. Almost every day the flames of the great fire will confront you as you pass through the field of your sidereal birth. And you will understand that every human being involved in this cannot do otherwise, because of his state-of-being; you will understand that completely. Yet because of your lack of desires you can no longer be drawn into that fire, nor do you fan its flames for others. Confronting you, it will try to entice you into activity by fear or by other methods. And the one activity then emanating from you will be the great love of the roses' path-of-the-cross, the principle of life of the world of the soul; the great and compassionate understanding for the other human being, for his condition. For you, antitheses have ceased to exist; for you there is solely the path-of-the-cross, the passage through the desert, through the sidereal field in your one-pointedness towards the world of the soul-state.

You go forward accordingly, loving your enemies. The antitheses recede. Harmony is yours. The son of God, the living soul has placed himself beside your sidereal state. You have merged into the praises of the Second Hour. "Through duality the fishes of the Zodiac praise God."

"The fiery serpents entwine the serpent-staff and the lightning becomes harmonious" now remains to be fathomed.

By what we have discussed we have seen that when the candidate stands on the Carpet in his one-pointedness-of-purpose he will achieve mastery over himself, the devils in the self losing their wickedness and wrath by the candi-

date's unity with the self. That is, when the candidate walks in the path-of-John through the desert, in the self-sacrifice of his dialectic I, all the magnetic currents operating in the dialectic being will be rendered equal. The magnetic tensions and their consequences, operating so naturally in dialectic life, disappear and part of the magnetic power stored in the aural being is transformed into harmony, thereby serving the candidate. The other part of the magnetic power is either adjusted or removed from the candidate's system, nothing remaining but unity - bitterness and wrath having disappeared completely.

After the aforementioned adjustment and preparation, the candidate enters the Second Hour where he is directly and consciously confronted with the astral world of ordinary nature, in which he lives and breathes on account of his dialectic nature. And in that area he has to learn to conquer the dialectic nature's typical characteristics, i.e.: the twin-powers of nature, the pairs of antitheses. The considerable problems related to this the candidate solves by walking in the path-of-the-cross in his one-pointedness of purpose towards the symbolic meaning of the sign of the fishes of the Zodiac. In that symbolism the natural human being, shackled wholly to dialectics' sidereal fire and burning in it, is linked with the divine human being, with the Spirit who rises above all earthly afflictions. The link between the two is made by the cross of divine love, the radiation of the Godhead. In other words, by truly impersonal and all-embracing love the candidate can make his way through the sidereal fire without injury, that love coming alive by being founded on complete desirelessness according to nature.

Sidereal fire is desire, arouses desire, and every desire

arouses and possesses an antithesis. If you associate with that you will be walking in ordinary nature's hell. There is only one longing, only one kind of willing with which the candidate may associate inasmuch as nature-born man cannot do without; it is the longing for the other Kingdom, for the new astral field; the profound longing for the divine man with whom he is linked in Pisces-harmony, in constant praising of the Gnosis.

When the one-pointedness of purpose of the First Hour has set right the candidate's magnetic system, his one-pointedness of purpose in the Second Hour in profound longing will bring forth his self-emptying by his self-sacrifice to the Divine Soul, by his fulfilling the path-of-John which is rendered possible by "He must grow and I must diminish". Thereby the fiery serpents entwine the serpent-staff, the lightning becoming harmonious. What does this mean?

In the Universal Doctrine the sidereal fire's radiations are referred to as fiery serpents, as movements resembling lightning. The serpent-staff is the column of the backbone, and in it circulates the serpent-fire, the sidereal fire that ensouls man, that impels man through his life!

In the serpent-staff and around it fiery processes ceaselessly operate. The varying sidereal fire of the pairs of antitheses is ceaselessly shooting its fiery flames into man's serpent-fire and by way of the serpent-fire and its corresponding nervous system all those effects make their way throughout the whole system. The variegated blaze of sidereal radiations ceaselessly surrounding the serpent-staff may be seen by the attentive observer; a blaze by turns glaringly white or darkly red and slow of vibration. And writhing in that hellish blaze, man must react!

Yet the human being who is walking in his one-pointedness of purpose, having set to rights his magnetic status, will pass peacefully and inviolably through the hell of dialectic life because his self-sacrifice is one-pointed towards the high purpose of God's children, towards the resurrection of the soul, the rebirth of the soul by the roses' path-of-the-cross.

A great miracle then occurs! The desperation disappears from the life of such a human being and great inner tranquillity descends upon him. What may account for such tranquillity? The intense change occurring in the sidereal fire-processes in and around the serpent-staff accounts for it. "The fire-serpents entwine the serpent-staff and the lightning becomes harmonious" because the sidereal powers of the Gnosis, of the realm of the soul, the world of the soul, of the sixth cosmic region, then begin to sway the serpent-staff. A clear, glowing, balanced, serene fire - a tranquil flame arises, an inextinguishable flame harmoniously sustaining the entire being.

And in that inner harmony the candidate enters the Third Hour.

*The serpents of the serpent-staff of  
Hermes are thrice-entwined. Cer-  
berus opens its triple muzzle, and  
the fire praises God with lightning's  
three tongues.*



### III

#### THE THIRD HOUR

When the serene fire of desirelessness-according-to-nature has become a fact and the candidate has set foot in the roses' path-of-the-cross, he must become a Knight of the Holy Grail, that is a warrior, a worker in the service of the Universal Light. To that end he must first of all make himself a weapon, a sword. And that sword he will possess by making ready the serpent-staff, the spiritual-fire-column of his being in the right way, from within. The spiritual-fire-column, the serpent-staff consists of three canals. If we include the two aspects of the sympathetic nerves in the process, we see the fire descending in the one trunk of the sympathetic nerves and ascending in the other. In that way the serpent-staff is protected by the new fire, and so entwined has the opportunity to make itself completely ready for the subsequent great process of transfiguration and to attune the whole being accordingly, thereby arming itself against Cerberus.

Who is Cerberus?

Mythology describes him as being a three-headed dog of hell; others say he has fifty heads, a dragon's tail, a hundred snakes for a mane, and poisonous breath and saliva. His bark makes hell shudder. He is called the gate-keeper, the guardian beyond the Styx. Of the many legends the centuries have tangled around Cerberus, we shall select one, the one relating that the living who want to cross the Styx

must possess the staff of Mercury - an allusion to the serpent-staff of Hermes! The candidate must demonstrate that his weapon, his sword has become strong enough for a Knight of the Grail.

A candidate in the mysteries wishes to walk in the One Path for the sole purpose of participating in the world of the soul - in the new life-field - freed of the bonds of the nature-of-death. That is why he wishes to cross the Styx. Yet dialectics does not easily let any man break away! The things built up and maintained in the nature-of-death for millions of years, do not just disappear in a second!

Cerberus is the symbol for the sinful being, concealed as a serpent in the aural being, that ultimately thrusts itself upon the pupil by the laws of the magnetic processes, before disappearing and letting the candidate pass through. Upon hearing the words "sinful being" you are not to think of a phantom that constitutes the outcome of any appalling deeds or crimes committed by the predecessors in your microcosm; no, the sinful being is the sum of all the things which held your predecessors captive in the nature-of-death, and likewise are holding you captive. Think of the fear-of-life inherent in all men in their struggle for existence. That is one aspect of Cerberus. You will have to clearly understand what your Cerberus is so that you may know, every hour, whether your progress on the Path has strengthened you enough to pass that serpent of the past! Even so, Cerberus is partly a delusion! He is merely the mirror of the past! And if the time has come that all the things this magical mirror reflects into either your brain or your heart no longer affect you, you will be capable of making this delusive image dissolve by the three tongues of the lightning of your renewed serpent-fire.

“Cerberus opens its triple muzzle.” Cerberus is the symbol for the sinful being in man, concealed as a serpent in the aural being and projecting itself constantly into the serpent-staff of living man, thrusting itself upon man by the laws of the magnetic radiations. The candidate in the Gnostic mysteries who has renewed his serpent-staff in a triple way, the serpent-staff having three aspects, must then demonstrate whether he is strong enough to pass the spectre of the past and its hold on him; hence, whether he can neutralize and destroy it. Cerberus is simply the fundamental state of dialectic man, the sum of the past in the present. When your “living present” is in the Gnosis, it will give electro-magnetic proof of this, and in the nature of things it will at a given moment clash with the centre-power of the past. Then, whoever is strongest will be victorious.

Cerberus, the centre-power of the past, swaying your nature-born state naturally and completely, is logically the gatekeeper beyond the Styx, and every pilgrim travelling to the land of the living must pass him. By passing him, the candidate destroys him, completely obliterating his whole past and setting in motion an absolutely new beginning in the entirety of the microcosm, the beginning of the living present!

It would be as well if you were to divest the realities related to all this of any romantic or gruesome tales about watchers on the threshold and the like. For, as we wrote earlier, every magnetic radiation has a structure distorted into an image, a shape (often a terrifying shape) in the respiration-field. When such an image looms in the pupil’s respiration-field and the pupil is possessed of the truly new serpent-staff, the related magnetic effect will then be at once transformed into another vibration by the serpent-

staff's radiation and thereby, so says the Nuctemeron, all the devils (all the grotesque shapes in the respiration-field) will disappear, will be transformed and praise God. The centre-power in the aural being then remains, radiating those magnetic effects; and ultimately that centre-power, that Cerberus will also have to be extinguished, for it is the key to the "ring-no-further" of the seventh cosmic region. Any candidate wishing to pass from the seventh to the sixth cosmic region will be confronted by Cerberus, which opens its triple muzzle to devour the approaching pilgrim, hence, to send him back to his nature-born region. Accordingly, whenever we speak of our and your Cerberus and its activities as the adversary, you must think of a path in which we must all walk, of impediments we must all overcome. Arming ourselves for this with the "sword of the renewed serpent-staff", we must investigate what the battlefield, the place of the encounter looks like and what weapons Cerberus habitually uses against those who wish to pass it.

Our thinking about the weapons of the microcosmic gate-keeper will assuredly place him in quite a different light. We may be inclined to believe that, to pass Cerberus, we must on the one hand possess tremendous pugnacity and on the other great purity, in the dialectic sense. Yet, further thought will make us understand that more is required for success, and that many more obvious self-adjustments must be considered.

May we then first of all remind you of the spectre of fear that holds us all captive on account of our nature-birth. Fear is an inherent dialectic natural quality - fear for your health, for your job, for your property, for your husband, your wife, your child, for things that may happen in your

life. Fear makes you do things you ought not to do, and makes you fail to do things you ought to do. Anxiety, care and fear make you only half a human being, that is, if you truly wish to set foot in the Path, if you truly wish to weave the Gnostic vesture. On the path of the candidate Cerberus is the great impediment, the reason for his ceaseless seeking of a compromise with the world. And when there is no fear for impediments in the world, there is the growing fear that the Golden Wedding Vesture will never be donned! Cerberus is forever seeking to arouse fear in the candidate in whatever way he can! And because of his fear of losing the Gnosis, the candidate may become a fanatic; a typical example of a man who persists in a course of action on account of dual fear: fear of joining in, and fear of not joining in. The madness of fanaticism has then entered such a man's serpent-fire.

Much perseverance accordingly is required to banish fear. The Second Hour must then have been traversed in the right way. In other words, you must then be carrying the cross of love in such a way that love gives you its power to act or not to act in inner tranquillity and in the right way, enabling you to face all things. Cerberus will be barring your way if that Love has not reached maturity in you, merely because of your fear. The Sermon on the Mount of the Gospels also places the candidate before the task of freeing himself from anxiety, worry and fear. That does not mean that you have to neutralize, have to conquer all the anxieties, cares and fears of the dialectic world! No, you cannot conquer those because they are one with dialectics! They are a natural law of your life! No, you must rise above them in the power and in the light of the Other Kingdom. It is in the shallowness of numerous narra-

tives, legends and myths that the knight sets out to conquer the dragon by means of cultivated courage. It is not a matter of courage! He who confirms in himself the Light of the Other Kingdom rises above all fear! Fear disappears from his life, and there is no question of his having to pass the gatekeeper in a great struggle, demonstrating immense courage!

Another aspect of the Cerberus within you is - dogma. Dogma is a teaching. There are numerous dogmas, or teachings. The Gnosis can be described and defined dogmatically. Dogma is needed as a starting-point when walking in a certain path. Besides everything else, the great ones of the Spirit also bestowed dogmas on the world. They gave us a reasoned programme. The Rosycross also brings such teachings, its books explaining them thoroughly. It could not be otherwise. And the candidate possessing those teachings, those dogmas in his head and in his heart, having also confirmed them in his blood, has donned the cloak of dogma completely. Those teachings fill his life. Yet, it is in such circumstances that Cerberus may have a tight hold on the candidate. The candidate believes he is an exceptional gnostic because his fellowmen highly respect him; the teachings he utters with clarity, wonderfully clear-cut, soundly thought out, philosophically enlightened! Yet here the danger looms! A teaching is a programme and a programme has to be carried out! He who carries out the programme is infinitely greater than he who merely knows the programme. A man may not know a great deal about the programme but may be carrying it out exceptionally well. Accordingly, the danger is that the candidate gets stuck in dogma. One of the tactics, one of the methods of Cerberus is to make the world get stuck in

dogma. And that, precisely constitutes the decline of theology, (the church usually being a mere dogmatic institution). In one of its aspects, the Original Gnosis came to man as a dogma, as absolutely pure doctrine. There were people who quenched their thirst with that doctrine, absorbing it as nardus; then they embarked on preaching the doctrine, while others wrote books to convey the message to those they could not reach personally. A subsequent generation continued writing books. Universities and schools arose to teach those doctrines, and the dogmatists assembled to review, to correct and to adapt them to the world, to civilization, to existing dialectic opinions and desires. Fear distorted the doctrines; they became confused, contradicted one another, and fell asunder in fragments. And one group asserted: this fragment is the correct one; another group sought salvation in a second fragment; and so the universities of dissension arose. And all the dogmatic contention of those centuries is in our blood and our serpent-fire. Cerberus has a firm hold on all of us on account of our dogmatic instincts of the past. Haven't many candidates for the Path of Salvation had a desperate inner struggle on account of their traditional dogmatic instincts, disagreeing with the programme and the philosophy of the Gnosis?

In what way can you escape from dogma's hold on you? You can escape by firmly establishing and carrying out the dogma of your choice with your whole being. You will then swiftly know whether the dogma is dead or alive, and whether it will bring you to the goal to which it states that it is directed. If you do nothing but merely cling to the dogma without actually carrying it out, only exchanging one dogma for another now and then, your life

will abound in idols. And you will remain captive in the dungeon with the others. All your dogmatic expectations will ultimately prove to be useless, and disappointment will engulf you. Cerberus, your sinful being, will then have conquered for the umpteenth time.

Learn the lesson, O candidate!

The dogma has been given you that you may fulfil it.

Upon your fulfilling it, the dogma passes away.

You yourself will then have become the teaching,  
having risen above your Cerberus!





*In the fourth hour the soul returns from visiting the graves. It is the time the magical lanterns are lighted at the four corners of the circles. It is the hour of enchantments and delusions.*

## IV

### THE FOURTH HOUR

The candidate has escaped from Cerberus' triple muzzle, having neutralized the dangers of fear, dogmatism and idols by lightning's three tongues, by the renewed serpent-staff's triple power. He then faces the Fourth Hour of the Nuctemeron:

"In the fourth hour the soul returns from visiting the graves. It is the time the magical lanterns are lighted at the four corners of the circles. It is the hour of enchantments and delusions".

If you have followed our voyage of discovery through the Nuctemeron attentively you will understand that the candidate in the Universal Mysteries, entering his fourth magical hour, will have to prove whether he can truly walk the path of the great and magical self-liberation as an independent and autonomous human being.

He has made himself ready.

He is equal to its elementary requirements.

He has cleared all the paths for the great journey.

Cerberus, the gatekeeper, has stepped aside. The candidate has passed through the gates, being free to do so. All the liberating powers have been concentrated in him; he must now show to what use he will put them.

Imagine yourself in such a situation. You have been equipped for your journey; clothing and money is available; your

destination is known to you. In principle, your path can no longer be obstructed by anything; yet your journey through the Universal Mysteries will not be a matter of being wafted along, mollycoddled, and set down at your exact destination; or, more romantically, of being borne along with music and song on angels' wings. No, having been equipped with capabilities and powers, you yourself must decide what way to go, you yourself must decide every detail of your journey. The new powers are to be used and tested; you are to use them, training them in actual practice. The journey in its entirety depends on your own judgment.

Having brains, you must use them; having a heart you must let it radiate! All the faculties of the soul-state liberating mankind are accordingly to be trained in actual practice.

Difficulties in the candidate's development arise mostly after his having passed Cerberus. They are difficulties which arise from his lack of training in those initial stages of his new state-of-birth. For, may we repeat it, the journey the candidate is setting out on must be founded on his private new faculty of judgment. You yourself, and no one else, is to decide what you are to do or not to do in the Fourth Hour; you yourself are to shape your judgment, are to make the decisions and carry them out! Your brothers and sisters are silent in the Fourth Hour. The time has come to light the magical lanterns of a wholly autonomous state-of-judgment at the four corners of the circles, and also to take heed whether the soul has in fact returned from visiting the graves. Here the grave is used to denote the nature-of-death; the nature-of-death and all its so-called signs-of-life in reality being a gigantic graveyard!

The Fourth Hour has to show whether the candidate, equipped for the great journey fundamentally and in prin-

inciple, having made ready for it in all things, has in fact taken leave of the immense graveyard of dialectics. That graveyard is more complicated than we may initially imagine. It not only possesses coarse material aspects, but also extremely refined and cultivated conditions-of-being. And upon our having overcome the coarse and every-day aspects, the refined, the veiled, the choice beset us. Accordingly, whoever sets foot in the Fourth Hour must suffer the "hour of enchantments and delusions", and at that time particularly needs the magical lanterns at the four corners of the circles. What are those circles? They could also be called spheres. Our dialectic life-state, in its totality, consists of various spheres or life-circles in which various states-of-being are manifested; the collective term "reflection-sphere" covers all those varying life-circles, and the processes manifesting in them.

The candidate setting out on his journey, having risen from the coarsest material sphere of the realm of death will then have to traverse all the other circles of the nature-of-death in conscious and triumphant experience! He must therefore place the four magical lanterns in every life-circle so that their enchantment and delusion may be destroyed in the magical judgment's fourfold light.

Apollonius of Tyana here alludes to a process found in the Holy Scriptures and the Universal Doctrine of all ages. Think, for instance, of the journey the Pistis Sophia undertakes; she cannot omit a single life-circle on her return to the Thirteenth Aeon; and in every life-circle she traverses, the aeons and the powers are out to detain her or to hold her captive. Think of Dante's journey in the Divine Comedy; setting forth on his journey, on his way to hell, plunging into a dark forest, he has to call on the faculties

of his own state-of-being to recover from an onslaught of fear; and having come to the foot of a hill he says: "I looked upward and saw its crests illuminated by the rays of the planet that guides rightly on all paths; and so my yet fleeing spirit turned back to behold the way by which no dialectic being may depart alive". And of Jesus the Lord we are told: He died, was buried, descended into the realm of the dead, and arose or passed on high to His Father's Land. That is the universal path for every candidate. And the Fourth Hour of the Nuctemeron accordingly alludes to that journey through all the circles of dialectics. The four magical lanterns placed at the four corners of every circle to be passed will now be given our brief attention. It is natural that those four lights are placed in the shape of a magical square, a carpet, a foundation for construction; they are, in fact, an absolute key. You undoubtedly know of the magical square of the carpet of the Rosycross - group-unity, one-pointedness of purpose, non-violence, and harmony in all our activities in life, are its aspects. The magical square of ennobled self-judgment, holding the power for the candidate to pass through all the enchantments and delusions of the circles, consists of: pure reasoning, pure willing, pure feeling or a pure heart, and pure actions.

Absolute judgment depends on whether our reasoning is secure in and unwaveringly one-pointed towards the Gnosis; our will must want only what the Gnosis wants; our heart must love only what the Gnosis wishes it to love; our actions must realize only what agrees with reasoning, willing and feeling.

Those are the four lights of magic that must encompass the candidate on his way through every life-circle. We know

that immense powers are hidden in our reason, in our will and in our heart. Setting our hands to action impelled by those three, we are consequently bound to the results of that action - we are held back by those results, until the time we have nullified them.

Accordingly, the urgent necessity of training the four lights of gnostic magic in practice will be clear. Knowledge and experience in this respect are not acquired without any trouble; they must be won! They show whether the soul has indeed returned, in all respects, from visiting the graves.

Let us finally dwell briefly upon the enchantments and delusions themselves. They too are four in number, they may be grouped in four sections, as shadows or imitations of the four magical lights.

The first imitation is the medley of truth and lies, of reality and illusion common in dialectics' more tenuous life-circles, in consequence of which an ulterior purpose, an I-centered purpose, a deadly desire dons the fair language and attire of truth to obtain attention and fulfillment. The second imitation is the poison of false teachings, the deadly poison of the serpent causing the continued subjection to the nature-of-death of those who drink of it or who are injected by it. The third imitation is the imitation of love.

Dialectic love, in all its aspects, even in its most rarefied, its so called passionless forms, is finite. We mean that in dialectics even the emotional relationship, the relationship-of-feeling, has as its object the I; it wants self-gratification and self-preservation, exploitation, the master-and-slave relationship, self-aggrandizement. Love of that type, that condition-of-feeling, has nothing to do with the nature, with the sphere of love of the soul. The fourth imitation is

that of speculation, of experiment, of thoughtlessness, of unreasonableness, of negative spontaneous action without any foundation, or reason, impelled by inclination or influence.

Those four speculations threaten every candidate on his soul's journey through the circles of the nature-of-death. Yet, when he is capable of keeping his four magical lanterns alight and has returned wholly from visiting the graves, nothing can injure him!





*The Voice of the Great Waters glorifies the God of the heavenly spheres.*

## V

### THE FIFTH HOUR

We are following the candidate in the mysteries of liberation on his journey through the reflection-sphere. As a Pistis Sophia he made his way through all its spheres by means of the four magical lanterns that he kept alight; all the enchantments and delusions of the dialectic spheres being incapable of stopping or injuring him.

He then sets foot in the "Fifth Hour", and enters the fifth period of his development. The Fifth Hour says: "The Voice of the Great Waters glorifies the God of the heavenly spheres".

The Fifth Hour is the hour of victory. The hour of complete liberation from all the influences and forces and aspects of dialectics of both the material sphere and the reflection-sphere. It is the reality of the generation of the new man, of the true new birth, of the pentagram, the five-pointed Star of Bethlehem, of true and profound inner tranquillity. It is an entirely new condition, yet not a condition merely looming in some distant future for any true candidate of a Gnostic Spiritual School; not a condition the candidate may come by only upon his leaving behind death and dialectic corporality in their entirety. No, the Nuctemeron wishes to convey that this state-of-being may be celebrated while the pupil yet possesses his nature-born personality, but the latter will then have become wholly

Johannine, having entered the state of soul-birth by I-lessness. It is particularly such people the Universal Brotherhood requires as true harvesters; people wholly in the world, yet not of the world. It is glorious for a candidate to know he is in the hands of the Brotherhood, cherished and guided by them step by step towards the world of the living soul-state. It is glorious for a candidate that he may leave the earthly vale of tears for ever after the soul's birth, but it is even more glorious for him that he may go forth as a servant into the field of the harvest, knowing that the harvest will be vast.

When the Gospels in their symbolism refer to "the Star of Bethlehem that shines over the place of birth" we may know that they refer to such a servant of mankind, to such a Son of Man. Such a man bears the signature of the Nuctemeron's Fifth Hour. He is a living-soul-man in the appearance of a Johannine body, descending into the nature-of-death to perform his task. He abides in the life-streams of the Universal Life; he assimilates the great life-powers that sustain and impel divine-humanity. Those life-streams resound with one voice only, the voice of the one Divine Plan of the all-manifestation. Here, the soul-man may hear the Voice of the Great Waters. Whoever enters the Fifth Hour of victory hears the heavenly music of Universal Life, the Proto-tone of the Universe that the Brotherhood of the Cathars gave utterance to in their hymns by means of the five vowels: A - E - I - O - U; the Voice of the Great Waters, the Five Vowels of the Fifth Hour that glorify the God of the heavenly spheres; the Five Vowels that open the bounds of the Golden Head and which beseech the Ephesians to enter.

And in the hour of victory, in the hour of birth, the candi-

date must enter into most profound reflection, reflection upon what he has left behind and reflection upon what is before him. Reflection is imperative because the past always retains some vestige in the microcosm. The candidate who has obliterated his past, who has nullified his karma has not in fact “lost” that past completely. No, he has expiated it; he has got over it! But, in a sense, it always remains in the microcosm’s memory for can we not as long as we live, call it back to mind again? Such memory may be an inclination or an influence relating to predecessors in our microcosm.

Yet, founded on new capabilities, a wholly new future is also arising because the candidate is entering the new lands. In his reflections in the Fifth Hour the candidate must resolve to shut off the past completely (although that past remains available and may be brought to life again). He must enter the new lands and explore them solely with his new capabilities. An example may serve to clarify this for similar situations also occur at lower levels of a pupil’s life, foreshadowing the Fifth Hour.

Let us assume that you, a mature human being with vast experience in a busy life, at a given moment enter a Gnostic Spiritual School, being called to a task there. With the best of intentions, initially you will be inclined to apply, in the Spiritual School, all those customs and methods of your earlier life that have proved so successful. Yet, then you will find that such a mode of action in a Spiritual School always has negative results.

Engaging in retrospection in his hour of victory, the candidate sees all those typically human weaknesses of his earlier life, weaknesses that have set their stamp on his character, shaped his personality, determined his relations

with his fellows, brought joy and grief. He finds he has been a mere plaything of fate. Fate, dialectics, directed his life. And he subsequently sees with absolute clarity why fate at that time took hold of his life. It was because he worked day and night with the practices, with the powers of dialectics. From the hour of dialectic birth till the time of maturity every human being is being prepared and attuned for participation in dialectic life, is being familiarized with the customs and powers of the dialectic practices of living. And it is comprehensible and also inescapable that those powers hold the human being captive, dominating him, driving him.

There are customs and actions so craftily intelligent, so ingenious, so mighty, mentally and astrally, so successful in ordinary nature that the candidate must resist the temptation of setting them to work in like manner in his new state-of-being. In his retrospection in the Fifth Hour the candidate must resolve absolutely not to use any - not a single one - of his earlier methods-of-living in the new life-state. From his retrospection he then turns towards the new and living present and his future in it, taking up his new weapons and using his new capabilities in the hour of victory.

What are they?

He abides in the life-streams of the Great Universal Waters. That is: a new magical fire touches him, pervades him, sets up its abode in him. The Voice of the Great Waters sings in him with the five Proto-Sounds; they become one. And from that he takes the quintessence. In music it is the fifth tone from the key-note; and in magic, the finest, the noblest, the mightiest of this great power that has become his. So he steps forward as a servant in the great mansion of

divine intervention to fulfil the tasks before him in the harvest field. It is a centre-power with which he may bring harmony, peace and tranquillity everywhere, even into the depths of hell; the peace of Bethlehem.

Whoever may use, whoever can use that power need no longer do battle as all strife arises from the hostility between the twin-powers of dialectic nature. He who no longer lives by those twin-powers gets over strife and is a bringer of peace on earth for all men who live in darkness. Such a human being brings the vacuum of the new soul-state into the nature-of-death, that in such a vacuum the battered and wounded may be hallowed, may be healed. In the mysteries this is called the wedding of the antitheses; good and evil, light and darkness, joy and grief, love and hatred, those antitheses being borne in equilibrium by the soul when they are experienced.

The soul - only the soul - transcends dialectics in this way!

*The spirit remains immobile; he sees  
hell's monsters advancing upon him,  
yet he is fearless.*



## VI

### THE SIXTH HOUR

We found that the Fifth Hour was the “hour of victory” in which the candidate enters into retrospection, resolving to definitely discontinue working with the methods and the powers of his earlier life. If he were to continue doing so those powers would again automatically sway him.

Beyond that, he turns his eyes towards the future in which, equipped with completely new powers, with the Powers of the Great Waters or the Powers of the Seven-Spirit, he may set his hand to his task as a servant of God and man. The victory being won, he exists as a completely free man in the nature-of-death for the first time in the process of his development. Only now have the words “in this world, but not of this world” become true within him.

Many mystics have in their time sought the solution to these words literally, in an escape from this world. They hid behind the massive walls of monasteries in inaccessible and remote forests and mountains; and this being often inadequate, they sought the isolation of the monastery cell. Yet, here there is no question of walls and cells in inaccessible places. No, here the candidate exists *in* the world in the most direct sense of the word. And in the midst of the world the candidate serves the world and mankind dynamically, entering completely into the life of the nature-of-

death, thereby getting into close touch with its captives. He is completely in the world, yet not *of* the world! It is the mystery of the Hermetic Art.

“Not being of the world” is not an escape from the world, nor is it hostility towards the world and its life; no, it is being in the world, serving it, and inwardly getting over it by the soul-birth and the new consciousness-state acquired in the gnostic mysteries. And, accordingly, by that new state-of-being being able to keep the spirit immobile in relation to dialectic onslaught and domination. Such a human being has become fearless; in a gnostic sense he has become ennobled to serve mankind. He can move through the world serenely, for dangers there are, yet they need not be feared on account of his new inner power. That high and profound freedom must be the aim and longing of every pupil of the spiritual school. The alleged freedom of dialectics is an error and absolute self-deception, always constituting some kind of captivity.

Let us follow such a servant of mankind in the dialectic world on his path of true freedom.

Such a servant is fulfilling his task by the Universal Light’s direction. He is called a king-priest. His priesthood will be clear to us as he serves God and man, being a Light on the Path to the seeker. His kingship we must understand in a classical sense; originally, a king was an absolute ruler, an autonomous Man, a man risen to such autonomy by truly living his priesthood. There is no power above his power (except that of the Gnosis); there is no area in dialectics where he cannot make his way to fulfil his task. In Universal Holy Writ you will undoubtedly have read much about the true kingship of the soul liberated by the spirit. It will be understood that such an absolute state-of-being,

such king-priesthood is essential for the servant of the Kingdom of God. Such king-priesthood is accordingly called the king-priesthood of Melchizedek, the latter being the mysterious leader of a sublime order, the Order of Melchizedek. Melchizedek is the entity representing highest divine justice, dwelling in the righteousness of the divine realm of peace. Accordingly, he is said to be King of Salem, King of the Realm of Peace. Every candidate who assumes his task of true service, in the Sixth Hour of his journey to the Universal Life, is a king-priest after the Order of Melchizedek; the latter alluding to the exalted autonomy and inviolability of that priesthood in the nature-of-death. You must understand that the candidate in the gnostic mysteries, who enters upon the Order of the King-priesthood and his work of service, has to do more than merely speak about the soul-state's liberating life. By setting a living and dynamic example, and by instituting a working-field such a king-priest must induce seeking man to set forth on his pilgrimage. Yet that work is only a minor part of what is truly being achieved, the area of activity of the king-priest being so extensive that it can scarcely be visualized.

Whoever seeks to understand even slightly the significance, the magnificence and the inviolability of the Sixth Hour must direct his eyes to its area of activity. We are living in a world of phenomena whose causes mostly lie hidden. Whoever, then, truly wishes to help any living creature in his paths through his field-of-existence must know the deep-rooted causes of such a creature's life.

We all possess characters that differ; human beings all, we are nevertheless of varying types, and therefore think, feel and act differently in certain circumstances. The causes and

the effects of the psychological workings in all of us are most individual. We could easily dispose of those differences by speaking of: the past, karma, blood-state, hereditary factors, race, nation, class; yet by using these terms we do not actually say very much. By saying we are the products of the past we have not really said anything of the past's essential nature. In fact, great insight is needed to fathom the past.

In the Spiritual School we draw closer to the problem by saying that every expression-of-life is the result of a particular electro-magnetic radiation of a cosmic nature. But even by saying this we have not said anything about what is behind it all. Do the cosmic radiations reach us exactly as they were intended, or don't they? Are there powers and beings who change them, who bend them with ulterior motives? Are there perhaps other impediments? Could it be that various realms-of-life interact, engendering side-radiations? Numerous questions may thus be asked, and you will understand that when we in the School of the Rosycross say that there is a dialectic radiation and there is a gnostic radiation, we are merely falteringly alluding to a radiation-science that accounts for every cause and condition of life, a science we must fathom if it is to be of true help to us.

What, in fact, do we really know of each other? We see each other at times doing strange things, nasty, deplorable things; and in amazement ask, "Why?" Many questions there are, like, "Why does this man come to the School of the Rosycross and that man not? Why do many people on the threshold of the Rosycross turn away at the last moment? What invisible influence made them do so?" Accordingly, true and deeply felt human love requires the

candidate to know why a human being thinks, feels and does as he does. What multifarious powers sway man? When the source of those powers has been found, is it possible to close that source, or to divert its outflow away from certain groups of people?

Do you now understand that it is essential for the candidate to control and to understand the science of radiation in a universal sense, that he may be truly capable of serving mankind? The ancients recognized the workings of many groups of radiations. They personified them, calling them gods and idols and spirits. And by incantation and worship, by varied occult practices, they attempted to confine the activity of the one radiation by stimulating that of another. In fact, it is a most ancient science, forgotten and spoiled through misuse, and now largely lost. For the science of radiation may be used and known only by the human being who aspires to true gnostic aims, aims being set before us all every day.

We have been permitted to give an outline of that science; a science man possessed tens of thousands of years ago to clear the paths to the liberating life swiftly and surely *for* all men and *with* all men. That ancient knowledge has long since retreated into the mysteries of the Order of Melchizedek; yet it is being bestowed on those who are taking up their tasks in the Sixth Hour.

We have now informed you about one part of the Sixth Hour: "The Spirit remains immobile; he is fearless". Let us continue with the second part, repeating the Sixth Hour in its entirety: "The Spirit remains immobile; he sees hell's monsters advancing upon him, yet he is fearless." We must answer the question why the candidate freed from dialectics, yet serving the world and man in dialectics, is abso-

lutely fearless even though he sees hell's monsters advancing upon him. You must understand that this "fearlessness" has nothing to do with any fear for the candidate's own self, for his own state-of-being, as the candidate has already conquered death and matter in the Fifth Hour. Therefore it is self-evident that when he begins his task of liberating mankind there is no banal dialectic fear of life and its consequent struggle for life. The sublime one has become existentially fearless, and it would serve no purpose for the Sixth Hour to allude to such a self-evident state-of-being. Also, it would be a waste of words, and you will have noted the extreme brevity of the Nuctemeron when referring to the Twelve Magical Hours; one page would suffice for all of it.

Apollonius of Tyana in the Sixth Hour had quite another purpose, so an extensive explanation is necessary. To that end, we must keep in mind the nature of the microcosm; its outward form, as we know, is this: starting from the outside and working inwardly, we first encounter the great magnetic field of the microcosm; then we encounter the sevenfold aural being consisting of layers of varying thickness and studded with magnetic points; after the aural being we then see an apparently empty space, called the respiration field or astral field and in that individual man stands as a personality.

Particularly, we would like you to take heed of the "respiration field" of the microcosm. In the Spiritual School so far we have never closely studied the respiration field. We knew it is organized and that various power-streams of an astral nature, connected with the liver-spleen system, circulate in it. Also, there are powers dwelling in the respiration field of which the microcosm must be

cleansed; demoniac self-realising powers impeding man in his life, powers often fatal to man.

Apollonius of Tyana wishes the candidate of the Sixth Hour to get to know what powers work in the microcosm's respiration field, or astral body. We find that no respiration field of any microcosm is ever uninhabited. In one of our earlier considerations of the Nuctemeron we found that, in the microcosmic spheres and organs, an overall purification and adjustment of various magnetic tensions and radiations had to take place. Yet we must tell you that when certain magnetic tensions in a microcosm, obstructive and injurious to man, have been disentangled and dissolved, other magnetic relationships always take their place.

With what have your thoughts, feelings and actions of will been engaged throughout the years; workings usually determining your actions? You know that certain thoughts and feelings periodically impinge upon you; they affect your endocrine system, your blood and nerve-fluid. With clockwork regularity you occupy yourself with the effect this has on your body; openly or secretly, reluctantly, fearfully, excitedly, pleasurable or sadly you then act accordingly. Some people fight those inclinations in desperation, yet no one can subdue them. Man must obey, even though cultivating his resulting actions somewhat to satisfy his conscience. Those processes have been given philosophical and psychological labels; they are lectured on in universities; they are psycho-analysed. But they are all attempts to lie out of existence, to solve by psycho-analysis, the great conflict of conscience engendered by the animal impulses in man. The deepest grounds for all this, without exception, may be found in the microcosm's respiration field, where all the magnetic situations, tensions,

inclinations and powers dwell. Some of those tensions enter the body by way of the spleen-liver system, and are then called subconsciousness. Others find their way in through the cerebellum (the little brain) and the brain stem to the heart and are then called desires and feelings. Others again break in by way of openings in the pineal-brain region affecting the senses and organs of intellect and ultimately, the organs of will; the fire of the will having been set ablaze, the explosions will follow as a law of nature.

Why are you what you are?

Why do you act as you act?

The answers may be found in the respiration field and its inhabitants. Some of the powers dwelling there were there when you were born, as the microcosm confining you was not pure and virginal at your birth! Many others inhabited your microcosm before you! It is a house with many earlier inhabitants, and those earlier inhabitants of your respiration field impinge upon you. In turns, they sway your life, forcing it into various directions. They hold sway over you in accordance with your experiences and your condition. Do you really think that those primitive people, with their perfected animism, are mad to believe in demons? They do not attempt to lie the real facts out of existence; they know no other way than to accept and to serve those facts. By turns they attempt to serve and to satisfy the gods of their respiration field, therefore easing the tensions.

What the primitive peoples are doing openly and naturally, civilized peoples are doing in secret under various masks, even under the name of Jesus Christ. You will understand what we are to think of such a civilization. There is no man of dialectic structure who does not serve the gods of his respiration field! This is not an accusation; we are merely



wresting reality away from delusion, tearing off the masks. For there is no dialectic human being and no divine human being who can withdraw from the directing influence of the magnetic powers in his respiration field. Accordingly, you should not delude yourself into believing that you are something which, in reality, you are not. Essentially, we are wretched, puny human beings, by nature the toys of magnetic powers.

Our earlier discussions have shown us that there is one solution only to that immense conflict of conscience (life is one gigantic conflict of conscience, particularly for the bearer of the Original Atom). The solution is that the candidate must evolve, in the Gnosis, new magnetic powers in his respiration field. Primarily, he may do so by unyielding belief, by intense longing and by perseverance. It is the secret of success; and we have termed it: "standing on the Carpet". When you succeed in bringing some of those liberating magnetic powers into your respiration field, following and obeying them completely when they make themselves felt in your life by way of one of the canals mentioned, and with those powers resisting the others, you are on the right path! As discussed earlier, the candidate in the Nuctemeron has been engaged in this development from the Second Hour. Your microcosmic respiration field is your life-sphere, literally your breathing-sphere, your private astral field and identical to the great respiration field of the earth cosmos. If your respiration field is wholly natural, dialectically, it corresponds with the great outside respiration field with which you fill your lungs. Accordingly, your little nature is in complete equilibrium with big nature, with all its attendant consequences of captivity. Yet, if by true pupilship and perseverance - there is no

other way! - you succeed in evolving and retaining gnostic-magical powers in your respiration field, the big respiration field alters accordingly for you. Then, you no longer assimilate its venom, its demons and the dangers emitted into it by demoniac mankind, by obsessed dialectics. Then you can breathe only that which will serve for your peace and health and blessing; your breath then alters.

Take heed of the Sixth Hour.

The Brother of the Sixth Hour, a completely liberated man and servant of mankind, works in a hostile land and so it is self-evident that the hellish monsters of countless magnetic tensions concentrated into immense powers in the great cosmic respiration field will advance upon him because he, a Brother of the Light, is robbing them of their victims. However, the worker of this level is absolutely fearless. He has no fear for his own self; that is self-evident! Neither does he fear for the outcome of his rescuing and liberating work. Let us consider this: imagine that you, in your liberated state, endeavour to help and rescue a captive soul; the hellish powers then advancing upon you cannot injure you, but they can injure the soul in your care. The immense, hellish powers hold captive the soul to whom you are extending your hands; they tear him from you. He is a toy in their hands. You will also understand why every servant of the Universal Light, in his serving work on earth, always encounters misunderstanding, insult, hatred, inhospitality, obstruction, slander and organized opposition. That is why he must take heed of the actions of all people, even in his immediate neighbourhood; take heed of the natural hostility of the hellish monsters he encounters by day and by night in those accessible to them. Even so, this does not agitate the Serving Brother. He keeps his spirit

perfectly immobile; he is fearless, without care, even when he suffers the onslaughts of the people to whom his loving care is directed.

Will not the woe and pain and misery of all those experiences with obsessed humanity overpower him? No! In him there is the absolute knowledge of being the ruler invested with power! He will conquer! How? Because by day and by night on all his paths he is surrounded and accompanied by the avenging justice of God. What is that? Is it a notion related to the god of the Old Testament? No, every brother of the Light possesses a magnetic power, a magnetic tension in his respiration field that indeed betokens an avenging justice, an absolute power accompanying and protecting the Brother. It is a power the classical Rosicrucians called Jehovah, without being old-testamentary. Consciously, in all their work, they placed themselves under the Shadow of His Wings. And when the hellish monsters attempt to obstruct the loving work of the harvest, either directly or indirectly by means of human beings, the serving brother neither worries, nor fears, nor does battle by dialectic methods, in a struggle for life. Then, the Jehovistic-power, pervading, surrounding and accompanying him will radiate from him and help him through any and every obstacle till the objective has been reached. Is Jehovistic justice an avenging, vindictive, bloodthirsty, deadly radiation? No, it is a protecting fire! And whoever attacks, abuses or otherwise besets that fire will be burned by it at a given time! Whoever takes heed and is aware of the history of the holy work and its servants, will find confirmation of that protective law.

This is the Sixth Hour of Apollonius of Tyana.

*A fire imparting life to all soul-beings is directed by the will of pure people. The initiate stretches forth his hand and suffering passes into peace.*

## VII

### THE SEVENTH HOUR

What the Sixth Hour had to reveal is known to you; the Sixth Hour of the Nuctemeron relating to the complete purification of the respiration field (astral body) extending between the aural being and the personality. The manner of this purification and its effects have been described. When the purification has been effected the candidate in the Universal Mysteries has become a completely liberated entity. His original faculties have again been bestowed on him and he then sets about learning to use those faculties and their powers.

His microcosmic condition at that time may be described as follows: the magnetic points set in the Sixth Aural Ring have become sensitive, the new magnetic firmament shining forth. The magnetic firmament of the Seventh Ring swaying the nature-birth has been rendered subordinate to that new firmament. The magical fire of the Universe, the source of life, need no more enter the respiration-field by way of the confused tangle of the web of fate; no, the Fire can enter the candidate's microcosmic system in accordance with its original purpose, concentrating - pure and undefiled - in the respiration-field, where the candidate, breathing with his seven-fold purified heart, sustains his being with that Hermetic Fire.

The Seventh Hour states: "A fire imparting life to all soul-

beings is directed by the will of pure people". We may ask: is the fire that imparts life to all men being directed by your will? By no means! And we say so quite impersonally for we are describing to you the completely liberated and initiated human being. Indeed, you do live by the Fire that imparts life, yet you are violating that Fire on account of your dialectic nature-birth, your every heart-beat being a sin against its Holy Values. You are forever clashing with the Fire! And, besides, an unholy fire is holding you captive, a fire you can influence only partly, minutely, with your will.

It is this way:

The dialectic fire, ignited in unholiness, as Jacob Boehme says, is coming to you, because the seven original principal races that inhabited the visible universe did not correctly utilize the Seventh Cosmic Region, Divine Humanity's Garden, Divine Humanity's Working-place.

We are the descendants of the seven original races, and the magnetic firmament, the lipika by which we live, is a faithful reflection of the universe of unholiness. The magnetic firmament of our nature-birth is a projection of the solar system and of the zodiac and, accordingly, also a projection of the starry host.

That manifested firmament is a gigantic web of magnetic points projecting itself faithfully into our aural being and, by way of the aural being, into our respiration-field and into the head-sanctuary's pineal-gland fire-circle. Accordingly, we are entirely captives of the web of fate. The macrocosm's web of fate projects itself into the cosmos, and that of the cosmos into the microcosm and that of the microcosm into our personality. And so, for a number of years, we shudder and writhe in the confused tangles of

that gigantic magnetic web, till the fire has consumed and devoured us.

There is a science we all know of, either by name or from experience. In our day it is called astrology. Some nations of antiquity held it in high esteem. It is a science man uses to try to determine in what way the magnetic radiations of the macrocosm and microcosm work in his personality. It is undoubtedly a captivating science; a science raising a man on high to walk amidst the stars. Personally we have studied it for years; in fact, the pupils were taught it for fifteen years with the object of showing how they were entangled in the web of fate, held captive there completely; of showing the way every day and even every hour of their lives was determined by the magnetic radiations and their combinations; how they could determine that precisely, even knowing the outcome in advance.

But, ultimately, when we came to know all this completely, having experienced the perplexity of that ungovernable magnetic violence, the consequences held our attention! Were the consequences of the science of astrology: "How am I to behave in the affliction of the magnetic radiations? How am I to avert their blows? What is the best way to turn while in the web? How can I make use of the web to get through life till my death by burning?"

Or can its consequences possibly be: "How can I break away from the web of fate? How can I enter a free life where the spider of dialectic life no more sucks me dry?"

Or were they: "Does this science enable me to predict precisely my future fatal path?"

Or is it: "Now that I have seen fate and have gazed upon Medusa, I shall say farewell to this reality-of-death, and go towards the reality of the new way of life?"

And when we can say farewell completely to that reality-of-death, the Gnosis will come to us with its all-embracing wisdom.

And we pray down to this very hour, as Hermes Trismegistos did before us: "O, that we may never fail in the Gnosis".

At one time we took leave of astrology on the horizontal plane, but we know there are many who cannot break away from it. To their own detriment! For astrology and its practice, on account of its magical structure, binds man to the earth. That does not matter for the man who wants to remain earth-bound and I-centred, but for the man seeking the Gnosis it is fatal.

We have no desire to declare astrology a prohibited science for you; we wish to state only that it is a useless and injurious science for you seen in the Light of the Gnosis. To whomever it concerns we wish to say: You must achieve clarity in this by asking yourself whether astrology and its practice has ever made you happier for one second, whether it hasn't rather heightened the fear and worry in your life.

Let the great truth of the Seventh Hour of the Nuctemeron raise you up: "A Fire imparting life to *all* soul-beings is directed by the will of pure people", signifying: When you walk in the Path of the Gnosis shown to you for so many years, you will establish a link with another magnetic universe, the undamaged, the healing universe. The dialectic universe derives its powers from the original fire, from the untainted fire; that fire subsequently being distorted by the nature-aeons, obtaining side-effects and therefore becoming unholy fire. Yet the original fire is there; it is nearer than hands and feet; it is omnipresent. It knows no weakening of light-power. It does not shine more brightly in one place



than in another. It is an all-embracing radiation! It is! It imparts life to all soul-beings. Ultimately, it also imparts life to those who do not receive it first-, but second-hand, from the dialectic universe, it then being distorted and damaged. Whoever succeeds in raising himself up in that light, whoever succeeds in manifesting for himself a new heaven, a new magnetic firmament and within that fire-circle a new earth, is raised up completely in the omnipresent fire as a purified human being; he is not then bound to a new web of fate. He lives in a fire-power that may be used and directed by his purified will. He does not yield to matter; he is above it; he controls the original substance and the fire radiating in it. For him the space of original substance is again a Garden of Eden, a Garden of the Gods, a Working-place. Truly a perfect Working-place consistent with its original purpose! And because the damage done to the Garden of the Gods exists to this hour, the descendants of the seven original races being subject to the nature of things, being swayed by them, it is obvious what the work of the liberated ones in the Garden of the Gods has to be. The human beings bound to the nature-of-death have to be awakened in their original nature, and once awakened, have to be helped to conquer the nature-of-death by means of that original nature. And all the aeons, powers and creatures hostile to divine nature have to be neutralized in the Garden of Eden.

The initiate must and will stretch forth his hand accordingly - the hand of his power, of his new life-state's faculties to enable all suffering everywhere in the nature-of-death to pass into peace; that is, into harmony with divine nature by transfiguration. That is the meaning of the words: "The initiate stretches forth his hands and suffering passes into

peace". And don't think that the Gnostic initiates will run after you to serve you with their faculties and powers, to strengthen you in your dialectic state of the I, or to help you when entangled in the web of fate. No, they stretch forth their hands to you and over you to rescue you from perpetual suffering - if you so wish!

The Seventh Hour of the Nuctemeron has given us an initial glimpse of the great and glorious work of the liberated ones, turning universal suffering into peace by directing the divine magnetic Fire which is omnipresent. Accordingly, we may say with certainty: The Garden of the Gods will one day be pure, present suffering there will pass into peace, into the peace of the New Jerusalem!

Hence: The Septenary, the Seventh Hour manifests the triumph of the magician; he imparts new prosperity to peoples and nations; he sustains them with his lofty directives; he hovers over them as an eagle; he directs the streams of astral fire. All the gates of the Sanctuary are open to him, and all the souls seeking truth place their trust in him. He is fair, with moral greatness, and he carries in him the radiant power of Love.



*The stars speak to each other. The soul of the suns responds to the sigh of the flowers. Harmony's chains render all the creatures of nature in agreement with each other.*

## VIII

### THE EIGHTH HOUR

Apollonius divides the Nuctemeron, the Day of God that shines in the darkness, into twelve parts or hours; they are the twelve classical facets of the divine genesis. The number twelve is the number manifesting the resurrection of the spirit-soul after the complete diminishment of dialectic man, being on the one hand the number of suffering and death, and on the other of grace and perfection. It is, as we all know, pre-eminently the number of the Gospel - the break-through of the light in the darkness. The Eighth Hour of this emergence from the nature-of-death reads: "The stars speak to each other. The soul of the suns responds to the sigh of the flowers. Harmony's chains render all the creatures of nature in agreement with each other".

In the Seventh Hour the candidate in the gnostic mysteries becomes a truly priestly man, being enabled to work in all the regions of matter with the fire of the Holy Spirit and the other gnostic radiations and powers of the pure astral field of the Spiritual School in the service of suffering mankind longing for freedom. Pervaded by this hallowing and healing spirit, utilizing it in all the seventh cosmic region, the priestly man discovers, at first hand, by his own experience "that the heavenly lights speak their own language"; signifying that he comes to understand inwardly the language, the speech, the essential nature of the radiations.

A radiation is like a voice; a radiation has certain grounds,

a cause, and a purpose; the radiation makes known its cause and purpose through its activities, the outcome being the effect.

Well, whoever lives and works by the gnostic light, going his way led by God's Hand - as the mystics say - will come to understand the language of the radiations, the language of the flames. It is essential for the candidate to have such an openness for those radiations and be capable of assimilating the knowledge involved because the radiation-fulness of the space of the seventh cosmic region manifested to us is completely different from that of the sixth, that of the world of the living soul-state.

Moreover, the candidate becomes extremely sensitive to all the workings in every law, to harmony and disharmony. Whoever is truly walking in the Path will understand this. Having attuned his being to the One Thing Needful and engaging in the corresponding attitude-of-life, he will find he has acute sensitivity for atmosphere and surroundings. Such a candidate will at once become aware of it whenever critical or disharmonious thoughts are being thought in his proximity; he understands "the language of the radiations". For, as we know, every microcosm is like a sun, sending forth a radiation, speaking a language! We do not here mean the articulated sounds produced by the larynx, for they can be quite contradictory to the language of the radiations emanating from a man. All people, all manifested life, all celestial bodies speak to each other by means of radiations which cannot be denied. Accordingly in all the manifested universe there is a manifested truth without human beings knowing or suspecting it. By virtue of the radiations emanating from a man he cannot lie, for he carries with him the truth in the radiations he emits.

Therefore, we may understand that the candidates entering the portals of the inner degrees are realizing a new faculty, an attribute necessary to every gnostic initiate; by virtue of the radiation-fulness of his new state-of-being he has the power to recognize all radiations in relation to the One Path and the One Power; he has the capacity "to try all the spirits whether they are of God", as 1 John 4 states.

The points of recognition concerned are three in number: one point at the top of the heart; one point in the forehead, and the entire etheric double. In the heart we may find the rose, the centre-point of the microcosm. It is easy for the initiate to see whether that centre-point has wholly united with the material heart, the source of the emotions, desires and passions of feeling; hence, whether the rose has opened or is opening.

The centre-point, the focal point of man's consciousness resides in the open space behind the frontal bone, in the forehead, that being either the nature-born I-consciousness, or the soul newly awakened, radiant, scintillating, the so-called golden flower of the celestial heart.

The etheric double is either the point where the extracts, the products of the nature-of-death's ordinary lower astral powers collect, or it is the body absorbing the new soul-powers, holding them fast and setting them in order, in the latter case being called the Golden Wedding Vesture.

A ceaseless war is raging amongst human beings, the most appalling antitheses dividing them. By nature they are inclined to hate God and their fellows, yet according to their innate, their essential radiation-condition, they are all alike, of one order and, accordingly, in complete harmony with each other; chains and shackles binding them, in harmony, to each other, they are in consequence ceaselessly and ines-

capably at war with each other, incapable of extricating themselves. It is that language mankind, fallen to the bottom of the pit of death, is forever speaking; hence, the deluge of suffering battering the dialectic creature.

Understanding the language of the radiations, the gnostic initiate comprehends the deepest causes of suffering. Thoroughly trained in the knowledge of dialectics' disease, he is nevertheless the custodian of great treasures by virtue of the new centre-point aflame in his being as a golden rose, the great treasures of the Light of Lights having been given unto his keeping. It is said of the gnostic initiate that he controls the power of the doves; the dove is the symbol of the Holy Spirit, the seventh radiation. It is for this reason that he is capable of trying, of recognizing each soul by its radiation whether it is of God. Being enabled to know man to the depths of his innermost being, the initiate can bestow his gnostic light-treasures on the man who truly needs them, and not on the unworthy; ("do not cast pearls before swine, nor roses before asses").

The important thing for the servant of the gnostic mysteries of the inner degrees is that he is capable of freeing the shackled! At a given moment, therefore, those who have achieved the priestly state in their gnostic development hold the precious jewel, the philosopher's stone or the shamir, being called the Masters of the Stone. Those words denote that the radiation-fulness of the sixth cosmic region, or the Holy Grail, has become an active principle in them. That active principle is the power enabling the priestly minister concerned to accomplish self-realization in its entirety, rendering service thereby. For the Gnosis neither helps nor rescues by means of holy words or symbols, by means of a method to be followed as is the case with an



occult formula; no, the Gnosis helps anyone who so wishes with a Power, with the Power of the Holy Grail. It is with this power that the initiate, and those he helps, pass through their mysteries into the perfect unity with the world-order of mankind-of-the-soul.

All this must be experienced by you as the panacea for mankind's deepest suffering.

The brothers and sisters of the inner degrees are all masters of the stone, servants of the Holy Grail. The entire fulness of the Gnostic Light has been made an active principle in their lives; active in the nature-of-death for the resurrection in the liberating life.

The ancient legend telling of people regaining their health, merely by seeing the Holy Grail, will be understood by you; the Holy Grail being the radiation of the Gnosis in its sevenfold entirety. Whoever can see the Grail, and submits, achieves a new life-state. And so, the Rosycross gives us knowledge, Catharism gives us devotion, and the Grail gives us liberation.

Consequently, the Eighth Hour of the Nuctemeron, that most ancient gateway of Saturn, has two facets, imparting to us a clear image of the nature-of-death, yet also of the liberating life. Whoever can pass through the gateway of Saturn in the power of the Holy Grail is capable of hearing the new starry language, the language of the living soul-state's world. There, too, the centre-power of the Light responds to the sighs, to the boundless longing of the rose-heart. Bound by the chains of universal love, we enter the new and universal harmony of eternity; let us therefore raise ourselves up with the knowledge of that certainty.

The power of the Holy Grail has conveyed all of us to the point where we may understand those holy mysteries; the

purpose of that power is not merely to demonstrate itself within us, but also to free itself within us as an active principle in the service of all mankind. That, in fact, constitutes the primary purpose of a Gnostic Brotherhood: to achieve actual manifestation of the Holy Language at such time as it is called to be an active factor. That this time may soon come for us all, as a consolation and blessing for the human beings who are seeking the help of the Gnosis.



*The Number that may not be  
revealed.*

## IX

### THE NINTH HOUR (I)

#### The first four secrets

A difficulty faces us now that we have reached the Ninth Hour of the Nuctameron of Apollonius of Tyana, the text of the Ninth Hour reading: "The number that may not be revealed". The difficulty being, as may be understood, that what cannot possibly be made known would here be exposed to publicity; and publicity would have a most undesirable effect.

The number nine has ever been a number of mystery, connected with the power of silence; the number nine and its powers relating to the astral region.

We spoke to you earlier about the way the pupil can extricate himself and hold aloof from the astral sphere of the nature-of-death, intertangled with his whole being. At the same time we told you how the pupil can enter the new astral field of the School, establishing a definite link with it. Therefore we must really take to heart the warning imparted by the Ninth Hour. The powers relating to the Ninth Hour are, broadly, the powers of the astral life; the powers of the astral life of both the seventh cosmic region and the sixth cosmic region, the latter being the new life-field.

Whoever does not have the gift of discernment and is therefore incapable of any choice, will fall a victim to them if he arouses the astral sphere's powers, for there are countless dangers lurking in the astral sphere, more even than in the

material region of life. Accordingly everything is being done in the Gnostic Spiritual School to convert the sleep-of-the-body into the sobriety-of-the-soul as a token of the transfiguration-process having commenced, the candidate having entered the new astral field and, possessed of that foothold, going onward on his path, freed of all the elementary dangers. And whoever were to continue on his way without possessing such a foothold would aggravate the dangers because of the great mystifications swaying ordinary astral life. That is why the Ninth Hour is the number that may not be revealed, that cannot be revealed as a working-field for the unauthorized. It is possible to speak only in general terms on this subject because it incorporates *all* the secrets, and therefore *all* the powers of the gnostic initiate. However, without unfolding the essence of those mysteries, there is no objection to our indicating their general character. To begin with, there are seven of those mysteries, and we shall discuss them as far as we may.

The first secret relates to a power which - when wielded - opens the seventh cosmic region for the initiate in keeping with the original purpose of the Logos. The seventh cosmic region may be called the Garden of the Gods. Original man, spiritual soul-man, was sent from the sixth cosmic region, and loftier regions, into the Garden of the Gods; that is, he was given the Paradise-Garden as a great and glorious alchemical working-place that, with its powers and possibilities, he might assist in accomplishing the Great Divine Plan underlying the all-manifestation, thereby rendering God's Name ever glorious by his creative works. Considering that this Garden of the Gods has deteriorated into what we are now experiencing because the forces of good and evil, the forces of dialectics, were ignited there and soul-man served

them and rendered them mighty, thereby denaturing himself, you will understand why the powers of the Ninth Hour may not and can not be revealed. Only by going back to where he began shall man be capable of using those powers with beneficial effect, in a liberating sense, and without danger, that being the state-of-being of the soul-man who has established a living link with his Pymander, with his living soul. Only then shall man again inherit the earthly kingdom, and, with the power of the Ninth Hour's first secret, nullify the anarchy of dialectics, the anarchy of the twin-powers, restoring the Garden of the Gods to its original state with the fruit of the Tree of Life. First you must again become the living soul spoken of by Paul; on that basis of the living soul you can then go onward to become a life-giving spirit.

Only those who have found the path of the soul's rebirth, and are progressing on it, can awaken in the light of the full Hermetic Gnosis and may, at a given moment, obtain the powers of the Ninth Hour's secrets - such as the power to restore the Garden of the Gods. That restoration is to commence by the establishment of a purified astral field of a gnostic living body, divested of the delusions and impurities of dialectics; an astral field as the Spiritual School has been permitted to possess.

Based on the first mystery, the next three open forth and come alive for the transfigured soul, i.e., the control of the magical fires, the root of the magnetic radiations, and the faculty to recognize everything not included in the original Plan.

You may understand that this extensive area of knowledge and powers cannot be discussed briefly.

The control of the magical fires relates to the fact that great powers lie dormant in the original substance of eternal space. The Holy Books speak of the seven times seven and, therefore, of the forty-nine holy fires of the Seven-Spirit. Those holy fires are to be ignited and wielded by all the Sons of God. All those who walk in the Path of the soul's transfiguration will again become Children of God, and all the Children of God will in due time come to control the magical fires in the Breath of God. To understand this, think of the man standing before a mirror; in the mirror he sees his own image, this mirrored image reflects back into him. It is like that with the human being who has met his Pymander, with the human being in whom soul and spirit unite. The essence of the Spirit is God. He projects Himself constantly as a mirrored image into the soul. "Man has returned to Divine Unity". Wherever he may be, and whatever afflictions life may hold for him, his soul bears within itself the image of the spirit. And as the spirit projects itself into the original substance, holding latent there the forty-nine fires, so the soul who has come alive through the spirit is capable of igniting the forty-nine latent fires, and keeping them burning.

In the light of the Eighth Hour of the Nuctemeron we discussed with you that every human being is speaking a language by means of the magnetic radiations emanating from him; those radiations being like writing by which he records the incontrovertible truth of his nature and being, and projects that truth into the space around him. In the root of the magnetic radiations, hence in the third mystery of the Ninth Hour, the spirit-soul learns to understand the cause of this "writing" of the magnetic radiations. Natural man speaks a most unholy, undivine magnetic language, and so



they who can see the cause, the root of this unholiness in a man, being able to fathom that cause to its utmost depths, can best help such a man. Therefore the element of usefulness, the facet of service should be sought chiefly in the secret of the Ninth Hour's powers; what may be useful to alleviate and take away the sufferings of mankind; what may be useful to sustain mankind on the path of Salvation.

To enable him to do this work of love, the secrets of the Ninth Hour are revealed to the transfigured soul, one of them being knowledge of the root of the magnetic radiations. For it may be understood that, although there is a fundamental root for the deterioration of the dialectic human race, every microcosm's revolutions on the wheel of birth and death obviously have their own particular nature; there is a most particular root of the magnetic radiations. Accordingly, transfigured man's understanding of the third mystery of the Ninth Hour will prove to be a great blessing for all those in despair.

The fourth secret of the Ninth Hour, as we said, is the faculty of recognizing everything not included in the original Plan. You will understand that this is a glorious and truly divine faculty for the initiate. Millions of manifestations of all kinds exist in the astral field of the seventh cosmic region's manifested space. Who could find the right way through such endlessly varied life? The third and fourth faculties of the Ninth Hour constitute infallible aids for walking without danger in the Path; in the great and glorious Path of serving mankind; the Path of the Original Gnosis and of its Sons and Daughters.



## X

### THE NINTH HOUR (II) The fifth secret

We have thus far considered four of the Nuctemeron's seven secrets. The first secret relates to the power restoring the Garden of the Gods; the second secret is denoted as the control of the magical fires; the third secret as the root of the magnetic radiations, and the fourth secret holds the faculty of recognition of everything not included in the Original Plan.

After his having entered the new, free life-state, we found it to be every soul-man's calling to work by that life-state in the Seventh cosmic region he has left as a nature-born man. That is the meaning of the words stating that man will one day - after having been liberated - again inherit the earthly kingdom. His return to the Seventh Cosmic Region in that condition does not mean his re-submergence into dialectics, bound to the wheel of birth and death; no, his return signifies his working as a true man in the great working-place, in the Seventh Cosmic Region, with the freed life as his basis. By that the Divine Plan will be fulfilled, and counter-nature recover from its degeneration.

Strength and power are bestowed on the liberated man that he may be capable of performing that great and glorious task; the power of the first secret.

Liberated man then has the power to utilize the forty-nine holy fires dormant in all original substance for the glory and the fulfilment of the Divine Plan. That is the power of the second secret. And because the Garden of the Gods is choked with confusion, with weeds, holding a most unholy and varied life, it may be understood that the worker in the Garden must have the faculty of fathoming the magnetic radiations' language to its utmost depths, so that he may recognize all things and all beings alien to the Great Plan, and render aid to those struggling to escape.

Yet the freed soul who has met his Pymander possesses three more faculties.

Firstly,(or fifthly): "He knows the great law of equilibrium and movement". To understand this we must realize that the all-manifestation is governed by a Universal Law; that is, the Seventh Cosmic Region, the Garden of the Gods, or the Great Alchemical Working-place - beyond which we do not go in the Nuctemeron's Ninth Hour - is governed by a basic thought, by a basic formula. This basic thought is inherent in every atom of the Seventh Cosmic Region's original substance. Perhaps it may be understood why the Hermetic Gnosis speaks of the Universal Sun, of Abraxas, on that account. It is the Universal Sun governing everything, giving life to everything, directing everything. Four emanations come forth from this Original Principle of substance; four facets, four powers emanate from the Universal Light; the Four Lords of Fate, or the Four Holy Animals, or the Four Horses of the Sun, or the so-called Four Gospels. The four Horses of the Sun of Abraxas represent

the four emanations of eternal will, wisdom, activity and love inherent in everything, but primarily love, which is the mightiest, the Horse of the Sun which is the most vigorous, the most dynamic.

It may be visualized that there is nothing included in the Divine Plan that shall not have to arise from the Abraxas, the Universal Sun, and its four emanations. The Great Working-place we call the Garden of the Gods is Paradise, potentially, where, as we said, the true Son of God enters to fulfil the Divine Plan. And in this every Child of God will have to start from the four emanations, in complete equilibrium and harmonious movement; from love, wisdom, will and activity.

Many of you are exceedingly wise; others possess a powerful will, mighty as a hurricane; again, others possess the signature of tremendous activity, they are always busy. But consider, are all the things you are thinking in your philosophy, all the things you are willing in your dynamic inflexibility, all the things you are doing in your industry; are all those things rooted in Love? If Love, the highest and the mightiest, is lacking, or if it is only partly there, or if it separates - if it does not embrace all things and all people - then everything will fall to pieces in your hands, nothing will be accomplished by you, and whatever may have been accomplished will again be taken from you. Like countless other people, you are then turning the Garden of the Gods into a wilderness, into a dunghill, into a pestilential place (as Holy Writ says!). And throughout the ages this has been done.

Take heed that the Four Lords of Fate, the Four Lords of your Fate always go together. In dialectic man "love" exists always, however much it may have been damaged and bro-

ken and spoiled and polluted. For instance, love as a searing desire for possessions, for material things; or love as mighty pride; or perhaps love as blazing hatred. Are you aware that hatred is an expression of love? Hatred, appalling and horrible, is an expression, a volcanic eruption of the first emanation of Original Substance, driven from its order. It is love at its wit's end, without wisdom, a mighty craving erupting like the fires of hell, devouring, destroying. If you cannot regulate that Power of Love, that first emanation of Abraxas in the right way, if you cannot wholly fulfil its requirements, the Garden of the Gods will continue to be a wilderness, an ocean ablaze with fire! And however deeply any telescopes may probe into space, they will see that surging blaze - and forever continue to do so!

Your spontaneous reaction to these words will no doubt be the lamentation: "We have failed hopelessly! Whatever will become of us!" And the reply is: "Nothing", as the fire of counter-nature will consume us. Not one of us is good; we have all diverged from the Path of the beginning. And, accordingly, we must all return to the beginning, to the beginning of the living soul-state. And when that beginning has been achieved you will be capable of bringing equilibrium to Abraxas and his four Horses of the Sun within you, and of letting true movement evolve from that equilibrium. That is: you will be capable of doing the one true and liberating work in the Garden of the Gods with the full fourfold power of Love, Wisdom, Will and Activity. You will then for the first time come to know Love in its full reality. You will experience Love, you will radiate Love, and you will not say: "O God, how I do thank you that I have been freed from this lake of tears, from this dunghill; freed from this accursed and evil world". No, impelled by

Love, you will flash like a meteor, even into the utmost depths of hell, to envelop with your compassion and with the regulated, stable Fire, all the human beings lying lost in the fiery revolt of the four emanations, and urge them towards the Path.

If you possess any part of this, if you understand any part of this, you will no longer separate friend from enemy, radiating what you believe to be your love towards one, and your hatred or your indignation or your vehement protests towards the other, because you will have understood that all human beings, every single one of them, have diverged from the One Path; that all human beings will act in the same way in the same circumstances; world-history having given ample evidence of this; and you will for that reason radiate your love-power towards all human beings, that being the most vigorous of Abraxas' Horses of the Sun.

Yet simultaneously you will know that not a vestige of hostility, not a vestige of revulsion, not a vestige of the disruption of likes and dislikes may remain within you. For the Love of John the Evangelist turns first and foremost, and most powerfully, towards all those who are hostile, towards all those possessed of the greatest venom, because the venom of the dragon, being the unholy fire of hatred so greatly poisoning this world, must first of all be conquered and transmuted.

“Love your enemies, bless them that curse you, do good unto them that hate you, pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven”, (Matthew 5:44).

There is a picture, known to many people, in which Hermes places his foot on the dragon; the dragon has been con-

quered and spits out the last of his venom; and Hermes with his right hand raises up into the fulness of Light the Tabula Smaragdina, whence arises the Ibis, the bird of the mysteries, dedicated to Love, Will, Wisdom and Activity, and hence, to Abraxas and His Four Emanations.

That we may have imparted to you this Wisdom of the Ninth Hour of the Nuctemeron as a consolation and blessing.



## XI

### THE NINTH HOUR (III) The sixth and the seventh secrets

In our consideration of the Fifth Secret of the Ninth Hour, we penetrated more deeply into the significance of Abraxas and his four Emanations. Abraxas is the Original Divine Power every atom holds, and is to be found everywhere. No place can be imagined in the immensity of space where the Original Power is not. The Original Power enables true man to fulfil the Divine Plan underlying the Universe, by reason of which the Seventh Cosmic Region is called the Garden of the Gods, the great alchemical Working-place. There the true man born-of-God must enter to make great the Divine Idea by his work. That is why Holy Writ says that man has been created for the glory of God, for glorifying God's majesty, and that is why Hermetic philosophy speaks of Abraxas and his four Emanations.

Inherent in the Original Divine Power are four other attributes: Love, Wisdom, Will and Activity. The relationship in which the fundamental principle of the Original Substance and the four Emanations issuing thence bear with each other is as a five-pointed star, brilliant, majestic, lustrous; as a Universal Sun; as Abraxas. Whoever wishes to free and utilize the powers inherent in original matter in the only correct and liberating way, that he may truly live, must know fully all the formula's secrets, using them in the correct sequence.

Firstly, there is Love in its highest and purest aspect; Love in its complete undividedness, embracing all and everything in whatever state-of-being any child of God may be. It is with such Love that the candidate must meet any conflict, or crystallization, or stupidity, or force-of-stupidity. It is such Love that must be the starting-point of any worker in the harvest-field. If the candidate can enter the great Working-place accordingly, Wisdom will evolve; not intellectualism, but Wisdom, Wisdom comprehending the Divine Plan; Wisdom comprehending any situation and any phenomenon-of-life in any state-of-being, whatsoever, so that, founded accordingly, the correct magic-of-will and action may evolve.

All this we have considered extensively; and we shall now associate with it the Sixth Secret of the Ninth Hour: "The key of the bodies and of the souls; the key opening all the prisons.'

You may understand that the powers emanating from the Sixth Secret are meant particularly for the use of the children-of-God belonging to the human life-wave; for the children-of-God who have forced the Holy Law of the Universal Sun, who have used the Original Substance incorrectly and have unleashed chaotically the power it held, with all its appallingly unholy consequences!

You will be aware of the more common properties of matter. We can fuse and split atoms; we can fuse them into a variety of elements. By fusing elements and atoms in their correct order we are capable of creating life, of calling phenomena-of-life into existence. Numerous entities active in the Seventh Cosmic Region are capable of doing such creative work. And to the biologist examining the myriads of phenomena-of-life in the vegetable and animal kingdoms,

all this is quite staggering. All those phenomena-of-life in their manifold variety may be evidence of the more common properties of matter, yet they do not say or explain anything regarding the true nature of Original Matter.

We say to you: Solely by approaching matter on the basis of the Universal Sun, of Abraxas; solely by being capable of using the Law of the four Emanations, shall we be able to unveil the true divine nature of matter. Accordingly, the consequences of unholiness do not have to be nullified in the first instance, but rather the causes of unholiness. Any source of chaos and dislocation will always anew generate chaos and dislocation; that source must be nullified first of all!

Do you really think the dangers into which allegedly atomic science has plunged mankind can be neutralized by any prohibition of the use of atomic weapons? Or by treaties? Mankind not only seeks safety for itself, for its peoples and its countries, but also seeks energy; mankind requires light and energy to continue its existence. And precisely the peaceful use of atomic science will prove to be an appalling affliction to mankind, as it has always been in the course of the sidereal years.

No, those who enter the Garden of the Gods, to bring into effect the Glory of God and Plan of God, are clearly obliged to end the chaos! Not by establishing a theocracy, as the players in the "great game" will attempt to do, but by conveying lost, captive, wandering mankind to its Original Home - by restoring mankind to its erstwhile starting-point.

That is what the Universal Gnosis is working for; that is why the initiate brother and sister - after having celebrated their own Home-coming - are going forth to all the lost, to

all held captive. And that is the purpose of the Sixth Secret's power: "The key opening all the prisons, the key of the bodies and of the souls."

You have perhaps an inkling of the vast magnitude of that power; that secret holding the formula for the total disintegration and utilization of the powers of the atom; plainly a formula resulting logically from the Fifth Secret, from Abraxas.

As we said, inherent in every atom is fundamental Wisdom, the Divine Plan's original wisdom; a realizing power (hence, a magical power) for manifesting and radiating forth fundamental wisdom; an activity that may become lasting if set free and placed in motion by the all-sustaining Power of Love. In other words: the gnostic liberated man entering the great Working-place is wholly able to alter, as he wishes, the nature of any bodies, their atomic composition; - in brief, to alter the formula underlying any manifestation-of-life for the purpose of freeing from its prison a captive soul, a shackled spirit-spark. Accordingly, it is a faculty nullifying in one fierce and destructive blaze everything existing in dialectics. Yet, you will surely understand that such a faculty will not, cannot be used to nullify our dialectic world-order. Of what liberating use would that be to the entities who are part of this chaos, who together have called the current situation into being? For whoever is liberated while being ignorant will ceaselessly fall into the same errors.

The Sixth Secret's practice must accordingly combine with that of the Seventh Secret of the Nuctemeron's Ninth Hour. The Seventh Secret brings and opens the Power of the Eternal Choice. It is with that power of the Seventh Secret that the Gnostic Spiritual School comes to man-

kind in its work of salvation, to serve whoever will come and listen.

The Gnostic Spiritual School wishes to confirm in man the power of the eternal choice. What is that power? What does it signify? It is a power enabling man to make the correct choice, the correct choice between the two paths: the path leading away from the soul's rebirth, and the liberating path leading towards the soul's rebirth; a power enabling man to make his choice into an "eternal choice", to make it into a new faculty. In the way meant by the Fifth Secret man must come to hold dear that choice; he must come to see its wisdom, liberating it for himself. The will shall then concentrate on the one magical activity that may lead to the liberating life. Any man who voluntarily comes to the Gnosis, any man voluntarily endeavouring to accomplish participation in the Holy Priesthood after the Order of Melchizedek, the Gnosis will guide - aided by the power of the free and eternal choice - across the boundaries of the process of generation concerned, and thence onward from glory to glory, ever more swiftly. So you will have understood that the power of the eternal choice, the power of the Seventh Secret is concerned with the methodical and progressive use of the power, of the faculty of the Sixth Secret, of the key opening every prison - the conquest of death by the complete self-surrender to the Living Body.

This work of completely removing the consequences of sin, of restoring to its ancient glory paradise in ruins, is being done for the world and mankind since the dawn of Adamitic disillumination. Raise yourselves up by the great love coming to you and encompassing you in the Sons of God. When the Gnosis succeeds in rescuing your soul and in confirming you in the power of the eternal choice, it is certain

that all of your prison, however impenetrable, all of your shackles, however heavy, will be nullified by the great power of the Sons of God, by the key opening all prisons. To man, to us all, the Gnostic Spiritual School does not signify initiation, it signifies total deliverance - transfiguration of our being in its entirety!



*It is the key of the astronomical  
cycle and of the rotation of man's  
life.*



## XII

### THE TENTH HOUR

We have reached the tenth phase of the process of generation of the god-in-human-form, the Tenth Hour having come, saying: "It is the key of the astronomical cycle and of the rotation of man's life".

As extensively as possible we have explained to you the meaning of the Ninth Hour. We saw there in what way the priestly, gnostic human being, rendered fit accordingly, goes forth into the Garden of the Gods to rescue, heal and guide home everything deteriorated and lost there. Also, we considered the faculties the gnostic-magical human being possesses to that end, as keys capable of opening any prison. When the candidate has passed through the Ninth Hour he is fully equipped for his task as a Worker in the great Vineyard.

The number *nine*, seen magically, is the last of the numbers, being called the number of man, as you may know. It is the number of glorification and of achievement, and, accordingly, generates great power.

Hence, we may understand that the number *ten* represents a new cycle, where a new sequence of developments commences on a higher plane. In other words: a vast prospect relating to the magnitude of the Intervention of the Sons of God opens to us who endeavour to perceive that development externally. In the Tenth Hour it has become essential for the worker to see the manifestations of the "fallen state"

and of deterioration in their interconnection, rather than in their detail. For that purpose he obtains the key of the astronomical cycle and of the rotation of man's life.

To enable you to understand the Tenth Hour, we must remind you of the radiation-laws and radiation-powers swaying and controlling the seventh cosmic region's vastness of space. They are the kingdom of nature's radiation-powers circling in their orbits, and, accordingly, increasing and decreasing their activity in various diverse cycles. In combination, they may be alluded to as the great soul of natural space, and in gnostic cosmology they are called the aeons. The aeons work in cooperation, as may be self-evident. However chaotic, however strained and warlike the outward image of that cooperation may appear to us, it is nevertheless a fact. That cooperation is essential and it is absolutely infallible in its effect. By those radiation-powers, bound up with and accounted for by the One Law, the seventh cosmic region demonstrates its inescapable purpose; that of being the Alchemical Garden or Working-place, the Garden of the Gods of all intercosmic space.

Supposing you were to enter an alchemical laboratory; you would see there many vessels containing powders and liquids of a variety of colours and properties; many of those powders and liquids being dangerous, explosive and poisonous if we were to handle or use them without any knowledge; hence, beyond the law of their purpose. Appalling accidents would then occur. But are those substances bad or evil in essence? Definitely not! They are impersonal, they are absolutely neutral. They are possessed of a power, a possibility, a nature. That power can be used in a healing way, in a liberating way, to accomplish its purpose whenever the user knows that purpose and aspires after it. Great

goodness and truth can then be manifested. So it is the user, the alchemist, man, who determines the outcome, it is he who leads the aeons to evil. It is the alchemist who summons up good or evil. From the beginning the alchemist has been forbidden to eat of the tree of the knowledge of good and evil in an experimental or natural-scientific way, for in that way the fire in the seventh cosmic region has been and is being ignited, and the good and the evil of our experience and knowledge summoned up.

And yet, are we not permitted to liberate the great goodness of the alchemical power? Yes, we are, for that constitutes the Calling of the Son of God! - provided that we, in perfect knowledge and inner longing, follow the One Law and the one guidance of the Tree of Life, which is in the centre of the Garden.

You may be aware of how once the fire was ignited in space, a blaze of disharmony and violent disruption; how a chain-reaction was started, one fire sparking off another. Evil was made known in the universe in this way, and the good and bad aeons came. Countless entities were caught by that blaze, sinking into degeneration while engaged in their form-manifestation. Evil obtained power in their beings, manifesting itself there atomically; and as a drowning man gasps for air, so an acute craving for goodness, safety, peace, stability and love arose. And in the grip of this calamity, man was flung hither and thither, between good and evil, seeking goodness but incapable of escaping from evil. Haven't you ever heard of Paul's heartfelt cry: 'When I would do good, I do evil'. That is the doom of dialectics, holding us captive, and by nature pervading us right into our bones. For the universe of the seventh cosmic region has been ignited in the unholy fire.

We might ask why the whole of space with its creatures has not suffered complete destruction in those circumstances?

Because the Sons of God intervened in the chaos!

They divided space into two parts, so say the ancient narratives; a space where the Divine Order existed, and a space where the fire could manifest its good and evil. Yet the latter space was shut up. True Paradise, the Garden of the Gods, became wholly inaccessible to the children of disobedience. Were the Sons of God incapable of restoring the whole of space to its earlier state? Naturally they had the power to do so. Yet had they done so, the countless entities fallen victim to the unholiness, totally disorganized in consequence and possessed of form-manifestations after their new nature, would have been incapable of entering that restoration, and a fresh calamity would have been created. That is why truth was separated from untruth. And untruth and everything in it was shut up as an emergency order and subjected to a plan of rescue, to a system of seven radiation-laws in order that the one true life might free itself from death and despair by the agency of the Light, penetrating as a five-pointed star with seven attributes into the night of our captive existence. That Light is alluded to as the Star of Bethlehem. And by reason of this the brothers and sisters of the ancient Brotherhoods invoked for each other the fair and glorious consolations of Bethlehem, that is: the transfiguration, the great restoration by the agency of the liberating Light. And whoever enters the Tenth Hour receives the keys of the astronomical cycle and of the rotation of man's life. He becomes a co-participant in the Star of Bethlehem, in the Living Body of the Gnosis.

What does the possession of those keys signify?

Great numbers of the fallen human race are possessed by

evil; the lives of many can therefore be said to be swayed by the diabolical. When the Light of Bethlehem touches them, awakening a new possibility within them, Herod's murderers-of-infants at once come to kill that new beginning. Another of nature-bound man's symptoms is his boundless covetousness, partially from fear, but also from rock-hard I-centrality. There are also the multitudes deluded into believing that they are truly man; imagining themselves to be men of God's Nation, giving utterance and form to this. And they do not know that they are as "dogs" compared to the god-in-human-form, - to which they are also called to aspire. They all cherish the onyx, well-known to magic. You may know that the onyx, in its purest form, consists of white and black layers; as such it is a symbol of the goodness and the evil called forth in the dialectic nature-of-death. The onyx is ceaselessly enraging nature-born man as the aspects of black and white are forever relative, proving to be interchangeable ... ("When I would do good ....") Also, we find that nature-born man's respiration-field is full of vampires engaging in their disgusting practices. Hence, in all the nature-born life-state intensely false appearances operate, ceaselessly attempting to take the place of the Star of Bethlehem.

The Worker equipped with capabilities, surveying all this in the Tenth Hour, realizes that it is useless to view and help fallen man solely as an individual; the Worker realizes that the cosmic conditions of man's life-field have to be taken hold of. For man cannot be other than what he is, owing to his imprisonment in the dungeon of the nature-powers called forth disharmoniously. Accordingly, the Light of Bethlehem works in two hallowing ways: from above, by the activity of the radiation-laws; that is a regenerating

activity, altering the cosmic relationships ultimately reuniting closed-off space with the space of the Tree of Life. Hence it is said that Christ, by beginning this work, conquered all the world; that He redeems the sins of the world, and that all the world is subject to Him.

And, besides the work “from above”, there is the work of helping the one man who truly seeks the Light of Bethlehem.

Accordingly, you will understand that they who have received the keys of the Tenth Hour - the key of the astronomical cycle and the key of the rotation of the life of man - will ultimately raise up every fallen entity into the Universal Light; that the flames of the cosmic fire will be extinguished; that every illusion will vanish; and that, in essence, the diabolical will prove to be non-existent. That is the merciful secret of the Tenth Hour.

That the fair and glorious consolations of Bethlehem may soon descend on you likewise.



*The wings of the genii move with a mysterious rustle; they fly from one sphere to the other and convey the messages of God from world to world.*



## XIII

### THE ELEVENTH HOUR

In our consideration of the Eleventh Hour we are nearing the end of this journey home to the Father, the Twelfth Hour being the last hour of the Nuctemeron. The image on the Path conveying us through all the Hours may well be becoming vague and abstract to our minds, becoming scarcely discernible. Yet we must continue onwards so that we may be enabled to ultimately see the whole, and utilize it as a guide to the true life. We shall therefore endeavour to analyse the Eleventh Hour, which is essential for more than one reason.

In the Tenth Hour we saw that there are two activities of salvation - one coming from above, as it were, the activity of the radiation-laws; a regenerating activity aiming at progressively changing cosmic conditions and ultimately reuniting the closed-off space of dialectics with the space of the Tree-of-Life, and the other, the activity helping the one man who is truly seeking the Light of Bethlehem.

The dialectic microcosm is rotating on the wheel of birth and death throughout the closed-off space of the nature-of-death, and the initiate-worker of the Tenth Hour now, on the one hand, receives the key to this astronomical cycle abounding in captivity and death, and, on the other, the key to the rotation of the life-of-man within death, in order that every fallen entity ultimately may be elevated in the Universal Light, and the flames of the cosmic fire within closed-off space extinguished.

The Eleventh Hour states: "The wings of the genii move with a mysterious rustle; they fly from one sphere to the other and convey the messages of God from world to world."

We will understand that the text of the Eleventh Hour is concerned with the task placed in the hands of the initiate-worker in the Tenth Hour. The Eleventh Hour reveals to us the work of the Gnostic Initiates; they who wish to elevate and rescue the nature-of-death and everything there, and who have their working-field in the gigantic space of the Seventh Cosmic Plane. We may understand what immense work is involved in all this, and what tremendous powers and capabilities the initiate-workers must command. The powers and capabilities associated with those workers are called "the wings of the genii". A genie is an entity endowed with a new creative faculty. Gnostically, attention is being called to an extraordinary power of a special nature with which the gnostic magician is permitted to work.

Well then, the servants of the Eleventh Hour are spreading the wings of their gnostic-magical faculty, and accomplishing their tasks wherever possible.

That great gnostic-magical faculty is to be seen in a seven-fold way. We see that the gnostic initiate may control the astral fire of which we spoke to you so often. The astral fire obeys such a man; it may be made wholly subject to his will. That fire accordingly becomes the instrument of his power and the light of his lamps.

You may know how greatly man, shackled to the wheel of birth and death, is swayed by the astral fire and its powers directed towards us in the planetary prison of our existence. Whatever we do, whatever we fail to do, is controlled from second to second by the astral fire of dialectics; the

latter accounts for whatever has form. Every obstacle on our path, every shortcoming, every failure has an astral cause. The astral substance by which we live is our cosmic root-substance. Death is rooted in that astral substance. Hence, the winged genii of the Eleventh Hour obviously must have conquered the astral status of our planetary prison; they control it, and are capable of releasing and utilizing the pure astral substance of Abraxas, from which the Holy Sustenance may be drawn.

Any Spiritual School, any group longing for liberation, can be successful solely when surrounded and sustained by that pure non-planetary astral substance. Accordingly it is a fact that the Preceding Brotherhood's winged genii, abounding with love, have been helping us, likewise bringing us the Holy Fire, the Light of their Torches, that our temple-fire might be ignited.

We now know of a new astral field forming part of the School's Living Body. We know of the salvation it holds for the Young Gnosis. And we have shown each other how we may participate in that Astral Field; yes, we know we may participate in it even now during the sleep of the body.

We wish to give you a picture of one aspect of the genii of the eleventh hour. The astral fire obeys them, so say the ancient Chaldeans: "The astral fire is the vehicle of their will, the instrument of their strength, and the light of their lamps"; (dialectic man's will has the ethers for a vehicle). They bring the pure astral substance wherever it is needed, wherever it is of use, wherever it is prayed for with understanding. The pure astral fire is the panacea for mankind's deepest suffering because whoever comes to live by that pure and original fire will assuredly meet his Pymander.

The winged genii of the Universal Chain work not only to

bring you the One Needful Thing, they also spread their wings protectively about you to shield you from ultimate failure. Whoever is truly aspiring is given any help and protection that may be necessary. You may know that you are safe, secure under the wings of the genii who control the astral fire; secure “under the wings of Jehova” as the Classical Rosicrucians were wont to say, and by which they meant the same thing. Around us a pure astral sphere has been unfolded. And if our endeavours are real, are true, a mighty radiation will emanate from the cloud above us, and the astral fire-of-death will be held away from us, in keeping with those endeavours.

A great miracle, glorious and intense, evolves in that situation; a miracle a manuscript of Asia-Minor describes in this way:

“The oaks in the sacred groves enunciate oracles;  
the metals are transmuted or turn into talismans;  
the rocks break away from their bases,  
and carried by the lyre of the Great Hierophant,  
and moved by the mysterious shawm,  
they change into temples and palaces;  
the dogmas are formulated;  
the symbols represented by the pentacles have a great effect;  
the spirits are bound by mighty sympathies,  
and obey the laws of family and of friendship.”

That is the formula of the miracle which will unfold when the New Gnostic Kingdom manifests itself and is set in place under the wings and the might of the genii of the eleventh hour.

Mankind has entered a new day of revealing light, a period when the veils will be drawn aside, when everything so far

hidden in the darkness of secrecy will have to be made known. The shawm of the Jupiter Year has been raised by the Great Hierophant of the Gnosis and a new call has touched us.

Therefore the miracle of the eleventh hour will have to be unveiled by you, that these words may not remain mere theory. Things shall have to be recognized and welcomed by you in order that a mighty foundation for co-operation may be established.

The mysterious shawm has resounded at the beginning of the Jupiter Year! Let all who have heard that wondrous sound unite in the new task of head, heart and hands!

*Here the works of the eternal Light  
are being fulfilled by the Fire.*

## XIV

### THE TWELFTH HOUR

We have heard how the winged Genii of the Eleventh Hour, the illustrious initiates of the Preceding Brotherhoods, are bringing God's messages from world to world. And we have also heard how they are working - in a most tangible way - in the Garden of the Gods of the seventh cosmic region. We have likewise heard how they overcame the planetary astral obstacles, and how they are spreading the pure astral fire of the beginning throughout all of planetary space, that with its help the one Path may be found and the power achieved to walk in that Path.

The Nuctemeron then, rejoicing, ends with the words: "The works of the eternal Light are being fulfilled by the Fire!" The eternal Light's works and plans are ever concerned with the Universal Law of Love in its actual practice: to save the lost, to console the defeated, to heal the injuries of the suffering. There has been a Gnostic Kingdom, a mighty Kingdom on earth throughout the ages - a kingdom ever and again realized by initiates, in order that, within that kingdom and through its power, those seeking help may find their way. Such a kingdom has to be confirmed in its magnetic order by the new astral fire. The work for the realization of that kingdom has been continuing throughout all the centuries recorded in the chronology of the Great Pyramid. Hence, we shall presently be seeing the ful-

fulfilment of the indicators of the eleventh and twelfth Hours. Is it not glorious to hear that the Nuctemeron of Apollonius of Tyana not only concerns one man's individual development but also the all-manifestation's progress? We, too, may work for the fulfilment of the eleventh and twelfth Hours in our time, and in that the Living Body of the Spiritual School of the Golden Rosycross also has a great task. For, on the one hand, there are the winged Genii bringing the Astral Fire, while on the other, there is the Spiritual School with its group.

What is the pupil's most important task in the Spiritual School? He must enable the Astral Fire to do its work in this era by his self-surrender to the Holy Work. By self-surrender and personal service-of-love for the world and mankind, we must render the group "ground" so well, "polished" so well, that, acting as a mirror for the Light of the Universal Astral Sun, it may reflect adequate eternal radiance into our dark world. Those capable of working accordingly, serving consciously with their tasks of heart, head and hands, may be called Gnostic Magicians in the fullest sense of the words.

A Gnostic Magician is a human being permitted and enabled to work with powers bestowed on him from on high (hence, not from this world). For the Astral Fire of the world of the Living Soul-state holds nothing earthly or planetary; it may rightly be called Divine Power. Hence, day by day the Gnostic Magician must bear in mind the well known words: "Let him who stands beware lest he fall". For three great dangers threaten him hourly, as long as he must work in the nature-of-death. But, conversely, there are four great powers helping him whenever he appeals to them; four Powers of Grace that will ultimately



render him unconquerable. The three great threatening dangers arise from the fact that the Worker, the Gnostic Magician, exists within the nature-of-death. He himself has been raised up from the nature-of-death, and, in his reborn state, has come to participate in the world of the Living Soul-state. Yet he must do his work and fulfil his mission in a nature-order grown strange to him, holding many hostile powers; and therefore he must reckon with them every instant.

The First danger confronting the Gnostic Magician is the constant appeal people make to him for help and assistance. Is that dangerous? It is! Precisely because - by virtue of his being - the Gnostic Magician primarily wishes to be a helper. Whenever a Gnostic Initiate helps any man it must be recognised that a bond, a magnetic link is made between the helper and the helped. Such a link between soul-man and ordinary dialectic man is justified in a few instances only, whenever dialectic man can derive benefit for his soul, liberating life from it. By the nature of things, the Gnostic Magician working with the Astral Fire will have available great powers and capabilities, being the strongest in many ways. And people will attempt to misuse those capabilities and powers for very ordinary earthly matters. In view of the magnetic law of bondage the Worker may well be victimized by this, running the risk of again being held captive in the planetary prison. Accordingly, all who work with Gnostic powers will have to be on their guard against such entanglement.

Likewise, it is self-evident that every Gnostic worker will be exposed to persecution of various kinds. The planetary sphere's nature-acons and all their light-powers are obviously disturbed by the activities of the true Gnostic Workers,

for the nature-aeons are forever being “driven from their order” by the Great Light-Power of the Sixth Cosmic Region, as the Gnostic Gospel relates. Every Worker, wherever he may be, wherever he may go, will be persecuted and obstructed in all his or her activities. Not persecuted by fearfully sinister forces but merely by everyone and everything believing their existence to be threatened. Hence, such persecution should be seen as a thing essentially belonging to the nature-of-death. As anyone wading through a stream is hindered because the element water gives greater resistance than the element air, so the Worker in God’s deteriorated vineyard is ceaselessly opposed by the fundamental resistance belonging to the nature-of-death. Accordingly, there is always a possibility of such resistance or a combination of incidentally opposing factors, generating a situation which holdsback the Worker, and from which he cannot at once break! That makes for loss of time and energy, a halt in the great process of salvation of the world and mankind.

We see that there are three dangers confronting the candidate:

Firstly, the danger of a disastrous magnetic link;  
secondly, the danger of persecution and delay;  
thirdly, the danger of stagnation.

You will understand that the Worker who knows the dangers, seeing in advance that they will cross his path, can also take them fully into consideration. He will be on his guard constantly, so no evil can befall him, particularly not because - apart from the three dangers - he also knows of the four Powers of Grace; the four Powers accompanying him day by day.

Firstly, there is the fact that the Brother or Sister of the

Holy Grail - if it is his or her will - or even if something is done in unawareness - is incapable of being bound by any disharmonious bond, by persecution or by stagnation. The Gnosis ensures the impossibility of desecration. In consequence, every participant in the Universal Life, wherever he or she may be by virtue of his or her calling, will retain the absolute and direct participation in the World of the Living Soul-State. There cannot be any separation for those taken up into the Community of Souls! Thirdly, the Gnostic Worker possesses the faculty of distinguishing the spirits, and accordingly he will be fully capable of testing every spirit in advance, whether it be truly of God. And fourthly, the Gnostic Magician possesses, as the Crown of Grace, the faculty of absolute invincibility.

So it is certain that they who are standing in the Path of Service intelligently, knowing their task and calling in the process of soul-salvation of the world and mankind, and possessing the four Powers of Grace, need not fear the fundamental dangers described.

They will undoubtedly bring their Tasks to a Good Ending.