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THE NUCTEMERON
OF
APOLLONIUS OF TYANA

explained by

J. VAN RIJCKENBORGH

1975

Rozekruis-Pers

Haarlem - The Netherlands



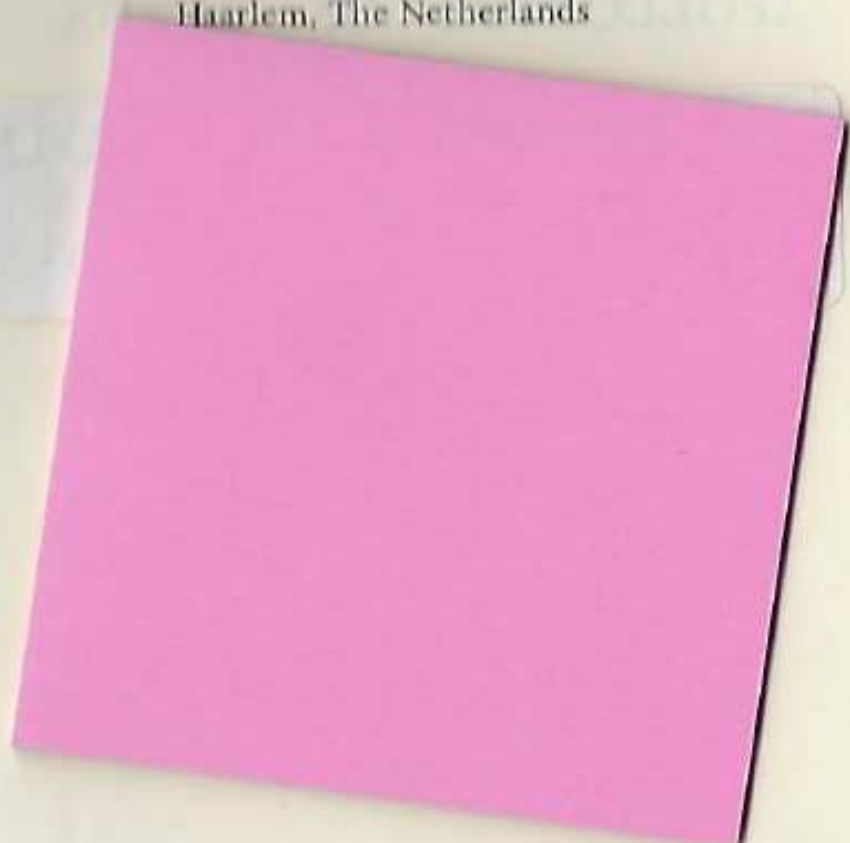
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CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN HUTCHINGS
OF THE BARRISTER AT LAW
IN THE SUPREME COURT OF JUDICATURE
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THE NUCTEMERON
OF
APOLLONIUS OF TYANA

- 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 enchant-
ments 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 ravening 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.

THE JOURNAL OF THE ROYAL ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND, VOL. LXXV. PART I. 1905.

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THE JOURNAL OF THE ROYAL ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND, VOL. LXXV. PART I. 1905.

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

I

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 side-real 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.

THE NATIONAL ANTHROPOLOGICAL ARCHIVES

The National Anthropological Archives is a part of the Smithsonian Institution, and is located on the grounds of the National Museum of Natural History. It is the repository for the records of the Bureau of American Ethnology, the Office of the Anthropologist, and the Office of the Director of the National Museum. The Archives also holds the records of the Office of the Secretary of the Smithsonian Institution, and the records of the Office of the Assistant Secretary for Administration. The Archives is open to the public, and is a valuable resource for researchers and students of anthropology and history.

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*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

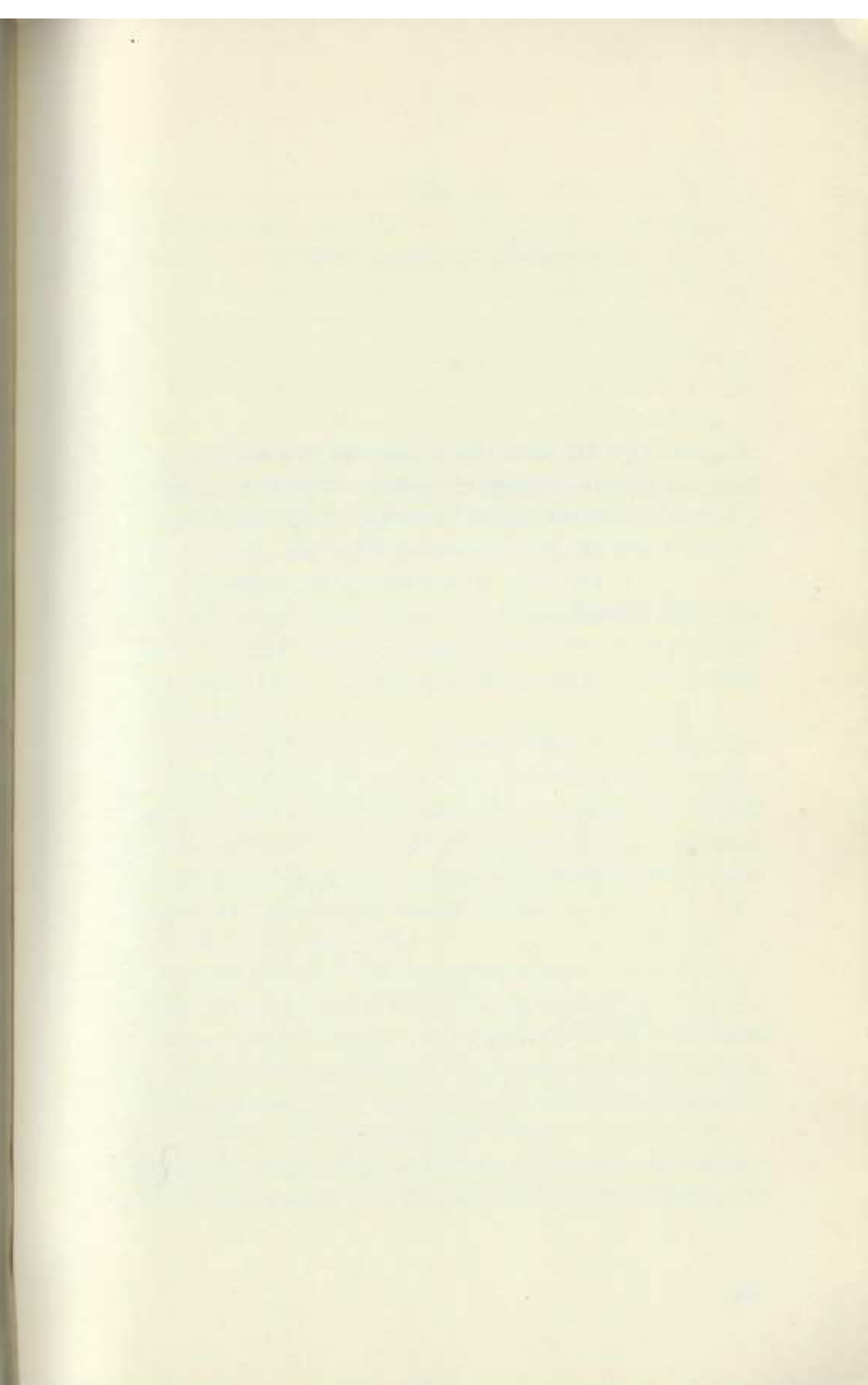
will abound in idols. And you will remain captive in the dungeon with the others. All your dogmatic expectations will ultimately prove to be useless, and disappointment will engulf you. Cerberus, your sinful being, will then have conquered for the umpteenth time.

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-

ciple, 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
bell'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, pleasurably 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,