

The Hermetist.

GET UNDERSTANDING.

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W. P. PHELON, M.D. } EDITORS.
MRS. M. M. PHELON, O.S.B. }

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RAMAYANA THEOSOPHICAL SOCIETY.—

Meets every Sunday afternoon. Time, 3 o'clock. Place, 629 Fulton st. All Theosophists visiting Chicago are cordially invited. So, also, are all who seek the Truth for the Truth's sake. The first Sunday of each month is a closed meeting for Theosophists only. W. P. PHELON, Pres.; Mrs. A. M. HATCH, Sec'y, 629 Fulton st., Chicago.

X When this paragraph is marked with a blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

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"In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in the first volume of the prophetic record for the Black Age will be accomplished."—*Secret Doctrine*.

BLOOM.

The Lotus slept on the Nile,
The rays of the rising sun
Kissed her and wooed her to bloom,
In radiant, voiceless noon.

The Lotus slept on my heart,
A ray of the Eastern light
Awakened her out of her dreams,
To bloom in the spirit light.

MARY FRANCES WIGHT.

HERMETIC TEACHINGS.

Read before Ramayana T. S., by Mrs. M. M. Phelon, C.S.B.

The pain that alloys all pleasure; the louthsome germ in all hearts; the drop of bitterness in all cups is fear. This is the gaunt, the hideous, the ghastly, the uncrowned tyrant of man. It rules the earth with a despotism that never voluntarily yields a hair's breadth.

Mankind appears proud to wear these chains. It really seems as if they regarded as a mark of common humanity, a sign and symbol to be gloried in, that their knees should tremble; their teeth should chatter; and their faces grow white, under the pallid touch of this bitterest enemy.

He who fears is either a weak soul, or a strong soul momentarily unbalanced. The perfect soul, relying upon its powers, divine in origin; and upon the infinitude of the Omnipotent never fears. Would you bow cravenly to circumstances, then rejoice that you can fear. Be glad that your heart, like lead sinks in your bosom. Constantly yield yourself to the feeling and impression, that because you are imprisoned in the flesh you must fear.

They who stand upon the heights looking out into the glories, beauties and possibilities of nature, see and understand well the suppressing force of fear. They can perceive how it accomplishes its fell purposes by inducing the self-darkening of the understanding.

Why should mankind fear? The Universe lies

excess, for all wants, necessities and desires. It is the law of Infinite mind, that the potency of no human will can be pushed aside or overcome without a consenting thereto. Fear bids you consent, lest there be such overcoming. Erring in judgment, weakened in strength by this constant surging of the timorous impulse, you too often trade off your birthright for the promised mess of pottage which is never delivered.

Fear says: "do not do this and all will be well; or if you attempt, accomplishment may not follow the beginning." Instead of starting in the right, you forego whatever might come to you, in all its fullness and promise, for fear the words of the Omnipotent One should become of non-effect.

Are you in the good? Does the light cover you as with a mantle. Then are you a majority of the Infinite against the finite. He who fears is an infant, an idiot, or a fool. Out of one of these three classes he can only grow, by casting aside its weakness which is both a burden and an obstruction. These words apply to the every day actions, happenings and circumstances of visible life. They describe more or less fully the unfortunate conditions, in which the manifested finds itself.

They who win success from hotly contested fields; who accomplish their desires, and who attain, must tear the poisoned robe of Nessus, the mantle of timidity from their shoulders.

They must rebel utterly and entirely against the dominance of fear. No great matter can be favorably finished in which fear is allowed to enter as a counselor. This being true of the manifested and visible is still more true of the unmanifested and invisible.

They, into whose charge and keeping is given the work of the truth, and whose duty it is to drive the cart on which the ark of the covenant is returning to the people, are not to fear lest aught should happen, even if the oxen stumble. Their first duty is to know no fear.

In the ancient times, as gleaned from historic records, have arisen keepers and expounders of the light of the Supreme Intelligence. They have succeeded in their work, in the ratio of their fearlessness in thought, action and suffering. They who have gone to a martyr's death, as to a throne, through all the pangs and pains of physical suffering, have so demonstrated over fear itself, and the physical conditions, that pain has ceased to be even in the moments of dissolution. Fearing nothing; looking forward but to the release, and the exhaustless abundance beyond the release, the few moments of supreme agony were counted as nothing in the intensity of their fearlessness.

marking up to the present, nothing but recurrence and repeating cycles, you find yourselves at new point of departure. The truth brought forth from the great temple, is committed to the hands of a few. It is a little group, earnest and sturdy. How shall they prevail? Can it be of their own motion, of their own impulse, of their own strength? *Not at all.* But bearing on their shoulders, the ark of the covenant, that symbol of concentrated power of all ages past, and of all eternities to come, there flows forth from its enclosing curtains the potency that shall make the tens, millions.

But they as guardians of the truth, in the manifested, have unsheathed their swords; have cast aside fear, both of cause and consequence, for fear is finite and hath both beginning and end. Potency is Infinite and dominates to the Universe.

Those who go forth from conquering to conquer are not to question, are not in any sense, to shrink from opposers. As they are directed so are they to do. The thing proposed for their accomplishment will certainly be finished.

The brothers of former times have personally led in the great movements and rehabilitation of the truth. To you is permitted the more glorious spectacle of a people-Budha, of a thousand, or ten thousand, inspired by a single mind, moving forward, as a unit, to accomplishment. So actuated by common impulse they increase by the square of the individual, the consequences to be developed. Never will their power be wasted in deifying and worshipping a single one of their number.

The Christ of the 19th century is incarnated in the mass. As it rises to the glory of the fulfillment of its purpose, the stone cut out of the mountain without hands shall fill the whole earth.

To him who overcomes, by casting out fear, as the condition of his success shall be given a crown of life—the true life that is not born of the physical. This is the word of Him whose fiat fails not, in the least jot nor tittle.

They who fear the truth; whose naked shoulders chafe under heavy burdens; upon whom stripes fall; in whom physical agonies center; who are counted as of no avail, shall reap the reward of steadfastness. No matter how few their number, to them is promised accomplishment. It is the word of the unchangeable. It is his pleasure. It is right it should be His pleasure. They who suffer and endure; they who are strong and vigorous in the fight shall enter into the power and potency controlling the physical everywhere.

All physical manifestation is but tangible spent power. Would you be potent in the affairs of

men, learn to handle the currents of thought. There is not one single work of mankind, from the gathering of leaves for a girdle to cover his nakedness, to the building of the mightiest palaces in the proudest empire, but had its origin and birthplace in the thought-currents. They are cause and effect, means and result. They emanate from the Infinite Light and return also into it.

He who stands to you, for the Perfect Man said: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." All that I have said to you in these many words may be summed up in this sentence "Fear not little flock." The statement is four square and perfect. It contains a command which can and must be obeyed, by every human being who successfully lifts his eyes to the Light. The promise indicates, it is not only the pleasure of the Father, but the *good* pleasure, and therefore must be right. The Kingdom is the dominion you seek over fear and its results. The promise is three times four-square, and is in triple formation. It is the symbol of *absolute perfect attainment*.

PEARLS OF THE FAITH.

Ash-Shahid! God is "Witness!" and He took Witness of us, ye People of the Book!

The Spirits of the Prophets came at morn
To Sinai summoned by their Lord's command,
Singers and seers; those born and those unborn,
The chosen souls of men, a solemn band.

The noble army ranged, in viewless might,
Around that mountain peak which pierces heaven;
Greater and lesser teachers, sons of light;
Their number was ten thousand score and seven.

Then Allah took a covenant with His own,
Saying, "My wisdom and My word receive;
Speak of Me unto men, known or unknown,
Heard or unheard; bid such as will, receive."

"And there shall come apostles, guiding ye,
Jesus, Muhammad: follow them and aid!"

Are you resolved, and will you war for Me?"

"We are resolved, O Lord of all!" they said.

"Bear witness then!" spake Allah, "souls most dear,

I am your Lord and ye heralds of Mine."

Thenceforward through all lands His Prophets bear
The message of the mystery divine.

*Allah-ash-Shahid! make us to hear
The errand that Thy children bear.*

EDWIN ARNOLD.

These are the sentiments that belong only to Buddhism—horror of bloodshed, delicate sensibility, lofty spirituality.—*Renan*.

In these latter days, it is deemed strange, by the multitude, that any one should assert or maintain, that the physical has of itself no power. To them the blow of the fist, or the kick of a mule, are far more convincing arguments than the most logical and cogent reasoning that ever fell from the lips of lawyer or philosopher. No subtle history will convince, that all motion of the environment is not the product of innate force and that the shadow of the Real is not the tangible substance of the Universe. Their eyes are so weakened by the darkness in which they choose to dwell, they cannot endure the brightness of the Unapproachable. Never looking toward Him, they forget Him and the Truth of Being ceases to belong to them.

If one stops to consider the movement of matter, He says, "the ship sails upon the sea and the mill moves upon the land, because the wind blows upon the sails thereof: the cart rolls ponderously along because the ox puts his strength to the yoke: the engine performs its thousand and one feats of strength and endurance, because it is impelled by the steam, but when we come to the body, dead and inert as matter, and ask what is the force of population here, they quibble and shirk the question, for the true answer would bring them face to face with the power of the spiritual which they are fain to deny.

It is the true self which the body created by the inhabitant obeys in all its motions and actions. Not only is the real self obeyed by its own body, but by the bodies of otherselves, and more implicitly by the lower planes of animal development. What is there in the word of command that impels an animal to obey our wishes?

This power of ability to train has been carried down to the smallest insects. Here arise naturally two questions. How far down, can this power impress itself? Does its intensity of active force increase or decrease as we approach *plasma*?

It would seem that the interposition of individual potency would actually hinder the impression of the foreign will, and the more that was withdrawn, as in the case of the lowest forms of vitality, the greater should be its scope of domination. This granted, then the potency of the unhindered human will acting upon the inorganic, ought to be perfect in its control. That is to say, inorganic forms should obey our wills more readily than the organic. Why is not this the fact? Simply because the children of men have forgotten the law.

In these latter days, demonstration of this fact has been made by proofs, that are absolutely incontrovertible. While the facts are patent, the knowledge

has been gathered by us in such a hap-hazard hit or miss sort of way, that it is of little use except as the serving for a stare point.

It is like a chemist's action, who in search for some hidden mystery has in a careless moment stumbled upon an unlooked for marvel but because he did not keep his reckoning of weights and measures he cannot reproduce it, and the whole ground must be gone over thoroughly, if by chance there may be a recurrence of the desired conditions to give the key to future knowledge. The fact has been established for fully fifty years that certain persons are clairvoyants, psychics or sensitives, meaning that certain phenomena are manifest in their presence. We see the manifestation and are convinced of its actuality. What is it? Certainly this is a reasonable question. Occultists define it as a precocious development of the sixth sense. But words fail to clear the understanding and real knowledge is darkened.

But we know nature does not obey blind impulse. It is governed by law. This law is as certain and unvarying as the movement of the Eternal Cycles. If we can discover and understand this law, then will all material conditions be subject to us. This is the end and aim of Occult study. We can know the Truth, and the Truth shall make us free. Freed from the domination of the physical the spiritual shall assert itself. The King coming to his own again, shall receive the inheritance of dominion and power and knowledge designed for him from the foundations of the world.

THE LORD'S PRAYER.

IN "B. F." (RIGHT FOCUS,) FOR THE CHURCH OF THE REPUBLIC.

By J. V. BENEVICIO.

(Prof. B. J. Butts.)

(See Mat. VI: 9 to 14. Also "Science and Health," p. 494.)

I. FOR UNITY.

1. Eternal Father and Mother, Holy One: Hallowed be Thy Names;

2. Thy Unity come, and Thy will be done, In Us, as in Thee.

II. FOR EQUITY.

3. Increase in Love, our daily Means, And reward our Labor as we reward each other;

4. And lead us out of Temptation and Want, And into Health and Prosperity.

III. FOR TRIUNITY.

5. For thou art Immanuel; Our Unal Parent and Heavenly Child in Truth;

6. The Inward Voice of the People, And the "power and glory" of the great Republic "forever." So LET IT BE.

COMMENTS.

1. FOR UNITY.

1. "Our Father," in the original prayer, unless

inclusive of all being, is a limitation. "Eternal Father and Mother, Holy One," is equivalent to "Father who art in heaven" (harmony) without the severance of the maternal symbol or the physical location of Deity. The adjective "Holy" implies both separation from and inclusion of, the material world. It is as if the prayer should read: "Father and Mother, *Wholly One*;" that is, "One" in the outer as in the inner courts of the temple—the Human Body.

"Hallowed be thy *Nomes*," instead of "Name," sanctifies every reflection of the "One," as perfect in *multiform*, earthly as in *uniform* heavenly species. It affirms the "Divine" as much in the daisy as the lily, and as complete in the angles of a grain of sand as in the geometry of the heavens.

2. "Thy Unity come" includes the central sovereignty of "Kingdom," without its irresponsible personal misuse; and "Thy Will be done" is a prayer for the realization of the "Will" that is Love, or Desire of the "Father and Mother One" in the Love-Life of the Child.

"In Us as in Thee;" that is, in the Many as in the "One," in the Communal as in the Unal life, is a recognition of the Perfect Number, or Divine Geometry of Man. (See Rev. XXI: 17.)

II. FOR EQUITY.

3. "Increase, in Love, our daily Means," rules out the "loaf of strife" and rules in the "bread of the communion," the "feeding of the multitude." For "Means" are resources; the multiple of "bread."

"And reward our Labor as we reward each other," is a recognition of the divine law of "forgiveness," as demonstrated only in vital growth, or evolution. (See our Chart of the ("Tree of Life").)

4. "And lead Us out of Temptation and Want," instead of "not into temptation," implies that "God tempteth no man" in truth; and that Equity and Fraternity abolish "Want." Equity is equal to "Health and Prosperity," that is, "deliverance from evil." It is the religion of humanity; the occidental (or western) as distinguished from the oriental civilizations; the culminating prayer of all the ages.

III. FOR TRIUNITY.

5. "For thou art Immanuel (or "God with Us") rules out of the idea of "Us" the entity of "evil," and rules in the "Divine Republic;" that is "our Unal Parent" and heavenly children; for the "Child" may be of either sex; that is, "God with us" in the dual triangle, or spiritual cross in genesis; the "Light (Love) that lighteth every man that cometh into the world," and which illuminates the four squares of the "City of God." (Rev. XXI: 22-26.)

6. "The Inward Voice of the People" is equivalent to "Thine is the Kingdom," and the "Great Republic" to the "power and glory" of that Kingdom.

324 SEVENTEENTH STREET, SAN FRANCISCO, CAL.

DEAR FRIEND:

I am writing to give you the name of a subscriber to your HERMETIST. I wish I had more names for you.

Your article on *Hermetic Geometry* is a gem on the subject, and in it I am much interested, as H. G. is a favorite subject. I hope many will become interested in it through your pages. Certainly all mathematicians should be able to reach a high point of conscious unfoldment, and would if they transmuted theory into fact, which would make the difference to them that there is between opinion and knowledge. In response to the last line of your article, I would like to add a few thoughts to yours. From a consideration of the centre, radius and circumference a realization may easily follow of the true nature of appearances; and the question, "Is matter a reality? is fast taking the place of "Is life worth living?" and the answer to the former will be, It depends upon the mind. However, to consider it from the absolute standpoint of Hermetic Geometry, let us imagine we are a sea of Being in which there is not yet any created thing; then our consciousness would pervade the whole sea of Being and would in nowise be anywhere concentrated. Now let us think of two distant points in our sea of being; think of the result! hitherto there was no such thing as distance, but now we have created place—the two points distance—the space between them, time—the period it would take some individual to move from one point to the other; from which many other sensations may become created, e. g. weariness and above all that mysterious sensation of motion. For we as a sea of being have moved our thought from one point to another, and have created a line, hold that thought or line in consciousness by concentrated attention on it, then let it move in all directions from a fixed point and we have created in imagination a globe. And just as we have created this globe, we can create light in which it appears. "Let there be light!" Consider again the centre of a circle, and we will see that it must be without bulk; for from anything that has mass many centres may be taken; but one center is mass, and is therefore invisible and motionless. Now from any centre describe a circle; the circle is visible because you can hold it in thought related to something; but take any point on its circumference that point may be the centre of another circle and is therefore without mass, i. e. it is invisible and motionless. Therefore every point on the circumference taken separately is invisible and still—i. e. the whole circle is invisible, similarly the whole

globe is invisible. But take every point together as a whole and not each separately, then the circumference or globe will appear visible. Out of the invisible the visible cannot appear, but the opposite to this cannot be demonstrated. Hence all visible are appearances, from which all sensations proceed, but the invisible is the real, and in which no sensation can be.

Believe me always desirous of helping the HERMETIST and the truth it represents for truth's sake.

Yours, F. E. COOTE.

With the utmost pleasure, we inform our readers that on Sunday, October 21st, a new branch of the Theosophical Society was organized at Milwaukee, Wis. It starts out with thirteen active, earnest members, and bids fair to shine most brightly, in the constellation of Branches, an honor to itself, and a glory to the parent Society. It has been named *Brahmana*, and its first president is Prof. B. J. Butts, of the Boston Highland School of Philosophy. *Brahmana* has commenced at once the collection of an occult library. May the good of all the ages, past and to come, flow towards this new-born.

EXCERPTS FROM MADAME GUION'S "MYSTIC SENSE OF THE SCRIPTURES."

[Copyright, 1888, by Mrs. M. M. PHELON, C.S.B.]

For the soul, being God's alone, must belong to Him only. The wise conduct of Moses teaches us that persons of this degree ought not to make manifest the secrets revealed to them—nor what they experience to others not capable of receiving them—for it would only frighten and repulse them. They must be known only to God, to directors, or to others in the same state.

The shortest and most certain way or rather, the only way, of attaining perfection, is to abandon one's heart, and all that depends upon it to the power of God, that he may do with it as he pleases. Being thus happily placed in the understanding of God they have lost all power over themselves.

But were this perfect sacrifice made all at once, we would be that instant perfect.

PUBLICATION FUND.

So many of our friends have objected to having their names published, thus following the rule of the Wise One, "Let not thy left hand know what thy right hand doeth," that we are in a quandary as to our promised statement, but we will give it in gross as follows:

Amount of fund to Oct. 1st,	\$75.00
Receipts for month,	23.20

Total, - - - \$98.20

If this could be made \$500, we could add to the size of the HERMETIC at once and put out two or three new books, of which the manuscript is in hand. There are heaps of dollars whose owners are willing and anxious to make serviceable for the cause of truth. Can there be a better opportunity than this?

If mankind is to come out of the gross level of physical bondage, it is surely and only, by attaining to the knowledge of the true motive power of the whole Universe, even the Universal Spirit of which we are part. Hear us for our Cause, and answer to your own souls.

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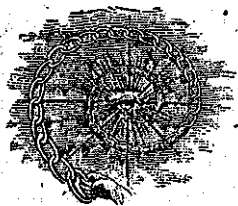
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