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ARRANGED BY W P PHELON, M. D.



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## HERMETIC TEACHINGS.



**N**O man, civilized or savage, denies man's dual nature. When we, for the last time, gather, in sadness and tears around the casket, which holds the inanimate form of a beloved one, we do not, for the smallest fraction of a second, imagine there is any sensation there. All the organs of communication with the outer world are as perfect as ever. What is the change? It is the first step on the road to dissolution and nothingness. That which we have loved; that which loved us; the companion of years of happiness, has disappeared. The unreal and vanishing shadow abides still with us, and we prepare to put its

accumulating disagreeableness out of our sight. The real has passed one step farther into the light that is never on land nor sea.

Mankind, blinded by that which is nearest, has attributed all things to the physical, and lost sight of the fact that nothing material has, nor can have, life of itself. The spirit coming forth from the Good, as part of Itself, is the only self-existent. If it is to live forever in the oncoming Future, it always must have existed. If so, where? For what purpose?

All natural operations, so far as we have knowledge, move in circles, or are the result of such movement. The morning and the evening; the succession of seasons, are all the progressive movement of cycles, whose outcome is the development of man, the real man. The spirit, a flash of the Divine Essence, seeks incarnation for the purpose of building itself a soul out of the knowledge gained from its experiences in all its planetary lives.

In all transfer of horizontal to circular motion, there are two dead points, or points of absolute rest. In the seasons, all nature is instinct with vigorous life, and then she rests. So we may infer that man's soul grows, and then rests, and that ever since its emanation from the Father, it has thus continually

advanced on the circle of the infinite. For how many millions of years, the Good only hath knowledge.

For years antedating the present period, man has submitted to the tyranny of the animal of his nature, seeking only gratification of his appetites, and lusts of the flesh. But now, the aroused spirit forces contend with the usurper upon the throne, denying its right to rule, and demanding the fealty of its lawful subject. Dominance belongs to the spirit, and sooner or later man will recognize himself as a spiritual being and act accordingly.

## II.

God is Omnipotent, Omnipresent and Omniscient. If he is all, then there can exist nothing but God. God is Good. Consequently all is good and there is no room for evil existing of itself. If God is existence, and the whole of it, then He must be Light, Love, Truth, Substance and Intelligence.

God is dual in nature and manifestation. This is best understood by the finite expression of outer and inner; or perhaps by positive and negative. We truly declare that Life, Light, and motion, are attributes of existence, or manifested life. But if they do not exist, then darkness, death and inertia would appear,

as the opposites, but they are not attributes, their seeming is simply the absence of attributes.

Light proceeds forth from the Supreme Intelligence. It is the symbolic sceptre of the Universe; the manifestation of the Creative thought, preceding perception by personal sense. "Let there be" is the word of power, the still, small voice out of the Silence, joining Infinity and Eternity. From its projection out of the Oneness can come but one result, as stated in the Ancient Record, "and there was."

Love is not a quality of the physical. The law of compensation, of strict justice untempered with mercy, governs and guides the material operations of Nature. The avalanche, or the torrent of burning lava, sweeping down the mountain side swerve not one hair's breadth from their course because of the innocent babe, or the tender woman who is likely to be crushed. Neither do they change their path to avoid the villages lying before them, but roll on, leaving devastation behind them. The flood of loosened waters stays not in its resistless rush, for the weak and defenceless. It overwhelms with the besom of destruction, toddling infancy and tottering age. Savage man living closer to the physical plane, partakes of all this grim sternness, which delights

in blood, and swift, cruel punishments for violations of his selfish and inflexible codes of law.

As we rise higher in the scale of being, justice is tempered with mercy, born of love, an attribute of the Supreme, who is declared to be love, as the essential of his existence, and the balancing is complete. That which really exists, and that which seems to exist, bring us to the question of reality and unreality; one being the truth, and the other the semblance. As God is the only existence He must be the only truth. Do we desire a knowledge of truth, then must we contemplate Him, and grow into the knowledge of him, even "as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." Love and truth are of the spirit and distinguish it from the physical.

God is substance, the power and force that *stands under* the whole universe of cycling worlds, their individual conditions, and accessories of development. They come forth from Him, are maintained and sustained by potency emanating from Him as Creator, and Preserver. He is the only substance.

God is intelligence. All perception, potency, and knowledge issuing from the All-in-All, it follows that in Him alone is the intelligence that can formu-

late knowledge from experience, and dominance of law from knowledge. Of this are we partakers.

The Mahommedan more than any faith, acknowledges this great truth. His constant re-iteration of the fact "There is no God but God" confirming the fact by the power of the spoken word has provided a mighty anchorage to a feeble formulation of the truth.

### III.

Man's duality is but the reflection of the duality of God. He is either manifested or unmanifested. That which is manifested is also dual consisting of the larger order called the macrocosm, and the lesser called the microcosm. Christ Jesus the perfect man said: "Thy will be done on earth as it is in heaven," as if he had said, let thy will be done in the microcosm as in the macrocosm, and both shall manifest thy glory.

The lesser or microcosm, throughout all its existence and movements, is but a reflection of the greater and this constitutes our environment. Man's life consists of his inbreathing and outbreathing. As he is finite either act is but the duration of an instant of time. The inbreathing of the Divine and the outbreathing thereof, would occupy millions of measured

years. The inbreathing is the withdrawal of manifestation by the Good, and that which constitutes the opening chapter of Genesis appears, "and the earth was without form and void; and darkness was upon the face of the deep."

Thus indrawn and unmanifested, he reaches the point in eternity when the outbreathing shall commence; when He, who has thus veiled Himself in thick darkness, shall make himself visible in His works. As man, in the lesser sense, wakes from sleep, so the Infinite in space and Eternal in duration, stirs within Himself.

He thinks. His thought moves in sequences. Worlds spring forth in space. Every modulation of his thoughts formulates itself. All the forms are perfect, and must be perfect, even as He is perfect. They exemplify His wisdom, His power, His goodness. They are the image of Himself, constituting man's environment, and not alone of man but of all living things, including themselves.

That which is the manifested thought of God is the macrocosm or greater order of creation. Here again the law of duality holds. Because man was created in the image and likeness of God, he also is a creator. All the surroundings of his personal environment, as

imagined by him, and made manifest by the labor of his hands, were conceived in thought, and born by the formulation, which made the thought visible.

So far as man's thoughts may be perfected, so far are they in alignment and similar to God's thoughts, to God's creations. The Universe is God's body, impressed by his thought, as is man's body impressed by his thought. No third force, however, intervenes between God's thought as a cause and fruition as a result. In like manner the influence of man's thought upon his own body is direct and also his influence upon the bodies of others. His influence upon the great sensitive thought currents of the Universe by the projection of his own thought, has always its influence, either in alignment, with the Good or in its limited perversion.

If all is good, then man can do no evil *per se*. The good may exist as perfected or unperfected in its manifestation. If we suppose a class of metals arranged in their order, as conductors of electricity, the best at one end, and the worst at the opposite end, if the best were positive, the opposite would be negative to the one above, and positive to all below it. So all conditions of manifestation, in its different stages of development, is negative to the Good, the

Supreme intelligence, but positive to all the undeveloped below it. Seeming evil, called by us evil, because it impinges on our personal desires, is simply undeveloped good, on its way to perfection. From this springs the law of Karma, of which more by-and-by.

What is the purpose of the environment? It exists for the simple reason that it cannot be otherwise than existent. God must think, and the heavens about the earth are full of his thoughts. The very fact that he thinks, creates. And so does man in the lesser degree. Man can never equal the Supreme Intelligence, for a part can never equal the whole. In all the lives, in all the states and conditions of existence, man, as a thought of God, develops and grows into a rounded individuality.

He is separated from God as the atom of sand in the mountain is separated from the whole mass. It is individualized, but cannot escape its unity of condition and similarity of structure. Man holds to his place in the worlds, attached by the web of existence, in order that the talent given him, may by his voluntary act become ten, or five talents. Thus the soul's center may clothe itself with completion and fitness, enabling him to dwell forever in the inner light of

inbreathing, when the manifested shall return upon itself. This is Nirvana. This is the perfection of the thought of God, all is good.

#### IV

The questions of most import to mankind, from whose discussion as usually carried on he gets the least positive satisfaction, are: "From whence do I come?" Whither do I go? and for what purpose am I?

On these points we build fine spun theories, listen to exhaustless arguments then in despair of practical demonstration, or even certain foundation for any or all of it, we turn ourselves to the complexities of the environment, content to submerge everything in the activity of the present.

As human life averages, if there is no life beyond this, then the Infinite has made a disastrous experiment, or a fearful mistake. The pain, misery, and sorrow, of the fairest and happiest life is in no sense compensated by the amount of pleasure that may or can come to the earth-born, if they are that, and nothing more. But the All-Wise does not make mistakes. Consequently there must be something more for the real man when he shall put off this mortal manifestation and stands freed from his pres-

ent incumbrance. All man perceive this truth, and have incorporated it into the various religions of the world in some form. It must come as a reflection more or less strong, of knowledge of the fact, resulting from previous lives.

If man is to exist always without end, then he always has existed. There can not be an eternity with a visible end. If it has one end it must have two. It ceases to be eternity and becomes finite and limited. There is an absurdity in supposing that Infinite Justice would insist that the thirty years of man's average life should decide the question of eternal duration thereafter. Man coming from the Eternal Past, through the Present Now, passes on into the Eternal Future. As a thought of God he must be, in his spiritual or real, part of God, just as the thought is a part of all thought, and it is perfect, as all God's thoughts must be.

From out of everything that has life, goes forth at the end of visible existence, exhaled increment or vitality. It does not die, because it cannot, for it is the source and supply of all physical life or manifestation. This vitality is common to man, beast, bird and plant. It is like a thread strung through a number of beads of all sizes and colors. The thread is

the same but the beads are different. This great stream of vital force emanating constantly from the earth, surrounds it like a vast sea. Into this plunges the spirit on its way to manifestation, and is here clothed and quickened with the powers necessary for anchoring itself in the physical body. Once securely placed, it proceeds to build its soul, the object and aim of all lives. Experience brings knowledge and out of knowledge is built the soul for which we labor, the fact is embalmed in the common adage "Knowledge is power."

The entity so formed may, or may not perfect itself to the fullest extent of its possibilities during any planetary life, but when it goes hence time disappears in eternity, and place in infinity. Continued existence is a matter of condition, held within the bounds of Creative Thought. Eastern sages name this condition Devachan, it might be Purgatory, Heaven or Summerland, so far as the name is concerned, that being simply for convenience in discussing it.

In this condition, the resting, waiting spirit assimilates into its essence the accumulations of the previous life, thus making it one with itself, as the fruit, in rest and darkness, ripens its juices and perfects its aroma, without aid from outer forces.

It will readily appear that the more spiritual the accumulations, the more readily they will be assimilated. Also, it may happen that they may be so gross and earth-bound, that the spirit is unable, in the Supreme moment of separation from the body to lift its load. In that case the spirit slips away from its soul formation, and that soul is lost. The spirit is not lost, for that is a part of the Eternal and can not be lost, but its labors of centuries, perhaps, in duration, disappear, and all must be done over again.

When the spirit, in Devachan, has finished its task of assimilation, it is ready to seek again progress and attainment by re-incarnation in bodily form. The condition of such action being, that the weakness of the mortal body shall veil the past life or lives from present view, but it only veils, does not destroy. When the last life has been lived, and perfect soul formulation attained, then will all the good be remembered and form the individual. All the evil is purged away by the discipline of the lives, and the man is ready thenceforth to dwell in the perfect thought of the Good.

In a discussion so cursory as this is forced to be, we cannot cover this matter in detail, but one or two

dependent points may be mentioned. One is, this doctrine removes the charge of injustice from God. Every man is to have the same opportunity as every other man. The doctrine of the actions of a finite being, hralled by circumstances fixing his status and doom for unending millions of years, is most certainly inconsistent with the Omniscience and Omnipotence of God.

If incarnation is true it must happen that at certain periods of the earth's history, those who in a former life were molded under a certain dispensation of thought, would probably be re-incarnated at about the same time, and thus give a wonderful impetus and direction to the thought which influenced their last life. In confirmation, the opinion is held by those skilled in occualt matters, that the dwellers in the great temple at Luxor, in Egypt, when it was in its prime, are oncemore upon the earth, and to this fact is due the great interest now everywhere manifested in the hidden forces of the Universe.

#### V

Memory refuses to retrace its steps, or gather the broken links from incarnation, to incarnation. Yet there is a power, in itself the operation of sequence, and named by our Eastern friends, Karma, that holds

within itself the unexpended forces of all past deeds.

Karma is most nearly interpreted by our English word character, not an individual but a continuous character, which acts and re-acts upon itself in all the unending cycle of progression. It not only represents the present life but reaches over into the coming life. It brings out of the storehouse of the past causes for the appearance of much that puzzles the judgement of those who live only in the illusions of the unreal. The outer does not formulate the inner, but is itself formed and manifested by the workings of the spirit within.

No one can shield another from the inviolable workings of the laws of the universe. Law once made by the action of Creative Thought cannot be put aside, thwarted nor broken. As the Perfect Man said:—“till heaven and earth pass one jot or one tittle shall in no wise pass from the law until all be fulfilled.” If any particle of the law shall be broken, God concurring therein, then all can be broken, and the universe becomes chaos again, tumultuous in the dreadful blackness of desolation.

On the other hand, he who transgresses the law must pay the penalty, each for himself, no other can do it for him. Undeveloped good is evil. It is

relative and never absolute. So man must be more or less perfect.

The different stages of perfection are at once the cause and effect of Karma. The spirit, striving out of the experience of its planetary life to build its soul, fails not from its erring judgment to make mistakes, serious in proportion to intent. These errors impacting upon the law of development, bring more or less lasting effect which must be reduced to zero. If I, as a purse-proud aristocrat have in soul, spurned and crushed him who in humble station claimed help and mercy at my hands, then must I suffer the golden rule, and be done to as I have done to others, until the engrossing selfishness of my nature is thoroughly overmastered and conquered; the tyrant king of one life may be the beggar of the next incarnation.

For years Calvinism and Arminianism have crossed swords in clashing argument. They who believed man predestined could not be reconciled to his free-will. But they both exist, are both true. By the certainty of atoning, in suffering or the reverse for the actions of any life man is predestined to a certain line of action; from this there is no escape. The law compels from him full compensation, this is the predestination of the previous Karma. While he is thus

working out "his own salvation with fear and trembling" he may resist and struggle, and dash himself with blind fury against the invisible walls that hold him to his punishment and torture. In this wild onslaught of resistance he makes for himself an uncomfortable position in his next planetary life. He is making bad Karma as fast as possible, and another incarnation must be undergone or more before the purification is finished.

On the other hand, if life is taken cheerfully and with high aim and purpose, making the most of opportunity, gathering sweetness from all bitter conditions, even making the bitter palatable and wholesome, his next incarnation will bring a vastly different state of affairs. We can do either of these things as we shall choose, and this is free will.

Karma, then, is the law both of predestination and free will. We are bound by the actions of the past life in its soul building. The present is held as hostage for the future in the architecture of the same temple. Blessed be ye who build wisely from incarnation to incarnation.

## VI.

If we step out on a clear, starry night, and lift our eyes to the blue vault of the heavens, we perceive the

light from innumerable stars, so distant from us that they tax mathematical ingenuity to compute the distance. With an inconveivable velocity, that ray of light which enters our eye, has travelled for four, five, ten thousand years, before it measured the distance between the eye of the observer and the distant world.

At any period during all these thousands of years, an eye meeting this ray of light, at any point, could have seen the star more or less plainly, in the ratio of its own strength and power of perception. Thus, somewhere in space has been and ever will be a picture of this star seen by light reflected from its surface. Every happening, everywhere, is perceived by the sense of sight, in the same manner, on all the innumerable worlds. It follows then, that all physical actions have their pictures constantly moving in space, wherever physical light reaches. God perceiving everything, both manifested and unmanifested, can perceive at one and the same time, on this record of events, the past and the present, and "a day becomes as a thousand years and a thousand years as one day in his sight." This is one of the books mentioned in Revelation, which Saint John saw opened.

Teachings of wise men in the past and later investigations of the present day, concur in the conclusion that there is another medium of communication permeating the atmosphere as water does a sponge. As light acts on the atmosphere, so does thought upon this finer substance, variously called "Akasa" the Astral light, or simply the Astral. The analogy between the astral and the atmosphere, so far as it concerns the receiving and retaining of impressions, is very striking—one vibrates to light, the other to thought. An orator stands upon the rostrum and by his impassioned discourse, sways his hearers to smiles, or tears or serious thought or angry outbreak. How? He does not touch them; his words are but vibrations of the empty air; what is the unseen force which is so powerful in its operation? What can it be but the impact of individual potency upon the astral current of the Universe. Through this, all our thoughts, minds and bodies are swayed.

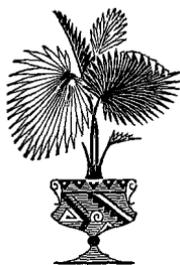
In the Astral are, therefore, laid up the thought impressions of the Universe; as are the deed impressions of one's own environment, in his memory. What a man's memory is to him, the Astral is to God. It is the Divine Memory.

But memory must be quickened and not dead, to

perform its office acceptably. Man's memory is quickened by his spirit, his real pervading self. God's memory, or the astral, becomes active by His aura, or emanation, the finest, most impalpable and irresistible of all the Universal forces. It is called ether. Its relation to the Astral is that of the spirit to the body. It is the third of "the books that were opened." It is the book of perception. By it, clairvoyant perception or the sixth sense receives and transmits its impressions, and comes "in touch" with the Supreme Intelligence and all created things. It is by this impalpable, silent aura, thrilling at every impulse that begets thought, that the Universe is bound together as one. By this also is continually magnified the wisdom and glory of God, who is Love, Truth and Intelligence. The ether can be named the spirit of the astral.

In the astral, it manifests itself to formulate the patterns of every thought word or deed which will ever become manifest in the physical. It follows then, that all knowledge is contained in the astral; and that those who are gifted with true clairvoyance, or astral perception, can by striving to comprehend that which unrolls before them, become possessed of whatever they may seek for. They have no farther

need of books, for all that ever existed in the thoughts of others, or in the Divine thought can be seen and perceived for instruction and understanding. Into it is all thought projected and so covers and traverses all the wide areas of boundless spaces. It is the Book of Life, of Remembrance before God, out of which every man is judged according to his deeds.



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