

SECOND LETTER TO THE APOSTATE

“Hermes Ter Maximus nostri spem praedixit quom omnis obscuram erat.”¹

Dear Friend,

When we felt that great anxiety from looking into the blackness of nature and reality² and asked, “What shall we do?” it was at this point a mere intuition took hold, interrupting our fear and dread and speaking individual truth³, not in words or conceptualizations, yet stating that there was more.⁴ It was not us speaking. It was not an idea we had yet considered. It was not a dream or a result of desperation. It was a great manifestation of intent⁵ telling us that there was purpose.



It was at this point fleet-footed Hermes Thrice Great⁶ whispered great hope⁷ to us in a flicker of blue fire.⁸ The blackness⁹ became a memory of which we now tell many stories. But, from that time, there was borne the light,¹⁰ a mere representation of the truth that we were not alone. This initiation¹¹ was prefaced on the idea that perfection had need of its whole, for which we discovered after introspection and reflection was purpose.¹² And as we explored the purpose, which was ourselves, great light surrounded us in our agency¹³ and we were called *Accendi*.¹⁴

Now, the Accendi have great news of all the gifts bestowed on us for the purity of spirit to which we have returned.¹⁵ The universe, as it operates on a single system of support,¹⁶ will synchronize¹⁷ all things. If there be a stray, it will return. If there be something new, it will learn. If it dulls, it will realign.¹⁸ For, the greater news is that all things desire¹⁹ light, life, and love. And for the greatest²⁰ news, we have agency, thus liberty²¹ absent of pride.



I know it has been a long time since I wrote, but once again the heavens speak in their way,²² and the Accendi have observed a more subtle truth giving three measures of hope: synchronicity, desire, and agency. You see, as lost children in the blackness, we return to mother. As students, we adapt to the master. As masters, we align with the Divine in recollection. It is all a single system of energy to which we belong. Furthermore, because all things that exist seek to exist, the system demands existence from all things.²³ If you ask and have the silence enough²⁴ to hear, you will be given a path. You may trust in this, friend, that path will endure! And finally, because all things exist in synchronistic harmony with each other thing and also desire existence, there is a magnification of existence in liberty. Do not fetter yourself to the darkness of fate, for the corporeal deludes and falls ill. Reflect on that which is Thrice Great²⁵ and listen, for hope is forever speaking.

Three times, and in every way, have I now told you what came to us. We take great solace in knowing that confirmation of our natural laws²⁶ is true.

“Foedus est civis illud vanitas et superbia prodit.”²⁷

William Taciturnus

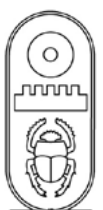
Endnotes

¹ “Hermes Thrice Great foretold of our hope when all was in darkness.”

² Existential experience.

³ An intuition is just a feeling that is independent of any conceptualizations. This idea is maintained by Friedrich Schleiermacher in his book, *On Religion: To its cultured despisers*. The intuition is understood to be able to interrupt all emotional states no matter how extreme.

⁴ Something greater than one's self.



⁵ The “manifestation of intent” is the intuitions facilitated by all things in the universe.

⁶ Hermes is mentioned three times in the work and is used a reference to a fast messenger and source of knowledge.

⁷ Hope is the overall message and the word is used three times in the work.

⁸ Blue fire is a reference to the Divine Spirit, or Cosmic, that permeates the universe.

⁹ Blackness is the opposite of light, and both are mentioned three times in the work.

¹⁰ Light is further explained and used three times in the work. The process of understanding this word is subjective.

¹¹ Process of understanding this subtle idea stated in this poetic-prose

¹² This is a reference to the “First Letter of the Apostate.”

¹³ Agency is the third gift of enlightenment given with hope, and it is mentioned three times in the work.

¹⁴ “*Accendi?*” is the perfect tense of the Latin word for illuminated. It is used three times in this work.

¹⁵ Returned from being lost in an existential experience.

¹⁶ Christian Huygens, a 17th century inventor of the pendulum clock observed that all things on a single support system necessarily synch up over a period of time.

¹⁷ Synchronicity is the first gift, and the word is used three times.

¹⁸ This explanation of the three gifts is repeated three times.

¹⁹ Desire is the second gift, and the word is used three times.

²⁰ There is a use of the word “great” three times in the nominative, comparative, and the superlative.

²¹ Liberty denotes free will, which can only be possible through agency. Intuitions allow for a person to have free will because they are able to interrupt emotional states, not be specific, and always offer that which is best for the agent.

²² A simple reference to intuitions in a hermetic reference to “As above, so below.”

²³ This is the subtle idea that if all things in the universe seek to exist via an innate sense of survival, and if all things in the universe are connected in synchronistic order via a single support system that is Cosmic, Holy Spirit, universal egregore, et al., and also assuming that the intuitions are the force that allows synchronicity despite emotional sense perceptions, then those intuitions will do nothing more or less than communicate a means to do something otherwise in a way that is necessarily in the interest of existence to the agent. Thus, one arrives at the idea of hope being a measure of a drive to exist.

²⁴ A state of mind that choses to acknowledge intuitive communication.

²⁵ That which is greater than the self to facilitate a religious or mystical experience. Does not necessarily denote Hermes Thrice Great.

²⁶ The idea of hope never diminishing and relating new possibilities based on the ideas of synchronicity, desire to exist, and agency are understood to be the revealed natural laws here.

²⁷ “Ugly is the citizen that projects vanity and pride.”