

The Divine Pymander of Hermes Mercurius Trismegistus



Palmam qui meruit ferat – let the one who has earned the palm
bear it

The Divine Pymander of Hermes Mercurius Trismegistus

Written by Hermes Mercurius Trismegistus

Translated from Arabic by Dr. John Everard in the
1650 edition

Updated to modern language in 2023 by Kevin L.
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Preface written by Kevin L. Freeman

With Introduction & Preliminary Essay by Hargrave
Jennings

“Credo mercurium Trismegistuan Sapientem
Egyptium Floruisseante Pharaonem.” – SUIDAS

**[Translation: I believe that Mercury
Trismegistus was the Wise Pharaoh of Egypt
who flourished]**

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PREFACE

As a lover of sacred works, esoteric texts, and Hermetic knowledge, I stumbled upon the Divine Pymander of Hermes Mercurius Trismegistus (hereafter called “the Pymander”) while searching for ancient extrabiblical scripture. On my first reading, I suspected that this was something very special, although several run-throughs were required before I was able to penetrate the archaic style and fragmented portions sufficiently to be certain that there was more here than in most other texts I have encountered. After many additional readings, I am more convinced than ever that these books were written by extraordinarily devout seekers of God and truth from a bygone era reaching back through unknown depths of human history.

The Pymander is so ancient that no one can say with certainty where or when it originated. Ancient philosophers and early Christian scholars like Tertullian and Justin Martyr believed that anyone seeking God and truth should include the works of Hermes Trismegistus in their studies. I would have eagerly agreed with that sentiment before revising this text; now, after clarifying the archaic language and experiencing several ‘eureka’ moments in which the overall meaning became clearer and more cohesive, I cannot agree strongly enough.

While hermetic texts like the Pymander are clearly not “God breathed” in the sense of biblical scripture, it is hard to miss the powerful and profound inspirations and correlations to modern scientific understanding in these divinely inspired works. Texts from the Hermetic library – the Pymander foremost among them – have clearly and heavily impacted many of humanity’s most revered sages, innovators,

artists, writers, and possibly several authors of biblical scripture. Extrabiblical writings with this level of reverence, devotion to God, and clear, consistent dedication to the pursuit of truth and wisdom are rare and precious treasures to behold.

So where does it come from? Who wrote it, and why? See the Introduction following this Preface for an informative look at this text and its history written by Hargrave Jennings. Modern scholars would likely take issue with some of his suggestions, but the fact is that nothing can be said with absolute certainty concerning the origin of this text, aside from stating that it is ancient and has been highly influential.

Before jumping into this text, I strongly advise readers to spend a bit of time gaining familiarity with several concepts and terms which might otherwise be seen as confusing or contradictory to common interpretations of biblical scripture and/or natural law. The remainder of this Preface is devoted to a very brief presentation of those principles and ideas.

Most importantly, the reader should understand that the 17 books of the Pymander are only fragments of the original texts, and they are imperfect ones at that. The Third Book, in particular, is exemplary of this condition; the fragments there are not especially clear or understandable, yet they are still an essential part of this work for the fascinating imagery and worldview they depict.

It is my hope that readers will explore these books with the spirit of seeking out the brilliant beams of divine light which may be found here, passing lightly over the imperfect fragments and seemingly nonsensical portions that make the text seem enigmatic, confusing, or poorly composed. Seek out those passages that fill your heart with wonder, joy,

and the shining brilliance of the Father's light, and you will indeed find the object you are searching for.

BEAMS

I.E., beams of light; cognitive illumination and workings of power. "...the beams of God are operations; and the beams of the World are Natures; and the beams of Man are Arts and Sciences. Operations act by the World and on Man by the natural beams of the World, but Natures work by the Elements, and Man by Arts and Sciences." (Book 4)

"Therefore, *O Tat* my Son, you must pray first to the *Lord and Father*; to the *Alone* and the *One*, from whom is one to be merciful to you, that you may know and understand so great a God. Pray that he would shine one of his beams on you in your understanding." (Book 5)

"Of which the *Good*, the *Truth*, the *Archetypal Light*, and the *Archetype* of the Soul are Beams, in a manner of speaking." (Book 9)

CAPITALIZATION

The Pymander uses a somewhat confusing and inconsistent capitalization scheme, giving proper name status to many words that are not typically considered to be so. Rather than eliminating that scheme altogether, I decided to leave most of it in place, hoping that some readers may find it useful in ways that the original writer (or translator) might have intended. A future edition may include the ability to switch to a more standardized capitalization scheme for easier reading.

ESSENCE

The fundamental core of a living creature is his essence, or spirit.

“Every Essence is immortal. Every Essence is unchangeable.” (Book 1)

“For his Operation or Act is his will, and his Essence is to will all things to exist.” (Book 4)

GENERATION, CORRUPTION, AND DISSOLUTION

Although the Pymander’s definition of Generation would seem to be the creation of life and those actions which cause it, the Eleventh Book states that *“...Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an Occultation or hiding of that which was.”* This defines corporeal life as physical matter layered over the top of (or perhaps held together by) an immortal soul, as opposed to the beginning of corporeal life being the moment of our soul’s origination (the idea which modern Christians most often subscribe to).

Generation, then, is equivalent to the growth of physical matter over the seed of ethereal substance called the soul, resulting in the manifestation of a living thing which was formerly invisible. Generation represents physical matter’s pre-decay phase whereas corruption and dissolution refer to the decay and decomposition (unbinding of that which was composed together) of physical matter, which then returns to the “Fountains” of substance from which it came.

IDEA

The Pymander speaks of ideas as the physical and non-physical forms or shapes of living beings. As an example, the Zodiacal circle consists of Twelve numbers which have the Idea of one, which implies that they share a single form.

“Of things that exist, some are in Bodies, some in their IDEAS.” (Book 1)

“When he had said it, he was changed in his *Idea* or *Form* and all things were instantly opened to me.” (Book 2)

“Therefore, he has one *Idea*, which is proper to him; which, because it is bodiless, is not subject to the sight, and yet it shows all forms by the Bodies.” (Book 10)

INTELLIGIBILITY

The literal definition of **intelligible** is “understandable” or “comprehensible”; however, it can also mean “intelligent”, or that which acts with intelligence. This correlates to those who “entertain” the divine mind, or host the mind within themselves and have internal dialogue with it. The act of rational, reason-based thinking, or reasonability, is only possible for those who are intelligible.

INVISIBILITY

The Pymander speaks in several places of things becoming invisible. This relates to the corruption or falling away and decomposition of physical matter, which remains physically visible but becomes so unrecognizable after decomposition that it can no longer be called the thing it once was. I.E., that which was ashes becomes ashes once again; and that which was dust reverts into dust. However, the text also speaks of the invisible aspects of the corruptible parts of human nature returning into their Fountains; i.e., Anger and Lustful Passion; the power of increasing and diminishing; the machinations or plotting of evils; desire of Rule and insatiable Ambition; profane Boldness; ineffectual Riches; and subtle Falsehood. These aspects are also called the Operations of Harmony.

GRAMMATICAL VS. PHYSICAL GENDER

Like most ancient texts, the Pymander refers to humans as men which, to the uninitiated, may seem to indicate some level of superiority for the male sex. I do not believe this is remotely the case; rather, men, mankind, and the sons of men are terms which refer to all of humanity, male and female.

Interestingly, the spirit of both God and humans seems most often to be presented with female grammatical gender in ancient texts whereas the bible uses a feminine word, ruach, to refer to the spirit of God at times while using masculine words in other locations. This does not necessarily imply a literal gender, however, leaving plenty of room for discussion as to whether this assigns any feminine characteristics or lends weight to the idea that God encompasses both genders as the source of all things.

Modern English has not carried grammatical gender through to the present day, adding much confusion to this issue in several areas of understanding and leading many to believe that our ancestors held women to be subordinate to men in every regard. While there may be sufficient evidence to make such a case for several well-known cultures, the waters are indeed far muddier than many would believe, women having been highly revered or even dominant over men in more than a few ancient cultures while the common role of men was to serve as providers of heirs and expendable defenders of their society's females.

Regardless of potential social statuses relating to gender, ancient texts often describe angels, heavenly beings, and deities up to and including the most-high God as being hermaphroditical (male and female combined), indicating an aspect of completeness which is not possible without

incorporating both gender aspects. This concept is peppered throughout written works and art stretching back to the deepest known reaches of human history. The Pymander is one such example.

MIND, THE

The Mind of God, which the Father bestows on humans unequally as it pleases him.

“The mind in God. ...Reason in the Mind.” (Book 1)

“He said, I am Poemander, the mind of the great Lord, the most mighty and absolute Emperor. I know what you would have, and I am always present with you.” (Book 2)

“For the Mind brings forth all Insights or Understandings; Good ones when it receives good seed from God, and the opposite when it receives them from Devils.” (Book 13)

ONENESS AND DEIFICATION

Hear O Israel, the Lord our God; the Lord is One (Deut. 6:4)

Similar to biblical scripture, the Pymander refers to a single God who is the Father of all creation and the source of all Good while also speaking of additional lesser gods as real, living, breathing, imperfect creatures with highly elevated capabilities who have no standing beside the creator but are elevated above mortal humans (Psalm 82). In the case of immortal beings who serve as lords of creation, the Pymander calls these gods whereas biblical scripture most often calls them angels, cherubim, seraphim, and the sons of God.

The Pymander also presents the biblically supported idea that humans may be deified, gaining “oneness” or unification with God. It depicts all living things as a

hierarchy of creatures, some of whom are mortal and changeable while others – having either been deified by God or created in an everlasting and unchanging state – are immortal, sharing a oneness with God that would sound more familiar to Yogis and mystics than it likely would to the average modern Christian; this despite the fact that Jesus spoke of being “one with the Father” (John 10:30).

The concept of deification is a difficult one which Jesus himself used to refute and infuriate the Pharisaical leaders of the first century (John 10:35), quoting core scripture – as always – to support his position. This begs the question: how can there be other gods when there is only one God? The Catholic church managed to expand this number without violating the principle of “one” via the holy trinity; however, this still doesn’t directly address the idea that Jesus mentioned- that those to whom the word of God came were gods; this referencing Psalm 82, which describes a council of gods being chastised by God.

How can man be made into a god without violating or usurping God’s power, authority, or supremacy? To answer this question, many modern Christians must gain a better understanding of the concept of “oneness”. Jesus spoke of being one with the Father frequently, but this concept doesn’t seem to be well defined in biblical scripture.

All things are connected through God who made them. All things come from him; are made out of his substance; and must ultimately return to him. Oneness is the concept that we may retain our individuality while sharing access to the unchanging eternal Mind of God and experiencing the indwelling of his spirit. By this means, humans may be deified in the way that Jesus, biblical prophets, and the

Pymander spoke of without violating natural law or offending the supremacy and divinity of our Creator.

Readers familiar with quantum physics may appreciate the idea that oneness is a pairing of synchronicity with entanglement for intelligible bodies or essences. Relating these principles to concepts spoken of in the Pymander, the Mind is an ethereal substance which is entangled with the mind of our Creator. Humans who ask for and dwell on the Mind of God may be allowed to synchronize with it, perfectly aligning their mental frequency and flow with the divine Mind in the same way that a room filled with ticking metronomes or swinging pendulums will spontaneously synchronize, given adequate proximity between the moving parts. Since the Mind is not limited by space or time, synchronization and subsequent entanglement is possible without the need for proximity.

Consider also the idea that God created spacetime for the benefit of its inhabitants. If this statement is true, then God transcends spacetime, looking into our 3-dimensional world in similar fashion to a 3-dimensional human viewing 2-dimensional objects laid out on a sheet of paper from above. It is difficult to imagine something outside of both space and time, but consider this: outside of spacetime, there is no here and no there; no now and no then; no you and no other-than-you; rather, the only possible state outside of space and time is to be one alone, present and unified with all places, people, things, and ideas in every space and time simultaneously. This is exactly how God is described in the Pymander. It is also the mental image described by the Pymander in Book 10, where the author defines the thought processes required for humans to come to know and understand God.

OPERATIONS AND WORKINGS

The accomplishment of physical work through the movement of bodies.

“All things that belong to operation or working are in a body” (Book 1).

“For his [God’s] Operation or Act is his will, and his Essence is to will all things to exist.” (Book 4)

PASSION AND PASSIBILITY VS. PASSABILITY

Passion is desire that is rooted in the physical senses and the corruptible flesh of the body. The term passable (note the “a” in the suffix) refers to a physical material which is movable and may be transferred from one location to another or traversed, in the case of large massive bodies like planets. On the other hand, the passible (note the “i” in same), is that which is passionate, or capable of passion.

PIETY

“Piety is the knowledge of God. Those who know him are full of all good things, have Divine Understanding, and are not like the many.” (Book 13)

PROVIDENCE/FATE

The Divine force which drives all living things toward a set of predetermined outcomes using the compulsion of necessity.

“Necessity is the Minister or Servant of Providence” (Book 1)

REASON AND REASONABILITY

In the Pymander, the “reasonable” refers to one who is capable of reason. Conversely, the “unreasonable” refers to those who are not capable of reason.

Reason is a gift which comes from the Mind; i.e., the Mind of God the Father.

SENSE AND SENSIBILITY

The Pymander frequently refers to things which are sensible, meaning “that which is of the physical senses”. Sense is a registering within the physical body of the passage of some thing which has moved over it or made contact with it; according to the Pymander, a sense of Good or Evil is associated with the registered sensation.

“For Sense can be nothing more than a corporeal discernment that comes to the Body, either of Evil or Good.” (Book14)

SOUL, THE

The soul is made of Life. It is the ethereal interface between Mind and Body.

“For the Soul without the Mind can neither say nor do anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither sees nor hears, but is like an unreasonable thing; so great is the power of the Mind.” (Book 4)

WORD, THE

“And that bright and luminous Word from the mind is the Son of God.” (Book 2)

The Word is also Pimander – “Seeing the word, or Pimander, I understood these things...” (Book 2)

WORKMAN, THE

The Workman is one with the Word, or the son of God having descended into the physical world to “fall to work” (Book 2).

“And the Word was united to the Workman, Mind, for it was made of One and the Same Essence...” (Book 2)

INTRODUCTION

Text written by Hargrave Jennings from the Introductory portion of the Pymander hosted at:

<https://ia800206.us.archive.org/22/items/b2487839x/b2487839x.pdf>

THE Greeks applied the name and term of Hermes Mercurius Trismegistus, so significant and suggestive, certainly to the Egyptian Thoth, as early as the fourth century b.c.. He was believed to be the origin of everything formed or produced by the human mind. He was, therefore, esteemed as the inventor of all the arts and sciences. He was the contriver of the hieroglyphics. Of these there were various kinds.

There was a profound system of hieroglyphical rendering, adopted among the Egyptians, the true meaning of which was only known to the higher ranks of the priests. There were other systems of representation by marks or figures which were less reserved, and some of these mysterious signs were fitted, or adapted, for the comprehension of the multitude. Hermes was the prolific and versatile interpreter between nature and man; the repository from which issued all the application of the methods of explaining the phenomena of nature and their uses, perceived by the human mind. In his hands, and through his means, lay the demonstration of the conclusions of reason.

The epithet, Trismegistus, (or “superlatively” greatest), as applied to Hermes, is of comparatively late origin, and cannot be traced to any author earlier than the second Christian century. Most probably, it arose out of the earlier forms derived by the Greeks from pristine Egyptian sources. But various other explanations of the appellation have

been offered, such as that of the author of the “Chronicon Alexandrinum” (47 a.d.), who maintains that was because Hermes, while maintaining the unity of God, had also asserted the existence of three supreme or greatest powers, that he was called by the Egyptians Trismegistus. This view, which is also adopted by Suidas, seems with preferable at least to that met with in Nicolai’s “History of Greek Literature,” according to which an apocryphal author named Hermes was called Trismegistus, simply in order to indicate that he had succeeded and outdone a certain Megistias of Smyrna in astrological, physiognomical, and alchemistic theories.

The name of Hermes seems during the third and following centuries to have been regarded as a convenient pseudonym to place at the head of the numerous syncretistic writings in which it was sought to combine Neo-Platonic philosophy, Philonic Judaism, and cabalistic theosophy, and so provide the world with some acceptable substitute for the Christianity which had even at that time begun to give indications of the ascendancy it was destined afterwards to attain. Of these pseudepigraphic Hermetic writings, some have come down to us in the original Greek. Others survive in Latin or Arabic translations. But the majority appear to have perished.

That portion of the writings ascribed to Hermes Trismegistus which is best known, and which is most beyond dispute, forms, in its translation, the greater part of the present edition.* [note: the “present” edition here refers to the 1650 translation, rather than the 2023 modernized version] It bears its own expressions of excellence and authority, in that it is not only vividly written, but that it was the work of the most learnedly accomplished man of his age – Dr. Everard. A rich addition to the present publication, in

regard to which work the great pains taken with it are evident, is the important illustration, "The Twenty-First Key of the Correct Tarot." Along with the above enumerated works of Hermes Trismegistus are usually printed the certainly later *Definitions* of Asclepius, which have sometimes but erroneously been attributed to Apuleius. Other Hermetic writings, which have been preserved, and which have been for the most part collected by Patricius in the "Nova de Universis Philosophia" (1593) are (in Latin) "Aphorismisive Centiloquium Cyranides"; (in Arabic, but doubtless from a Greek original), an address to the human soul, which has been translated by Heischer, "An die menschliche Seele," 1870.

*** And also of his "Virgin of the World," now being translated, and shortly to be issued as the companion volume to, and uniform in size with the present [previous to 2023] work. - R.H.F.**

The connection of the name of Hermes with alchemy will explain what is meant by "hermetic sealing," and will account for the use of the phrase, "hermetic medicine" by Paracelsus, as also for the so-called "hermetic freemasonry" of the Middle Ages.

Hermes was called by the Egyptians Tat, Taut, Thoth. It is concluded that, because of his learning and address, and in wonder at his profound skill in the arts and sciences, that the people gave him the name of Trismegistus, or the "Thrice Great." Thoth - or the being named with these varieties of appellation, Tat, Tot, Taut, Thoth - was the counsellor and friend of Osiris. This much has been declared of him by Diodorus Siculus. He was left by Osiris to assist Isis with his counsels in the government of the country, when Osiris embarked in the design of regenerating the earth, and visiting and civilizing the several nations. The historian adds that Hermes

improved language, invented letters, instituted religious rites, taught mankind a consistent and philosophical knowledge of Providence, instructed in astronomy, music, and other arts.

Many are of opinion that this Thoth, or Hermes, lived long before the time of Moses. Some have been so fanciful as to make him one with Adam, while nearly all historiographers, in surrounding his character and doings with mystery, ascribe to him the power of magic, if not the very invention of magic itself. There have not been wanting those who have looked on him as the same person as Enoch or Canaan, or as the patriarch Joseph.

Perhaps – in spite of all the foregoing exaggerations, which are always the lot of very great and highly distinguished men, who became deified in after-times – the most probable judgment to be formed concerning him is, that he was some person of superior genius, who, before the time of Moses, had invented useful arts, and taught the first rudiments of science; and who caused his instructions to be engraved in emblematical figures (hieroglyphics), on tables or columns of stone (obelisks), which he dispersed over the country, for the purpose of enlightening the people, and of fixing the worship of the gods. And it is reasonable to conclude that the same symbolical inscriptions were made use of in calling up and inspiring the awe inseparable from the contemplation of spiritual beings – the guardians of the lives of men, and the disposers of their fates. Maxims of political and moral wisdom went hand in hand with these religious teachings.

Another Thoth or Hermes, is said to have lived at a later period. He was equally celebrated with the former, and to him is particularly appropriated, by some, the name of Trismegistus. According to Manetho, he translated from engraved tables of

stone, which had been buried in the earth, the sacred characters of the first Hermes, and wrote the explanation of them in books, which were deposited in the Egyptian temples. The same author calls him the son of Agathodaemon; and adds, that to him are ascribed the restoration of the wisdom taught by the first Hermes, and the revival of geometry, arithmetic, and the arts, among the Egyptians, after they had been long lost or neglected.

By the interpretation which he gave of the symbols inscribed on the ancient tables or columns, he obtained the sanction of antiquity to his own institutions. To perpetuate their influence upon the minds of the people, he committed the columns, with his own interpretation, to the care of the priesthood. Hence, he obtained a high degree of respect among the people, and was long revered as the restorer of learning and the arts. He is said to have written a very large number of books, as commentaries on the tables of the first Hermes, which treated of universal Principles, of the nature of the universe, and of the soul of man; of the governing of the world by the movements of the stars (otherwise in astrology); of the Divine light, and of its shadow, or of its OTHER SIDE (presented away), in the MORTAL LIFE, or of the articulate breath or inspiration, or *means of being in this world* – which in contradistinction to the life of the unbodied light, is the Darkness.

All these ultra-profound ideas were treated of in the theosophical teaching (strictly Platonic, as it afterwards became) of Hermes, the “Thrice Great.” He discourses of the nature and orders of the celestial beings; the populace of the elements; and herein he enunciates all the cabalistic notions of the Rosicrucians. He reduces astrology to a system; he produces treatises on medicine; and enlarges, in a brilliant and inspired way, on all the positive and

recognizable side of anatomy, and also on the mysticism connected with the origin and working of the world, and of the nature of the life of MAN.

Clemens of Alexandria gives an account of his having written thirty-two books on theology and philosophy, and six on medicine, and mentions the particular subjects of some of them; but they are no longer in existence. The two dialogues which have been attributed to him, one of which is in the present reproduction, and the other (Asclepius, also numbered in the present work) – “Pymander” and “Asclepius” – so known from the names of the principal speakers in them, are most striking and eloquent. They give eloquent proof of the greatness of the author, real or supposed. But we are inclined to the opinion that he was a real being, supernaturally gifted; and thus offering to the world two characters – the one human, the other spiritual and divine.

The titles appropriated to Hermes Mercurius Trismegistus were, in part, the titles of the Deity. Theuth, Thoth, Taut, Taantes, are the same title diversified, and they belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. From Theuth the Greeks formed Theos, which with that nation was the most general name of the Deity. Plato, in his treatise named “Philebus,” mentions him by the name of Theuth. He was looked on as a great benefactor, and the first cultivator of the vine. He was also supposed to have found out letters, which invention is likewise attributed to Hermes. Suidas calls him Theus, and says that he was the same as Arez, and so worshipped at Petra. Instead of a statue there was, “Lithos melas, tetragonos, autupotos,” a black square pillar of stone, without any figure or representation. It was the same deity which the Germans and Celts

worshipped under the name of Theut-Ait or Theutates; whose sacrifices were very cruel, as we learn from Lucan :--

*"Et quibus immitis placatur
sanguine diro Theutates."* ~Lucan l., v.
444.

*[translation: And with whom the
merciless is pacified by the cruel blood
of the Theutates.]*

The Hermetic or Hermetical art is a name given to chemistry, on the supposition that Hermes Trismegistus was the inventor of chemistry, or that he excelled in it. Very little is known, indeed, of this Hermes, and still less of how much or how little he had to do with the invention of the art of chemistry. He is reputed to be an ancient king of Egypt by some who have endeavored to trace his history.

The era of Aesculapius is ancient enough, but these explorers will insist that the age of Hermes Trismegistus far preceded it. These assign his time to a thousand years before the period of Aesculapius. They carry Hermes Trismegistus into perfect mystery. Zozimus Panopolity mentions him as having wrote of natural things, and there are many pieces existent under his name which are certainly - to speak the least of them - under some doubt.

The numerous books on theology, astronomy, and medicine are ascribed by Marsham (in Chron. s.l.) to the second Mercury, the Son of Vulcan, who, according to Eusebius (in Chron.) lived a little after Moses; that is, about fifty years after the exodus of the Israelites. This learned author, relying on the authority of Manetho, cited by Cincellus, reckons that

this second Mercury is he who was surnamed "Trismegistus," or "Thrice Great."

According to Manetho, this second Hermes or Mercury translated from engraved tables of stone, that had been hidden in the earth, the sacred characters written by the first Hermes or Mercury, called Thaut or Thoth, and wrote the explanation in books, which were deposited in the Egyptian temples. He thus established a Divine authority, obtained a high degree of respect among the people, and was long revered as the restorer of learning.

From the tables of the first Hermes he is said to have written, as commentaries and explanations, an incredible number of books. These books, according to Clemens Alexandrinus (Strom. i. 6) amounted in number to forty-two. It was impossible for the Egyptians to carry their veneration for them higher than they did. They were borne in their processions with great ceremony and respect.

First of all appeared the "Chanter," who had two of them in his hands, one containing the hymns in honor of the gods, and the other rules according to which the kings were to govern. Next came the "Horoscopus," or that minister, as Clemens informs us, who carried the four books of astronomy: one treating of the fixed stars, another of the eclipses of the sun and moon, and the two last of the rising of these two luminaries. Then appeared the sacred "Scribe," with ten books that treated of cosmography, geography, the description of the Nile, etc. Then followed the "Stolist," with other ten books, on the subject of religion, namely, sacrifices, prayers, festival days, etc.

The "Prophet" came next, with ten books, which were named sacerdotal, and treated of the laws of the gods, and of ecclesiastical discipline. "Thus," says

the author now cited, "there were forty-two books in all, of which thirty-six comprehended all that belonged to the Egyptian philosophy. The other six books regarded medicine, and treated of anatomy, medicaments, diseases of the eyes, of women, and of regulations to be practiced in domestic association.

These books – at all events, in any number – long ago lost, if any answering the above descriptions ever existed, at least in the manner stated of them, furnished Sanchoniathon with the materials for his theogony. Many subjects on which these writings are said to have treated are generally supposed to have been unknown in the early period of the Egyptian philosophy.

If we consult alchemical manuscripts, no matter the date or author or language, we find constant mention of Hermes Trismegistus, who was indeed considered, and sometimes designated, the father of *alchemy*. In a treatise attributed to Albertus Magnus, we are told that the tomb of Hermes was discovered by Alexander the Great in a cave near Hebron. In this was found a slab of emerald, which had been taken, from the hands of the dead Hermes, by "Sarah, the wife of Abraham," and which had inscribed on it, in Phoenician characters, the precepts of the great master concerning the art of making gold. The inscription consisted of thirteen sentences, and is to be found in numerous alchemical works. It is for the most part very difficult to be understood, and in this respect closely resembles most of the great mass of the Middle-Age alchemical literature.

The following is cited as the inscription of the "Smaragdine Table," and is to be found in very early MSS. In various languages :--

Firstly,-- I speak not fictitious things, but that which is certain and most true.

Secondly. - What is below, is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing.

Thirdly. - And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.

Fourthly.-- Its father is the sun, its mother the moon, the wind carries it in its belly, its nurse is the earth.

Fifthly.-- It is the father of all perfection throughout the world.

Sixthly.-- The power is vigorous if it be changed into earth.

Seventhly.-- Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Eighthly.-- Ascend with the greatest sagacity from the earth to heaven, and then again descend to the earth, and unite together the powers of things superior and things inferior. Thus, you will obtain the glory of the whole world, and obscurity will fly away from you.

***Ninthly.-- This has more fortitude
than fortitude itself, because it
conquers every subtle thing, and
can penetrate every solid.***

***Tenthly.-- Thus was the world
formed.***

***Eleventhly.-- Hence proceed
wonders which are here
established.***

***Twelfthly.-- Therefore I am called
Hermes Trismegistus, having
three parts of the philosophy of
the whole world.***

***Thirteenthly.-- That which I had to
say concerning the operation of
the sun is completed.***

The story and the inscription, together with all books attributed to Hermes (who is asserted to have lived about 2,000 B.C.) are still a matter of dispute (occasionally vehement) among the learned. In spite of the obvious difficulty of interpretation of the inscription of the "emerald table," men (and men of extraordinary capacity) have not been wanting who have labored long and lovingly to prove its authenticity, to interpret it, and to show that it is, in good sooth, a marvelous revelation, full of sublime secrets of considerable import to mankind.

Hermes Trismegistus is generally asserted by the alchemists to have been a priest, who lived a little after the time of Moses. According to Clemens Alexandrinus, he was the author of forty-two books, containing all the learning of the Egyptians. Others tell us that he was the author of several thousand volumes. Plato speaks of him in the Phaedrus as the

inventor of numbers and letters. He was, in fact, the Egyptian god of letters, and as such, of course, could be described as the author of multitudinous works. He was the deified intellect, and hence has often been confounded with Thoth, the “intellect.”

Sir Gardner Wilkinson speaks of Hermes as an emanation of Thoth, and as representing the “abstract quality” of the understanding. It may be well to note the extent of the symbolism associated with the sculptured representations, and with the hieroglyphics associated with the name of Hermes Trismegistus. In one hand Hermes holds the *crux ansata*, the symbol of life – a master symbol which is the most persistent and determined in its appearance (and in its re-appearance) in all the sculptures of Egypt :-- in the other hand the figure grasps a staff, associated with which are a serpent, a scorpion, a hawk’s head, and above all a circle surrounded by an asp, each with its special symbolical significance.

On the Rosetta stone Hermes is called the “great and great,” or “twice” great. He was called Trismegistus, or “thrice great,” according to the twelfth aphorism of the Emerald Table, because he possessed *three parts* of the wisdom of the whole world.


Perhaps no author is more often quoted by the alchemists than Hermes, the supposed father of their art. They called themselves Hermetic philosophers. Alchemy is often called the “Hermetic Art,” or simply “Hermetics.” To enclose a substance very securely, as by placing it in a glass tube and fusing or sealing the mouth of the tube, was called securing with “Hermes, his seal,” and the echo of the idea lives amongst us yet, for, in our most modern treatises, the expression to “seal hermetically” may be found.

Colonel Franklin (p. 5.) says :--

"The learned maurice entertains no doubt that the elder Boodh of India is no other than the elder Hermes Trismegistus of Egypt, and that that original character is of antediluvian race. Here then is an analogy amounting almost to positive and irrefragable conviction; for Boodh and Jeyne are known throughout Hindostan, with very little exception, to be one and the same personage." In p. 41, Colonel Franklin remarks that Bacchus agrees in his attributes with the Indian Boodh. And Mr. Faber observes "that Thor is represented as the first-born of the SUPREME GOD, and is styled in the Edda 'the eldest of Sons.'" (Faber, Horae Mosaicae, Vol. I.) "He was esteemed in Scandinavia as a middle divinity, a mediator between God and man." – (Franklin's Res., p. 49.) "Brahma is generally in the neuter gender; but as Vishnu or Naragen he is masculine, as he is also when he is considered as the Creator." (Asiat. Res., Vol. I., pp. 242, 243; Collier, Sect. IV.)

Buddha in Egypt was called Hermes Trismegistus. Lycophron calls him Tricephalus; this speaks for itself, as we are aware that Buddha is identified with Brahma, Vishnu, and Siva.

The T, Tau, was the instrument of death, but it was also what Ezekiel ordered the people in Jerusalem to be marked with, who were to be *saved from the destroyer*. It was also the emblem of the Taranis or the Thoth, or Teutates, or Tat, or Hermes, or Buddha among the Druids. It was called the *Crux Hermis*. The

old Hebrew, the Bastulan, and the Pelasgian, have the letter Tau thus, - X; the Etruscan, + x; the Coptic, +; the Punic .

The opposition which the possibility of the powers of nature, acting in the conversion of the baser metals into gold, evokes from the supposed learned modern people - with whom we confess we are at utter issue - is remarkable, and indeed inexcusable, when the wonders (once thought unbelievable), which are almost daily witnessed, recur to the remembrance. *Perhaps no age was so incredulously fixed in its own biases as the present.*

We will conclude our essay on the character and claims of the person known to the world as Hermes Mercurius Trismegistus, with an account by a modern scientific man, which seems almost *spiteful* in its ignorant attack on a philosopher of the most undoubted original genius, whose book, in Italian, "De Cabinetto" (or "Gabinetto"), is considered by all competent people who have examined the deepest into these very mysterious subjects - in companionship with the true edition of the allegory entitled the "Comte de Gabalis"* of the Abbe de Villars, as supplying an outline, veiled in the proper mysterious terms, of the profound system of the *true* Rosicrucians. The reader may note (with displeasure) the perverse ingenuity with which this author endeavours to invest with ridicule that which he may be safely accepted as incompetent to understand.

* An early facsimile reprint of which is preparing. - R.H.F.

"Petrus Hauboldus, of Copenhagen, was surely one of the most enterprising publishers of his day, for he had the temerity to publish a book entitled '*Hermetes Aegyptiorum et Chemichorum Sapientia.*' A book square as to its dimensions, small as to type,

drier than dust as to its contents, of four hundred odd pages, of two centuries of age, writ in Latin, with a sprinkling of contracted Greek, and floridly dedicated to Jean Baptiste Colbert. A book in which the author endeavors to prove that alchemy was known before the flood, that Hermes Trismegistus was a real personage, the inventor of all arts, the father of alchemy, and much else besides. We may well imagine that the author of such a treatise was no ordinary man, and our conjecture proves a tolerably correct one.

Olaf Borch, whose Latinised name became the more resounding *Olaus Borrichius*, was apparently the great mainstay of the University of Copenhagen; at all events, he was simultaneously Professor of Philology, Poetry, Chemistry, and Botany; and we must either imagine that, in 1660, professors were difficult to procure in the Kingdom of Denmark, or else that Olaus Borrichius was such an astounding genius that he could readily undertake the duties of four diverse professorships at the same time. We can scarcely imagine three greater antitheses than the philological faculty, the poetical faculty, and the chemical faculty; but here we find them united, or assumed to be united, in one man. Yet more, Borrichius was appointed Court Physician, and Assessor of the Supreme Court of Law. He was the very personification of all learning, if we may judge by the treatment he received from his countrymen.

In addition to the work mentioned above, he wrote various treatises on philology, on the quantity of syllables, on the Greek and Latin poets, on medicine, chemistry, and botany. It is strange that a man who, presumably in his capacity of judge, was in the habit of sifting evidence, and of avoiding hasty generalization, should have endeavored with much elaborate argument to prove that Hermes

Trismegistus was a real personage; that his Smaragdine Table was really found by the wife of Abraham, and that it contained matter of the highest import to mankind.

We must imagine that in this matter Borrichius allowed the imaginative faculty due to his poetical temperament to exert an undue influence over his more sober judgment. He is equally at pains to assert the authenticity and antiquity of the various Greek MSS. on alchemy in the libraries of Europe. He specially mentions a MS. By Zozimus of Panapolis, on the art of making gold, in the King's Library in Paris; and Scaliger tells us that this same MS. Was written in the fifth century. M. Ferdinand Hoefer is apparently penetrated by the Borrichian spirit of faith and imagination, and he unhesitatingly accepts the early date attributed to the Paris MS."

EDITOR'S NOTE [from the previous edition].-- It is to be remarked that the Preface and Preliminary Essay by the distinguished author of the "Rosicrucians," "Phallicism," etc., "Hargrave Jennings," first intimated as distinct, are presented combined in his exhaustive, scholarly *resume* as the most suitable form of Introduction to this DOUBLE ENTENTE Work, which is also said still to exist symbolically in that most extraordinary Ancient combination of Hieroglyphics, Metaphysics, and Mathematics that ever occupied the attention of the human mind, indicated by "Guillaume Postel" in his "Key of Things Concealed since the Commencement of the World," and known only to Initiates.

Begin Modernized 1650 Manuscript

HERMES TRISMEGISTUS

HIS FIRST BOOK

1. **Hermes (H):** O my Son, I write this First Book for Humanity's sake and for Piety towards God.
2. For there can be no Religion truer or more just than to know the things that exist, and to acknowledge thanks for all things to Him who made them; which I shall not cease to do continually.
3. **Asclepius (A):** Then what, O Father, should a man do to live his life well, seeing that nothing in this world is true?
4. **H:** Be Pious and Religious, O my Son, for he who does this is the best and highest Philosopher; and without Philosophy, it is impossible to attain to the height and exactness of Piety and Religion.
5. But he who learns and studies the things that exist – how they are ordered and governed, and by whom, and for what cause, or to what end – will acknowledge thanks to the *Workman* as to a good *Father*, an excellent *Nurse*, and a faithful *Steward*. He who gives thanks shall be Pious or Religious, and he who is Religious knows where and what the truth is; and learning of this truth, he will be increasingly Religious.
6. For never shall or can that soul slide back to the opposite which, while it is in the body, lightens and lifts itself up to know and comprehend that which is good and true. For it is infinitely enamored by the good and true, forgetting all evils; and when it has learned and known its *Father* and *Progenitor*, it can never break faith or depart from that good.
7. O Son, let this be the end of Religion and Piety; and once you have thus arrived, you will live well and

die blessedly while your soul is not ignorant as to where it must return and fly back again.

8. For this alone, O Son, is the way to *Truth* which our *Progenitors* traveled in; by which they made their journey, at length attaining to the good. It is a venerable way, and plain, but hard and difficult for the soul to go in that is in the body.

9. For it must first war against itself, and it must be overcome by one part after much struggle and dissention; for the struggle is of one against two who strive to hold and detain it while it flies away.

10. But the victory of both [either the one or the two it must overcome] is not the same, as the one hastens to that which is Good but the two are neighbors to things that are Evil; and that which is Good desires to be set free, but things that are Evil love Bondage and Slavery.

11. If the two parts are overcome, they become quiet and are content to accept the one as their *Ruler*; but if the one is overcome by the two, it is led and carried by them to be punished for its continued existence in this world.

12. This, O Son, is the Guide in the way that leads there; for you must first forsake the Body before your end, gaining victory in this struggle-and-conflict-filled life; and when you have overcome, return.

13. But now I will run through the headings of things that exist. Understand what I say, and remember what you hear.

14. All things that exist are moved; only that which does not exist is immovable.

15. All bodies are changeable.

16. Not all bodies are dissolvable.

17. Some bodies are dissolvable.

18. Every living being is not mortal.
19. Nor is every living thing immortal.
20. That which is dissolvable is also corruptible.
21. That which always remains is unchangeable.
22. That which is unchangeable is eternal.
23. That which is always made is always corrupted.
24. That which is only made once is never corrupted, nor becomes any other thing.
25. Firstly, God; secondly, the World; thirdly, Man.
26. The World for Man; Man for God.
27. Of the Soul, that part which is sensible [i.e., of the senses, or sensory] is mortal, but that part which is reasonable [i.e., reasoning or based in reason] is immortal.
28. Every Essence [i.e., spirit] is immortal.
29. Every Essence is unchangeable.
30. Everything that exists is double.
31. None of the things that exist stand still.
32. Not all things are moved by a soul, but everything that exists is moved by a soul.
33. Everything that suffers is sensible; everything that is sensible suffers.
34. Everything that is sad also rejoices and is a mortal living creature.
35. Not everything that feels joy is also sad, but is an eternal living thing.
36. Not all bodies are sick; all sick bodies are dissolvable.
37. The mind in God.
38. Reasoning (or disputing, or discoursing) in Man.

39. Reason in the Mind.
40. The Mind is empty of suffering.
41. Nothing in a body is true.
42. Everything bodiless is empty of Lying.
43. Everything that is made is corruptible.
44. Nothing good on Earth; nothing evil in Heaven.
45. God is good; Man is evil.
46. Good is voluntary, or of its own accord.
47. Evil is involuntary, or against its will.
48. As good things, the gods choose good things.
49. Time is a Divine thing.
50. Law is human.
51. Malice is the nourishment of the World.
52. Time is the corruption of Man.
53. Whatever is in Heaven is unalterable.
54. All on Earth is alterable.
55. Nothing in Heaven is servanted; nothing on Earth is free.
56. Nothing unknown in Heaven; nothing known on Earth.
57. The things on Earth do not communicate with those in Heaven.
58. All things in Heaven are blameless; all things on Earth are subject to reprehension.
59. That which is immortal is not mortal; that which is mortal is not immortal.
60. That which is sown is not always begotten; but that which is begotten is always sown.

61. Of a dissolvable Body there are two times; one from sowing to Generation, one from Generation to death.
62. Of an everlasting Body, the time is only from the Generation.
63. Dissolvable Bodies are increased and diminished.
64. Dissolvable matter is altered into opposites: namely, Corruption and Generation; but Eternal matter is altered into itself and that which is like it.
65. The Generation of Man is Corruption; the Corruption of Man is the beginning of Generation.
66. That which offsprings, or begets another, is itself an offspring or begotten by another.
67. Of things that exist, some are in Bodies, some in their IDEAS.
68. All things that belong to operation or working are in a body.
69. That which is immortal does not partake of that which is mortal.
70. That which is mortal does not come into a Body immortal, but that which is immortal comes into that which is mortal.
71. Operations or Workings are not carried upwards, but descend downwards.
72. Things on Earth do not benefit those in Heaven; but all things in Heaven do profit and benefit all things on Earth.
73. Heaven is capable, and a fit receptacle of everlasting Bodies; the Earth is a fit receptacle of corruptible Bodies.
74. The Earth is brutish; Heaven is reasonable or rational.

75. Those things that exist in Heaven are subjected or placed under it, but the things on Earth are placed on it.

76. Heaven is the first Element.

77. Providence is Divine Order.

78. Necessity is the Minister or Servant of Providence.

79. Fortune is the carriage or effect of that which is without order; the Idol of operation; a lying Vision or opinion.

80. What is God? The immutable or unalterable Good.

81. What is Man? An unchangeable evil.

82. If you remember these Headings perfectly, you cannot forget those things which I have largely explained in more words, for these headings summarize their contents.

83. Avoid all Conversation with the multitude or common people; for I would not have you subject to Envy, much less be ridiculous to the many.

84. For similar things always take to themselves that which is like them, but dissimilar things never agree with that which is not like them. Such discourses as these have very few Auditors, and perhaps very few will have them except for those who have something unusual about themselves.

85. Rather, such discourses sharpen and dispose evil men to their maliciousness; therefore, it is sensible to avoid the multitude and realize that they don't understand the virtue and power of the things that are said.

86. **A:** *What do you mean, Father?*

87. **H:** This, O Son: the whole Nature and Composition of those living things called Men is heavily biased toward Maliciousness and very familiar with it, as if Men feed on it and are therefore delighted with it. Now if such a being learns or comes to know that the world was made once and that all things are done according to Providence, Necessity, Destiny, or Fate, which rules over all- will he not be much worse for it, despising the whole because it was made? *And if he can blame Fate or Destiny as the cause of Evil*, he will never abstain from any evil work.

88. *For this reason, we must be cautious around such kinds of people, preserving their ignorance so they may be less evil from fear of that which is hidden and kept secret.*

THE SECOND BOOK

POEMANDER

1. While my thoughts were once intensely occupied with the things that exist and my Understanding was lifted up, all of my bodily Senses were powerfully held back, as it is with those who are heavy with sleep from either fullness of meat or physical labor. In the midst of this, I thought I saw someone of extremely large stature and of infinite greatness who called me by my name and said to me, *What would you hear and see? Or what would you understand- to learn, and know?*

2. Then I said, *Who are you?*

He said, *I am Poemander, the mind of the great Lord, the most mighty and absolute Emperor. I know what you would have, and I am always present with you.*

3. Then I said, *I wish to learn the things that exist, and understand the nature of them, and to Know God.*

How? he asked.

I answered that I would gladly hear.

Then he said, *Have me again in your mind and I will teach you whatever you would learn.*

4. When he had said it, he was changed in his *Idea* or *Form* and all things were instantly opened to me. I saw an infinite sight: all things had become light which was both sweet and exceedingly pleasant, and I was wonderfully delighted to behold it.

5. But after a little while, an ill-formed darkness was partially made, coming down evasively, fearful and hideous, which to me seemed to be changed into a *certain moist nature*, unspeakably troubled, which

yielded smoke as from Fire; and an unnatural voice proceeded from it, sounding very mournful but inarticulate because it seemed to have come from the Light.

6. Then from that Light, a certain *holy Word joined itself to Nature*, flying upwards on high past the pure and unmixed Fire from the moist nature; it was exceedingly *Light*, and *sharp*, and *operative* throughout. And the *Air*, which was also light, followed the *Spirit*, mounting up to Fire (from the Earth and the Water) so that it seemed to hang and depend on it.

7. And the Earth and the Water stayed so mingled together by themselves that the Earth could not be seen because of the Water, but they were moved because of the *Spiritual Word* that was carried on them.

8. Then Poemander said to me, *Do you understand this vision, and what it means?*

I shall know, I said.

Then he said, *I am that Light; the Mind; your God, who existed before that moist Nature that appeared out of darkness. And that bright and luminous Word from the mind is the Son of God.*

9. *How is that?* I said.

Accordingly, he replied, *understand it. That in you which sees and hears; the Word of the Lord; the Mind; the Father; God; these do not differ one from the other, and the union of them is Life.*

Trismegistus (T): *I thank you.*

Pimander (P): *But first, clearly picture the Light in your mind and know it.*

10. When he had said this, we looked steadily at each other for a long time, so much that I trembled at his *Idea* or *Form*.

11. But when he nodded to me, in my mind I beheld the Light in that which is innumerable, and the truly indefinite *ornament* or *world*; and that the *Fire* is comprehended or contained in, or by, a great moist Power, and constrained to keep its station.

12. Seeing the word, or *Pimander*, I understood these things; and when I was mightily amazed, he said again to me, *Have you seen in your Mind that Archetypal Form which was before the unending and infinite Beginning?*

T: *But how or where are the Elements of Nature made?*

P: *Of the Will and Counsel of God; which, taking the Word and beholding the beautiful World (in the Archetype of it), imitated it and so made this World by the principles and vital Seeds or Soul-like productions of itself.*

(Italics indicating internal dialogue discontinue here, but Pimander's reply continues)

13. For the *Mind* being God, *Male and Female, Life and Light*, brought forth another *Mind* by his *Word*, or *Workman*; which, being God of the *Fire* and the *Spirit*, fashioned and formed seven other *Governors*, which contain the *Sensible World* in their circles, whose Government or disposition is called *Fate* or *Destiny*.

14. *Instantly*, the *Word of God* leaped out, exalting itself from the downward Elements of God into the clean and pure Workmanship of Nature. And the *Word* was united to the *Workman, Mind*, for it was made of *One and the Same Essence*; so the

downward born elements of Nature were left without Reason, so they might be the only Matter.

15. But the *Workman, Mind*, together with the *Word*, containing the circles and whirling them around, turned his own Workmanships around as a wheel and allowed them to be turned from an indefinite Beginning to an indeterminable end, for they always begin where they end.

16. According to the will of the mind, the *Circulation* or revolution of these out of the lower or downward-born Elements brought forth unreasonable or brutish Creatures, for they had no reason; flying things from the Air, and kinds that swim from the Water.

17. The Earth and the Water were separated from each other in accordance with the will of the *Mind*; and the Earth produced from herself such Living Creatures as she had, four-footed and creeping beasts, wild and tame.

18. But since the *Mind is Life and Light*, the Father of all things produced *Man* to be like himself, whom he loved as his proper *Birth*; for he was completely beautiful, having the Image of his *Father*.

19. For truly God was extremely enamored by his own form or shape, and delivered all his own Workmanships to it. But, seeing and understanding the *Creation* of the Workman in the whole, he saw that he would also need to personally *fall to work*. And so he was separated from the Father, being in the sphere of Generation or Operation.

20. Having all Power, he considered the Operations or Workmanships as the domain of the *Seven*, but they loved him and every one made him partaker of his own order.

21. Learning diligently, he understood their Essence and partook of their Nature, resolving to pierce and

break through the *Circumference* of the Circles and to understand the power of him who sits on the Fire.

22. Already having all power of mortal things – of the Living and of the unreasonable creatures of the World – he stooped down and peered through the *Harmony*, breaking through the strength of the Circles, and so he showed and manifested the fair and beautiful Shape (or Form) of God to the downward-born Nature.

23. When he saw that it possessed in itself the insatiable Beauty and all the operations of the *Seven Governors* with the Form or Shape of God, he *smiled* for love, as if he had seen the shape or likeness of the fairest Human form in the Water or the shadow on the Earth.

24. Seeing a Shape like himself in the Water, he loved it in his heart and desired to live with it. On this resolution, the operation immediately followed, bringing forth the unreasonable Image or Shape.

25. Laying hold of what it so much loved, Nature wrapped herself completely around the shape and they were mingled, for they loved one another.

26. Because of this, *Man*, above all things that live on earth, is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man. For though he is immortal and has the power of all things, he still endures mortal things, and things that are subject to Fate or Destiny.

27. Therefore, being above all *Harmony*, he was made and became a servant to *Harmony*. And being *Hermaphrodite*, or Male and Female, and watchful, he is governed by and subjected to a Father who is both Male and Female, and watchful.

28. **T:** You are my Mind, and I am in love with Reason.

29. **P:** This is the *Mystery* that is hidden and kept secret to this day; for Nature, being mingled with man, brought forth a Wonder most Wonderful; because man has the Nature of the *Harmony* of the *Seven*, from him whom I told you of, Nature did not continue the Fire and the Spirit, but immediately brought forth seven Men, all *Males* and *Females* and sublime, or on high, according to the Natures of the seven Governors.

30. **T:** O *Pimander*, I now have a great desire and longing to hear; do not wander or run out.

31. **P:** Keep silence, for I have not yet finished the first speech.

32. **T:** Behold, I am silent.

33. **P:** Therefore, the Generation of these *Seven* was in this way: the *Air* being *Feminine* and the *Water* desiring Intercourse, took ripeness from the *Fire*, and Spirit from the ether, and so Nature produced Bodies after the species and shape of men.

34. And man was made of *Life* and *Light* into *Soul* and *Mind*; the *soul* made of *Life*, the *Mind* made of *Light*.

35. And so all the members of the *Sensible World* continued to the period of the end, bearing rule and generating.

36. Hear now the rest of that speech you desire so much to hear.

37. When that *period* was fulfilled, the bond of all things was loosed and untied by the will of God; for all living *Creatures* being Hermaphroditical, or *Male* and *Female*, were loosed and untied together with man, so the Males were apart by themselves, and the Females likewise.

38. And immediately God said to the Holy Word, *Increase in increasing, and multiply in multitude, all my Creatures and Workmanships. And let him who is endued with mind know himself to be immortal, and that the cause of death is the love of the body, and let him learn all things that exist.*

39. When he had said it, *Providence by Fate of Harmony* made the mixtures and established the Generations, and all things were multiplied according to their kind. And he who knew himself came at length to transcend the substance of good in every substantial way.

40. But he who loves the *Body* through the error of Love, remains wandering in darkness, sensible, and suffering the things of death.

41. **T:** But why do the ignorant sin so much that they should, therefore, be deprived of immortality?

42. **P:** You seem not to have understood what you have heard.

43. **T:** Perhaps I seem so to you; but I both understand and remember your words.

44. **P:** I am glad for your sake if you understood them.

45. **T:** Tell me why those in death are worthy of death?

46. **P:** Because a sad and dismal darkness goes there [into death] before its body. The moist nature is from that darkness as the Body is comprised of the moist nature in the sensible world from which death is derived. Have you understood this correctly?

47. **T:** But why or how does he who understands himself go or pass into God?

48. **P:** That which the Word of God said, I say: Because the Father of all things consists of Life and Light, of which man is made.

49. **T:** You speak very well.

50. **P:** God and the Father is Light and Life, of which man is made. Therefore, if you learn and believe yourself to be of the Life and Light, you shall again pass into Life.

51. **T:** But yet tell me more, O my Mind, how I shall go into Life.

52. **P:** God said, "Let man, endued with a mind, mark, consider, and know himself well."

53. **T:** Don't all men have a mind?

54. **P:** Be careful what you say, for I the mind come to men who are holy and good, pure and merciful, and who live piously and religiously. My presence is a help to them and they immediately know all things, lovingly asking for things and making peace with the Father; and blessing him, they give him thanks and sing hymns to him, being ordered and directed by familial Affection and natural Love. And before they give up their bodies to death, they hate their senses, knowing their Works and Operations.

55. Rather I, who am the Mind itself, will not allow the operations or Works, which happen or belong to the body, to be finished and brought to perfection in them; but being the *Porter* or *Doorkeeper*, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.

56. But to those who are foolish, evil, wicked, envious, covetous, murderous, or profane, I am far off, giving place to the revenging *Spirit*, which applies the sharpness of fire to him, tormenting the senses of such a man and arming him so much more

to all wickedness, that he may obtain the greater punishment.

57. And such a one never ceases, having unfulfilled desires and unsatisfiable Lustful passions, always fighting in darkness; for that *Spirit* always afflicts and torments him continually, increasing the fire on him more and more.

58. **T:** O Mind, you have most excellently taught me all things as I desired. But tell me further, what happens after the return is made?

59. **P:** First of all, in the resolution of the material body, the Body itself is given up to alteration, and the form which it had becomes invisible; the idle [i.e., empty and useless] ways are permitted and left to the *Spirit*, and the senses of the Body- being parts which again are made up into Operations- return into their Fountains.

60. Anger and Lustful Passion go into the brutish or unreasonable nature; and the rest strives upward by Harmony.

61. To the first *Zone*, it gives the power it had of increasing and diminishing.

62. To the second, the machinations or plotting of evils, and one effectual deceit or craft.

63. To the third, the idle deceit of Lustful Passion.

64. To the fourth, the desire of Rule and insatiable Ambition.

65. To the fifth, profane Boldness and the headlong rashness of confidence.

66. To the sixth, Evil and ineffectual occasions of Riches.

67. To the seventh *Zone*, subtle Falsehood, always lying in wait.

68. And then, being stripped naked of all the Operations of *Harmony*, it comes to the Eighth Nature, having its proper power, and sings praises to the Father with the things that exist, and all who are present rejoice, and congratulate the coming of it. And being made similar to those with whom it converses, it also hears the Powers that are above the Eighth Nature, singing praises to God in a certain voice that is distinct to them.

69. Then they return in order to the Father, delivering themselves to the Powers; and becoming Powers, they are in God.

70. This is the Good, and to be desired by those who know.

71. Furthermore, why do you say, "What remains?" Except that you, as one who understands all men, become a guide and way-leader to those who are worthy so those who are kind in *Humanity*, or *Mankind*, may be saved by God.

72. When *Pimander* had said this to me, he was mingled among the Powers.

73. But I, giving thanks and blessing the Father of all things, rose up, being enabled by him, and taught the Nature of the Nature of the whole, and that I had seen the greatest sight or vision.

74. And I began to Preach of the beauty and fairness of Piety and Knowledge to men.

75. *O you people, men born and made of the earth, who have given yourselves over to drunkenness and sleep, and to the ignorance of God, be sober and cease your overindulgence, by which you are allured and visited by brutish and unreasonable sleep.*

76. And those who heard me came willingly and with one accord; and then I said further:

77. *Why, O Men of the Offspring of Earth; why have you given yourselves over to Death, having power to partake of Immortality? Repent and change your minds, you that have together walked in Error, and have been darkened in ignorance.*

78. Depart from that dark light! Be partakers of Immortality and forsake corruption.

79. And some of *those who heard me* went away mocking and scorning and gave themselves up to the way of Death.

80. But others, casting themselves down before my feet, begged me that they might be taught; but I, causing them to rise up, became a guide for mankind, teaching them the reasons how, and by what means they may be saved. And I sowed the Words of Wisdom in them and nourished them with the *Ambrosian Water of Immortality*.

81. When the brightness of evening began to go completely down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his own lodging.

82. But I inscribed the bounty and benevolence of *Pimander* in my heart; and being filled with what I most desired, I was extremely glad.

83. For the sleep of the body was the sober watchfulness of the mind, and the shutting of my eyes was the true sight. My silence was great with child and full of good, and my words and pronouncements were the blossoms and fruits of good things.

84. And so it came to pass that I received *Pimander*, the Lord of the Word, in my mind, by whom God inspired me with Truth.

85. Because of this, I give praise and blessing to God the Father with my whole strength and soul.

86. *Holy is God, the Father of all things.*
87. *Holy is God, who performs and accomplishes his will by his own powers.*
88. *Holy is God, who determines to be known, and is known by those who are his.*
89. *You are holy, who has established all things by your Word.*
90. *You are holy, of whom all Nature is the Image.*
91. *You are holy, who Nature has not formed.*
92. *You are holy, who is stronger than all power.*
93. *You are holy, who is stronger than all excellency.*
94. *You are holy, who is better than all praise.*
95. *Accept these sacrifices of reason from a pure soul and a heart that stretches out to you.*
96. *O unspeakable, unutterable, to be praised with silence!*
97. *I ask of you that I may never err from the knowledge of you. Look mercifully on me, enable me, and enlighten those who are in Ignorance with this Grace; the brothers of my kind, but your Sons.*
98. *Therefore, I believe you and bear witness, going into the Life and Light.*
99. *You are blessed, O Father; your man would be sanctified with you, as you have given him all power.*

THE THIRD BOOK

FRAGMENTS OF THE HOLY SERMON

1. The glory of all things, God, who is Divine, and the Divine Nature; the beginning of things that exist.
2. God, the Mind, Nature, Matter, Operation or Working, Necessity, the End, and Renovation.
3. For in the *Chaos* there was an infinite darkness in the Abyss (or bottomless Depth), and Water, and a subtle Spirit intelligible in Power. The Holy Light went out there, and the Elements were coagulated from the Sand out of the moist substance.
4. And all the Gods discerned that Nature was full of Seeds.
5. When all things were unending and not yet made, the light things were divided on high and the heavy things were founded on the moist Sand. All things being Divided by Fire and sustained by the Spirit, they were carried in this way, and Heaven was seen in the *Seven Circles*.
6. And the Gods were seen in their *Ideas* of the Stars with all their signs, and the Stars were numbered with the Gods in them. And the Sphere was completely lined with *Air*, carried around in a circular motion by the Spirit of God.
7. And every God, by his internal power, did what he was commanded to do: there was the making of four-footed things; creeping things; kinds that live in the water; kinds that fly; every fruitful seed and Grass; and the Flowers of all Greens; all of which had sowed the Seeds of Regeneration in themselves.
8. In the same way, the Generations of Men sowed the Knowledge of Divine Works: a living Testimony of

Nature; a multitude of men; the rulership of all things under Heaven; the Knowledge of good things; and to be increased in increasing and multiplied in multitude.

9. Every Soul in Flesh learned the beholding of Heaven by the wonderful working of the Gods in the Circles. They learned of the Gods' Divine Works: the operations of Nature; to read signs of good things; Knowledge of the Divine Power; and to find out every cunning Workmanship of good things.

10. So the knowledge began to live in them, and to be wise according to the operation of the course of the circular Gods, and to be resolved into that which would be great Monuments and Remembrances of the cunning Works done on earth, leaving them to be read by the darkness of times.

11. Every Generation of living Flesh, of Fruit, Seed, and all Handicrafts, though they be lost, must necessarily be renewed by the renovation of the Gods, and of the Nature of a Circle, moving in number. For it is a Divine thing that every worldly temperature should be renewed by Nature; for Nature is also established in that which is Divine.*

* [Note from Dr. Everard's 1650 translation] Very imperfect, but is identical with all former Translations and Editions, and which, I believed, would be considered more generally acceptable if presented in its original facsimile rendering, than supplemented (as was suggested) by any additions from current Modern "Spiritual" Mediumistic sources. – R.H.F.

THE FOURTH BOOK

CALLED THE KEY

1. Yesterday's Speech, *O Asclepius*, I dedicated to you; this day it is fit to dedicate to *Tat*, because it is an excellent summary of those general Speeches which were spoken to him.

2. Therefore, God, the Father, and the Good, *O Tat*, have the same Nature, or rather also the same Act and operation.

3. For there is one name (or title) of Nature (or Increase) which concerns changeable things, and another for unchangeable and unmovable things: that is to say, things which are Divine and Human, every one of which must be so for him. But as we have taught in other Divine and Human things, action or operation is another matter which must also be understood here.

4. *For his Operation or Act is his will, and his Essence is to will all things to exist.*

5. For what is God, and the Father, and the Good, but the Being of all things that do not yet exist, and the existence itself of those things that do exist?

6. This is God. This is the Father. This is the Good, to which no other thing is present or approaches.

7. For the *World* and the *Sun*, which is also a *Father* by *Participation*, is not, for all of that, equally the cause of Good and Life to living creatures. And if this is so, he is altogether constrained by the Will of the Good, without which it is not possible either to exist or to be made or begotten.

8. But the Father is the cause of his Children, who have a will to both sow and nourish that which is good with the Sun.

9. For Good is always active or busy in making; and this cannot be true in any other but in him who takes nothing and yet wills all things to be. I will not say that he is making them, O *Tat*: for he who makes is defective much of the time, in which sometimes he is not making. The same is true of quantity and quality: for sometimes he makes those things that have quantity and quality, and sometimes the opposite.

10. But in being all things, God is the Father and the Good; for he will be this and is it, and still all this for himself (as is true) in him who can see it.

11. All other things are for this; it is the property of Good to be known. This is the Good, O *Tat*.

12. **Tat:** You have filled us, O *Father*, with a sight both good and fair, and the sight or Vision of it has almost made the eye of my mind become more holy.

13. **Trism:** *I wonder not at it*, for the *sight of Good* is not like the beam of the *Sun* which, being of a fiery shining brightness, blinds the gazing eye with his excessive Light. The sight of Good is rather the opposite, for it enlightens and increases the light of the eye so much that any man is able to receive the influence of this intelligible clearness.

14. For it is swifter and sharper to pierce, and innocent or harmless throughout, and full of immortality. Those who are able to draw any measure of this vision and sight, do fall asleep from the Body many times into this most fair and beautiful Vision; the same that our Progenitors, *Celius* and Saturn, obtained.

15. **Tat:** O Father, I wish we also could do so.

16. **Trism:** I wish we could, O Son; but for the present we are less intent to the Vision, and cannot yet open the eyes of our mind to behold the incorruptible and incomprehensible Beauty of that Good; but when we have nothing at all to say of it, then we shall see it.

17. For the knowledge of it is a Divine Silence, and a resting of all the senses; for he who understands it cannot understand anything else, nor can the one who sees it see anything else, nor hear any other thing, nor in total move the Body.

18. For shining persistently on and around the whole mind, it enlightens all the Soul; and freeing it from the Bodily senses and motions, it draws it from the Body, and changes it wholly into the Essence of God.

19. *For, O Son, it is possible for the Soul to be deified while it still dwells in the Body of Man, if it contemplates the beauty of the Good.*

20. **Tat:** What do you mean by 'deifying', Father?

21. **Trism:** There are differences, O Son, between every Soul.

22. **Tat:** But again, how do you divide the changes?

23. **Trism:** Have you not heard in the general Speeches that all those Souls which are tossed up and down in the world, in a manner of speaking, and divided several ways, come from one Soul of the universe? Of these Souls there are many changes, some into a more fortunate estate, and some quite the opposite. For the souls of creeping things are changed into those of watery things; and the souls of things living in the water are changed into those of things living on the Land; and Airy ones are changed into men; and human Souls that lay hold of immortality are changed into *Spirits*.

24. And so they go on into the Sphere or Region of the fixed Gods; for there are two choirs or companies of Gods, one of those who wander, and another of those who are fixed. So this is the perfect glory of the Soul.

25. But if the Soul entering into the body of a Man continues to be evil, it shall neither taste of immortality nor partake of the Good.

26. But being drawn back the same way, it returns into creeping things; and this is the condemnation of an Evil Soul.

27. Ignorance is the wickedness of a Soul; for the Soul that knows nothing of the things that exist- neither the Nature of them nor of that which is good- is blinded, rushing and dashing against the bodily passions. Unhappy as it is, and not knowing itself, it serves strange bodies and evil ones, carrying the Body as a burden, and it does not rule anything but is ruled; and this is the mischief of the Soul.

28. On the contrary, the virtue of the soul is Knowledge; for the one who knows is both good and religious, and already Divine.

29. **Tat:** But who is such a one, O Father?

30. **Trism:** The one who neither speaks nor hears many things; for he who hears two speeches or hearings, O Son, fights in the shadow.

31. For God, and the Father, and the Good, is neither spoken nor heard.

32. This is true of all things that exist, because they cannot be without the *Senses*.

33. But Knowledge differs much from Sense; for Sense is of things that pass over it, but Knowledge is the end of Sense.

34. Knowledge is the gift of God; for all Knowledge is bodiless, but uses the Mind as an instrument, as the Mind uses the Body.

35. Therefore, intelligible and material things both go into bodies; for *all things must consist of contraposition – that is, setting one against another – and opposites*. It is impossible that anything should be otherwise.

36. **Tat:** Who, therefore, is this Material God?

37. **Trism:** The fair and beautiful World; and yet it is not good, for it is material, and easily passible [i.e., capable of passions], or rather, it is the first of all passible things, and the second of the things that exist. It is needy or wanting of something else; it was made once and is eternal; and it is always in Generation, continually making or generating things that have quantity and quality.

38. For it is movable, and every material motion is Generation; but the intellectual stability moves the material motion in this way.

39. Because the World is a Sphere, that is, a head, and above the head there is nothing material, as beneath the feet there is nothing intellectual.

40. The whole Universe is material: the Mind is the head, and it is moved spherically, that is, like a head.

41. Therefore, whatever is joined or united to the Membrane or Film of the head, where the Soul is, is immortal. As it is with the Soul of a made Body, it has its Soul full of the Body; but those that are further from that Membrane have the Body full of Soul.

42. The whole is a living being, and therefore consists of the material and the intellectual.

43. The World is the first, and Man is the second living being after the World. But man is the first of

things that are mortal and therefore has the same benefits of Soul that all the others have. Yet, for all this, he is not only not good, but flatly evil, as a mortal being.

44. For the parts of the World which are moveable are not good; nor are those parts evil which are immortal.

45. But man is evil, as he is both movable and mortal.

46. The Soul of Man is carried in this way: *the Mind is in Reason, Reason in the Soul, The Soul in the Spirit, The Spirit in the Body.*

47. The Spirit, being diffused and going through the veins, arteries, and blood, both moves the living creature, and carries it in a certain way.

48. For this reason some have also thought the Soul to be blood, being deceived in Nature, not knowing that the spirit must first return into the Soul before the blood is congealed and the veins and arteries are emptied; and then the living thing dies. This is the death of the Body.

49. All things depend on one beginning, and the beginning depends on that which is one and alone.

50. And the beginning is moved, so it may again be a beginning; but that which is one, stands and remains, and is not moved.

51. Therefore, there are these three: *God the Father and the Good; the World; and Man.* God has the World, and the World has Man; and the World is the Son of God, and Man, in a manner of speaking, is the offspring of the World.

52. For God is not ignorant of Man, but knows him perfectly and will be known by him. Only the knowledge of God is healthful to man: this is the

return of *Olympus*; by this alone the soul becomes good. It is not sometimes good, and sometimes evil, but it is Good by necessity.

53. **Tat:** What do you mean, O Father?

54. **Trism:** Consider, O Son, the Soul of a Child when it hasn't yet received the dissolution of its body; it is not yet grown, but is very small. Consider how it looks on itself and sees itself as beautiful, having not yet been stained with the Passions of the Body, but in a way depending still on the Soul of the World.

55. But when the Body is grown and distracts the Soul, it becomes forgetful and partakes no more of the *Fair and the Good*; and Forgetfulness is evilness.

56. The same also happens to those who go out of the Body: for when the soul runs back into itself, the Spirit is contracted into the blood, and the Soul into the Spirit. But when the Mind, being Divine by Nature, is made pure and free from those clothes, it takes on a fiery body and ranges abroad in every place, leaving the soul to judgment and to the punishment it deserves.

57. **Tat:** Why, O Father, do you say that the Mind is separated from the Soul, and the Soul from the Spirit, when you just said that the Soul was the clothing or apparel of the Mind, and the Body the apparel of the Soul?

58. **Trism:** O Son, the one who hears must share this understanding and conspire in thought with him who speaks; truly, his hearing must be swifter and sharper than the voice of the speaker.

59. These clothes or Coverings are ordered and managed through the medium of an Earthly Body; for it is impossible that the Mind should establish or rest itself naked and independent in an Earthly Body. The Earthly Body is also not able to withstand such

immortality, and therefore, the Mind compressed itself, in a way, and took the passible Body of the Soul to itself as a covering or clothing so it could endure such a great virtue. And the Soul being also in some way Divine, uses the Spirit as her Minister or Servant; and the Spirit governs the living things.

60. Therefore, when the Mind is separated and departs from the Earthly Body, it immediately puts on its Fiery Coat, which it could not do while having to live in an Earthly Body.

61. For the Earth cannot suffer fire, for it is all burned by a small spark; therefore, the water is poured around the Earth as a wall or defense, so it may withstand the flame of fire.

62. But the Mind has the fire for its Body, being the most sharp or swift of all the Divine Manifestations of Thought and swifter than all the Elements.

63. For the Mind, which is the Workman of all, uses the fire as his Instrument in his Workmanship; and he who is the Workman of all uses it for the making of all things, as it is used by Man for the making of only Earthly things. For the Mind that is on Earth, void or naked of fire, cannot do the business of men, nor that which is otherwise the affairs of God.

64. But the Soul of Man, and yet not everyone, but those who are pious and religious, are Angelic and Divine. And such souls, after departing from the body, having striven the struggle of Piety, become either Mind or God.

65. And the struggle of piety is to know God, and to injure no Man; and this way it becomes Mind.

66. But the impious Soul remains in its own offense, punished by itself, and seeking an earthly and human body to enter into.

67. For no other Body is capable of a Human Soul, nor is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God to preserve a Human Soul from so great an abuse and admonishment.

68. **Tat:** How then is the Soul of Man punished, O Father, and what is its greatest torment?

69. **Herm:** Impiety, O my Son; for what Fire has so great a flame as it? Or what biting Beast can tear the Body as impiety does the Soul?

70. Or do you not see how many Evils the wicked Soul suffers, roaring and crying out, *I am burned, I am consumed, I do not know what to say or do; I am devoured, unhappy wretch, by the evils that surround and lay hold on me; being miserable, I neither hear nor see anything.*

71. These are the voices of a punished and tormented Soul, and they are not many; and you, O Son, think that the Soul going out of the Body becomes brutish or enters into a Beast; it is a very great error for the Soul to be punished in this way.

72. For when the Mind is ordered or appointed to get a Fiery Body for the services of God and comes down into a wicked soul, it torments the soul with the whips of Sins. In this way, the wicked Soul is scourged, turning itself to Murders, Abuses, Blasphemies, diverse forms of violence, and other things by which men are injured.

73. But when the mind enters into a pious soul, it leads that soul into the Light of Knowledge.

74. Such a Soul is never satisfied with singing praise *to God* and speaking well of all men; and always doing good in words and deeds, in imitation of her Father.

75. Therefore, O Son, we must give thanks and pray that we may obtain a good mind.

76. Therefore, the soul may be altered or changed into the better, but it is impossible for it to be changed into the worse.

77. But there is a communion of souls. Those of Gods communicate with those men, and those of Men communicate with those of Beasts.

78. And the better always take of the worse; Gods of Men, Men of brute Beasts, but God of all. For God is the best of all, and all things are less than He.

79. Therefore, the World is subject to God, Man to the World, and unreasonable things to Man.

80. But God is above all and around all; and the beams of God are operations; and the beams of the World are Natures; and the beams of Man are *Arts and Sciences*.

81. Operations act by the World and on Man by the natural beams of the World, but Natures work by the Elements, and Man by *Arts and Sciences*.

82. This is the Government of the whole, depending on the Nature of the *One*, and piercing or coming down by the *one Mind*, of which nothing is more Divine and more effective or operative; and nothing more unifying, or nothing is more *One*. The Communion of Gods to Men, and of Men to Gods.

83. This is the *Bonus Genius*, or good *Spirit*: blessed soul that is fullest of it! And unhappy soul that is empty of it.

84. **Tat:** For what reason, Father?

85. **Trism:** Know, Son, that every Soul has the *Good Mind*; for we now speak of that, and not of that Minister we spoke of before who was sent from the Judgment.

86. For the Soul without the Mind can neither say nor do anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither sees nor hears, but is like an unreasonable thing; so great is the power of the Mind.

87. But it also does not tolerate an idle or lazy Soul, instead leaving such a one fastened to the Body, which presses it down.

88. And such a Soul, O Son, has no Mind; for this reason, such a one must never be called a Man.

89. For Man is a Divine living thing, and is not to be compared to any brute Beast that lives on Earth, but instead to those who are above in Heaven who are called Gods.

90. Rather, if we shall be bold to speak the truth, he who is a Man is truly above them, or at least they are equal in power, one to the other. For none of the things in Heaven will leave the limits of Heaven to come down on Earth, but a Man ascends up into Heaven and measures it.

91. And he knows what things are on high, and what below, and learns all other things exactly.

92. And that which is the greatest of all, he does not leave the Earth, and yet *is* above: So great is the greatness of his Nature.

93. For this reason we must be bold to say, *That an Earthly Man is a mortal God, and that the Heavenly God is an immortal Man.*

94. For this reason, all things are governed by these two: the World and Man. But they, and all other things, are governed by that which is *One*.

THE FIFTH BOOK

THAT GOD IS NOT MANIFEST, AND YET MOST MANIFEST

1. I will also make this Discourse to you, *O Tat*, so you may not be ignorant of the more excellent name of God.
2. But contemplate in your Mind how that which seems hidden and unmanifest to many may be most manifest to you.
3. That which is hidden and unmanifest is not everything, if it is apparent; for whatever is apparent is generated or made, as it must be for it to become visible. But that which is not visible is eternal.
4. Eternal things do not need to be manifested, for they are constant.
5. Being unmanifest and constant, he makes all other things manifest. Making other things manifest, he is not made manifest.
6. He is not made, yet in imagination he imagines all things, or in appearance he makes them appear. Appearance is only of those things that are generated or made, for appearance is nothing but Generation.
7. But he who is *One*, who is not made nor generated, is also unapparent and unmanifest.
8. Making all things appear, he appears in all, and by all; but he is especially manifested to, or in, those things in which he is pleased.
9. Therefore, *O Tat* my Son, you must pray first to the *Lord and Father*; to the *Alone* and the *One*, from whom is one to be merciful to you, that you may know and understand so great a God. Pray that he

would shine one of his beams on you in your understanding.

10. For only the Understanding see that which is not manifest, or apparent, as being itself not manifest or apparent; and if you can, *O Tat*, it will appear to the eyes of your Mind.

11. For the Lord, void of envy, appears through the whole world. You may see the intelligence, take it into your hands, and contemplate the image of God.

12. But if that which is in you is not known or apparent to you, how shall he be seen in you and appear to your eyes?

13. If you would see him, consider and understand the *Sun*; consider the course of the *Moon*; and consider the order of the *Stars*.

14. Who is he that keeps order? For all order is circumscribed or terminated in number and place.

15. The Sun is the greatest of the Gods in Heaven, to whom all the Heavenly Gods give place, as to a King and Ruler; yet although he is such a one, greater than the Earth or the Sea, he is content to allow infinite lesser stars to walk and move above himself. Who does he fear in the meantime, *O Son*?

16. Of all the Stars in Heaven, none make a similar or equal course; and who prescribed the type and greatness of their courses?

17. This Bear that turns around and about itself, carrying the whole World around with her- who possessed and made such an Instrument?

18. Who assigned boundaries for the Sea? Who established the Earth? For someone, *O Tat*, is the Maker and Lord of these things.

19. It is impossible, *O Son*, for place, number, or measure to be observed without a maker.

20. For order cannot be made through disorder or disproportion.

21. I wish it were possible for you, O my Son, to have wings and fly into the Air, going up to the space between Heaven and Earth to see the Earth's stability; the fluidness of the Sea; the courses of the Rivers; the largeness of the Air; the sharpness and swiftness of the Fire; the motion of the Stars; and the speed of the Heaven, by which it goes around and about all of these.

22. O Son, what a happy sight it would be, to see all of these at one instant: the motion of that which is immovable, and the visible manifestation of that which is hidden!

23. And if you would see and behold this Workman, even by mortal things that are on earth and in the deep, then consider, O Son, how *Man* is made and framed in the Womb. Diligently examine the skill and cunning of the Workman and learn who wrought and fashioned the beautiful and Divine shape of *Man*. Who circumscribed and marked out his eyes? Who bored his nostrils and ears? Who opened his mouth? Who stretched out and tied together his sinews? Who channeled out the veins? Who hardened and made the bones strong? Who clothed the flesh with skin? Who divided the fingers and joints? Who flattened and broadened the soles of the feet? Who dug the pores? Who stretched out the spleen? Who made the Heart like a *Cone*? Who made the Liver broad? Who made the Lungs spongy and full of holes? Who made the belly large and spacious? Who set the more honorable parts to outward view and hid the filthy ones?

24. See how many arts in one Matter, and how many Works in one Composition; all so extremely beautiful and well measured, yet all so different.

25. Who made all these things? What Mother? What Father? Except for only God, who is not manifest; who made all things by his own will.

26. No man says that a statue or image was made without a Carver or a Painter; and was this Workmanship made without a Workman? O Great Blindness! O Great Impiety! O Great Ignorance!

27. Never, *O Son Tat*, can you deprive the Workmanship of the Workman; rather, of all the Names of God, the best Name is to call him the *Father* of all, for he alone is the Father and that is his work.

28. If you would force me to say anything more boldly, it is his Essence to be pregnant or great with all things, and to make them.

29. Just as it is impossible that anything should be made without a maker, so it is also impossible that he should not always exist, and always be making all things in Heaven, in the Air, in the Earth, in the Deep, in the whole World, and in every part of everything that exists or does not exist.

30. For there is nothing in the whole World that is not him; both the things that exist and the things that do not exist.

31. For he has made apparent those things that exist, and he has hidden those things that do not exist within himself.

32. This is God, who is better than any name; this is he who is secret; this is he who is most manifest; this is he who is to be seen by the Mind; this is he who is visible to the Eye; this is he who has no body; and this is he who has many bodies; rather, there is nothing of any body which *he* is not.

33. For he alone is all things.

34. *And because of this he has many Names, because he is the One Father; therefore, he has no Name, because he is the Father of all.*

35. Therefore, who can bless you or give thanks for you, or to you?

36. Which way shall I look when I praise you? Upward? Downward? Outward? Inward?

37. For there is no way nor place around you, nor anything else of all things that exist.

38. But all things exist in you; all things from you; you give all things and take nothing; for you have all things; and there is nothing that you do not have.

39. When shall I praise you, *O Father*? For it is not possible to comprehend your hour, nor your time.

40. What shall I praise you for? For what you have made, or for what you have not made? For those things you have manifested, or for those things you have hidden?

41. Shall I praise you for being from myself, or for having anything of my own, or instead for belonging to another?

42. For you are what I am, you are what I do, you are what I say.

43. *You are all things, and there is nothing else you are not.*

44. *You are you, all that is made, and all that is not made.*

45. The Mind that understands.

46. The Father that makes and frames.

47. The Good that works.

48. The Good that does all things.

49. Of all matter, the most subtle and slender is *Air*; of the Air, the *Soul*; of the Soul, the *Mind*; of the mind, *God*.

THE SIXTH BOOK

THAT GOOD IS IN GOD ALONE

1. Good, *O Asclepius*, is in nothing but in God alone; or rather God himself is always the Good.
2. And if this is true, then he must be an Essence or Substance, void of all Motion and Generation; but nothing is void or empty of him.
3. And this Essence has a *Stable* and firm *Operation* around or in himself, wanting nothing, most full, and giving abundantly.
4. One thing is the Beginning of all things, for it gives all things; and when I name the Good, I mean that which is altogether and always Good.
5. This is present to none, except God alone; for he wants nothing that he should desire to have it, nor can anything be taken from him to cause the grief of loss; for sorrow is a part of evilness.
6. Nothing is stronger than he which could oppose him; nor is anything equal to him, that he should be in love with it; nothing unheard of to cause anger, with nothing wiser to cause envy.
7. Since none of these are in his Essence, what remains but only the Good?
8. Since, being such an Essence, there are no evils in him, so also the Good shall be found in no other things.
9. For all of those are in all other things- in the small as well as the great, and in the particulars as well as in this living Creature; the greatest and mightiest of all.

10. All things that are made or generated are full of passion, Generation itself being a passion; and the Good is not where Passion is, for where the Good is, there is no Passion. Where it is day, it is not Night; where it is night, it is not Day.

11. For this reason, it is impossible that the Good should be in Generation; rather, it is only in that which is not generated or made.

12. Yet, just as the Participation of all things is bound in physical Matter, so also is that which is Good. In this way, the World is Good because it makes all things, and in the part of making or doing it is Good; but it is not good in all other things.

13. For it is passable and movable, and the Maker of passable things.

14. The Good is also ordered (*or takes denomination*) in Man, in comparison with that which is evil. For in this world [the lower world of Earth and mortals], that which is not very Evil is Good, and that which is called Good is the least particle or proportion of Evil.

15. It is impossible, therefore, that the Good in this world should be pure from Evil; for in this world, the Good grows Evil, and because of this it does not remain Good; and not remaining Good, it becomes Evil.

16. Therefore, the Good is in God alone, or rather God is the Good.

17. Therefore, *O Asclepius*, there is nothing in men (*or among men*) but the name of Good; it is impossible for the thing itself to be found. For a material Body receiving (*or comprehending*) is not the same, being surrounded on every side and constricted with evils, labors, griefs, desires, wrath, deceits, and foolish opinions.

18. And in that which is the worst of all, *Asclepius*, every one of those aforementioned things is believed to be the greatest Good in this world, especially that supreme mischief the pleasures of the Belly, and the ringleader of all evils. Here, error is the absence of the Good.

19. And I give thanks to God, who placed this assurance in my Mind concerning the knowledge of good: that it is impossible it should be in the World.

20. For the World is the fullness of Evilness; but God is the fullness of Good, or good the fullness of God.

21. For the most prominent appearances of Beauty are purer and more sincere in their Essence, and perhaps they are also the Essences of it.

22. For we must be bold to say, *Asclepius*, that the Essence of God, if he has an Essence, is that which is fair or beautiful; but no good is comprehended in this World.

23. For all things that are subject to the eye are Idols and, to some extent, Shadows; but those things that are not subject to the eye are eternal, especially the *Essence* of the Fair and the Good.

24. And as the Eye cannot see God, so also it cannot see the Fair and the Good.

25. For these are the parts of God that partake of the Nature of the whole; proper and familiar to him alone; inseparable; most lovely; of which either God is enamored, or they are enamored of God.

26. If you can understand God, you shall understand the *Fair* and the Good, which is most shining and enlightening, and most enlightened by God.

27. For that Beauty is above Comparison, and that Good is incomparable, just as God himself.

28. Therefore, as you understand God, you also understand the Fair and the Good; for these are incommunicable to any other living creatures because they are inseparable from God.

29. If you seek concerning God, you also seek or ask of the Fair, for there is one way which leads to the same thing; that is *Piety* with *Knowledge*.

30. For this reason, those who are ignorant and do not go in the way of *Piety* dare to call Men Fair and Good, never seeing what good is so much as in a dream. But being enfolded and wrapped in everything evil and believing that the Evil is the Good, they both use it insatiably and are afraid to be deprived of it. Therefore, they work by all possible means so they may not only have it, but also increase it.

31. Such, *O Asclepius*, are the Good and Fair things of Men, which we can neither love nor hate; for this is the hardest thing of all- that we have need of them and cannot live without them.

THE SEVENTH BOOK

HIS SECRET SERMON IN THE MOUNT OF REGENERATION, AND THE PROFESSION OF SILENCE

TO HIS SON TAT:

1. **Tat:** In the general speeches, O Father, discoursing of the *Divinity*, you spoke enigmatically, and did not clearly reveal yourself, saying that no man can be saved before *Regeneration*.

2. After you had discoursed to me, when we traveled up to the Mountain, I did humbly beg you, having a great desire to learn this *Argument of Regeneration* because I am only ignorant of this among all the rest. You told me you would teach it to me when I desire to estrange myself from the world. At that time, I made myself ready, and have rescued the understanding that is in me from the deceit of the World.

3. Now, then, O *Trismegistus*, fulfill my defect and instruct me of *Regeneration* as you said you would, either secretly or by word of mouth; for I do not know of what Substance, Seed, or Womb a man is accordingly born.

4. **Herm:** O Son, this wisdom is to be understood in silence, and the seed is the true Good.

5. **Tat:** Who plants it, O Father? for I am completely ignorant and doubtful.

6. **Herm:** The Will of God, O Son.

7. **Tat:** And what kind of Man is born this way? For I am thoroughly deprived of the Essence that understands in me regarding this subject.

8. **Herm:** The Son of God will be another. God made the universe, which consists of all powers in everything.

9. **Tat:** You tell me a Riddle, Father, and do not speak as a Father to a Son.

10. **Herm:** Son, things of this kind are not taught, but are brought to remembrance by God when he pleases.

11. **Tat:** You speak of things that are strained or farfetched and impossible, Father; therefore, I will directly contradict them.

12. **Herm:** Will you prove a Stranger, Son, to your Father's kind?

13. **Tat:** Do not envy or pardon me, Father. I am your Natural Son; discuss with me the method of *Regeneration*.

14. **Herm:** What shall I say, O my Son? I have nothing more to say than this: within myself, I see an effortless sight or vision, made by the mercy of God. I have gone out of myself into an immortal body and I am not what I was before, but I am begotten in Mind.

15. This thing is not taught, nor is it to be seen in this formed Element, for which the first compounded Form was neglected by me, and I am now separated from it; for I have both the touch and the measure of it, yet I am now estranged from them.

16. You see, O Son, with your eyes; but though you have never looked on me so persistently with the Body, and Bodily sight, you cannot see nor understand what I am now.

17. **Tat:** You have driven me, O Father, into no small fury and distraction of mind, for now I do not see myself.

18. **Herm:** I wish, O Son, that you were also gone out of yourself, like those who Dream in their sleep.

19. **Tat:** Then tell me this: who is the Author and Maker of Regeneration?

20. **Herm:** The Child of God, one Man by the Will of God.

21. **Tat:** Now, O Father, you have put me to silence forever, and all my former thoughts have quite left and forsaken me. For I see the greatness and shape of things here below, and nothing but falsehood in them all.

22. And I see that this mortal form is changed daily, and turned by time into increase or diminution, as being falsehood. Therefore, what is true, O Trismegistus?

23. **Trism:** That, O my Son, which is not troubled, nor bounded; not colored, not figured, not changed. That which is naked, high, Intelligible only of itself, unalterable, bodiless.

24. **Tat:** Now I am truly mad, O Father, for when I thought myself to have been made a wise man by you with these thoughts, you have quite dulled all my senses.

25. **Herm:** *Yet what I say is true, O Son. He who looks only on that which is carried upward as Fire, that which is carried downward as Earth, that which is moist as Water, and that which blows, or is subject to blast, such as Air; how can he understand through the senses that which is neither hard nor moist, nor tangible, nor obvious, seeing it is only understood in power and operation? But I beg and pray to the Mind, which alone can understand the Generation which is in God.*

26. **Tat:** Then, O Father, I am completely unable to do it.

27. **Herm:** God forbid, Son! Rather, draw or pull him to you (*or study to know him*) and he will come, *only be willing and it shall be done*. Quiet (or make idle) the senses of the Body, purging the unreasonable, brutish torments of matter from yourself.

28. **Tat:** Do I have any (punishers or) tormentors within myself, *Father*?

29. **Herm:** Yes, and they are not few but many, and fearful ones.

30. **Tat:** I do not know them, Father.

31. **Herm:** One Torment, Son, is *Ignorance*; a second, *Sorrow*; a third, *Overindulgence*; a fourth, *Lustful Passion*; a fifth, *Injustice*; a sixth, *Covetousness*; a seventh, *Deceit*; an eighth, *Envy*; a ninth, *Fraud* or *Guile*; a tenth, *Wrath*; an eleventh, *Rashness*; a twelfth, *Maliciousness*.

32. They are twelve in number, and many more under these; some of which force the inner self to suffer through the prison of the Body and the senses.

33. They do not suddenly or easily depart from him who has obtained mercy from God; and herein consists both the method and the reason of *Regeneration*.

34. For the rest, O Son, hold your peace and praise God in silence. In this way, God's mercy will not cease or be lacking to us.

35. Therefore, my Son, rejoice from here onward, being purged by the powers of God for the Knowledge of Truth.

36. For the revelation of God has come to us, and when that comes, all ignorance is cast out.

37. The Knowledge of Joy has come to us, and when that comes, Sorrow shall fly away for those who have the capability.

38. I call to Joy the power of Moderation, a power whose Virtue is most sweet. O son, let us take her to ourselves most willingly- for how has she cast aside Overindulgence with her coming?

39. Now I call forth Restraint, the power over Lustful Passion. This, O Son, is the stable and firm foundation of Justice.

40. See how effortlessly she has chased away Injustice; and we are justified, O Son, when Injustice is away.

41. I call the sixth Virtue which comes into us *Communion*, which is against Covetousness.

42. And when that (Covetousness) is gone, I call Truth; and Error and Deceit vanish at her coming.

43. O Son, see how the Good is fulfilled by the access of Truth. In this way, Envy is gone from us; for Truth is accompanied by the Good, together with Life and Light.

44. Being overcome, all the torments of Darkness fled away suddenly and tumultuously, and they came no more.

45. O Son, you have understood the way of regeneration; for Intellectual Generation is perfected at the coming of these Ten, and then it drives away the Twelve; and we have seen this in Generation itself.

46. Therefore, whoever has obtained this Generation from Mercy in accordance with God leaves all bodily sense and knows that he is made of divine things, rejoicing and being made Stable and immutable by God.

47. **Tat:** O Father, I conceive and understand – not by the sight of my eyes, but by the Intellectual operation, which is from the Powers. I am in Heaven,

in the Earth, in the Water, in the Air; I am in Living Creatures, in Plants, in the Womb, everywhere.

48. Yet, tell me one more thing: How are the Twelve Torments of Darkness driven away and expelled by the Ten Powers? In what way is this done, *Trismegistus*?

49. O Son, this Tabernacle consists of the Zodiacal Circle, which in turn consists of Twelve numbers, having the *Idea* of one; but all of Nature's forms allow diverse combinations to the deceiving of Man.

50. Although they are individually different, they are still united in practice (as, for example, Rashness is inseparable from Anger), and they are also indeterminate. Therefore, they make their departure with good reason, being driven away by the Ten Powers; that is to say, by the dead.

51. For the number Ten, O Son, is the begetter of Souls. There, Life and Light are united, where the number of *Unity* is born of the Spirit.

52. Therefore, according to Reason, Unity has the number of Ten, and the number of Ten has Unity.

53. **Tat:** O Father, I now see the Universe and myself in the Mind.

54. **Herm:** This is *Regeneration*, O Son: that we should not fix our imagination on this three-dimensional Body any longer. This is in accordance with the speech which we have now commented, so we may not misrepresent the Universe in the slightest way.

55. **Tat:** Tell me, O Father: this body that consists of Powers- will it ever permit Dissolution?

56. **Herm:** Good words, Son, and do not say impossible things; for in doing so you would sin, and the eye of your mind would grow wicked.

57. The sensible body of Nature is far from the Essential Generation, for the one is subject to Dissolution, but the other is not; and the one is mortal, but the other immortal. Do you not know that you are born a God, and a Son of the One, as I am?

58. **Tat:** O Father, how eagerly I would hear that praise given by a Hymn, which you said you heard from the Powers when I was in the *Octonary*!

59. **Herm:** As *Pimander* said, by way of Oracle to the *Octonary*: you do well, O Son, to desire the Loosening of the *Tabernacle*, for you are purified.

60. *Pimander*, the Mind of Absolute Power and Authority, has delivered nothing more to me than those things that are written. Knowing that about myself, I can understand all things, and hear and see what I will. And he commanded me to do those things that are good; therefore, all the powers that are in me sing.

61. **Tat:** I wish to hear you, O Father, and understand these things.

62. **Herm:** Be quiet, O Son, and listen now to that harmonious blessing and thanksgiving; the hymn of *Regeneration*, which I did not intend to have spoken of so clearly, unless to you at the end of all.

63. For that reason this is not taught, but hidden in silence.

64. So then, O son, you shall do this while standing in the open Air: worship, looking to the North Wind around the going down of the Sun; and to the South, when the Sun rises. And now keep silence, Son.

THE SECRET SONG

The Holy Speech

*65. Let all the Nature of the World
entertain the hearing of this Hymn.*

*66. Be opened, O Earth, and let all the
Treasure of the Rain be opened.*

*67. You Trees, tremble not, for I will
sing and praise the Lord of Creation,
and the All, and the One.*

*68. Be opened, you Heavens; you
Winds, stand still, and let the immortal
Circle of God receive these words.*

*69. For I will sing and praise him who
created all things, who fixed the earth,
and hung up the Heavens, and
commanded the sweet water to come
out of the Ocean into all the World,
inhabited and not inhabited, for the
use and nourishment of all things or
men.*

*70. He who commanded the fire to
shine for every action, both to Gods
and Men.*

*71. Let us altogether give blessings to
him who rides on the Heavens, the
Creator of all Nature.*

*72. This is he who is the Eye of the
Mind, and will accept the praise of my
Powers.*

*73. O all you Powers that are in me,
praise the One, and All.*

74. *Sing together with my Will, all you Powers that are in me.*

75. *O Holy knowledge, being enlightened by you, I magnify the intelligible Light and rejoice in the joy of the Mind.*

76. *All my Powers sing praise with me. And you, my Restraint, sing and praise my Righteousness through me; praise that which is righteous.*

77. *O Communion which is in me, praise the All.*

78. *Through me the Truth sings praise to the Truth and the Good praises the Good.*

79. *O Life, O Light, this praise and thanksgiving comes from us to you.*

80. *I give thanks to you, O Father, the operation or act of my Powers.*

81. *I give thanks to you, O God, the Power of my operations.*

82. *Through me the Word sings praise to you; receive through me this reasonable Sacrifice in words.*

83. *The powers that are in me cry these things, they praise the All, they fulfill your Will; your Will and counsel is from you and to you.*

84. *O All, receive a reasonable sacrifice from all things.*

*85. O Life, save all that is in us; O
Light, O God, enlighten the Spirit; for
the Mind guides (or feeds) the Word, O
Spirit-bearing Workman.*

*86. You are God; your Man cries
through these things to you: by the
Fire, by the Air, by the Earth, by the
Water, by the Spirit, by your Creatures.*

*87. From eternity I have found a way
to bless and praise you. I have what I
seek, for I rest in your Will.*

88. **Tat:** O Father, I see you have sung this song of
praise and blessing with your whole Will; therefore, I
have put and placed it in my World.

89. **Herm:** Say in your intelligible World, O Son.

90. **Tat:** I do mean in my intelligible world; for my
mind is enlightened by your Hymn and song of
praise, and I would gladly send Thanksgiving to God
from my Understanding.

91. **Herm:** Not unwisely, O Son.

92. **Tat:** In my Mind, O Father.

93. **Herm:** I infuse into you those things that I see
and contemplate. Therefore, Son *Tat*, the author of
your succeeding Generations, I say that I send these
reasonable sacrifices to God.

*94. O God, you are the Father, you are the Lord, you
are the Mind, accept these reasonable sacrifices
which you require of me.*

95. For all things are done as the Mind wills.

96. O Son, you must send this acceptable Sacrifice to
God, the Father of all things; but also present it by
word.

97. **Tat:** I thank you, Father. You have advised and instructed me in this way to give thanks and praise.

98. **Herm:** I am glad, O Son, to see the Truth bring forth the Fruits of Good things and such immortal Branches.

99. O Son, learn this from me: entertain silence above all other virtues, and do not teach the tradition of *Regeneration* to anyone, lest we gain reputations as deceivers. For we have both now sufficiently meditated; I in speaking, and you in hearing. Now you intellectually know yourself and our Father.

THE EIGHTH BOOK OF HERMES TRISMEGISTUS

THAT THE GREATEST EVIL IN MAN IS NOT KNOWING GOD

1. Where are you carried, O Men, intoxicated from drinking the strong Wine of Ignorance? If you can't bear the sight of it, why do you vomit it up again?
2. Stand and be sober, and look up again with the Eyes of your heart. If all of you cannot do it, still do it as much as you can.
3. For the malice of Ignorance surrounds all the Earth and corrupts the Soul, locked away in the Body, not allowing it to arrive at the Havens of Salvation.
4. Do not allow yourselves to be carried with the Great Stream, but you who can lay hold of the Haven of Safety, stem the tide and make your full course towards it.
5. Seek one who may lead you by the hand and conduct you to the door of Truth and Knowledge, where the clear Light is found that is pure from Darkness; where no one is drunken but all are sober. In their hearts they look up to him, whose pleasure it is to be seen.
6. For he cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart.
7. But first you must tear the garment you wear to pieces and break through it; that web of Ignorance; the foundation of all Mischief; the bond of Corruption; the dark Shroud; the living Death; the sensible Carcass; the Sepulcher, carried around with us; the

domestic Thief who, in this, loves us, hates us, envies us.

8. Such is the hurtful Apparel with which you are clothed, which draws and pulls you downward with itself to prevent you from looking upward and seeing the beauty of Truth and the Good that rests therein. You should hate the wickedness of this Garment and understand the traps and ambushes it has set for you.

9. Therefore, its work is to make those things seem good which are judged and determined by the senses; and it hides the things which truly exist, enveloping them in great quantities of matter, filling what it presents to you with hateful pleasure so you can neither hear what you should hear nor see what you should see.

THE NINTH BOOK OF HERMES TRISMEGISTUS

A UNIVERSAL SERMON TO ASCLEPIUS

1. **Herm:** *O Asclepius*, of all the things that are moved, would you say that they are moved in something and by something?
2. **Asclep:** Yes, truly.
3. **Herm:** And should that in which a thing is moved be necessarily larger than the object which is moved?
4. **Asclep:** Of necessity.
5. **Herm:** And is that which moves stronger than that which is moved?
6. **Asclep:** It is stronger.
7. **Herm:** Does that in which a thing is moved require a Nature opposite to that of the thing that is moved?
8. **Asclep:** It must.
9. **Herm:** Isn't this great World a Body, of which there is no larger?
10. **Asclep:** Yes, I confess it.
11. **Herm:** And isn't it solid, being filled with many great bodies, and truly with all the Bodies that exist?
12. **Asclep:** It is.
13. **Herm:** And isn't the World a Body that is moved?
14. **Asclep:** It is.
15. **Herm:** Then what a kind of place must it be, in which the World is moved? What is its Nature? Shouldn't it be much bigger, so it can receive the

continuity of Motion? And to provide sufficient room to keep the thing being moved from being hindered or stopped in its Motion?

16. **Asclep:** It must be an immense thing, *Trismegistus*, but of what Nature?

17. **Herm:** Of an opposite Nature, O *Asclepius*. But isn't the Nature of bodiless things opposite to that of Bodies?

18. **Asclep:** I confess it.

19. **Herm:** Therefore, the place is bodiless; but that which is bodiless is either some Divine thing or God himself. And by something *Divine*, I do not mean that which was made or begotten.

20. Therefore, if it is Divine, it is an Essence or Substance; but if it is God, it is above Essence; but he is otherwise intelligible.

21. Firstly, God is intelligible, not to himself, but to us; for that which is intelligible is subject to that which understands by Sense.

22. Therefore, God is not intelligible to himself; for not being any other thing from that which is understood, he cannot be understood by himself.

23. But he is another thing from us, and therefore he is understood by us.

24. Therefore, if Place is intelligible, it is not Place but God. But if God is intelligible, he is not intelligible as Place, but as a capable Operation.

25. All things that are moved are not moved in, or by, other things that are moved, but by that which stands or rests; and that which moves other things is standing or resting. For it is impossible for standing or resting things to be moved along with those things that are moved.

26. **Asclep:** Then how, O *Trismegistus*, are things moved in this world along with, or by, the other things that are moved? For you say that the Spheres that wander are moved by the sphere that does not wander.

27. **Herm:** O *Asclepius*, they are not moving together, but in counter motion. For they are not moved in similar ways, but opposite one to the other; and opposites have a standing resistance of motion, for the resistance is a stopping of Motion.

28. Therefore, each of the wandering spheres, being moved opposite to that Sphere which does not wander, shall have another standing opposite to itself.

29. For this [constellation of the] Bear that you see, which neither rises nor goes down, but always turns around the same; do you think it moves or stands still?

30. **Asclep:** I think it moves, *Trismegistus*.

31. **Herm:** And what is its motion, O *Asclepius*?

32. **Asclep:** A motion that is always carried around the same.

33. **Herm:** But the Circulation which is around the same and the motion around the same are both hidden by Station; for that which is around the same opposes that which is above the same if it stands against that which is around the same.

34. And so the opposite motion always stands still, being always established by the opposite nature.

35. But I will give you an Earthly Example concerning this matter that may be seen with eyes.

36. Look at any of these living Creatures on Earth – like Man, for example – and see him swimming; for as the Water is carried one way, the reluctance or

resistance of his feet and hands becomes a station to the Man so he should not be carried with the Water, nor sink underneath it.

37. **Asclep:** You have given a very clear example, *Trismegistus*.

38. **Herm:** Therefore, every motion is in station, and is moved by station.

39. Then the motion of the World, and of every living material thing, doesn't originate from those things that are outside of the World, but from those things within it – A Soul, or Spirit, or some other bodiless thing – acting upon those things that are outside of it.

40. For an inanimate Body does not know, much less a Body, if it is wholly inanimate.

41. **Asclep:** What do you mean by this, O *Trismegistus*? Wood and stones, and all other inanimate things - aren't they moving Bodies?

42. **Herm:** By no means, O *Asclepius*. For the thing within the Body which moves the inanimate thing is not the Body; rather, it moves the Body that carries as well as the Body which is carried. For one dead or inanimate thing cannot move another. That which moves must be alive if it moves.

43. Therefore you see how the Soul is overburdened when it carries two Bodies.

44. And now it is evident that the things that are moved are moved in something and by something.

45. **Asclep:** The things that are moved, O *Trismegistus*, must be moved in that which is void, or empty vacuum.

46. **Herm:** Be advised, O *Asclepius*, for of all the things that exist, there is nothing empty. Only that

which has no existence is empty and a stranger to existence or being.

47. But that which *is* could not *be* if it were not full of existence; for that which is in being, or existence, can never be made empty.

48. **Asclep:** Are there not, therefore, some things that are empty, O *Trismegistus*, like an empty Barrel, an empty Hogshead, an empty Well, an empty Wine-press, and many similar things?

49. **Herm:** O the atrociousness of your error, O *Asclepius*! Those things are most full and replenished – do you think they are void and empty?

50. **Asclep:** What might you mean, *Trismegistus*?

51. **Herm:** *Isn't* the Air a Body?

52. **Asclep:** It is a Body.

53. **Herm:** Why, then, doesn't this Body pass through all things that exist? And passing through them, fill them? And that Body, does it not consist of the mixture of the four elements? Therefore, all those things which you call empty are full of Air.

54. Therefore, those things you call empty, you should call hollow, not empty; for they exist and are full of Air and Spirit.

55. **Asclep:** This reason is beyond all contradiction, O *Trismegistus*, but what shall we call the place in which the whole Universe is moved?

56. **Herm:** Call it incorporeal, O *Asclepius*.

57. **Asclep:** What is incorporeal or bodiless?

58. **Herm:** The Mind and Reason; the whole; completely comprehending itself; free from all Body; undeceivable; invisible; incapable of passion from a Body itself; standing firmly in itself; capable of all things; and that Savor of the things that exist.

59. Of which the *Good*, the *Truth*, the *Archetypal Light*, and the Archetype of the Soul are Beams [i.e., beams of light], in a manner of speaking.

60. **Asclep:** Then what is God?

61. **Herm:** That which is none of these things, yet is, and is the cause of all being and every one of the things that exist; for he left nothing destitute of Being.

62. All things are made of things that exist, and not of things that do not exist; for the things that do not exist lack the nature to be able to be made; and again, the things that exist lack the nature to never exist, or not to exist at all.

63. **Asclep:** Then what do you say, at length, that God is?

64. **Herm:** God is not a Mind, but the Cause that the Mind is; not a Spirit, but the Cause that the Spirit is; not Light, but the Cause that Light is.

65. Therefore, we must worship God by these two Titles, which are proper to him alone, and to no other.

66. For of all those which are called Gods, or Men, or *Spirits*, or Angels, none can even be the smallest fraction of Good, except for God alone.

67. He is this and nothing else; but all other things are separable from the nature of Good.

68. For the Body and the Soul have no place that is capable of containing, or can contain, the Good.

69. For the greatness of Good is as great as the Existence of all things that exist, both bodily and bodiless; both sensible and intelligible.

70. This is the Good; even God.

71. Therefore, be sure that you do not call anything else Good at any time, for in doing so you shall be

impious. Nor should any other be called God, but only the Good, for so you shall again be impious.

72. Men often use the Word Good, but not all men understand what it is. Through Ignorance, they call both the Gods and some men Good who can never be so; nor can they be made to be so.

73. Therefore, all the other Gods are honored with the title or appellation of God, but God is the Good; not according to Heaven, but according to Nature.

74. For there is one Nature of God, and this is the Good; and there is one kind of them both (God and the Good), from which all things are various kinds.

75. For he who is Good is the giver of all things and takes nothing; therefore, God gives all things, and receives nothing.

76. The other title and appellation is the Father because he makes all things. For it is the role of a Father to make.

77. Therefore, it has been the greatest and most Religious concern in this life to those who are Wise and well-minded to beget children.

78. As, likewise, it is the greatest misfortune and impiety for any to be separated from men without children. Such men are punished after Death by the *Spirits*, and the punishment is this: To have the Soul of this childless man adjudged and condemned to a Body that has neither the nature of a man nor of a woman, which is an accursed thing under the Sun.

79. Therefore, O *Asclepius*, never congratulate any man that is childless; but on the contrary, pity his misfortune, knowing what punishment awaits and is prepared for him.

80. Let so many and such kinds of things, O
Asclepius, be said as a certain foreknowledge of all
things in Nature.

THE TENTH BOOK OF HERMES TRISMEGISTUS

THE MIND TO HERMES

1. Withhold your Speech, *O Hermes Trismegistus*, and call to mind to those things that are said. But I will not delay to speak what comes into my mind, seeing that many men have spoken many things, and those very different, concerning the Universe and Good, but I have not learned the Truth.
2. Therefore, let the Lord make this point plain to me; for I will only believe you for the manifestation of these things.
3. Then the Mind said how the case stands.
4. God and All.
5. God, Eternity, the World, Time, Generation.
6. God made Eternity; Eternity made the World; the World made Time; and Time made Generation.
7. The Substance of God, in a manner of speaking, is the *Good*, the *Fair*, *Blessedness*, and *Wisdom*.
8. Of Eternity, Identity, or Individuality.
9. Of the World, Order.
10. Of Time, Change.
11. Of Generation, Life and Death.
12. But the Operation of God is Mind and Soul.
13. Of Eternity, Permanence or Long-lasting and Immortality.
14. Of the World, Restitution and Decay or Destruction.

15. Of Time, Increase and Reduction.
16. And of Generation, qualities.
17. Therefore, Eternity is in God.
18. The World in Eternity.
19. Time in the World.
20. And Generation in Time.
21. And Eternity stands around God.
22. The World is moved in Eternity.
23. Time is determined in the World.
24. Generation is done in Time.
25. Therefore, the Spring and Fountain of all things is God.
26. The Substance, Eternity.
27. The Matter is the World.
28. The Power of God is Eternity.
29. And the Work of Eternity is the World not yet made, and yet always made by Eternity.
30. Therefore, nothing shall at any time be destroyed, for Eternity is incorruptible.
31. Nothing can ever perish or be destroyed in the World, as the World is contained and embraced by Eternity.
32. But what is the Wisdom of God? It is the *Good* and the *Fair*, *Blessedness*, every Virtue, and Eternity.
33. Therefore, Eternity put Immortality and Everlastingness into the Matter; for the Generation of Matter depends on Eternity, even as Eternity depends on God.
34. For in Heaven and Earth, Generation and Time are of a double Nature; in Heaven they are

unchangeable and incorruptible, but on Earth they are changeable and corruptible.

35. God is the Soul of Eternity; Eternity is the Soul of the World; and Heaven is the Soul of the Earth.

36. God is in the Mind; the Mind in the Soul; the Soul in the Matter; all things by Eternity.

37. All of this Universal Body, in which all Bodies reside, is full of Soul; the Soul full of Mind; the Mind full of God.

38. For he fills them within and he contains them without, giving life to the Universe.

39. Without, he gives life to this perfect living thing called the World, and within he gives life to all living Creatures.

40. He abides in Identity or Individuality in Heaven above, but he changes Generation on Earth below.

41. Eternity either comprehends the World by necessity, Providence, or Nature.

42. And if any man shall think any other thing, it is God who actuates or operates this All.

43. But the operation or Act of God is Power insurmountable, to which none may compare anything, either Human or Divine.

44. Therefore, O *Hermes*, do not think that any of these things below or the things above are similar to God in any way; for if you do, you err from the Truth.

45. For nothing can be like the unlike, and the only, and the One; nor may you think that he has given of his Power to any other thing.

46. For who can make anything after him, either of Life or Immortality; of Change or of Quality? And he himself – what other things should he make?

47. God is not idle, for then all things would be idle; for all things are full of God.

48. But there is not such a thing as Idleness anywhere in the World; for Idleness is a name that implies a thing void or empty, both of a Doer and a thing done.

49. But all things must necessarily be made or done both continually and in accordance with the nature of every place.

50. For he who makes or does is in all things, yet he is not fastened or comprehended in anything; nor making or doing one thing, but all things.

51. For being an active or operating Power, and self-sufficient for the things that are made; and the things that are made are under him.

52. Look at me and through me; the World is subject to your sight. Understand the Beauty of it exactly.

53. An eternal Body, of which nothing is more ancient, yet it always is vigorous and young.

54. See also the Seven Worlds set over us, adorned with an everlasting order, and filling Eternity with a different course.

55. For all things are full of Light, but the Fire is nowhere.

56. For the friendship and mixture of opposites and things which are dissimilar become Light, shining from the Act or Operation of God, the Father of all Good, the Prince of all Order, and the Ruler of the Seven Worlds.

57. Look also on the Moon, the forerunner of them all; the Instrument of Nature which changes the matter here below.

58. Behold the Earth in the middle of the Whole; the firm and stable Foundation of the Fair World; the Feeder and Nurse of Earthly things.

59. Additionally, consider how great is the multitude of immortal living things, and of mortal ones also, and see the Moon going around in the midst of both: namely, of things immortal and mortal.

60. But all things are full of Soul, and all things are properly moved by it; some things around the Heaven, and some things around the Earth. None of those on the right hand move to the left; nor those on the left hand to the right; nor those things that are above, downward; nor those things that are below, upwards.

61. And you do not need to learn from me that all these things are made, O beloved *Hermes*.

62. For they are Bodies, and have a Soul, and are moved.

63. And it is impossible that all these should come together into one without something to gather them together.

64. Therefore, there must be some such ones, and he is One altogether.

65. For seeing that the motions are diverse and many, and the Bodies not alike, yet with one ordered swiftness among them all; It is impossible that there should be two or more Makers.

66. For one order is not kept by many.

67. But in the weaker there would be jealousy of the stronger, and thus also contentions.

68. And if there were one Maker of changeable mortal living Spirits, he would also desire to make immortal ones, as the one who was the Maker of immortal ones would desire to make mortals.

69. Furthermore, if there were two Makers over one Matter, who should be chief or rule over the workmanship?

70. Or if both of them rule, who has the greater part?

71. But I think that every living Body consists of Matter and soul; and of that which is immortal, and that which is mortal and unreasonable.

72. For all living Bodies have a Soul; and those things that are not living are only matter by itself.

73. And the Soul, much like itself when it goes near her Maker, is the cause of Life and Existence; and being the cause of Life, the Soul is, in a way, the cause of immortal things.

74. How then are mortal Spirits anything other than immortal?

75. Or how could he, who is the cause of immortal things and immortality, not make living Spirits?

76. It is apparent that there is some Body that does these things, and it is most evident that he is also one.

77. For there is one Soul, one Life, and one matter.

78. Who is this? Who can it be, other than the *One God*?

79. For whom else would benefit from the making of living things, besides God alone?

80. Therefore, there is One God.

81. For it is a ridiculous thing to confess that the World is one; one Sun, one Moon, one Divinity, and yet to have some unknown quantity of gods.

82. Therefore, being One, he does all things in many things.

83. And what great thing is it for God to make Life, and Soul, and Immortality, and Change, when you yourself do so many things?

84. For you see, speak, hear, smell, taste, touch, walk, understand, and breathe.

85. It is not one who sees and another who hears, and another who speaks, and another who touches, and another who smells, and another who walks, and another who understands, and another who breathes; but one who does all these things.

86. Yet these things also couldn't possibly exist without God.

87. For just as you would cease to be a living spirit if you stopped doing these things, so also God (though this is not lawful to say) would no longer be God if he stopped doing the same.

88. For if it has already been demonstrated that nothing can be idle or empty, how much more might this be said of God!

89. For if there is anything which he does not do, then he (if it were lawful to say so) would be imperfect.

90. Whereas, seeing that he is not idle, but perfect, he certainly does all things.

91. Now give yourself to me for a little while, O *Hermes*, and you shall more easily understand that it is the necessary work of God that all things should be made or done which are done, or were once done, or which shall be done.

92. And this, O best beloved, is Life.

93. And this is the *Fair*.

94. And this is the *Good*.

95. And this is *God*.

96. If you will also understand this by work, note what happens to yourself when you generate.

97. Yet this is not similar to him, for he has no sensation of pleasure; for he never has any other Fellow Workman.

98. But being himself the only Workman, he is always in the work, being himself the thing which he does or makes.

99. For all things, if they were separate from him, would have to fall and die, as there would be no life in them.

100. Again, if all things are living spirits (those in heaven and on earth), and if there is one Life in all things made by God, and that Life is God, then certainly all things are made or done by God.

101. Life is the union of the Mind and the Soul.

102. Death is not the destruction of those things that were gathered together, but a dissolving of the Union.

103. Therefore, the Image of God is Eternity; of Eternity, the World; of the World, the Sun; of the Sun, Man.

104. But people say that changing is Death, because the body is dissolved and the Life goes into that which does not appear.

105. By this discourse, my dearest *Hermes*, I declare as you hear: that the World is changed, because every day part of it becomes invisible but is never dissolved.

106. These are the Passions of the World: Revolutions and Occultations [i.e., the hiding of one thing behind another]. Revolution is a turning, but Occultation is Renovation.

107. The World, being all formed, doesn't have the forms lying outside of it, but it changes within itself.

108. Seeing, then, that the World is all formed, what must he who made it be! For without form, he cannot exist.

109. If he is completely formed, he will be retained like the World, but if he has only one form, he will hold that form regardless of the world.

110. What then do we say that he is? We will not raise any doubts by our speech, for nothing doubtful concerning God is yet known.

111. Therefore, he has one *Idea*, which is proper to him; which, because it is bodiless, is not subject to the sight, and yet it shows all forms by the Bodies.

112. Do not wonder if there is an incorruptible *Idea*.

113. For they are like the Marginal Notes of a written Speech; they seem to be high and swelling, but they are by nature smooth and even.

114. Understand well this thing that I say, speaking more boldly for it is more true: as man cannot live without life, so God can never live without doing good.

115. For this is, in a manner of speaking, the Life and Motion of God; to Move all things, and Give Life to them.

116. But some of the things I have said must have a particular explanation. Understand, then, what I say.

117. All things are in God, not as lying in a place, for Place is both a body and immovable, and those things that are placed there have no motion.

118. For they lie otherwise in that which is bodiless, rather than in the vision, or to appearance.

119. Consider him that contains all things, and understand that nothing is more spacious than that which is incorporeal; nothing is swifter and nothing is more powerful. But it is most spacious, most swift, and most strong.

120. Determine this by yourself: instruct your Soul to go into *India*, and it will be there sooner than you can command it.

121. In the same way, instruct your Soul to pass over the *Ocean*, and suddenly it will be there; not as passing from place to place, but suddenly it will be there.

122. Command it to fly into Heaven, and it will need no wings. Never shall anything hinder it: not the fire of the Sun; not the *Ether*; not the turning of the Spheres; not the bodies of any other Stars. But, cutting through all, it will fly up to the last and furthest body.

123. And if you would even break the whole and see those things that exist outside of the world (if there is anything outside of it), you may.

124. Behold, what great power, what great swiftness you have! Can you do all these things, and God cannot?

125. In this way, therefore, contemplate God to have the whole world to himself, in a manner of speaking. All thoughts or conceptions.

126. Therefore, if you will not equal yourself to God, you cannot understand God.

127. For the similar is intelligible by the similar.

128. Grow yourself into an immeasurable greatness, leaping beyond every Body, and transcending all Time. Become Eternity, and you shall understand God – *if* you believe in yourself that nothing is

impossible and account yourself immortal, and that you can understand all things; every Art, every Science, and the way and custom of every living thing.

129. Become higher than all height and lower than all depths. Comprehend in yourself the qualities of all the Creatures; of the Fire, the Water, the Dry, and Moist. In the same way, imagine that you can be everywhere simultaneously; in the Sea and in the Earth.

130. Instantly you'll understand yourself; not yet begotten in the Womb; young; old; to be dead; the things after death; and all these together, as also times; places; deeds; qualities; and quantities. Or else you cannot yet understand God.

131. But if you lock away your Soul in the Body and abuse it, saying, *I understand nothing, I can do nothing, I am afraid of the Sea, I cannot climb up to Heaven, I do not know who I am, I cannot tell what I shall be* - what have you to do with God? For you can understand none of those Fair and Good things while being a lover of the body and Evil.

132. For the greatest Evil is not knowing God.

133. But to be able to know, will, and hope is the straight and Divine way, proper to the Good. It will meet you everywhere and be seen in you everywhere, plain and easy when you do not expect or look for it. It will meet you waking, sleeping, sailing, traveling, by night, by day, when you speak, and when you keep silence.

134. For there is nothing which is not the Image of God.

135. Yet you say God is invisible; but be advised, for who is more manifest than He?

136. Therefore he has made all things, that you may see Him by all things.

137. This is the Good of God. This is the Virtue, to appear and to be seen in all things.

138. There is nothing invisible, no; not of those things that are incorporeal.

139. The Mind is seen in understanding and God is seen in doing or making.

140. Let the things presented so far be made evident to you, O *Trismegistus*.

141. In the same way, understand all other things through yourself and you shall not be deceived.

THE ELEVENTH BOOK OF HERMES TRISMEGISTUS

OF THE COMMON MIND, TO TAT

1. The Mind, O *Tat*, is of the very Essence of God, if yet there is any Essence of God.
2. Only he knows exactly what kind of Essence it is.
3. Therefore, the Mind is not cut off or divided from the spiritual being of God, but united as the light of the Sun.
4. And this Mind in men is God; therefore, some men are Divine and their Humanity is near Divinity.
5. For the good *Spirit* called the Gods immortal Men, and men mortal Gods.
6. But in brute Beasts or unreasonable living Spirits, the Mind is their Nature.
7. For where there is a Soul, there is the Mind, as where there is Life there is also a Soul.
8. Therefore, in living Creatures that are without Reason, the Soul is Life, void of the operations of the Mind.
9. For the Mind is the Benefactor of the Souls of men and it works to the proper Good.
10. It cooperates with the nature of unreasonable things, but in men it works against their Natures.
11. For the Soul, being in the body, is instantly made Evil by Sorrow, Grief, and Pleasure or Delight.
12. For Grief and Pleasure flow like juices from the compound Body, moistening and tincturing the Soul when she enters or descends into it.

13. Therefore, the Mind shows its own Light to those Souls that it governs or overrules, resisting their biases or presumptions.

14. As a good Physician distresses the biased or diseased Body by burning or lancing it for health's sake;

15. In the same way, the Mind also distresses the Soul by drawing it out of Pleasure, from which every disease of the Soul proceeds.

16. But the Great Disease of the Soul is *Atheism*, because that opinion follows to all Evil and no Good.

17. Therefore, the resisting Mind procures Good to the Soul as a Physician procures health to the Body.

18. But those Souls of Men who do not allow or entertain the Mind as their Governor suffer in the same way as the Souls of unreasonable living things.

19. For the Soul, being a *Cooperator* with them, permits or leaves them to their lustful passions, by which the torrent of their Appetites carry them through life and lead to brutish tendencies.

20. As brute Beasts, they are angry without reason and they desire without reason, and never cease nor are satisfied with evil.

21. For unreasonable Angers and Desires are the most extreme Evils.

22. Therefore, God has set the Mind over them as a Punisher and Admonisher of them.

23. **Tat:** Here, O Father, that discourse of Fate or Destiny which you made to me is in danger of being overthrown; for if it is fatal for any man to commit *Adultery* or *Sacrilege*, or do any evil, he is also punished, though he necessarily does the work of Fate or Destiny.

24. **Herm:** All things, O Son, are the work of Fate, and no bodily thing, either Good or Evil, is done without it.

25. For it is decreed by Fate that he who does any evil should also suffer for it.

26. Therefore, he does it so he may suffer the consequences, because he did it.

27. But leave that speech alone concerning Evil and Fate for the present, as we have spoken of it at other times.

28. Now our discourse is about the Mind; what it can do and how it differs, being one way in men but changed in brute Beasts.

29. Again, it is not beneficial in brute Beasts, but in men who quench both their Anger and Lustful Passions.

30. Of man, you must understand that some are rational, or governed by reason, while others are irrational.

31. But all men are subject to Fate, and to Generation and Change; for these are the beginning and end of Fate or Destiny.

32. All men suffer those things that are decreed by Fate.

33. But as we said, when the mind rules over rational men, they do not suffer like other men; but being free from viciousness, and not being evil, they do suffer evil.

34. **Tat:** Why do you say this again, Father? An *Adulterer*, is he not evil? A *Murderer*, is he not evil? And the same of others.

35. **Herm:** But the rational man, O Son, will not suffer for Adultery, except as the Adulterer; not for Murder, except as the Murderer.

36. As with Generation, it is impossible to escape the Quality of Change, but he who has the Mind may escape the Viciousness.

37. Therefore, O Son, I have always heard the good *Spirit* say *That all things are one thing, especially intelligible Bodies; or that all especially intelligible Bodies are one.* If he had delivered it in writing, he would have greatly benefited all mankind; for as the firstborn, O son, he alone truly spoke Divine words, being God and seeing all things.

38. We live in Power, in Act, and in Eternity.

39. Therefore, a good mind is that which the soul of a man is.

40. And if this is true, then no intelligible thing differs from other intelligible things.

41. Therefore, because it is possible that the Mind – the Prince of all things – can do whatever it wills, the same is true for the Godly Soul.

42. You should understand this well, for I have made this Discourse to address the Question which you asked me before, concerning Fate and the Mind.

43. First, O Son, if you diligently withdraw yourself from all contentious speeches, you shall find that in Truth the Mind- the Soul of God- rules over all things; over Fate, Law, and all other things.

44. Nothing is impossible for him; no, not concerning the things of Fate.

45. Therefore, although the Soul of Man is above it, let it not neglect the things that happen to be under Fate.

46. The things said so far were the excellent sayings of the good *Spirit*.

47. **Tat:** They were spoken most divinely, O Father; truly and beneficially. Yet, help me understand this one thing.

48. You say that in brute Beasts the Mind works or acts in the way of Nature, cooperating also with their *impulsive* inclinations.

49. Now, the impulsive inclinations of brute Beasts, as I understand, are Passions. Therefore, if the Mind cooperates with these impulsive Inclinations, and those inclinations are the Passions in brute Beasts, certainly the Mind is also a Passion, conforming itself to Passions.

50. **Herm:** Well done, Son! You asked nobly, and yet it is right that I should answer you.

51. All incorporeal things in the Body are passible, or rather, they are properly Passions.

52. Everything that moves is incorporeal; everything that is moved is a Body. Incorporeal things move Bodies through the Mind. Now, Motion is passion, and there they both suffer; as much for the mover as for that which is moved, and as much for the ruler as for that which is ruled.

53. But being freed from the Body, incorporeal things are likewise freed from Passion.

54. But nothing is especially impassible, O son; rather, all things are passible.

55. But Passion differs from that which is passible; for Passion acts, but the passible suffers.

56. Bodies also act for themselves, for they are either unmovable or they are moved; and whichever it is, it is a Passion.

57. But incorporeal things always act or work, and therefore they are passible.

58. Therefore, do not let the titles or names trouble you, for Action and Passion are the same thing, but it does no harm to use the more honorable name.

59. **Tat:** O Father, you have delivered this discourse most clearly.

60. **Herm:** Consider also, O Son, that God has freely bestowed on man, above all other living things, these two things: namely, Mind and Speech, or Reason, equal to immortality.

61. If any man uses or employs these on what he should, he will be no different than the Immortals.

62. Truly. Rather, going out of the Body, he shall be guided and led by them into the Choir and Society of God and the blessed ones.

63. **Tat:** Don't other living creatures use speech, O Father?

64. **Herm:** No, Son, but only voice. Now, speech and voice have extreme differences; for speech is common to all men, but voice is proper to every kind of living thing.

65. **Tat:** Yes, but the Speech of men is different, O Father; every man according to his Nation.

66. **Herm:** It is true, O Son, they do differ. Yet as Mankind is one, so also Speech is one, and it is interpreted and found the same in *Egypt, Persia, and Greece*.

67. But to me, O Son, you seem to be ignorant of the Virtue, or Power, and greatness of Speech.

68. For the blessed God – the good *Spirit* – commanded the Soul to be in the Body; the Mind in the Soul; the Word – or Speech, or Reason – in the

Mind; and the Mind in God. And God is the Father of them all.

69. Therefore, the Word is the Image of the Mind, and the Mind of God, and the Body of the *Idea*, and the *Idea* of the Soul.

70. Therefore, the subtlest or smallest part of Matter is Air; of the Air, the Soul; of the Soul, the Mind; of the Mind, God.

71. God is around all things and through all things, but the Mind is around the Soul; the Soul around the Air; and the Air around the Matter.

72. But Necessity, Destiny, and Nature are the Organs or Instruments of the World, and of the Order of Matter.

73. For everyone is intelligible, but their Essence is Identity.

74. But of the Bodies of the whole, or universe, everyone is many things.

75. For, having this Identity, the Bodies that are put together which possess and make changes to other bodies always save and preserve the incorruption of the Identity.

76. But every one of the compound Bodies is composed of a Number of parts.

77. For without Number it is impossible that there should be consistence, constitution, composition, or dissolution.

78. But Unities both beget and increase Numbers, and again being dissolved, they come into themselves.

79. And the Matter is One.

80. But the fullness of Life is this whole World – the great God and the Image of the Greater – and united to him concerning the Order and Will of the Father.

81. There is nothing in it which does not live through all the Eternity of the Revolutions, neither of the whole nor of the parts.

82. For there is nothing that either has been, or is, or shall be dead in the World.

83. For the Father would have all things be living for as long as they last; therefore, they must also be God.

84. Therefore, O Son, how can there be any dead things in God, the image of the Universe and the fullness of Life?

85. For dying is Corruption, and corruption is destruction.

86. How, then, can any part of the incorruptible be corrupted, or of God be destroyed?

87. **Tat:** Therefore, O Father, don't the living things in the World die, though they are parts of it?

88. **Herm:** Be wary in your speech, O Son, and do not be deceived in the names of things.

89. For they do not die, but they are dissolved as Compound bodies.

90. But dissolution is not death; and they are not dissolved so they may be destroyed, but so they may be made new.

91. **Tat:** Then what is the operation of Life? Isn't it Motion?

92. **Herm:** And what in the World is immovable? Nothing at all, O Son.

93. **Tat:** Doesn't the Earth seem immovable to you, O Father?

94. **Herm:** No, but subject to many Motions, though it alone is stable in a way.

95. What a ridiculous thing it would be for the nurse of all things, which carries and brings forth all things, to be immovable.

96. For it is impossible for anything that brings forth to do so without Motion.

97. And it is a ridiculous question whether the fourth part of the whole is idle, for the word immovable – or without motion – signifies nothing other than idleness.

98. Know generally, O Son, that whatever is in the World is moved, either according to Augmentation or Diminution.

99. But that which is moved also lives. Yet it is not necessary that a living thing should continue to exist unchanged.

100. For the whole world is unchangeable while it is together, O Son, but all of its parts are changeable.

101. Yet nothing is corrupted or destroyed and completely abolished; but the terminology troubles men.

102. For Generation is not Life but Sense, as Change is not Death but Forgetfulness, or rather Occultation and lying hidden.

Or better thus:--

103. *For Generation is not the Creation of Life, but a production of things to Sense and making them manifest. In the same way, Change is not Death, but an Occultation or hiding of that which was.*

104. These things being so, all things are Immortal-Matter, Life, Spirit, Soul, Mind; of which every living thing consists.

105. Therefore, every living thing is Immortal because of the Mind; but especially Man, who both receives God and converses with him.

106. For God alone is familiar with this living spirit; in the night by dreams and in the day by Symbols or Signs.

107. God foretells Man of things to come by all things: by Birds, by Fowl, by the Spirit, or the Wind, and by an Oak.

108. For this reason also, Man professes to know things that have been, things that are present, and things to come.

109. Consider this also, O Son: that every other living Creature moves about on a single part of the World. Swimming things in the Water, Land spirits on the Earth, Flying Fowls in the Air.

110. But Man uses all these: the Earth, the Water, the Air, and the Fire, or rather, he sees and touches Heaven by his senses.

111. But God is around all things and through all things, for he is both Act and Power.

112. It is no hard thing, O Son, to understand God.

113. If you also wish to see him, look on the Necessity of things that appear and the Providence of things that have been and are done.

114. See the physical Matter as being most full of Life and so great a God moved with all Good and Fair; of Gods, *Spirits*, and Men.

115. **Tat:** But these, O Father, are entirely Acts, or Operations.

116. **Herm:** If they are, therefore, entirely acts or operations, O Son, by whom are they enacted or operated if not by God?

117. Or are you ignorant that Heaven, Earth, Water, and Air are like parts of the World? In the same way, the Members of God are Life, Immortality, Eternity, Spirit, Necessity, Providence, Nature, Soul, Mind, and the Continuance or Perseverance of all these which are called Good.

118. Of all that has existed and all that exists, there is nothing where God is not.

119. **Tat:** What about physical Matter, O Father?

120. **Herm:** What is Matter without God, O Son, that you should ascribe a proper place to it?

121. Or what do you think it to be? Perhaps, some heap that is not actuated or operated.

122. But if it is actuated, who actuates it? For we have said that Acts or Operations are the parts of God.

123. Who makes all living things live? And who immortalized the immortals? Who changes those things that are changeable?

124. Whether you speak of Matter, Body, or Essence, know that all these are Acts of God.

125. Know also that the Act of Matter is materiality; and of the Bodies, corporeality; and of essence, essentiality. And this is God the whole.

126. In the whole, there is nothing that is not God.

127. For this reason, there is neither Greatness, Place, Quality, Figure, or Time around God, for he is All, and the All, through all, and around all.

128. O Son, worship and adore this Word. And the only service of God is to not be evil.

THE TWELFTH BOOK OF HERMES TRISMEGISTUS, HIS CRATER (mixing bowl) OR MONAS (unity)

1. The Workman made this Universal World, not with his Hands, but his Word.
2. Therefore, think of him as omnipresent, eternal, and the maker of all things; and even better, that by his Will he has framed the things that exist.
3. For his Will is his Body; not tangible, nor visible, nor measurable, nor extensible, nor like any other body.
4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him; for being Good, he has dedicated that name to himself alone.
5. He would also adorn the Earth, but with the Ornament of a Divine Body.
6. And he sent Man, an Immortal and a mortal spirit.
7. Because of his Speech and Mind, Man had more than all living Creatures and the World.
8. Man became the Spectator of the Works of God and wondered, and acknowledged the Maker.
9. For the Maker divided Speech, but not Mind, among all Men; and yet he did not envy any, for Envy does not come there [to heaven], but lives here below in the Souls of men that do not have the Mind.
10. **Tat:** But Father, why didn't God distribute the Mind to all men?

11. **Herm:** Because it pleased him, O Son, to set that in the middle among all souls as a reward to strive for.

12. **Tat:** And where has he set it?

13. **Herm:** Filling a large Cup or Bowl with it, he sent it down, giving also a Cryer or Proclaimer.

14. And God commanded the Cryer to proclaim these things to the souls of men.

15. Dip and wash yourself in this Cup or Bowl, you that are able; you who believe that you will return to him who sent this Cup; you who acknowledges the purpose for which you were made.

16. Therefore, those who understood the Proclamation and were baptized or dowsed into the Mind were made partakers of knowledge and became perfect men, receiving the Mind.

17. Those who missed the Proclamation received Speech but not Mind, being ignorant of the purpose for which they were made, or by whom.

18. But their Senses are just like that of brute Beasts, and having their temper in Anger and Wrath, they do not admire things worthy of looking at.

19. But wholly addicted to the pleasures and desires of the Body, they believe that man was made for them.

20. But in comparison of their works, O *Tat*, those who partake of the gift of God are immortal, rather than mortal men.

21. Comprehending all Earthly things in their Mind, in Heaven, and above it, if anything is above.

22. And lifting themselves up so high, they see the Good; and seeing it, they account it a miserable calamity to make their abode here.

23. Despising all things bodily and bodiless, they make haste to the *One and Only*.

24. This, O *Tat*, is the knowledge of the Mind, the beholding of Divine things, and the Understanding of God; the Cup itself being Divine.

25. **Tat:** And I, O Father, would be baptized and drenched in it.

26. **Herm:** Unless you first hate your body, O Son, you cannot love yourself. But loving yourself, you shall have the Mind; and having the Mind, you shall also partake of Knowledge or Science.

27. **Tat:** What do you mean, O Father?

28. **Herm:** Because it is impossible, O Son, to be conversant about things Mortal and Divine.

29. For the things that exist are two incorporeal Bodies, in which are the Mortal and the Divine. The Election or Choice of either is left to him who will choose, for no man can choose both.

30. Whichever option is chosen magnifies the act or operation of the other, which is reduced or overcome.

31. Therefore, the choice of the better is not only best for him that chooses it, by deifying man, but it also shows Piety and Religion towards God.

32. The choice of the worst destroys a man but does nothing against God, except that as *Pomps or Pageants* [Empty Displays], when they go abroad, cannot do anything themselves but hinder; in the same way these also make *Pomps and Pageants* in the World, being seduced by the pleasures of the Body.

33. These Things being true, O *Tat* – that things have been, and are so plentifully given to us from God – let

them also proceed from us without any scarcity or sparing.

34. For God is innocent and without guilt, but we are the causes of Evil, preferring it before the Good.

35. You see, O Son, how many Bodies and Choirs of *Spirits* we must go beyond, and the continuity and courses of Stars we must surpass so we can make haste to the One and only God.

36. For the Good is not to be transcended; it is unbounded and infinite to itself, without beginning, though to us it seems to have a beginning through our knowledge of it.

37. For our Knowledge is not the beginning of it, but only shows us the beginning of its being known to us.

38. Therefore, let us lay hold of the beginning and we shall quickly go through all things.

39. It is truly a difficult thing to leave those things that are customary and present and turn to those things that are ancient and according to the original.

40. For these things that appear delight us, but they make the things that do not appear hard to believe; or, *the things that do not appear are hard to believe.*

41. The things most apparent are Evil but the Good is secret, or concealed in (or to) the things that appear, for it has neither Form nor Figure.

42. For this reason, it is like itself but unlike everything else, for it is impossible for anything incorporeal to be made known or appear to a Body.

43. This is the difference between the similar and the dissimilar, and the dissimilar always wants something of the similar.

44. For the Unity, Beginning, and Root of all things exists as the Root and Beginning.

45. Nothing is without a beginning, but the Beginning is of nothing but itself, for it is the Beginning of all other things.

46. Therefore it exists, seeing it is not from another beginning.

47. Therefore, since Unity is the Beginning, it contains every number, but itself is contained by none; it begets every number, itself being begotten by no other number.

48. Everything that is begotten (or made) is imperfect and may be divided, increased, or reduced.

49. But none of this happens to the perfect.

50. That which is increased is increased by Unity but is consumed and made to vanish through weakness, being unable to receive the Unity.

51. I have described this Image of God to you, *O Tat*, as well as I could. If you diligently consider it, view it with the eyes of your Mind and hear it; believe me, Son, you shall find the way to things above, or rather, the Image itself will lead you.

52. But the vision or sight has this distinctive property: it holds firmly and draws those who can see and behold it as, they say, the Lodestone [or magnet] draws Iron.

THE THIRTEENTH BOOK OF HERMES TRISMEGISTUS

OF SENSE AND UNDERSTANDING

1. Yesterday, *Asclepius*, I delivered a perfect Discourse, but now I think it necessary in the act following that to also examine Sense.
2. For Sense and Understanding seem to differ, because the one is material and the other essential [or spiritual; i.e., of essence].
3. But to me they both appear to be one, or united – not divided – in men, I mean.
4. For in other living Creatures, Sense is united into Nature, but in men it is united to Understanding.
5. But the Mind differs from Understanding as much as a God differs from Divinity.
6. For Divinity is from under God, and Understanding is from the Mind, being the Sister of the Word or Speech, and they are Instruments of one another.
7. For the Word is never pronounced without Understanding, nor is Understanding manifested without the Word.
8. Therefore, Sense and Understanding both flow together into a man as if they were enfolded, one within another.
9. For it is not possible to Understand without Sense, nor can we have Sense without Understanding.
10. And yet it is possible (*for the time being*), that those with Understanding may understand without Sense, as those who imagine visions in their Dreams.

11. But it seems to me that both of the operations are in the Visions of Dreams, and that the Sense is stirred up out of sleep into awakening.

12. For Man is divided into a Body and a Soul when both parts of the Sense harmonize with each other; and then Understanding is brought forth as a child and proclaimed by the Mind.

13. For the Mind brings forth all Insights or Understandings; Good ones when it receives good seed from God, and the opposite when it receives them from Devils.

14. For there is no part of the World void of the Devil who, entering in privately, sowed the seed of his own *proper* operation; and the mind was made pregnant and brought forth that which was sown: *Adulteries, Murders, Striking of Parents, Sacrileges, Impieties, Stranglings*, throwing down headlong, and all other things which are the works of Evil *Spirits*.

15. The seeds of God are few but great: Fairness, Goodness, Virtue, Moderation, and Piety.

16. Piety is the knowledge of God. Those who know him are full of all good things, have Divine Understanding, and are not like the many.

17. Therefore, those who have knowledge neither please the multitude, nor does the multitude please them; but they seem to be out of their minds and to be the cause of laughter. They are hated, despised, and often murdered.

18. For we have already said that wickedness must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as Blasphemers sometimes say.

20. But the God-worshipping Man, laying hold of knowledge, will despise and trample all these things

underfoot, for though they are evil to other men, all things are good to him.

21. On mature consideration, he refers all things to knowledge and – that which is most to be wondered at – he alone makes Evil things good.

22. But I return again to my Discourse of Sense.

23. Therefore, it is a thing proper to man to communicate and conjoin Sense and Understanding.

24. But every man, as I said before, does not enjoy Understanding, for one kind of man is material and another is Essential [or Spiritual].

25. He who is material with wickedness, as I said, received the seed of Understanding from the Devils, but those who are with the Good are essentially [spiritually] eared [enfolded] with God.

26. For God is the workman of all things, and when he works, he uses Nature.

27. He makes all things good like himself.

28. But these things that are made good are unlawful in the use of operation.

29. For the Motion of the World, stirring up Generations, makes Qualities, infesting some with evilness and purifying some with good.

30. And the World, *Asclepius*, has an unusual Sense and Understanding, not similar to Man's, nor so various or complex, but better and simpler.

31. For the Sense and Understanding of the World is *One*, in that it makes all things and unmakes them again into itself, for it is the Organ or Instrument of the Will of God.

32. It is framed and made by God to be an Instrument, receiving all Seeds into itself from God

and keeping them in itself so it effectually dissolves them to make and renew all things.

33. Therefore, like a good Gardener of Life, when things are dissolved or loosened, he supplies renovation to all things that grow by the casting of Seed.

34. There is nothing that it (the World) does not beget or bring forth alive, and it makes all things alive by its Motion.

35. It is simultaneously the Place and the Workman of Life.

36. But Bodies are from physical Matter in a different way, for some are of Earth, some of Water, some of Air, some of Fire. All are compounded, but some are more compounded while others are simple.

37. Those that are compounded more are heavier and those that are compounded less are lighter.

38. The swiftness of the Motion of the World makes the varieties of the qualities of Generation, for the Spiration [the action of God breathing spirit into the body] or Influence which is most frequent extends to the Bodies' qualities with infulness, which is of Life.

39. Therefore, God is the Father of the World, but the World is the Father of the things in the World.

40. The World is the Son of God, but things in the World are the Sons of the World.

41. Therefore, the World is well called an Ornament, because it adorns and beautifies all things with the Variety of Generation, bountifulness of Life, unflagging energy of operation, swiftness of Necessity, mingling of Elements, and the order of things done.

42. Therefore, it is necessarily and properly called the World.

43. For all living things, the Sense and the Understanding comes into them from without, inspired by that which surrounds and sustains them.

44. Receiving it once from God as soon as it was made, the World still has *whatever it once had*.

45. But God is not without Sense, Mind, or Understanding, as it seems to some who Blaspheme through superstition.

46. For all things that exist, O *Asclepius*, are in God, and made by him, and depend on him: some working by bodies; some moving by a Soul, such as Essence; some coming to life by a Spirit; and some receiving the things that are weary- and all very fittingly.

47. Or rather, I say that he does not have them but I tell you the Truth: *he is all things*, not receiving them from without but exhibiting them outwardly.

48. This is the Sense and Understanding of God: to move all things eternally.

49. There shall never be any time when any of these things that exist shall fail or be lacking.

50. When I say the things that exist, I mean God. For God has the things that exist and nothing is without him, nor he without anything.

51. These things, O *Asclepius*, will appear to be true if you understand them but incredible if you do not understand them.

52. To understand is to believe, but to disbelieve is to not understand; for my words do not reach the Truth. But the Mind is great, and if Speech leads it for a while, it is able to acquire the Truth.

53. Understanding all things in our surroundings and finding them in accordance and agreeable with those things that were delivered and interpreted by

Speech, you must believe- and rest in that good belief.

54. Therefore, to those who understand the things that have been said of God, they are credible, but to those who do not understand them, they are incredible.

55. Let these and so many things be spoken concerning *Understanding* and *Sense*.

THE FOURTEENTH BOOK OF HERMES TRISMEGISTUS, OF OPERATION AND SENSE

1. **Tat:** You have explained these things well, Father. Teach me more about these things, for you said that *Science* and *Art* were the operations of the Rational. But now you say that Beasts are unreasonable and that they are called Brutes – and are Brutes – because they lack Reason. Taking this line of reasoning further, it follows that unreasonable Creatures do not partake of Science or Art because they fall short of Reason.

2. **Herm:** It must be so, Son.

3. **Tat:** Then why, O Father, do we see some unreasonable living Creatures use both Science and Art? For the *Pismires* store food for the Winter, and Fowls of the Air likewise make Nests, and four-footed Beasts know their own Dens.

4. **Herm:** These things they do, O Son, not by Science or Art, but by Nature; for Science and Art are things that are taught, but none of these Brute Beasts are taught any of these things.

5. But as these things are Natural to them, they are works of Nature, whereas Art and Science do not happen to all, but only to some.

6. Just as some but not all Men are Musicians, so also they are not all Archers, or Huntsmen, or the rest, but some have gained knowledge through the working of Science or Art.

7. In the same way also, if some *Pismires* stored food for the winter while some did not, you might well say that they gather their Food according to Science and Art.

8. But because they are all led by Nature to the same thing, even against their Wills, it is apparent they do not do it by Science or Art.

9. For operations, O *Tat*, being bodiless, are in Bodies and work through bodies.

10. Because they are bodiless, O *Tat*, you must say that they are immortal.

11. But because they cannot act without Bodies, I say they are always in a Body.

12. For those things that are made subject to Providence or Necessity for any cause or reason cannot possibly remain idle of their own proper operation.

13. For that which exists shall always exist, for its Body and its Life are the same.

14. By this reason, it follows that the Bodies are also eternal, because I affirm: this physical existence is always by, or for, the Act and Operation.

15. Although Earthly Bodies are subject to dissolution, these bodies must still be the Places, Organs, and Instruments of Acts or Operations.

16. But acts or Operations are immortal, and that which is Immortal is always in Act, and therefore also *Corporification*, if it is eternal.

17. Acts or operations do follow the Soul, yet they do not come suddenly, nor are they indiscriminately proportioned. But some of them come together with the making of man, being about brutish or unreasonable things.

18. But the purer operations work insensibly with the oblique part of the Soul in the change of time.

19. These operations depend on Bodies, and truly those which are *Corporifying* come from Divine Bodies into Mortal ones.

20. But every one of them acts around the Body and the Soul, and they are present with the Soul, even without the Body.

21. They are always Acts or operations, but the Soul is not always in a Mortal Body, for it can be without a Body. But Acts or Operations cannot be without Bodies.

22. This is a sacred Speech, Son; *the Body cannot be formed without a Soul.*

23. **Tat:** What do you mean by that, Father?

24. **Herm:** Understand it this way, O Tat: When the Soul is separated from the Body, the body stays behind.

25. This same Body, according to the time of its residence, is actuated, or operated, in that it dissolves and becomes invisible.

26. The Body cannot suffer these things without act or operation, so that same act or operation consequently remains there with the Body.

27. This then is the difference between an Immortal Body and a Mortal one: the Immortal body consists of one kind of Matter, so the Mortal body does not. The immortal one takes actions, but the mortal body suffers.

28. Everything that acts or operates is stronger and rules, but that which is actuated or operated, is ruled.

29. That which rules is free, directing and governing, but the other is ruled as a servant.

30. Acts or Operations do not only actuate or operate living, breathing, or ensouled Bodies, but also Breathless Bodies, or Bodies without Souls; Wood and Stones, and similar things. They grow and bear fruit, ripen, become corrupt, rot, putrefy, and break, or work similar actions and suffer whatever inanimate Bodies can.

31. Act or Operation, O Son, is called whatever exists, or is made or done; and there are always many things made. Or, rather, all things are made.

32. For the World is never widowed or forsaken of any of those things that exist, but being always carried or moved in itself, it is in labor to bring forth the things that exist, which it shall never leave to corruption.

33. Therefore, let every act or operation be understood to always be immortal, in whatever kind of Body it is.

34. But some Acts or Operations are of the Divine; some of corruptible bodies; some universal; some distinct; some of the general kinds; and some of the parts of everything.

35. Therefore, there are Divine Acts or Operations and those that work or operate on their proper Bodies. And these are also perfect, being on or in perfect Bodies.

36. Those that work through any of the living Creatures are Particular.

37. Those which work on any of the things that exist are Proper.

38. Therefore, O Son, by this Discourse we surmise that all things are full of Acts or Operations.

39. For if they are necessarily in every Body, and I may very well affirm that there are many Bodies in the World, then there are many other Acts or Operations.

40. For many times there is one in one Body, and a second, and a third, besides these universal ones that follow.

41. And I call those operations universal which are indeed bodily and are done by the Senses and Motions.

42. For without these, it is impossible that the Body should be formed.

43. But other operations are proper to the Souls of Men by Arts, Sciences, Studies, and Actions.

44. The Senses also follow these Operations, or rather they are the effects or perfections of them.

45. Therefore, O Son, understand that the difference of Operations is sent from above.

46. Because Sense is in the Body and has its essence from it. When it receives Act or Operation, it manifests it, making it corporeal, in a way.

47. Therefore, I say that the Senses are both corporeal and mortal, having as much existence as the Body, for they are born with the Body and die with it.

48. But mortal things themselves do not have Sense, as they *do not* consist of such an Essence.

49. For Sense can be nothing more than a corporeal discernment that comes to the Body, either of Evil or Good.

50. But nothing comes to – and nothing departs from – Eternal Bodies. Therefore, there is no Sense in them.

51. **Tat:** Then is the Sense perceived or discerned in all Bodies?

52. **Herm:** In all Bodies, O Son.

53. **Tat:** And do the Acts or Operations work in all things?

54. **Herm:** Even in things inanimate, O Son. But there are differences of Senses.

55. For the Senses of rational things are with Reason; of things unreasonable, they are only Corporeal; but the Senses of things inanimate are passive only, according to Increase and Reduction.

56. But Passion and Sense both depend on one head, or height, and are gathered together into that head by Acts or Operations.

57. But in living Beings, there are two other Operations that follow the Senses and Passions: namely, *Grief* and *Pleasure*.

58. Without these, it is impossible that a living Being – especially a reasonable one – should perceive or apprehend.

59. Therefore, I say that these are the *Ideas* of Passions that especially rule in reasonable living beings.

60. The Operations truly work, but the Senses declare and manifest the operations, and because they are bodily, they are moved by the brutish parts of the Soul; therefore, I say they are both malevolent, or doers of evil.

61. For that which permits the Sense to rejoice with Pleasure is the simultaneous cause of many evils that happen to him who suffers it.

62. But sorrow and Anguish give stronger torments; therefore, they are both malevolent without a doubt.

63. The same may be said of the Sense of the Soul.

64. **Tat:** Isn't the soul incorporeal and the sense a Body, Father? Or is it rather in the Body?

65. **Herm:** If we put it in a Body, O Son, we shall make it like the Soul, or the Operations; for because they are bodiless, we say they are in Bodies.

66. But Sense is neither Operation, nor Soul, nor anything else that belongs to the Body; but it is as we have said, therefore, it isn't incorporeal.

67. And if it isn't incorporeal, it must be a Body, for we always say that some of the things that exist are Bodies while others are incorporeal.

THE FIFTEENTH BOOK OF HERMES TRISMEGISTUS

OF TRUTH TO HIS SON TAT

1. **Herm:** Of truth, O *Tat*, it is not possible that man – being an imperfect being who is compounded of Imperfect members and having a Body that consists of many different Bodies – should speak with any Confidence.
2. But as far as it is possible and just, I say that Truth is only in Eternal Bodies, whose very Bodies are also True.
3. The Fire is only fire and nothing else; the Earth is only earth and nothing else; the Air is only air and nothing else; the Water is only water and nothing else.
4. But our Bodies consist of all these, for they have of the Fire, the Earth, the Water, and the Air; yet there is neither Fire nor Earth, nor Water, nor Air, nor anything true.
5. And if our Constitution had no Truth at the beginning, how could men see the Truth or speak and understand it, except that only God would?
6. Therefore all things on Earth, O *Tat*, are not Truth but imitations of the Truth; and yet this is not true of all things, for there are a few that are so.
7. But the other things are Falsehood and Deceit, O *Tat*, and opinions, like the Images of a vision or appearance.
8. When the vision has an influence from above, then it is an imitation of Truth, but without that operation from above, it is left a lie.

9. Just as an Image shows the Body described, yet that which is seen is not the Body that it seems to be. The Body in the image is seen to have eyes, but those eyes see nothing; and ears, but they hear nothing at all; and the picture has all other things but they are false, deceiving the eyes of the beholder. They think they see the Truth, yet they are truly only lies.

10. Therefore, those who do not see falsehood are seeing the Truth.

11. Therefore, if we understand and see every one of those things as it is, then we see and understand true things.

12. But if we see or understand anything other than that which exists, we shall neither understand, nor know the Truth.

13. **Tat:** Is Truth, therefore, on Earth, O Father?

14. **Herm:** You do not miss the mark, O Son; Truth indeed is nowhere at all on Earth, for it cannot be generated, or made.

15. But concerning the Truth, it may be that some men may understand it, to whom God will give the Good seeing power.

16. So indeed, to the Mind and Reason there is nothing true on earth.

17. But to the true Mind and Reason, all things are visions, or appearances, and opinions.

18. **Tat:** Must we not, therefore, call it Truth, to understand and speak the things that exist?

19. **Herm:** But there is nothing true on Earth.

20. **Tat:** Then how is this true, that we do not know anything true? How can that be done here?

21. **Herm:** O Son, Truth is the most perfect Virtue, and the highest Good itself, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable, Good.

22. But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolvable, changeable, continually altered, and made of another.

23. Therefore, how can those things be true that are not true to themselves?

24. For everything that is altered is a lie, not remaining in what it is; being changed, it always shows us more and various appearances.

25. **Tat:** Isn't man true, O Father?

26. **Herm:** As far as he is a man, he is not true, Son, for that which is true is made from itself alone, and remains and awaits such as it is, according to itself.

27. But man consists of many things, and does not remain only himself, but he is turned and changed, age after age, *Idea* after *Idea*, or form after form, and all of this while he is still in the Body.

28. Many have not known their own children after a little while, and many children likewise have not known their own Parents.

29. Is it possible then, O *Tat*, that he who is so changed that he may not be known, should be true? No, on the opposite, he is Falsehood, being in many Appearances of changes.

30. But do you understand the True to be that which remains the Same, and is Eternal? Therefore, man is not ever True, but he is a certain appearance, and Appearance is the highest Lie or Falsehood.

31. **Tat:** But these eternal bodies, Father, are they not true, though they are changed?

32. **Herm:** Everything that is begotten, or made, and changed, is not true; but being made by our Progenitor, they might have had true matter.

33. But these also have something false in themselves regarding their change.

34. For nothing is true that doesn't remain itself.

35. **Tat:** What shall one say then, Father – that only the sun is Truth, which is not changed in comparison to the nature of other things, but remains itself?

36. **Herm:** It is Truth, and therefore only he [the sun] is entrusted with the Workmanship of the World, ruling and making all things. I honor and adore his Truth, and I acknowledge him the Workman after the *One* and First.

37. **Tat:** Therefore, what do you affirm to be the first Truth, O Father?

38. **Herm:** The *One* and *Only*, O *Tat*, that is not of Matter; that is not in a Body; that is without color, Figure, or Shape; Immutable; Unalterable; which always exists. But Falsehood, O Son, is corrupted.

39. Corruption has taken hold of all things on Earth, but the Providence of the *True* encompasses, and will encompass them.

40. For without corruption, there can be no Generation.

41. For corruption follows every Generation so it may be generated again.

42. For it is necessary for those things that are generated to be generated from things that are corrupted; and the things generated must in turn be corrupted, so the Generation of things existing may not stand still or cease.

43. Therefore, acknowledge the first Workman by the Generation of things.

44. Consequently, the things that are generated of Corruption are false, as being sometimes one thing and sometimes another. For it is impossible that they should be made into the same things again, and how is that true which is not the same?

45. Therefore, O Son, we must call these things visions or appearances.

46. If we give a man his right name, we must call him the appearance of Manhood; and a child, the vision or appearance of a child; an old man, the vision or appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For a man is not a man, nor is a child a child, nor is a young man a young man, nor is an old man an old man.

48. But the things that preexist, and that exist, being changed, are false.

49. Understand this about these things, O Son, as these are false operations, having their dependence from above; even for the Truth itself.

50. This being true, I do affirm that Falsehood is the Work of the Truth.

THE SIXTEENTH BOOK

THAT NONE OF THE THINGS THAT EXIST CAN PERISH

1. **Herm:** We must now speak of the Soul and body, O Son- in what way the soul is Immortal, and what operation that is which constitutes the Body and dissolves it.

2. But Death is in none of these, for death is a conception of a name which is either an empty word, or else it is wrongly called Death by taking away the first letter, instead of Immortal.

[Note to the reader: this verse refers to the Greek word for immortal, 'athánatos', which combines the prefix 'a', meaning 'not' with 'thánatos', the word for death.]

3. For Death is destruction, but nothing in the whole World is truly destroyed.

4. For if the World is a second God and an Immortal living Being, it is impossible that any part of an Immortal living Being should die.

5. But all things that are in the World are members of the World; especially man, the reasonable living Being.

6. For the first of all is God, the Eternal, the Unmade, and the Workman of all things.

7. The second is the World, made by him after his own Image; held together, nourished, and immortalized by him; and always living, as though it were its own Father.

8. So as Immortal it is always living and always immortal.

9. That which is always living differs from that which is eternal.

10. For the Eternal was not begotten, or made by another, and if it were begotten or made, it would be made by itself, not by any other. But it is always made.

11. The Eternal, as it is Eternal, is the Universe.

12. For the Father himself is Eternal, but the World was made by the Father, ever living and immortal.

13. The Father set aside a store of matter, making it all into a Body and swelling it; making it round like a Sphere and enduing it with Quality, as the body was immortal and had Eternal Materiality.

14. Being full of *Ideas*, the Father sowed qualities in the Spheres and shut them up within the casing of a Circle, deliberating to beautify that which afterwards should be made with every Quality.

15. He then clothed the Universal Body with Immortality so the Matter would not be dissolved into its own disorder if it departed from this Composition.

16. For when the Matter was Incorporated, O Son, it was disordered, and here it has the same confusion that revolves daily around other little things which are endued with Qualities; specifically, Augmentation and Diminution, which men call Death, being truly a disorder happening to earthly living Spirits.

17. For the Bodies of Heavenly things have one order which they have received from the Father at the beginning, and they are kept indissolveable by their restorative nature.

18. But the restorative nature of earthly Bodies is their consistence, and their dissolution restores them into indissolveable – that is Immortal – matter.

19. And so a deprivation of Sense is made, but not a destruction of Bodies.

20. Now the third living Being is Man, made after the Image of the World and having a mind above other earthly Beings by the will of the Father.

21. Not only does he have a sympathy with the second God, but also an understanding of the first.

22. For he discerns the Second God as a Body, but he understands the first as Incorporeal, and the Mind of the Good.

23. **Tat:** And doesn't this living being perish?

24. **Herm:** Speak advisedly, O Son, and learn what God is, what the World is, what an Immortal being is, and what a dissolvable one is.

25. Understand that the World is of God and in God, but Man is of the World and in the World.

26. God is the Beginning, End, and Consistence of all.

THE SEVENTEENTH BOOK, TO ASCLEPIUS

TO BE TRULY WISE

1. Because *Tat* needs to learn the Nature of the things that exist in your absence, my Son, he would not allow me to give up – having come very young to the knowledge of every individual – until I was forced to discuss many things at large with him so his contemplation from point to point might be more easy and successful.

2. But to you, I thought it good to write in few words, choosing out the principal headings of the things we spoke about, and to interpret them more mystically because you have more years and more knowledge of Nature.

3. All things that appear were made and are made.

4. The things that are made do not make themselves, but they are made by another.

5. Many things are made, but especially all things that appear, and those that are different and not similar.

6. If the things that are made and done are made and done by another, there must be one who makes and does them; and he must be unmade, and more ancient than the things that are made.

7. For I affirm the things that are made to be made by another, and it is impossible that any of the things that are made should be more ancient than all, except for only that which is not made.

8. He is stronger, and one, and only, knowing all things indeed, since there is nothing more ancient than himself.

9. For he bears rule over multitude; greatness; the diversity of the things that are made; the continuity of Creation; and of the Operation.

10. Furthermore, the things he made are visible, but he is invisible. He makes them so that he may be visible, therefore, he always makes them.

11. Thus, it is fit to understand, and with understanding it is fit to admire; and while admiring, it is fit to think that you, who knows your natural Father, are happy.

12. For what is sweeter than a natural Father?

13. Therefore, who is this Father? How shall we know him?

14. Or is it fair for us to ascribe to him alone the Title and Honorific of God, or of the Maker, or of the Father, or all Three? We call him God because of his Power; the Maker, because of his Working and Operation; and the Father because of his Goodness.

15. For Power is different from the things that are made, but Act or Operation are different because all things are made.

16. For this reason, dispensing with great and pointless volumes of speech, we must understand these two things: *that which is made*, and *he who is the Maker*; for there is nothing in the Middle, between these Two, nor is there any third thing to understand.

17. Therefore, understanding All things, remember these Two and fix the idea in your mind that these are All things. Place no doubt on things above or

things below; on things changeable or things that are in darkness, or secret.

18. For All things are only Two things: *that which makes*, and *that which is made*; and neither One can depart, or be divided from the other.

19. It is not possible for the Maker to be without the thing made, for either of them is the self-same thing; therefore, one cannot be separated from the other, any more than a thing can be separated from itself.

20. For if he who makes is nothing else but that which makes alone, *simple* and *uncompounded*, it is necessary that he makes the same thing for himself; for it is the Generation of him who makes to also be All that is made.

21. For that which is generated or made must necessarily be generated or made by another. But without the maker, that which is made is neither made nor exists; for one of them without the other would have lost his proper Nature by the deprivation of the other.

22. So if these Two are declared [that which makes, and that which is made], then they are One in Union, one going before and the other following.

23. That which goes before is God the Maker, and that which follows is that which is made, whatever that will be.

24. Let no man be afraid because of the variety of things that are made or done, lest he cast a disparagement of moral vileness or evil repute on God; for it is his only Glory to do or make all things.

25. This making, or Creation, is the Body of God, in a manner of speaking. And to him who makes or does, there is nothing evil or filthy to be accused of, or *there is nothing thought evil or filthy*.

26. For these are Passions that follow Generation as Rust follows Copper, or as Excretions follow the Body.

27. But the Coppersmith did not make Rust as the Maker did not make Filth, nor did God make Evilness.

28. But the transformative nature of Generation does result in those excretions, in a manner of speaking; for this reason, change, as one should say, is the Discharge of impurities from Generation.

29. Furthermore, is it lawful for the same Painter to make Heaven, the Gods, the Earth, the Sea, Men, brute Beasts, inanimate things, and Trees; while it is impossible for God to make these things? O the great madness and ignorance of men regarding things that concern God!

30. Men who think it is impossible for God to make those things suffer that which is most ridiculous of all. In professing to bless and praise God without ascribing to him the making or doing of All things, they only prove that they do not know him.

31. Aside from their not knowing him, they are extremely impious against him, attributing Passions to him like *Pride*, or *Oversight*, or Weakness, or Ignorance, or Envy.

32. For if God does not make or do all things, he is either proud or not able, or ignorant, or envious; which is impious to proclaim.

33. For God has only one Passion: namely, Good. And he who is good is neither proud nor impotent, nor the rest, but God is Good itself.

34. For *Good* is all *Power* to do or make all things, and everything is made by God – that is, by the Good – who can make or do all things.

35. See, then, how he makes all things, and how all things are accomplished. And if you will learn, you

may see an Image of him, very beautiful with his likeness.

36. Look on the Planter, how he casts seeds into the Earth: here wheat, there barley, and elsewhere some other seeds.

37. Look on the same Man, planting a vine or an apple tree, or a fig tree, or some other tree.

38. In this way, God in Heaven sows Immortality in the Earth and Change in the whole of Life and Motion.

39. These things are not many, but few and easily numbered, for they are all only four: God and Generation, in which are all things.