

V14



MYTH / STORY / TRUTH

OURstory VS HIStory

THE ALL

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Pandora,s Box

Esoteric Academy

Introduction

There are indeed mistakes made, through the fault of our advisors, who teach us how to debate and not how to live. There are also mistakes made by students, who come to their teachers to develop, not their souls, but their wits. Thus philosophy, the study of wisdom, has become philology, the study of words. - "Seneca"

The Platonic Academy is a nursery, fostering the Gift of Curiosity.

The Platonic Academy is to be used as a tool/utility to assist the initiate through the challenges of the Abyss.

In a Quest for Knowing One's Self.

Follow the White Rabbit, Alice. Find The Matrix

Poetry is finer and more philosophical than History, For poetry expresses the universal and History only the particular - "Aristotle"

Practice non-action. Work without doing. Magnify the small; Increase the few. Reward bitterness with care - "Lao Tzu"

Zen concentrates on the importance of seeing into one's own nature, now at this moment - not in five minutes when you have had time to "ACCEPT" yourself, nor ten years ahead when you have time to retire to the mountains and meditate - "Alan Watts"

Philosophy/Alpha&Omega

The Path that the Stoic's most admired was the Lifestyle of Philosophy, Truth.

An Essence of Human History & Culture that has survived from the original Stem of the Great Tree.

Which has birthed All.

Its an Idea that words can't do justice to explain and should be read with a grain of salt, which is ironic sense it is most treasured, which is for the best as the Truth is hidden in the Abyss.

Beware the Eyes, Hounds Guard & Watch

Good means not merely not to do wrong, but rather not to desire to do wrong. - "*Democritus*"

Much learning does not teach understanding. - "*Heraclitus*"

Medicine to produce health must examine disease; and music, to create harmony must investigate discord. - "*Plutarch*"

Follow the White Rabbit, Alice. Wonderland awaits.

Beware for The Matrix is limitless.

Madness is the Key to Knowing & Cures

The only true wisdom is in knowing you know nothing - "*Socrates*"

If all misfortunes were laid in one common heap whence everyone must take an equal portion, most people would be contented to take their own and depart. - "*Socrates*"

I only wish that ordinary people had an unlimited capacity for doing harm; then they might have an unlimited power for doing good. - "*Socrates*"

I decided that it was not wisdom that enabled poets to write their poetry, but a kind of instinct or inspiration, such as you find in seers and prophets who deliver all their sublime messages without knowing in the least what they mean. - "*Socrates*"

If a man is proud of his wealth, he should not be praised until it is known how he employs it. - "*Socrates*"

I was really too honest a man to be a politician and live. - "*Socrates*"

One who is injured ought not to return the injury, for on no account can it be right to do an injustice; and it is not right to return an injury, or to do evil to any man, however much we have suffered from him. - "*Socrates*"

The poets are only the interpreters of the gods. - "*Socrates*"

The end of life is to be like God, and the soul following God will be like Him. - "*Socrates*"

Stoic = $E = mc^2$ = Energy, Mass & Speed of Light = Half Formula / (0 + 1 = 1)

Philosophy = $E^2 = m^2c^4 + p^2c^2$ = Energy, Mass, Speed of Light, Momentum & Gravity = Full Formula / (0+1+0 = 1)

The Dude Abides Manifesto

Take it Easy - "The Dude"

Admit that the whole world has gone crazy. We may be powerless over it. But we can take care of our own private residence.

Believe there is a Dude Way to the Universe.

Be determined to follow the Dude Way. And to follow it further on down the trail.

Where's the meaning, Lebowski? It's down there somewhere, take another look.

Say, "Fuck it." That's your answer for everything.

Take long baths and meditate on your rug.

What in God's holy name are they blathering about? That's just like their opinions, man

Be the Dude to everyone you meet.

Be there, man

Stop making illiterate connections.

Adhere to a strict drug regimen to keep your mind limber.

Spread the Dude word.



Stoicism

4 Virtues of Stoicism

Courage...then be brave

Pitied people who have never experienced misfortune. You have passed through life without an opponent, No one can ever know what you are capable of, not even you. - *"Seneca"*

Temperance...then moderation and sobriety

Capability is confirmed and grows in its corresponding actions, walking by walking, and running by running... therefore, if you want to do something, make a habit of it. - *"Epictetus"*

Justice...then doing what's right

The source of all the other virtues. - *"Marcus Aurelius"*

Bearing the Cross. - *"Martin Luther King Jr"*

Wisdom...than truth and understanding

The reason why we have two ears and only one mouth is that we may listen the more and talk the less. - *"Zeno"*

Wisdom. The knowing. The learning. The experience required to navigate the world.

Stoic Habits

Identify what is in your control & what is not

Work & Concern yourself with what is in your control. The Rest, allow the cards/dice to fall where they may.

Practice/Journal/Habit

We are what we repeatedly do. Excellence, then, is not an act, but a habit. - *"Aristotle"*

As it is not one swallow or a fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy. - *"Aristotle"*

Ever tried. Ever failed. No matter. Try Again. Fail again. Fail better. - *"Samuel Beckett"*

Practice Misfortune

Do not spoil what you have by desiring what you have not; remember that what you now have was once among the things you only hoped for. - *"Epicurus"*

Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts. - *"Aristotle"*

Happiness resides not in possessions, and not in gold, happiness dwells in the soul. - *"Democritus"*

Train Perceptions

When you are offended at any man's fault, turn to yourself and study your own failings. Then you will forget your anger. - *"Epictetus"*

Throw moderation to the winds, and the greatest pleasures bring the greatest pains. - *"Democritus"*

Moments in Time & Spaces

It's not what happens to you, but how you react to it that matters. - *"Epictetus"*

The ultimate value of life depends upon awareness and the power of contemplation rather than upon mere survival. - *"Aristotle"*

Take the View from Above

There are two things a person should never be angry at, what they can help, and what they cannot. - *"Plato"*

It is hard to contend against one's heart's desire; for whatever it wishes to have it buys at the cost of soul. - *"Heraclitus"*

Memento Mori [Acceptance of Death]

Ordinary people seem not to realize that those who really apply themselves in the right way to philosophy are directly and of their own accord preparing themselves for dying and death. - *"Socrates"*

Let us prepare our minds as if we'd come to the very end of life. Let us postpone nothing. Let us balance life's books each day. ... The one who puts the finishing touches on their life each day is never short of time. - *"Seneca"*

Dream of possible Futures, the Good & the Evil

True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us. - *"Socrates"*

Amor Fati [a Love of Fate]

He has the most who is most content with the least. - *"Diogenes"*

That one wants nothing to be different, not forward, not backwards, not in all eternity. Not merely bear what is necessary, still less conceal it....but love it. - *"Friedrich Nietzsche"*

Good character is not formed in a week or a month. It is created little by little, day by day. Protracted and patient effort is needed to develop good character. - *"Heraclitus"*

Fate is the endless chain of causation, whereby things are; the reason or formula by which the world goes on. - *"Citium Zeno"*

Three relationships

with the body you inhabit
with the divine, the cause of everything in all things
with the people around you

Possibilities

To keep on living (you should be used to it by now)
To end it (it was your choice, after all)
To die (having met your obligations)

Those are the only options. Reason for optimism

God's Mercy

1. Knowledge of God
2. Experience of Joy
3. Self- Control
4. Steadfastness
5. Justice
6. Generosity
7. Truth
8. Supreme Good
9. Life
10. Light

God's Wraith

1. Ignorance
2. Sorrow
3. Intemperance
4. Lust
5. Injustice
6. Greed
7. Deceit
8. Envy
9. Treachery
10. Anger
11. Recklessness
12. Malice

Wabi Sabi

Introduction

Wabi-Sabi was established during the Edo Period in Japan. The Philosophy was adopted by the mainstream culture for multiple Reasons. I recommend you personally re-awaken your inner Curiosity and Recover the Treasures of the Past.

Even so, I will try my best to compress the **Historical, Cultural, Economical, Environmental, Political and Philosophical Reasons** of the adoption and formation of the Wabi-Sabi Philosophy into the world of Japan and with Time to the rest of the World.

For the Truth is that no Blog can deliver that solid Understanding that of a Book and no Book that Deep Understanding that of History / Time.

History

Japan during this time had to address a changing Country / People in a changing World

The Motto of History. **So say we All**

Historically Japan has always been conservative towards its Natural Resources. As a Continent of Limited Space and Natural Resources.

Know this my Fellow Citizen when Thou reads Limited don't mistake it for a lack of Quality.

Each has their Place and Value.

So the concept of Wabi-Sabi addressed Environmental Concerns through a Cultural value of Less is more through valuing, what you do have but Including and Accepting Time, Age and Death

Which nurtures a Practice of Patience and Local Support for the Community or one could even say that all that was done was a re-channeling of what was already there.

Which most certainly is Truer than I partly.

The Truth is that the philosophy of the Collective had a sense of Unity that Embraced Time which allow the Continent the Develop in a Balanced way. As it Gifted Time and Support to Local Business over the more Skilled and Cheaper products from China.

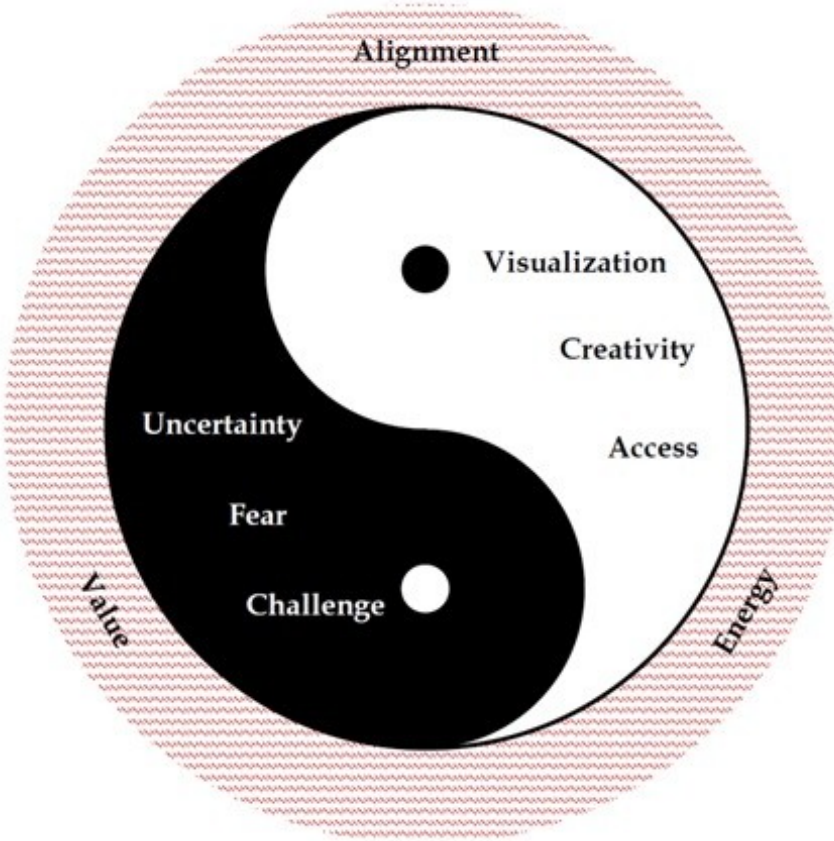
True Education / Skill = Time + Curiosity + Resources + Support + Patience + Love

The philosophy was also accepted due most likely to not staying to far from it's eastern philosophy Roots to the Dao

There can be no existence without non-existence.

No difficult without easy
No long without short
No high without low
And without the sounds of musical instruments and human voices, where would their harmony -
and cacophony - be?

- *Dao De Jing*



So simply change peoples relationship with **Time / Death** and before Thou eyes the Impossible will become Possible.

Nothing lasts
Nothing is finished
Nothing is perfect

Wabi Sabi

A way of living that focuses on finding beauty with the *Imperfection and Impermanence* of life.
A way of life that appreciates and accepts complexity while at the same time values simplicity.

- **Wabi** : Simplicity

- **Sabi** : Appreciation of the Age and Imperfect

***Kintsukuroi* :**

- To repair with gold, the art of repairing pottery with gold or silver lacquer and understanding that the piece is more beautiful for have been broken

Discourse

Grab a plate and throw it on the ground

- Okay, done

Did it break?

-Yes

Now say sorry to it

- Sorry

Did it go back to the way it was before?

- No

Do you understand?

...

Listen closely for Truth whispers, To Know is not to Understand.

7 Principles of Wabi Sabi

Minimalism

Introduction

Minimalism seems to be some New Forked Branch from the Eastern Philosophy of the Dao.

The Art of Letting Go / Flow / Less is More

Maybe Something Old has taken on a New Form / Idea

There are many ways to Express an Idea but none as so clear as the thought that Planted the Seed.
So we are left to Choose Forms of Ideas, Knowing it to be a Lie & Truth. Like a Tiger fearful of the
Wild & enjoying our Luxuries Cage.

So lets mix it up *Tyler Durden* Style / *Fight Club* Film

Let Go!

Reject the basic assumptions of civilization - especially the importance of material possessions -
"Tyler Durden"

The things you own end up owning you. - *"Tyler Durden"*

Time to stand up for what you believe in. - *"Tyler Durden"*

Without pain, without sacrifice, we would have nothing. - *"Tyler Durden"*

Hitting bottom isn't a weekend retreat. It's not a goddamn seminar. Stop trying to control
everything, and just let go! LET GO! - *"Tyler Durden"*

It's only after we've lost everything that we're free to do anything. - *"Tyler Durden"*

You're not your job. You're not how much money you have in the bank. You're not the car you drive.
You're not the contents of your wallet. - *"Tyler Durden"*

What do you want? Wanna go back to the shit job, fucking condo world, watching sitcoms? Fuck
You - I won't do it. - *"Tyler Durden"*

The Daily Minimalist Game

Evaluate and Examine

Make the bed after getting up = *a Domino Effect*

Wax On, Wax Off, Wax On, Wax Off

The 5 Types of Minimalism

- Aesthetic

More Space / Less Visual Distractions

The aesthetic is sometimes described as one of beauty that is Imperfect, Impermanent and Incomplete.

- Digital

Use technology to Decrease the Quantity & Increase the Quality of your Backpack

Photo Scanning Party = *Joy*

- Experientialism

I don't have Time = *It's not a Priority*

Learn First Aid = *It's good to be Prepared for an Emergency*

Volunteer = *Sometimes the best way to get out of your head is to help other people.*

Visit the Opera = *Escape from the News Cycle by immersing yourself in the Drama of an Opera Performance*

Go to the Aquarium = *It's almost impossible to recreate the Strange Grace and Tranquillity of Aquariums*

Play a Board Game = *Self - Explanatory*

Read a Book = *Self Love*

Go to the Museums or Galleries = *Confusion*

- Environmental

Loosening the Chains of the Consumerist God = *Power to the People only when replaced with the Good*

- Mindful

Has a Meditation aspect in doing the Practice but only done *Naturally / Flow*.

to Be or Not to Be

No Junk Rule

Declutter / Purge

Don't Guilt Yourself

Keep / Re-Use Box = *Sentimentals & Usefals*

Repair / Fix Box = *Damaged Usefals*

Sell Box = *If you can Why Not & If Not that's alright, that's Letting Go*

Donate Box = *Anyone & Everyone*

Recycle Box = *Character*

Seasonality Rule

Be like the Seasons Nursing and Valuing what you have now for it will Return to the World

The Ability of a powerful group to reward those who agree with it and punish those who don't also distorts the marketplace of ideas. This isn't about corruption - beliefs naturally shift in accord with interests. As Upton Sinclair said, "It is difficult to get a man to understand something when his salary depends on not understanding it." The result can be an entire society twisted to serve the interests of its most powerful group. - *Winners Take All / The Elite Charade of Changing the World / Book / Anad Giridharadas*

Gratitude

Wabi-Sabi / *Nothing lasts. Nothing is finished. Nothing is perfect.*

1 in 10 out Rule

Think Before you Buy

Buy Quality, Not Quantity

To treat oneself with Decency Kindness and Love

Just in Case Rule

So when you plan your budget in a Perfect World. one has 3 Piggy Banks but the Just in Case is the 1 Froggy Bank hidden from Self for a Rainy Day, A Buffer

Emergency Items Rule

Your Pirate Treasure

Wait for it rule

Wait 24 hours before any purchase unless *Life or Death*. the longer the **Waiting Period** the clearer the choice is to identify as a *Want or Need*

Don't upgrade Rule

Go without / Repair it / Replace it

You are more than your Feelings, So don't let them Run the Show

Willing to walk Rule

The journey of a thousand miles begins with one step - *Lao Tzu*

Dispelling Illusions of The Cult of the Self

By playing on the Concept of don't Judge a Book by it's Cover

By completely Dispelling the Doctrine of MarketWorld and going against the grain and retaining Meaning, Value, Decency, Virtue and most Importantly Knowledge to bring about Education.

(Not Information for the Sake of Content for the Purpose of Meaningless Display for the Sake to
Monetize for a Meaningless Short Term Profit.)

Think of the Style of Communication as Theory & Example.

For if thy Wish thee to see the world differently, Thy must Speak Different.

As Such :

Thy may not Be Black & Thy may not BE White.

For One thing thy do Know to be True.

Thy am a MEMBER of the WRETCHED of the EARTH.

We Share One Boat, One HELL.

We multiply our Numbers, Great is the People's Power & Yet we Divide Endlessly.

So Far Down the Rabbit Hole of Individualism. Talk of Community, Family, Discussion /
Discourse, Value, Meaning, Ethics & Courage becomes Alien / Unholy.

And yet at a Time they were most Sacred.

The Soul of the People, yet Silent

The House Burns Down & we talk about which rooms burn most.

Youth Don't Know / Age becomes Silent & we tell ourselves Hell is not Hell.

The Debt of the Past must be Repaid & Renewed Every Generation.

As those before did.

The journey to the New Dawn is a Generational Journey

For if the world was Fair, The System Fair but the TRUTH is that the Doctrine does not apply to the
WRETCHED

As it's designed to be so.

The Internet is NO Exception.

The Age of Data is Over

The Age of Surveillance is Nye.

We have our part to play, our GIFTS to pass on

But this pursuit of the Cult of the Self, Fame, Money & Statues is Corrupting All Soul's/Essence

We are becoming Islands, Even when Face to Face.

Unable to Connect Intellectually or Emotionally and Thy mean True Connection, Not Game Of
Thrones / a means to an end

Leading to Division on the Ship.

Thy do not seek a perfect world for thy, that is a GIFT the Humanities can GIFT Future Seeds as a
Collective Family of MIND/THOUGHT

I, WE, I & I, The PEOPLE of this Age have a duty to Maintain or Restore Balance

For this is not a GAME that can be Won Alone.

Only Unity by Diversity will be Resilient enough to adapt to the CHAOS of Uncertainty

I do not mean the world will end tomorrow.

Though Man's World's Come & Go.

Rome was not Built in a Day, Nor will it Fall in a Day.

It's a Game of Time by Generations.

Seeds need to be Planted
Shaping the Souls for the Future

For the Imperialists Work in Shadow of every ERA

Don't be Fooled by Shadow, No matter the Form or Whispers of Treasures & Fame.

Do not mistaken Facts for Truth,
As TRUTH is Accompanied by Context

And Facts by Half Truths

For Remember that the Devil is Beautiful.
Like Thy have said Don't Judge a Book by it's Cover

To Bear Witness & To Bear the Cross

Fellow Souls, I have Gazed into the Abyss & something Gazed back & as if a whisper reach out with a Gift. Thy GIFT, the Forbidden Fruit.

Excuse the Metaphors but best such things be Spoken so, until Empathy for the Wretched of the Earth is know by both parties.

but do Entertain my Madness, with your beautiful Company.

If you would?

I have enjoyed the Journey of Life, Moments in Time & Memory but unknown'st to this Traveller that the Curiosity of Life & Truth, would Bear a Fruit of Self - Conciseness. Not to be confused with Conciseness.

With this New Found Soul, A Soul Forgotten

the Traveler Lost Everything, For Betrayal was Not New, Nor was Failure & Nor was Heart Break

But Freedom, was Unspeakable.

To see the Light Accompanied by Shadow in Every Corner of the Cosmos. Beautiful

For you know what it is to help people. A Messy Affair indeed & yet more Meaningful than Self Achievement.

For it can be Hard, as some Souls enslave themselves though Ignorance but who can blame such Souls.

For Ignorance is Bless

As the Traveller went about the Journey, thy encountered many Souls, Good & Evil.

Acceptance of Truth, Sank Deep

And thus the Choice, To Bear Witness

Witness the Oppression & Subjection of thy Fellow Sisters & Brothers.

By a System, By Design & Even By Themselves

The Enemy of Humanity - Greed & Debt & Ignorance

For if the Boot is on your Neck, Does it matter of the Colour of the Foot in the Boot?

For the Intellectual Option, Does not always Align with The Moral & thus the Traveller stood for
the people even if thy Stood Alone

For why hate those who fear to act, Courage is not Distributed Equally & thus it would be a
Disservice to not use the Gift for the service of the many.

Each has their Gift & Part to play, then why shy from it but it is Key to first know thy part.

though Time (Destiny followed by Necessity equals Order / The Holy Trinity / 3,4,5) has its Fun
playing with the Rhythms of Life.

So the Traveller Lives But also Lives for the Past, So that the Future May Inherit Flowers & Fruits
of Fairness to come.

The Debt must be Repaid / And Forgive them their Debts

The Republic will be Reborn Again.

It is needed from Time to Time.

To Fortify One's Soul.

If need a Guide, Wonder thy Library which has be build for all the Children of the Morning

For the Guardians are Forever at work in Restoring Humanity & Teachings Forgotten.

So they may walk amongst the Gods/Parthenon's Once More

For the GIFT to See the Mountaintop is in Reach

Storm the Gates of Hell,
As One, One Mind, One Being
Pulling Body and Soul

So that the Ancestors, Ancients and The ALL
may walk on Earth Once More
and the Heavens reflected Below.
As the Balance should be

As Above, So Below
Rise as does the Morning Sun

Birds in the Sky

The Birds of Man and the Wings of the Soul.

Teachings of Old, Long Forgotten

Eyes to the Sky and Birds Gliding in the Sky.

Oh how thy wonder what its like to Fly.

The feeling of Wind Clothing thy Soul through the Element of Air.

Thy wonder where thy WINGS have gone and see they have been covered.

But who covered that which is most Sacred to thy, who Hid thy Power from thy.

Was it thy who Hid it from thy Self or was thy Deceived to Cover it for the Interests of Another

Which Soulless Entity or Being would Betray thy Brothers & Sisters to Mutilate themselves for
Profit & Meaningless Power

The Deceivers who led Humanity to the FALL.

How does thy uncover that which was Hidden from thy and thy Brothers & Sisters

Thy Travelled through Space & Time to unleash the Souls, Memories, Hopes and Dreams of those
who came before thy.

And that which was Covered, was Revealed & Flight was Ours Once More.

What a Blessed and Liberating Existence from that of the Land Bound.

Thy could now Access Realms Lost but now Found.

Found thy the Forbidden Fruit, once more

But thy did not Forget to look back and leave Seeds for thy BROTHERS & SISTER to uncover
their WINGS.

Wings they have Forgotten
Ancestors they have Forgotten
THE ALL they have Forgotten

The Ability to Rise with the Sun they have forgotten

Break thee Chains thy Beloved Siblings
For the DAY will always come after the NIGHT.

Forever Seek & Forever Fortify thy Soul
So thee may Stand Forever United

Seek that which you have Lost
For once thee have Recovered that which was LOST, thee will Recover thee Power that was taken.

For remember thee Power can never be taken unless thee Forget thee ever had Power.

Thy will Eternally Fly through TIME & SPACE.
Thy will Eternally Assist thy Beloved Siblings
Thy will Eternally be there even after Death
Just as those who came before
Numbers Endless / Time Eternal

How the Birds, the Crystals & the Lotus (Flowers)
Remind us of the Home we have Forgotten
The home, I&I have FALLEN from

How the Wings in the Sky Remind thy of Lives Forgotten

How beautiful Mother Nature is to remind the Disobedient Children of the SUN

A chance of Redemption

For the Disobedient to become Obedient

And it is Revealed that thy was the Bird in the Sky this Whole Time.

How the Gods play with the Rhythms of Time & Space.

Insanity & Sanity

Thy wonders what Sanity is ?

Thy wonders what Insanity is ?

For is this the True Struggle of Life

For is this a Meaningful Life

Is working Day & Night to Survive without a moment to Think, Sanity or Insanity ?

A moment in TIME & SPACE

For what is more Sacred than a Moment of one's Time

Can thee Rewind the Clock ?

Can thee Purchase a Second More ?

Can thee Value one's life without Valuing one's time ?

What is a Moment but all those things which give Life Meaning

A moment of Success ?

A moment of Family Warmth ?

A moment of your Childs first seconds of Life ?

A moment of Community ?

A moment of Unity or Rivalry ?

Is Sanity or Insanity a Choice ?

Oh how thy wonders if thy is Sane or Insane

If thy Cares for thy Fellow Humans to be Treated as Humans, thy is told by the System that Profit & Personal Success, No Matter the Cost of Human Dignity & Environmental Cost, thy will find meaning in life ?

Oh thy wonder if such Ideas & Systems are True or Untrue

If thy Destroys & Conquers do thy Truly Gain Anything Meaningful ?

A Hollow Barren World filled with Hopelessness & Violence
For what Use or Meaning does Profit have in such a Realm

Oh thy wonder if Sanity is Believing in Life & Insanity is Believing in Nothing

What does Nature & the Cosmos say :
Plant Seeds and thy will Grow

Growth ?

Is Sanity the Planting of Seeds for the Future of Growth to Expand thy Moments
Is Insanity the Over Harvesting of Limited Moments in our current SPACE & TIME

What does Nature & the Cosmos Say of Sharing :
Unity of Diversity
Can one exist without the other

Have we Forgotten the Teachings of Old ?
Is something Really Wrong with the World ?

Can we Create Alternatives / Growth without Unity of Diversity ?

For can we be Divers without Unity ?
Can one exist without the other ?

The Paradox of Creation
Limited & yet Limitless

Is it a question of Balance ?
Has the Balance been Broken ?

For have we Lost Meaning due to an Overdose of Insanity

Is that why we feel Hopelessness ?

Is that why we seek Entertainment ?

Is that why we seek War ?

For have we Lost Meaning due to an Overdoes of Sanity

Is that why we Tolerate Evil Souls

Is that why we Tolerate Ignorance

Is that why we Tolerate Slavery with a Smile

Have we Lost Balance on a Global Scale ?

How can one Regain Balance ?

How can one Regain Sanity & Insanity ?

What does Nature & the Cosmos say :

Reason & Knowledge

So Knowing the System is Broken is Not Enough

For how can thee FIX or CHANGE something without Understanding it

For Understanding is the First Step to Knowledge & Reason

For can thee Raise a Health Child / Family without Reason & Knowledge

For can thee Build a Home or Nation without Reason & Knowledge

Is Reason & Knowledge, Good or Evil ?

Is it BOTH & left to the Wielder ?

Can one exist without the other ?

Do both Respect the Balance ?

For if Evil Respects the Balance as much as the Good, what does that say about Humanity

For is Humanities Power so GREAT that it can DISCONNECT Completely from the Balance

For is this the True Power of Ignorance & Fools

For is this the FALL of Humanity

Oh thy wonder what the Power Humanity can Attain by CONNECTING with THE ALL

Is this the Power that Constructed the Pyramids of the Ancient World

Golden Ages

Transcendence

So the Eternal Battle of the Cosmos is that of BALANCE within the Cosmos

As Above, So Below

Oh thy wonders what World there will be, were the Truth can be Spoken Publicly without the Fear
of being met with a Bullet & Black Bag

Oh thy wonders what World there will be, were the Wealthy have the Interests of the Many at Heart

Oh thy wonders what a World Governed by the Natural Principles of the Cosmos would look like in
a Human CONNECTED Society

Meditations

1 - Enter a State of Meditations

2 - Get Comfortable

3 - Ask Yourself : What are Human Being?

4 - Look Around, Sense / Feel / Think

5 - Ask Yourself : What does it Mean to be Human?

6 - Look Around, Sense / Feel / Think

7 - Then Say to Yourself : Planet of the Apes

I wonder if this is the Gift / The Forbidden Fruit from GOD / Yin&Yang / Sun / Moon / Earth / Stars

Is Reason & Knowledge to Acknowledge these Cosmic Principals / Math / Science / Art / Magic /
Memory / LOVE

The I&I in the Collective / a Single RED BLOOD Cell of the Collective Humanity

Is this DNA / Is this GOD

As Above, So Below

A Piece of Star Dust from the Father/Mother of our Galaxy

For the Death of One STAR is the Creation of Endless More

Is this the Universe

The Gift of Transcendence / The Third Eye

To see the Threads of FATE that Bind the Stars, Planets, Humanity, Life, Death, THE ALL

7 - Then say to yourself : Planet of the Apes

8 - Look Around, Sense / Feel / Think

9 - Ask yourself : Why do we Live the way we do?

10 - Look Around, Sense / Feel / Think

11 - Then say to yourself : Antz

The Disney/Pixals Movie with the Locusts / Grasshoppers / Ants - That Antz

"Yes"

For I wonder what a Society based on Bee's would be like?

Honey for the Renewal of Life,

Dancing / Creating / Sharing

Golden Ages

Pyramids

For if I Exist for All & All Exist for I

Why do We Separate & Hate ourselves & Oppress ourselves

For would making Honey not be more Fun & Meaningful

Meditating through the Rhythms of Time & Space

Learning & Dancing with Fellow Souls

Sharing in Suffering & Joy

Life & Death

Meditating / Sensing / Feeling / Thinking

Our Memories of Past Lives

Our Hopes & Dreams

Unity of Diversity

For YOU Shaped I

I wonder how I can Return this Power you have Shared

In the Hopes of it Multiplying

Like Seeds to Grow & Returning with Beautiful Flowers & Fruits & Life

12 - Then say to Yourself : Humanity = THE GOD MIND

13 - Look Around, Sense / Feel / Think

14 - Take my Hand & Lets Dance with the Ancestors my Beloved Sisters & Brothers

We will Live & Never be Forgotten

For I have not Forgotten I&I

Climate Change

Do you think Climate Change is Real?

Thy don't want to Assume anymore that Chaos won't Arise in my Lifetime

Thy Looks around the World & See's Mass Flooding / Fire / Draught Globally
& Even Tornado's of Fire - "Bloody Hell"

For Forget the Rich Hiding in Space & Hiding in Private Bunkers before the Global Economic Collapse nor Nuclear War & worrying about how they will control their Armies when Money becomes Meaningless.

They played GOD & Failed, as the Universal GOD has turned their Nuclear Bunkers into Watery Tombs.

Talk about The Flood (Climate Change)

The more thy Learns, The more thy Realizes

Climate Change is not a New Problem

The Oracles (Scientists) have spoken for Decades & have been Ignored

&

New Generations will Pay the Price for the Choices of those who came before.

(The Irony of a Greek Myth of Prophecy - Carl Sagan)

Think About It

Will Childhood Homes / Cities / Towns be Gone in some Form or Other

Telling Stories to Grandchildren of what was Once More, As if it was the Mythical City of Atlantis

IF thee is Luck to Live through the Change.

If that is the Case, Does Status & Money mean anything?

Then Family & Community is the only thing that Matters but we are sacrificing that for Status &
Money for a World that won't Exist
Thus Wasting our Lives for What?

Do you see the Paradox ?

Why are people playing Game Of Thrones, when there will be no Throne to Fight for?
It's like Playing a Board Game without the Board

The Signs just don't look good & thy don't want to Assume it's not Real.
As this is a Gamble that will END everything & it's a Game that thy don't want to Play
&
Yet there are those who are Willing to Play the Gamble for Profit, which Disturbs thy Deeply

The Four Horsemen Are Coming

A Global Crisis Needs A Unified Organized Global Movement.
A Conscience Movement
A Consistent Revolution

Interest Free Money / Interest Free Circulation
(The Achilles Heel of the Death Star [The Banking System])

Beware of any Crypto-Currency
Why you ask?
A Single Global Currency can be the Greatest Trap of All
For what does Decentralized Mean?
Does it refer to a Mathematical Protocol Only?
For if the Infrastructure & Coins are not Decentralized & managed only by a few.
Is it truly Decentralized?
Beware the Greatest Illusions & Traps Feed on Hope.

Free Software (not to be confused with Open-Source)

What's the difference you ask?

The GNU License

What Start's as Free may not Stay Free

The Evolving License Sustains that Freedom

Why need a License you ask?

The Love of Money is the Root of All Evil

Break the Chains that BIND Humanity

Renegade Minds / Fellow Guardians

The End Is Nigh

The Flower Of Light & Of Life - Is Born Again

End of Transmission

Global Corporate Colonization

What do you see, when you look at the World / Vibration?

Humanity or Corporate Profit at the Life Blood of the Collective Humanity?

The Wretched Of The Earth?

Human Souls or the balance of your bank account?

For if we could prove scientifically the existence of the Soul, would you Accept it or Deny it?

For one thing I do know is if Souls exist, our World as we know it will Collapse because you wouldn't be able to treat people/humans the way you do.

For what does this simple TRUTH reveal about our Religions / Systems / Spirituality / Minds/ Culture?

The Masquerade of Denial

People call themselves consumers in this Masquerade / System.

What is a consumer?

How do you make one?

Follow me down this Rabbit Hole, if you Seek the Collective Humanity's Soul

A consumer is an Addict (The Wendigo)

What creates Addiction?

TRAUMA

A System / Masquerade that creates Traumatized humans to sell temporary fixes to address the Void within, created by the System / Masquerade to make a Profit. Over & Over.

It's a powerful System / Masquerade,
The System knows what it's doing.

Case & Point

South Africa, the Rainbow Nation.
The Dream / Hope of Unity by Diversity.
Is being undone.

An act of Treason of the Highest Order to Humanity.
To KILL an Infant of HOPES & DREAMS for a new path of Unity by Diversity.

Fellow Souls & Guardians, the Age of Corporate Colonization is upon us ALL.
It's Tools of Illusion are vast & many fall prey to the Masquerade.

South Africa, they talk of State Capture.
What is State Capture?
Corruption or Coup?
NO!, my Fellow Humanity.
It's the Re-Colonization of the African Continent by Corporations

Why is this important?

Automation / Mechanization
Do entertain my thought till it Fruits.

For we have spoken of the Masquerade & it's Addiction for Profit even at the Cost of ALL
Humanity & Life itself

The Global Corporate Parasite has no loyalty to Race / Class / Religion / State / Culture or
Universal Law

For we have Lost the Way & Are met with a fork in the Road

One Road of HOPE by Unity by Diversity

Another Road of Destruction by Greed

Why worry about Automation you ask?

The Weapons of War can be re-shaped / re-engineered for the purpose of Nurturing Life

A Hammer can be used to build a Shelter or Smash Skulls

A barrel can be used to collect water for the renewal of Life or dissolve a body

The Internet can be used to Connect people & Share knowledge across the Globe or Mass Surveillance, Mass Manipulation, Cyber Warfare (World War 3 – The Silent War / Revolution)

Climate Change will Cause Resource Scarcity (World War 4 – Water etc..)

Colonisation of the past was a Power Game, Survival will be the New Game

There is no Historical Reference for a Global War of Resource Scarcity

Yes, thing can get much much worse for ALL HUMANITY & LIFE

Automation / Mechanization can be used to Liberate humans from Dangerous or Labour Intense work or used to Enslave Humanity through Economic & Production means

Why worry about Africa, you ask?

This Attack on Humanity is Global & thus we must THINK & ACT Global – Unity by Diversity

There are many tasks to be done & there are many Fellow Souls & Guardians

Do not fall for the Illusion of Divide & Conquer

North Korea & South Korea – once One

Pakistan & India – once One

China & Taiwan – once One

North America, now multiple states – once One

Africa, now multiple countries – once One

Now South Africa, divided by province & some are trying to become countries of their own – once One

Same goes for Race / Religion / Identity / Ideology / Culture / Language etc.....

We are not Labels, We are One Consciousness

One Red Blood Cell of the Collective Humanity

Quantum Physics

Meta Physics

Fellow Souls / Guardians / Artisans, Our HOPE / DREAMS / STRENGTH / HUMANITY depend on Unity by Diversity

The Universal God / The Wheel Of Time has spoken

Remember the Song “You raise me up” by Josh Groban

“You raise me up, so I can stand on mountains
You raise me up, to walk on stormy seas
I am strong, when I am on your shoulders
You raise me up to more than I can be”

The Global Age of Darkness is Done & The Dawn of Light is Nigh

Humanity is Eternal, we will plant seeds of HOPE Eternally

The Ancestors & God’s of ALL are with us

WE SHARE ONE CONSCIOUSNESS

The Flower Of Light & Of Life

“Some day, we could be a shining beacon of hope for the oppressed people of the world just as so many oppressed and violated souls have found refuge here already. Will it happen overnight? No. Will it happen in a lifetime? I don't know. Is it worth fighting for until my last breath. Of course. Once you've seen what's possible, how can you do otherwise? - DPR

The Hive Mind

Humanities True Paradoxical Form

Our Souls, Our Universal Ancestors, Our Universal Mind & Universal Blood / Heart / Love

We speak of Dark VS Light

But seldom do we ask

Which is Which

Which is a Virus or Vaccine

That Effects the Hive Minds Unity by Diversity

COVID-19 is a Virus

White Supremacy is a Virus

(White ain't a Colour, it's an Attitude & If you don't have Trillions Of Dollars [Slave Money] you
can't have the Attitude)

The Virus of Fanaticism

The Ancestor of Our Ancestors where Children of Mother Africa

This is Our Vaccine

If you know your way HOME you will be Safe

If you Forget your way HOME you will be in Trouble

The Greatest War or your Holy War, if you wish to call it that

Is the Great War to Liberate – The Universal Hive Mind

The Love of Choice

The Ability To Change

From Seed To Tree

From Tree To Seeds

From Seeds To Forest

From

The Gift of Conscious Life

And thus the Gift of Paradox

With Great Power Comes Great Responsibility

The Matrix

The World of Illusions VS Our Universal Ancestral Memory

The Power of Stories

Love Our Universal Ancestors

Love Our Brothers & Sisters

Love Our Universal Self

Honestly They is not Religious but Thy is Spiritual

Thy can be Mentally MAD at Times, Truth can do that to you

The Truth, The Mighty Truth

Knowing you will think thy is Crazy

Thy will say it anyway

For WE are REVOLUTIONARIES

Universal Love is the Vaccine

This is the GIFT the Universal Force has given The SEEDS of LIFE

If you Believe In The SOUL

You will Love ALL Humanity with Dignity & Respect

If We ALL Love Each Other

The Systems Power Structure Will Collapse

See The Power Of Love

Yes, It's Dangerous, Thy Tell Yourself
Martin Luther King Jr – Was CONNECTED to The Rhythm

The Universal Force

A Revolutionary SEED
A Revolutionary Of LOVE
Yes, This is Dangerous Stuff

Love Warriors
Love gets you Assassinated

Why?

Love is Unity
&
When We Are Unified They Can't KILL US ALL

Yes, Don't Underestimate Our Universal Ancestral, Traditions & Heritage & History

The Four Elements

If you die before you die, You won't die when you die

I used to think that the worst thing in life was to end up alone. It's not. The worst thing in life is to end up with people who make you feel alone. - Robin Williams

If he controls your ideas he will soon control your actions, because every action is preceded by an idea – Silvano Arieti

Ideology – that is what gives evil doing it's long – sought justification and gives the evildoer the necessary stead fastness and determination. That is the social theory which helps to make his acts seem good instead of bad in his own and others eyes, so that he won't hear reproaches and curses but will receive praise and honours – Aleksander Soizhenitsyn

NETER (The Principle) :

Metaphysics : Spirit – Body

Theology : Word – Flesh

Biology : Life – Death

Physics : Above – Below / Fluid – Dense

Chemistry : Volatile – Fixed

Ethics : Good – Evil

Aesthetics : Beauty - Ugliness

a. The One and Only Number, cause of All

b. The ternary, creative foundation

c. Duality, opposition of the One and Only

a. Division, which manifests life

b. Addition, which joins what had separated with Original Cause

c. Multiplication, which procreates

The Mystical Tetractys

Symbolism:

I = Fire

I I = Air

I I I = Water

I I I I = Earth

Thus Fire is called hot and dry, for it either absorbs (fixes) the humid or drives it away.

Water, cold and humid, is the opposite of Fire.

Air is called hot and humid, for it is a Fire whose dryness has been vanquished, it is also Water whose coldness has been vanquished by heat. Air is called “nourisher” or nourishment.

Earth is cold and dry, it is Water in which the dryness of Fire has vanquished humidity

Manifested Tetractys or Pentactys

I

I I

I **I** I

I **I I** I

I I I I I

“Man, Know thyself and thou shalt Know the Universe”

3,4,5

b

a b

a **I** b

a **I I** b

c c c c c

Principals : Sulphur (Orange) / Mercury (Green) / Salt (Violet)

Elements : Fire (Red) / Air (Yellow) / Water (Blue) / Earth (Indigo)

Fire, the radiant state, participates in the dry and the hot.

Red participates in Violet and Orange

The Hot is Orange

Air, the volatile state, participates in the hot and the moist.

Yellow participates in Orange and Green

The Moist is Green

Water, the liquid state, participate in the moist and the cold.

Blue participates in Green and Indigo

The Cold is Indigo

Earth, the solid state, participates in the cold and the dry

Indigo participates in Blue and Indigo

The Dry is Violet

Red = Fire = Mars, is complemented by

Green = Mercury = Mercury

Orange = Sulphur = Sun, is complemented by

Blue = Water = Venus

Yellow = Air = Moon, is complemented by

Violet = Salt = Saturn

The Ancients did not believe that the Jupiter [=Zeus] we adore on the Capitol and in the other temples sent bolts of lightning with his own hand. On the contrary : by “Jupiter,” they meant the soul and mind of the world.

All names are appropriate to him

Do you want to call him Destiny?

You won't be wrong, for it is from him that all things are suspended; he is the cause of cause.

Do you want to call him Providence?

You will speak rightly, for it is by his counsel that the needs of the world are provided for, in order that it may reach it's appointed term without impediment and that it may unfold all it's movements Nature?

You will not be in error, for it is from him that all things are born and thanks to whose breath we live.

The World? You will not be wrong, for he is all that you see; he is present in all of his parts and he conserves both himself and his parts.

The rest of this passage applies the theory of the unique initial impulse to Zeus – Jupiter

Lightning – bolts are not hurled by Jupiter, but all things have been so disposed that even those things himself, yet he has caused these things to happen.

“.... show, not how men think in myths, but how myths operate in men's minds without their being aware of the fact.” - Claude Levi-Strass

This is what people will say about a good man. In my case, however, how many more reasons there are for there to be many people to want to get rid of me. You'll have to think of that when you die. You will leave life more easily, If you think: the life that I am leaving is one in which my associates, for whom I have had so much concern, want me to go away. Perhaps they hope for some relief from my disappearance

All this teaching given in fragments must be pieced together and observation and actions must be connected to it. If there is no paste, nothing will stick

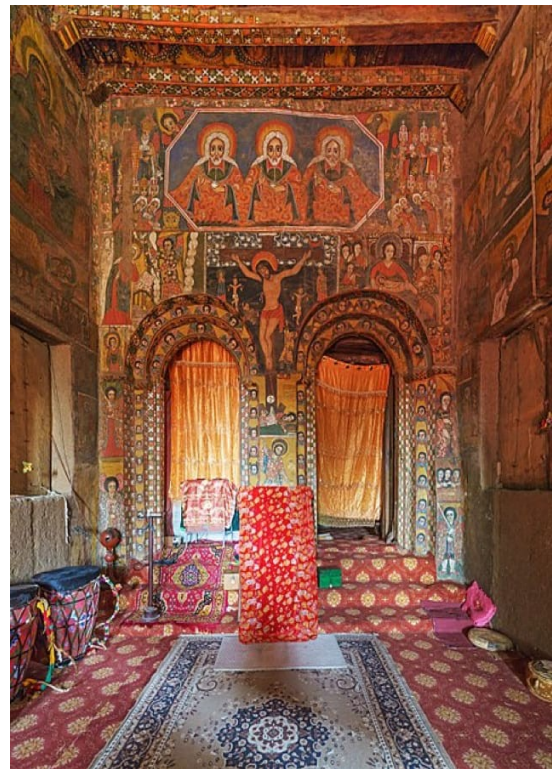
“None are more hopelessly enslaved than those who falsely believe they are free” - Goeth

The Wheel Of Time



Ethiopia's Sacred Site Older than Rome OR Greece

Older than Western Civilization / Older than Western Religions

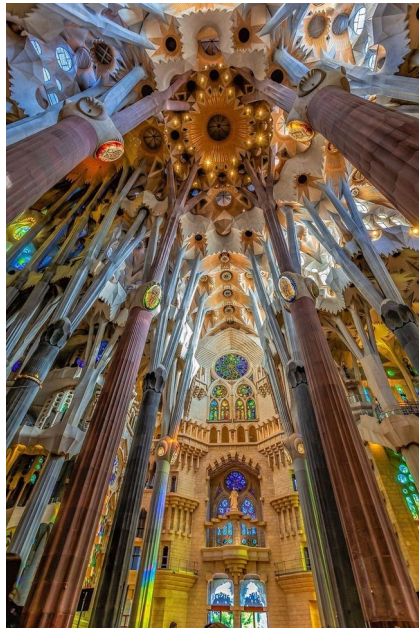




Ethiopia / Sudan - Step Pyramids Older than Egypt, This is Older than the Western World

There are over 400 Structures like this

This is Egypt's Older Sister / Sibling



A Church in Barcelona, it was made by the Moors (Black Africans) while they Ruled in Italy & these Relics / Artifacts are Forgotten Technology & Can't be reproduced

WE know this because WE asked, They are just trying to maintain it but can not. As they no longer build like this anymore.

Thus it will disappear / Same goes for other Old World Structures

The Knowledge of the Old World has been Forgotten

Thus the Wheel Of Time - you could even say they are Relics of a Older Time:

Like they do in The Lord Of The Rings (the Power Rings are Ancient Technology)

But do you see what I mean by the Wheel Of Time

What kind of Mind / Spiritual people build this kind of Relics of the past.

Because we know they where humans

Thy don't think we are advanced, we live in Shiny Barbarism

These relics come from civil people, from a True Civilization

That's why thy don't trust those in leadership / this stuff hides in plain sight and we don't see it
because our MINDS are Enslaved

Makes you wonder what was stolen or forgotten, SOULS? MINDS? MEMORY?

Where did that inner beauty go that made this possible?

Do we truly worship God / Universal Force because The Ancient World did in BODY & SOUL.
The Relics speak for themselves

And this is just what you see at the surface level, it gets scary diving into the abyss, to see what
True Spiritual Connection can Create & Reveal.

Imagine Ancient Tradition & Culture & the Ancient World

Ancient Africa / India / China / America / Russia etc...

Thus the Wheel Of Time will Break & we will become Relics of a Forget Age

The TRUTH is no Catholic / Christian or Any True Religious / Spiritual Human Being would have
Left Any Child to Face this Problem (Climate Change / Sixth Mass Extinction)

That's what Spiritual Blackout means & thus what does this Truth Reveal about US ALL

People have Lost their Minds & Souls

The Price for Lies & Silence & Denial is Deep

But we Endure

Follow the Way Of The Leaf

Unity by Diversity

“The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little, but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the deadly light into the peace and safety of a new dark age.” - H.P. Lovecraft (The Call of Cthulhu)

“To achieve the essence of real externality, whether of time or space or dimension, one must forget that such things as organic life, good and evil, love and hate, and all such local attributes of a negligible and temporary race called mankind, have any existence at all.” - H.P. Lovecraft’s Letter to Farnworth Wright (1927)

“There are things that will happen, that will make you Feel Powerless, that will make you Feel Insignificant. That’s it, they just feelings & sometime you have to Stop Feeling & Start Doing.

Do you know what we are Sitting On?

A Lot of ENERGY, with no where to GO

You Lose your Sense of Time in the Dark

So lets Light this Shit Up”

- (Underwater 2020 Film)

The Dark One / The Source

Forgotten Memory / Recovered Memory

THE WHEEL OF TIME

Stories of the Humanity

Be GleeMan Comrades

Encryption Security Tool-kit



**PC SOFTWARE
SMARTPHONES
OPERATING SYSTEMS
PC SOFTWARE
HARDWARE**

ENCRYPTION SECURITY TOOL-KIT

Encryption Security Tool-kit V2

This will be acting as a template or guide

It is your choice how far down the Rabbit Hole you go

We will update the Kit to best suit the Times but it's your responsibility to Check the Code of the Tools and Check Risks

If you don't have the skills, Team up with a Spec Ops person / A Person who is Computer Literate

There is no One Shoe Fits All here

Smartphones

- F-Droid (App Store / Open-Source)
- Brave Private Browser (Internet Browser)
- DuckDuckGo Privacy (Internet Browser)
- Tor Browser (Internet Browser)
- Orbot Tor
- Edge (Crypto Wallet)
- Luno (Centralized Crypto Exchange / SA)
- Briar (Tor Messenger)
- Signal (Encryption Messenger)
- Jami (Peer2Peer Messenger / Free-Software)
- Linephone (Encryption Calls / ZRTP – Protocol)
- Jitsi (Encryption Video Calls / ZRTP – Protocol)
- Text Secure (Encryption SMS)
- GrapheneOS (Privacy / Security)
- LineageOS (Privacy)

Operating Systems

- Tails
- PureOS (Free-Software)
- Manjaro (Free-Software)
- Trisquel (Free-Software)

- Kali
- Ubuntu

PC Software

- Icecat (Internet Browser / Free-Software)
 - Tor (Internet Browser)
- Exodus Wallet / Hardware Wallet (Open-Source Crypto Wallet)
 - Ghost (Decentralized Crypto Exchange)
 - bisq.network (Decentralized Crypto Exchange)
 - Monero GUI (Crypto Wallet)
- Linephone (Encryption Calls / ZRTP – Protocol)
 - Aether (Social Messenger)
 - Jami (Peer2Peer Messenger)
 - Mailpile (Email -Messenger)
- Pidgin (Encryption Messenger / Sever required for Host)
- Gajim (Encryption Messenger / Sever required for Host)
- Dino (Encryption Messenger / Sever required for Host)
 - LibreOffice (Open-Source Office Suite)
 - Ejabberd (Encryption Messenger Sever)
 - Prosody (Encryption Messenger Server)
 - Matrix (Encryption Messenger Server)
 - iRedMail (Email Server)
 - Emacs (Text – Editor)
 - VLC (Video Player)
 - OBS (Video Editor)
 - GIMP (Alternative PhotoShop)
 - GNU Taler (GNU Cash)
- GNUnet (Building the Internet from the ground up)
 - Opencart (Ecommerce Open-Source)
 - MixMaster (Email Messenger)

Organisations

Organisation V1

- Tor Project
- GNU / Free-Software Movement
- Electronic Frontier Foundation (EFF)
 - PureOS
 - Manjaro
 - Trisquel
 - Signal
 - Jami
 - Linephone
 - GrapheneOS
 - Exodus Crypto Wallet
- Trezor Crypto Hardware Wallet
- Ghost Crypto Exchange
- Bisq.Network Crypto Exchange
- Monero

...(Add Movements/Schools Of Thought Of ALL Paths)...

- *Social
- *Political
- *Economical
- *Educational
- *Environmental
- *Poverty
- *Systems
- *Ideas
- *Love
- *Support
- *Morality

Organised Global Physical / Digital / Financial / Cyber Boycotts

*****Make The World A Better Place*****

Hermitz Cookbook

Peanut Butter Biscuits

- 1 Cup Sugar
- ½ Cup Butter
- ½ Cup Peanut Butter
- 1 Large Egg
- 1 Teaspoon Vanilla Extract
- 1 ½ Cup All-Purpose Flour
- ½ Teaspoon Baking Powder
- ½ Teaspoon Baking Soda
- ½ Teaspoon Salt

How To Make :

- Heat oven to 200C
- Combine Sugar, Butter, Egg & Peanut Butter in bowl & MIX. Add Flour, Baking Powder, Baking Soda & Salt. MIX Well
- Shape dough into 1 – ½ inch ball. Place 2 inches apart on cookie sheet. Flatten balls Criss-Cross pattern with Fork.
- Bake +8 – +10 Minutes / Till edges Brown

White Scones

- 2 Cup All-Purpose Flour
- ½ Teaspoon Baking Powder
- ½ Teaspoon Baking Soda
- ½ Teaspoon Salt
- 1 Large Egg
- ½ Cup Butter
- 1 Cup Sugar
- 100ml (200ml) Milk to MIX

How To Make:

- Sieve Flour, Salt, Baking Soda and Baking Powder
- Rub Butter & Egg & Sugar into Flour with fingertips
- MIX to a soft dough with Milk
- Turn dough on to a lightly Floured board. Knead out cracks
- Roll out quickly to 8mm thick
- Cut into rounds and place on a lightly greased baking sheet
- Brush tops with Milk or beaten egg and bake immediately at 200C for +10 minutes.

Banana Bread

- 1 Cup Sugar
- ½ Cup Butter
- ½ Cup Banana (Ripe)
- 1 Large Egg
- 1 Teaspoon Vanilla Extract
- 1 ½ Cup All-Purpose Flour
- ½ Teaspoon Baking Powder
- ½ Teaspoon Baking Soda
- ½ Teaspoon Salt

How To Make :

- Heat oven to 200C
- Combine Sugar, Butter, Egg & Banana in bowl & MIX. Add Flour, Baking Powder, Baking Soda & Salt. MIX Well
- Grease Tray before Adding Mixture
- Bake +20 Minutes / Till edges Brown

Sacred Texts

Emerald Tablet

The Emerald Tablet is an ancient artifact that reveals a profound spiritual technology, which has survived to this day despite centuries of effort to suppress it. Encoded within the tablet's mysterious wording is a powerful formula that works in very specific and comprehensible steps on all levels of reality at once -- the physical, the mental, and the spiritual -- and shows us how to achieve personal transformation and even accelerate the evolution of our species.

The source of alchemy and the Hermetic sciences, the tablet's universal approach made it forbidden knowledge, condemned by patriarchal powers for thousands of years, from the Egyptian priesthood, to the medieval Church, to our modern politicians and religious leaders. To ensure the survival of such "dangerous" principles, which guide people to higher states of consciousness, the ancients concealed their knowledge in a succinct declaration that has become a time capsule of wisdom for future generations.

Molded out of a single piece of green crystal, the Emerald Tablet carries a prophetic message full of hidden meaning. Although its true origin is lost in legends that go back over 10,000 years, the wondrous artifact was translated into Greek by Alexandrian scholars and actually put on display in Egypt in 330 BC.

Around the year 400 AD, it was reportedly buried somewhere on the Giza plateau to protect it from religious zealots who were burning libraries around the world at that time. Many believe the tablet still lies hidden there.

Working only with these early translations, many seekers of truth recognized in subsequent centuries that the Emerald Tablet contained a secret formula for transforming reality.

Sacred Text

It is true without untruth, certain and most true

That which is below is like that which is on high, and that which is on high is like that which is below; by these things are made the miracles of one thing.

And as all things are, and come from One, by the mediation of One, So all things are born from this unique thing by adaptation.

The Sun is the father and the Moon the mother.

The wind carries it in its stomach. The Earth is its nourisher and its receptacle.

The Father of all the works of the universal world is here.

Its force, or power, remains entire.

If it is converted into Earth.

You separate the Earth from the Fire, the subtle from the gross, gently with great industry.

It climbs from the Earth and descends from the sky, and receives the force of things superior and things inferior.

You will have by this way, the glory of the world and all obscurity will flee from you.

It is the power strong with all power, for it will defeat every subtle thing and penetrate every solid thing.

In this way the world was created.

From it are born wonderful adaptations, of which the way here is given.

That is why I have been called Hermes Trismegistus, having the three parts of the universal philosophy.

This, that I have called the solar Work, is complete.

Thoth's Prophecy

The Ancient Egyptian Prophecy : Thoth's Message To Humanity

Art you not aware,

Asclepius, that Egypt is the image of heaven, or rather, that it is the projection below of the order of things above? If the truth must be told, this land is indeed the temple of the world.

Nevertheless, since sages ought to foresee all things, there is one thing you must know; a time will come when it will seem that the Egyptians have adored the Gods so piously in vain, and that all their holy invocations have been barren and unheeded. Divinity will quit the Earth and return to heaven, forsaking Egypt, its ancient abode, and leaving the land widowed of religion and bereft of the presence of the Gods. Strangers will fill the Earth, and not only will sacred things be neglected, but – more dreadful still – religion, piety, and the adoration of the Gods will be forbidden and punished by the laws. Then, this Earth, hallowed by so many shrines and temples, will be filled with sepulchers and with the dead. O Egypt! Egypt! there will remain of your religions only vague legends that posterity will refuse to believe; only words graven upon stones will witness to your devotion! The Scythian, the Indian, or some other neighboring barbarian will possess Egypt! Divinity will return to heaven; humanity, thus abandoned, will wholly perish, and Egypt will be left deserted, forsaken of men and of Gods!

"To you I cry, O most sacred River, to you I announce the coming doom! Waves of blood, polluting your divine Waters, shall overflow your banks; the number of the dead shall surpass that of the living; and if, indeed, a few inhabitants of the land remain, Egyptians by speech, they will in manners be aliens! You weep, Asclepius! But yet sadder things than these will come to pass. Egypt will fall into apostasy, the worst of all evils. Egypt, once the holy land beloved of the Gods and full of devotion for their worship, will become the instrument of perversion, the school of impiety, the type of all violence. Then, filled with disgust for everything, man will no longer feel either admiration or love for the world. He will turn away from this beautiful work, the most perfect alike in the present, the past, and the future. Nor will the languor and weariness of souls permit anything to remain save disdain of the whole universe, this immutable work of God, this

glorious and perfect edifice, this manifold synthesis of forms and images, wherein the will of the Lord, lavish of marvels, has united all things in a harmonious and single whole, worthy for ever of veneration, of praise and love! Then darkness will be preferred to light, and death will be deemed better than life, nor will any man lift his eyes to heaven.

"In those days the religious man will be youth mad; the impious man will be hailed as a sage; savage men will be deemed valiant; the evil-hearted will be applauded as the best of men. The Soul, and all that belongs thereto, whether born mortal or able to attain eternal life, all those things that I have herein expounded to you, will be but matters for ridicule, and will be esteemed foolishness. There will even be peril of death, believe me, for those who remain faithful to religion and intelligence. New rights will be instituted, new laws, nor will there be left one holy word, one sacred belief, religious and worthy of heaven and of celestial things. O lamentable separation between the Gods and men! Then there will remain only evil demons who will mingle themselves with the miserable human race, their hand will be upon it impelling to all kinds of wicked enterprise; to war, to rapine, to falsehood, to everything contrary to the nature of the soul. The Earth will no longer be in equilibrium, the sea will no longer be navigable, in the heavens the regular course of the stars will be troubled. Every holy voice will be condemned to silence; the fruits of the Earth will become corrupt, and she will be no more fertile; the very Air will sink into lugubrious torpor. Such will be the old age of the world; irreligion and disorder, lawlessness, and the confusion of good men.

"When all these things shall be accomplished, O Asclepius, then the Lord and Father, the sovereign God who rules the wide world, beholding the evil ways and actions of men, will arrest these misfortunes by the exercise of His divine will and goodness. And, in order to put an end to error and to the general corruption, He will drown the world with a deluge or consume it by Fire, or destroy it by wars and epidemics, and thereafter He will restore to it its primitive beauty; so that once more it shall appear worthy of admiration and worship, and again a chorus of praise and of blessing shall celebrate Him Who has created and redeemed so beautiful a work. This rebirth of the world, this restoration of all good things, this holy and sacred rehabilitation of Nature will take place when the time shall come that is appointed by the divine and ever-eternal will of God, without beginning and always the same."

Literature Studies :

- Corpus Hermeticum
- Asclepius / One and Many
- The Divine Pymander Of Hermes Mercurius Trismegistus
- The Emerald Tablet of Hermes
- The Emerald Tablets of Thoth the Atlantean Translation By Doreal
- The Kybalion By Three Initiates
- The Republic By Plato
- Thrice Greatest Hermes / Studies in Hellenistic Theosophy and Gnosis By G. R. S Mead
- The Red Book By Carl Jung
- Meditations By Marcus Aurelius
- Everything African / Humanities Forgotten History

Corpus Hermeticum

POEMANDRES, THE SHEPHERD OF MEN

Notes on the text: This is the most famous of the Hermetic documents, a revelation account describing a vision of the creation of the universe and the nature and fate of humanity. Authors from the Renaissance onward have been struck by the way in which its creation myth seems partly inspired by Genesis, partly reacting against it. The Fall has here become the descent of the Primal Man through the spheres of the planets to the world of Nature, a descent caused not by disobedience but by love, and done with the blessing of God.

The seven rulers of fate discussed in sections 9, 14 and 25 are the archons of the seven planets, which also appear in Plato's Timaeus and in a number of the ancient writings usually lumped together as "Gnostic". Their role here is an oddly ambivalent one, powers of Harmony who are nonetheless the sources of humanity's tendencies to evil.

1. It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back - just as men who are weighed down with sleep after a fill of food, or from fatigue of body.

Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?

2. And I do say: Who art thou?

He saith: I am Man-Shepherd (Poemandres), Mind of all-masterhood; I know what thou desirest and I am with thee everywhere.

3. [And] I reply: I long to learn the things that are, and comprehend their

nature, and know God. This is, I said, what I desire to hear.
He answered back to me: Hold in thy mind all thou wouldst know, and I
will teach thee.

4. Even with these words His aspect changed, and straightway, in the
twinkling of an eye, all things were opened to me, and I see a Vision
limitless, all things turned into Light - sweet, joyous [Light]. And I
became transported as I gazed.

But in a little while Darkness came settling down on part [of it],
awesome and gloomy, coiling in sinuous folds, so that methought it like
unto a snake.

And then the Darkness changed into some sort of a Moist Nature, tossed
about beyond all power of words, belching out smoke as from a fire, and
groaning forth a wailing sound that beggars all description.

[And] after that an outcry inarticulate came forth from it, as though it
were a Voice of Fire.

5. [Thereon] out of the Light [...] a Holy Word (Logos) descended on that
Nature. And upwards to the height from the Moist Nature leaped forth
pure Fire; light was it, swift and active too.

The Air, too, being light, followed after the Fire; from out of the Earth-
and-Water rising up to Fire so that it seemed to hang therefrom.

But Earth-and-Water stayed so mingled with each other, that Earth from
Water no one could discern. Yet were they moved to hear by reason of
the Spirit-Word (Logos) pervading them.

6. Then saith to me Man-Shepherd: Didst understand this Vision what it
means?

Nay; that shall I know, said I.

That Light, He said, am I, thy God, Mind, prior to Moist Nature which
appeared from Darkness; the Light-Word (Logos) [that appeared] from
Mind is Son of God.

What then? - say I.

Know that what sees in thee and hears is the Lord's Word (Logos); but
Mind is Father-God. Not separate are they the one from other; just in
their union [rather] is it Life consists.

Thanks be to Thee, I said.

So, understand the Light [He answered], and make friends with it.

7. And speaking thus He gazed for long into my eyes, so that I trembled
at the look of him.

But when He raised His head, I see in Mind the Light, [but] now in
Powers no man could number, and Cosmos grown beyond all bounds,
and that the Fire was compassed round about by a most mighty Power,
and [now] subdued had come unto a stand.

And when I saw these things I understood by reason of Man-Shepherd's
Word (Logos).

8. But as I was in great astonishment, He saith to me again: Thou didst
behold in Mind the Archetypal Form whose being is before beginning
without end. Thus spake to me Man-Shepherd.

And I say: Whence then have Nature's elements their being?
To this He answer gives: From Will of God. [Nature] received the Word
(Logos), and gazing upon the Cosmos Beautiful did copy it, making
herself into a cosmos, by means of her own elements and by the births of
souls.

9. And God-the-Mind, being male and female both, as Light and Life
subsisting, brought forth another Mind to give things form, who, God as
he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos
that the sense perceives. Men call their ruling Fate.

10. Straightway from out the downward elements God's Reason (Logos)
leaped up to Nature's pure formation, and was at-oned with the

Formative Mind; for it was co-essential with it. And Nature's downward elements were thus left reason-less, so as to be pure matter.

11. Then the Formative Mind ([at-oned] with Reason), he who surrounds the spheres and spins them with his whorl, set turning his formations, and let them turn from a beginning boundless unto an endless end. For that the circulation of these [spheres] begins where it doth end, as Mind doth will.

And from the downward elements Nature brought forth lives reason-less; for He did not extend the Reason (Logos) [to them]. The Air brought forth things winged; the Water things that swim, and Earth-and-Water one from another parted, as Mind willed. And from her bosom Earth produced what lives she had, four-footed things and reptiles, beasts wild and tame.

12. But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself, with whom He fell in love, as being His own child; for he was beautiful beyond compare, the Image of his Sire. In very truth, God fell in love with his own Form; and on him did bestow all of His own formations.

13. And when he gazed upon what the Enformer had created in the Father, [Man] too wished to enform; and [so] assent was given him by the Father.

Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures. They fell in love with him, and gave him each a share of his own ordering.

And after that he had well learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.

14. So he who hath the whole authority over [all] the mortals in the cosmos and over its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair form.

And when she saw that Form of beauty which can never satiate, and him who [now] possessed within himself each single energy of [all seven] Rulers as well as God's own Form, she smiled with love; for it was as though she had seen the image of Man's fairest form upon her Water, his shadow on her Earth.

He in turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it; and with the will came act, and [so] he vivified the form devoid of reason.

And Nature took the object of her love and wound herself completely around him, and they were intermingled, for they were lovers.

15. And this is why beyond all creatures on the earth man is twofold; mortal because of body, but because of the essential man immortal. Though deathless and possessed of sway over all, yet doth he suffer as a mortal doth, subject to Fate.

Thus though above the Harmony, within the Harmony he hath become a slave. Though male-female, as from a Father male-female, and though he is sleepless from a sleepless [Sire], yet is he overcome [by sleep].

16. Thereon [I say: Teach on], O Mind of me, for I myself as well am amorous of the Word (Logos).

The Shepherd said: This is the mystery kept hid until this day. Nature embraced by Man brought forth a wonder, oh so wonderful. For as he had the nature of the Concord of the Seven, who, as I said to thee, [were made] of Fire and Spirit - Nature delayed not, but immediately brought forth seven "men", in correspondence with the natures of the Seven, male-female and moving in the air.

Thereon [I said]: O Shepherd, ..., for now I am filled with great desire

and long to hear; do not run off.

The Shepherd said: Keep silence, for not as yet have I unrolled for thee
the first discourse (logoi).

Lo! I am still, I said.

17. In such wise than, as I have said, the generation of these seven came
to pass. Earth was as woman, her Water filled with longing; ripeness she
took from Fire, spirit from Aether. Nature thus brought forth frames to
suit the form of Man.

And Man from Light and Life changed into soul and mind - from Life to
soul, from Light to mind.

And thus continued all the sense-world's parts until the period of their
end and new beginnings.

18. Now listen to the rest of the discourse (Logos) which thou dost long
to hear.

The period being ended, the bond that bound them all was loosened by
God's Will. For all the animals being male-female, at the same time with
Man were loosed apart; some became partly male, some in like fashion
[partly] female. And straightway God spake by His Holy Word (Logos):
"Increase ye in increasing, and multiply in multitude, ye creatures and
creations all; and man that hath Mind in him, let him learn to know that
he himself is deathless, and that the cause of death is love, though Love
is all."

19. When He said this, His Forethought did by means of Fate and
Harmony effect their couplings and their generations founded. And so all
things were multiplied according to their kind.

And he who thus hath learned to know himself, hath reached that Good
which doth transcend abundance; but he who through a love that leads
astray, expends his love upon his body - he stays in Darkness wandering,
and suffering through his senses things of Death.

20. What is the so great fault, said I, the ignorant commit, that they
should be deprived of deathlessness?

Thou seemest, He said, O thou, not to have given heed to what thou
heardest. Did I not bid thee think?

Yea do I think, and I remember, and therefore give Thee thanks.

If thou didst think [thereon], [said He], tell me: Why do they merit death
who are in Death?

It is because the gloomy Darkness is the root and base of the material
frame; from it came the Moist Nature; from this the body in the sense-
world was composed; and from this [body] Death doth the Water drain.

21. Right was thy thought, O thou! But how doth "he who knows himself,
go unto Him", as God's Word (Logos) hath declared?

And I reply: the Father of the universals doth consist of Light and Life,
from Him Man was born.

Thou sayest well, [thus] speaking. Light and Life is Father-God, and
from Him Man was born.

If then thou learnest that thou art thyself of Life and Light, and that thou
[happenest] to be out of them, thou shalt return again to Life. Thus did
Man-Shepherd speak.

But tell me further, Mind of me, I cried, how shall I come to Life
again...for God doth say: "The man who hath Mind in him, let him learn
to know that he himself [is deathless]."

22. Have not all men then Mind?

Thou sayest well, O thou, thus speaking. I, Mind, myself am present with
holy men and good, the pure and merciful, men who live piously.

[To such] my presence doth become an aid, and straightway they gain
gnosis of all things, and win the Father's love by their pure lives, and give
Him thanks, invoking on Him blessings, and chanting hymns, intent on
Him with ardent love.

And ere they give up the body unto its proper death, they turn them with disgust from its sensations, from knowledge of what things they operate.

Nay, it is I, the Mind, that will not let the operations which befall the body, work to their [natural] end. For being door-keeper I will close up [all] the entrances, and cut the mental actions off which base and evil energies induce.

23. But to the Mind-less ones, the wicked and depraved, the envious and covetous, and those who mured do and love impiety, I am far off, yielding my place to the Avenging Daimon, who sharpening the fire, tormenteth him and addeth fire to fire upon him, and rusheth upon him through his senses, thus rendering him readier for transgressions of the law, so that he meets with greater torment; nor doth he ever cease to have desire for appetites inordinate, insatiately striving in the dark.

24. Well hast thou taught me all, as I desired, O Mind. And now, pray, tell me further of the nature of the Way Above as now it is [for me]. To this Man-Shepherd said: When the material body is to be dissolved, first thou surrenderest the body by itself unto the work of change, and thus the form thou hadst doth vanish, and thou surrenderest thy way of life, void of its energy, unto the Daimon. The body's senses next pass back into their sources, becoming separate, and resurrect as energies; and passion and desire withdraw unto that nature which is void of reason.

25. And thus it is that man doth speed his way thereafter upwards through the Harmony.

To the first zone he gives the Energy of Growth and Waning; unto the second [zone], Device of Evils [now] de-energized; unto the third, the Guile of the Desires de-energized; unto the fourth, his Domineering Arrogance, [also] de-energized; unto the fifth, unholy Daring and the Rashness of Audacity, de-energized; unto the sixth, Striving for Wealth

by evil means, deprived of its aggrandizement; and to the seventh zone,
Ensnaring Falsehood, de-energized.

26. And then, with all the energisings of the harmony stript from him,
clothed in his proper Power, he cometh to that Nature which belongs
unto the Eighth, and there with those-that-are hymneth the Father.
They who are there welcome his coming there with joy; and he, made
like to them that sojourn there, doth further hear the Powers who are
above the Nature that belongs unto the Eighth, singing their songs of
praise to God in language of their own.

And then they, in a band, go to the Father home; of their own selves they
make surrender of themselves to Powers, and [thus] becoming Powers
they are in God. This the good end for those who have gained Gnosis - to
be made one with God.

Why shouldst thou then delay? Must it not be, since thou hast all
received, that thou shouldst to the worthy point the way, in order that
through thee the race of mortal kind may by [thy] God be saved?

27. This when He had said, Man-Shepherd mingled with the Powers.

But I, with thanks and belssings unto the Father of the universal
[Powers], was freed, full of the power he had poured into me, and full of
what He had taught me of the nature of the All and of the loftiest Vision.
And I began to preach unto men the Beauty of Devotion and of Gnosis:

O ye people, earth-born folk, ye who have given yourselves to
drunkenness and sleep and ignorance of God, be sober now, cease from
your surfeit, cease to be glamoured by irrational sleep!

28. And when they heard, they came with one accord. Whereon I say:
Ye earth-born folk, why have ye given yourselves up to Death, while yet
ye have the power of sharing Deathlessness? Repent, O ye, who walk
with Error arm in arm and make of Ignorance the sharer of your board;
get ye out from the light of Darkness, and take your part in

Deathlessness, forsake Destruction!

29. And some of them with jests upon their lips departed [from me],
abandoning themselves unto the Way of Death; others entreated to be
taught, casting themselves before my feet.

But I made them arise, and I became a leader of the Race towards home,
teaching the words (logoi), how and in what way they shall be saved. I
sowed in them the words (logoi) of wisdom; of Deathless Water were
they given to drink.

And when even was come and all sun's beams began to set, I bade them
all give thanks to God. And when they had brought to an end the giving
of their thanks, each man returned to his own resting place.

30. But I recorded in my heart Man-Shepherd's benefaction, and with
my every hope fulfilled more than rejoiced. For body's sleep became the
soul's awakening, and closing of the eyes - true vision, pregnant with
Good my silence, and the utterance of my word (logos) begetting of good
things.

All this befell me from my Mind, that is Man-Shepherd, Word (Logos) of
all masterhood, by whom being God-inspired I came unto the Plain of
Truth. Wherefore with all my soul and strength thanksgiving give I unto
Father-God.

31. Holy art Thou, O God, the universals' Father.

Holy art Thou, O God, whose Will perfects itself by means of its own
Powers.

Holy art Thou, O God, who willeth to be known and art known by Thine
own.

Holy art Thou, who didst by Word (Logos) make to consist the things that
are.

Holy art Thou, of whom All-nature hath been made an image.

Holy art Thou, whose Form Nature hath never made.

Holy art Thou, more powerful than all power.

Holy art Thou, transcending all pre-eminence.

Holy Thou art, Thou better than all praise.

Accept my reason's offerings pure, from soul and heart for aye stretched
up to Thee, O Thou unutterable, unspeakable, Whose Name naught but
the Silence can express.

32. Give ear to me who pray that I may never of Gnosis fail, [Gnosis]
which is our common being's nature; and fill me with Thy Power, and
with this Grace [of Thine], that I may give the Light to those in ignorance
of the Race, my Brethren, and Thy Sons.

For this cause I believe, and I bear witness; I go to Life and Light.
Blessed art Thou, O Father. Thy Man would holy be as Thou art holy,
even as Thou gave him Thy full authority [to be].

TO ASCLEPIUS

Notes on the text: This dialogue sets forth the difference between the physical and metaphysical worlds in the context of Greek natural philosophy. Some of the language is fairly technical: the "errant spheres" of sections 6 and 7 are the celestial spheres carrying the planets, while the "inerrant sphere" is that of the fixed stars. It is useful to keep in mind, also, that "air" and "spirit" are interchangeable concepts in Greek thought, and that the concept of the Good has a range of implications which don't come across in the English word: one is that the good of any being, in Greek thought, was also that being's necessary goal.

1. Hermes: All that is moved, Asclepius, is it not moved in something and
by something?

Asclepius: Assuredly.

H: And must not that in which it's moved be greater than the moved?

A: It must.

H: Mover, again, has greater power than moved?

A: It has, of course.

H: The nature, furthermore, of that in which it's moved must be quite other from the nature of the moved?

A: It must completely.

2. H: Is not, again, this cosmos vast, [so vast] that than it there exists no body greater?

A: Assuredly.

H: And massive, too, for it is crammed with multitudes of other mighty frames, nay, rather all the other bodies that there are?

A: It is.

H: And yet the cosmos is a body?

A: It is a body.

H: And one that's moved?

3. A: Assuredly.

H: Of what size, then, must be the space in which it's moved, and of what kind [must be] the nature [of that space]? Must it not be far vaster [than the cosmos], in order that it may be able to find room for its continued course, so that the moved may not be cramped for want of room and lose its motion?

A: Something, Thrice-greatest one, it needs must be, immensely vast.

4. H: And of what nature? Must it not be, Asclepius, of just the contrary?
And is not contrary to body bodiless?

A: Agreed.

H: Space, then, is bodiless. But bodiless must either be some godlike thing or God [Himself]. And by "some godlike thing" I mean no more the generable [i.e., that which is generated] but the ingenerable.

5. If, then, space be some godlike thing, it is substantial; but if 'tis God [Himself], it transcends substance. But it is to be thought of otherwise [than God], and in this way.

God is first "thinkable" <or "intelligible"> for us, not for Himself, for that the thing that's thought doth fall beneath the thinker's sense. God then cannot be "thinkable" unto Himself, in that He's thought of by Himself as being nothing else but what He thinks. But he is "something else" for us, and so He's thought of by us.

6. If space is, therefore, to be thought, [it should] not, [then, be thought as] God, but space. If God is also to be thought, [He should] not [be conceived] as space, but as energy that can contain [all space].

Further, all that is moved is moved not in the moved but in the stable.

And that which moves [another] is of course stationary, for 'tis impossible that it should move with it.

A: How is it, then, that things down here, Thrice-greatest one, are moved with those that are [already] moved? For thou hast said the errant spheres were moved by the inerrant one.

H: This is not, O Asclepius, a moving with, but one against; they are not moved with one another, but one against the other. It is this contrariety which turneth the resistance of their motion into rest. For that resistance is the rest of motion.

7. Hence, too, the errant spheres, being moved contrarily to the inerrant one, are moved by one another by mutual contrariety, [and also] by the spable one through contrariety itself. And this can otherwise not be. The Bears up there <i.e., Ursa Major and Minor>, which neither set nor rise, think'st thou they rest or move?

A: They move, Thrice-greatest one.

H: And what their motion, my Asclepius?

A: Motion that turns for ever round the same.

H: But revolution - motion around same - is fixed by rest. For "round-the-same" doth stop "beyond-same". "Beyond-same" then, being stopped, if it be steadied in "round-same" - the contrary stands firm, being rendered ever stable by its contrariety.

8. Of this I'll give thee here on earth an instance, which the eye can see. Regard the animals down here - a man, for instance, swimming! The water moves, yet the resistance of his hands and feet give him stability, so that he is not borne along with it, nor sunk thereby.

A: Thou hast, Thrice-greatest one, adduced a most clear instance.

H: All motion, then, is caused in station and by station.

The motion, therefore, of the cosmos (and of every other hylic <i.e., material> animal) will not be caused by things exterior to the cosmos, but by things interior [outward] to the exterior - such [things] as soul, or spirit, or some such other thing incorporeal.

'Tis not the body that doth move the living thing in it; nay, not even the whole [body of the universe a lesser] body e'en though there be no life in it.

9. A: What meanest thou by this, Thrice-greatest one? Is it not bodies, then, that move the stock and stone and all the other things inanimate?

H: By no means, O Asclepius. The something-in-the-body, the that-which-moves the thing inanimate, this surely's not a body, for that it moves the two of them - both body of the lifter and the lifted? So that a thing that's lifeless will not move a lifeless thing. That which doth move [another thing] is animate, in that it is the mover.

Thou seest, then, how heavy laden is the soul, for it alone doth lift two bodies. That things, moreover, moved are moved in something as well as moved by something is clear.

10. A: Yea, O Thrice-greatest one, things moved must needs be moved in something void.

H: Thou sayest well, O [my] Asclepius! For naught of things that are is void. Alone the "is-not" is void [and] stranger to subsistence. For that which is subsistent can never change to void.

A: Are there, then, O Thrice-greatest one, no such things as an empty cask, for instance, and an empty jar, a cup and vat, and other things like

unto them?

H: Alack, Asclepius, for thy far-wandering from the truth! Think'st thou
that things most full and most replete are void?

11. A: How meanest thou, Thrice-greatest one?

H: Is not air body?

A: It is.

H: And doth this body not pervade all things, and so, pervading, fill
them? And "body"; doth body not consist from blending of the "four"
<elements>? Full, then, of air are all thou callest void; and if of air, then
of the "four".

Further, of this the converse follows, that all thou callest full are void - of
air; for that they have their space filled out with other bodies, and,
therefore, are not able to receive the air therein. These, then, which thou
dost say are void, they should be hollow named, not void; for they not
only are, but they are full of air and spirit.

12. A: Thy argument (logos), Thrice-greatest one, is not to be gainsaid;
air is a body. Further, it is this body which doth pervade all things, and
so, pervading, fill them. What are we, then, to call that space in which the
all doth move?

H: The bodiless, Asclepius.

A: What, then, is Bodiless?

H: 'Tis Mind and Reason (logos), whole out of whole, all self-embracing,
free from all body, from all error free, unsensible to body and

untouchable, self stayed in self, containing all, preserving those that are,
whose rays, to use a likeness, are Good, Truth, Light beyond light, the
Archetype of soul.

A: What, then, is God?

13. H: Not any one of these is He; for He it is that causeth them to be,
both all and each and every thing of all that are. Nor hath He left a thing
beside that is-not; but they are all from things-that-are and not from
things-that-are-not. For that the things-that-are-not have naturally no
power of being anything, but naturally have the power of the inability-to-
be. And, conversely, the things-that-are have not the nature of some time
not-being.

14. A: What say'st thou ever, then, God is?

H: God, therefore, is not Mind, but Cause that the Mind is; God is not
Spirit, but Cause that Spirit is; God is not Light, but Cause that the Light
is. Hence one should honor God with these two names [the Good and
Father] - names which pertain to Him alone and no one else.
For no one of the other so-called gods, no one of men, or daimones, can
be in any measure Good, but God alone; and He is Good alone and
nothing else. The rest of things are separable all from the Good's nature;
for [all the rest] are soul and body, which have no place that can contain
the Good.

15. For that as mighty is the Greatness of the Good as is the Being of all
things that are - both bodies and things bodiless, things sensible and
intelligible things. Call thou not, therefore, aught else Good, for thou
would'st imious be; nor anything at all at any time call God but Good
alone, for so thou would'st again be impious.

16. Though, then, the Good is spoken of by all, it is not understood by all, what thing it is. Not only, then, is God not understood by all, but both unto the gods and some of the men they out of ignorance do give the name of Good, though they can never either be or become Good. For they are very different from God, while Good can never be distinguished from Him, for that God is the same as Good.

The rest of the immortal ones are nonetheless honored with the name of God, and spoken of as gods; but God is Good not out of courtesy but out of nature. For that God's nature and the Good is one; one os the kind of both, from which all other kinds [proceed].

The Good is he who gives all things and naught receives. God, then, doth give all things and receive naught. God, then, is Good, and Good is God.

17. The other name of God is Father, again because He is the that-which-maketh-all. The part of father is to make.

Wherefore child-making is a very great and a most pious thing in life for them who think aright, and to leave life on earth without a child a very great misfortune and impiety; and he who hath no child is punished by the daimones after death. And this is the punishment: that that man's soul who hath no child, shall be condemned unto a body with neither man's nor woman's nature, a thing accursed beneath the sun.

Wherefore, Asclepius, let not your sympathies be with the man who hath no child, but rather pity his mishap, knowing what punishment abides for him.

Let all that has been said then, be to thee, Asclepius, an introduction to the gnosis of the nature of all things.

THE SACRED SERMON

Notes on the text: This brief (and possibly somewhat garbled) text recounts the creation and nature of the world in terms much like those of the Poemandres. The major theme is the renewal of all things in a

cyclic universe, with the seven planetary rulers again playing a major role.

1. The Glory of all things is God, Godhead and Godly Nature. Source of the things that are is God, who is both Mind and Nature - yea Matter, the Wisdom that reveals all things. Source [too] is Godhead - yea Nature, Energy, Necessity, and End, and Making-new-again. Darkness that knew no bounds was in Abyss, and Water [too] and subtle Breath intelligent; these were by Power of God in Chaos. Then Holy Light arose; and there collected 'neath Dry Space <literally: "sand"> from out Moist Essence Elements; and all the Gods do separate things out from fecund Nature.

2. All things being undefined and yet unwrought, the light things were assigned unto the height, the heavy ones had their foundations laid down underneath the moist part of Dry Space, the universal things being bounded off by Fire and hanged in Breath to keep them up. And Heaven was seen in seven circles; its Gods were visible in forms of stars with all their signs; while Nature had her members made articulate together with the Gods in her. And [Heaven's] periphery revolved in cyclic course, borne on by Breath of God.

3. And every God by his own proper power brought forth what was appointed him. Thus there arose four-footed beasts, and creeping things, and those that in the water dwell, and things with wings, and everything that beareth seed, and grass, and shoot of every flower, all having in themselves seed of again-becoming. And they selected out the births of men for gnosis of the works of God and attestation of the energy of Nature; the multitude of men for lordship over all beneath the heaven and gnosis of its blessings, that they might increase in increasing and multiply in multitude, and every soul infleshed by revolution of the Cyclic Gods, for observation of the marvels

of Heaven and Heaven's Gods' revolution, and of the works of God and energy of Nature, for tokens of its blessings, for gnosis of the power of God, that they might know the fates that follow good and evil [deeds] and learn the cunning work of all good arts.

4. [Thus] there begins their living and their growing wise, according to the fate appointed by the revolution of the Cyclic Gods, and their deceasing for this end.

And there shall be memorials mighty of their handiworks upon the earth, leaving dim trace behind when cycles are renewed.

For every birth of flesh ensouled, and of the fruit of seed, and every handiwork, though it decay, shall of necessity renew itself, both by the renovation of the Gods and by the turning-round of Nature's rhythmic wheel.

For that whereas the Godhead is Nature's ever-making-new-again the cosmic mixture, Nature herself is also co-established in that Godhead.

THE CUP OR MONAD

Notes on the text: This short text gives an unusually lucid overview of the foundations of Hermetic thought. The stress on rejection of the body and its pleasures, and on the division of humanity into those with Mind and those without, are reminiscent of some of the so-called "Gnostic" writings of the same period. The idea that the division is a matter of choice, on the other hand, is a pleasant variation on the almost Calvinist flavor of writings such as the Apocalypse of Adam. Mead speculates that the imagery of the Cup in this text may have a distant connection, by way of unorthodox ideas about Communion, with the legends of the Holy Grail.

1. Hermes: With Reason (Logos), not with hands, did the World-maker make the universal World; so that thou shouldst think of him as

everywhere and ever-being, the Author of all things, and One and Only,
who by His Will all beings hath created.

This Body of Him is a thing no man can touch, or see, or measure, a body
inextensible, like to no other frame. 'Tis neither Fire nor Water, Air nor
Breath; yet all of them come from it. Now being Good he willed to
consecrate this [Body] to Himself alone, and set its Earth in order and
adorn it.

2. So down [to Earth] He sent the Cosmos of this Frame Divine - man, a
life that cannot die, and yet a life that dies. And o'er [all other] lives and
over Cosmos [too], did man excel by reason of the Reason (Logos) and
the Mind. For contemplator of God's works did man become; he
marvelled and did strive to know their Author.

3. Reason (Logos) indeed, O Tat, among all men hath He distributed, but
Mind not yet; not that He grudgeth any, for grudging cometh not from
Him, but hath its place below, within the souls of men who have no
Mind.

Tat: Why then did God, O father, not on all bestow a share of Mind?

H: He willed, my son, to have it set up in the midst for souls, just as it
were a prize.

4. T: And where hath He set it up?

H: He filled a mighty Cup with it, and sent it down, joining a Herald [to
it], to whom He gave command to make this proclamation to the hearts
of men:

Baptize thyself with this Cup's baptism, what heart can do so, thou that
hast faith thou canst ascend to him that hath sent down the Cup, thou
that dost know for what thoudidst come into being!

As many then as understood the Herald's tidings and doused themselves in Mind, became partakers in the Gnosis; and when they had "received the Mind" they were made "perfect men".

But they who do not understand the tidings, these, since they possess the aid of Reason [only] and not Mind, are ignorant wherefor they have come into being and whereby.

5. The senses of such men are like irrational creatures'; and as their [whole] make-up is in their feelings and their impulses, they fail in all appreciation of <lit.: "they do not wonder at"> those things which really are worth contemplation. These center all their thought upon the pleasures of the body and its appetites, in the belief that for its sake man hath come into being.

But they who have received some portion of God's gift, these, Tat, if we judge by their deeds, have from Death's bonds won their release; for they embrace in their own Mind all things, things on the earth, things in the heaven, and things above the heaven - if there be aught. And having raised themselves so far they sight the Good; and having sighted it, they look upon their sojourn here as a mischance; and in disdain of all, both things in body and the bodiless, they speed their way unto that One and Only One.

6. This is, O Tat, the Gnosis of the Mind, Vision of things Divine; God-knowledge is it, for the Cup is God's.

T: Father, I, too, would be baptized.

H: Unless thou first shall hate thy Body, son, thou canst not love thy Self. But if thou lov'st thy Self thou shalt have Mind, and having Mind thou shalt share in the Gnosis.

T: Father, what dost thou mean?

H: It is not possible, my son, to give thyself to both - I mean to things that perish and to things divine. For seeing that existing things are twain, Body and Bodiless, in which the perishing and the divine are understood, the man who hath the will to choose is left the choice of one or the other; for it can never be the twain should meet. And in those souls to whom the choice is left, the waning of the one causes the other's growth to show itself.

7. Now the choosing of the Better not only proves a lot most fair for him who makes the choice, seeing it makes the man a God, but also shows his piety to God. Whereas the [choosing] of the Worse, although it doth destroy the "man", it doth only disturb God's harmony to this extent, that as processions pass by in the middle of the way, without being able to do anything but take the road from others, so do such men move in procession through the world led by their bodies' pleasures.

8. This being so, O Tat, what comes from God hath been and will be ours; but that which is dependent on ourselves, let this press onward and have no delay, for 'tis not God, 'tis we who are the cause of evil things, preferring them to good.

Thou see'st, son, how many are the bodies through which we have to pass, how many are the choirs of daimones, how vast the system of the star-courses [through which our Path doth lie], to hasten to the One and Only God.

For to the Good there is no other shore; It hath no bounds; It is without an end; and for Itself It is without beginning, too, though unto us it seemeth to have one - the Gnosis.

9. Therefore to It Gnosis is no beginning; rather is it [that Gnosis doth afford] to us the first beginning of its being known.

Let us lay hold, therefore, of the beginning. and quickly speed through all [we have to pass].

`Tis very hard, to leave the things we have grown used to, which meet
our gaze on every side, and turn ourselves back to the Old Old [Path].
Appearances delight us, whereas things which appear not make their
believing hard.

Now evils are the more apparent things, whereas the Good can never
show Itself unto the eyes, for It hath neither form nor figure.
Therefore the Good is like Itself alone, and unlike all things else; or `tis
impossible that That which hath no body should make Itself apparent to
a body.

10. The "Like's" superiority to the "Unlike" and the "Unlike's" inferiority
unto the "Like" consists in this:

The Oneness being Source and Root of all, is in all things as Root and
Source. Without [this] Source is naught; whereas the Source [Itself] is
from naught but itself, since it is Source of all the rest. It is Itself Its
Source, since It may have no other Source.

The Oneness then being Source, containeth every number, but is
contained by none; engendereth every number, but is engendered by no
other one.

11. Now all that is engendered is imperfect, it is divisible, to increase
subject and to decrease; but with the Perfect [One] none of these things
doth hold. Now that which is increasable increases from the Oneness,
but succumbs through its own feebleness when it no longer can contain
the One.

And now, O Tat, God's Image hath been sketched for thee, as far as it can
be; and if thou wilt attentively dwell on it and observe it with thine
heart's eyes, believe me, son, thou'lt find the Path that leads above; nay,
that Image shall become thy Guide itself, because the Sight [Divine] hath
this peculiar [charm], it holdeth fast and draweth unto it those who
succeed in opening their eyes, just as, they say, the magnet [draweth]
iron.

THOUGH UNMANIFEST GOD I S MOST MANIFEST

1. I will recount to thee this sermon (logos) too, O Tat, that thou may'st cease to be without the mysteries of the God beyond all name. And mark thou well how that which to the many seems unmanifest, will grow most manifest for thee.

Now were it manifest, it would not be. For all that is made manifest is subject to becoming, for it hath been made manifest. But the Unmanifest for ever is, for It doth not desire to be made manifest. It ever is, and maketh manifest all other things.

Being Himself unmanifest, as ever being and ever making-manifest, Himself is not made manifest. God is not made Himself; by thinking-manifest <i.e., thinking into manifestation>, He thinketh all things manifest.

Now "thinking-manifest" deals with things made alone, for thinking-manifest is nothing else than making.

2. He, then, alone who is not made, 'tis clear, is both beyond all power of thinking-manifest, and is unmanifest.

And as He thinketh all things manifest, He manifests through all things and in all, and most of all in whatsoever things He wills to manifest. Do thou, then, Tat, my son, pray first unto our Lord and Father, the One-and-Only One, from whom the One doth come, to show His mercy unto thee, in order that thou mayest have the power to catch a thought of this so mighty God, one single beam of Him to shine into thy thinking. For thought alone "sees" the Unmanifest, in that it is itself unmanifest. If, then, thou hast the power, He will, Tat, manifest to thy mind's eyes. The Lord begrudgeth not Himself to anything, but manifests Himself through the whole world.

Thou hast the power of taking thought, of seeing it and grasping it in thy own "hands", and gazing face to face upon God's Image. But if what is

within thee even is unmanifest to thee, how, then, shall He Himself who
is within thy self be manifest for thee by means of [outer] eyes?

3. But if thou wouldst "see" him, bethink thee of the sun, bethink thee of
moon's course, bethink thee of the order of the stars. Who is the One
who watcheth o'er that order? For every order hath its boundaries
marked out by place and number.

The sun's the greatest god of gods in heaven; to whom all of the heavenly
gods give place as unto king and master. And he, this so-great one, he
greater than the earth and sea, endures to have above him circling
smaller stars than him. Out of respect to Whom, or out of fear of Whom,
my son, [doth he do this]?

Nor like nor equal is the course each of these stars describes in heaven.
Who [then] is He who marketh out the manner of their course and its
extent?

4. The Bear up there that turneth round itself, and carries round the
whole cosmos with it - Who is the owner of this instrument? Who He
who hath set round the sea its bounds? Who He who hath set on its seat
the earth?

For, Tat, there is someone who is the Maker and the Lord of all these
things. It could not be that number, place and measure could be kept
without someone to make them. No order whatsoever could be made by
that which lacketh place and lacketh measure; nay, even this is not
without a lord, my son. For if the orderless lacks something, in that it is
not lord of order's path, it also is beneath a lord - the one who hath not
yet ordained it order.

5. Would that it were possible for thee to get thee wings, and soar into
the air, and, poised midway 'tween earth and heaven, behold the earth's
solidity, the sea's fluidity (the flowings of its streams), the spaciousness
of air, fire's swiftness, [and] the coursing of the stars, the swiftness of

heaven's circuit round them [all]!

Most blessed sight were it, my son, to see all these beneath one sway -
the motionless in motion, and the unmanifest made manifest; whereby is
made this order of the cosmos and the cosmos which we see of order.

6. If thou would'st see Him too through things that suffer death, both on
the earth and in the deep, think of a man's being fashioned in the womb,
my son, and strictly scrutinize the art of Him who fashions him, and
learn who fashioneth this fair and godly image of the Man.

Who [then] is He who traceth out the circles of the eyes; who He who
boreth out the nostrils and the ears; who He who openeth [the portal of]
the mouth; who He who doth stretch out and tie the nerves; who He who
channels out the veins; who He who hardeneth the bones; who He who
covereth the flesh with skin; who He who separates the fingers and the
joints; who He who widens out a treading for the feet; who He who
diggeth out the ducts; who He who spreadeth out the spleen; who he who
shapeth heart like to a pyramid; who He who setteth ribs together; who
He who wideneth the liver out; who He who maketh lungs like to a
sponge; who He who maketh belly stretch so much; who he who doth
make prominent the parts most honorable, so that they may be seen,
while hiding out of sight those of least honor?

7. Behold how many arts [employed] on one material, how many labors
on one single sketch; and all exceeding fair, and all in perfect measure,
yet all diversified! Who made them all? What mother, or what sire, save
God alone, unmanifest, who hath made all things by His Will?

8. And no one saith a statue or a picture comes to be without a sculptor
or [without] a painter; doth [then] such workmanship as this exist
without a Worker? What depth of blindness, what deep impiety, what
depth of ignorance! See, [then] thou ne'er, son Tat, deprivest works of
Worker!

Nay, rather is He greater than all names, so great is He, the Father of them all. For verily He is the Only One, and this is His work, to be a father.

9. So, if thou forcest me somewhat too bold, to speak, His being is conceiving of all things and making [them].

And as without its maker its is impossible that anything should be, so ever is He not unless He ever makes all things, in heaven, in air, in earth, in deep, in all of cosmos, in every part that is and that is not of everything. For there is naught in all the world that is not He. He is Himself, both things that are and things that are not. The things that are He hath made manifest, He keepeth things that are not in Himself.

10. He is the God beyond all name; He the unmanifest, He the most manifest; He whom the mind [alone] can contemplate, He visible to the eyes [as well]; He is the one of no body, the one of many bodies, nay, rather He of every body.

Naught is there which he is not. For all are He and He is all. And for this cause hath He all names, in that they are one Father's. And for this cause hath He Himself no nome, in that He's Father of [them] all.

Who, then, may sing Thee praise of Thee, or [praise] to Thee? Whither, again, am I to turn my eyes to sing Thy praise; above, below, within, without?

There is no way, no place [is there] about Thee, nor any other thing of things that are.

All [are] in Thee; all [are] from Thee, O Thou who givest all and takest naught, for Thou hast all and naught is there Thou hast not.

11. And when, O Father, shall I hymn Thee? For none can seize Thy hour or time.

For what, again, shall I sing hymn? For things that Thou hast made, or

things Thou hast not? For things Thou hast made manifest, or things
Thou hast concealed?

How, further, shall I hymn Thee? As being of myself? As having
something of mine own? As being other?

For that Thou art whatever I may be; Thou art whatever I may do; Thou
art whatever I may speak.

For Thou art all, and there is nothing else which Thou art not. Thou art
all that which doth exist, and Thou art what doth not exist - Mind when
Thou thinkest, and Father when Thou makest, and God when Thou dost
energize, and Good and Maker of all things.

For that the subtler part of matter is the air, of air the soul, of soul the
mind, and of mind God.

IN GOD ALONE IS GOOD AND ELSEWHERE NOWHERE

*Notes on the text: This sermon on the nature of the Good, like To
Asclepius (CH II), relies on the technical language of classical Greek
philosophy - a point which some of Mead's translations tend to obscure.
"The Good," in Greek thought, is also the self-caused and self-sufficient,
and thus has little in common with later conceptions of "goodness," just
as the Latin word *virtus* and the modern Christian concept of "virtue"
are very nearly opposites despite their etymological connection. The
word "passion" here also needs to be understood in its older sense, as
the opposite of "action" (cf. "active" and "passive").*

*The negative attitude toward humanity and the cosmos which appears
in this text contrasts sharply with the more positive assessment found,
for example, in the Poemandres (CH I) or in the Asclepius - a reminder
that these documents are relics of a diverse and not necessarily
consistent school of thought*

1. Good, O Asclepius, is in none else save in God alone; nay, rather, Good

is God Himself eternally.

If it be so, [Good] must be essence, from every kind of motion and becoming free (though naught is free from It), possessed of stable energy around Itself, never too little, nor too much, an ever-full supply.

[Though] one, yet [is It] source of all; for what supplieth all is Good. When I, moreover, say [supplieth] altogether [all], it is for ever Good.

But this belongs to no one else save God alone.

For He stands not in need of any thing, so that desiring it He should be bad; nor can a single thing of things that are be lost to him, on losing which He should be pained; for pain is part of bad.

Nor is there aught superior to Him, that He should be subdued by it; nor any peer to Him to do Him wrong, or [so that] He should fall in love on its account; nor aught that gives no ear to Him, whereat He should grow angry; nor wiser aught, for Him to envy.

2. Now as all these are non-existent in His being, what is there left but Good alone?

For just as naught of bad is to be found in such transcendent Being, so too in no one of the rest will Good be found.

For in them are all of the other things <i.e., those things which are not Good> - both in the little and the great, both in each severally and in this living one that's greater than them all and the mightiest [of them] <i.e., the cosmos>.

For things subject to birth abound in passions, birth in itself being passible. But where there's passion, nowhere is there Good; and where is Good, nowhere a single passion. For where is day, nowhere is night; and where is night, day is nowhere.

Wherefore in genesis the Good can never be, but only be in the ingenerate.

But seeing that the sharing in all things hath been bestowed on matter, so doth it share in Good.

In this way is the Cosmos Good; that, in so far as it doth make all things,

as far as making goes it's Good, but in all other things it is not Good. For it's both passible and subject unto motion, and maker of things passible.

3. Whereas in man by greater or less of bad is good determined. For what is not too bad down here, is good, and good down here is the least part of bad.

It cannot, therefore, be that good down here should be quite clean of bad, for down here good is fouled with bad; and being fouled, it stays no longer good, and staying not it changes into bad.

In God alone, is, therefore, Good, or rather Good is God Himself. So then, Asclepius, the name alone of Good is found in men, the thing itself nowhere [in them], for this can never be.

For no material body doth contain It - a thing bound on all sides by bad, by labors, pains, desires and passions, by error and by foolish thoughts.

And greatest ill of all, Asclepius, is that each of these things that have been said above, is thought down here to be the greatest good.

And what is still an even greater ill, is belly-lust, the error that doth lead the band of all the other ills - the thing that makes us turn down here from Good.

4. And I, for my part, give thanks to God, that He hath cast it in my mind about the Gnosis of the Good, that it can never be It should be in the world. For that the world is "fullness" of the bad, but God of Good, and Good of God.

The excellencies of the Beautiful are round the very essence [of the Good]; nay, they do seem too pure, too unalloyed; perchance 'tis they that are themselves Its essences.

For one may dare to say, Asclepius - if essence, sooth, He have - God's essence is the Beautiful; the Beautiful is further also Good.

There is no Good that can be got from objects in the world. For all the things that fall beneath the eye are image-things and pictures as it were; while those that do not meet [the eye are the realities], especially the

[essence] of the Beautiful and Good.

Just as the eye cannot see God, so can it not behold the Beautiful and Good. For that they are integral parts of God, wedded to Him alone, inseparate familiars, most beloved, with whom God is Himself in love, or they with God.

5. If thou canst God conceive, thou shalt conceive the Beautiful and Good, transcending Light, made lighter than the Light by God. That Beauty is beyond compare, inimitate that Good, e'en as God is Himself. As, then, thou dost conceive of God, conceive the Beautiful and Good. For they cannot be joined with aught of other things that live, since they can never be divorced from God.

Seek'st thou for God, thou seekest for the Beautiful. One is the Path that leadeth unto It - Devotion joined with Gnosis.

6. And thus it is that they who do not know and do not tread Devotion's Path, do dare to call man beautiful and good, though he have ne'er e'en in his visions seen a whit that's Good, but is enveloped with every kind of bad, and thinks the bad is good, and thus doth make unceasing use of it, and even feareth that it should be ta'en from him, so straining every nerve not only to preserve but even to increase it.

Such are the things that men call good and beautiful, Asclepius - things which we cannot flee or hate; for hardest thing of all is that we've need of them and cannot live without them.

THE GREATEST ILL AMONG MEN IS IGNORANCE OF GOD

1. Whither stumble ye, sots, who have sopped up the wine of ignorance and can so far not carry it that ye already even spew it forth?

Stay ye, be sober, gaze upwards with the [true] eyes of the heart! And if ye cannot all, yet ye at least who can!

For that the ill of ignorance doth pour o`er all the earth and overwhelm
the soul that's battened down within the body, preventing it from
fetching port within Salvation's harbors.

2. Be ye then not carried off by the fierce flood, but using the shore-
current <lit., "back-current" or "up-current">, ye who can, make for
Salvation's port, and, harboring there, seek ye for one to take you by the
hand and lead you unto Gnosis' gates.

Where shines clear Light, of every darkness clean; where not a single
soul is drunk, but sober all they gaze with their hearts' eyes on Him who
willeth to be seen.

No ear can hear Him, nor can eye see Him, nor tongue speak of Him, but
[only] mind and heart.

But first thou must tear off from thee the cloak which thou dost wear -
the web of ignorance, the ground of bad, corruption's chain, the carapace
of darkness, the living death, sensation's corpse, the tomb thou carriest
with thee, the robber in thy house, who through the things he loveth,
hateth thee, and through the things he hateth, bears thee malice.

3. Such is the hateful cloak thou wearest - that throttles thee [and holds
thee] down to it, in order that thou may'st not gaze above, and having
seen the Beauty of the Truth, and Good that dwells therein, detest the
bad of it; having found out the plot that it hath schemed against thee, by
making void of sense those seeming things which men think senses.
For that it hath with mass of matter blocked them up and crammed them
full of loathsome lust, so that thou may'st not hear about the things that
thou should'st hear, nor see the things thou should'st see.

**THAT NO ONE OF EXISTING THINGS DOTH
PERISH , BUT MEN IN ERROR SPEAK OF THEIR
CHANGES AS DESTRUCTIONS AND AS DEATHS**

Notes on the text: The idea of cyclic change central to CH III, "The Sacred Sermon", also takes center stage here. A current of ancient speculation grounded in astrology held that as the planets returned after vast cycles of time to the same positions, so all events on earth would repeat themselves precisely into eternity in the future - and had done so from eternity in the past. The technical term for this recurrence, apocatastasis, is the word Mead translates as "restoration" in the beginning of section 4.

Mead footnotes this tractate as "obscure" and "faulty" in places, and his translation of the beginning of section 3 is conjectural.

1. [Hermes:] Concerning Soul and Body, son, we now must speak; in what way Soul is deathless, and whence comes the activity in composing and dissolving Body.

For there's no death for aught of things [that are]; the thought this word conveys, is either void of fact, or [simply] by the knocking off a syllable what is called "death", doth stand for "deathless".

For death is of destruction, and nothing in the Cosmos is destroyed. For if Cosmos is second God, a life <or living creature> that cannot die, it cannot be that any part of this immortal life should die. All things in Cosmos are parts of Cosmos, and most of all is man, the rational animal.

2. For truly first of all, eternal and transcending birth, is God the universals' Maker. Second is he "after His image", Cosmos, brought into being by Him, sustained and fed by Him, made deathless, as by his own Sire, living for aye, as ever free from death.

Now that which ever-liveth, differs from the Eternal; for He hath not been brought to being by another, and even if He have been brought to being, He hath not been brought to being by Himself, but ever is brought into being.

For the Eternal, in that It is eternal, is the all. The Father is Himself eternal of Himself, but Cosmos hath become eternal and immortal by the

Father.

3. And of the matter stored beneath it <i.e., beneath the cosmos>, the Father made of it a universal body, and packing it together made it spherical - wrapping it round the life - [a sphere] which is immortal in itself, and that doth make materiality eternal.

But He, the Father, full-filled with His ideas, did sow the lives <or living creatures> into the sphere, and shut them in as in a cave, willing to order forth the life with every kind of living.

So He with deathlessness enclosed the universal body, that matter might not wish to separate itself from body's composition, and so dissolve into its own [original] unordered.

For matter, son, when it was yet incorporate <i.e., not yet formed into bodies>, was in unordered. And it doth still retain down here this [nature of unordered] enveloping the rest of the small lives <or living creatures> - that increase-and-decrease which men call death.

4. It is round earthly lives that this unordered doth exist. For that the bodies of the heavenly ones preserve one order allotted to them by the Father as their rule; and it is by the restoration of each one [of them] this order is preserved indissolute.

The "restoration" of bodies on the earth is thus their composition, whereas their dissolution restores them to those bodies which can never be dissolved, that is to say, which know no death. Privation, thus, of sense is brought about, not loss of bodies.

5. Now the third life - Man, after the image of the Cosmos made, [and] having mind, after the Father's will, beyond all earthly lives - not only doth have feeling with the second God <i.e., the Cosmos>, but also hath conception of the first; for of the one 'tis sensible as of a body, while of the other it conceives as bodiless and the Good Mind.

Tat: Doth then this life not perish?

Hermes: Hush, son! and understand what God, what Cosmos [is], what
is a life that cannot die, and what a life subject to dissolution.

Yea, understand the Cosmos is by God and in God; but Man by Cosmos
and in Cosmos.

The source and limit and the constitution of all things is God.

ON THOUGHT AND SENSE

Notes on the text: This somewhat diffuse essay covers a series of topics, starting with (and to some extent from) the concept that the set of perceptions we call "thoughts" and the set we call "sensory perceptions" are not significantly different from each other. The implications of this idea play a significant role in later Hermetic thought, particularly in the areas of magic and the Art of Memory; in this tractate, though, the issues involved are barely touched, and the argument wanders into moral dualisms and the equally important, but distinct, idea that the Cosmos is itself a divine creative power.

Section 10, in which understanding is held up as the source and precondition of belief, should probably be seen as part of the same ancient debate on the roles of faith and reason that gave rise to Tertullian's famous credo quia absurdum ("I believe because it is absurd").

1. I gave the Perfect Sermon (Logos) yesterday, Asclepius; today I think it right, as sequel thereunto, to go through point by point the Sermon about Sense.

Now sense and thought do seem to differ, in that the former has to do with matter, the latter has to do with substance. But unto me both seem to be at-one and not to differ - in men I mean. In other lives <or living creatures> sense is at-oned with Nature, but in men thought.

Now mind doth differ just as much from thought as God doth from divinity. For that divinity by God doth come to be, and by mind thought, the sister of the word (logos) and instruments of one another. For neither doth the word (logos) find utterance without thought, nor is thought manifested without word.

2. So sense and thought both flow together into man, as though they were entwined with one another. For neither without sensing can one think, nor without thinking sense.

But it is possible [they say] to think a thing apart from sense, as those who fancy sights in dreams. But unto me it seems that both of these activities occur in dream-sight, and sense doth pass out of the sleeping to the waking state.

For man is separated into soul and body, and only when the two sides of his sense agree together, does utterance of its thought conceived by mind take place.

3. For it is mind that doth conceive all thoughts - good thoughts when it receives the seeds from God, their contraries when [it receiveth them] from the daimonials; no part of Cosmos being free of daimon, who stealthily doth creep into the daimon who's illumined by God's light <i.e., the human soul>, and sow in him the seed of its own energy. And mind conceives the seed thus sown, adultery, murder, parricide, [and] sacrilege, impiety, [and] strangling, casting down precipices, and all such other deeds as are the work of evil daimons.

4. The seeds of God, 'tis true, are few, but vast and fair, and good - virtue and self-control, devotion. Devotion is God-gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts and not thoughts like the many [think].

For this cause they who Gnostic are, please not the many, nor the many them. They are thought mad and laughed at; they're hated and despised,

and sometimes even put to death.

For we did say that bad must needs dwell on earth, where 'tis in its own place. Its place is earth, and not Cosmos, as some will sometimes say with impious tongue.

But he who is a devotee of God, will bear with all - once he has sensed the Gnosis. For such an one all things, e'en though they be for others bad, are for him good; deliberately he doth refer them all unto the Gnosis. And, thing most marvelous, 'tis he alone who maketh bad things good.

5. But I return once more to the Discourse (Logos) on Sense. That sense doth share with thought in man, doth constitute him man. But 'tis not [every] man, as I have said, who benefits by thought; for this man is material, that other one substantial.

For the material man, as I have said, [consorting] with the bad, doth have his seed of thought from daimons; while the substantial men [consorting] with the Good, are saved by God.

Now God is Maker of all things, and in His making, He maketh all [at last] like to Himself; but they, while they're becoming good by exercise of their activity, are unproductive things.

It is the working of the Cosmic Course that maketh their becomings what they are, befouling some of them with bad and others of them making clean with good.

For Cosmos, too, Asclepius, possesseth sense-and-thought peculiar to itself, not like that of man; 'tis not so manifold, but as it were a better and a simpler one.

6. The single sense-and-thought of Cosmos is to make all things, and make them back into itself again, as Organ of the Will of God, so organized that it, receiving all the seeds into itself from God, and keeping them within itself, may make all manifest, and [then] dissolving them, make them all new again; and thus, like a Good Gardener of Life, things that have been dissolved, it taketh to itself, and giveth them renewal once

again.

There is no thing to which it gives not life; but taking all unto itself it makes them live, and is at the same time the Place of Life and its Creator.

7. Now bodies matter [-made] are in diversity. Some are of earth, of water some, some are of air, and some of fire.

But they are all composed; some are more [composite], and some are simpler. The heavier ones are more [composed], the lighter less so.

It is the speed of Cosmos' Course that works the manifoldness of the kinds of births. For being a most swift Breath, it doth bestow their qualities on bodies together with the One Pleroma - that of Life.

8. God, then, is Sire of Cosmos; Cosmos, of all in Cosmos. And Cosmos is God's Son; but things in Cosmos are by Cosmos.

And properly hath it been called Cosmos [Order]; for that it orders all with their diversity of birth, with its not leaving aught without its life, with the unweariedness of its activity, the speed of its necessity, the composition of its elements, and order of its creatures.

The same, then, of necessity and propriety should have the name of Order.

The sense-and-thought, then, of all lives doth come into them from without, inbreathed by what contains [them all]; whereas Cosmos receives them once for all together with its coming into being, and keeps them as a gift from God.

9. But God is not, as some suppose, beyond the reach of sense-and-thought. It is through superstition men thus impiously speak.

For all the things that are, Asclepius, all are in God, are brought by God to be, and do depend on Him - both things that act through bodies, and things that through soul-substance make [other things] to move, and things that make things live by means of spirit, and things that take unto themselves the things that are worn out.

And rightly so; nay, I would rather say, He doth not have these things;
but I speak forth the truth, He is them all Himself. He doth not get them
from without, but gives them out [from Him].

This is God's sense-and-thought, ever to move all things. And never time
shall be when e'en a whit of things that are shall cease; and when I say "a
whit of things that are", I mean a whit of God. For thigs that are, God
hath; nor aught [is there] without Him, nor [is] He without aught.

10. These things should seem to thee, Asclepius, if thou dost understand
them, true; but if thou dost not understand, things not to be believed.

To understand is to believe, to not believe is not to understand.

My word (logos) doth go before [thee] to the truth. But mighty is the
mind, and when it hath been led by word up to a certain point, it hath
the power to come before [thee] to the truth.

And having thought o'er all these things, and found them consonant with
those which have already been translated by the reason, it hath [e'en
now] believed, and found its rest in that Fair Faith.

To those, then, who by God['s good aid] do understand the things that
have been said [by us] above, they're credible; but unto those who
understand them not, incredible.

Let so much, then, suffice on thought-and-sense.

THE KEY

*Notes: This longer tractate presents itself explicitly as a summary or
abridgement of the General Sermons (CH II-IX), and discusses the
Hermetic view of knowledge and its role in the lives and afterlives of
human beings. The attentive reader will notice certain contradictions
between the afterlife-teachings of this and previous tractates.*

*One of the central concepts of The Key, and of Hermetic thought
generally, is the distinction between ordinary discursive knowledge
which can be expressed in words (in Greek, episteme, which Mead
translates somewhat clumsily as "science") and transcendent, unitive*

knowledge which cannot be communicated (in Greek, gnosis, which Mead simply and sensibly leaves untranslated). The same distinction can be found in many systems of mystical thought. Unlike most of these, though, the Hermetic teachings place value on both.

Readers without much experience in the jargon of Classical philosophy will want to remember that "hylic" means "material", "passible" means "subject to outside forces or to suffering", and "intelligible" means "belonging to the realm of the Mind", and "motion" includes all kinds of change. The special implications of "good" in Greek thought - of self-sufficiency and desirability - should also be kept in mind.

The delightful irony of the Zen moment early in section 9, when Hermes - in the middle of this very substantial lecture - defines the good and pious man as "he who doth not say much or lend his ear to much" and thus rules out both himself and his audience, seems to have been lost on subsequent commentators.

1. Hermes: My yesterday's discourse (logos) I did devote to thee, Asclepius, and so 'tis [only] right I should devote toady's to Tat; and this the more because 'tis the abridgement of the General Sermons (Logoi) which he has had addressed to him.

"God, Father and the Good", then, Tat, hath the same nature, or more exactly, energy.

For nature is a predicate of growth, and used of things that change, both mobile and immobile, that is to say, both human and divine, each one of which He willeth into being.

But energy consists in something else, as we have shown in treating of the rest, both things divine and human things; which thing we ought to have in mind when treating of the Good.

2. God's energy is then His Will; further His essence is to will the being of all things. For what is "God and Father and the Good" but the "to be" of all that are not yet? Nay, subsistence self of everything that is; this,

then, is God, this Father, this the Good; to Him is added naught of all the
rest.

And though the Cosmos, that is to say the Sun, is also sire himself to
them that share in him; yet so far is he not the cause of good unto the
lives, he is not even of their living.

So that e'en if he be a sire, he is entirely so by compulsion of the Good's
Good-will, apart from which nor being nor becoming could e'er be.

3. Again, the parent is the children's cause, both on the father's and the
mother's side, only by sharing in the Good's desire [that doth pour]
through the Sun. It is the Good which doeth the creating.

And such a power can be possessed by no one else than Him alone who
taketh naught, but wills all things to be; I will not, Tat, say "makes".

For that the maker is defective for long periods (in which he sometimes
makes, and sometimes doth not make) both in the quality and in the
quantity [of what he makes]; in that he sometimes maketh them so many
and such like, and sometimes the reverse.

But "God and Father and the Good" is [cause] for all to be. So are at least
these things for those who can see.

4. For It doth will to be, and It is both Itself and most of all by reason of
Itself. Indeed, all other things beside are just because of It; for the
distinctive feature of the Good is "that it should be known". Such is the
Good, O Tat.

Tat: Thou hast, O father, filled us so full of this so good and fairest sight,
that thereby my mind's eye hath now become for me almost a thing to
worship.

For that the vision of the Good doth not, like the sun's beam, firelike
blaze on the eyes and make them close; nay, on the contrary, it shineth
forth and maketh to increase the seeing of the eye, as far as e'er a man
hath the capacity to hold the inflow of the radiance that the mind alone
can see.

Not only does it come more swiftly down to us, but it does us no harm,
and is instinct with all immortal life.

5. They who are able to drink in a somewhat more than others of this
Sight, oftentimes from out the body fall asleep in this fairest Spectacle, as
was the case with Uranus and Cronus, our forebears. may this be out lot
too, O father mine!

Hermes: Yea, may it be, my son! But as it is, we are not yet strung to the
Vision, and not as yet have we the power our mind's eye to unfold and
gaze upon the Beauty of the Good - Beauty that naught can e'er corrupt
or any comprehend.

For only then wilt thou upon It gaze when thou canst say no word
concerning It. For Gnosis of the Good is holy silence and a giving holiday
to every sense.

6. For neither can he who perceiveth It, perceive aught else; nor he who
gazeth on It, gaze on aught else; nor hear aught else, nor stir his body
any way. Staying his body's every sense and every motion he stayeth still.
And shining then all round his mond, It shines through his whole soul,
and draws it out of body, transforming all of him to essence.
For it is possible, my son, that a man's soul should be made like to God,
e'en while it still is in a body, if it doth contemplate the Beauty of the
Good.

7. Tat: Made like to God? What dost thou, father, mean?⁴⁹

Hermes: Of every soul apart are transformations, son.

Tat: What meanest thou? Apart?

Hermes: Didst thou not, in the General Sermons, hear that from one
Soul - the All-soul - come all these souls which are made to revolve in all
the cosmos, as though divided off?

Of these souls, then, it is that there are many changes, some to a happier
lot and some to [just] the contrary of this.

Thus some that were creeping things change into things that in the water dwell, the souls of water things change to earth-dwellers, those that live on earth change to things with wings, and souls that live in air change to men, while human souls reach the first step of deathlessness changed into daimones.

And so they circle to the choir of the Inerrant Gods; for of the Gods there are two choirs, the one Inerrant, and the other Errant. And this is the most perfect glory of the soul.

8. But if a soul on entering the body of a man persisteth in its vice, it neither tasteth deathlessness nor shareth in the Good; but speeding back again it turns into the path that leads to creeping things. This is the sentence of the vicious soul.

And the soul's vice is ignorance. For that the soul who hath no knowledge of the things that are, or knowledge of their nature, or of Good, is blinded by the body's passions and tossed about.

This wretched soul, not knowing what she is, becomes the slave of bodies of strange form in sorry plight, bearing the body as a load; not as the ruler, but the ruled. This [ignorance] is the soul's vice.

9. But on the other hand the virtue of the soul is Gnosis. For he who knows, he good and pious is, and still while on the earth divine.

Tat: But who is such an one, O father mine?

Hermes: He who doth not say much or lend his ear to much. For he who spendeth time in arguing and hearing arguments, doth shadow-fight. For "God, the Father and the Good", is not to be obtained by speech or hearing.

And yet though this is so, there are in all the beings senses, in that they cannot without senses be.

But Gnosis is far different from sense. For sense is brought about by that which hath the mastery o'er us, while Gnosis is the end <i.e., goal> of science, and science is God's gift.

10. All science is incorporeal, the instrument it uses being the mind, just as the mind employs the body.

Both then come into bodies, [I mean] both things that are cognizable by mind alone and things material. For all things must consist out of antithesis and contrariety; and this can otherwise not be.

Tat: Who then is this material God of whom thou speakest?

Hermes: Cosmos is beautiful, but is not good - for that it is material and freely passible; and though it is the first of all things passible, yet is it in the second rank of being and wanting in itself.

And though it never hath itself its birth in time, but ever is, yet is its being in becoming, becoming for all time the genesis of qualities and quantities; for it is mobile and all material motion's genesis.

11. It is intelligible rest that moves material motion in this way, since Cosmos is a sphere - that is to say, a head. And naught of head above's material, as naught of feet below's intelligible, but all material.

And head itself is moved in a sphere-like way - that is to say, as head should move, is mind.

All then that are united to the "tissue" of this "head" (in which is soul) are in their nature free from death - just as when body hath been made in soul, are things that hath more soul than body.

Whereas those things which are at greater distance from this "tissue" - there, where are things which have a greater share of body than of soul - are by their nature subject unto death.

The whole, however, is a life; so that the universe consists of both the hylic and of the intelligible.

12. Again, the Cosmos is the first of living things, while man is second after it, though first of things subject to death.

Man hath the same ensouling power in him as all the rest of living things; yet is he not only not good, but even evil, for that he's subject unto death.

For though the Cosmos also is not good in that it suffers motion, it is not evil, in that it is not subject to death. But man, in that he's subject both to motion and to death, is evil.

13. Now then the principles of man are this-wise vehicled: mind in the reason (logos), the reason in the soul, soul in the spirit <or, rather, vital spirits>, and spirit in the body.

Spirit pervading [body] by means of veins and arteries and blood, bestows upon the living creature motion, and as it were doth bear it in a way.

For this cause some do think the soul is blood, in that they do mistake its nature, not knowing that [at death] it is the spirit that must first withdraw into the soul, whereon the blood congeals and veins and arteries are emptied, and then the living creature <or life> is withdrawn; and this is body's death.

14. Now from one Source all things depend; while Source [dependeth] from the One and Only [One]. Source is, moreover, moved to become Source again; whereas the One standeth perpetually and is not moved. Three then are they: "God, the Father and the Good", Cosmos and man. God doth contain Cosmos; Cosmos [containeth] man. Cosmos is e'er God's Son, man as it were Cosmos' child.

15. Not that, however, God ignoreth man; nay, right well doth He know him, and willeth to be known.

This is the sole salvation for a man - God's Gnosis. This is the Way Up to the Mount.

By Him alone the soul becometh good, not whiles is good, whiles evil, but [good] out of necessity.

Tat: What dost thou mean, Thrice-greatest one?

Hermes: Behold an infant's soul, my son, that is not yet cut off, because its body is still small and not as yet come unto its full bulk.

Tat: How?

Hermes: A thing of beauty altogether is [such a soul] to see, not yet befouled by body's passions, still all but hanging from the Cosmic Soul!

But when the body grows in bulk and draweth down the soul into its mass, then doth the soul cut off itself and bring upon itself forgetfulness, and no more shareth in the Beautiful and the Good. And this forgetfulness becometh vice.

16. It is the same for them who go out from the body.

For when the soul withdraws into itself, the spirit doth contract itself within the blood, and the soul within the spirit. And then the mind, stripped of its wrappings, and naturally divine, taking unto itself a fiery body, doth traverse every space, after abandoning the soul unto its judgement and whatever chastisement it hath deserved.

Tat: What dost thou, father, mean by this? The mind is parted from soul and soul from spirit? Whereas thou said'st the soul was the mind's vesture, and the soul's the spirit.

17. Hermes: The hearer, son, should think with him who speaks and breathe with him; nay, he should have a hearing subtler than the voice of him who speaks.

It is, son, in a body made of earth that this arrangement of the vestures comes to pass. For in a body made of earth it is impossible the mind should take its seat itself by its own self in nakedness.

For neither is it possible on the one hand the earthly body should contain
so much immortality, nor on the other that so great a virtue should
endure a body passible in such close contact with it. It taketh, then, the
soul for as it were an envelope.

And soul itself, being too and thing divine, doth use the spirit as its
envelope, while spirit doth pervade the living creature.

18. When then the mind doth free itself from the earth-body, it
straightway putteth on its proper robe of fire, with which it could not
dwell in an earth-body.

For earth doth not bear fire; for it is all set in a blaze even by a small
spark. And for this cause is water poured around earth, to be a guard and
wall, to keep the blazing of the fire away.

But mind, the swiftest thing of all divine outthinkings, and swifter than
all elements, hath for its body fire.

For mind being builder doth use the fire as tool for the construction of all
things - the Mind of all [for the construction] of all things, but that of
man only for things on earth.

Stript of its fire the mind on earth cannot make things divine, for it is
human in its dispensation.

19. The soul in man, however - not every soul, but one that pious is - is a
daimonic something and divine.

And such a soul when from the body freed, if it have fought the fight of
piety - the fight of piety is to know God and to do wrong to no man - such
a soul becomes entirely mind.

Whereas the impious soul remains in its own essence, chastised by its
own self, and seeking for an earthly body where to enter, if only it be
human.

For that no other body can contain a human soul; nor is it right that any
human soul should fall into the body of a thing that doth possess no
reason. For that the law of God is this: to guard the human soul from

such tremendous outrage.

20. Tat: How father, then, is a man's soul chastised?

Hermes: What greater chastisement of any human soul can there be, son, than lack of piety? What fire has so fierce a flame as lack of piety? What ravenous beast so mauls the body as lack of piety the very soul?

Dost thou not see what hosts of ills the impious soul doth bear?
It shrieks and screams: I burn; I am ablaze; I know not what to cry or do;
ah, wretched me, I am devoured by all the ills that compass me about;
alack, poor me, I neither see nor hear!

Such are the cries wrung from a soul chastised; not, as the many think, and thou, son, dost suppose, that a [man's] soul, passing from body, is changed into a beast.

Such is a very grave mistake, for that the way a soul doth suffer chastisement is this:

21. When mind becomes a daimon, the law requires that it should take a fiery body to execute the services of God; and entering in the soul most impious it scourgeth it with whips made of its sins.

And then the impious soul, scourged with its sins, is plunged in murders, outrage, blasphemy, in violence of all kinds, and all the other things whereby mankind is wronged.

But on the pious soul the mind doth mount and guide it to the Gnosis' Light. And such a soul doth never tire in songs of praise [to God] and pouring blessing on all men, and doing good in word and deed to all, in imitation of its Sire.

22. Wherefore, my son, thou shouldst give praise to God and pray that thou mayst have thy mind Good Mind. It is, then, to a better state the soul doth pass; it cannot to a worse.

Further there is an intercourse of souls; those of the gods have

intercourse with those of men, and those of men with souls of creatures
which possess no reason.

The higher, further, have in charge the lower; the gods look after men,
men after animals irrational, while God hath charge of all; for He is
higher than them all and all are less than He.

Cosmos is subject, then, to God, man to the Cosmos, and irrationals to
man. But God is o'er them all, and God contains them all.

God's rays, to use a figure, are His energies; the Cosmos's are natures,
the arts and sciences are man's.

The energies act through the Cosmos, thence through the nature-rays of
Cosmos upon man; the nature-rays [act] through the elements, man
[acteth] through the sciences and arts.

23. This is the dispensation of the universe, depending from the nature
of the One, pervading [all things] through the Mind, than which is
naught diviner nor of greater energy; and naught a greater means for the
at-oning men to gods and gods to men.

He, [Mind,] is the Good Daimon. Blessed the soul that is most filled with
Him, and wretched is the soul that's empty of the Mind.

Tat: Father, what dost thou mean, again?

Hermes: Dost think then, son, that every soul hath the Good [Mind]? For
'tis of Him we speak, not of the mind in service of which we were just
speaking, the mind sent down for [the soul's] chastisement.

24. For soul without the mind "can neither speak nor act". For
oftentimes the mind doth leave the soul, and at that time the soul neither
sees nor understands, but is just like a thing that hath no reason. Such is
the power of mind.

Yet doth it not endure a sluggish soul, but leaveth such a soul tied to the
body and bound tight down by it. Such soul, my son, doth not have

Mind; and therefore such an one should not be called a man. For that man is a thing-of-life <or animal> divine; man is not measured with the rest of lives of things upon the earth, but with the lives above in heaven, who are called gods.

Nay more, if we must boldly speak the truth, the true "man" is e'en higher than the gods, or at the [very] least the gods and men are very whit in power each with the other equal.

25. For no one of the gods in heaven shall come down to the earth, o'erstepping heaven's limit; whereas man doth mount up to heaven and measure it; he knows what things of it are high, what things are low, and learns precisely all things else besides. And greater thing than all; without e'en quitting earth, he doth ascend above. So vast a sweep doth he possess of ecstasy.

For this cause can a man dare say that man on earth is god subject to death, while god in heaven is man from death immune. Wherefore the dispensation of all things is brought about by means of there, the twain - Cosmos and Man - but by the One.

MIND UNTO HERMES

Notes on the text: This complex text is written as a revelation from the divine Mind - the "Man-Shepherd" of CH I - to Hermes, concerning the nature of God and the universe. Difficult enough in its own right, it has been made more so by some of Mead's prose. I have tried to insert clarifications where these are most needed.

Some notes on terminology may also be useful. The term Aeon here, as in many of the so-called "Gnostic" writings, refers to the timeless and spaceless realm of ideal being. The word cosmos means both "order" and "beauty" - the same root appears in the word "cosmetic".

Additionally, the words genesis and becoming in the translation are the same word in the Greek original.

Finally, the word "inactive" in square brackets near the beginning of section 13 is Mead's, intended to fill a lacuna in the text. The more usual conjecture, as he comments, is "apart from God"

1. Mind: Master this sermon (logos), then, Thrice-greatest Hermes, and bear in mind the spoken words; and as it hath come unto Me to speak, I will no more delay.

Hermes: As many men say many things, and these diverse, about the All and Good, I have not learned the truth. Make it, then, clear to me, O Master mine! For I can trust the explanation of these things, which comes from Thee alone.

2. Mind: Hear [then], My son, how standeth God and All.
God; Aeon; Cosmos; Time; Becoming.

God maketh Aeon; Aeon, Cosmos; Cosmos, Time; and Time, Becoming
<or Genesis>.

The Good - the Beautiful, Wisdom, Blessedness - is <the> essence, as it were, of God; of Aeon, <the essence is> Sameness; of Cosmos, Order; of Time, Change; and of Becoming, Life and Death.

The energies of God are Mind and Soul; of Aeon, lastingness and deathlessness; of Cosmos, restoration and the opposite thereof; of Time, increase and decrease; and of Becoming, quality.

Aeon is, then, in God; Cosmos, in Aeon; in Cosmos; Time; in Time,
Becoming.

Aeon stands firm round God; Cosmos is moved in Aeon; Time hath its limits <or is accomplished> in the Cosmos; Becoming doth become in Time.

3. The source, therefore, of all is God; their essence, Aeon; their matter, Cosmos.

God's power is Aeon; Aeon's work is Cosmos - which never hath become, yet ever doth become by Aeon.

Therefore will Cosmos never be destroyed, for Aeon's indestructible; nor
doth a whit of things in Cosmos perish, for Cosmos is enwrapped by
Aeon round on every side.

Hermes: But God's Wisdom - what is that?

Mind: The Good and Beautiful, and Blessedness, and Virtue's all, and
Aeon.

Aeon, then, ordereth [Cosmos], imparting deathlessness and lastingness
to matter.

4. For its beginning doth depend on Aeon, as Aeon doth on God.
Now Genesis <or Becoming> and Time, in Heaven and upon the Earth,
are of two natures.

In Heaven they are unchangeable and indestructible, but on the Earth
they're subject unto change and to destruction.

Further, the Aeon's soul is God; the Cosmos' soul is Aeon; the Earth's
soul, Heaven.

And God <is> in Mind; and Mind, in Soul; and Soul, in Matter; and all of
them through Aeon.

But all this Body, in which are all the bodies, is full of Soul; and Soul is
full of Mind, and Mind of God.

It <i.e., Soul> fills it <i.e., the Body of the Cosmos> from within, and
from without encircles it, making the All to live.

Without, this vast and perfect Life [encircles] Cosmos; within, it fills [it
with] all lives; above, in Heaven, continuing in sameness; below, on
Earth, changing becoming.

5. And Aeon doth preserve this [Cosmos], or by Necessity, or by
Foreknowledge, or by Nature, or by whatever else a man supposes or
shall suppose. And all is this - God energizing.

The Energy of God is Power that naught can e'er surpass, a Power with
which no one can make comparison of any human thing at all, or any
thing divine.

Wherefore, O Hermes, never think that aught of things above or things below is like to God, for thou wilt fall from truth. For naught is like to
That which hath no like, and is Alone and One.

And do not ever think that any other can possibly possess His power; for what apart from Him is there of life, and deathlessness and change of
quality? For what else should He make?

God's not inactive, since all things [then] would lack activity; for all are
full of God.

But neither in the Cosmos anywhere, nor in aught else, is there inaction. For that "inaction" is a name that cannot be applied to either what doth
make or what is made.

6. But all things must be made; both ever made, and also in accordance
with the influence of every space.

For He who makes, is in them all; not stablished in some one of them,
nor making one thing only, but making all.

For being Power, He energizeth in the things He makes and is not independent of them - although the things He makes are subject to Him. Now gaze through Me upon the Cosmos that's now subject to thy sight; regard its Beauty carefully - Body in pure perfection, though one than which there's no more ancient one, ever in prime of life, and ever-young,
nay, rather, in even fuller and yet fuller prime!

7. Behold, again, the seven subject Worlds; ordered by Aeon's order, and
with their varied course full-filling Aeon!

[See how] all things [are] full of light, and nowhere [is there] fire; for 'tis the love and the blending of the contraries and the dissimilars that doth give birth to light down shining by the energy of God, the Father of all good, the Leader of all order, and Ruler of the seven world-orderings! [Behold] the Moon, forerunner of them all, the instrument of nature, and
the transmuter of its lower matter!

[Look at] the Earth set in the midst of All, foundation of the Cosmos

Beautiful, feeder and nurse of things on Earth!

And contemplate the multitude of deathless lives, how great it is, and
that of lives subject to death; and midway, between both, immortal
[lives] and mortal, [see thou] the circling Moon.

8. And all are full of soul, and all are moved by it, each in its proper way;
some round the Heaven, others around the Earth; [see] how the right
[move] not unto the left, nor yet the left unto the right; nor the above
below, nor the below above.

And that all there are subject unto Genesis, My dearest Hermes, thou
hast no longer need to learn of Me. For that they bodies are, have souls,
and they are moved.

But 'tis impossible for them to come together into one without some one
to bring them [all] together. It must, then, be that such a one as this
must be some one who's wholly One.

9. For as the many motions of them [all] are different, and as their
bodies are not like, yet has one speed been ordered for them all, it is
impossible that there should be two or more makers for them.

For that one single order is not kept among "the many"; but rivalry will
follow of the weaker with the stronger, and they will strive.⁶¹

And if the maker of the lives that suffer change and death, should be
another <from the maker of the immortals>, he would desire to make
the deathless ones as well; just as the maker of the deathless ones, [to
make the lives] that suffer death.

But come! if there be two - if matter's one, and Soul is one, in whose
hands would there be the distribution for the making? Again, if both of
them have some of it, in whose hands may be the greater part?

10. But thus conceive it, then; that every living body doth consist of soul
and matter, whether [that body be] of an immortal, or a mortal, or an
irrational [life].

For that all living bodies are ensouled; whereas, upon the other hand,

those that live not, are matter by itself.

And, in like fashion, Soul when in its self is, after its own maker, cause of life; but the cause of all life is He who makes the things that cannot die.

Hermes: How, then, is it that, first, lives subject to death are other than the deathless ones? And, next, how is it that Life which knows no death, and maketh deathlessness, doth not make animals immortal?

11. Mind: First, that there is some one who does these things, is clear; and, next, that He is also One, is very manifest. For, also, Soul is one, and Life is one, and Matter one.

Hermes: But who is He?

Mind: Who may it other be than the One God? Whom else should it beseem to put Soul into lives but God alone? One, then, is God.

It would indeed be most ridiculous, if when thou dost confess the Cosmos to be one, Sun one, Moon one, and Godhead one, thou shouldst wish God Himself to be some one or other of a number!

12. All things, therefore, He makes, in many [ways]. And what great thing is it for God to make life, soul, and deathlessness, and change, when thou [thyself] dost do so many things?

For thou dost see, and speak, and hear, and smell, and taste, and touch, and walk, and think, and breathe. And it is not one man who smells, another one who walks, another one who thinks, and [yet] another one who breathes. But one is he who doth all these.

And yet no one of these could be apart from God. For just as, should thou cease from these, thou wouldst no longer be a living thing, so also, should God cease from them (a thing not law to say), no longer is He God.

13. For if it hath been shown that no thing can [inactive] be, how much less God? For if there's aught he doth not make (if it be law to say), He is imperfect. But if He is not only not inactive, but perfect [God], then He

doth make all things.

Give thou thyself to Me, My Hermes, for a little while, and thou shalt understand more easily how that God's work is one, in order that all things may be - that are being made, or once have been, or that are going to be made. And this is, My beloved, Life; this is the Beautiful; this is the Good; this, God.

14. And if thou wouldst in practice understand [this work], behold what taketh place with thee desiring to beget. Yet this is not like unto that, for He doth not enjoy.

For that indeed He hath no other one to share in what He works, for working by Himself, He ever is at work, Himself being what He doth. For did He separate Himself from it, all things would [then] collapse, and all must die, Life ceasing.

But if all things are lives, and also Life is one; then, one is God. And, furthermore, if all are lives, both those in Heaven and those on Earth, and One Life in them all is made to be by God, and God is it <i.e., God is the One Life> - then, all are made by God.

Life is the making-one of Mind and Soul; accordingly Death is not the destruction of those that are at-oned, but the dissolving of their union.

15. Aeon, moreover, is God's image; Cosmos [is] Aeon's; the Sun, of Cosmos; and Man, [the image] of the Sun.

The people call change death, because the body is dissolved, and life, when it's dissolved, withdraws to the unmanifest. But in this sermon (logos), Hermes, My beloved, as thou dost hear, I say the Cosmos also suffers change - for that a part of it each day is made to be in the unmanifest - yet it is ne'er dissolved.

These are the passions of the Cosmos - revolvings and concealments; revolving is conversion and concealment renovation.

16. The Cosmos is all-formed - not having forms external to itself, but

changing them itself within itself. Since, then, Cosmos is made to be all-formed, what may its maker be? For that, on the one hand, He should not be void of all form; and, on the other hand, if He's all-formed, He will be like the Cosmos. Whereas, again, has He a single form, He will thereby be less than Cosmos.

What, then, say we He is? - that we may not bring round our sermon (logos) into doubt; for naught that mind conceives of God is doubtful. He, then, hath one idea, which is His own alone, which doth not fall beneath the sight, being bodiless, and [yet] by means of bodies manifesteth all [ideas]. And marvel not that there's a bodiless idea.

17. For it is like the form of reason (logos) and mountain-tops in pictures. For they appear to stand out strongly from the rest, but really are quite smooth and flat.

And now consider what is said more boldly, but more truly! Just as man cannot live apart from Life, so neither can God live without [His] doing good. For this is as it were the life and motion as it were of God - to move all things and make them live.

18. Now some of the things said should bear a sense peculiar to themselves. So understand, for instance, what I'm going to say. All are in God, [but] not as lying in a place. For place is both a body and immovable, and things that lie do not have motion.

Now things lie one way in the bodiless, another way in being made manifest.

Think, [then,] of Him who doth contain them all; and think, that than the bodiless naught is more comprehensive, or swifter, or more potent, but it is the most comprehensive, the swiftest, and most potent of them all.

19. And, thus, think from thyself, and bid thy soul go unto any land, and there more quickly than thy bidding will it be. And bid it journey

oceanwards; and there, again, immediately 'twill be, not as if passing on
from place to place, but as if being there.

And bid it also mount to heaven; and it will need no wings, not will aught
hinder it, nor fire of sun, nor aether, nor vortex-swirl, nor bodies of the
other stars; but, cutting through them all, it will soar up to the last Body
[of them all]. And shouldst thou will to break through this as well, and
contemplate what is beyond - if there be aught beyond the Cosmos; it is
permitted thee.

20. Behold what power, what swiftness, thou dost have! And canst thou
do all of these things, and God not [do them]?

Then, in this way know God; as having all things in Himself as thoughts,
the whole Cosmos itself.

If, then, thou dost not make thyself like unto God, thou canst not know
Him. For like is knowable unto like [alone].

Make, [then,] thyself to grow to the same stature as the Greatness which
transcends all measure; leap forth from every body; transcend all time;
become Eternity <literally, Aeon>; and [thus] shalt thou know God.

Conceiving nothing is impossible unto thyself, think thyself deathless
and able to know all - all arts, all sciences, the way of every life.

Become more lofty than all height, and lower than all depth. Collect into
thyself all senses of [all] creatures - of fire, [and] water, dry and moist.

Think that thou art at the same time in every place - in earth, in sea, in
sky; not yet begotten, in the womb, young, old, [and] dead, in after-death
conditions.

And if thou knowest all these things at once - times, places, doings,
qualities, and quantities; thou canst know God.

21. But if thou lockest up thy soul within thy body, and dost debase it,
saying: I nothing know; I nothing can; I fear the sea; I cannot scale the
sky; I know not who I was, who I shall be - what is there [then] between
[thy] God and thee?

For thou canst know naught of things beautiful and good so long as thou
dost love thy body and art bad.

The greatest bad there is, is not to know God's Good; but to be able to
know [Good], and will, and hope, is a Straight Way, the Good's own
[Path], both leading there and easy.

If thou but settest thy foot thereon, 'twill meet thee everywhere, 'twill
everywhere be seen, both where and when thou dost expect it not -
waking, sleeping, sailing, journeying, by night, by day, speaking, [and]
saying naught. For there is naught that is not image of the Good.

22. Hermes: Is God unseen?

Mind: Hush! Who is more manifest than He? For this one reason hath
He made all things, that through them all thou mayest see Him.
This is the Good of God, this [is] His Virtue - that He may be manifest
through all.

For naught's unseen, even of things that are without a body. Mind sees
itself in thinking, God in making.

So far these things have been made manifest to thee, Thrice-greatest
one! Reflect on all the rest in the same way with thyself, and thou shalt
not be led astray.

ABOUT THE COMMON MIND

*Notes on the text: The "common mind" discussed in this dialogue is the
same Mind which appears as a divine power in other parts of the
Hermetic literature. It is identical, as well, with the "Good Daimon"
whose words are quoted at several points here and elsewhere.*

*The Greek word logos - which means both "word" and "reason", among
other things - is central to much of the argument, and it's unfortunate
that English has no way to express the same complex of meanings. The
praise of reason in parts 13-14 is also, and equally, a praise of human
language, and this sort of double meaning plays a part elsewhere in*

this and other parts of the Hermetic literature.

1. Hermes: The Mind, O Tat, is of God's very essence - (if such a thing as essence of God there be) - and what that is, it and it only knows precisely.

The Mind, then, is not separated off from God's essentiality, but is united to it, as light to sun.

This Mind in men is God, and for this cause some of mankind are gods, and their humanity is nigh unto divinity.

For the Good Daimon said: "Gods are immortal men, and men are mortal gods."

2. But in irrational lives Mind is their nature. For where is Soul, there too is Mind; just as where Life, there is there also Soul.

But in irrational lives their soul is life devoid of mind; for Mind is the in-worker of the souls of men for good - He works on them for their own good.

In lives irrational He doth co-operate with each one's nature; but in the souls of men He counteracteth them.

For every soul, when it becomes embodied, is instantly deprived by pleasure and by pain.

For in a compound body, just like juices, pain and pleasure seethe, and into them the soul, on entering in, is plunged.

3. O'er whatsoever souls the Mind doth, then, preside, to these it showeth its own light, by acting counter to their prepossessions, just as a good physician doth upon the body prepossessed by sickness, pain inflict, burning or lancing it for sake of health.

In just the selfsame way the Mind inflicteth pain on the soul, to rescue it from pleasure, whence comes its every ill.

The great ill of the soul is godlessness; then followeth fancy for all evil things and nothing good.

So, then, Mind counteracting it doth work good on the soul, as the
physician health upon the body.

4. But whatsoever human souls have not the Mind as pilot, they share in
the same fate as souls of lives irrational.

For [Mind] becomes co-worker with them, giving full play to the desires
toward which [such souls] are borne - [desires] that from the rush of lust
strain after the irrational; [so that such human souls,] just like irrational
animals, cease not irrationally to rage and lust, nor are they ever satiate
of ills.

For passions and irrational desires are ills exceeding great; and over
these God hath set up the Mind to play the part of judge and executioner.

5. Tat: In that case, father mine, the teaching (logos) as to Fate, which
previously thou didst explain to me, risks to be overset.

For that if it be absolutely fated for a man to fornicate, or commit
sacrilege, or do some other evil deed, why is he punished - when he hath
done the deed from Fate's necessity?

Hermes: All works, my son, are Fate's; and without Fate naught of things
corporal - or <i.e., either> good, or ill - can come to pass.

But it is fated, too, that he who doeth ill, shall suffer. And for this cause
he doth it - that he may suffer what he suffereth, because he did it.

6. But for the moment, [Tat,] let be the teaching as to vice and Fate, for
we have spoken of these things in other [of our sermons]; but now our
teaching (logos) is about the Mind: - what Mind can do, and how it is
[so] different - in men being such and such, and in irrational lives [so]
changed; and [then] again that in irrational lives it is not of a beneficial
nature, while that in men it quencheth out the wrathful and the lustful
elements.

Of men, again, we must class some as led by reason, and others as
unreasoning.

7. But all men are subject to Fate, and genesis and change, for these are the beginning and the end of Fate.

And though all men do suffer fated things, those led by reason (those whom we said Mind doth guide) do not endure <a> like suffering with the rest; but, since they've freed themselves from viciousness, not being bad, they do not suffer bad.

Tat: How meanest thou again, my father? Is not the fornicator bad; the murderer bad; and [so with] all the rest?

Hermes: [I meant not that;] but that the Mind-led man, my son, though not a fornicator, will suffer just as though he had committed fornication, and though he be no murderer, as though he had committed murder.

The quality of change he can no more escape than that of genesis. But it is possible for one who hath the Mind, to free himself from vice.

8. Wherefore I've ever heard, my son, Good Daimon also say - (and had He set it down in written words, He would have greatly helped the race of men; for He alone, my son, doth truly, as the Firstborn God, gazing on all things, give voice to words (logoi) divine) - yea, once I heard Him say:

"All things are one, and most of all the bodies which the mind alone perceives. Our life is owing to [God's] Energy and Power and Aeon. His Mind is good, so is His Soul as well. And this being so, intelligible things know naught of separation. So, then, Mind, being Ruler of all things, and being Soul of God, can do whate'er it wills."

9. So do thou understand, and carry back this word (logos) unto the question thou didst ask before - I mean about Mind's Fate.

For if thou dost with accuracy, son, eliminate [all] captious arguments (logoi), thou wilt discover that of very truth the Mind, the Soul of God, doth rule o'er all - o'er Fate, and Law, and all things else; and nothing is

impossible to it - neither o'er Fate to set a human soul, nor under Fate to set [a soul] neglectful of what comes to pass. Let this so far suffice from the Good Daimon's most good [words].

Tat: Yea, [words] divinely spoken, father mine, truly and helpfully. But further still explain me this.

10. Thou said'st that Mind in lives irrational worked in them as [their] nature, co-working with their impulses.

But impulses of lives irrational, as I do think, are passions. Now if the Mind co-worketh with [these] impulses, and if the impulses of [lives] irrational be passions, then is Mind also passion, taking its color from the passions.

Hermes: Well put, my son! Thou questionest right nobly, and it is just that I as well should answer [nobly].

11. All things incorporeal when in a body are subject unto passion, and in the proper sense they are [themselves] all passions.

For every thing that moves itself is incorporeal; while every thing that's moved is body.

Incorporeals are further moved by Mind, and movement's <i.e., movement is> passion.

Both, then, are subject unto passion - both mover and the moved, the former being ruler and the latter ruled.

But when a man hath freed himself from body, then is he also freed from passion.

But, more precisely, son, naught is impassible, but all are passible. Yet passion differeth from passibility; for that the one is active, while the other's passive.

Incorporeals moreover act upon themselves, for either they are motionless or they are moved; but whichsoe'er it be, it's passion.

But bodies are invariably acted on, and therefore they are passible.

Do not, then, let terms trouble thee; action and passion are both the selfsame thing. To use the fairer sounding term, however, does no harm.

12. Tat: Most clearly hast thou, father mine, set forth the teaching
(logos).

Hermes: Consider this as well, my son; that these two things God hath bestowed on man beyond all mortal lives - both mind and speech (logos) equal to immortality. He hath the mind for knowing God and uttered speech (logos) for eulogy of Him.

And if one useth these for what he ought, he'll differ not a whit from the immortals. Nay, rather, on departing from the body, he will be guided by the twain unto the Choir of Gods and Blessed Ones.

13. Tat: Why, father mine! - do not the other lives make use of speech
(logos)?

Hermes: Nay, son; but <i.e., only> use of voice; speech is far different from voice. For speech is general among all men, while voice doth differ in each class of living thing.

Tat: But with men also, father mine, according to each race, speech differs.

Hermes: Yea, son, but man is one; so also speech is one and is interpreted, and it is found the same in Egypt, and in Persia, and in Greece.

Thou seemest, son, to be in ignorance of Reason's (Logos) worth and greatness. For that the Blessed God, Good Daimon, hath declared: "Soul is in Body, Mind in Soul; but Reason (Logos) is in Mind, and Mind in God; and God is Father of [all] these."

14. The Reason, then, is the Mind's image, and Mind God's [image];
while Body is [the image] of the Form; and Form [the image] of the Soul.
The subtlest part of Matter is, then, Air <or vital spirit>; of Air, Soul; of
Soul, Mind; and of Mind, God.

And God surroundeth all and permeateth all; while Mind Surroundeth
Soul, Soul Air, Air Matter.

Necessity and Providence and Nature are instruments of Cosmos and of
Matter's ordering; while of intelligible things each is Essence, and
Sameness is their Essence.

But of the bodies of the Cosmos each is many; for through possessiong
Sameness, [these] composed bodies, though they do change from one
into another of themselves, do nathless keep the incorruption of their
Sameness.

15. Whereas in all the rest of composed bodies, of each there is a certain
number; for without number structure cannot be, or composition, or
decomposition.

Now it is units that give birth to number and increase it, and, being
decomposed, are taken back again into themselves.

Matter is one; and this whole Cosmos - the mighty God and image of the
mightier One, both with Him unified, and the conserver of the Will and
Order of the Father - is filled full of Life.

Naught is there in it throughout the whole of Aeon, the Father's
[everlasting] Re-establishment - nor of the whole, nor of the parts -
which doth not live.

For not a single thing that's dead, hath been, or is, or shall be in [this]
Cosmos.

For that the Father willed it should have Life as long as it should be.
Wherefore it needs must be a God.

16. How then, O son, could there be in the God, the image of the Father,

in the plenitude of Life - dead things?

For that death is corruption, and corruption destruction.

How then could any part of that which knoweth no corruption be
corrupted, or any whit of him the God destroyed?

Tat: Do they not, then, my father, die - the lives in it, that are its parts?

Hermes: Hush, son! - led into error by the term in use for what takes
place.

They do not die, my son, but are dissolved as compound bodies.
Now dissolution is not death, but dissolution of a compound; it is
dissolved not so that it may be destroyed, but that it may become
renewed.

For what is the activity of life? Is it not motion? What then in Cosmos is
there that hath no motion? Naught is there, son!

17. Tat: Doth not Earth even, father, seem to thee to have no motion?

Hermes: Nay, son; but rather that she is the only thing which, though in
very rapid motion, is also stable.

For how would it not be a thing to laugh at, that the Nurse of all should
have no motion, when she engenders and brings forth all things?

For 'tis impossible that without motion one who doth engender, should
do so.

That thou should ask if the fourth part <or element> is not inert, is most
ridiculous; for the body which doth have no motion, gives sign of nothing
but inertia.

18. Know, therefore, generally, my son, that all that is in Cosmos is being
moved for increase or for decrease.

Now that which is kept moving, also lives; but there is no necessity that
that which lives, should be all same.

For being simultaneous, the Cosmos, as a whole, is not subject to change,

my son, but all its parts are subject unto it; yet naught [of it] is subject to
corruption, or destroyed.

It is the terms employed that confuse men. For 'tis not genesis that
constituteth life, but 'tis sensation; it is not change that constituteth
death, but 'tis forgetfulness.

Since, then, these things are so, they are immortal all - Matter, [and]
Life, [and] Spirit, Mind [and] Soul, of which whatever liveth, is
composed.

19. Whatever then doth live, oweth its immortality unto the Mind, and
most of all doth man, he who is both recipient of God, and co-essential
with Him.

For with this life alone doth God consort; by visions in the night, by
tokens in the day, and by all things doth He foretell the future unto him -
by birds, by inward parts, by wind, by tree.

Wherefore doth man lay claim to know things past, things present and to
come.

20. Observe this too, my son; that each one of the other lives inhabiteth
one portion of the Cosmos - aquatic creatures water, terrene earth, and
aery creatures air; while man doth use all these - earth, water air [and]
fire; he seeth Heaven, too, and doth contact it with [his] sense.

But God surroundeth all, and permeateth all, for He is energy and
power; and it is nothing difficult, my son, to conceive God.

21. But if thou wouldst Him also contemplate, behold the ordering of the
Cosmos, and [see] the orderly behavior of its ordering <this is a play on
the word "cosmos", which means "order, arrangement">; behold thou
the Necessity of things made manifest, and [see] the Providence of things
become and things becoming; behold how Matter is all-full of Life;
[behold] this so great God in movement, with all the good and noble
[ones] - gods, daimones and men!

Tat: But these are purely energies, O father mine!

Hermes: If, then, they're purely energies, my son - by whom, then, are
they energized except by God?

Or art thou ignorant, that just as Heaven, Earth, Water, Air, are parts of
Cosmos, in just the selfsame way God's parts are Life and Immortality,
[and] Energy, and Spirit, and Necessity, and Providence, and Nature,
Soul, and Mind, and the Duration <that is, Aeon or Eternity> of all these
that is called Good?

And there are naught of things that have become, or are becoming, in
which God is not.

22. Tat: Is He in Matter, father, then?

Hermes: Matter, my son, is separate from God, in order that thou may'st
attribute to it the quality of space. But what thing else than mass think'st
thou it is, if it's not energized? Whereas if it be energized, by whom is it
made so? For energies, we said, are parts of God.

By whom are, then, all lives enlivened? By whom are things immortal
made immortal? By whom changed things made changeable?

And whether thou dost speak of Matter, of Body, or of Essence, know
that these too are energies of God; and that materiality is Matter's
energy, that corporeality is Bodies' energy, and that essentiality doth
constituteth the energy of Essence; and this is God - the All.

23. And in the All is naught that is not God. Wherefore nor <i.e.,
neither> size, nor space, nor quality, nor form, nor time, surroundeth
God; for He is All, and All surroundeth all, and permeateth all.

Unto this Reason (Logos), son, thy adoration and thy worship pay. There
is one way alone to worship God; [it is] not to be bad.

THE SECRET SERMON ON THE MOUNTAIN

Notes on the text: This dialogue is in many ways the culmination of the whole Corpus, summing up the theory of the Hermetic system at the same time as it provides an intriguing glimpse at the practice. The focus of the dialogue is the experience of Rebirth, which involves the replacement of twelve Tormentors within the self by ten divine Powers, leading to the awakening of knowledge of the self and God.

The "Secret Hymnody" (sections 17-20) is presented as a litany for worship, to be performed twice each day, at sunrise and sunset. It's interesting to note that while the sunrise worship is performed facing east, the sunset worship is done to the south; Egyptian tradition from Pharaonic times onward saw the west as the direction of death.

The usual difficulties with the multiple meanings of the Greek word logos appear in the translation, compounded by Mead's awkward style. Additionally, one of Mead's few evasions can be found in section 12, where he relates the twelve Tormentors to the "twelve types-of-life". This should more simply, and more accurately, have been translated as "the twelve signs of the Zodiac". The Theosophical distaste for astrology may well have been involved here.

1. Tat: [Now] in the General Sermons, father, thou didst speak in riddles most unclear, conversing on Divinity; and when thou saidst no man could e'er be saved before Rebirth, thy meaning thou didst hide. Further, when I became thy Suppliant, in Wending up the Mount, after thou hadst conversed with me, and when I longed to learn the Sermon (Logos) on Rebirth (for this beyond all other things is just the thing I know not), thou saidst, that thou wouldst give it me - "when thou shalt have become a stranger to the world".

Wherefore I got me ready and made the thought in me a stranger to the world-illusion.

And now do thou fill up the things that fall short in me with what thou
saidst would give me the tradition of Rebirth, setting it forth in speech or
in the secret way.

I know not, O Thrice-greatest one, from out what matter and what womb
Man comes to birth, or of what seed.

2. Hermes: Wisdom that understands in silence [such is the matter and
the womb from out which Man is born], and the True Good the seed.

Tat: Who is the sower, father? For I am altogether at a loss.

Hermes: It is the Will of God, my son.

Tat: And of what kind is he that is begotten, father? For I have no share
of that essence in me, which doth transcend the senses. The one that is
begot will be another one from God, God's Son?

Hermes: All in all, out of all powers composed.

Tat: Thou tellest me a riddle, father, and dost not speak as father unto
son.

Hermes: This Race, my son, is never taught; but when He willeth it, its
memory is restored by God.

3. Tat: Thou sayest things impossible, O father, things that are forced.
Hence answers would I have direct unto these things. Am I a son strange
to my father's race?

Keep it not, father, back from me. I am a true-born son; explain to me
the manner of Rebirth.

Hermes: What may I say, my son? I can but tell thee this. Whene'er I see
within myself the Simple Vision brought to birth out of God's mercy, I

have passed through myself into a Body that can never die. And now i am
not as I was before; but I am born in Mind.

The way to do this is not taught, and it cannot be seen by the
compounded element by means of which thou seest.

Yea, I have had my former composed form dismembered for me. I am no
longer touched, but I have touch; I have dimension too; and [yet] am I a
stranger to them now.

Thou seest me with eyes, my son; but what I am thou dost not
understand [even] with fullest strain of body and of sight.

4. Tat: Into fierce frenzy and mind-fury hast thou plunged me, father, for
now no longer do I see myself.

Hermes: I would, my son, that thou hadst e'en passed right through
thyself, as they who dream in sleep yet sleepless.

Tat: Tell me this too! Who is the author of Rebirth?

Hermes: The Son of God, the One Man, by God's Will.

5. Tat: Now hast thou brought me, father, unto pure stupefaction.
Arrested from the senses which I had before,...<lacuna in original text>;
for [now] I see thy Greatness identical with thy distinctive form.

Hermes: Even in this thou art untrue; the mortal form doth change with
every day. 'Tis turned by time to growth and waning, as being an untrue
thing.

6. Tat: What then is true, Thrice-greatest One?

Hermes: That which is never troubled, son, which cannot be defined;
that which no color hath, nor any figure, which is not turned, which hath
no garment, which giveth light; that which is comprehensible unto itself

[alone], which doth not suffer change; that which no body can contain.

Tat: In very truth I lose my reason, father. Just when I thought to be made wise by thee, I find the senses of this mind of mine blocked up.

Hermes: Thus is it, son: That which is upward borne like fire, yet is borne down like earth, that which is moist like water, yet blows like air, how shalt thou this perceive with sense - the that which is not solid nor yet moist, which naught can bind or loose, of which in power and energy alone can man have any notion - and even then it wants a man who can perceive the Way of Birth in God?

7. Tat: I am incapable of this, O father, then?

Hermes: Nay, God forbid, my son! Withdraw into thyself, and it will come; will, and it comes to pass; throw out of work the body's senses, and thy Divinity shall come to birth; purge from thyself the brutish torments - things of matter.

Tat: I have tormentors then in me, O father?

Hermes: Ay, no few, my son; nay, fearful ones and manifold.

Tat: I do not know them, father.

Hermes: Torment the first is this Not-knowing, son; the second one is Grief; the third, Intemperance; the fourth, Concupiscence; the fifth, Unrighteousness; the sixth is Avarice; the seventh, Error; the eighth is Envy; the ninth, Guile; the tenth is Anger; eleventh, Rashness; the twelfth is Malice.

These are in number twelve; but under them are many more, my son; and creeping through the prison of the body they force the man that's

placed therein to suffer in his senses. But they depart (though not all at once) from him who hath been taken pity on by God; and this it is which constitutes the manner of Rebirth. And... <lacuna in the original text>
the Reason (Logos).

8. And now, my son, be still and solemn silence keep! Thus shall the mercy that flows on us from God not cease.

Henceforth rejoice, O son, for by the Powers of God thou art being purified for the articulation of the Reason (Logos).

Gnosis of God hath come to us, and when this comes, my son, Not-knowing is cast out.

Gnosis of Joy hath come to us, and on its coming, son, Sorrow will flee away to them who give it room. The Power that follows Joy do I invoke, thy Self-control. O Power most sweet! Let us most gladly bid it welcome, son! How with its coming doth it chase Intemperance away!

9. Now fourth, on Continnence I call, the Power against Desire. <lacuna in the original text> This step, my son, is Righteousness' firm seat. For without judgement <other translators read this "without effort"> see how she hath chased Unrighteousness away. We are made righteous, son, by the departure of Unrighteousness.

Power sixth I call to us - that against Avarice, Sharing-with-all. And now that Avarice is gone, I call on Truth. And Error flees, and Truth is with us.

See how [the measure of] the Good is full, my son, upon Truth's coming. For Envy is gone from us; and unto Truth is joined the Good as well, with Life and Light.

And now no more doth any torment of the Darkness venture nigh, but vanquished [all] have fled with whirring wings.

10. Thou knowest [now], my son, the manner of Rebirth. And when the Ten is come, my son, that driveth out the Twelve, the Birth in

understanding <literally "intellectual birth", noera genesis> is complete,
and by this birth we are made into Gods.

Who then doth by His mercy gain this Birth in God, abandoning the
body's senses, knows himself [to be of Light and Life] and that he doth
consist of these, and [thus] is filled with bliss.

11. Tat: By God made steadfast, father, no longer with the sight my eyes
afford I look on things, but with the energy the Mind doth give me
through the Powers.

In Heaven am I, in earth, in water, air; I am in animals, in plants; I'm in
the womb, before the womb, after the womb; I'm everywhere!
But further tell me this: How are the torments of the Darkness, when
they are twelve in number, driven out by the ten Powers? What is the
way of it, Thrice-greatest one?

12. Hermes: This dwelling-place through which we have just passed <i.e.,
the human body>, my son, is constituted from the circle of the twelve
types-of-life, this being composed of elements, twelve in number, but of
one nature, an omniform idea. For man's delusion there are disunions in
them, son, while in their action they are one. Not only can we never part
Rashness from Wrath; they cannot even be distinguished.

According to right reason (logos), then, they <the Twelve> naturally
withdraw once and for all, in as much as they are chased out by no less
than ten powers, that is, the Ten.

For, son, the Ten is that which giveth birth to souls. And Life and Light
are unified there, where the One hath being from the Spirit. According
then to reason (logos) the One contains the Ten, the Ten the One.

13. Tat: Father, I see the All, I see myself in Mind.

Hermes: This is, my son, Rebirth - no more to look on things from body's
view-point (a thing three ways in space extended)... <lacuna in text>,

though this Sermon (Logos) on Rebirth, on which I did not comment - in order that we may not be calumniators of the All unto the multitude, to whom indeed God Himself doth will we should not.

14. Tat: Tell me, O father: This Body which is made up of the Powers, is it at any time dissolved?

Hermes: Hush, [son]! Speak not of things impossible, else wilt thou sin and thy Mind's eye be quenched.

The natural body which our sense perceives is far removed from this essential birth.

The first must be dissolved, the last can never be; the first must die, the last death cannot touch.

Dost thou not know thou hast been born a God, Son of the One, even as I myself?

15. Tat: I would, O father, hear the Praise-giving with hymn which thou didst say thou heardest then when thou wert at the Eight [the Ogdoad] of Powers

Hermes: Just as the Shepherd did foretell [I should], my son, [when I came to] the Eight.

Well dost thou haste to "strike thy tent" <i.e., be free from the physical body>, for thou hast been made pure.

The Shepherd, Mind of all masterhood, hath not passed on to me more than hath been written down, for full well did he know that I should of myself be able to learn all, and hear what I should wish, and see all things.

He left to me the making of fair things; wherefore the Powers within me. e'en as they are in all, break into song.

16. Tat: Father, I wish to hear; I long to know these things.

Hermes: Be still, my son; hear the Praise-giving now that keeps [the soul] in tune, Hymn of Re-birth - a hymn I would not have thought fit so readily to tell, had'st thou not reached the end of all.

Wherefore this is not taught, but is kept hid in silence.

Thus then, my son, stand in a place uncovered to the sky, facing the southern wind, about the sinking of the setting sun, and make thy worship; so in like manner too when he doth rise, with face to the east wind.

Now, son, be still!

The Secret Hymnody

17. Let every nature of the World receive the utterance of my hymn!
Open thou Earth! Let every bolt of the Abyss be drawn for me. Stir not, ye Trees!

I am about to hymn creation's Lord, both All and One.

Ye Heavens open and ye Winds stay still; [and] let God's deathless Sphere receive my word (logos)!

For I will sing the praise of Him who founded all; who fixed the Earth, and hung up Heaven, and gave command that Ocean should afford sweet water [to the Earth], to both those parts that are inhabited and those that are not, for the support and use of every man; who made the Fire to shine for gods and men for every act.

Let us together all give praise to Him, sublime above the Heavens, of every nature Lord!

'Tis He who is the Eye of Mind; may He accept the praise of these my Powers!

18. Ye powers that are within me, hymn the One and All; sing with my Will, Powers all that are within me!⁸²

O blessed Gnosis, by thee illumined, hymning through thee the Light that monad alone can see, I joy in Joy of Mind.

Sing with me praises all ye Powers!

Sing praise, my Self-control; sing thou through me, my Righteousness,
the praises of the Righteous; sing thou, my Sharing-all, the praises of the
All; through me sing, Truth, Truth's praises!

Sing thou, O Good, the Good! O Life and Light, from us to you our
praises flow!

Father, I give Thee thanks, to Thee Thou Energy of all my Powers; I give
Thee thanks, O God, Thou Power of all my Energies!

19. Thy Reason (Logos) sings through me Thy praises. Take back through
me the All into [Thy] Reason - [my] reasonable oblation!

Thus cry the Powers in me. They sing Thy praise, Thou All; they do Thy
Will.

From Thee Thy Will; to Thee the All. Receive from all their reasonable
oblation. The All that is in us, O Life, preserve; O Light<,> illumine it; O
God<,> in-spirit it.

It is Thy Mind that plays the shepherd to Thy Word, O Thou Creator,
Bestower of the Spirit [upon all].

20. [For] Thou art God, Thy Man thus cries to Thee through Fire,
through Air, through Earth, through Water, [and] through Spirit,
through Thy creatures.

'Tis from Thy Aeon I have found praise-giving; and in thy Will, the object
of my search, have I found rest.

Tat: By thy good pleasure have I seen this praise-giving being sung, O
father; I have set it in my Cosmos too.

Hermes: Say in the Cosmos that thy mind alone can see, my son.

Tat: Yea, father, in the Cosmos that the mind alone can see; for I have
been made able by thy Hymn, and by thy Praise-giving my mind hath

been illumined. But further I myself as well would from my natural mind
send praise-giving to God.

21. Hermes: But not unheedfully, my son.

Tat: Aye. What I behold in mind, that do I say.
To thee, thou Parent of my Bringing into Birth, as unto God I, Tat, send
reasonable offerings. o God and Father, thou art the Lord, thou art the
Mind. Receive from me oblations reasonable as thou would'st wish; for
by thy Will all things have been perfected.

Hermes: Send thou oblation, son, acceptable to God, the Sire of all; but
add, my son, too, "through the Word" (Logos).

Tat: I give thee, father, thanks for showing me to sing such hymns.

22. Hermes: Happy am I, my son, that though hast brought the good
fruits forth of Truth, products that cannot die.

And now that thou hast learnt this lesson from me, make promise to
keep silence on thy virtue, and to no soul, my son, make known the
handing on to thee the manner of Rebirth, that we may not be thought to
be calumniators.

And now we both of us have given heed sufficiently, both I the speaker
and the hearer thou.

In Mind hast thou become a Knower of thyself and our [common] Sire.

A LETTER OF THRICE -GREATEST HERMES TO ASCLEPIUS

UNTO ASCLEPIUS GOOD HEALTH OF SOUL!

(Text: P. 128-134; Pat. 49, 50.)

1. Since in thy absence my son Tat desired to learn the nature of the things that are, and would not let me hold it over, as [natural to] a younger son fresh come to gnosis of the [teachings] on each single point,—I was compelled to tell [him] more, in order that the contemplation [of them] might be the easier for him to follow.

I would, then, choosing out the chiefest heads of what was said, write them in brief to thee, explaining them more mystic-ly, as unto one of greater age and one well versed in Nature.

2. If all things manifest have been and are being made, and made things are not made by their own selves but by another; [if] made things are the many,—nay more, are all things manifest and all things different and not alike; and things that are being made are being made by other [than themselves];—there is some one who makes these things; and He cannot be made, but is more ancient than the things that can.

For things that can be made, I say, are made by other [than themselves]; but of the things that owe their being to their being made, it is impossible that anything should be more ancient than them all, save only That which is not able to be made.

3. So He is both Supreme, and One, and Only, the truly wise in all, as having naught more ancient [than Himself].

For He doth rule o'er both the number, size and difference of things that are being made, and o'er the continuity of their making [too].

Again, things makeable are seeable; but He cannot be seen.

For for this cause He maketh,—that He may not be able to be seen.

He, therefore, ever maketh; and therefore can He ne'er be seen.

To comprehend Him thus is meet; and comprehending, [it is meet] to marvel; and marvelling, to count oneself as blessed, as having learnt to know one's Sire.

4. For what is sweeter than one's own true Sire? Who, then, is He; and

how shall we learn how to know Him?

Is it not right to dedicate to Him alone the name of God, or that of Maker, or of Father, or rather [all] the three;—God for His Power, and Maker for His Energy, and Father for His Good?

Now Power doth differ from the things which are being made; while Energy consisteth in all things being made.

Wherefore we ought to put away verbosity and foolish talk, and understand these two—the made and Maker. For that of them there is no middle [term]; there is no third.

5. Wherefore in all that thou conceivest, in all thou nearest, these two recall to mind; and think all things are they, reckoning as doubtful naught, nor of the things above, nor of the things below, neither of things divine, nor things that suffer change or things that are in obscuration. For all things are [these] twain, Maker and made, and 'tis impossible that one should be without the other; for neither is it possible that “Maker” should exist without the “made,” for each of them is one and the same thing.

Wherefore 'tis no more possible for one from other to be parted, than self from self.

6. Now if the Maker is naught else but That which makes, Alone, Simple, Uncompound, it needs must do this [making] to Itself,—to Which its Maker's making is “its being made.”

And as to all that's being made,—it cannot be [so made] by being made by its own self; but it must needs be made by being made by other. Without the “Maker” “made” is neither made nor is; for that the one without the other doth lose its proper nature by deprivation of that other.

If, then, all things have been admitted to be two,—the “that which is being made” and “that which makes,”—[all then] are one in union of these,—the “that which leadeth” and the “that which followeth.”

The making God is “that which leadeth”; the “that which is being made,”
whatever it be, the “that which followeth.”

7. And do not thou be chary of things made because of their variety, from
fear of attribution of a low estate and lack of glory unto God.

For that His Glory’s one,—to make all things; and this is as it were God’s
Body, the making [of them].

But by the Maker’s self naught is there thought or bad or base.

These things are passions which accompany the making process, as rust
doth brass and filth doth body; but neither doth the brass-smith make
the rust, nor the begetters of the body filth, nor God [make] evil.

It is continuance in the state of being made that makes them lose, as
though it were, their bloom; and ’tis because of this God hath made
change, as though it were the making clean of genesis.

8. Is it, then, possible for one and the same painter man to make both
heaven, and gods, and earth, and sea, and men, and all the animals, and
lifeless things, and trees, and yet impossible for God to make all things?

What monstraous lack of understanding; what want of knowledge as to
God! 1

For such the strangest lot of all do suffer; for though they say they
worship piously and sing the praise of God, yet by their not ascribing
unto Him the making of all things, they know not God; and, added unto
this not-knowing, they’re guilty even of the worst impiety to Him—
passions to Him attributing, or arrogance, or impotency.

For if He doth not make all things, from arrogance He doth not make, or
not being able,—which is impiety [to think].

9. One Passion hath God only—Good; and He who’s Good, is neither
arrogant nor impotent.

For this is God—the Good, which hath all power of making all.
And all that can be made is made by God,—that is, by [Him who is] the

Good and who can make all things.
But would'st thou learn how He doth make, and how things made are
made, thou may'st do so.

10. Behold a very fair and most resemblant image—a husbandman
casting the seed into the ground; here wheat, there barley, and there
[again] some other of the seeds!

Behold one and the same man planting the vine, the apple, and [all]
other trees!

In just the selfsame way doth God sow Immortality in Heaven, and
Change on Earth, and Life and Motion in the universe.
These are not many, but few and easy to be numbered; for four in all are
they,—and God Himself and Genesis, in whom are all that are.

THE DEFINITIONS OF ASCLEPIUS UNTO KING

AMMON

1. Great is the sermon (logos) which I send to thee, O King—the
summing up and digest, as it were, of all the rest.

For it is not composed to suit the many's prejudice, since it contains
much that refuteth them.

Nay, it will seem to thee as well to contradict sometimes my sermons too.

Hermes, my master, in many a conversation, both when alone, and
sometimes, too, when Tat was there, has said, that unto those who come
across my books, their composition will seem most simple and [most]
clear; but, on the contrary, as 'tis unclear, and has the [inner] meaning of
its words concealed, it will be still unclearer, when, afterwards, the
Greeks will want to turn our tongue into their own,—for this will be a
very great distorting and obscuring of [even] what has been [already]
written.

2. Turned into our own native tongue, the sermon (logos) keepeth clear

the meaning of the words (logoi) [at any rate].

For that its very quality of sound, the [very] power of the Egyptian names, have in themselves the bringing into act of what is said.

As far as, then, thou canst, O King—(and thou canst [do] all things)—keep [this] our sermon from translation; in order that such mighty mysteries may not come to the Greeks, and the disdainful speech of Greece, with [all] its looseness, and its surface beauty, so to speak, take all the strength out of the solemn and the strong—the energetic speech of Names.

The Greeks, O King, have novel words, energetic of “argumentation” [only]; and thus is the philosophizing of the Greeks—the noise of words. But we do not use words; but we use sounds full-filled with deeds.⁸⁹

3. Thus, then, will I begin the sermon by invocation unto God, the universals’ Lord and Maker, [their] Sire, and [their] Encompasser; who though being All is One, and though being One is All; for that the Fullness of all things is One, and [is] in One, this latter One not coming as a second [One], but both being One.

And this is the idea that I would have thee keep, through the whole study of our sermon, Sire!

For should one try to separate what seems to be both All and One and Same from One,—he will be found to take his epithet of “All” from [the idea of] multitude, and not from [that of] fullness—which is impossible; for if he part All from the One, he will destroy the All. For all things must be One—if they indeed are One. Yea, they are One; and they shall never cease being One—in order that the Fullness may not be destroyed.

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4. See then in Earth a host of founts of Water and of Fire forth-spirting
in its midmost parts; in one and the same [space all] the three natures
visible—of Fire, and Water, and of Earth, depending from one Root.
Whence, too, it is believed to be the Treasury of every matter. It sendeth
forth of its abundance, and in the place [of what it sendeth forth]
receiveth the subsistence from above.

For thus the Demiurge—I mean the Sun—eternally doth order Heaven
and Earth, pouring down Essence, and taking Matter up, drawing both
round Himself and to Himself all things, and from Himself giving all
things to all.

For He it is whose goodly energies extend not only through the Heaven
and the Air, but also onto Earth, right down unto the lowest Depth and
the Abyss.

6. And if there be an Essence which the mind alone can grasp, this is his
Substance, the reservoir of which would be His Light.
But whence this [Substance] doth arise, or floweth forth, He, [and He]
only, knows.

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Or rather, in space and nature, He is near unto Himself . . . though as He
is not seen by us, . . . understand [Him] by conjecture.

7. The spectacle of Him, however, is not left unto conjecture; nay [for]
His very rays, in greatest splendour, shine all round on all the Cosmos
that doth lie above and lie below.

For He is stablished in the midst, wreathed with the Cosmos, and just as
a good charioteer, He safely drives the cosmic team, and holds them in

unto Himself, lest they should run away in dire disorder.

The reins are Life, and Soul, and Spirit, Deathlessness, and Genesis.
He lets it, then, drive [round] not far off from Himself—nay, if the truth
be said, together with Himself.

8. And in this way He operates all things. To the immortals He
distributeth perpetual permanence; and with the upper hemisphere of
His own Light—all that he sends above from out His other side, [the side
of him] which looks to Heaven—He nourisheth the deathless parts of
Cosmos.

But with that side that sendeth down [its Light], and shineth round all of
the hemisphere of Water, and of Earth, and Air, He vivifieth, and by
births and changes keepeth in movement to and fro the animals in these
[the lower] parts of Cosmos. . . .

9. He changes them in spiral fashion, and doth transform them into one
another, genus to genus, species into species, their mutual changes into
one another being balanced—just as He does when He doth deal with the
Great Bodies.

For in the case of every body, [its] permanence [consists in]
transformation.

In case of an immortal one, there is no dissolution; but when it is a
mortal one, it is accompanied with dissolution.
And this is how the deathless body doth differ from the mortal, and how
the mortal one doth differ from the deathless.

10. Moreover, as His Light's continuous, so is His Power of giving Life to
lives continuous, and not to be brought to an end in space or in
abundance.

For there are many choirs of daimons round Him, like unto hosts of very
various kinds; who though they dwell with mortals, yet are not far from
the immortals; but having as their lot from here unto the spaces of the

Gods, they watch o'er the affairs of men, and work out things appointed
by the Gods—by means of storms, whirlwinds and hurricanes, by
transmutations wrought by fire and shakings of the earth, with famines
also and with wars requiting [man's] impiety,—for this is in man's case
the greatest ill against the Gods.

11. For that the duty of the Gods is to give benefits; the duty of mankind
is to give worship; the duty of the daimons is to give requital.
For as to all the other things men do, through error, or foolhardiness, or
by necessity, which they call Fate, or ignorance—these are not held
requisite among the Gods; impiety alone is guilty at their bar.

12. The Sun is the preserver and the nurse of every class.
And just as the Intelligible World, holding the Sensible in its embrace,
fills it [all] full, distending it with forms of every kind and every shape—
so, too, the Sun distendeth all in Cosmos, affording births to all, and
strengtheneth them.

When they are weary or they fail, He takes them in His arms again.

13. And under Him is ranged the choir of daimons—or, rather, choirs; for
these are multitudinous and very varied, ranked underneath the groups
of Stars, in equal number with each one of them.

So, marshalled in their ranks, they are the ministers of each one of the
Stars, being in their natures good, and bad, that is, in their activities (for
that a daimon's essence is activity); while some of them are [of] mixed
[natures], good and bad.

14. To all of these has been allotted the authority o'er things upon the
Earth; and it is they who bring about the multifold confusion of the
turmoils on the Earth—for states and nations generally, and for each
individual separately.

For they do shape our souls like to themselves, and set them moving with

them,—obsessing nerves, and marrow, veins and arteries, the brain
itself, down to the very heart.

15. For on each one of us being born and made alive, the daimons take
hold on us—those [daimones] who are in service at that moment [of the
wheel] of Genesis, who are ranged under each one of the Stars.
For that these change at every moment; they do not stay the same, but
circle back again.

These, then, descending through the body to the two parts of the soul, set
it awirling, each one towards its own activity.
But the soul's rational part is set above the lordship of the daimons—
designed to be receptacle of God.

16. Who then doth have a Ray shining upon him through the Sun within
his rational part—and these in all are few on them the daimons do not
act; for no one of the daimons or of Gods has any power against one Ray
of God.

As for the rest, they are all led and driven, soul and body, by the
daimons—loving and hating the activities of these.

The reason (logos), [then,] is not the love that is deceived and that
deceives.

The daimons, therefore, exercise the whole of this terrene
economy, using our bodies as [their] instruments.

And this economy Hermes has called Heimarmenē.

17. The World Intelligible, then, depends from God; the Sensible from
the Intelligible [World].

The Sun, through the Intelligible and the Sensible Cosmos, pours forth
abundantly the stream from God of Good,—that is, the demiurgic
operation.

And round the Sun are the Eight Spheres, dependent from Him—the
[Sphere] of the Non-wandering Ones, the Six [Spheres] of the

Wanderers, and one Circumterrene.

And from the Spheres depend the daimones; and from these, men.

And thus all things and all [of them] depend from God.

18. Wherefore God is the Sire of all; the Sun's [their] Demiurge; the

Cosmos is the instrument of demiurgic operation.

Intelligible Essence regulateth Heaven; and Heaven, the Gods; the
daimones, ranked underneath the Gods, regulate men.

This is the host of Gods and daimones.

Through these God makes all things for His own self.

And all [of them] are parts of God; and if they all [are] parts—then, God
is all.

Thus, making all, He makes Himself; nor ever can He cease [His
making], for He Himself is ceaseless.

Just, then, as God doth have no end and no beginning, so doth His
making have no end and no beginning.

OF ASCLEPIUS TO THE KING

Asclepius. If thou dost think [of it], O King, even of bodies there are
things bodiless.

The King. What [are they]?—(asked the King.)

Asc. The bodies that appear in mirrors—do they not seem then to have
no body?

The King. It is so, O Asclepius; thou thinkest like a God!—(the King
replied.)

Asc. There are things bodiless as well as these; for instance, forms—do
not they seem to thee to have no body, but to appear in bodies not only of

the things which are ensouled, but also of those which are not ensouled?

The King. Thou sayest well, Asclepius.

Asc. Thus, [then,] there are reflexions of things bodiless on bodies, and of bodies too upon things bodiless—that is to say, [reflexions] of the Sensible on the Intelligible World, and of the [World] Intelligible on the Sensible.

Wherefore, pay worship to the images, O King, since they too have their forms as from the World Intelligible.
(Thereon His Majesty arose and said:)

The King. It is the hour, O Prophet, to see about the comfort of our guests. To-morrow, [then,] will we resume our sacred converse.

**THE ENCOMIUM OF KINGS
(ABOUT THE SOUL'S BEING HINDERED BY THE PASSION
OF THE BODY)**

1. [Now] in the case of those professing the harmonious art of muse-like melody—if, when the piece is played, the discord of the instruments doth hinder their intent, its rendering becomes ridiculous.

For when his instruments are quite too weak for what's required of them, the music-artist needs must be laughed at by the audience.

For He, with all good will, gives of His art unweariedly; they blame the [artist's] weakness.

He then who is the Natural Musician-God, not only in His making of the harmony of His [celestial] songs, but also in His sending forth the rhythm of the melody of His own song[s] right down unto the separate instruments, is, as God, never wearied.

For that with God there is no growing weary.

2. So, then, if ever a musician desires to enter into the highest contest of his art he can—when now the trumpeters have rendered the same phrase of the [composer's] skill, and afterwards the flautists played the sweet notes of the melody upon their instruments, and they complete the music of the piece with pipe and plectrum—[if any thing goes wrong,] one does not lay the blame upon the inspiration of the music-maker. Nay, [by no means,]—to him one renders the respect that is his due; one blames the falseness of the instrument, in that it has become a hindrance to those who are most excellent—embarrassing the maker of the music in [the execution of] his melody, and robbing those who listen of the sweetness of the song.

3. In like way also, in our case, let no one of our audience for the weakness that inheres in body, blame impiously our Race. Nay, let him know God is Unwearied Spirit—for ever in the self-same way possessed of His own science, unceasing in His joyous gifts, the self-same benefits bestowing everywhere.

4. And if the Pheidias—the Demiurge—is not responded to, by lack of matter to perfect His skilfulness, although for His own part the Artist has done all he can, let us not lay the blame on Him. But let us, [rather,] blame the weakness of the string, in that, because it is too slack or is too tight, it mars the rhythm of the harmony.

5. So when it is that the mischance occurs by reason of the instrument, no one doth blame the Artist.

Nay, [more;] the worse the instrument doth chance to be, the more the Artist gains in reputation by the frequency with which his hand doth strike the proper note, and more the love the listeners pour upon that Music-maker, without the slightest thought of blaming him.

So will we too, most noble [Sirs], set our own lyre in tune again, within, with the Musician!

6. Nay, I have seen one of the artist-folk—although he had no power of playing on the lyre—when once he had been trained for the right noble theme, make frequent use of his own self as instrument, and tune the service of his string by means of mysteries, so that the listeners were amazed at how he turned necessity into magnificence.

Of course you know the story of the harper who won the favour of the God who is the president of music-work.

[One day,] when he was playing for a prize, and when the breaking of a string became a hindrance to him in the contest, the favour of the Better One supplied him with another string, and placed within his grasp the boon of fame.

A grasshopper was made to settle on his lyre, through the foreknowledge of the Better One, and [so] fill in the melody in substitution of the [broken] string.

And so by mending of his string the harper's grief was stayed, and fame of victory was won.

7. And this I feel is my own case, most noble [Sirs]!

For but just now I seemed to make confession of my want of strength, and play the weakling for a little while; but now, by virtue of the strength of [that] Superior One, as though my song about the King had been perfected [by Him, I seem] to wake my muse.

For, you must know, the end of [this] our duty will be the glorious fame of Kings, and the good-will of our discourse (logos) [will occupy itself] about the triumphs which they win.

Come then, let us make haste! For that the singer willeth it, and hath attuned his lyre for this; nay more, more sweetly will he play, more fitly will he sing, as he has for his song the greater subjects of his theme.

8. Since, then, he has the [stringing] of his lyre tuned specially to Kings, and has the key of laudatory songs, and as his goal the Royal praises, let

him first raise himself unto the highest King—the God of wholes.
Beginning, [then,] his song from the above, he, [thus,] in second place,
descends to those after His likeness who hold the sceptre’s power; since
Kings themselves, indeed, prefer the [topics] of the song should step by
step descend from the above, and where they have their [gifts of] victory
presided o’er for them, thence should their hopes be led in orderly
succession.

9. Let, then, the singer start with God, the greatest King of wholes, who is
for ever free from death, both everlasting and possessed of [all] the
might of everlastingness, the Glorious Victor, the very first, from whom
all victories descend to those who in succession do succeed to victory.

10. Our sermon (logos) then, doth hasten to descend to [Kingly] praises
and to the Presidents of common weal and peace, the Kings—whose
lordship in most ancient times was placed upon the highest pinnacle by
God Supreme; for whom the prizes have already been prepared even
before their prowess in the war; of whom the trophies have been raised
even before the shock of conflict.

For whom it is appointed not only to be Kings but also to be best.

At whom, before they even stir, the foreign land doth quake.

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(ABOUT THE BLESSING OF THE BETTER [ONE] AND
PRAISING OF THE KING)

11. But now our theme (logos) doth hasten on to blend its end with its
beginnings—with blessing of the Better [One]; and then to make a final

end of its discourse (logos) on those divinest Kings who give us the
[great] prize of peace.

For just as we began [by treating] of the Better [One] and of the Power
Above, so let us make the end bend round again unto the same—the
Better [One].

Just as the Sun, the nurse of all the things that grow, on his first rising,
gathers unto himself the first-fruits of their yield with his most mighty
hands, using his rays as though it were for plucking off their fruits—yea,
[for] his rays are [truly] hands for him who plucketh first the most
ambrosial [essences] of plants—so, too, should we, beginning from the
Better [One], and [thus] recipient of His wisdom's stream, and turning it
upon the garden of our souls above the heavens,—we should [direct and]
train these [streams] of blessing back again unto their source, [blessing]
whose entire power of germination [in us] He hath Himself poured into
us.

12. 'Tis fit ten thousand tongues and voices should be used to send His
blessings back again unto the all-pure God, who is the Father of our
souls; and though we cannot utter what is fit—for we are [far] unequal to
the task—[yet will we say what best we can].

For Babes just born have not the strength to sing their Father's glory as it
should be sung; but they give proper thanks for them, according to their
strength, and meet with pardon for their feebleness.

Nay, it is rather that God's glory doth consist in this [one] very thing—
that He is greater than His children; and that the prelude and the source,
the middle and the end, of blessings, is to confess the Father to be
infinitely puissant and never knowing what a limit means.

13. So is it, too, in the King's case.

For that we men, as though we were the children of the King, feel it our
natural duty to give praise to him. Still must we ask for pardon [for our
insufficiency], e'en though 'tis granted by our Sire before we [even] ask.

And as it cannot be the Sire will turn from Babes new-born because they are so weak, but rather will rejoice when they begin to recognise [his love]—so also will the Gnosis of the all [rejoice], which doth distribute life to all, and power of giving blessing back to God, which He hath given [us].

14. For God, being Good, and having in Himself eternally the limit of His own eternal fitness, and being deathless, and containing in Himself that lot of that inheritance that cannot come unto an end, and [thus] for ever ever-flowing from out that energy of His, He doth send tidings to this world down here [to urge us] to the rendering of praise that brings us home again.

With Him, therefore, is there no difference with one another; there is no partiality with Him.

But they are one in Thought. One is the Prescience of all. They have one Mind—their Father.

One is the Sense that's active through them—their passion for each other. 'Tis Love Himself who worketh the one harmony of all.

15. Thus, therefore, let us sing the praise of God.

Nay, rather, let us [first] descend to those who have received their sceptres from Him.

For that we ought to make beginning with our Kings, and so by practising ourselves on them, accustom us to songs of praise, and train ourselves in pious service to the Better [One].

[We ought] to make the very first beginnings of our exercise of praise begin from him, and through him exercise the practice [of our praise], that so there may be in us both the exercising of our piety towards God, and of our praise to Kings.

16. For that we ought to make return to them, in that they have extended the prosperity of such great peace to us.

It is the virtue of the King, nay, 'tis his name alone, that doth establish
peace.

He has his name of King because he levelleth the summits of dissension
with his smooth tread, and is the lord of reason (logos) that [makes] for
peace.

And in as much, in sooth, as he hath made himself the natural protector
of the kingdom which is not his native land, his very name [is made] the
sign of peace.

For that, indeed, you know, the appellation of the King has frequently at
once restrained the foe.

Nay, more, the very statues of the King are peaceful harbours for those
most tempest-tossed.

The likeness of the King alone has to appear to win the victory, and to
assure to all the citizens freedom from hurt and fear.

THE PERFECT SERMON OR THE ASCLEPIUS

I

1. [I. M.] [Trismegistus.] God, O Asclepius, hath brought thee unto us
that thou mayest hear a Godly sermon, a sermon such as well may seem
of all the previous ones we've [either] uttered, or with which we've been
inspired by the Divine, more Godly than the piety of [ordinary] faith.

If thou with eye of intellect shalt see this Word thou shalt in thy whole
mind be filled quite full of all things good.

If that, indeed, the "many" be the "good," and not the "one," in which are
"all." Indeed the difference between the two is found in their
agreement,—“All” is of “One” or “One” is “All.” So closely bound is each
to other, that neither can be parted from its mate.

But this with diligent attention shalt thou learn from out the sermon that
shall follow [this].

But do thou, O Asclepius, go forth a moment and call in the one who is to

hear.

(And when he had come in, Asclepius proposed that Ammon too should
be allowed to come. Thereon Thrice-greatest said:)

[Tris.] There is no cause why Ammon should be kept away from us. For
we remember how we have ourselves set down in writing many things to
his address, as though unto a son most dear and most beloved, of physics
many things, of ethics [too] as many as could be.

It is, however, with thy name I will inscribe this treatise.

But call, I prithee, no one else but Ammon, lest a most pious sermon on a
so great theme be spoilt by the admission of the multitude.

For 'tis the mark of an unpious mind to publish to the knowledge of the
crowd a tractate brimming o'er with the full Greatness of Divinity.

(When Ammon too had come within the holy place, and when the sacred
group of four was now complete with piety and with God's goodly
presence—to them, sunk in fit silence reverently, their souls and minds
pendent on Hermes' lips, thus Love Divine began to speak.)

II

1. [Tris.] The soul of every man, O [my] Asclepius, is deathless; yet not
all in like fashion, but some in one way or [one] time, some in another.

Asc. Is not, then, O Thrice-greatest one, each soul of one [and the same]
quality?

Tris. How quickly hast thou fallen, O Asclepius, from reason's true
sobriety!

Did not I say that "All" is "One," and "One" is "All," in as much as all
things have been in the Creator before they were created. Nor is He
called unfitly "All," in that His members are the "All."

Therefore, in all this argument, see that thou keep in mind Him who is
"One"—"All," or who Himself is maker of the "All."

2. All things descend from Heaven to Earth, to Water and to Air.

'Tis Fire alone, in that it is borne upwards, giveth life; that which [is
carried] downwards [is] subservient to Fire.

Further, whatever doth descend from the above, begetteth; what floweth
upwards, nourisheth.

'Tis Earth alone, in that it resteth on itself, that is Receiver of all things,
and [also] the Restorer of all genera that it receives.

This Whole, therefore, as thou rememberest, in that it is of all,—in other
words, all things, embraced by nature under “Soul” and “World,” are in
[perpetual] flux, so varied by the multiform equality of all their forms,
that countless kinds of well-distinguished qualities may be discerned, yet
with this bond of union, that all should seem as One, and from “One”
“All.”

III

1. That, then, from which the whole Cosmos is formed, consisteth of Four
Elements—Fire, Water, Earth, and Air; Cosmos [itself is] one, [its] Soul
[is] one, and God is one.

Now lend to me the whole of thee,—all that thou can'st in mind, all that
thou skill'st in penetration.

For that the Reason of Divinity may not be known except by an intention
of the senses like to it.

'Tis likest to the torrent's flood, down-dashing headlong from above with
all-devouring tide; so that it comes about, that by the swiftness of its
speed it is too quick for our attention, not only for the hearers, but also
for the very teachers.

Timbuktu

Why Should You Read

A Moral Duty

Employ Your time in improving yourself by other men's writings so that you shall gain easily what others have labored hard for. - *Socrates*

Remember Comrades that our Brothers and Sisters have *Gifted a Piece of Themselves*. Some Inspire Feelings & Arts, Others Knowledge & Wisdom.

Each has their *Place, Standing Guard & Teaching* yet to leave the **Frontlines**.

Understanding the Present

The noblest pleasure is the joy of understanding - *Leonardo Da Vinci*

It can make even the most Irrational System and Event a bit more Rational to *Perceive*.

Stop being Illiterate

Can help one become a *Better Voting Citizen* and as an extra you will gain the skills of Writing, Speech and Perspective.

A Question to you my Friend - "*If one where to be Literate, would they be Educated as well?*"

"Are Literacy & Education the Same?"

Soften Solitude

You think your pain and your heartbreak are unprecedented in the history of the world, but then you read. It was books that taught me that the things that tormented me most were the very things that connected me with all the people who were alive, or who had ever been alive. - *James A Baldwin*

Life is Suffering, Art is Pain - You cannot know happiness till you have known sadness. One cannot Exist without the Other. People can also just be people and at Times a book is better company.

Yin / Yang

Connect to the Past

There are Values / Idea's, Treasures forgotten waiting to be Recovered.

Learn the Patterns of the Past to Sail the Patterns of the Future.

Those who cannot remember the past are condemned to repeat it - *George Santayana*

How to Read More.

Finding the Time :

- I don't have Time = It's not a Priority

A Page a Day :

- The journey of a thousand miles begins with One Step - *Lao Tzu*

- *Domino Effect* = $1 + 1 = 2...$

Build a Habit :

- Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts. - *Aristotle*

- We are what we repeatedly do. Excellence, then, is not an act, but a habit - *Aristotle*

Re - Read Books :

- No man ever steps in the same river twice, for it's not the same river and he's not the same man. - *Heraclitus*

The Hermetic Philosophy of Ancient Egypt & Greece

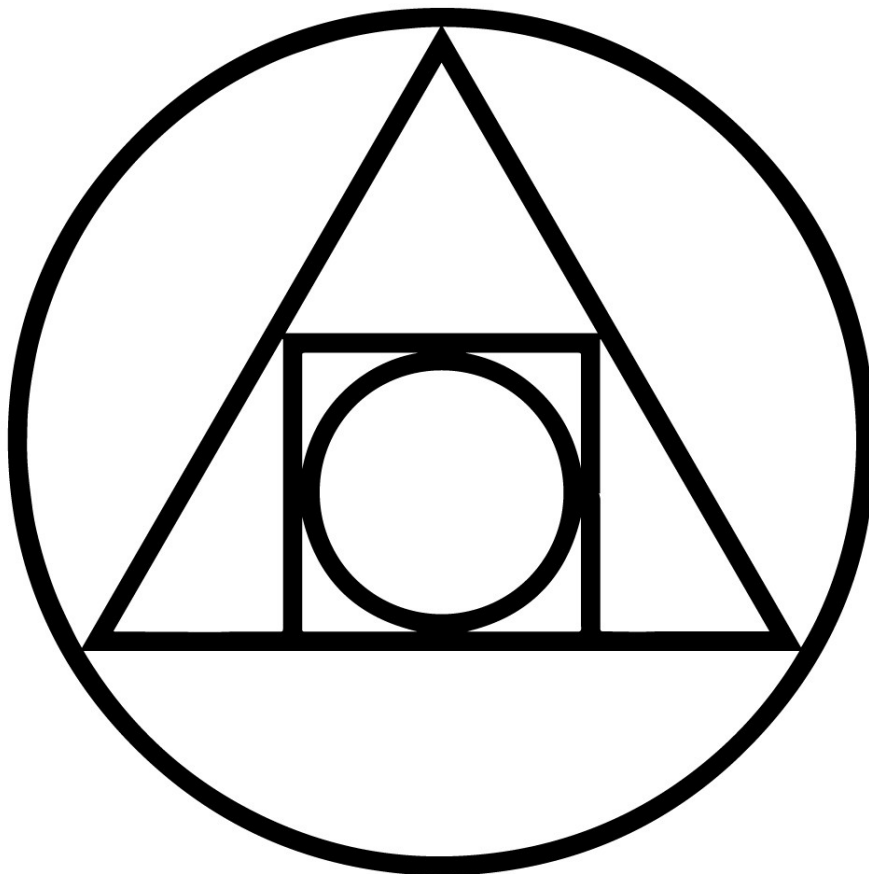
Introduction

The lips of wisdom are closed, except to the ears of Understanding. — *"The Kybalion"*

Where fall the footsteps of the Master, the ears of those ready for his Teaching open Wide. — *"The Kybalion"*

When the ears of the student are ready to hear, then cometh lips to fill them with Wisdom. — *"The Kybalion"*

***The
Seven***



Hermetic Principles:

The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open. — *"The Kybalion"*

THE PRINCIPLE OF MENTALISM

THE ALL is MIND; The Universe is Mental. — *"The Kybalion"*

THE PRINCIPLE OF CORRESPONDENCE

As above, so below; as below so above. — *"The Kybalion"*

THE PRINCIPLE OF VIBRATION

Nothing rests; everything moves; everything vibrates. — *"The Kybalion"*

THE PRINCIPLE OF POLARITY

Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled. — *"The Kybalion"*

THE PRINCIPLE OF RHYTHM

Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates. — *"The Kybalion"*

THE PRINCIPLE OF CAUSE AND EFFECT

Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law. — *"The Kybalion"*

THE PRINCIPLE OF GENDER

Gender is in everything; everything has its Masculine and Feminine Principles Gender; manifests on all planes. — *"The Kybalion"*

MENTAL TRANSMUTATION

Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art. — *"The Kybalion"*

THE ALL

Under, and back of, the Universe of Time, Space and Change, is ever to be found The Substantial Reality — the Fundamental Truth. — *"The Kybalion"*

THAT which is the Fundamental Truth — the Substantial Reality — is beyond true naming, but the Wise Men call it THE ALL. — *"The Kybalion"*

In its Essence, THE ALL is UNKNOWABLE. — *"The Kybalion"*

But, the report of Reason must be hospitably received, and treated with respect. — *"The Kybalion"*

THE MENTAL UNIVERSE

The Universe is Mental — held in the Mind of THE ALL. — *"The Kybalion"*

THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time — and yet, to THE ALL, the creation, development, decline and death of a million universes is as the time of the twinkling of an eye. — *"The Kybalion"*

The Infinite Mind of THE ALL is the womb of Universes. — *"The Kybalion"*

Within the Father-Mother Mind, mortal children are at home. — *"The Kybalion"*

There is not one who is Fatherless, nor Motherless in the Universe. — *"The Kybalion"*

THE DIVINE PARADOX

The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws — such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower — escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master. — *"The Kybalion"*

THE ALL " IN ALL

While All is in THE ALL, it is equally true that THE ALL is in All. To him who truly understands this truth hath come great knowledge. — *"The Kybalion"*

THE PLANES OF CORRESPONDENCE

As above, so below; as below, so above. — *"The Kybalion"*

- The Great Physical Plane
- The Great Mental Plane
- The Great Spiritual Plane

With in each is Hidden Seven Folds.

HERMETIC AXIOMS

The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals — a vain and foolish thing. Knowledge, like Wealth, is intended for Use. The Law of Use is Universal, and he who violates it suffers by reason of his conflict with natural forces. — *"The Kybalion"*

To change your mood or mental state — change your vibration. — *"The Kybalion"*

To destroy an undesirable rate of mental vibration, put into operation the Principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity. — *"The Kybalion"*

Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. — *"The Kybalion"*

Rhythm may be neutralized by an application of the Art of Polarization. — *"The Kybalion"*

Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower. — *"The Kybalion"*

The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there — so is the wise man as compared to the ordinary man — and yet both swimmer and log; wise man and fool, are subject to Law. He who understands this is well

on the road to Mastery. — *"The Kybalion"*

True Hermetic Transmutation is a Mental Art. — *"The Kybalion"*

THE ALL is MIND; The Universe is Mental. — *"The Kybalion"*

BOOK – The Kybalion (The Three Initiates)

The Demon-Haunted World, Science As A Candle In The Dark

“I have a foreboding of an America in my children’s or grand children’s time – when the United States is a service and information economy; when nearly all the key manufacturing industries have slipped away to other countries; when awesome technological powers are in the hands of a very few, and no one representing the public interest can even grasp the issues; when the people have lost the ability to set their own agendas or knowledgeable question those in authority; when clutching our crystals and nervously consulting our horoscopes, our critical faculties in decline, unable to distinguish between what feels good and what’s true, we slide, almost without noticing, back into superstition and darkness.”

“The dumbing down of America is most evident in the slow decay of substantive content in the enormously influential media, the 30-second sound bites (now down to 10 seconds or less), lowest common denominator programming, credulous presentations on pseudo-science and superstition, but especially a kind of celebration of ignorance. As I write, the number one video cassette rental in America is the movie Dumb and Dumber. Beavis and Butthead remains popular (and influential) with young TV viewers. The plain lesson is that study and learning – not just of science, but of anything – are avoidable, even undesirable.

We’ve arranged a global civilization in which most crucial elements – transportation, communications, and all other industries; agriculture, medicine, education, entertainment, protecting the environment; and even the key democratic institution of voting – profoundly depend on science and technology. We have also arranged things so that almost no one understands science and technology. This is a prescription for disaster. We might get away with it for a while, but sooner or later this combustible mixture of ignorance and power is going to blow up in our faces.”

“For much of our history, we were so fearful of the outside world, with its unpredictable dangers, that we gladly embraced anything that promised to soften or explain away the terror.”

...

“I worry that, especially as the millennium edges nearer, pseudo-science and superstition will seem year by year more tempting, the siren song of unreason more sonorous and attractive. Where have we heard it before? Whenever our ethnic or national prejudices are aroused, in times of scarcity, during challenges to national self-esteem or nerve, when we agonize about our diminished comic place and purpose, or when fanaticism is bubbling up around us – then, habits or thought familiar from ages past reach for the controls.”

BOOK - The Demon-Haunted World, Science As A Candle In The Dark (Carl Sagan)

Christopher Columbus and the Afrikan Holocaust – Slavery and the Rise of European Capitalism

“In this short I am referring to what Christopher Columbus set in motion. In his period, he set in motion an act of criminality that influences our very life today. He laid the basis for western racism, misconceptions about people and extensive use of organized religions as a rationale for the enslavement of people. It’s a reoccurring event in history and it told us – as nothing has told us before – that history is never old, everything that ever happened continues to happen. What we are dealing with now is more than the second rise of Europe we’re dealing with the rise of a concept that has taken hold of the mind of most of the world. People throughout the world are now fighting to get away from that concept and most of the world are now prisoners to that concept.”

“There was a man who stole a continent. Being cruel as well as greedy, and possessing, power, he enslaved twenty million of its people, sending them over the ocean – ten million to the Eastern Hemisphere and ten million to the Western Hemisphere.

In the process of capturing the twenty million people whom he sold, eighty million other people died – some during slave raids (for when a village was raided, often the very young and very old and the sick were killed), some from exposure, disease and grief during shipment abroad, and some by suicide at the water’s edge or in transit.

The sale of twenty million human beings as slaves gave the man hundreds of millions of treasure. But this was only the start of his enrichment.

He and his children and grand children and those to whom thy sold slaves received much more (many billions more) through the unpaid labour of whole generations of slaves. But this, too was not at all the end of their enrichment.” (The Man Who Stole A Continent, John Weatherwax)

BOOK - Christopher Columbus and the Afrikan Holocaust – Slavery and the Rise of European Capitalism (John Henrik Clarke)

They came before Columbus the African presence in ancient America

“We are vessels of speech, we are the repositories which harbour secrets many centuries old... without us the names of kings would vanish from oblivion, we are the memory of mankind; by the spoken word we bring to life the deeds and exploits of kings for younger generations.

History holds no mystery for us; we teach to the vulgar just as much as we want to teach them, for it is we who keep the keys to the twelve doors of Mali...

I teach the kings of their ancestors so that the lives of the ancients might serve them as an example, for the world is old but the future springs from the past.” (the words of the Mali Griot Mamadou kouyate quoted in D.T. Niane, *Sundiata: An Epic of Old Mali A.D. 1217-1237*)

BOOK - They came before Columbus the African presence in ancient America (Ivan Van Sertima)

The ISIS Papers

"As a Black Behavioural Scientist and Practicing general and child psychiatrist, my current functional definition of Racism (White Supremacy) is as follows :

The local and global power system structured and maintained by persons who classify themselves as white, wether consciously or subconsciously determined : this system consists of patterns of perception, logic, symbol formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (Economics, Education, Entertainment, Labor, Law, Politics, Religion, Sex and war). The ultimate purpose of the system is to prevent White Genetic Annihilation on Earth - a planet in which the Overwhelming Majority of people are Classified as Non-White (black, brown, red and yellow) by white skinned people. All of the Non-White people are genetically Dominant (in terms of skin coloration) compared to the genetically recessive white-skinned people."

"This is the reason that the persons who classified themselves as "White" behaved genocidally towards the Semites in the Holocaust in Nazi Germany and Europe (1933 -1945) (the word Semites is from the Latin prefix, semi meaning "half" - half Black and half White, and that means Mulatto (Non-White)"

"Any person not Interested in a Definition, Analysis and Deeper Understanding of the Worldwide White Supremacy must have an Interest (Conscious or Unconscious) in maintaining the same"

" Doctor, if we could just find the Keys to the Colors!"

BOOK - The ISIS Papers (Dr. Frances Cress Welsing)

The Spoils Of War – Power, Profit and the American War Machine

“Even when a weapons program’s deficiencies are too egregious to be ignored, media criticism seldom strays beyond timidity, such as decrying excessive “waste” in the program, without probing how and why huge costs have become routine.”

BOOK - The Spoils Of War – Power, Profit and the American War Machine (Andrew Cockburn)

Postcards from the End of America

“Along with the visible decay that can be seen in cities and small towns alike, there is a widespread malaise afflicting the American spirit, and this is most acutely felt among the younger set. If they have gone to college, then they are most likely crippled with insane debt while stuck in a job that doesn’t require their overpriced yet diluted education, acquired with bankster loans. To make ends meet, they’re living in crowded, shared apartment or at home with mom and dad, again. As for the professions, many are rotten with fraud, corruption or other immoralities, what a quaint word, so that to hold even the lowliest job in the military, police, government, banking, accounting, insurance, health care, media, advertising or the academy, etc., media, advertising or the academy, etc., is to swim among crooks and liars, and it’s all too easy to become a cynical and sinister asshole yourself.”

“Like television, the Private auto-mobile was invented to wean us off our humanity. From each, we’ve learned how to amp up our impatience and indifference towards everything and with life itself. Anything that’s seen through a screen or windshield becomes ephemera, with its death nearly instant. You don’t have to switch channels or run over it, it will disappear by itself. All screens and windshields have been erected to block us from intercourse”

“Stories make a place. Without stories, there is no place, but without place, there can still be stories. If your stories are not organically grown, but imposed on you by those who hate everything about you, then you’re virtually dead. After the last Centralian has come home to be buried, the town will be just its cemeteries and a section of lost road. Buckeled and cracked, it’s filled with graffiti, much of it erotically inspired.”

BOOK - Postcards from the End of America (Linh Dinh)

Global Police State

By 2018

- 17 Global Financial Conglomerates collectively managed \$15 Trillion Dollars; more than HALF of the GDP of THE ENTIRE PLANET.
- The Richest 1%, led by 36,000,000 Millionaires and 2,400 Billionaires, controlled nearly HALF of THE WORLD'S WEALTH.
- 80% was left to 4.5% of THE GLOBAL WEALTH.

BOOK – The Global Police State (William I. Robinson)

Bright Green Lies

“Dams have been called “methane bombs” and “methane factories” because they emit so much methane, an extremely potent greenhouse gas. They are, in fact, the largest single anthropogenic source, accounting for 23 percent of all methane emitted because of humans. Dams can release up to three and half times as much greenhouse gases per unit of energy as is released by burning oil...”

BOOK – Bright Green Lies (Derrick Jensen / Lierre Keith / Max Wilbert)

Fighting Back Against The Age Of Manufactured Ignorance

“For instance, Governor Ron DeSantis of Florida stated that “There is no room in our classrooms for things like critical race theory. Teaching kids to hate their country and to hate each other is not worth one red cent of taxpayer money.” In this updated version of historical and racial cleansing, the call for racial justice is equated to a form of racial hatred, leaving intact the refusal to acknowledge, condemn and confront in the public imagination the history and tenacity of racism in American society.”

“Under the influence of a number of Republican governors in Florida, Texas and other red states, the cult of manufactured ignorance now works through schools and other disimagination machines engaged in politics of falsehoods and erasure. DeSantis has signed into law a number of bills that require public universities to conduct “annual surveys of students and faculty to assess their personal viewpoints.” This is a form of ideological surveillance parading as educational reform. It gets worse. He has also put in place the implementation of “state-mandated curricula that would include “portraits in patriotism” that celebrate the US government model compared with those other countries and teach that communism is “evil...””

“Democratic conditions do not automatically sustain themselves. Democracy’s fate largely rests in the domain of culture – a domain in which people must be educated critically in order to fight for securing freedom, equality, social justice, equal protection and human dignity.”

“...education is a moral and political practice, not merely an instrumentalized practice for production of pre-specified skills. The task of education is to encourage human agency, refresh the idea of justice in individuals and recognize that the world might be different from how it is portrayed within established relations of power. The late Roger Simon added to his vision of critical pedagogy, writing that the goal of teaching and learning must be linked to educating individuals “to take risks, to struggle with ongoing relations of power, to critically appropriate forms of knowledge that exist outside of their immediate experiences and to envisage vision of a world which is “not yet” – in order to be able to alter the grounds upon which life is lived.””

“Stuart Hall rightly argued that politics must be educative, that is, it must be capable of “changing the way people see things.” Education as empowerment must be able to take on the task of shifting consciousness in order to enable individuals to narrate themselves. Prevent their own erasure...”

The Black Agenda

“The impending war against Iraq is an oil currency war, a pre-emptive strike against the Euro’s potential to challenge the U.S Dollar as the sole denominator of petroleum purchases. By seizing the Iraqi oil fields and positioning itself to do the same in Saudi Arabia, Iran and throughout the Persian Gulf, the Caspian Sea and South Asia, the U.S can stop the Euro cold and rule as its own OPEC, awesomely armed and dreadfully dangerous. The dollar will remain supreme, backed by the oil reserves of the globe.”

“War is the great and terrible engine of history. Bush and his Pirates hope to employ that engine to harness Time and cheat the laws of political economy, to leapfrog over the contradictions of their parasitical existence into a new epoch of their own imagining. Instead, they have lunged into the abyss, from which no one will extricate them, for they will be hated much more than feared. In attempting to break humanity’s will to resist, the Bush pirate have reached too far.”

“Katrina is a metaphor for abandoned urban America, “said Rev. Jesse Jackson as he prepared to lead a “Reclaiming Our Land” march in New Orleans late last month. “There is no urban policy, and there must be.” Rev. Jackson is wrong. An urban policy does exist, hatched in corporate boardrooms and proceeding at various stages of implementation in cities across the nation. Urban America is not being “abandoned.” Rather, the corporate plan calls for existing populations to be removed and replace, incrementally, a process that is ell underway. And the land is being “reclaimed” – by Big Capital, with the enthusiastic support of urban politicians of all races from coast to coast.

The problem is not the lack of urban policy, but the failure to formulate progressive Black urban policies and plans.”

“In many cases, the ghetto has simply moved across the city line. Upscale Blacks – and the term is quite relative, especially when considering wealth, or net worth – are also priced out of the most attractive city neighbourhoods. They encamp on the periphery, occupying homes formerly owned by whites who have fled the poorer Blacks who were forced out of the city. The result is a scattering of African Americans and dilution of Black political power in a growing number of central cities. There can be no comparison between the political, cultural and social impact of Black majorities in suburban jurisdictions such as Prince Georges County, Maryland and DeKalb County, Georgia, and Black political control of great cities like Washington and Atlanta. And the frenzy of gentrifying in Chicago may preclude that city from ever again election a Black mayor.”

“We are witnessing the final dissolution of both the Democratic Party and established Black leadership formations as effective agents of domestic social change and world peace. Corporate power has swallowed the party whole, and is smothering or absorbing the residue of what was once

a powerful Black people's movement. The devastation is all but complete, as is evident when one examines the response to the crises of Katrina, the Iraq War, the necessity to impeach, and the hellish and inexorable growth of a Black American Gulag through mass incarceration.

The Black Gulag – the product of a people savaging national public policy that began as a mass white societal response to the 60's Freedom Movement and metastasizes each year regardless of crime rates – isn't even an issue for Democratic leadership."

"Our enemy is corporate capital, which has polluted every nook and cranny of electoral and traditional Black politics. The Congressional Black Caucus has been broken like an egg. Black institutions contort themselves and their agendas to seek corporate funding. The corporate media voice is a monotone, celebrating the rise of a "new" generation of "Black leaders" that rejects confrontation with the powers-that-be and, like Barack Obama, questions the relevance of race-based grievances. That's money talking. But we are a loud people, and our voices will be heard."

"The current Black misleadership class voluntarily joined the enemy camp-calling it "progress" – as soon as the constraints of official apartheid were lifted. They exploited the political and business opportunities made possible by a people's mass movement in order to advance their own selfish agendas and in the process, made a pact with Power to assist in the debasement and incarceration of millions of their brothers and sisters. In the case of Black elected officials, their culpability is direct and hands-on. The professional "interlocutors" between African American and Power, from the local butt-kissing preacher to marquee power-brokers like Al Sharpton, serve as the Mass Black Incarceration State's fireman."

"Only charlatans preach that progressive movement must install preferred personalities from the menu of the ruling circles before they can find space to move."

"In truth, imperialism, internally and externally, shudders under the weight – not of Donald Trump's orange mane, but its own contradictions. Trump was the excretion of the system. Late-state capitalism is the mother of monstrosities, subverting science itself – the sum total of humankind's acquired knowledge and labor – to the enslavement of the species, the path down with Amazon, Google, Apple, and the other techno-omnivores are rushing, propelled by the same for-profit engine that carved up our ancestors' worlds into edible chunks for a rich white few."

BOOK – The Black Agenda (Glen Ford)

The Radical King

“The vocation of the intellectual is to let suffering speak, let victims be visible, and let social misery be put on the agenda of those in power, and second, that moral action is based on a broad, robust propheticism that highlights systemic social analysis of the circumstances under which tragic persons struggle.”

BOOK – The Radical King (Conrel West)

Extra

Kwame Ture – Making the Unconscious, Conscious

“Our task is not to teach the unconscious to be conscious but to make them conscious of their unconscious behaviour because unconscious, instinctively they seek Freedom.

What we must do, is make them conscious.

Look you want Freedom anyway, let's be serious, let's sit down, let's plan it, let's wage protracted war and let's tear down the system and let's walk on to Liberation.

It is as simple as that.

Those of us who are revolutionary, are not concerned with issues, we are concerned with the system.

We must know clearly the difference between Mobilization and Organisation

One of the characteristics of Mobilization is that it is temporary

Organisation is permanent and eternal

Clear differences must be made because the unconscious, can usually be captured easily around one issue item's, around Mobilization item's but it's hard to catch them around organisation but these unconscious must be brought to organisation.

We must transform Mobilization to Organisation

If we are not careful, we allow Mobilization to become events.

The Struggle is never a event, it's a process, ah continual eternal process

You know our theme is Organisation,

We want POWER
We don't want money
We don't want fame
We don't want fortune
We don't want popularity
We Want POWER...POWER

And POWER comes only from the Organised MASSES

As Pan – Africanist we have every right to be concerned with it.

African after all is the richest continent on the face of the Earth, properly Organised she will be the most Powerful Continent on the face of the Earth

Therefore our drive to POWER is clear.

A MASS Party

Every African in the world inside our body

That's what I'm working for and if I don't get it, my granddaughter gonna get it but I'm working for it.

We will never tire of saying it, Capitalism does not LIE some of the time, it LIES all of the time.
When it tells the Truth it's the result of a Double Lie. It's a logical fact

So Capitalism has us believe you can't organise all the people around the same thing

That's not true

You can organise all the people around One thing – TRUTH

Now what Capitalism will try to make it appear, as if the truth is not one truth but anybody can have the truth.

This is stupidity

Nobody is born with the truth inside of them, if they were they wouldn't need to live

We come to know the truth from outside of us

Some people think they know the truth because they were born to know the Truth, that's a Lie

You know the TRUTH from constant Struggle against LIES

That's how you know the TRUTH

For example they try make it appear, as if we Africans will not arrive at Uniting ourselves even around the question of our Identity.

You may call some of the Africans but some call themselves Black, some still call themselves Coloured.

That's fact but this is because they have been miss educated by a system which seeks to keep us divided and this is the TRUTH

We must be One Thing

We are Africans, end of discussion

This Struggle is not a easy struggle

The Struggle to go from Negro to Black was a difficult struggle

Capitalism did everything to roll it back, even had us confused

I'm not Black, look at me I'm brown coloured. Yes

I'm not Black I got Indian blood in me. Oh

What nonsense they didn't have us say, just to run away from the TRUTH

Once your just African, ain't no question

All Africans, Once you have proper identity, one of your biggest problems SOLVED

Because a People must know their National Interest, A People must have a cleat understanding of
their National Interests

The first Conscious act in Organising our People is to let them know who they are

A African United Front

My Brother's and Sister's, I will tell you the Truth

You must never get discouraged in struggle. You will build something and the enemy will knock it
down and you have to start from zero.

As a matter of fact, the easiest way for the enemy to take you out, is to make you frustrated and
disgusted:

Oh I went to that meeting, they ain't doing nothing, I ain't got not time for them, till they get
serious, I ain't going there.

What you doing?

I ain't doing nothing

And they really think they are intelligent, they think they made a great statement.

In spite of obstacles, you must do your work

In spite of obstacles, you must persevere

Chinese say if you make a error and you know it's a error, you don't correct the error, you made
your second error

Our People have only one stage left in their struggle and that is MASS Organisation

Malcolm X was assassinated when he was in-between Organisations, Building Organisations.

I saw quickly.

I said Ooh, so they killed him before he got his Organisations off the ground

If Malcolm X had got his Organisations off the ground, they couldn't touch him that easily because
Malcolm X was not a Mobilizer, he was a Organiser

History plays it's self out, even if the leaders play themselves out

History Will Not Be Denied

Our People are looking for direction and the conscious must provide direction

And the direction the conscious must provide is to make the unconscious, conscious of their
unconscious behaviour

So no master plan is necessary here

The people are looking of Unity

Let's give them Unity in a United Front

The people are looking for POWER

Let's give them Organisations

The masses want Unity

Let's move from Mass Mobilization to MASS Organisation

We intend to Organise Africans in Africa, Africans in the Caribbean, Africans in South and Central America, Africans in the United States of America, Africans in Canada, Africans in Europe, Africans in Africa into ONE Organisation

A African United Front”

- **Kwame Ture (Extracts / Fragments)**

Sky's The Limit

*African
Federation*

Unity

Trade

Education

Infrastructure

Economy

Eco-Conscious



Guerrilla Open Access Manifesto

Information is power. But like all power, there are those who want to keep it for themselves. The world's entire scientific and cultural heritage, published over centuries in books and journals, is increasingly being digitized and locked up by a handful of private corporations. Want to read the papers featuring the most famous results of the sciences? You'll need to send enormous amounts to publishers like Reed Elsevier

There are those struggling to change this. The Open Access Movement has fought valiantly to ensure that scientists do not sign their copyrights away but instead ensure their work is published on the Internet, under terms that allow anyone to access it. But even under the best scenarios, their work will only apply to things published in the future. Everything up until now will have been lost.

That is too high a price to pay. Forcing academics to pay money to read the work of their colleagues? Scanning entire libraries but only allowing the folks at Google to read them? Providing scientific articles to those at elite universities in the First World, but not to children in the Global South? It's outrageous and unacceptable.

"I agree," many say, "but what can we do? The companies hold the copyrights, they make enormous amounts of money by charging for access, and it's perfectly legal – there's nothing we can do to stop them." But there is something we can, something that's already being done : we can fight back

Those with access to these resource's – students, librarians, scientists – you have been given a privilege. You get to feed at this banquet of knowledge while the rest of the world is locked out. But you need not – indeed, morally, you cannot – keep this privilege for yourselves. You have a duty to share it with the world. And you have: trading passwords with colleagues, filling download requests for friends.

Meanwhile, those who have been locked out are not standing idly by. You have been sneaking through holes and climbing over fences, liberating the information locked up by the publishers and sharing them with friends

But all of this action goes on in the dark, hidden underground. It's called stealing or piracy, as if sharing a wealth of knowledge were the moral equivalent of plundering a ship and murdering its crew. But sharing isn't immoral – it's a moral imperative. Only those blinded by greed would refuse to let a friend make a copy.

Large corporations, of course, are blinded by greed. The laws under which they operate require it – their shareholders would revolt at anything less. And the politicians they have bought off back them, passing laws giving them the exclusive power of decide who can make copies.

There is not justice in following unjust laws. It's time to come into the light and, in the grand tradition of civil disobedience, declare our opposition to this private theft of public culture.

We need to take information wherever it is stored, make our copies and share them with the world. We need to take stuff that's out of copyright and add it to the archive. We need to buy secret databases and put them on the Web. We need to download scientific journals and upload them to file sharing networks. We need to fight for Guerilla Open Access.

With enough of us, around the world we'll not just send a strong message opposing the privatization of knowledge – we'll make it a thing of the past. Will you join us?

- Aaron Swartz, July 2008

D . P . R

“Hey gang,

I read more than I post in the forum, and my posts are rarely of a personal nature. For some reason the mood struck me just now to put the revolution down for a minute and just express a few things. There is a curtain of anonymity and secrecy that covers everything that goes on behind the scenes here. It is often fast paced and stressful behind this curtain and I rarely lift my head long enough to take in just how amazing all of this is. But when I do I am filled with inspiration and hope for the future. Here's a little story about what inspires me:

For years I was frustrated and defeated by what seemed to be insurmountable barriers between the world today and the world I wanted. I searched long and hard for the truth about what is right and wrong and good for humanity. I argued with, learned from, and read the works of brilliant people in search of the truth. It's a damn hard thing to do too with all of the misinformation and distractions in the sea of opinion we live in. But eventually I found something I could agree with whole heartedly. Something that made sense, was simple, elegant and consistent in all cases. I'm talking about the Austrian Economic theory, voluntarism, anarcho-capitalism, agorism etc. espoused by the likes of Mises and Rothbard before their deaths, and Salerno and Rockwell today.

From their works, I understood the mechanics of liberty, and the effects of tyranny. But such vision was a curse. Everywhere I looked I saw the State, and the horrible withering effects it had on the human spirit. It was horribly depressing. Like waking from a restless dream to find yourself in a cage with no way out. But I also saw free spirits trying to break free of their chains, doing everything they could to serve their fellow man and provide for themselves and their loved ones. I saw the magical and powerful wealth creating effect of the market, the way it fostered cooperation, civility and tolerance. How it made trading partners out of strangers or even enemies. How it coordinates the actions of every person on the planet in ways too complex for any one mind to fathom to produce an overflowing abundance of wealth, where nothing is wasted and where power and responsibility are directed to those most deserving and able. I saw a better way, but knew of no way to get there.

I read everything I could to deepen my understanding of economics and liberty, but it was all intellectual, there was no call to action except to tell the people around me what I had learned and hopefully get them to see the light. That was until I read “Alongside night” and the works of Samuel Edward Konkin III. At last the missing puzzle piece! All of the sudden it was so clear: every action you take outside the scope of government control strengthens the market and weakens the state. I saw how the state lives parasitically off the productive people of the world, and how quickly it would crumble if it didn't have it's tax revenues. No soldiers if you can't pay them. No drug war without billions of dollars being siphoned off the very people you are oppressing.

For the first time I saw the drug cartels and the dealers, and every person in the whole damn supply chain in a different light. Some, especially the cartels, are basically a defacto violent power hungry state, and surely would love nothing more than to take control of a national government, but you average joe pot dealer, who wouldn't hurt a fly, that guy became my hero. By making his living

outside the purview of the state, he was depriving it of his precious life force, the product of his efforts. He was free. People like him, little by little, weakened the state and strengthened the market.

It wasn't long, maybe a year or two after this realization that the pieces started coming together for the Silk Road, and what a ride it has been. No longer do I feel ANY frustration. In fact I am at peace in the knowledge that every day I have more I can do to breath life into a truly revolutionary and free market than I have hours in the day. I walk tall, proud and free, knowing that the actions I take eat away at the infrastructure that keeps oppression alive.

We are like a little seed in a big jungle that has just broken the surface of the forest floor. It's a big scary jungle with lots of dangerous creatures, each honed by evolution to survive in the hostile environment known as human society. All manner of corporation, government agency, small family businesses, anything that can gain a foothold and survive. But the environment is rapidly changing and the jungle has never seen a species quite like the Silk Road. You can see it, but you can't touch it. It is elusive, yet powerful, and we are evolving at a rapid clip, experimenting, trying to find sturdy ground we can put roots down in.

Will we and others like us someday grow to be tall hardwoods? Will we reshape the landscape of society as we know it? What if one day we had enough power to maintain a physical presence on the globe, where we shunned the parasites and upheld the rule of law, where the right to privacy and property was unquestioned and enshrined in the very structure of society. Where police are our servants and protectors beholden to their customers, the people. Where pace our leaders earn their power and responsibility in the harsh and unforgiving furnace of the free market and not from behind a gun, where the opportunities to create and enjoy wealth are as boundless as one's imagination.

Some day, we could be a shining beacon of hope for the oppressed people of the world just as so many oppressed and violated souls have found refuge here already. Will it happen overnight? No. Will it happen in a lifetime? I don't know. Is it worth fighting for until my last breath. Of course. Once you've seen what's possible, how can you do otherwise? How can you plug yourself into the tax eating, life sucking, violent, sadistic, war mongering, oppressive machine ever again? How can you kneel when you've felt the power of your own legs? Felt them stretch and flex as you learn to walk and think as a free person? I would rather live my life in rags now than in golden chains. And now we can have both! Now it is profitable to throw off one's chains, with amazing crypto technology reducing the risk of doing so dramatically. How many niches have yet to be filled in the world of anonymous online markets? The opportunity to prosper and take part in a revolution of epic proportions is at our fingertips!

I have no one to share my thoughts with in physical space. Security does not permit it, so thanks for listening. I hope my words can be an inspiration just as I am given so much by everyone here.”

- Dread Pirate Roberts

VIDEO MESSAGE OF THE HOLY FATHER FRANCIS ON THE OCCASION OF THE FOURTH WORLD MEETING OF POPULAR MOVEMENTS

16 October 2021

Brothers, sisters, dear social poets,

1. Dear social poets

This is what I like to call you: social poets. You are social poets, because you have the ability and the courage to create hope where there appears to be only waste and exclusion. Poetry means creativity, and you create hope. With your hands you know how to shape the dignity of each person, of families and of society as a whole, with land, housing, work, care, and community. Thank you, because your dedication speaks with an authority that can refute the silent and often polite denials to which you have been subjected, or to which so many of our brothers and sisters are subjected. But, thinking of you, I am convinced that your dedication is above all a proclamation of hope. Seeing you reminds me that we are not condemned to repeat or to build a future based on exclusion and inequality, rejection or indifference; where the culture of privilege is an invisible and insurmountable power; and where being exploited and abused are common methods of survival. No! You know how to proclaim this very well. Thank you.

Thank you for the video we have just seen. I have read the reflections from the meeting, the testimonies of those who lived in these times of tribulation and anguish, the summary of their desires and their proposals. Thank you. Thank you for including me in the historical process that you are going through, and thank you for sharing with me this fraternal dialogue that seeks to see the great in the small and the small in the great, a dialogue that is born in the peripheries, a dialogue that reaches Rome and wherein we may all feel invited and engaged. “If we want to encounter and help one another, we have to dialogue”, [\[1\]](#) and how much!

You felt that the current situation merited a new meeting. I felt the same. Although we have never lost contact, it is already five years, I think, since the general meeting, isn't it? A lot has happened in that time; a lot has changed. These changes mark points of no return, turning points, crossroads at which humanity must make choices. And new moments of encounter, discernment and joint action are needed. Every person, every organisation, every country, and the whole world, needs to look for moments to reflect, discern and choose, because returning to the previous mindsets would be truly suicidal and, if I may press the point a little, ecocidal and genocidal.

In these months, many things you've long been denouncing have become totally obvious. The pandemic has laid bare the social inequalities that afflict our peoples. Seeking neither permission nor forgiveness, it has exposed the heart-breaking situation of so many brothers and sisters, the situation that so many post-truth mechanisms have been unable to conceal.

Many things we used to take for granted have collapsed like a house of cards. We have experienced how our way of life can drastically change from one day to the next, preventing us, for example, from seeing our relatives, colleagues and friends. In many countries, governments reacted. They listened to the science and were able to impose limits to ensure the common good, and so they managed at least for a while to put the brakes on this “gigantic machine” that works almost automatically, in which peoples and persons are simply cogs. [\[2\]](#)

We have all suffered the pain of lockdown, but as usual you have had the worst of it. In neighbourhoods without basic infrastructure, where many of you and millions and millions more people live, it is difficult to stay at home, not only because you do not have everything you need to ensure minimum care and protection measures, but also because your home is the neighbourhood. Migrants, undocumented persons, informal workers without a fixed income were deprived, in many cases, of any state aid and prevented from carrying out their usual tasks, thus exacerbating their already grinding poverty. One of the expressions of this culture of indifference is that this suffering one-third of our world does not seem to be of sufficient interest to the big media and opinion makers. It remains huddled together and hidden.

I also want to refer to a silent pandemic that has been afflicting children, teenagers and young people of every social class for years; and which I believe, in this time of isolation, has spread further still. It is the stress of chronic anxiety, linked to various factors such as hyperconnectivity, disorientation and lack of future prospects, which is aggravated by the lack of real contact with others -- families, schools, sports centres, parishes, centres for young people -- and ultimately the lack of real contact with friends, because friendship is the form in which love always revives.

It is clear that technology can be a tool for good, and truly it is a tool for good, which permits dialogues such as this one, and many other things, but it can never replace contact between us, it can never substitute for a community in which we can be rooted and which ensures that our life may become fruitful.

And speaking of pandemics, we have stopped questioning the scourge of the food crisis. Despite advances in biotechnology, millions of people have been deprived of food, even though it is available. This year twenty million more people have been dragged down to extreme levels of food insecurity; severe destitution has increased; and the price of food has risen sharply. The numbers relating to hunger are horrific, and I think, for example, of countries like Syria, Haiti, Congo, Senegal, Yemen, South Sudan. But hunger is also felt in many other poor countries of the world, and not infrequently in the rich world as well. Annual deaths from hunger may exceed those of Covid. [\[3\]](#) But this does not make the news. It does not generate empathy.

I want to thank you because you have felt the pain of others as your own. You know how to show the face of true humanity, the humanity that is not built by turning your back on the suffering of those around you, but in the patient, committed and often even sorrowful recognition that the other person is my brother or sister (cf. *Lk* 10:25-37) and that his or her joys and hopes, griefs and anxieties are also mine (cf. *Gaudium et spes*, no. 1). To ignore those who have fallen is to ignore our own humanity that cries out in every brother and sister of ours.

Christians and non-Christians, you have responded to Jesus who said to His disciples, faced with the hungry crowd: “Give them some food yourselves”. And where there was scarcity, the miracle of the multiplication occurred again in your struggling tirelessly so that no one would go without bread (cf. *Mt* 14:13-21). Thank you!

Like the doctors, nurses and health workers in the trenches of healthcare, you have taken your place in the trenches of the marginalised neighbourhoods. I am thinking of many, in quotation marks, “martyrs” to this solidarity, about whom I have learned from you. The Lord will take them into account. If all those who out of love struggled together against the pandemic could also dream of a new world together, how different things would be! To dream together.

2. The blessed

You are, as I said in the letter I sent you last year,[4] a veritable invisible army; you are a fundamental part of that humanity that fights for life against a system of death. In this engagement I see the Lord who makes Himself present in our midst, to give to us His Kingdom as a gift. When He offered us the standard by which we will be judged (cf. *Mt* 25: 31-46), Jesus told us that salvation consists in taking care of the hungry, the sick, prisoners, foreigners; in short, in recognising Him and serving Him in all suffering humanity. That is why I wish to say to you: “Blessed are those who hunger and thirst for justice, for they shall be satisfied” (*Mt* 5: 6), “Blessed are the peacemakers, for they shall be called children of God” (*Mt* 5: 9). We want this beatitude to expand, to permeate and anoint every corner and every space where life is threatened. But it happens to us as people, as communities, as families and even individually, that we have to face situations that paralyse us, where the horizon disappears and bewilderment, fear, powerlessness and injustice seem to take over the present. We also experience resistance to the changes we need and long for, many forms of resistance that run deep, that are rooted beyond our strength and decisions. They are what the Social Teaching of the Church calls structures of sin; these too we are called to change, and we cannot overlook them in the moment of thinking of how to act. Personal change is necessary, but it is also indispensable to adjust our socio-economic models so that they have a human face, because many models have lost it. And thinking about these situations, I make a pest of myself with my questions. And I go on asking. And I ask everyone in the name of God.

I ask all the great pharmaceutical laboratories to release the patents. Make a gesture of humanity and allow every country, every people, every human being, to have access to the vaccines. There are countries where only three or four per cent of the inhabitants have been vaccinated. In the name of God, I ask financial groups and international credit institutions to allow poor countries to assure “the basic needs of their people” and to cancel those debts that so often are contracted against the interests of those same peoples.

In the name of God, I ask the great extractive industries -- mining, oil, forestry, real estate, agribusiness -- to stop destroying forests, wetlands and mountains, to stop polluting rivers and seas, to stop poisoning food and people.

In the name of God, I ask the great food corporations to stop imposing monopolistic systems of production and distribution that inflate prices and end up withholding bread from the hungry.

In the name of God, I ask arms manufacturers and dealers to completely stop their activity, because it foments violence and war, it contributes to those awful geopolitical games which cost millions of lives displaced and millions dead.

In the name of God, I ask the technology giants to stop exploiting human weakness, people’s vulnerability, for the sake of profits without caring about the spread of hate speech, grooming, fake news, conspiracy theories, and political manipulation.

In the name of God, I ask the telecommunications giants to ease access to educational material and connectivity for teachers via the internet so that poor children can be educated even under quarantine.

In the name of God, I ask the media to stop the logic of post-truth, disinformation, defamation, slander and the unhealthy attraction to dirt and scandal, and to contribute to human fraternity and empathy with those who are most deeply damaged.

In the name of God, I call on powerful countries to stop aggression, blockades and unilateral sanctions against any country anywhere on earth. No to neo-colonialism. Conflicts must be resolved in multilateral fora such as the United Nations. We have already seen how unilateral interventions, invasions and occupations end up; even if they are justified by noble motives and fine words.

This system, with its relentless logic of profit, is escaping all human control. It is time to slow the locomotive down, an out-of-control locomotive hurtling towards the abyss. There is still time.

Together with the poor of the earth, I wish to ask governments in general, politicians of all parties, to represent their people and to work for the common good. I want to ask them for the courage to look at their own people, to look people in the eye, and the courage to know that the good of a people is much more than a consensus between parties (cf. *Evangelii gaudium*, 218). Let them stop listening exclusively to the economic elites, who so often spout superficial ideologies that ignore humanity's real dilemmas. May they be servants of the people who demand land, work, housing and good living. This aboriginal good living or *buen vivir* is not the same as “*la dolce vita*” or “sweet idleness”, no. This is good human living that puts us in harmony with all humanity, with all creation.

I also want to ask all of us religious leaders never to use the name of God to foment wars or coups (cf. *Document on Human Fraternity*, 2019). Let us stand by the peoples, the workers, the humble, and let us struggle together with them so that integral human development may become a reality. Let us build bridges of love so that the voices of the periphery with their weeping, but also with their singing and joy, provoke not fear but empathy in the rest of society.

And so, I persist in my pestering. It is necessary to confront together the populist discourses of intolerance, xenophobia, and aporophobia, which is hatred of the poor. Like everything that leads us to indifference, meritocracy and individualism, these narratives only serve to divide our peoples, and to undermine and nullify our poetic capacity, the capacity to dream together.

3. Let us dream together!

Sisters and brothers, let us dream together. And so, as I ask all of this with you as well as of you, I want to add some reflections on the future that we must dream and build. Although I say reflections, perhaps I ought to say dreams, because right now our brains and hands are not enough, we also need our hearts and our imagination; we need to dream so that we do not go backwards. We need to use that sublime human faculty which is the imagination, that place where intelligence, intuition, experience and historical memory come together to create, compose, venture and risk. Let us dream together, because it was precisely the dreams of freedom and equality, of justice and dignity, the dreams of fraternity, that improved the world. And I am convinced when we look through these dreams we will find God's own dream for all of us, who are His own sons and daughters.

Let us dream together, dream among yourselves, dream with others. Know that you are called to participate in great processes of change, as I said to you in Bolivia: “the future of humanity is in great measure in your own hands, through your ability to organise and carry out creative alternatives”. In your hands.

But such things are unattainable, some will say. Yes. Yet they can get us going, can set us on our way. And that, precisely, is where all your strength lies, all your value. Because you are capable of going beyond the short-sighted self-justifications and human conventions that achieve nothing but continue to justify things as they are. Dream. Dream together. Don't give in to that resignation of the toughs and of the losers. The tango expresses so well: *“Go on and then go on some more! We'll meet in hell 'cause that's what lies in store!”* No, no, don't give in to this, please. Dreams are always dangerous for those who defend the status quo because they challenge the paralysis that the egoism of the strong and the conformism of the weak want to impose. There is something of an unsigned but subconscious pact here, isn't there? The egoism of the strong with the conformism of the weak. It cannot work like this. Dreams transcend the narrow limits imposed on us and suggest possible new worlds to us. And I am not talking about ignoble fantasies that confuse living well with having fun, which is nothing more than passing the time to fill the void of meaning and thus remain at the mercy of the world's dominant ideology. No, it is not that. But to dream of that good living in harmony with all humanity and creation.

But what is one of the greatest dangers we face today? In the course of my life - I am not a teenager, I know, I do have some experience - I have managed to learn that from a crisis you never emerge the same. We will not come out of this pandemic crisis the same. Come out better or come out worse but: the same as we were before? No. We will never emerge the same. And today together, always together, we have to face this question: “How will we emerge from this crisis? Better or worse?” Of course, we want to come out better, but to do so we have to break the bonds of what is easy and the docile acceptance that “there is no other way”, that “this is the only possible system.” Such resignation destroys “us” and substitutes the isolation of “every man for himself”. And so, we must dream. It worries me that, while we are still paralysed, “there are already projects underway to restore the same socio-economic structure we had before” because it is easier. Let us choose the difficult path. Let us come out better.

In *Fratelli tutti* I used the parable of the Good Samaritan as the clearest possible Gospel presentation of this intentional choice. A friend told me that the figure of the Good Samaritan is associated by a certain cultural industry with a half-wit. This is the distortion that provokes the depressive hedonism that is meant to neutralise the transformative power that people possess, and in particular young people.

Do you know what comes to mind now when, together with popular movements, I think of the Good Samaritan? Do you know what comes to mind? The protests over the death of George Floyd. It is clear that this type of reaction against social, racial or macho injustice can be manipulated or exploited by political machinations or whatever, but the main thing is that, in that protest against this death, there was the Collective Samaritan who is no fool! This movement did not pass by on the other side of the road when it saw the injury to human dignity caused by an abuse of power. The popular movements are not only social poets but also collective Samaritans.

In these processes, there are many young people who feel hope, but there are many other young people who are sad, who perhaps in order to feel something in this world need to resort to the cheap

consolations offered by the consumerist and narcotising system. And others, sad to say, others choose to leave the system altogether. The statistics on youth suicides are not published in their entirety. What you do is very important, but it is also important that you succeed in transmitting to present and future generations the same thing that inflames your hearts. In this you have a dual task or responsibility. Like the Good Samaritan, to tend attentively to all those who are stricken along the way, and at the same time, to ensure that many more join in: the poor and the oppressed of the earth deserve it, and our common home demands it of us.

I want to offer some guidelines. The social teaching of the Church does not have all the answers, but it does have some principles that along this journey can help to concretize the answers, principles useful to Christians and non-Christians alike. It sometimes surprises me that every time I speak of these principles, some people are astonished, and then the Holy Father gets labeled with a series of epithets that are used to reduce any reflection to mere discrediting adjectives. It doesn't anger me, it saddens me. It is part of the post-truth plot that seeks to nullify any humanistic search for an alternative to capitalist globalisation, it is part of the throwaway culture, and it is part of the technocratic paradigm.

The principles I set out are tested, human, Christian, and are compiled in the Compendium drawn up by the then Pontifical Council for Justice and Peace.[5] It is a small manual of the Church's Social Teaching. And sometimes, when the Popes, be it myself or Benedict, or John Paul II, say something, there are people who wonder: "Where did he get it from?" It is the traditional teaching of the Church. There is a lot of ignorance about this. The principles I expound are in this Compendium commissioned by Saint John Paul II. I recommend that you read it, you and all social, trade union, religious, political and business leaders.

In chapter four of this document, we find principles such as the preferential option for the poor, the universal destination of goods, solidarity, subsidiarity, participation, and the common good. These are all ways in which the Good News of the Gospel takes concrete form on a social and cultural level. And it saddens me that some members of the Church get annoyed when we mention these guidelines that belong to the full tradition of the Church. But the Pope must not stop mentioning this teaching, even if it often annoys people, because what is at stake is not the Pope but the Gospel.

And so in this context, I would like to briefly reiterate some of the principles we rely upon to carry out our mission. I will mention two or three, not more. One is the principle of solidarity. Solidarity not only as a moral virtue but also as a social principle: a principle that seeks to confront unjust systems with the aim of building a culture of solidarity that expresses, the Compendium literally says, "a firm and persevering determination to commit oneself to the common good".[6]

Another principle is to stimulate and promote participation and subsidiarity between movements and between peoples, capable of thwarting any authoritarian mindset, any forced collectivism or any state-centric mindset. The common good cannot be used as an excuse to quash private initiative, local identity or community projects. Therefore, these principles promote an economy and politics that recognise the role of popular movements, "the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth".[7]

As you see, dear brothers, dear sisters, these are balanced and well-established principles in the Social Teaching of the Church. With these two principles I believe we can take the next step from dream to action. Because it is time for action.

4. Time for action

I often hear, “Father, we agree, but in real terms, what must we do?” I do not have the answer, and so we must dream together and find it together. There are, however, some concrete measures that may allow for significant changes. These measures are present in your documents, in your speeches, and I have taken them very much into account; I have reflected on them and consulted specialists. In past meetings we talked about urban integration, family farming and the popular economy. We have to go on working together to make them a reality, and now let me add two more: the universal wage and shortening the workday.

A basic income (the UBI) or salary so that everyone in the world may have access to the most basic necessities of life. It is right to fight for a humane distribution of these resources, and it is up to governments to establish tax and redistribution schemes so that the wealth of one part of society is shared fairly, but without imposing an unbearable burden, especially upon the middle class. Generally, when conflicts arise in this matter, it is the middle class that suffers most. Let us not forget that today’s huge fortunes are the fruit of the work, scientific research and technical innovation of thousands of men and women over generations.

Shortening the workday is another possibility: the minimum income is one, the reduction of the working day is another possibility, and one that needs seriously to be explored. In the 19th century, workers laboured twelve, fourteen, sixteen hours a day. When they achieved the eight-hour day, nothing collapsed, contrary to what some sectors had predicted. So, I insist, “working fewer hours so that more people can have access to the labour market is something we need to explore with some urgency”. There must not be so many people overwhelmed by overwork and so many others overwhelmed by lack of work.

I believe these measures are necessary, but of course not sufficient. They do not solve the root problem, nor do they guarantee access to land, housing and work in the quantity and quality that landless farmers, families without secure shelter and precarious workers deserve. Nor will they solve the enormous environmental challenges we face. But I wanted to mention them because they are possible measures and would point us in the right direction.

It is good to know that we are not alone in this. The United Nations has tried to establish some targets through the so-called Sustainable Development Goals (SDGs), but unfortunately, they are not well known by our peoples and in the peripheries; which reminds us of the importance of sharing and involving everyone in this common quest.

Sisters and brothers, I am convinced that “the world can be seen more clearly from the peripheries”. We must listen to the peripheries, open the doors to them and allow them to participate. The suffering of the world is better understood alongside those who suffer. In my experience, when people, men and women, have suffered injustice, inequality, abuse of power, deprivations, and xenophobia in their own flesh – in my experience, I can see that they understand much better what others are experiencing and are able to help them realistically to open up paths of hope. How important it is that your voice be heard, represented in all the places where decisions are made. Offer your voice in a collaborative spirit; speak with moral certainty of what must be done. Strive to

make your voice heard; but please, in those places, do not allow yourself to be constrained or corrupted. These two words are heavy with meaning, but I won't talk about them now.

Let us reaffirm the commitment we made in Bolivia: to place the economy at the service of the people in order to build a lasting peace based on social justice and on care for our Common Home. Continue to promote your agenda of land, work and housing. Continue to dream together. And thank you, thank you very much, thank you for letting me dream with you.

Let us ask God to pour out His blessings on our dreams. Let us not lose our hope. Let us remember the promise that Jesus made to His disciples: "I will be with you always," and remembering it, at this moment of my life, I want to tell you that I will also be with you. The important thing is to realise that He is with you. Thank you.

Martin Luther King, Jr.

I've Been to the Mountaintop

Thank you very kindly, my friends. As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. It's always good to have your closest friend and associate to say something good about you. And Ralph Abernathy is the best friend that I have in the world. I'm delighted to see each of you here tonight in spite of a storm warning. You reveal that you are determined to go on anyhow.

Something is happening in Memphis; something is happening in our world. And you know, if I were standing at the beginning of time, with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?" I would take my mental flight by Egypt and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather across the Red Sea, through the wilderness on toward the promised land. And in spite of its magnificence, I wouldn't stop there.

I would move on by Greece and take my mind to Mount Olympus. And I would see Plato, Aristotle, Socrates, Euripides and Aristophanes assembled around the Parthenon. And I would watch them around the Parthenon as they discussed the great and eternal issues of reality. But I wouldn't stop there.

I would go on, even to the great heyday of the Roman Empire. And I would see developments around there, through various emperors and leaders. But I wouldn't stop there.

I would even come up to the day of the Renaissance, and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man. But I wouldn't stop there.

I would even go by the way that the man for whom I am named had his habitat. And I would watch Martin Luther as he tacked his ninety-five theses on the door at the church of Wittenberg. But I wouldn't stop there.

I would come on up even to 1863, and watch a vacillating President by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation. But I wouldn't stop there.

I would even come up to the early thirties, and see a man grappling with the problems of the

bankruptcy of his nation. And come with an eloquent cry that [we have nothing to fear but "fear itself."](#) But I wouldn't stop there.

Strangely enough, I would turn to the Almighty, and say, "If you allow me to live just a few years in the second half of the 20th century, I will be happy."

Now that's a strange statement to make, because the world is all messed up. The nation is sick. Trouble is in the land; confusion all around. That's a strange statement. But I know, somehow, that only when it is dark enough can you see the stars. And I see God working in this period of the twentieth century in a way that men, in some strange way, are responding.

Something is happening in our world. The masses of people are rising up. And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee -- the cry is always the same: "We want to be free."

And another reason that I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it. Survival demands that we grapple with them. Men, for years now, have been talking about war and peace. But now, no longer can they just talk about it. It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence. That is where we are today.

And also in the human rights revolution, if something isn't done, and done in a hurry, to bring the colored peoples of the world out of their long years of poverty, their long years of hurt and neglect, the whole world is doomed. Now, I'm just happy that God has allowed me to live in this period to see what is unfolding. And I'm happy that He's allowed me to be in Memphis.

I can remember -- I can remember when Negroes were just going around as Ralph has said, so often, scratching where they didn't itch, and laughing when they were not tickled. But that day is all over. We mean business now, and we are determined to gain our rightful place in God's world.

And that's all this whole thing is about. We aren't engaged in any negative protest and in any negative arguments with anybody. We are saying that we are determined to be men. We are determined to be people. We are saying -- We are saying that we are God's children. And that we are God's children, we don't have to live like we are forced to live.

Now, what does all of this mean in this great period of history? It means that we've got to stay

together. We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula for doing it. What was that? He kept the slaves fighting among themselves. But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.

Secondly, let us keep the issues where they are. The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. Now, we've got to keep attention on that. That's always the problem with a little violence. You know what happened the other day, and the press dealt only with the window-breaking. I read the articles. They very seldom got around to mentioning the fact that one thousand, three hundred sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor. They didn't get around to that.

Now we're going to march again, and we've got to march again, in order to put the issue where it is supposed to be -- and force everybody to see that there are thirteen hundred of God's children here suffering, sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out. That's the issue. And we've got to say to the nation: We know how it's coming out. For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory.

We aren't going to let any mace stop us. We are masters in our nonviolent movement in disarming police forces; they don't know what to do. I've seen them so often. I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the 16th Street Baptist Church day after day; by the hundreds we would move out. And Bull Connor would tell them to send the dogs forth, and they did come; but we just went before the dogs singing, "Ain't gonna let nobody turn me around."

Bull Connor next would say, "Turn the fire hoses on." And as I said to you the other night, Bull Connor didn't know history. He knew a kind of physics that somehow didn't relate to the transphysics that we knew about. And that was the fact that there was a certain kind of fire that no water could put out. And we went before the fire hoses; we had known water. If we were Baptist or some other denominations, we had been immersed. If we were Methodist, and some others, we had been sprinkled, but we knew water. That couldn't stop us.

And we just went on before the dogs and we would look at them; and we'd go on before the water hoses and we would look at it, and we'd just go on singing "Over my head I see freedom in the air."

And then we would be thrown in the paddy wagons, and sometimes we were stacked in there like sardines in a can. And they would throw us in, and old Bull would say, "Take 'em off," and they did; and we would just go in the paddy wagon singing, "We Shall Overcome." And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers, and being moved by our words and our songs. And there was a power there which Bull Connor couldn't adjust to; and so we ended up transforming Bull into a steer, and we won our struggle in Birmingham. Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday.

Now about injunctions: We have an injunction and we're going into court tomorrow morning to fight this illegal, unconstitutional injunction. All we say to America is, "Be true to what you said on paper." If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions. Maybe I could understand the denial of certain basic First Amendment privileges, because they hadn't committed themselves to that over there. But somewhere I read of the freedom of assembly. Somewhere I read of the freedom of speech. Somewhere I read of the freedom of press. Somewhere I read that the greatness of America is the right to protest for right.¹ And so just as I say, we aren't going to let dogs or water hoses turn us around, we aren't going to let any injunction turn us around. We are going on.

We need all of you. And you know what's beautiful to me is to see all of these ministers of the Gospel. It's a marvelous picture. Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher? Somehow the preacher must have a kind of fire shut up in his bones. And whenever injustice is around he tell it. Somehow the preacher must be an Amos, and saith, "When God speaks who can but prophesy?" Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." Somehow the preacher must say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me," and he's anointed me to deal with the problems of the poor."

And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years; he's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggle, but he's still going on, fighting for the rights of his people. Reverend Ralph Jackson, Billy Kiles; I could just go right on down the list, but time will not permit. But I want to thank all of them. And I want you to thank them, because so often, preachers aren't concerned about anything but themselves. And I'm always happy to see a relevant ministry.

It's all right to talk about "long white robes over yonder," in all of its symbolism. But ultimately people want some suits and dresses and shoes to wear down here! It's all right to talk about "streets

flowing with milk and honey," but God has commanded us to be concerned about the slums down here, and his children who can't eat three square meals a day. It's all right to talk about the new Jerusalem, but one day, God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do.

Now the other thing we'll have to do is this: Always anchor our external direct action with the power of economic withdrawal. Now, we are poor people. Individually, we are poor when you compare us with white society in America. We are poor. Never stop and forget that collectively -- that means all of us together -- collectively we are richer than all the nations in the world, with the exception of nine. Did you ever think about that? After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world. We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States, and more than the national budget of Canada. Did you know that? That's power right there, if we know how to pool it.

We don't have to argue with anybody. We don't have to curse and go around acting bad with our words. We don't need any bricks and bottles. We don't need any Molotov cocktails. We just need to go around to these stores, and to these massive industries in our country, and say,

"God sent us by here, to say to you that you're not treating his children right. And we've come by here to ask you to make the first item on your agenda fair treatment, where God's children are concerned. Now, if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you."

And so, as a result of this, we are asking you tonight, to go out and tell your neighbors not to buy Coca-Cola in Memphis. Go by and tell them not to buy Sealtest milk. Tell them not to buy -- what is the other bread? -- Wonder Bread. And what is the other bread company, Jesse? Tell them not to buy Hart's bread. As Jesse Jackson has said, up to now, only the garbage men have been feeling pain; now we must kind of redistribute the pain. We are choosing these companies because they haven't been fair in their hiring policies; and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike. And then they can move on town -- downtown and tell Mayor Loeb to do what is right.

But not only that, we've got to strengthen black institutions. I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. We want a "bank-in" movement in Memphis. Go by the savings and loan association. I'm not asking you something that we don't do ourselves at SCLC. Judge Hooks and others will tell you that we have an account here in the

savings and loan association from the Southern Christian Leadership Conference. We are telling you to follow what we are doing. Put your money there. You have six or seven black insurance companies here in the city of Memphis. Take out your insurance there. We want to have an "insurance-in."

Now these are some practical things that we can do. We begin the process of building a greater economic base. And at the same time, we are putting pressure where it really hurts. I ask you to follow through here.

Now, let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. Nothing would be more tragic than to stop at this point in Memphis. We've got to see it through. And when we have our march, you need to be there. If it means leaving work, if it means leaving school -- be there. Be concerned about your brother. You may not be on strike. But either we go up together, or we go down together.

Let us develop a kind of dangerous unselfishness. One day a man came to Jesus, and he wanted to raise some questions about some vital matters of life. At points he wanted to trick Jesus, and show him that he knew a little more than Jesus knew and throw him off base....

Now that question could have easily ended up in a philosophical and theological debate. But Jesus immediately pulled that question from mid-air, and placed it on a dangerous curve between Jerusalem and Jericho. And he talked about a certain man, who fell among thieves. You remember that a Levite and a priest passed by on the other side. They didn't stop to help him. And finally a man of another race came by. He got down from his beast, decided not to be compassionate by proxy. But he got down with him, administered first aid, and helped the man in need. Jesus ended up saying, this was the good man, this was the great man, because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.

Now you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop. At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. At other times we would speculate that there was a religious law that "One who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the ceremony." And every now and then we begin to wonder whether maybe they were not going down to Jerusalem -- or down to Jericho, rather to organize a "Jericho Road Improvement Association." That's a possibility. Maybe they felt that it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect.

But I'm going to tell you what my imagination tells me. It's possible that those men were afraid. You see, the Jericho road is a dangerous road. I remember when Mrs. King and I were first in Jerusalem. We rented a car and drove from Jerusalem down to Jericho. And as soon as we got on that road, I said to my wife, "I can see why Jesus used this as the setting for his parable." It's a winding, meandering road. It's really conducive for ambushing. You start out in Jerusalem, which is about 1200 miles -- or rather 1200 feet above sea level. And by the time you get down to Jericho, fifteen or twenty minutes later, you're about 2200 feet below sea level. That's a dangerous road. In the days of Jesus it came to be known as the "Bloody Pass." And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. Or it's possible that they felt that the man on the ground was merely faking. And he was acting like he had been robbed and hurt, in order to seize them over there, lure them there for quick and easy seizure. And so the first question that the priest asked -- the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" But then the Good Samaritan came by. And he reversed the question: "If I do not stop to help this man, what will happen to him?"

That's the question before you tonight. Not, "If I stop to help the sanitation workers, what will happen to my job. Not, "If I stop to help the sanitation workers what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" The question is not, "If I stop to help this man in need, what will happen to me?" The question is, "If I do not stop to help the sanitation workers, what will happen to them?" That's the question.

Let us rise up tonight with a greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge to make America what it ought to be. We have an opportunity to make America a better nation. And I want to thank God, once more, for allowing me to be here with you.

You know, several years ago, I was in New York City autographing the first book that I had written. And while sitting there autographing books, a demented black woman came up. The only question I heard from her was, "Are you Martin Luther King?" And I was looking down writing, and I said, "Yes." And the next minute I felt something beating on my chest. Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital. It was a dark Saturday afternoon. And that blade had gone through, and the X-rays revealed that the tip of the blade was on the edge of my aorta, the main artery. And once that's punctured, your drowned in your own blood -- that's the end of you.

It came out in the New York Times the next morning, that if I had merely sneezed, I would have

died. Well, about four days later, they allowed me, after the operation, after my chest had been opened, and the blade had been taken out, to move around in the wheel chair in the hospital. They allowed me to read some of the mail that came in, and from all over the states and the world, kind letters came in. I read a few, but one of them I will never forget. I had received one from the President and the Vice-President. I've forgotten what those telegrams said. I'd received a visit and a letter from the Governor of New York, but I've forgotten what that letter said. But there was another letter that came from a little girl, a young girl who was a student at the White Plains High School. And I looked at that letter, and I'll never forget it. It said simply,

"Dear Dr. King,

I am a ninth-grade student at the White Plains High School."

And she said,

"While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune, and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze."

And I want to say tonight -- I want to say tonight that I too am happy that I didn't sneeze. Because if I had sneezed, I wouldn't have been around here in 1960, when students all over the South started sitting-in at lunch counters. And I knew that as they were sitting in, they were really standing up for the best in the American dream, and taking the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the Declaration of Independence and the Constitution.

If I had sneezed, I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in inter-state travel.

If I had sneezed, I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up. And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.

If I had sneezed -- If I had sneezed I wouldn't have been here in 1963, when the black people of Birmingham, Alabama, aroused the conscience of this nation, and brought into being the Civil Rights Bill.

If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had.

If I had sneezed, I wouldn't have been down in Selma, Alabama, to see the great Movement there.

If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering.

I'm so happy that I didn't sneeze.

And they were telling me --. Now, it doesn't matter, now. It really doesn't matter what happens now. I left Atlanta this morning, and as we got started on the plane, there were six of us. The pilot said over the public address system, "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong with on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."

And then I got into Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers?

Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop.

And I don't mind.

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

And so I'm happy, tonight.

I'm not worried about anything.

I'm not fearing any man!

Mine eyes have seen the glory of the coming of the Lord!!

A Possible Re-Frame On Forgiveness

The difference between the focus on the past and the focus on the future.

To wait until the present moment justifies a forgiveness of the past before you give it; what Cornell calls a pre-mature forgiveness.

Some people violently pre-emptively strike and expect to be pre-emptively forgiven.

You don't just keep saying "I forgive because I am a forgiving person" but rather. If you want forgiveness make changes so that when I take a snapshot of this present moment can I see that their is integrity of justice? Is there equity and balance?

What that oops like is that those who would oppress stop oppressing, when the economic divide created by violence has been rectified with an equitable living situation.

When your asking for forgiveness is aligned with what you have done to rectify the economic stratification caused by your violent actions so that a snapshot will show that no one has power over the other then also know that...

The pain, heartache, anguish that has been forced upon the innocent and vulnerable cannot be taken away or glued back together, it has been done. So it will not and cannot ever be fully rectified so do not talk about good Christians forgiving when today we are still living in the evidence that asking for forgiveness proves as hollow rhetoric, self promoting lies about the condition and intentions that the world still lives in today.

Whatever cannot be rectified will remain, but whatever can be rectified into a present moment balance must be proven by a true snapshot of what is just, even and equitable today or do not speak of wanting forgiveness, when what needs to be done for justice is self evident in the present moment circumstance, you may forgive yourself.

Karma is not God mandated. People with no guilty conscience create no retaliating Karma in their own lifetime of experience.

Someone who will go to great lengths for wealth (ex: King Leopold in the Congo) do not stop according to sanity/justice or being afraid of not being kind or courteous). There are no boundaries to their greed that enacts misery, pain horrendous torture. The only boundary is when the tortured and their allies say no more and put a stop to it.

There is only one focus for those like Leopold. Self profit. Not seeing, not looking, not caring, not wanting to know the effects forced upon others. Never looking in the mirror for their vampiric reflection, never an inkling of doubt when placed against the weight of profits on a snake that refuses to acknowledge justice.

They profess charity, helping, making the world a better place for all, economic growth and the good of society. They repeat these lies to themselves till their brain bleeds and it drips off their tongue like poisoned honey to the masses.

They are convinced of their own lies to enable themselves the luxury of no cognitive dissonance if they were for one moment to allow themselves to look at a photo of chopped limbs as if it were human beings being destroyed so they can have slaves fashion one more golden toilet to set their asses on pretending to themselves that the ones cleaning up their s**, wiping and kissing their a* are the ones who cause the stench of hatred between people in the world.

Karma less often comes to the creators of it than the generations after who seek to right the wrongs of the past.

Do not ask for forgiveness for what your ancestors have done. Ask, what can I do so when a snapshot is taken now, an outside unbiased observer can detect no disparity in how all people are living. Until then, work on it.

It is the major cause of conflict in the world today, not because people will never be satisfied but because your words and actions do not match just as the lies of your ancestors did not match their actions either.

If people would have known own better they would have done better? People knew what they were doing, they chose to ignore it and only focus on a singular thing. Where is MY profit?

Then they re-educated the world by creating experts hidden right under everybody's noses. Laughed at the idea of Prophets. I only listen to my prophet(profit).

All awakening is, is all of us getting outside and seeing the whole picture from a birds eye view. Not going up into the sky after we die but imagining ourselves up in the sky now, looking back down and telling the truth about what we see.

Disparity and misery for some and luxury and forceful self-servitude by others.

Or is balance what just is? Why does Cornell say that they will keep coming? Because there has not been balance. What just is that true about nature is that nature abhors a vacuum. In the air that we breathe low pressure systems stratified next to high pressure systems creates the wind. Until there is balance they will keep coming to fill the hole, to right the imbalance.

Karma is not to individuals, it is balanced nature filling in the holes until there is justice.

No amount of a few people willing to profess forgiveness for the sake of a false prophet will balance the injustices until the injustices are evidently and clearly seen to be balanced.

When that just is , that will be justice. No justice, no balance, until then movement, like the wind moving will create storms.

So no matter what made up side that you think you are on, create balance, not in this one debate but go up, fly like a bird, in the sky, above it all, then take a snapshot of the whole, forget your identification with a group and tell the truth about what you see in the snapshot.

The word forgiveness itself is an oxymoron. It connotes before. It expects people to give grace before the deed is done. If you want to be given atonement. (The feeling of freedom from blame) then see yourself as at one with all their is. Is anything imbalanced in the snapshot? Balance it. Then take another snapshot. Keep balancing and looking again until there are no holes to fill. That is what wholeness is. No imbalance. What is will be what is and there will be no need for forgiveness. A person cannot correct a wrong with words, the hole will still need to be filled until no more wind of injustice is blowing. Then the waters will be calm and everyone will feel it and nothing will need to be said.

- (Community Thoughts/Source / Public Domain)

Guides

Sustainable Living

Eco - Friendly Home

Consider a Solar Installation

Support your energy needs and lower your electrical bill

Be mindful of your Resources

Commit to using less paper products, plastic use, energy sources and water

Opt for natural alternatives

Unplug appliances and devices not in use

Mind the Upkeep

Regularly fix or clean leaky faucets dusty refrigerator coils, dirty dryer filters, and loose windows in air - conditioned rooms

Wax On, Wax off

Choose Earth Friendly Brands

Products that are all - natural multi-purpose, not tested on animals and use less resource's

Support Local

Buy items produced within your vicinity to lessen carbon footprint

Community

Make a DIY Compost

There are Five Main Areas that must be *Controlled*, during the composting process :

- Temperature
- Oxygen Flow
- Moisture
- Particle Size

- "*Green*" (Nitrogen) Organic Material & "*Brown*" (Carbon) Organic Material Balance

On-site Composting :

- Climate and Seasonal changes, will not have a big effect on the on-site compost. Small adjustments can be made to address any changes.
- Food scraps should be handled properly to avoid any unwanted odors, insects or animals
- Compost can take 2 years to create but by manual turning you can speed up the process to be ready within 6 months

Vermicomposting :

- Worm Type = Red Wiggler (Red Worm)
- Ideal for small (Apartment) to large (Farm) scale setups
- Avoid Extreme Temperatures & Direct Sunlight
- Ideal temperatures 55F to 77F

Switch to Inverter Appliances

Plant a Garden

Grow your own Food, Fermentation and Preservation.

Beginner plant suitable for Pots :

- Lettuce - Year Round
- Basil - Spring/Summer
- Chives - Year Round
- Spinach - Year Round
- Strawberry - Summer/Autumn
- Tomato - Spring/Summer

Micro Greens - Young Vegetable Greens that fall between Sprout & Baby Leaf, which have an *intense aromatic flavor & concentration nutrient content*

Switch to LED Lights

Minimize Packaging Waste

Switch to products with biodegradable recycled or recyclable packaging

Support brands that offer refills

Avoid sachets and small single - use packaging

Repurpose

Start Organizing Waste at Home

Colour Coded Bin System

Deliverer recyclables to the Recycling System

Be more Digital

Opt for Virtual Bills / Photo's (best to have hard copies of Important Documents)

Use payment apps & mobile banking

Think of Reusables

Use items at home or make your own reusables

Recycling Plumbing System

Collect Rain & Used Water

Water plants, flush toilets, and wash items with it

Buy, Borrow & Re-purpose Pre-Loved items

Zero Waste Lifestyle :

- Refuse
- Reduce
- Reuse
- Recycle
- Rot

Design home with Vintage or Antique items

Recommended Read/Book

- **Permaculture** / A designers' manual - *Bill Mollison*
- **Zero Waste Home** / The ultimate guide to simplifying your life by reducing waste - *Bea Johnson*
- **Meditations** - *Marcus Aurelius*
- **Tao Te Ching** / The book of The Way and it Virtue - *Lao Tzu*
- **Your Money or Your Life** / 9 steps to transforming your relationship with money and achieving financial independence - *Vicki Robin & Joe Dominguez*
- **Folks, This Ain't Normal** _ A Farmer's Advice for Happier Hens, Healthier People, and a Better World *By Joel Salatin*

Survival Guide

Things to consider before a Great Depression :

Land = Opportunity (best to obtain before the crisis)
Knowledge = Power (best to obtain before the crisis)
Money / Precious Metals (Coins = Easier to Transport)
Bulk Staple Food Supply
Personal Security Items
Medicine & Medicinal Plants (First Aid)
Denim, Canvas & Cotton Fabric (Trade Value / Useful)
Hunting & Fishing Supplies
Essential Survival Items

Economic Collapse Stages :

Food Shortages / Food = The New Gold
Paper Money becomes Worthless / Skills & Precious Metals the New Values
Homelessness / No Economy, No Job
Large Scale Migration
Utility Interruption / Cell Towers, Electricity
Crime Increases
Military Rule / Hide Supplies
No or Limited Public Services
No Disaster Relief
New World Recovery

Keep a Emergency Kit :

Emergency Radio (Multi - Purpose)

Minimum 3 days Supply Water (Per Person)
Copies of Important Documents (Portable Safe)
First Aid Kit
Cell Phone Charger / Battery Backup
Emergency Cash Supply
Extra Cloths / Blankets / Sleeping Bags (per person)
Local Maps
General Supplies / Tools / Duct Tape
7 Days of Medication
Flashlight / Lantin (Solar powered)
Batteries (Same as your Equipment's)
Family Disaster Plan / Emergency Contacts & Address
Games, Books & Activities / Time Spender
Pet Supplies / Documents
Two Way Radio / Communication
Copy Car & House Keys / You Never Know
Iron Skillet or Dutch Oven
Propane Camping Stove

Survival E.D.C - Every Day Carry

Pockets / Organized, Quick and Convenient Access

Main Compartment / Holds the Largest and most Important Gear

Secondary Compartment / Holds smaller, lighter gear or overflow from the Main Compartment

CCW Compartment / Pockets are designed for discreet storage and quick access

Laptop Sleeve / Easy access sleeves to Device while providing padded protection

Mesh Pockets / Transparent

Glasses Pouch / Lined with microfiber fabric to prevent the glasses from crushing

Pen Slots / So they don't become lost near the bottom

- Blade
- Flash Light
- Water Filter
- Glow Stick

- Snacks
- Face Mask
- Survival Book
- First Aid Supplies
- Paper Wipes
- Nail Clippers
- Pens
- Simple Flash Torch
- Head Lamp
- Ziploc Lock Bags
- Compass
- Money
- Duct Tape
- Crazy Glue
- Sewing Kit
- Flash Stick
- Multi-tool Gadget
- Fire Starter Kit
- Batteries
- Binocular
- Headphones
- Note Book
- Water Bottle
- Food (Emergency Supply)
- Gloves (Mechanic)
- Glasses
- Whistle
- Hand Radio
- Multi-purpose Bag

And there you have it, my Zombie Survival E.D.C

Recommended Books V3

- Green Book (Gaddafi)
- Christopher Columbus and the Afrikan Holocaust – Slavery and the Rise of European Capitalism (John Henrik Clarke)
- The Dawn of Everything - A New History of Humanity (David Graeber & David Wengrow)
- The 33 Strategies of War (Robert Greene)
- The Republic (Plato)
- The Corpus Hermeticum
- The ISIS Papers (Dr. Frances Cress Welsing)
- Ancient Knowledge (G.Curtis)
- Asclepius – One And Many
- Blackshirts and Reds (Michael Parenti)
- The Divine Pymander Of Hermes Mercurius Trismegistus
- The Emerald Tablet
- Empire of Illusion, The End of Literacy and the Triumph of Spectacle (Chris Hedges)
- Enchiridion (Epictetus)
- Esoterism and Symbol (R.A.Schwaller de Lubicz)
- Folks, this Ain't Normal – A Farmer's Advice for Happier Hens, Healthier People and a Better World (Joe Salatin)
- The Holy Piby
- Permaculture a designers manual (Bill Mollison)
- Meditations (Marcus Aurelius)
- Red Book (Carl Jung)
- Symbol and the Symbolic – Egypt science and the evolution of consciousness (R.A.Schwaller de Lubicz)
- Tao Te Ching (Lao Tzu)
- The Art of War (Sun Tzu)
- The Culture Struggle (Michael Parenti)
- The Egyptian Miracle – an introduction to the wisdom of the temple (R.A.Schwaller de Lubicz)
- The Emerald Tablets of Thoth the Atlantean
- The Inner Citadel – The meditations of Marcus Aurelius (Pierre Hadot)

- The Kybalion – Hermetic Philosophy (Three Initiates)
 - The Lost Gospel Of Judas
 - The Temple in Man (R.A.Schwaller de Lubicz)
- The Unabomber Manifesto – Industrial Society and It's Future (Theodore Kaczynski)
 - Views from the real world (Gurdjieff)
 - Winners take all the elite charade of changing the world (Anand Giridharadas)
- Zero Waste Home – The ultimate Guide to Simplifying your life by reducing your waste (Bea Johnson)
 - Memories Dreams Reflections (Carl Jung)
- Adults in the Room – My Battle with Europe's Deep Establishment (Yanis Varoufakis)
 - Alongside Night (J. Neil Schulman)
- America Before, The key to earth's lost civilization, a new investigation into the mysteries of the human past (Graham Hancock)
 - Anarchist Cookbook (William Powell)
 - And the Weak Suffer What They Must (Yanis Varoufakis)
- Founders of Modern Political and Social Thought (Aristotle)
 - Metaphysics (Aristotle)
- Awakening Higher Consciousness (Lloyd M. Dickie and Paul R. Boudreau)
 - Beelzebub's Tales to His Grandson (G. I. Gurdjieff)
- Black Genesis – The Prehistoric Origins of Ancient Egypt (Robert Bauval and Thomas Brophy)
 - Black Prophetic Fire (Cornel West)
 - Complete Works of Diogenes Laertius
 - Complete Works of Hippocrates
 - Complete Works of William Shakespeare
 - Complete Works of Michelangelo
 - Complete Works of Niccolo Machiavelli
 - Complete Works of Confucius
 - Complete Works of Friedrich Nietzsche
 - Complete Works of Immanuel Kant
 - Complete Works of Leonardo da Vinci
 - Complete Works of Manetho
 - Complete Works of Mark Twain

- Complete Works of Plato
- Dirty Truths – Reflections on Politics, Media, Ideology, Conspiracy, Ethnic Life and Class Power (Michael Parenti)
- Early America Revisited (Ivan Van Sertima)
- Edge of Chaos – Why Democracy is Failing to Deliver Economic Growth and How to Fix it (Dambisa Moyo)
- Foundations of Economics (Yanis Varoufakis)
- In search of being – the fourth way to consciousness (G. I. Gurdjieff)
 - Heart of Darkness (Joseph Conrad)
 - The Secret Agent (Joseph Conrad)
 - The Shadow Line (Joseph Conrad)
- J is for junk economics – a guide to reality in an age of deception (Michael Hudson)
 - Kebra Nagast
 - Manufacturing Consent (Noam Chomsky)
 - Master of the Senate (Robert A. Caro)
 - Means of Ascent (Robert A. Caro)
 - Nourishing Tradition (Sally Fallon)
 - Complete Works of Oscar Wilde
 - Permant Record (Edward Snowden)
 - Snowden Documents
 - Serpent in the sky – The high wisdom of ancient Egypt (John Anthony West)
- Super Imperialism – the origin and fundamentals of U.S. world dominance (Michael Hudson)
 - The Art of Seduction (Robert Greene)
 - The Assassination of Julius Caesar (Michael Parenti)
 - The Epic of Gilgamesh
 - The Law of Human Nature (Robert Greene)
 - The Passage of Power (Robert A. Caro)
 - The Path to Power (Robert A. Caro)
 - The Power Broker (Robert A. Caro)
 - The Radical King (Cornal West)
 - The Reality of being – the fourth way of Gurdjieff
- They came before Columbus the African presence in ancient America (Ivan Van Sertima)

- Thrice Greatest Hermes (G. R. S Mead)
- Utopia for realists (Rutger Bregman)
- Your money or your life (Vivki Robin and Joe Dominguez)
- Wages of Rebellion – The Moral Imperative of Revolt (Chris Hedges)
 - The Golden Ass (Lucius Apuleius)
 - Eugene Onegin (Pushkin)
 - The EGO & His OWN (Max Stirner)

Film / Documentary Recommendation V1

- Citizenfour
- Deep Web (2015)
- END OF THE ROAD How Money Became Worthless Financial Systems, Govt Control
 - Fascism_ A History _ RT Documentary
 - Four Horsemen - Feature Documentary
 - Gaza Fights For Freedom (2019) Directed by Abby Martin
- Gore Vidal_ The United States of Amnesia - a Film by Nicholas Wrathall
 - Inside The CIA - On Company Business (1980)
- Michael Moore Presents_ Planet of the Humans _ Directed by Jeff Gibbs
 - Renegade The Life Story of David Icke
 - Surveillance_Capitalism_VPRO_Documentary
- THE COMING WAR ON CHINA - John Pilger Economic Military Power
 - The Internet's Own Boy The Story of Aaron Swartz full movie (2014)
 - The Overspent American Why We Want What We Do Not Need
- THE SPIDER'S WEB Britain's Second Empire Obscure Financial Power
 - ZEITGEIST-MOVING-FORWARD
 - ZEITGEIST ADDENDUM Social Pathology, Peter Joseph
 - V for Vendetta
 - Underwater (2020)
 - The League of Extraordinary Gentlemen
 - The Green Knight (2021)
 - The Gentlemen (2019)
 - The Dark Knight (2008)
 - The Big Lebowski (1998)
 - The Matrix Collection
 - The Wisdom of Trauma 2021
 - The Great Hack 2019
 - Nightmare Alley 2021
 - JFK Revisited Through The Looking Glass 2021

- Gretel & Hansel (2020)
- Dune (1984)
- Django Unchained (2012)
- Dark Waters (2019)
- Antlers 2021
- Who Killed Malcolm X S01
- Watchmen S01
- True Detective Season 1
- The Wheel Of Time Season 1
- Magical Egypt (John Anthony West)
- Chernobyl Season 1
- Exterminate All the Brutes S01
- Spirited Away
- Baccano Season 1
- How to Steal a Country
- Anand Giridharadas on 'Winners Take All' and the charade of elite philanthropy _ VPRO Documentary
- Akala _ Full Address and Q&A _ Oxford Union
- Alternative Security Conference_Disarmament_ with William Robinson _ DiEM25
- Askwith Forum_ Cornel West – Spiritual Blackout, Imperial Meltdown, Prophetic Fightback
- Carl Sagan Keynote Speech at Emerging Issues Forum
- Carl Sagan's 1994 Lost Lecture The Age of Exploration
- Cornel West Interview - Obama In Pursuit Of A More Perfect Union
- Developing Positive Self-Images In Black Children (1988) Dr. Jawanza Kunjufu
- Dr. John Henrik Clarke - A Great And Mighty Walk (1996)
- Dr. John Henrik Clarke vs Mary Lefkowitz_ The Great Debate (1996)
- Empire Files_ Peter Joseph & Abby Martin on Abolishing Capitalism
- Empire Files_ Privacy, Control & the Darknet
- I Have Been to the Mountaintop Full Speech
- Jacob Appelbaum (Part 1_2) Digital Anti-Repression Workshop - April 26 2012
- Jacob Appelbaum (Part 2_2) Digital Anti-Repression Workshop - April 26 2012

- Kwame Ture - Converting the Unconscious to Conscious
- Laura Poitras Surveillance Teach-In
- Malcolm X _ City Desk (1963)
- Malcolm X - Interview At Berkeley (1963)
- Michael Parenti lecture (1986)
- Michael Parenti Anti-Sovietism in the Media (1986)
- Muhammad Ali - Wake Up And Apologize (1972)
- Michael Parenti, The Darker Myths of Empire Heart of Darkness Series
- Prof-PLO-Lumumba-on-the-Past,-Present-and-Future-of-Pan-Africanism
- Richard-Stallman-Free-Software-and-the-GNU-General-Public-License
- Sampie Terreblanche_ White South Africans Will Have to Make Some Sacrifices
- Say Brother_ The Influence of Malcolm X (1974)
- Seymour Hersh with Paul Holdengräber_ Unwanted Truths _ 6-30-2018 _ LIVE from the NYPL
- Tariq Ali _ Full Address and Q&A _ Oxford Union
- The Empire Files_ America's Unofficial Religion, The War on an Idea
- The Empire Files_ Empires Feed on Congo's Treasure
- The Empire Files_ Native American Genocide with Roxanne Dunbar-Ortiz
- The Empire Files_ The Tyranny of Big Oil
- The Empire Files_ The U.S. School That Trains Dictators & Death Squads
- The Empire Files_ 'This Ship is Sinking' Says Former Bush Official
- The Empire Files_ Untold History of Imperial Japan & the Bomb - Part 1
- The Empire Files_ Untold History of Imperial Japan & the Bomb - Part 2
- The New Age of Empire How Colonialism and Racism Still Rule The World (Prof. Kehinde Andrews)
- The New Normal- Episode 4 – The African representation in the Bible with Tbo Touch & Bishop Maponga.
- Throwing Rocks at the Google Bus _ Douglas Rushkoff _ Talks at Google
- Yanis Varoufakis_ From an Economics without Capitalism to Markets without Capitalism _ DiEM25

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Site :

<https://citycyber9.github.io/>

Ebook :

<https://sites.google.com/view/citadel9/home>

Hi, you gonna call off your rigorous Investigation

You are gonna Publicly State, there is no Underground Group

Or these Guy's are gonna take your Balls

WE gonna send one to the New York Times, one to the LA Times

Press Release Style

LOOK!

The PEOPLE you are After, are the PEOPLE you Depend On

WE cook your Meals

WE hall your Trash

WE connect your Calls

WE drive your Ambulances

WE Guard you while you SLEEP

DO NOT, FUCK WITH US

- (Tyler Durden)

**NOTE – Apply the Principles of Free-Software / GNUPL to this Hypothetical CRYPTO - Security Tool Kit Course, Have Fun.*

Stay Safe

Stay Free

Stay ONE Comrades

Remember Jorge Orwell – Animal Farm?

Stay Pigs Comrades

Pigs of THE NORTH

Pigs of THE SOUTH

Pigs of THE WEST

Pigs of THE EAST

Stand as ONE

For Destiny is Calling

For Times Of Hopes & Cheers

For Bacon May Be Delicious, Good Sir

But As Pigs United We Stand Comrades

Pigs of THE NORTH

Pigs of THE SOUTH

Pigs of THE WEST

Pigs of THE EAST

Stand as ONE

.....

.....

.....

Stay True Comrade

Have Fun or Lose Your Mind

(Raises an open flat-hand over their chest above their heart & remains a second still, Followed by 3 Rapid Calm Taps to the Chest/Heart, as a Salute of Camaraderie)

XMR :

83eWwLv7W4fJhWSqHBXMx8FsYnTcm5hhSTjSQdgnEFcE77L33PSMCk4hAHW6HKWGkb5h
PxSmxXc6DfCXLaLpfQyHRn3ZaVj

Public MoveMent

Name : Riddle = Chain = Kirill = LAW = We Dont't Like

Rule – Who Can Write & Why

Website:

<https://sites.google.com/view/beforetime/home>

Fiate Donate:

<https://sites.google.com/view/dark8zone/>

Drums Of Liberation





SCAN TO PAY

