

ANCIENT HERMETIC WRITINGS

GREEK, EGYPTIAN, HELLENISTIC JEWISH, IRANIAN, INDIAN WISDOM

ROGER WEIR



1990, Aion Ending, with 2009 New Aion
Appreciation

SHARED PRESENCE FOUNDATION

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HERMETICA

Alexandria 90-100 AD, JESUS' WAY, HARMONIC KOSMOS

I POIMANDER

II THE GENERAL SERMON

(HERMETICA II and III, current listing)

III THE SACRED SERMON

IV (THE 8TH REVEALS the 9th: Nag Hammadi VI. 6 + PRAYER OF THANKSGIVING VI. 7)

V THE KRATER

(The Basin, The Cup, The MIXING BOWL; the GRAIL)

VI THE MANIFEST GOD IS MOST MANIFEST

VII GOD ALONE IS GOOD AND ELSEWHERE NOWHERE

VIII GREATEST ILL IN MAN IS IGNORANCE OF GOD

IX THAT NO EXISTANT PERISHES - MEN ERROR

X ON THOUGHT AND SENSE - BEAUTIFUL AND GOOD IN GOD

XI THE KEY

XII The Eighth Reveals the Ninth

MIND UNTO HERMES

XIII MIND SHARED IN COMMON

XIV SECRET SERMON ON THE MOUNT & REBIRTH

THE PERFECT SERMON: ASCLEPIUS

TR

2009, VERNAL EQUINOX
LOS ANGELES



The Hermetic Tradition

1. Discredited

The Hermetic Tradition was poignantly discredited in the 17th century by the scholar Issac Casaubon in his London published book *De Rebus Sacris* (1614), he concluded that the *Poimander* was a pseudepigraph, the pure invention of a semi-Christian imitator; dates the writing to the beginning of the 2nd C.A.D. and establishes plagiarism and forgery charges, especially against the *Poimander*. (*The Shepherd of Mind* is the original writing of the entire cycle.) By 1690 the entire Platonic-Hermetic tradition was being criticized as belonging to heretical fanatics. G.R.S. Mead says (*Thrice-greatest Hermes*, vol. 1, p. 16) "One might almost believe [they were] an incarnation of church fathers continuing their ancient polemics." In [psychological] fact they were. They were those attitudes all over again. (1614 is the year of the *Fama Fraternitatis*, *Rosicrucian Manifesto*, and 1612, Shakespeare's *Tempest*).

2. The Tradition

The Hermetic Tradition begins in Egypt in the oldest writings extant the *Pyramid Texts* of the 4th dynasty. (cf. my lecture series on these PRS, Summer 1988).

HERMETICA

④

[Ἑρμοῦ τρισεμέστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

ROGER WEIR

R

LOS ANGELES
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to think about the things that are ①
my thoughts soared... body "slept" (quieted)
a Being of vast + boundless magnitude... called me by name
"what do you wish to learn... by thought?"
"who are you?" said ②

"POIMANDRES, MIND of the Sovereignty (Mind Shepherd)..."
I know what you wish (to know) ③

KEEP IN MIND... I will Teach You"

When he had thus spoken, all things changed in aspect before me
and were OPENED OUT IN A MOMENT (amplitude transformation) ④

I BEHELD A BOUNDLESS VIEW (ETERNITY) [∞] (before "1")

all was changed INTO LIGHT, a MILD + JOYOUS LIGHT

in ONE [1] part a DOWNWARD-TENDING DARKNESS (OPPOSITE introduced as "counting"
TERRIBLE + GRIM... begins with "1")

CHANGING INTO A WATERY SUBSTANCE...

gave forth smoke ^{unspeakably tossed about...} ~~and~~ from FIRE (opposition archetype
produces, always,
OPPOSITES)
+ I heard it LAMENTING (words of suffering change)

an INARTICULATE CRY (crying for a vision)

But from the ⑤a LIGHT there came forth a HOLY WORD - standing on the water

VOICE
OF
LIGHT

FIRE/WATER
Universal
solvents
for
CHANGE

HERMETICA

(2)

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

Poimandres spoke: 'Do you understand the meaning of what you have seen?' (6)

"Tell me its meaning and I shall know" (remember)

"THAT LIGHT IS I, even MIND, the FIRST GOD
the LIGHT'S WORD is son of GOD."

"How so,"
said I

"Learn this MEANING by LOOKING INSIDE YOURSELF for IN YOU TOO

LIFE is their union { the WORD IS SON
MIND IS FATHER } not separate
one from the other

(Nature is Existence; Language is Experience; Mind is Self
Self + Experience in Existence is Life)

"for this," I said, "Thank You"

NOW FIX YOUR THOUGHT UPON THE LIGHT (thought centered on mind)
(equivalents \updownarrow) "Learn to know it". When he had thus spoken (7)
HE GAZED LONG UPON ME, EYE TO EYE (mind centered on thinker)
so that I TREMBLED at his aspect

"when I raised my head again I SAW IN MY MIND:

LIGHT (NOW) CONSISTED OF || INNUMERABLE POWERS ||
AN ORDERED WORLD ||

without bounds (an expressed
Eternity)

I PERCEIVED IN THOUGHT BY REASON OF
THE WORD WHICH POIMANDRES SPOKE (8a)

HE SAID TO MY AMAZEMENT:
(Philosophy begins in this wonder)



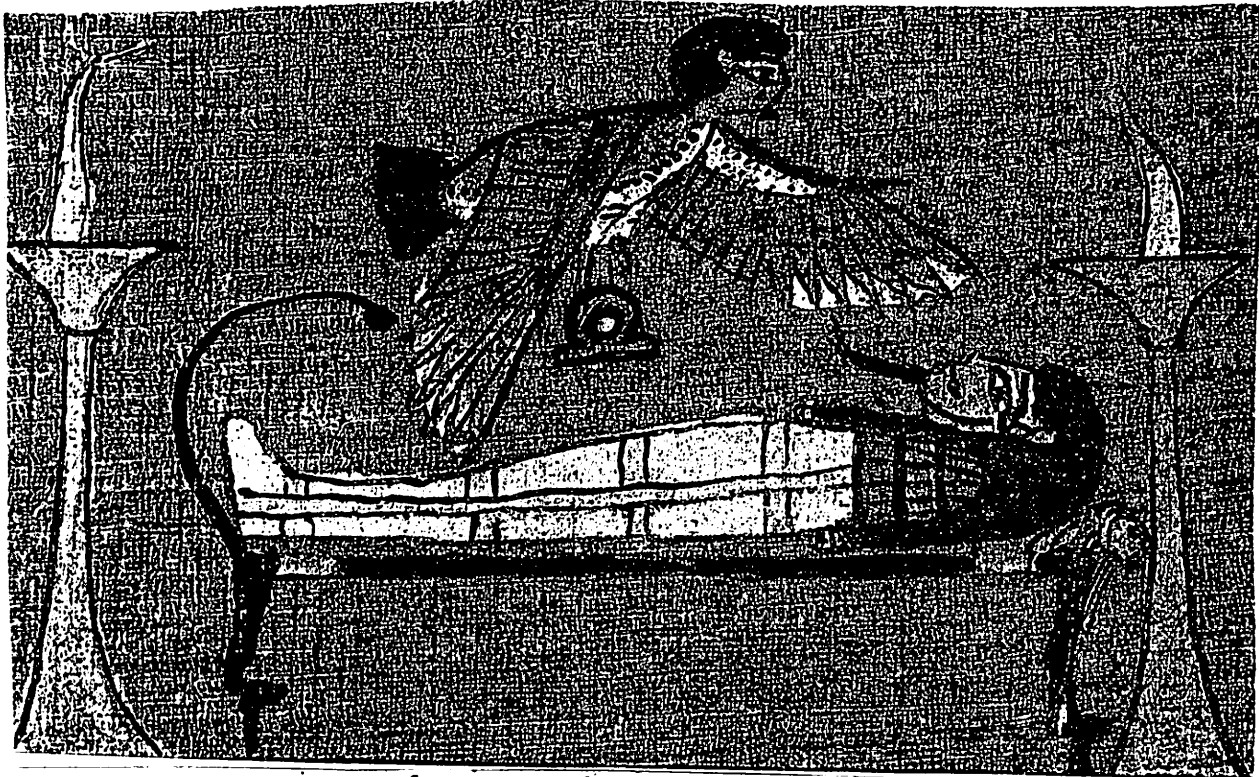
you have seen in your mind the
ARCHETYPAL FORM, which is prior to
the beginning of things and is
limitless. (ETERNAL)

HERMETICA

(3)

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]



"and now I will tell you that which you have been
longing to hear"

(18)

But tell me how did nature come into being (8b)

FROM GOD'S PURPOSE

BEAUTEOUS WORLD

WHICH BEHELD THAT
and copied it.

[I.E. THE MIND
WORLD]

The Watery Substance ← received the WORD → ordered world
separated elements
recombined to form
living creatures

Fire leapt forth from the watery substance, air followed up
so that AIR seemed suspended from FIRE
over earth + water mingled

the breath-like (WIND) WORD
stirred the undistinguished into
MOTION

[undistinguished pair
in contrast to the distinguished.
air-Fire pair being "seen"]

"moved upon the FACE of the water" (9)

THE FIRST MIND - LIFE + LIGHT - SEXUAL PAIREDNESS INTACT (not bisexual!)
GAVE BIRTH (A birth from WHOLENESS
not from FEMININE alone)

The titles in the Latin MSS. vary. The heading preferred by Hildebrand is "Asclepius or a Dialogue of Thrice-greatest Hermes"; while in the Bipontine edition the title stands: "Thrice-greatest Hermes Concerning the Nature of the Gods; A Sermon addressed to Asclepius". Ménard the French translator, prefers: "A Sermon of Initiation or Asclepius".

The Perfect Sermon

OR THE ASCLEPIUS

(Text: The Greek original is lost, and only a Latin version remains to us. I use the text of Hildebrand (G. F.), *L. Apuleii Opera Omnia ex Fide Optimarum Codicum* (Leipzig, 1842), Pars II, pp. 279-334; but have very occasionally preferred the text in Patrizzi's *Nota de Universis Philosophia* (Venice, 1593), or of the Bipontine edition of Appuleius, *Lucii Apuleii Madaurensis Platonici Philoſophi Opera* (Biponti, 1788), pp. 285-325).

I

1.1 [I. M.²] [*Trismegistus*] God, O Asclepius, hath brought thee unto us that thou mayest hear a Godly sermon,³ 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 intellect⁴ shalt see this Word⁵ 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"⁶ 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.⁷

(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,⁸ as though unto a son most dear and most beloved, of physics many things, of ethics [too] as many as could be.

¹ I have added numbers to the paragraphs for greater convenience of reference.

² Ménard has divided the treatise into fifteen parts, which I have thus distinguished; the numbering of the chapters are those usually found.

³ Or, a sermon about the Gods.

⁴ *Intelligent*.

⁵ Reason or sermons or *logoi*; cf. iii and below: "For that the Reason", etc.

⁶ But ii, 1, referring again to this idea, has the reading: "All" is "One".

⁷ *C. H.*, xvi, 3; and also xx, 2, below.

⁸ This, as we shall see later on, is Tat. See xxxii below.

⁹ Lit. to his name.

THRICE-GREATEST HERMES

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 unpius 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 Love¹ 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",² in as much as all things have been in the Creator before they were created. Nor is He called unfity "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,³ therefore, as thou rememberest,⁴ in that it is of all—in other words, all things, embraced by nature under "Soul" and "World",⁵ are in [perpetual] flux, so varied by the multi-form 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".¹

¹ *Cypido*; without doubt Erös in the lost original; cf. xxi, 1, below; and Frag. xviii.

² This, as we have already noted, is a variant of the reading in i, where we find "omnia unius esse" ("all" is of "one") and not "omnia sunt esse" ("all" is "one").

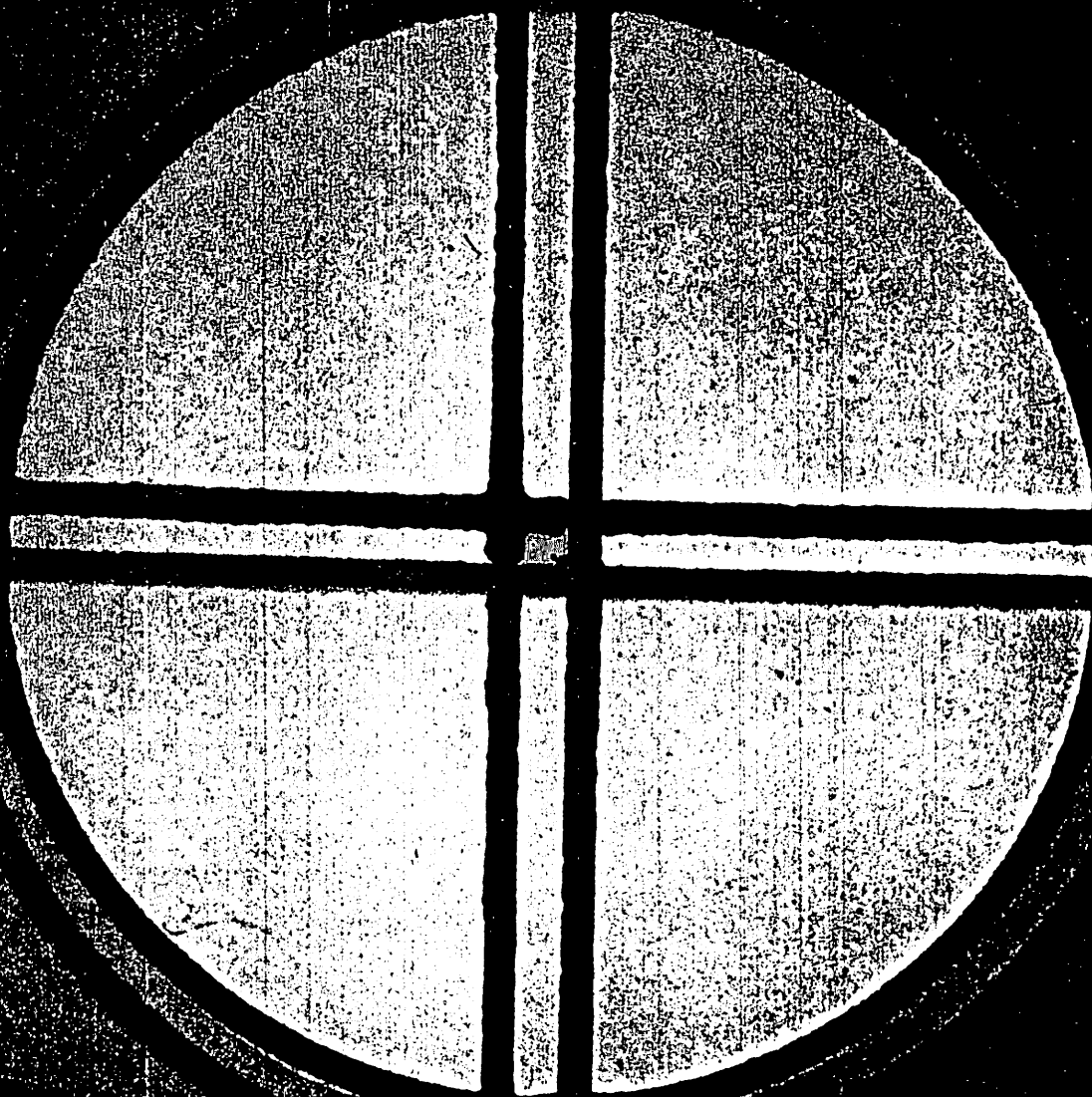
³ Sc. the Cosmos.

⁴ Presumably from some previous sermon.

⁵ That is, Cosmos.

STUDIES IN

HELLENISTIC THEOSOPHY AND GNOSIS



ROGER WEIR

The Ancient Hermetic Writings

HERMES TRISMEGISTUS.

POEMANDRES



THOTH  (TEIUTI)

THOTH, THE SCRIBE OF THE GODS.

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Spell 183 The ibis-headed Thoth offers the signs for 'all life and dominion' to an unseen Osiris. 9901/2

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HERMETICA

[Ἑρμοῦ τρισευγίστου] Ποιμάνδρης
The Poimandres [of Hermes Trismegistus]



(4)

This first MIND's wholeness birth gave forth
ANOTHER MIND, a MAKER of things

this SECOND MIND (note unlike the Gnostic
DEMIURGE who is evil idiot, Hermetic MAKER
made from IS WHOLENESS BORN ANEW)

FIRE - AIR (differentiated pair)

the 7 Planets to set ruled motion in effect (administrators"
with their ORBITS is Scott's phrase)

The TOTAL MOTION: DESTINY

Sporthwith the WORD of GOD / leapt up, to this pure body, UNITING
(FROM THE UNDIFFERENTIATED PAIR) (COSMOS-BEING)

SECOND MIND + WORD OF GOD are a pair: leaving mere matter devoid of
(COSMOS) (SAVIOR) REASON

MIND the MAKER (second mind) + the WORD
worked as a tandem (pair) set the planets and
"travelling from no fixed starting POINT to no determined goal (POINT)
for their revolutions begins where it ends. (11a)

[LURBOROS ☉]

or SHEN ☉: ETERNITY

∴ COSMOS IS ETERNAL.

from matter - earth-water devoid of reason - NATURE as 2nd MIND willed
animals - devoid of reason - were brought forth (11b)
(WITHOUT WORD)

the air brought forth BIRDS (NOTE: fire-air have reason,
the WORD, so they are wise)

water - earth (pair) separated
and FISH appear from WATER
4 FOOTED ANIMALS from EARTH

(12) "But MIND, the Father of all, HE who is LIFE and LIGHT, gave
birth (FROM WHOLENESS) to MAN.

HIS OWN offspring
HIS OWN likeness
DELIGHTFUL.

HERMETICA

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

5

"and GOD delivered over to MAN all things that had been made.
and MAN took station in the MAKER'S (2nd MIND) sphere and
observed the things (Planets) made by his BROTHER.

134

[MAN - MIND THE MAKER or brothers
not antagonists as in Gnosticism.
not as ruler and servants as in OLD TESTAMENT.]

∴ the WORD is BROTHER to MAN; thus BROTHERHOOD,
BRETHERN

MAN observing the region of FIRE (Planetary)
willed to make things FOR HIS OWN PART ALSO
are spiritual terms
of Hermetic significance.

and his Father gave permission

≡ MAN-MADE CELESTIAL THING BELONG IN THE CELESTIAL HOUSE ≡

source: MAN IS A MICROCOSM:

• and having in HIMSELF all the
working of the Planets (administrators)
those PLANETS took delight in MAN
and each gave a share of his own
nature to him.

STARS do not CONTROL MAN
they are elements of his Nature

135

and having learned to know the being of the Planets
and received a share of their nature, (shades of Voyager!)

he (MAN) willed to BREAK THRU the bounding circle of their orbits;
and HE LOOKED DOWN THRU THE STRUCTURE of the HEAVENS

(shades of Hubble Space Telescope!)

and SHOWED (MAN SHOWED) to "downward-tending Nature"
(earth-water)
(personified here)

the Beautiful Form of God.

HERMETICA

⑥

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης
The Poimandres [of Hermes Trismegistus]

Smiled with love of MAN

at the SHOWING OF the REFLECTION in the water

SHADOW

EARTH

(notie: that shadows and reflections of wholeness elicit smiles)
He Loved it + wished to dwell therein (thus willing to dwell)
and THUS he did do this

Nature (feminine)

wrapped him in her clasp

for they were in LOVE with one another

(in Gnosticism the MUTH
is that of SOPHIA and is
feminine)

MAN: (now) MORTAL in body (earth-water) IMMORTAL in Mind

∴ the FULL MAN is a QUATERNARY

(a pair of pairs)

(air-fire)

the body is subject to DESTINY, the mind is NOT.

⑮ He is exalted above the heavens, yet born slave to Destiny
MAN is paired sexuality: MEN-WOMEN in its WHOLENESS as his FATHER
and SLEEPLESS.

yet mastered by carnal desire + oblivion

⑯ "TELL ME (more) since I am mastered by desire to learn

POIMANDRES: This is the SECRET NATURE mingled in marriage
with MAN (A Pair) (undifferentiated)

① earth

② water

③ aether (air-fire) together
[VITAL SPIRIT]

brought Forth a MARVEL: 7 Men

Life transformed into SOUL

Light transformed into MIND

This WHOLENESS lasted for a duration, "a period"
AION

HERMETICA

7

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης
The Poimandres [of Hermes Trismegistus]

then FEMALES separated from MALES
∴ carnal desire to restore wholeness
BUT this leads to death (being born back to matter)
without MIND recognition

GOD IN HOLY SPEECH said: desire and multiply (19)

(20) [but do not wander in the sense-world]
(which is death)

RECOGNIZE YOUR WHOLENESS in the GOOD (21)
WHICH IS ABOVE ALL BEING

[cf the DIALOGUES' BEGINNING.] THUS they come to KNOW the THINGS THAT ARE

learn to give up the body to the death proper to it (22)

BUT to men foolish + evil MIND is displaced by the AVENGING DAEMON

"Tell of the ascent" (24) "by which I shall enter into
LIFE" who (23) (whoah!)
equips man to do more
EVIL + foolishness etc.
etc.

POIMANDRES: "At the dissolution

SPLIT the BODY-MIND pair || of your material body
yield it up so visible form is no longer seen
yield VITAL SPIRIT to the AETHER (unsplit pair)

follow the MIND part of that up words: to the 1st, 2nd, 3rd, 4th; (25)
5th, 6th, 7th, 8th sphere.

the "BODILY SENSES" go back to their own Sources
becoming parts of the universe + entering into
FRESH COMBINATIONS TO DO OTHER WORK

HERMETICA

[Ἑρμοῦ τρισευγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

8

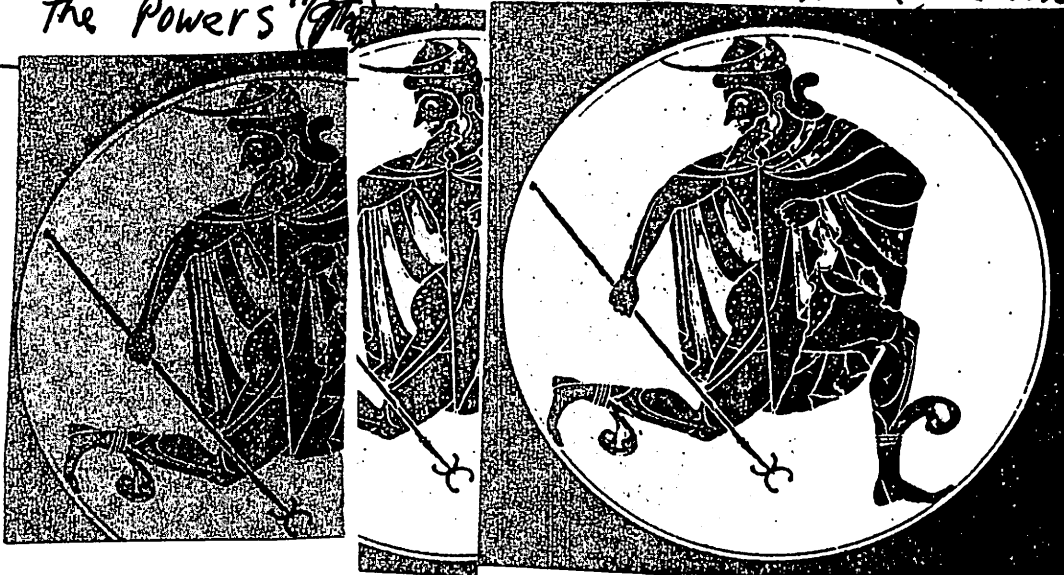
into fresh combinations to do other work. And thereupon the 25 man mounts upward through the structure of the heavens. And to the first zone of heaven² he gives up the force which works increase and that which works decrease; to the second zone⁴ the machinations of evil cunning; to the third zone⁵ the lust whereby men are deceived; to the fourth zone⁶ domineering arrogance; to the fifth zone⁷ unholy daring and rash audacity; to the sixth zone⁸ evil strivings after wealth; and to the seventh zone⁹ the falsehood which lies in wait to work harm. And 26a thereupon, having been stripped of all that was wrought upon him by the structure of the heavens, he ascends to the substance of the eighth sphere¹⁰ being now possessed of his own proper power; and he sings, together with those who dwell there, hymning the Father; and they that are there rejoice with him at his coming. And being made like to those with whom he dwells, he hears the Powers, who are above the substance of the eighth sphere, singing praise to God with a voice that is theirs alone. And thereafter, each in his turn, they¹¹ mount upward to the Father; they give themselves up to the Powers, and becoming Powers themselves, they enter into God. This is the Good; this is the consummation, for those who have got *gnosis*.¹²

HYMNS are
the essential
"CELESTIAL"
"SEASON"

7 ZONES
INTO
8th SPHERE
then to the
FATHER
(9th)
enter into
GOD (10)

"and why do you delay?" (26b)
make yourself a GUIDE (SPIRIT GUIDE)
to those who are worthy of the boon
so that mankind may thus YOU
be saved by God.

"and when POIMANDRES had thus spoken to me, he mingled
with the Powers" (9th)



HERMETICA

[Ἑρμοῦ τρισεγίστου] Ποιμάνδρης
The Poimandres [of Hermes Trismegistus]



And I inscribed in my memory the benefaction of Poimandres; 30
and I was exceeding glad, for I was fed full with that for which
I craved. My bodily sleep had come to be sober wakefulness
of soul; and the closing of my eyes, true vision; and my silence,
pregnant with good; and my barrenness of speech, a brood of...
And this befell me, in that I received from Poimandres, that is,
from the Mind of the Sovereignty, the teaching of...; whereby,
becoming God-inspired, I attained to the abode of Truth.
Therefore with all my soul and with all my strength did I give
praise to God the Father, saying:
'Holy is God the Father of all, who is before the first 31
beginning;'¹

holy is God, whose purpose is accomplished by his several Powers;
holy is God, who wills to be known, and is known by them that
are his own.

Holy art Thou, who by thy word hast constructed all that is;
holy art Thou, whose brightness nature² has not darkened;
holy art Thou, of whom all nature is an image.

Holy art Thou, who art stronger than all domination;
holy art Thou, who art greater than all pre-eminence;
holy art Thou, who surpassest all praises.

Accept pure offerings of speech from a soul and heart uplifted
to thee, Thou of whom no words can tell, no tongue can speak,
whom silence only can declare.

I pray that I may never fall away from that knowledge of thee 32
which matches with our being; grant Thou this my prayer. And
put power into me, that so, having obtained this boon, I may
enlighten those of my race who are in ignorance, my brothers
and thy sons.

¹ Perhaps, 'a brood of holy thoughts'.

² I.e. who was before the world began to be.

³ 'Nature' here means the material world, which issued from the 'grim
darkness' spoken of in § 4.

ἐλὼν ἔργον Παρ. : ἄγιος εἶ, ὃ πᾶσα φύσις ἐλὼν ἔργον (φύσις Α) : ὁκε ἡμέρωσαν codl. Corp. 19 διωκτικῆς scriptis : διωκτικῆς
Παρ. : διωκτικῆς codl. Corp. 20 δ πᾶσις ἐπεροχῆς μέλῳν codl. Corp. :
δ (τῆς) ἐπεροχῆς) μέλῳν Παρ. 21 πᾶσις πλάσις : τῶν codl. Corp. et Παρ.
22 δέφα λογικῆς θεοῦς δυνάς codl. Corp. : δέφα λογικῆς δυνάς Παρ. (Keltz.)
δυνάς σεκλιδανδῖν ! An scribendum ἀγνῆς ? 23 δυνάσις codl. Corp.
(δυνάσις Q Turn.) : δυνάσις Παρ. 24-25 τῆς κατ' ὁδοῦς ἡμῶν
codl. Corp. : τῆς κατ' ὁδοῦς ἡμῶν αὐτῶν (fortasse τῆς κατ' ὁδοῦς ἡμῶν) Παρ.
26 μοι (post τῆς αὐτοῦ) codl. Corp. (on Α) : με Παρ. | ἐπὶ τῶν αὐτοῦ μοι C
26 φῶσις Q Turn. : φῶσις codl. Corp. ceti. Παρ. | ἀγνῶς codl. Corp. :
ἐπὶ Παρ. 27 Post ὡς δὲ σοὶ add. Παρ. τὸ πᾶν πνεῦμά μου τῷ θεῷ πνεύματι

... Wherefore I believe and bear witness that I enter in!
Life and Light.

Blessed art thou, Father; thy Man¹ seeks to share thy holiness,
even as Thou hast given him all authority.'

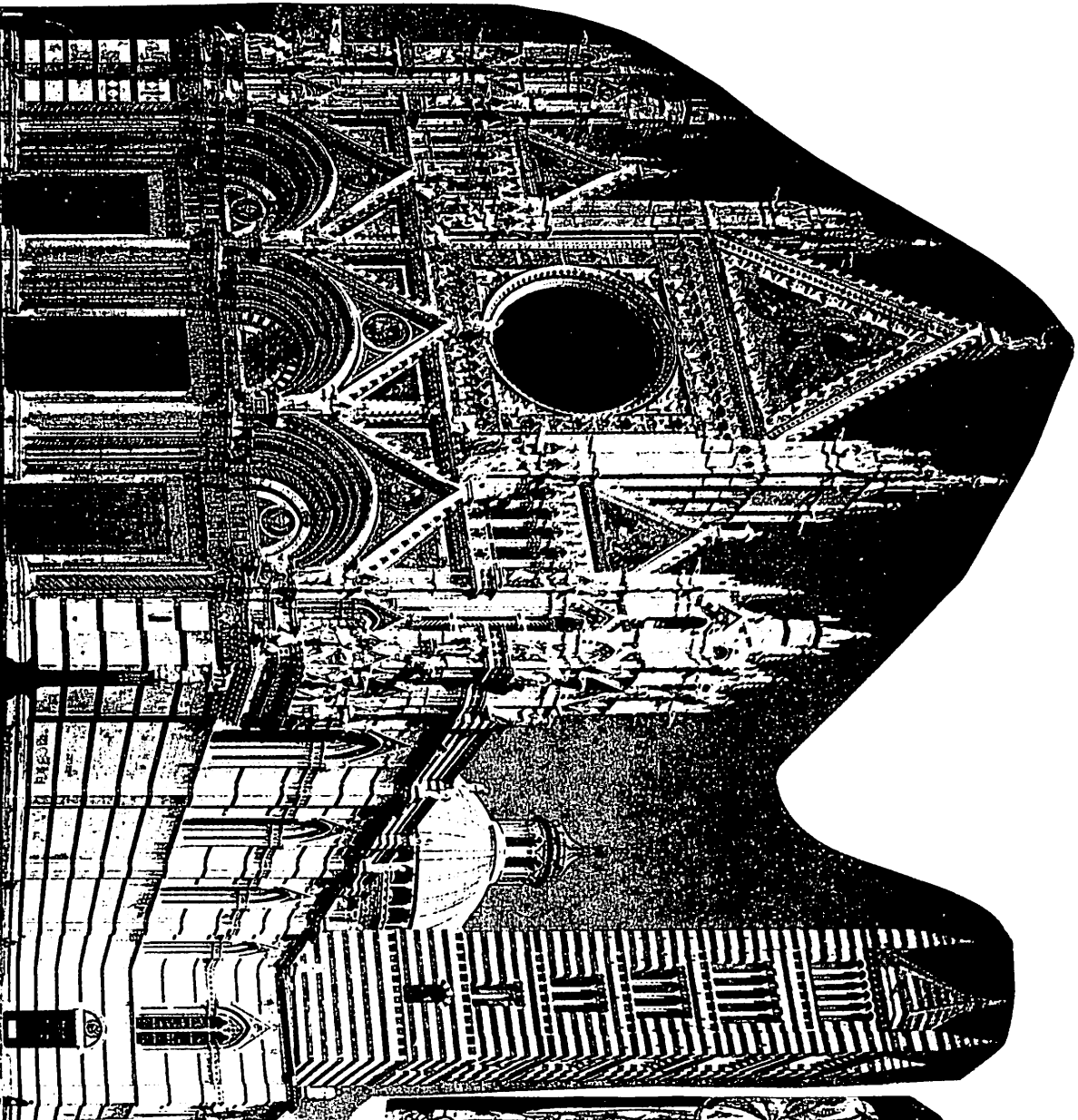
And when I had given thanks and praise to the Father of all, 27
I was sent forth by him, having had power given me, and having
been taught the nature of all that is, and seen the supreme
vision. And I began to preach to men the beauty of piety and of
the knowledge of God, saying: 'Hearken, ye folk, men born of
earth, who have given yourselves up to drunkenness and sleep in
your ignorance of God; awake to soberness, cease to be sodden
with strong drink and lulled in sleep devoid of reason.' And 28
when they heard, they gathered round me with one accord.
And I said, 'O men, why have you given yourselves up to death,
when you have been granted power to partake of immortality?
Repent, ye who have journeyed with Error, and joined company
with Ignorance; rid yourselves of darkness, and lay hold on the
Light; partake of immortality, forsaking corruption.'

And some of them mocked at my words, and stood aloof; for 29
they had given themselves up to the way of death. But others
besought me that they might be taught, and cast themselves
down at my feet. And I bade them stand up; and I made myself
a guide to mankind, teaching them the doctrine, how and in what
wise they might be saved. And I sowed in them the teachings
of wisdom; and that which I sowed was watered with the water
of immortal life. And when evening was come, and the light of
the sun was beginning to go down, I bade them all with one
accord give thanks to God. And when they had accomplished
their thanksgiving, they betook them every man to his own bed.

¹ Perhaps, 'thy son' or 'Man, (who is) thy son'.

ἀναδιδόντες τὸν σκοτεινὸν φῶτός codl. Turn. 22 ἐγνώσαν ΝΙ 23 ἐγνώσαν
τὸ σκοτεινὸν scriptis : ἐγνώσαν codl. Turn. 25 ἀβυσσὸς Q 26 ὅσους
scriptis : ὅσους codl. Turn.

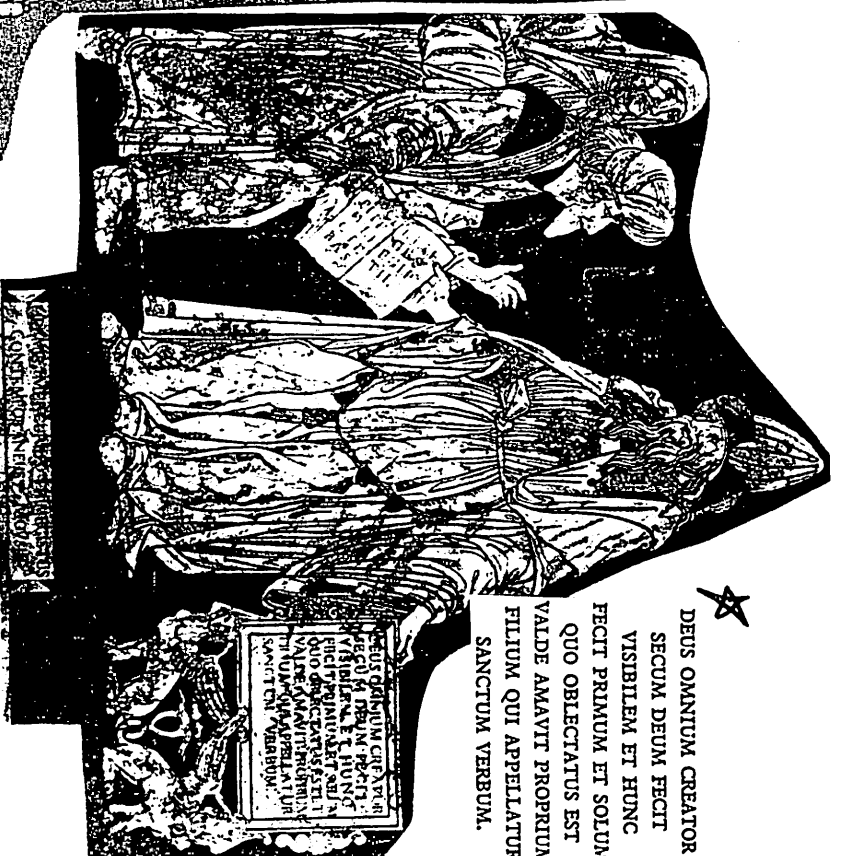




GIOVANNI PISANO. Lower half of facade. 1284-99. Cathedral, Siena

★ As Scott has pointed out,¹ this inscription is an abbreviated Latin translation of the passage in the *Asclepius* as quoted from the Greek by Lactantius and which that Father emphasised so strongly for its mention of the "Son of God". "The Lord and Creator of all things, whom we have the right to call God, since he made the second God visible and sensible. . . . Since, therefore, he made him first, and alone, and one only, he appeared to him beautiful, and most full of all good things

from :
GIORDANO BRUNO
+ the Hermetic
Tradition
F. VATES p 42.



Hermes Trismegistus, pavement, Siena Cathedral.

The first thing which meets the eye of the worshipper, or the tourist, who enters the cathedral of Siena is the portrait of Hermes Trismegistus on the famous mosaic pavement (frontispiece). On either side of Hermes stand two Sibyls, holding their prophecies of the coming of Christianity, and behind these two are ranged the rest of the ten, all with their prophecies. Obviously here we have Hermes Trismegistus with the Sibyls, as in Lactantius, as the great Gentle prophet of Christianity. The inscription under his feet dates the revered figure even earlier than Augustine or Lactantius had done, for it describes him as "Hermes Mercurius Contemporaneus Moyses". An oriental-looking figure wearing a turban and perhaps intended to be Moses his "contemporary" stands in a deferential attitude, almost bowing, on Hermes' right; and behind this figure is a grave personage perhaps intended to represent some pious Egyptian participator in the Hermetic dialogues, Asclepius, for example, or Tat.

★
DEUS OMNIUM CREATOR
SECUM DEUM FECIT
VISIBILEM ET HUNC
FECIT PRIMUM ET SOLUM
QUO OBLECTATUS EST
VALDE AMAVIT PROPRIUM
FILIUM QUI APPELLATUR
SANCTUM VERBUM.



7. Aesculapius. From the port of Anzio, the Antium of antiquity, where, according to legend, the god first landed. Roman statue. ca. A.D. 150

The Ancient Hermetic Writings
ASKLEPIOS

ROGER WEIR

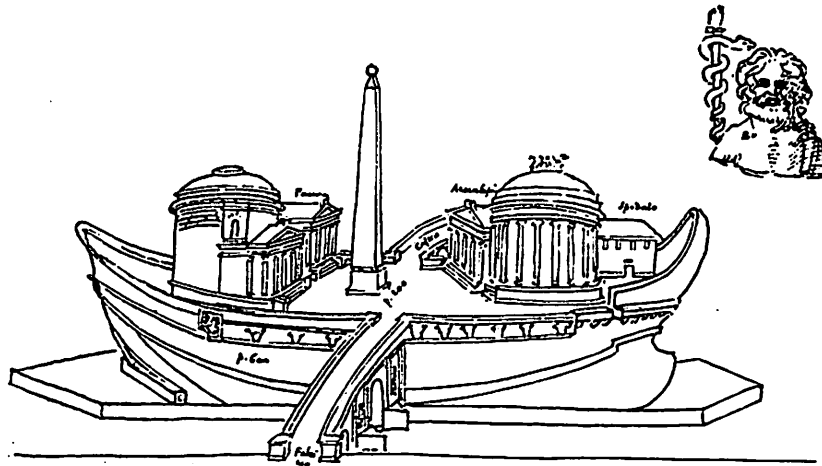
Spring Quarter Activity 1990

Philosophical Research Society

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Starting from the church and hospitals on the Tiber Island, a living monument as it were to the cult of Asklepios, our road will lead us to the god in whom the physicians of antiquity saw the source and prototype of their profession, their spiritual and physical ancestor.

FROM
ASKLEPIOS
by Kerényi
P 5.



3. Reconstruction of the Tiber Island in its ancient form by a draftsman of the xvi century. Upper right, the artist has reproduced the bust of Aesculapius and the snake-and-staff. The obelisk, erected in late antiquity, proves that the island-ship, turned to the west, opposite to the direction of arrival, was conceived as a sun ship



34. Late Roman ivory carving representing Hygieia. Her snake is Apollonian: it emerges from a tripod. Above, ritual utensils suggesting the mysteries: right, wine pitcher with snake and, left, storage basket—the cista mystica—also with snake and a divine child. Below, near the goddess, another version of the divine child. End of the iv century A.D.



8. Arrival of the Asklepios snake on the Tiber Island, where it is welcomed by Faunus, god of the island. Reverse of a bronze medal of Antoninus Pius



33. Statuette of Hygieia from Rhodes. It shows the close connection between the goddess and the snake. ca. A.D. 140

Kerényi, p57.

HERMETICA

[Ἑρμοῦ τρισμαγίστου] Ποιμάνδρης

The Poinmandres [of Hermes Trismegistus]

①

ASCLEPIUS

PROLOGUE OF TRISMEGISTUS'

① "It is God that has brought you to me, Asclepius,
to hear a teaching (sermo = logos : sermon = DISCOURSE [WORD])
which comes from God.
... by reason of its pious fervour... there is in it
more of God's working (omnium divinator).
"and if you understand my words

thereby come to see God
(then) your mind will be wholly filled with all good things -
if many goods + not one good (only) -
for we find

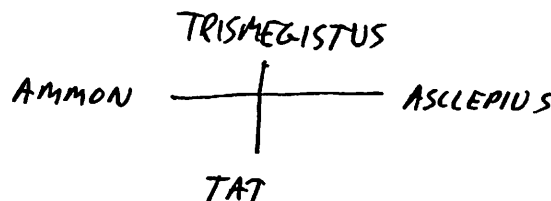
This { there 2 [pair] agree, so linked
(the undivided set which is beyond division) impossible to separate (diuresis) them.

you will learn from my discourse today.

② if you listen with earnest attention

DEEP SELF // man's experience of God's existence // ③ pious fervour → one good // inseparably linked // ④ earnest attention → many goods

① "Summon TAT to join us." 3rd member
when TAT (the 3rd) had entered, Asclepius proposed Ammon (the 4th)
to also be present:



the quaternity of the dialogue : ASCLEPIUS

"but summon no one else, lest a discourse which treats of the
loftiest of themes, + breathes the deepest reverence, should be
profaned by the entrance + presence of a throng of listeners: IMPIETY"
TO MAKE PUBLIC...

HERMETICA

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης

The Poinandres [of Hermes Trismegistus]

(2)

"Then Ammon (No 4th) entered the SANCTUARY; (adytum)
and that place was made HOLY (sancto) (purification, sacrifice)
by THE PIOUS AWE (feeling-toned integration)
of THE FOUR MEN (wholness symbol)
and was filled with GOD'S PRESENCE (Deep Self flowered)
and the HEARERS (of the Word) listened in FITTING SILENCE
+ with HEART + SOUL each of them HUNG (pendentibus) SUSPENDED
[pendant]
on the WORDS in REVERENCE
as Thru the LIPS OF HERMES the DIVINE EROS (yearning for God)
thus BEGAN TO SPEAK [erotic]"

ASCLEPIUS I

TRISMEGISTUS: "all human souls, Asclepius are immortal.

(2a)

"But souls are not of one kind (thinking-toned distinctions
different fashions → different souls → differ in QUALITY. which the dialogue-now-sermon makes) (2 minds, one voice)

ASCLEPIUS: "Are not all souls UNCREATED (beyond the making level,
I.E. ETERNAL?)

TRISMEGISTUS: "How quickly, Asclepius, you have lost your hold on the
true doctrine" (RATIO = LOGOS)

"THE ONE is in ALL THINGS... in the (CREATOR (demiourgos) before he created..."

all things are parts (membra) of him

in our (disputatione) discussion [sermon] REMEMBER HIM || the unpaired ONE

(AIR enters Earth / water) fire enters this: upwards tending: LIFE-giving
downwards: subservient

(2b)

[the subservient is generative
in a sense, Life is nutritive
TO SERVE → GENERATES]

descends from on high: generative
ascends from below: nutritive

Earth: receives all that is generative + gives back all it has received.

HERMETICA

[Ἑρμοῦ τριμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

3

"THIS WHOLE is both Soul + substance (^{ANIMA +} MUNDUS) (corporeal)
one together (pair)
Embrace^{ed} (resolving context: 3rd)
by nature (PHYSIS in greek; Natura in Latin)
one are by nature's working kept in movement
by this movement qualities of all things take shape
different qualities; UNITED TO THE WHOLE"

(3a) "Matter is ONE, Soul is ONE, + GOD is ONE."

(3b) "Now GIVE ME YOUR WHOLE ATTENTION (thought, MIND)
exerting to the utmost (fervour, feeling, HEART)
YOUR POWER OF THOUGHT + KEENNESS OF INTELLIGENCE
(differentiation) + (integration)

For
the RATIO (LOGOS) which teaches of God's being
needs SUCH EFFORT for its COMPREHENSION
which needs GOD'S HELP to make it

IT IS LIKE A PLUNGING TORRENT downward (generative)
WITH HEADLONG RUSH, SO THAT IN ITS SWIFTNESS
IT OUTSTRIPS THE MAN WHO STRIVES TO FOLLOW IT, AND
LEAVES BEHIND not only the HEARERS, but even the TEACHER HIMSELF.

(3c) Heaven is committed to a god perceptible by sense
ruling by order all movements / bodies
which then determine growth/decay under them.

BUT GOD WORKING THRU THIS NATURE (not cosmos yet)
in the MAKER of general + individual FORMS of living things."

"AN UNINTERRUPTED STREAM-OF-SOUL"

"matter receives forms"

(4) all portions of soul / VITAL SPIRITS (^A MAGIC FORMULATION)
are hierarchical, dependent above regularly

HERMETICA

[Ἑρμοῦ τριμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

(4)

"the INDIVIDUALS of each KIND according to FORM OF KIND

the KIND is the WHOLE (soliditas) of INDIVIDUALS

the INDIVIDUAL is a part (species) of the KIND

thus the GOD-KIND → gods; BIRD-KIND → birds

KINDS without SOUL (anima) plants but have sensation (aistheseis)

the DAEMON'S dwell in the SPACE between Earth + Heaven" (3 types)

(remember the PLATONIC generation of space when the PAIRS are disengaged by DIARESIS)

"all KINDS are immortal - not all individuals"

MANKIND is immortal, men are mortal

[SOULS ARE ETERNAL - please remember]

(5) "A Man comes to resemble the beings he associates with"

(6a) "Man is a marvel, Asclepius - such a being!"
"he is all things, he is everywhere"

(6b) Those possessing soul have ROOTS extending DOWNWARD from ABOVE
the soulless sprout roots reaching upward from below

NOURISHED BY EARTH + WATER

NOURISHED BY MOVEMENT OF FIRE + AIR

COGNITION (aisthesis) (sensus)

of man by MIND'S gift

MIND IS A 5TH ELEMENT (quintessence)

which comes from the AETHER → Man alone

this can attain to KNOWLEDGE of the TRUTH concerning GOD.
GNOSIS RATIONIS DIVINAE

79 IS LATER ADDITION

Not all men have attained

MAN ALONE 2 parts, twofold nature: single, undivided, ETERNAL, GOD likeness
fourfold, material, enclosing his quintessence in Likeness of DIVINE formed MIND

(7b) [NOTE: NOT dual, polarized BUT SINGLE / QUARTERNARY]

(7c) ASCLEPIUS: "But what need was there, Trismegistus, that Man should be placed in this material world?"

thoughts of pure mind within secluded, dwell at rest the body fencing it as if a wall.
(GARDEN IMAGE)

HERMETICA

[Ἑρμοῦ τρισμεγίστου] Ποιμάνδρης

The Poimandres [of Hermes Trismegistus]

(5)

TRISMEGISTUS: "you are right, Asclepius, in asking that question"

[NOTE the PLATONIC METHOD: asking the question at this stage is noteworthy, not the question per se]

"I pray to God to give me the power to answer it."

Since this INVESTIGATION - INQUIRY depend upon that (hierarchical always) for COMPREHENSION at the HIGHEST (UNPAIRED UNITY)

the Maker of things, a second visible sensible god was beautiful + all good.
(NOTE: difference from Gnostic's evil-genie)

So GOD made MAN (also) to appreciate the 2nd God and his creation by WISDOM for God to will is to accomplish.

Man is blended + mingled of Body + Soul to be able to fulfill his double nature

VENERATE + WORSHIP things of Heaven
TEND + ADMINISTER things of Earth

this ETERNAL (brother) to the 2nd GOD MIND/MAKER needed a body to tend all things (on earth)

SO GOD gave MAN the SHELTER OF HIS BODY

(NOTE: Man's Body is not made by 2nd god)

Man is in charge of the Earth-water universe to keep its order by MEANS OF KNOWLEDGE + APPLICATION of the ARTS + SCIENCES (artium disciplinarumque cognitione)

FOR GOD WILLED THAT THIS UNIVERSE SHOULD NOT BE COMPLETE UNTIL MAN HAD DONE HIS PART (KNOWING THIS WOULD COME TO PASS AND BE PLEASING)

But (9) I see, Asclepius, that you are eager + impatient to be told how man can tend heaven or the things in heaven

MAN VENERATES HEAVEN, TENDS EARTH

Listen, TENDANCE OF HEAVEN

is nothing else than CONSTANT WORSHIP -

the supreme Deity send down the

(sthirā prajñā Darshana in MARATHI of VINODA BHAVE from the BHAGAVAD GITA) 5th chapter

MAN ALONE WORSHIPS

CHOIR of MUSES to dwell among mankind. sweet melody that men use to compose HYMNS of PRAISE for the FATHER of all... IN CONCORD

with the Singing of Praise in Heaven.

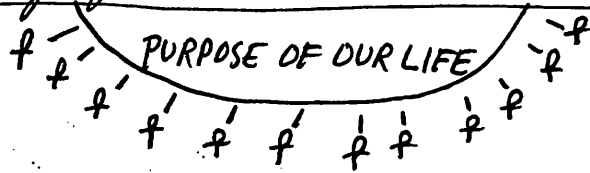
(or STHIRA-BUDDHI Steadiness of MIND)

HERMETICA

6

Ἑρμοῦ τρισμεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

Man's knowledge of the Arts and Sciences keeps order in the UNIVERSE.



"To some few men, who are endowed with mind uncontaminated,
has fallen the high task of raising reverent eyes to heaven" (9)

But to all has fallen charge of the elements;
and thus do service to the DEITY. (singular)

(10) "and now ASCLEPIUS, I desire you to listen with a strong effort of
thought, as well as keen penetration, to that which I am about to expound
to you... the many do NOT believe (it), but (it) should be accepted:
AS SOUND + VALID (content + Form) by men of saintlier mind:

GOD IS MASTER OF ETERNITY, FIRST
KOSMOS IS SECOND,
MAN IS THIRD. (Trismegistus)

[Eternity = αἰῶνος κύριος (AIONOS KYRIOS) AION SAVIOR]

Man governs in conjunction with GOD "AND if man
takes upon himself in all its FULLNESS that function given him,
that tendance which is his special task, he (MAN) becomes the
MEANS TO RIGHT ORDER to the KOSMOS; + the KOSMOS to him:

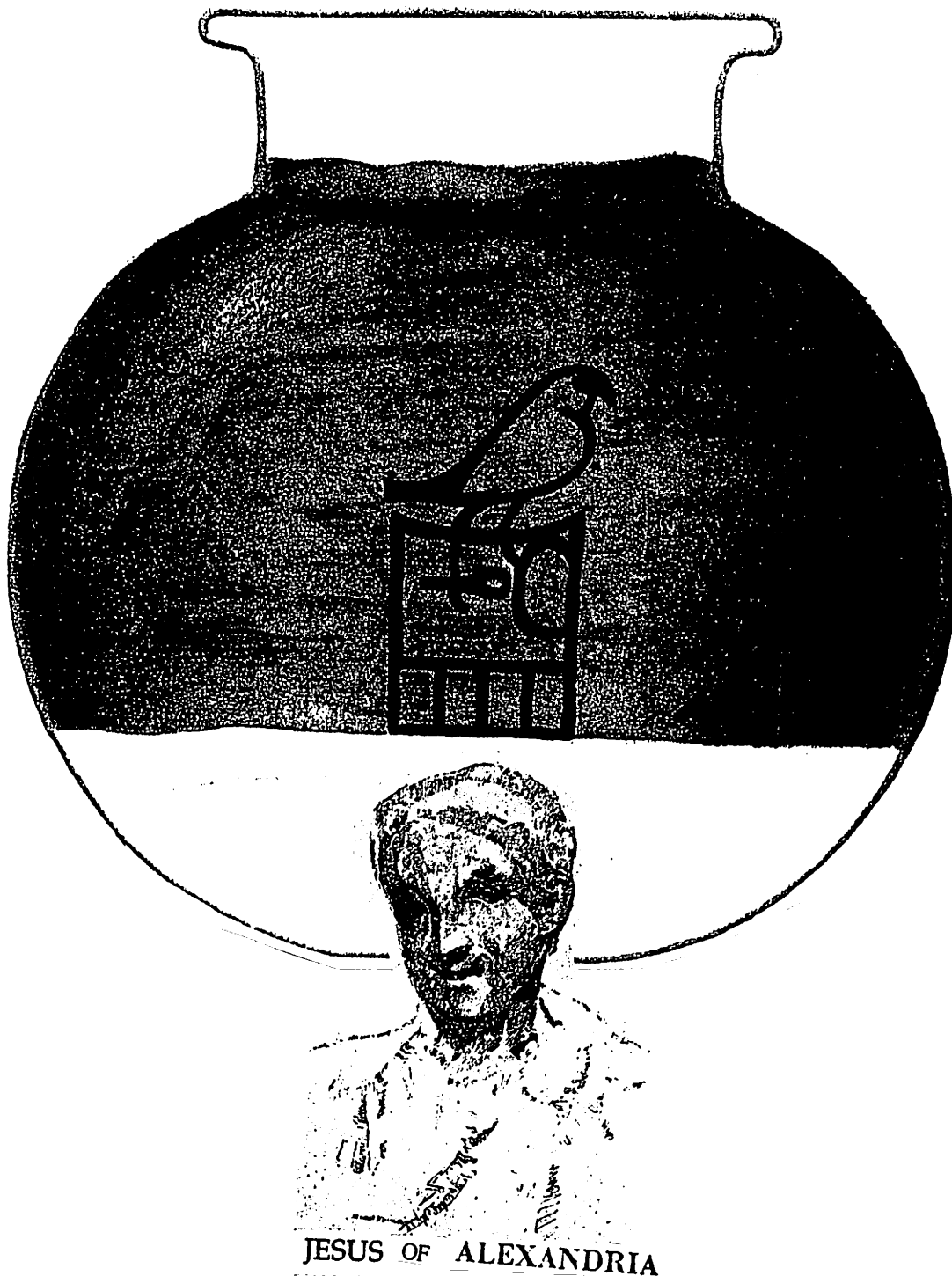
[MAN KNOWS HIMSELF] thus knows [THE KOSMOS TOO]
in this he [RECOGNIZES] what [THING ARE FOR + ACTIONS TOO]

this is his SERVICE, his rendering PRAISE + THANKS
in full measure to God + (thus) revering God's image (the KOSMOS)

[NOTICE: The HEAVENS are GOD'S MYTHIC HORIZON] (not a deception).
not unaware that he (MAN) is A SECOND IMAGE of GOD."

ASCLEPIUS

Ἑρμοῦ τρισμαγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα



JESUS OF ALEXANDRIA

The Ancient Hermetic Writings

Spring 1990

A Lecture Series by

Roger Weir

Philosophical Research Society

HERMETICA

⑦

Ἑρμοῦ τρισεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

"For there are 2

the KOSMOS is one

inasmuch as he
is a single whole



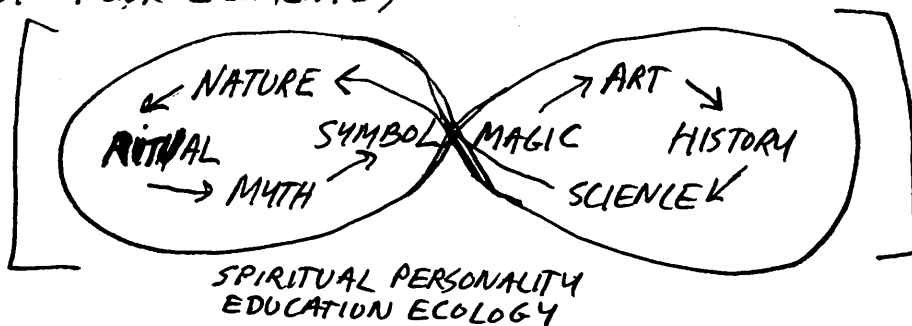
images of GOD

+ MAN is another

like the Kosmos

built up of diverse
parts.

For you must note that man, in order that he may be fully equipped
on BOTH SIDES, has been so fashioned that each of his 2 parts is
MADE UP OF FOUR ELEMENTS;



"and so, in respect of the DIVINE part (CONSCIOUSNESS) of him, which is
composed of other + higher 'elements', so to speak, namely:

he is found capable
of rising to heaven;

// MIND INTELLECT SPIRIT REASON //

but in respect of his material part
which consists of

// FIRE WATER EARTH AIR //

NOTE: the classical
quaternity is complemented
by a SECOND quaternity
(its heretofore INVISIBLE
underside: MIND)

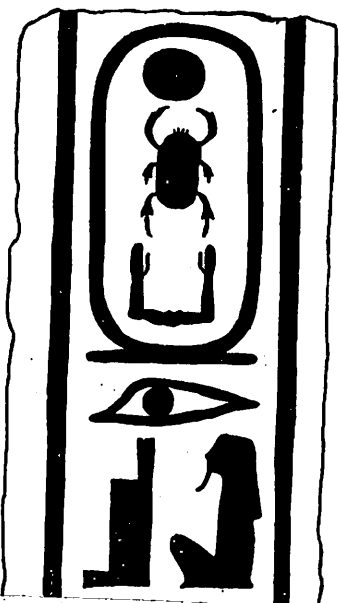
NOTE:
This world is not a
PRISON, nor a
PUNISHMENT for MAN
in the Hermetic Tradition

he is mortal +
remains on earth so
as not to abandon
those things + trusted
to his keeping

HERMETICA

(8)

Ἑρμοῦ τρισεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα



(11a) "THUS IT IS that Man, though in part divine, has been made mortal also in part, being placed in a body."

(Hermetic Man is not existentially in *εἰς* (in), but ENGAGED in responsibility + order)

"NOW the right regulation (MENSURA) (METRON) of the 2 parts, that is, of THE WHOLE MAN, consists first

and chiefly in PIETY (RELIGIO) (eusebeia)

and piety is accompanied by

against desire
(cupiditas)
(epithumia)
the alien to him.

GOODNESS

(BONITAS) (agathotes)

brought to perfection in

VIRTUE (VIRTUS) (arete)"

[NOTE: CAN arete/virtue be taught?: PLATO'S MENO]

to CONTEMPLATE THINGS DIVINE

(11b) Man fashioned for (2) tasks: SERVICE + WORSHIP
our reward: when freed from bonds of mortality, divested from our guardian responsibilities HE will RESTORE US, (CLEANSED + SANCTIFIED) to the PRIMAL CONDITION of OUR HIGHER PART."

(12a)

ASCLEPIUS: "Right and true"

TRISMEGISTUS: "yes"

"yet some regard this as an empty tale to mock"

(12b)

"those with ungoverned temperaments"

"in after times none will pursue PHILOSOPHY in SINGLENES OF HEART"

PHILOSOPHY IS NOTHING ELSE THAN STRIVING THROUGH CONSTANT CONTEMPLATION + PIETY TO ATTAIN KNOWLEDGE OF GOD."

"those who conspire it with manifold speculation"

"a cunning sort of study in which philosophy will be mixed with diverse + unintelligible 'sciences'."

HERMETICA



Ἑρμοῦ τρισμαγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

(13) "The student of philosophy undefiled
is dependent alone on devotion to God."

(all the rest are for confirming patterns)

(14a) "I tell you then (PROPHECY)
that the men of after times will be
misled by cunning sophists and
will be turned away from the pure
and holy teachings of true philosophy."

WORSHIP GOD IN

THOUGHT + SPIRIT

WITH SINGLENESS OF HEART
to revere God in all his works + give thanks to God
IS GOODNESS

UNSULLIED BY INTRUSIVE CRAVINGS FOR CURIOSITAS



(14b) ASCLEPIUS II
[Here let the discussion of these things end; and let us now
begin to speak of spirit and the like]

TRISMEGISTUS: "In the beginning were GOD and MATTER. The Elements
of which the universe were composed were not then in existence (or being yet).
[NOTE: "MATTER" IS MYSTERIOUS, CONTIGUOUS with the DIVINE, pre-'element' nature]

"but they (elements) were already in that
from which they were to be generated."

∞
"God is ever lasting, eternal"

"an original (arche) fecundity is inherent
in the properties of matter"

[NOTE: the ALCHEMICAL tone of Hermetic "matter" unlike Gnosticism
where matter is death designed by an Evil DEMIURGE IDIOT]

* ALCHEMY IS A HERMETIC SCIENCE *

HERMETICA



Ἑρμοῦ τρισεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

(15) "On the other hand, we must CLASS
Apart from matter those things which
are enabled to conceive only when
something else is intermingled with
them; the such things also may be
ungenerated. THUS the SPACE
in which is contained the universe
with all the things that are therein
IS MANIFESTLY UNGENERATED.

FOR EXISTENCE of all things
would be IMPOSSIBLE
if SPACE had not existed as an
ANTECEDENT CONDITION of their BEING

[REMEMBER PLATO's development in Statesman + Timaeus
of the LOVING KINDNESS of SPACE that is the "3rd" that
always accompanies PAIRS of things in their deepest
WHOLENESS. I.E. BOODHISATVA IDEAL]

IF

THING WERE NOWHERE
their // properties, magnitudes, positions + operations //
Could not be DISCERNED

(division, diavelsis, distinction)

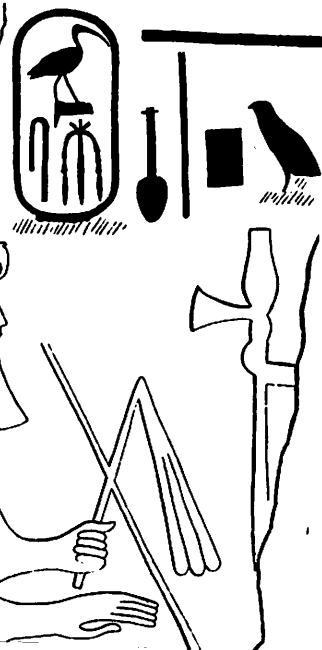
MATTER IS LIKEWISE UNGENERATED

THE UNCREATED
IT CREATES

yet CONTAINS the births
of all things like a womb for conception

(16) "you must not then, my PUPILS, (Notice the full quaternality not just
Asclepius - all 3 + teacher)
speak as many do,
who say that God ought by all means to have freed the world from
Evil.
To those who speak thus,
NOT A WORD OUGHT TO BE SAID IN ANSWER

10



HERMETICA

Ἑρμοῦ τρισεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

(11)

ASCLEPIUS III

TEISMEGISTOS: DEUS MENTE SOLA INTELLEGIBILIS
God by thought alone is intelligible
ruler + director

(17a) of that God perceptible by sense (KOSMOS)

spirit serves as God's INSTRUMENT (organum vel machina) (organon)
to direct all kinds of being in the universe
each in accordance with the SPECIAL CHARACTER
assigned to it by God. " [signature]

MATTER IS THE RECIPIENT OF ALL FORMS [thus the field of transformation]
[NOT ELEMENTS PRIMORDIALLY]

∴ Alchemy is not metaphorical

"The (entire) process is God's distribution of LIFE to all things in the
INFUSES SPIRIT in proportion to hierarchy of
SCALE OF BEING
universe"

(17c) "These are the primary things, the prior things, the first principles."

"As to VOID (inane) (kenon) most people think (this) to be a thing of great
importance, I hold that no such THING EXISTS, or can have EXISTED
in the past, or will ever EXIST... cannot possibly be empty of SPIRIT."

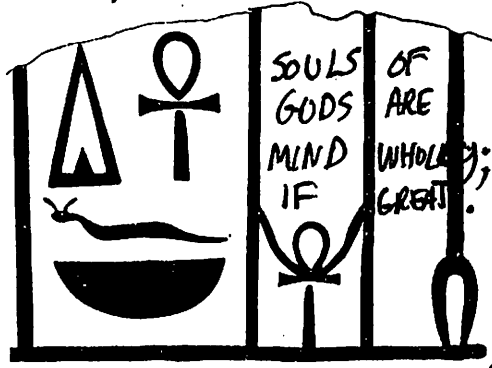
LIKEWISE OF SPACE

(18b) gross matter is the
NUTRIMENT
of bodies

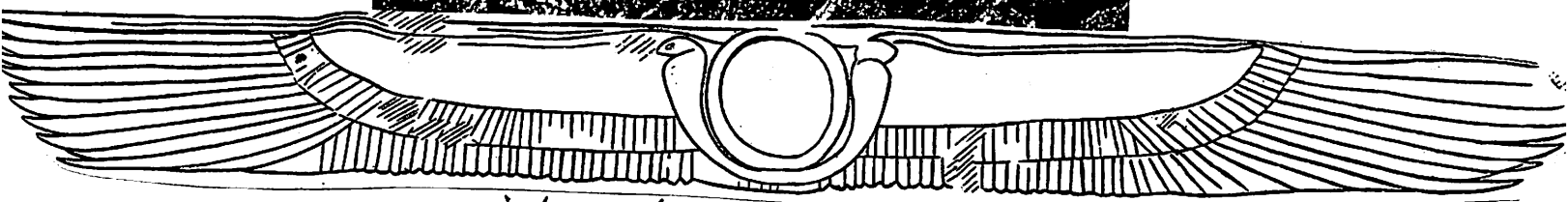
⋈ ⋈ ⋈ ⋈ ⋈ ⋈ ⋈ ⋈
besides these is MIND
which is a GIFT of HEAVEN
for MANKIND alone.

spirit is the
NUTRIMENT
of souls

the SUN
illuminates
the World



the MIND
illuminates
the Soul



illustrations from

ABYDOS

PART II. 1903

BY

W. M. FLINDERS PETRIE

HON. D.O.L., LL.D., LITT.D., PH.D.,
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HERMETICA

(3)

Ἑρμοῦ πρὸς Τάτ.
ὁ κρατήρ. [ἡ μονάς.]

STEP 0

THE IMAGE BASE of the SENSES is not a sufficient nor necessary referent in-its-own-right for the SOUL to learn about its NATURE: NATURE ALONE cannot give the truth of the SPIRIT. SO the realm of the SENSES must be rejected INITIALLY — to allow the inner senses to develop. The INNER EYE sees in WHOLENESS not in PARTICULARS; in ONE terms not in terms of the MANY.

THIS TURNING (METANOIA)
from the WORLDLY IS STEP 1.

STEP 2.

is acclimating to the inner
IMAGE BASE. NOTE: We do
not immediately see in ONE terms, but IMITATE
the seeing with the worldly eye of PERCEPTION (SENSES)
so refining the imitative INNER EYE, the PSYCHIC
eye which parallels the PHYSICAL eyes in STEP 2.

STEP 3.

is learning to see
NOT IN PSYCHIC IMITATIVE terms
but in ONE terms, the SYMBOLIC VISION of WHOLENESSES.

STEP 4.

This is the SPIRITUAL EYE
which sees the PHYSICAL + the PSYCHIC (BOTH) together as a PAIR.

HERMETICA

Ἑρμοῦ πρὸς Τάτ.
ὁ κρατήρ. [ἡ μονάς.]

(4)

STEP 5

the SPIRITUALEYE penetrates with distinctions PAIRS of opposites; splitting the polarities to reveal the PATH.

THIS IS TRADITIONAL LANGUAGE
for PLATONIC PHILOSOPHERS.

The PATH is unencumbered by the opposites, which now serve to frame the WAY BEYOND their "opposition" through to the next PAIR in the sequence. When there are no more PAIRS to split the PATH achieves "ONE termedness".

STEP 6

"Seeing" the PATH develop

REMEMBER PLATO'S
DIARESIS in the late dialogues.
STATESMAN especially

STEP 7

"going" on that PATH

REMEMBER PLATO'S
PARMENIDES especially

STEP 8

exhausting that "going" by arriving BEYOND and "seeing one's sightedness" itself.

REMEMBER
PLATO'S
TIMAEUS
especially



STEP 0

"The Ninth"

∞

HERMES

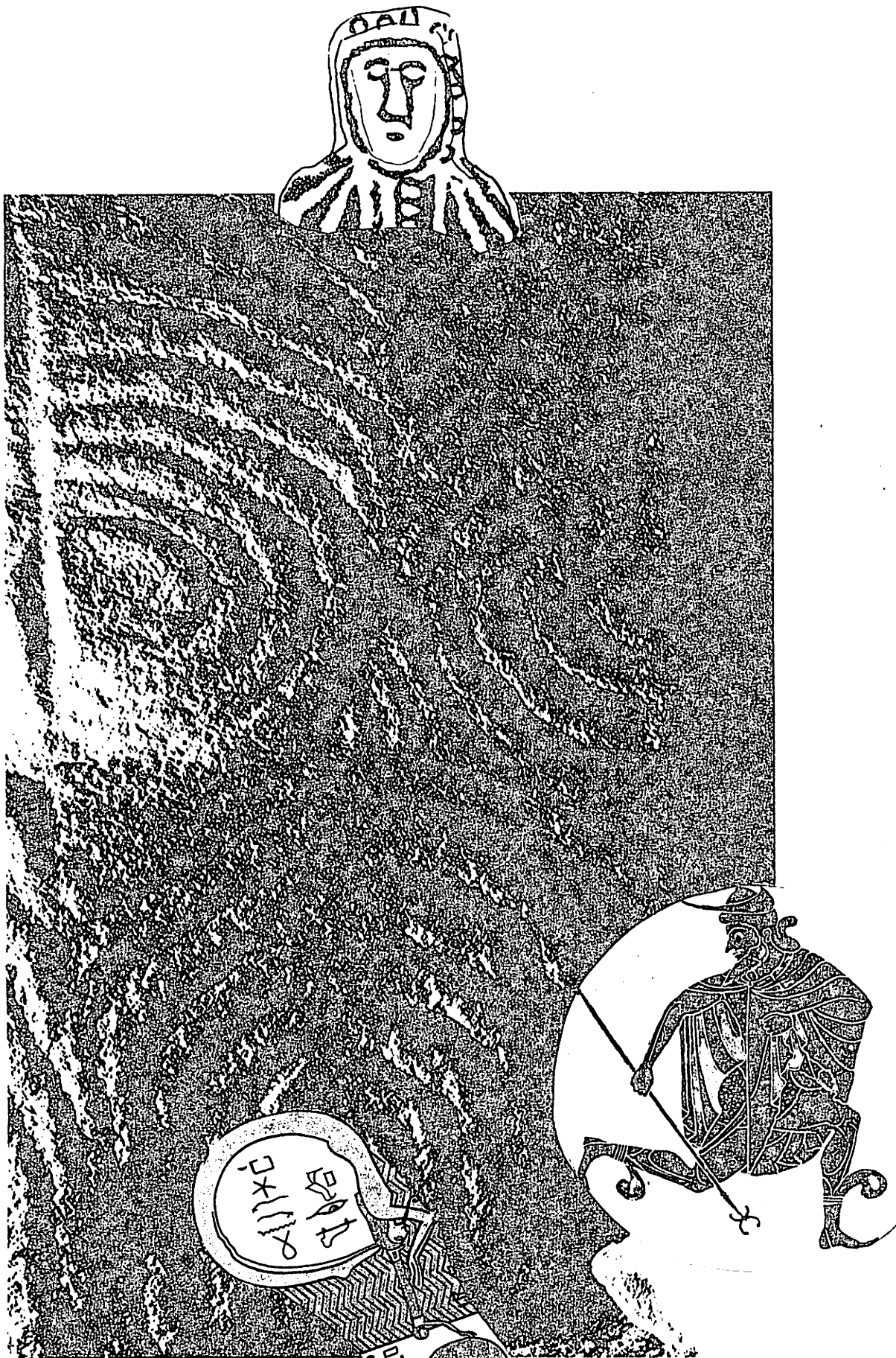


Plate 9 Gavrinis, Larmor-Baden,

(Photo E. Twohig)

PARADOX:
BIRTH of the ETERNAL

THIS IS THE
HERMETIC MESSENGER

ἀρχὴ ἐστὶ τῶν ἐτέρων. [αὐτὴ γὰρ <αὐτῆς> ἐστὶν <ἀρχή>], ἐπεὶ μὴ ἄλλης ἀρχῆς ἔτυχεν.] μονάδι αὖν <οἶκεν ὁ θεός> [[ἀρχή]]. <ἡ γὰρ μονάς, πάντων οὖσα <ἀριθμῶν> ἀρχὴ καὶ ρίζα.> πάντα ἀριθμὸν ἐμπεριέχει, ὑπὸ μηδενὸς ἐμπεριεχομένη, καὶ πάντα ἀριθμὸν γεννᾷ, ὑπὸ μηδενὸς γεννω-
 11 a μένη ἐτέρου ἀριθμοῦ. πᾶν δὲ τὸ γεννώμενον ἀτελές, καὶ δαιρετόν, καὶ αὐξήτὸν καὶ μειωτόν· τῷ δὲ τελείῳ οὐδὲν τούτων γίνεται. [καὶ τὸ μὲν αὐξήτὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἀλίσκεται δὲ ὑπὸ τῆς αὐτοῦ ἀσθενείας, μικρὲτι δυνάμενον τὴν μονάδα χωρῆσαι.]
 10

11 b αὕτη σοι, ὦ Τάτ, κατὰ τὸ δυνατὸν ὑπογράφεται τοῦ θεοῦ εἰκὼν· ἣν ἀκριβῶς εἰ θεάσῃ [καὶ νοήσεις] τοῖς τῆς καρδίας ὀφθαλμοῖς, πιστευσόν μοι, τέκνον, εὐρίσεις τὴν πρὸς τὰ ἄνω ὁδὸν· μάλλον δὲ αὐτῇ σε ἡ [εἰκὼν] <θεῖα> ὀδηγήσει. ἔχει γάρ τι ἴδιον ἢ θεῶν. τοὺς φθάνοντας θεάσασθαι κατέχει, καὶ ἵς ἀνέλκει καθάπερ φασὶν ἡ Μαγνήτις λίθος τὸν σίδηρον.

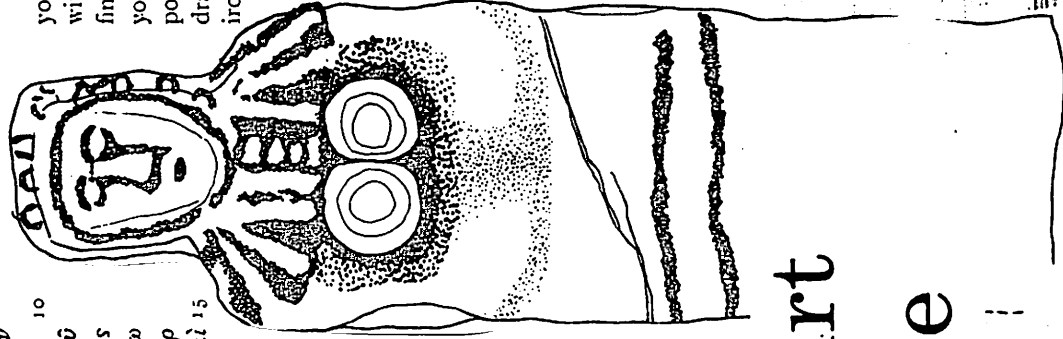
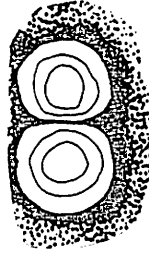


Fig. 206 'La Gran'mère du Chimquière', St. Martin, Guernsey. Statue menhir.

0 50 cm

The Megalithic Art of Western Europe

Elizabeth Shee Twohig

CLARENDON PRESS · OXFORD

1981

of all else. God then is like the unit of number. For the unit, being the source of all numbers, and the root of them all, contains every number within itself, and is contained by none of them; it generates every number, and is generated by no other number. Now everything that is generated is incomplete, and divisible, and subject to increase and decrease; but that which is complete¹ is subject to none of these things.

In these outlines, my son, I have drawn a likeness of God for you, so far as that is possible; and if you gaze upon this likeness with the eyes of your heart, then, my son, believe me, you will find the upward path; or rather, the sight itself will guide you on your way. For the...² has a power peculiar to itself; it takes possession of those who have attained to the sight of it, and draws them upward, even as men say the loadstone draws the iron.

THE KRATER
HERMETIC SOURCES OF THE GRAIL



May 3 *THE KRATER (OR THE BASIN)*
PHILOSOPHICAL
RESEARCH
SOCIETY

3910 Los Feliz Boulevard, Los Angeles, California 90027

HERMETICA

①

Ἑρμοῦ πρὸς Τάτ.

ὁ κρατήρ. [ἡ μονάς.]

Hermes. . . . ² For the incorporeal is not a thing perceptible ¹ b by touch or sight ; it cannot be measured ; it is not extended in space ; it is like nothing else. God is not fire, nor water, nor air, nor breath ; but all these things have been made by him.

And when the Creator had made the ordered universe, he ² willed to set in order ² the earth also ; and so he sent down man, a mortal creature made in the image of an immortal being, ³ to be an embellishment of the divine body. ⁴ . . . For it is man's function to contemplate the works of God ; and for this purpose was he made, that he might view the universe with wondering awe, and come to know its Maker.

² It must have been said in the lost passage which preceded, that God is invisible to us, because he is incorporeal.

W.
SCOTT
1924

IV (V)

The Cup or Monad

OF HERMES TO TAT

(Text: P. 34-40; Pat. 26b-27.)

1. *Hermes.* With Reason (*Logos*), not with hands, did the World-maker ¹ make the universal World ; ² so that thou thus shouldst think of Him as everywhere and ever-being, the Author of all things, and One and Only, who by His Will ³ 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 ; ⁴ yet all of them come from it. ⁵ Now being Good He willed to consecrate this [Body] to Himself alone, and set its Earth in order and adorn it. ⁶

2. So down [to Earth] He sent the Cosmos ⁷ of this Frame Divine ⁸ —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.

G.R.S.
MEAD
1906

¹ ὁ δημιουργός. ² τὸν πάντα κόσμον. ³ θέλησις.

⁴ Perhaps meaning Æther. ⁵ Cf. C. H., xiii (xiv), 6.

⁶ κοσμήσαι—the whole is a play on the word κόσμος (*kosmos*), which means "order", "ornament", and "world". I have tried to retain it in English by using both meanings. The three preceding sentences, from "This Body" onwards, are quoted by Stobæus, *Phys.*, I, ii, 30; G. i, 26; W. 38, 10 ff., under the heading "Of Hermes".

⁷ That is, "Order". ⁸ That is, the Body of God; the One Element.

37. The Chalice of Divine Mind

1. When the Creator had made the whole universe, not with hands but with a Word, ⁶⁶—so that thus you must understand that He is pre-existent and ever-being—He, the One and Only, made all and by His Will created the things that are. For this is His Body, ⁶⁷ intangible, invisible, to be neither measured nor . . .

D.
GREENLEES
1953

HERMETICA

(2)

Ἑρμοῦ πρὸς Τάτ.

ὁ κρατήρ. [ἡ μονάς.]

"Hermes" now enters into metaphor. God pours Mind, he tells us, into a great Font or Chalice, and proclaims through His prophet ("Hermes" himself?) that all who can may plunge themselves into this Fullness of God's Mind, baptizing themselves in the Gnōsis of Him. This will teach them why they exist and implant a sure faith that they will inevitably go to God, the Source of Life and Light, because they have been saved from the darkness of ignorance. F has shown well that there is nothing here to make us suspect that "Hermes" is thinking of the Christian baptism, though his doctrine obviously belongs to the same line of thought as theirs. He speaks of the true baptismal rite, so constantly among early Christians associated with birth into a new life in the Divine Light—an idea very prominent among the Mandeans, or Baptists of St. John.

Some souls fail to benefit from this preaching of God's Gospel among men; they dare not leap into the unknown depths of the Chalice; so they remain in ignorance of God, the unhappy prey to passion, lost in a whirl of restless desires which can never give satisfaction to their hearts, which really long for the Infinite. But other souls are bolder; they plunge into the Chalice, merge themselves in God's very Being, and so become perfected initiates in this "Religion of the Mind"; they become like gods because they share the cosmic consciousness which is God's Life. So they see themselves in God, they see God and, eager to attain to Him, they lose all interest in worldly things and devote themselves to the constant practice of His vision and His service. We shall find, in §§ 42 and 45, an unravelling of the metaphor of this interesting and important section; it is the actual experience of God spoken of in halting ecstatic phrases by so many mystics everywhere, the glorious reality of which our baptisms and other rites are but a dim memory and shadow.

(16)

Perception is usually relegated to the senses. This is mistaken. INNER-PERCEPTION is entirely possible, viz: DREAMS, DEJA VU, VISIONS.

[BUT] PLEASE NOTE: Inner-perception also "sees" IMAGES

[SO] There are 2 (two) sets (PAIR) of IMAGES

① INNER; ② OUTER. GOD IS INVISIBLE; neither IMAGE BASES are HIM/HER, BOTH (MANKIND-KOSMOS) are perfectable IMAGES of HIM/HER.

= ok. =

IN BETWEEN THE IMAGE BASE PATTERNS IN MIND (NOUS)

There

GOD MAY BE ENCOUNTERED

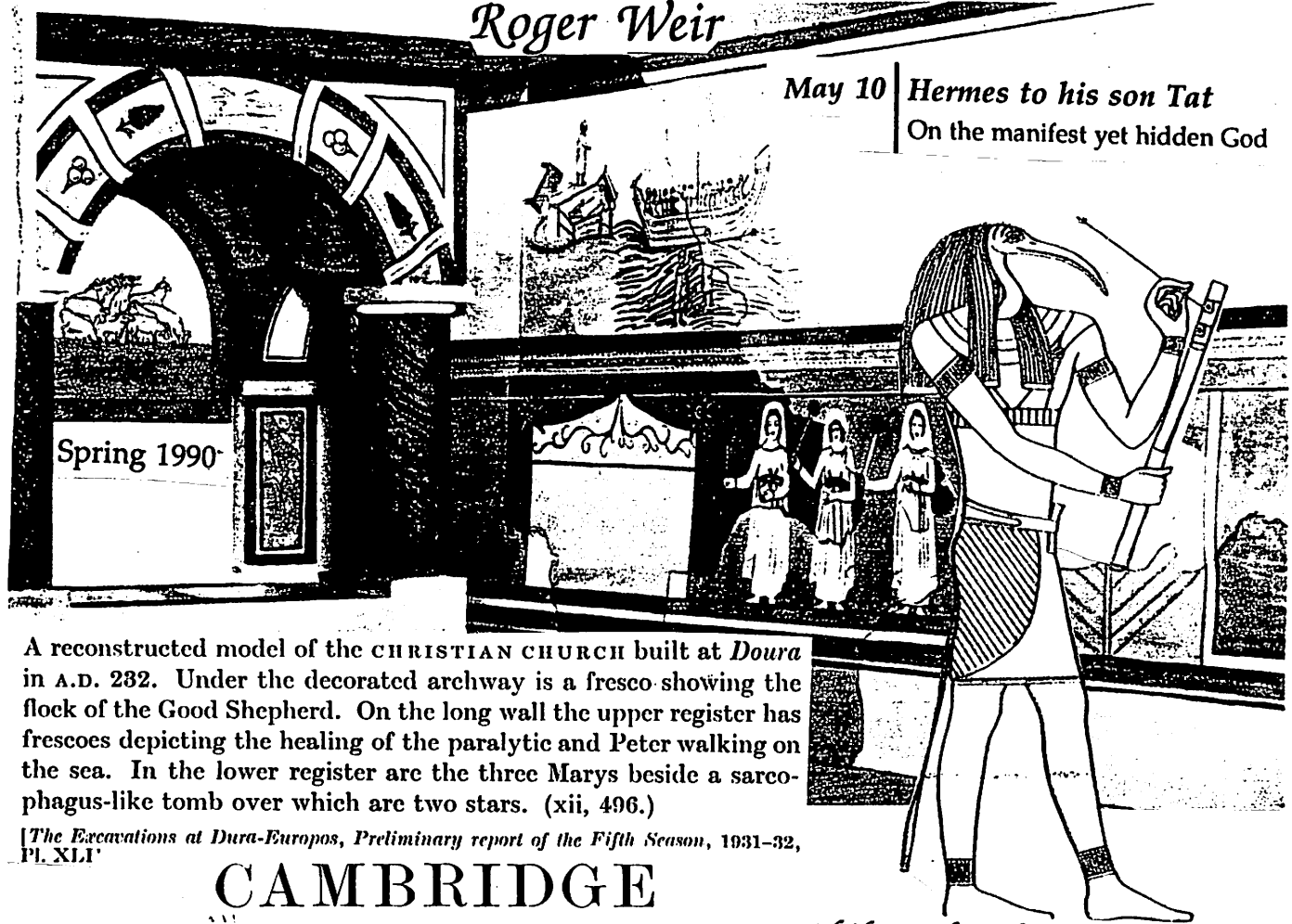
by EDUCATION in
PHILOSOPHY (LOVE OF WISDOM)

The Ancient Hermetic Writings

A Lecture Series by

Roger Weir

May 10 | *Hermes to his son Tat*
On the manifest yet hidden God



A reconstructed model of the CHRISTIAN CHURCH built at *Doura* in A.D. 232. Under the decorated archway is a fresco showing the flock of the Good Shepherd. On the long wall the upper register has frescoes depicting the healing of the paralytic and Peter walking on the sea. In the lower register are the three Marys beside a sarcophagus-like tomb over which are two stars. (xii, 496.)

[*The Excavations at Dura-Europos, Preliminary report of the Fifth Season, 1931-32, Pl. XLI*]

CAMBRIDGE
ANCIENT HISTORY

Philosophical Research Society
3910 Los Feliz Boulevard, Los Angeles, CA 90027

VOLUME OF PLATES V

CAMBRIDGE

AT THE UNIVERSITY PRESS

1939

HERMETICA

①

Ἑρμοῦ πρὸς Τὰτ υἱόν.

ὅτι ἀφανὴς (. . .) θεὸς φανερώτατός ἐστι.

At the same time there is mention of another tradition, which, though in later details purporting to be historic and physical, in its beginnings is involved in purely mythological and psychic considerations. When the first and most ancient Hermes ascended to Heaven, he left his Books in the charge of the Gods, his kinsmen, in the zones, and not on earth (3). On earth there succeeded to this wisdom a younger race, beloved of Hermes, and personified as his son Tat. These were souls as yet too young to understand the true science face to face. They were apparently regarded as the Tat (Thoth) priesthood of our humanity, who were subsequently joined by wisdom-lovers of another line of tradition, the Imuth (Asclepius) brotherhood, who had their doctrine originally from Ptah.¹ This seems to hint at some ancient union of two traditions or schools of mystic science, perhaps from the Memphitic and Thebaic priest-hoods respectively.²

¹ Cf. Diog. Laert., *Proem.*, i: "The Egyptians say that Hephæstus (Ptah) was the son of Neilus (the Nile), and that he was the originator of philosophy, of that philosophy whose leaders are priests and prophets"—that is to say, a mystic philosophy of revelation.

² Thus Suidas (s.v. "Ptah") says that Ptah was the Hephæstus of the Memphite priesthood, and tells us that there was a proverbial saying current among them: "Ptah hath spoken unto thee." This reminds us of our text: "As Hermes says when he speaks unto me."



ST. MARCARIUS
(EGYPT)

G.R.S. MEAD THrice GREATEST HERMES V3 p. 90

LIBELLUS V

A discourse of Hermes to his son Tat.

That God is hidden from sight, and yet is most manifest.

This doctrine also, Tat, I will expound to you, that you may not remain uninitiated in the mysteries of Him who is too mighty to be named God. Grasp the meaning of my words; for if you grasp it, that which seems to the many to be hidden will become most manifest to you.

...³ For all that is manifest has been brought into being; it b for it has been manifested. But that which is hidden is ever-existent; for it has no need to be manifested. ...; for God is ever-existent; and He makes manifest all else, but He himself is hidden, because He is ever-existent. He manifests all

¹ Perhaps, 'that which is not generated'.

² Perhaps, 'that which is divine', or 'the Good'.

³ Perhaps, 'for it would not have been ever-existent, if it had not been hidden'.

NOTE: MYSTERIES require INITIATION i.e. we must DO some action. This ACTION (RITUAL) is the interface between NATURE as EXISTENCE and OUR EXPERIENCE (MYTHIC HORIZON of CULTURE governed by LANGUAGE).

HIM: "who is too REAL to be called a GOD" LANGUAGE reflects OUR EXPERIENCE.

HERMETICA

(2)

Ἑρμοῦ πρὸς Τὰς υἱόν.

ὅτι ἀφανὴς (...) θεὸς φανερώτατός ἐστι.

"GRASP the MEANING of my WORDS" in your EXPERIENCE
founded upon what you DO do.

Please meditate using this sentence: how do we "grasp" meaning? with our EXPERIENCE. and what we do is the foundation, basis, background and our EXPERIENCE.

ETHICAL action is the necessary ground for generating the EXPERIENCE that could "grasp meaning". WORDS are generative of integration (SYMBOLIZING) but are characteristic of meaning; They are generated by actions by our RITUAL COMPARTMENT. "for if you GRASP it, that which seems to the MANY to be HIDDEN will become MOST MANIFEST || to you"

HIDDEN (Phanerótaton) are a pair; YOU are the Path of distinctiveness (CONSCIOUSNESS) between their juxtaposition.

EXISTENCE || must be juxtaposed
EXPERIENCE in our actions and integrations
(persona) (self)

"For that ^{all} is manifest
has been brought
into being

for it has been manifested.

But that which
is hidden
is ever-existent
no need to
manifest

all else manifested
from him

presented in
IMAGES

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God is
ever-existent
NO IMAGES

HERMETICA

(3)

Ἑρμοῦ πρὸς Τὰς υἱόν.

ὅτι ἀφανὴς (...) θεὸς φανερώτατός ἐστι.

"... only that which is brought into being (manifest) is PRESENTED
THRU SENSES.
BY GOD

GOD PRESENTS IMAGES

WHICH REPRESENT NATURE

TO OUR SENSES

HE IS HIDDEN meanwhile.

THIS IS COMING-INTO-
Being
(BECOMING)

if we look at things and their images, we see the manifest
how do we learn to see the hidden behind them?

BY INITIATION into "seeing" in terms of STRUCTURE (SYMBOLS)

"Begin then, my son TAT, with a prayer to the LORD + FATHER ...

PRAY (use sacred LANGUAGE: sacred = sealed: pairing existence + experience
that ONE RAY (sun-life) (HERMETIC) to show the HIDDEN "path"

of him, if only one,

MAY FLASH INTO YOUR MIND. so you may have the power to GRASP in
THOUGHT

that mighty Being"

GRASPING IN THOUGHT is a whole other step from GRASPING MEANING.

"For thought alone can see that which is HIDDEN ... if even the
thought which is within you is hidden from YOUR right..."

SEE WITH THE EYES OF the MIND → HE MANIFESTS to you (Then + there)

"For the Lord manifests himself unjudgingly thru all the Universe"

GOD'S IMAGE (the KOSMOS) will then be SEEABLE* (AS LIGHT + LIFE)

* (remember the KOSMOS and
MANKIND are a PAIR) and thus "you can then lay hold
on it with your hands"

HERMETICA

(4)

Ἑρμοῦ πρὸς Τὰν υἱόν.

ὅτι ἀφανὴς (. . .) θεὸς φανερώτατός ἐστι.

"If you wish to "SEE" HIM (1) Think on the Sun
(2) Think on the COURSE of the Moon
3 stages of ascending STRUCTURE (3) Think on the ORDER of the STARS "
(4) WHO maintains THAT ORDER ?"

HE THAT ASSIGNS SPACE, MOVEMENT, BEING to the STARS
"Who is that?"

"AIR" conveys LIFE to all: "whose INSTRUMENT?"

"Who is it that has confined the Sea? fixed the earth firm?"

[NOTE the similarity to the THEOPHANY in the BOOK OF JOB (c. 160 B.C. Teacher of Righteousness at QUMRAN)]

"For all order has been made; it is only that which is OUT OF ORDER
(Place + Measure)
that has not been made.
and yet, my son,

EVEN THAT WHICH IS OUT OF PLACE
AND OUT OF MEASURE is not without a MASTER ... disorder is subject too
but he has not YET imposed order on it."

If you COULD GROW "WINGS" - FLY to the between EARTH (pain) you might SEE
HEAVEN

"Him who is hidden
made manifest
through his works."

the penetrating fire
the courses of the Stars
the swiftness of HEAVEN - ENCOMPASSING them all... with
I (one) IMPULSE!

HIS WORKS "His doingness": Such is the Order
of the UNIVERSE

HIM
who unmoves
in the movement

But (on the other side of the PAIR) if you wish too SEE
then mortal creatures (1) THINK of man fashioned in the WOMB

HERMETICA

(5)

Ἑρμοῦ πρὸς Τὰν υἱόν.

ὅτι ἀφανὴς (. . .) θεὸς φανερώτατός ἐστι.

Such is the order of the universe. But if you wish to see Him 6 through mortal creatures also, both those on earth and those in the depths of the sea, . . . Think, my son, how man is fashioned in the womb; investigate with care the skill shown in that work, and find out what craftsman it is that makes this fair and godlike image. Who is it that has traced the circles of the eyes, that has pierced the orifices of the nostrils and the ears, and made the opening of the mouth? Who is it that has stretched the sinews out and tied them fast, and dug out the channels of the veins? Who is it that has made the bones hard, and covered the flesh with skin? Who is it that has separated the fingers, and shaped the broad surface of the soles of the feet? Who is it that has bored the ducts? Who is it that has shaped the heart into a cone, and joined the sinews to it, that has made the liver broad, and the spleen long, and hollowed out the cavities of the lungs, and made the belly capacious? Who is it that has so fashioned the most honourable parts that all may see them, and concealed the parts that are unseemly? See how many crafts have been 7 employed on one material, and how many works of art are enclosed within one compass! All are beautiful, all true to measure, yet all are diverse one from another. Who produced all these? What mother, or what father? Who but the hidden God, who has wrought all things by his own will? No one says 8 that a statue or a portrait has come into being without a sculptor or a painter; and has such a work as this come into being without a Maker? How blind men are! How impious, how obtuse! Never, my son, deprive the things made of their Maker; but rather . . .

For who else is the Father of all? Surely, He alone; and it is 9 his work to be father. Nay, if I needs must speak with some boldness, I will even say that it is his very being to set all things in motion,¹ and to make all things; and as it is impossible for anything to come into being without a maker, so too it needs must be that He does not exist, if he is not ever making all things, in heaven, in air, on earth, and in the deep, in every part of the Kosmos, in all that is and in all that is not. For in all this there is nothing that He is not. He is both the things that are and the things that are not; for the things that are He has made manifest, and the things that are not He contains within himself.

Such is He who is too great to be named God. He is hidden, 10 a yet most manifest. He is apprehensible by thought alone, yet we can see Him with our eyes. He is bodiless, and yet has many bodies, or rather, is embodied in all bodies. There is nothing that He is not;² for all things that exist are even He. For this reason all names are names of Him, because all things come from Him, their one Father; and for this reason He has no name, because He is the Father of all.

¹ MSS.: 'to give birth to all things.'

² Or, 'that is not He'.

HERMETIC THEOPHANY
of the "FATHER of ALL" NOTE: ALL is "Fathered"
"The FATHER" in BEYOND "ALLNESS" even.

HERMETICA

⑥

Ἑρμοῦ πρὸς τὰς υἱόν.

ὅτι ἀφανὴς (. . .) θεὸς φανερώτατός ἐστι.

"Who then can speak of Thee? (1)

or to Thee? (2)

and tell thy praise? (3)

NOTE: SIMILARITY TO Book of JOB

YOU (4)

and WISDOM OF SOLOMON (20 B.C., Alexandria)

"Where should I look when I praise Thee?

UP	DOWN
IN	OUTWARD

?"

there is no PLACE other than THEE

"What offering shall I bring?"

ALL?

remember
page 4

"At what TIME shall I sing HYMNS to Thee?"

"IMPOSSIBLE
TO FIND A
SEASON or SPACE
OF TIME NOT RIGHT

"For what shall I praise Thee made things
not made things?"

MANIFEST
HIDDEN

"And wherewith shall I sing to Thee?"

"AM I MY OWN?"

AM I OTHER THAN THEE?

[MANIFEST
HIDDEN] MIND

"Thou thinkest" "[MIND]"

"Thou createst" "[FATHER]"

"Thou workest" "[GOD]"

"Thou makest ALL" "[GOOD]"



HERMETICA

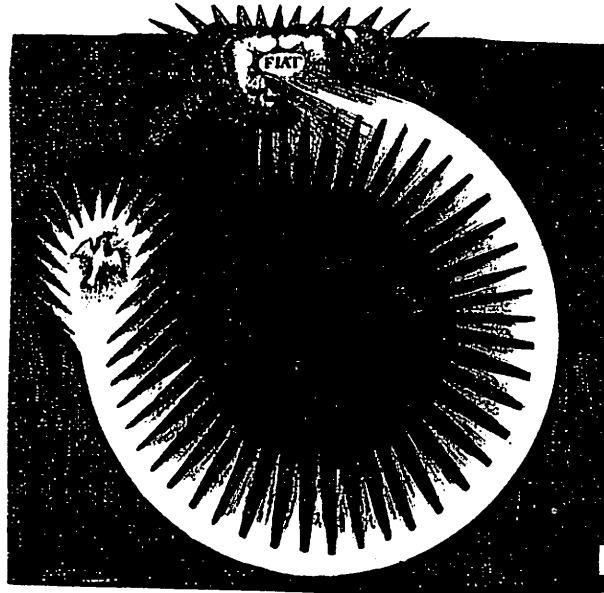
ROGER WEIR

The Ancient Hermetic Writings

May 17 FOUR TREATISES ON GOD

THE PHILOSOPHICAL RESEARCH SOCIETY

3910 Los Feliz Boulevard, Los Angeles, California 90027



'Let there be Light'

Ἑρμοῦ τοῦ τρισμεγίστου λόγος ἱερός.

⟨ὅτι⟩ πρῶτος πάντων ὁ θεός, καὶ θεῖον ⟨τὸ πᾶν⟩, καὶ ⟨ἡ⟩ φύσις θεία.

1 a Ἀρχὴ τῶν ὄντων ὁ θεός, καὶ νοῦ[s] καὶ φύσεως καὶ ὕλη[s], 25
σοφία[s] εἰς δεῖξιν ⟨ποιήσας πάντ⟩α, πάντων ὧν ἀρχή· ⟨⟨καὶ⟩⟩
το[ῦ] θε[ι]οῦ [[καὶ]] ⟨⟨ἐνέργεια⟩⟩ ἡ φύσις [καὶ] [[ἐνέργεια]], κατ'
ἀνάγκη[ν] καὶ τέλος καὶ ἀνανέωσιν ⟨ἐνεργοῦσα⟩.

A holy discourse of Hermes Trismegistus.³

*That God is the first of all things, and the universe is
divine,⁴ and nature is divine.⁴*

God is the source of all that is; He is the source of mind, and 1 a
of nature, and of matter. To show forth his wisdom has He
made all things; for He is the source of all. And nature is
a force by which God works; nature operates in subjection to
necessity, and her work is the extinction and renewal of things.



HERMETICA



①

On the first day, with the words FIAT LUX ('let there be light'), the highest heaven appeared. This is the light-filled empyrean, perceptible not to mortal eyes but only to the intellect. Its base is the crystalline sphere, described by St John

AND
HERMES TRISMEGISTUS

HERMES: "So it not true of everything that it is moved IN something. Asclepius?" "Assuredly"

"AND is not that in which the thing is moved necessarily greater?" "yes"

"AND that in which the thing is moved must be of OPPOSITE NATURE to the thing moved?" "CERTAINLY it must—"

"NOW this KOMOS is great, none greater... and a thing moved... of what MAGNITUDE then must be the SPACE in which it is moved?"

THE CONTINUOUS MOTION OF THE KOSMOS

"Great indeed."

THAT SPACE

"AND of what Nature must it be, Asclepius?"

OPPOSITE NATURE

"Agreed."

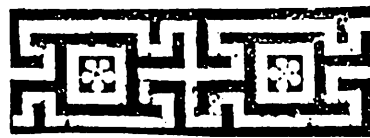
HERMES: "that space then is INCORPOREAL ('AOWMATOS) [ASOMATOS] NOW that which is ASOMATOS is either something appertaining to God (a) or is God himself (b)

(By a THING I mean NOT A THING THAT COMES INTO BEING) ["WITHOUT BEGINNING"] ETERNAL

SPACE is an OBJECT OF THOUGHT (NOT TO ITSELF) different from GOD himself ∴ SPACE is (a) Pertaining to God especially: "SPACE is an object of thought as the WORKING OF A POWER" "It is impossible that THAT WHICH MOVES A THING should be moved TOGETHER with the THING IT MOVES." (66) SPACE stands fast; God stands fast. (within) (by)



HERMETICA



(2)

HERMES:

"THE movement of the KOSMOS then, and of every living being that is material, is caused, not by things OUTSIDE THE BODY, but by things WITHIN IT, which operate OUTWARDS from WITHIN - by SOUL"

[OF SPIRIT
RADIANCE]

"But surely, TRISMEGISTUS, it must be in VOID that things are moved"

"NOTHING THAT IS IS VOID... this is implied in the very meaning of EXISTENCE"

"NOT VOID?" "There are completely full... of MIND".

"MIND IS THE LIGHT
ILLUMINATING
THE SOUL"

(INCORPOREALLY) (12a)
[standing firmly fixed in itself]

"MAINTAINING IN BEING
all things that are"

"THE GOOD is the Archetypal Light; MIND + TRUTH are its RAYS" (12b)

LIGHT: ΦΩΣ PHOS

[THIS IS REALITY]

TRUTH: Ἀλήθεια ALETHEIA

MIND: ΝΟΥΣ NOUS

ASCLEPIUS: "What then is Good?"

χώρα GREEK-ENGLISH LEXICON (LSJ) 2015

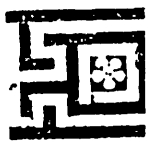
ὅτι ἂν οἱ βέλος ὡς ἐτάσιον ἐκφυγε χειρὸς II.14.406, 22.291. 5.
with a Prep., περί βουσί(ν) Hes.Sc.12, h. Merc.236.
χώρα, Ion. χώρα, ἡ, = χώρος, space or room in which a thing is,
defined as partly occupied space, distd. fr. κενόν and τόπος, Zeno Stoic.
1.26 (cf. 2.163), S.E.P.3.124; ποταγορέοντι τὰν ὕλαν τόπον καὶ χώραν
Ti.Locr.94b (in ὁ τόπος τῆς χ. Pl.Lg.705c χώρα = country (cf. II.1); so
χώρας ἐν τόποις Λιβυτικοῖς A.Eu.292); οὐδέ τι πολλὴ χώρα μεσηγυῖς
II.23.521; νόμισμα...χώρας μεγάλης δέοιτ' ἐν X.Lac.7.5; χώραν τινα
καταλιπεῖν leave room for it, Plu.2.123f, etc. 2. generally, place,
spot, στρέψουσθ' ἐκ χώρας 881...II.6.516, cf. Od.16.352; δλίγη ἐστὶ χ. II.
17.394; χώραν ἐκ χώρας μεταβάλλειν move from place to place, Pl.Tht.
181c; field in a ceiling, IG⁴.1.103.193, 106ii.139 (Epid., iv B.C.);
ἡ πρώτη χ. the first field (on the chest of Cypselus), Paus.5.17.6;
socket or cavity of a joint, Hp.Art.79, 80; of the eye, IG⁴.1.121.
76 (Epid., iv B.C.); as euphemism for the genital organs, Hippiatr.
33, 71. 3. the position, proper place of a person or thing, ἐνὶ χώρῃ
ἔσται II.23.349; esp. a soldier's post, Ἀρης οὐκ ἐνὶ χώρᾳ is not at his
post (or perh. in the land, cf. Ar.Lys.524) A.Ag.78 (anap.); χώραν
λιπεῖν, προλεῖπειν, Th.4.126, 2.87; μισθοφορεῖν κενὰς χ. draw pay
for unfilled vacancies, Aeschin.3.146; ἐπιγράψαι αὐτῷ τὴν χ. UPZ.14.
88 (ii B.C.); later τὴν χ. τινας ἀποπληρῶσαι, ποιῆσαι, fill a person's
place, POxy.136.15 (vi A.D.), PMasp.32.11 (vi A.D.); χώραν λαβεῖν
take a position, find one's place, ὥς ἂν χώραν λάβῃ [τὰ πράγματα] till
they are brought into position, into order, X.Cyr.4.5.37; οὐ διδούς
ἐτέρῳ τόπον οὐδὲ χώραν διακυρίας Plu.2.62d; οὐκ ἂν ἔχῃ χώραν νοήσεως
ἡτινούν τὸ ἀγαθόν the Good cannot have any possibility of thinking,
Plot.5.6.6;

HERMES: "Good is HE that is neither
Mind nor Truth, but is the CAUSE
of which Mind, Truth and all things and
each thing that IS owe their existence.
NOTHING IS LEFT OVER except
THAT WHICH IS NOT" (13)

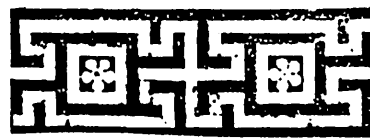
"For NOT such is the NATURE of things which are not, THAT THEY can come to be
something; their nature is such that they cannot come to anything."

"and not such is the nature of things which are, that they can never cease
to be" [REMEMBER PLATO and PARMENIDES]

"In our worship of Good we must use 2 names: the Good + the Father."



HERMETICA



(3)

"FOR THE GOOD IS UTTERLY ALIEN TO GODS AND MEN;
BUT IT IS INSEPARABLE FROM GOD HIMSELF" (16)

"What I have taught you to-day, Asclepius is a beginning of knowledge
of the nature of all things"

A HOLY DISCOURSE OF HERMES TRISMEGISTUS
THAT GOD IS THE FIRST OF ALL THINGS, AND THE UNIVERSE AND NATURE ARE DIVINE

"God is the source of all that is; MIND, NATURE, MATTER ... to show forth wisdom" (17)
"NATURE OPERATES by necessity to work extinction + renewal of all things" (18)

There was darkness in the deep,¹ and water without form; and there was a subtle breath,² intelligent, which permeated³ the things in Chaos with divine power. Then, when all was yet undistinguished and unwrought, there was shed forth holy light; and the elements came into being. All things were divided one from another, and the lighter things were parted off on high, the fire being suspended aloft, so that it rode upon the air; and the heavier things sank down, and sand was deposited beneath the watery substance, and the dry land was separated out from the watery substance, and became solid.

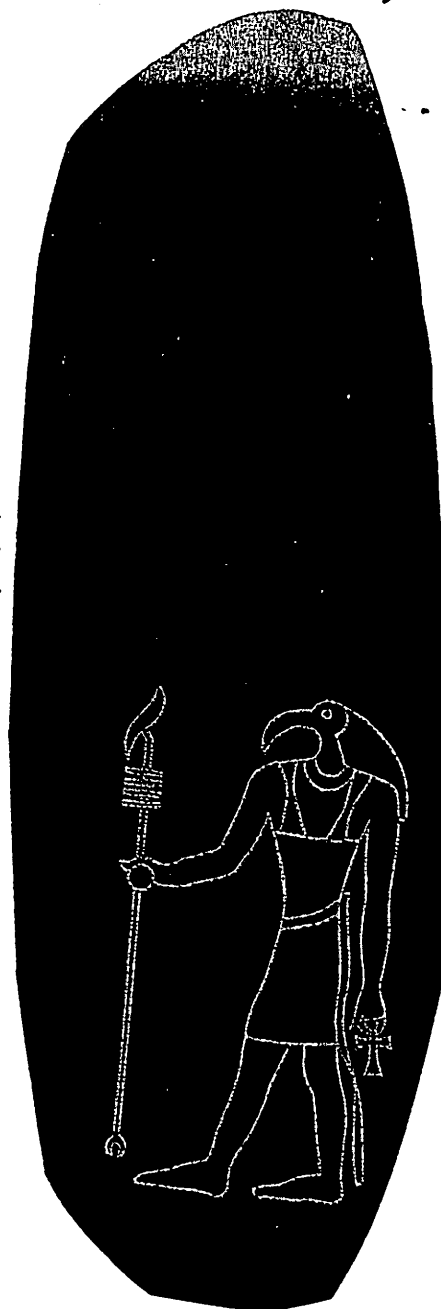
And the fiery substance was articulated,⁴ with the gods therein; and heaven appeared, with its seven spheres, and the gods, visible in starry forms, with all their constellations. And heaven revolved,⁵ and began to run its circling course, riding upon the divine air.

And each god,⁶ by his several power, put forth that which he was bidden to put forth. And there came forth four-footed beasts and creeping things and fishes and winged birds, and grass and every flowering herb, all having seed in them according to their diverse natures; for they generated within themselves the seed by which their races should be renewed.

(... And God ordained the) births of men, and bade mankind increase and multiply abundantly. And He implants each soul in flesh by means of the gods who circle in the heavens. And to this end did He make men, that they might contemplate heaven, and have dominion over all things under heaven, and that they might come to know God's power, and witness nature's workings, and that they might mark what things are good, and discern the diverse natures of things good and bad, and invent all manner of cunning arts.

And it is the lot of men to live their lives⁷ and pass away according to the destiny determined by the gods who circle in the heavens, and to be resolved into the elements. And some there are whose names will live on, because they have left upon the earth mighty memorials of their handiwork; but the names of the many time will hide in darkness. And every birth of living flesh, even as every growth of crop from seed, will be followed by destruction; but all that decays will be renewed by the measured courses of the gods who circle in the heavens. For the whole composition of the universe is dependent on God, being ever renewed by nature's working; for it is in God that nature has her being.

¹ Or perhaps, 'upon the deep'.
² Or 'a fine airy substance', or 'a subtle spirit'.
³ Or perhaps, 'which was moving upon'.
⁴ Or 'was organized'; that is, the mass of fire was fashioned into an ordered whole made up of distinct and interdependent parts.
⁵ Or 'was wrapped round (the world)'.
⁶ The 'gods' here spoken of are earth, water, and air, i.e. three of the four elements. (Fig. the fourth element, has already been dealt with.)
⁷ The making of man must have been here described in a passage now lost





HERMETICA



(4)

A DISCOURSE OF HERMES TRISMEGISTOS THAT THE GOOD IS IN GOD ALONE, AND NOWHERE ELSE

"The GOOD, ASCLEPIUS,
MUST BE (Necessity) a thing devoid of movement and all becoming +
has a MOTIONLESS ACTIVITY centered in itself" (1a)
"supplies all things at all times"

[note: TIME/PLACE related; not TIME/SPACE]

"God lacks nothing, can lose nothing, no consort to excite passion of Love,
no disobedient subject to rouse anger in him [YHWH + ZEUS included]"

"But AS NO EVIL can be found in such a being
THE GOOD cannot be found in any other" [DISJUNCTIVE POLARITY
(MUTUALLY ALIEN)]

(2a) "In all other things all is evil [LOGICAL EXTENSION of DISJUNCTION]
... small and great alike... perturbation universal & GOOD not found
ONLY IN THAT WHICH IS WITHOUT BEGINNING (HIM)"

(2b) "YET as participation in all (the ideal archetypes) is distributed in
the world of matter, so also participation in the GOOD"

AND [NOTE: THE LOGICAL FORM — LEADING ON BY
COLLECTING SIMILARS + DIVIDING PARALLELS]
in THIS WAY the KOSMOS too is GOOD, [small 'g']
in that the kosmos also makes all things [PARALLEL]
and so is good in respect of its FUNCTION of MAKING things

"BUT in all other respects the Kosmos is not good" [NOTE THE
ALIEN
TONES of the
2nd century]
"IMPOSSIBLE THEN for the world to be PURE from EVIL (3a)
[NOTICE THE LOGICAL CONCLUSION] FOR [corollary conclusion]
in this world the good becomes evil."

(3b) THE GOOD then is in God alone [THIS IS THE TOPIC PREMISE + ULTIMATE
CONCLUSION]
in men Asclepius that which is called good compared to evil
THUS only the NAME of THE GOOD is present
The thing itself is NOWHERE TO BE FOUND."



HERMETICA



(5)

"for there is not room (Xwpei) [chorei] for the GOOD in a material body, hemmed in + gripped as such a body is by evil - pains + grief, desires + angry passions, delusions + foolish thoughts... WORST OF ALL EACH OF THESE THINGS OF WHICH I HAVE SPOKEN is in this world BELIEVED to be the greatest good: no evil greater than this."

THIS ERROR leads the train of all the evils. I THANK GOD for (4a) the thought he has put into my mind: THAT THE GOOD IS ABSENT + IMPOSSIBLE TO BE PRESENT IN THE KOSMOS.

[Note the difference inflected to Kosmos from 1st Century AD Perfect Image] FOR || the KOSMOS is one Mass of EVIL || [Close to 2nd C. A.D. GNOSTICISM] GOD is one Mass of Good

the very being of God, if 'being' can be ascribed to God is {the Beautiful
the GOOD}

"NOT [even] POSSIBLE that the light of the Beautiful + the Good should shine on anything in the Kosmos" (4b) [Note: the PAIR, frankly unintentional, unconscious]

the eye (of Man) cannot see Reality

PROPERTY (attributes, not yet Real Estate)

of God ALONE [NOTICE the word "ALONE" more and more rather than "UNITY," etc.]

✓ "GOD himself is in love with them"

"AS YOU APPREHEND GOD, even so you apprehend the BEAUTIFUL + the GOOD" (5) (Ideal form of Beautiful)

"INCOMMUNICABLE"

"If [logical form] you seek knowledge of God then you are seeking knowledge of the BEAUTIFUL."

ONE ROAD ONLY [ALONE] leads to the Beautiful: PIETY joined with KNOWLEDGE OF GOD

(6) Man "untravelling" on that road is totally deluded, insatiable for evil and FEARS to be deprived of IT: INCREASE IT is his striving: AND WE CANNOT SHUN THESE THINGS NOR HATE THEM; FOR THE HARDEST OF ALL IS THAT WE NEED THEM + CANNOT LIVE WITHOUT THEM."



HERMETICA



(6)

THAT IGNORANCE OF GOD IS THE GREATEST EVIL IN MEN

O men, whither are you being swept away? You are drunken; ^{1 a} you have drunk up the strong drink of ignorance; ¹ it has overpowered you, and now you are even vomiting it forth. Stand firm; turn sober; look upward with the eyes of the heart,—if you cannot all, yet those at least who can.

This evil of ignorance floods all the land; its current sweeps ^{1 b} along the soul which is penned up in the body, and prevents it from coming to anchor in the havens of salvation. Suffer not

yourselves then to be borne along down stream by the strong current, but avail yourselves of a backflow, those of you who are ^{2 a} able to reach the haven, and cast anchor there, and seek a guide to lead you to the door of the House of Knowledge. ¹ There you will find the bright light which is pure from darkness; there none is drunken, but all are sober, and they look up and see with the heart Him whose will it is that with the heart alone He should be seen. For He cannot be known by hearing, nor made known by speech; nor can He be seen with bodily eyes, but with mind and heart alone.

But first you must tear off this garment ² which you wear,—this ^{2 b} cloak of darkness, this web of ignorance, this [prop] of evil, this bond of corruption,—this living death, this conscious corpse, this tomb you carry about with you,—this robber in the house, this enemy who hates the things you seek after, and grudges you the things which you desire. Such is the garment in which you have ³ clothed yourself; and it grips you to itself and holds you down, that you may not look upward and behold the beauty of the Truth, ³ and the Good that abides above, and hate the evil of this thing, discovering its ill designs against you. For it makes senseless what men deem to be their organs of sense, stuffing them up with the gross mass of matter, and cramming them with loathly pleasures, so that you may neither hear of the things you ought to hear of, nor see the things you ought to see.

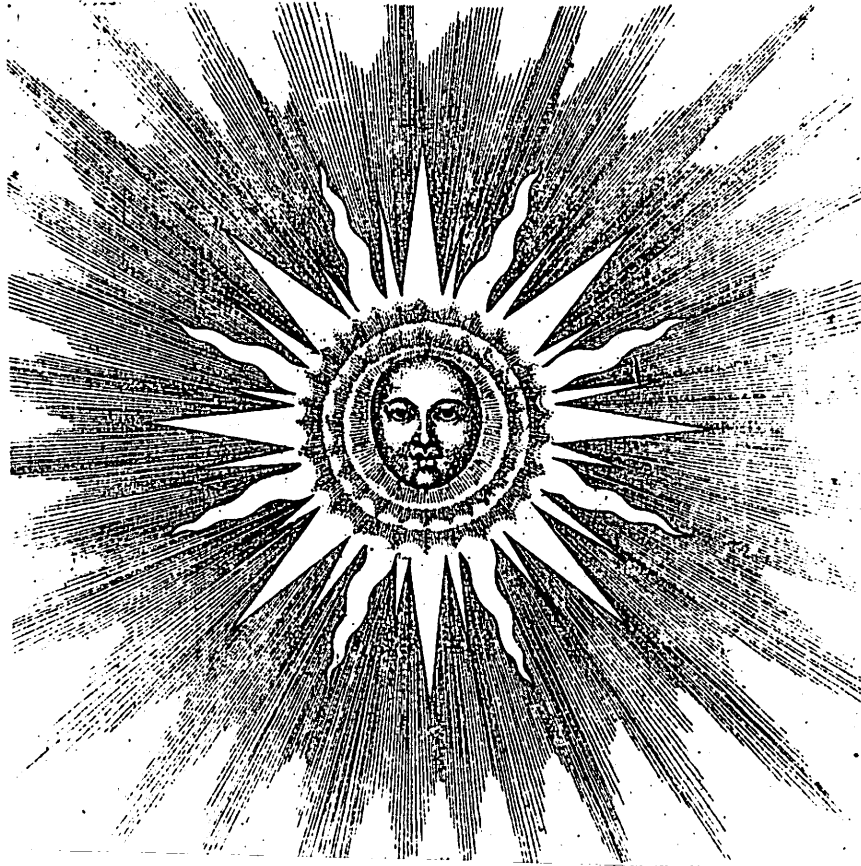
✓ ¹ I.e. ignorance of God, which implies estrangement from God.

✓ ¹ I.e. knowledge of God, which implies union with God.
² I.e. the body.
³ Or 'of Reality'.

NOTE: It is in the Ancient Hermetic writings that many of the powerful phrases come to written fruition + ideation.

PHRASES

- ✓ Drunken with ignorance
- ✓ sober eyes of the heart
- ✓ anchor in salvation
- ✓ backflow of world's current
- ✓ House of Knowledge
- ✓ pure light
- ✓ mind and heart
- ✓ tear off this garment (body)
- ✓ living death,
- ✓ conscious corpse
- ✓ this tomb you carry about
- ✓ beauty of truth
- ✓ Good abides above
- ✓ loathly pleasures deaf and blind

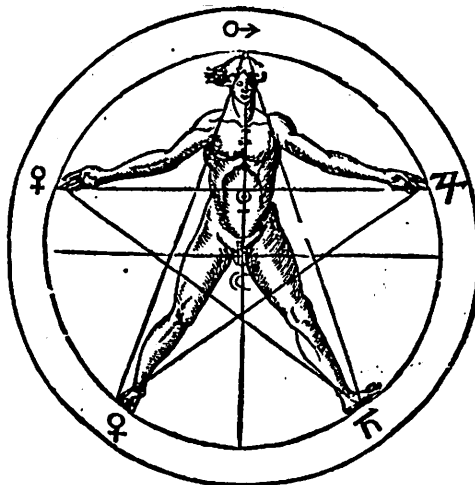


ROGER WEIR

The Ancient Hermetic Writings

May 24 *HERMESTRISMEGISTUS ON THOUGHT*

1990



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HERMETICA



①



ALCHEMICA

BOOK IX

CONCERNING THOUGHT AND SENSE

THOUGHT and sense are united, they are COMPLEMENTARITIES and not disparate polarities (as in Parmenides' - IS and IS NOT)

NOTICE: Through man's MIND matter + eternity are continuous - but MYSTERIOUSLY SO and not in any fashion easy to understand.

Thought is Man's parallel to influence from God.

"THOUGHT IS SISTER TO SPEECH" (IC)

"THOUGHT + SPEECH ARE INSTRUMENTS OF ONE ANOTHER" they cannot be understood separately.

"Sense and thought are infused into a man TOGETHER, being INTERTWINED with one another, so to speak, [two serpents on a central staff] for a man can neither think without perceiving, nor perceive without thinking. It is sometimes said that men MAY THINK WITHOUT SENSE PERCEPTION (Dreaming -) but I hold that both have taken place..."

[THINKING and FEELING are often linked and "opposed" by another pair INSIGHT and SENSATION; this is basically so: here TRISMEGISTOS is indicating THINKING and SENSATION to be related too "intertwined" so the diagram is not \oplus so much as \otimes]

OR: ∞

[THAT IS \oplus is the transposed microscopic center of ∞] (or the "intuited feeling" of the actuality)

"SENSE BELONGS IN PART TO THE SOUL" (and partly to the body)
SOUL SENSE \approx BODY SENSE \rightarrow THOUGHT
(ACCORD)

"Thought manifest itself, being brought forth as OFFSPRING of the mind" (from the ACCORD of sense soul + body)

[NOTE: THOUGHT is manifest from a fertility of SOUL + BODY]



HERMETICA



(2)

[BIRTH METAPHOR
IN ALL THOUGHT]

"For all man's thoughts are BROUGHT FORTH
by his MIND"

[REMEMBER THE
EGYPTIAN BOOK OF THE
DEAD'S TITLE WAS
COMING FORTH BY DAY]

|| good thoughts - when MIND is impregnated by GOD

(3)

|| bad thoughts - when MIND is impregnated by "some daemon"

"who enters
into the man
that has not been
ILLUMINATED
by GOD"

and deposits in his mind the seed (semen in metaphor) of such
thoughts AS IT IS THE SPECIAL WORK (TYPE) of that daemon to beget."

[NOTE the HAUNTED MIND of the 2ND CENTURY - even at its best]

and the MIND BRINGS FORTH

those (SPECIFIC KINDS) "things": adultries, murders, parricide, sacrilege, etc.

"all manner of IMPIOUS DEEDS"

- [DEEDS [what we do do] are the RITUAL fruit of mental seeds; "children"
of mental "conception"]

GOD's seed are FEW BUT POTENT: VIRTUE, SELF-CONTROL, PIETY [3]
arete sophrosyne eusebia

Eusebia is KNOWLEDGE OF GOD

"He who is FILLED with all things good
has come to KNOWLEDGE of GOD" (4a)

MAN'S THOUGHTS ARE THEN DIVINE (UNLIKE THOSE of the MANY) *

[NOTE: not GOD-MAN but GOD-THOUGHTS: the archetype of the
God-Man has become INTERIORIZED as SYMBOLIC THOUGHT
100 A.D. +]

* HENCE it is those who have attained to the KNOWLEDGE OF GOD
are not pleasing to the MANY (nor the MANY to them) " (4b)

They are laughed at, thought mad, despised, put to death even.
[MARTYRDOM is now a hallmark of Godliness - 2nd C. A.D.]



HERMETICA



(3)

"For evil, as I have told you before, must needs dwell here on earth, where it is at home; for THE HOME OF EVIL IS THE EARTH"

[NOTE the IMPLANTATION in 2nd C. A.D. of the DISGUIST with our HOME PLANET
= EVEN ON THE HIGHEST LEVELS OF MAN =]

HERMETICISM NOW IS CLOSE KIN TO GNOSTICISM and BUDDHISM

THE HOME OF EVIL IS THE EARTH "and not the whole universe, as some will blasphemously (CHRISTIAN) (GNOSTICS) say in days to come"

FORMULATION: BEYOND EARTH IS (=) FREEDOM from EVIL (HEAVENS)

"But the pious man will endure all things (JOB), cleaving to his knowledge of God." "For such a man all things are good, even though they be evil to others"

[NOTE: when misunderstood, which happens when taken out-of-context this idea is very delusive and destructive.]

"When men devise mischief (ALSO WORLD OF MATTER - earth) against him, he sees all this in the light of his knowledge (GNOSIS) of God; and he - NONE BUT HE - CHANGES things evil into good." (LEAD) (GOLD)

ALCHEMY

BUT LET US RETURN TO THE DOCTRINE OF SENSE:

[NOTE: DOCTRINE of SENSE - Philosophical IDEA developed]

(5)

sense JOINED WITH thought

not every man profits

by the POWER of his thought

[exponential function indicated]

(a pattern of thinking manifested)

god keeps thought safe "sealed": [Hermetically Sealed]

✓ "Things" vary in quality [a perfect projection of the haunted 2nd C. psyche]
✓ They VARY as the COSMIC FORCE [POWERS] [ARCHONS in Gnosticism]

✓ FOR the MOVEMENT of the KOSMOS [ASTROLOGY here]
VARIES the BIRTHS [BIRTH CHART EMPHASIS, etc.] [ORIGINAL CONDITIONS] FETISH, etc.
(different proportionate QUALITIES)

✓ FOULS some births; PURIFIES other births



HERMETICA



(4)

"The KOSMOS also, Asclepius has sense + thought PECULIAR to itself (6)
not like man's"

✓ MIGHTIER (power)

✓ LESS DIVERSIFIED: 2 KINDS

Basically: || MAKING from itself
DISSOLVING into itself

[NOTE: the 2nd Century Hermeticism
no longer holds KOSMOS + HUMANITY
to be true paired DIVINE brothers]

"The Kosmos is an instrument of God's will... bring all things into
Existence..." [This is carried over from 1st Century]

"Produces Life by its movement [This also]

"Renews the decomposed" [also] "By sowing ^{its} seed" [2nd Century]
METAPHOR

THE KOSMOS IS THE MAKER OF LIFE; CONTAINER OF LIFE [NOTE: LIFE
(movement) (bodies) IS NOW AN
epiphomenon
in this IDEA]

1 ✓ MOVEMENT OF BODIES IS THE SYNTHESIZED
FOCUS
(NOW)

2 ✓ HEAVIER BODIES MORE COMPOSITE
LIGHTER BODIES LESS COMPOSITE (SIMPLER)

(7)

3 ✓ SWIFTNESS OF MOVEMENT IS cause [NOTE]
of DIVERSITY [materialist presuppositions
underlying all three of those]

[MECHANICAL DISTRIBUTION OF
PSYCHIC ENERGY IMITATING
DIVINE FREE FLOW]

"For the (OSMIC Life-breath,
working without intermission [THIS IS ALL THAT REMAINS OF SEAMLESSNESS]
conveys into the bodies a succession of qualities [HIERARCHICAL
SEAMED
SEGMENTS]

God is Father of Kosmos; Kosmos father of things [Plato's DEMIURGOS]
↑ (order) Kosmos is son of God
but father of things

(8) IMMUTABLE NECESSITY
RULES IN IT

[DANCE FORTUNE, Lady Luck, etc.]

[NOTE: the need to
SPLIT the KOSMOS
into DIVINE SONSHIP
+ EVIL EARTH LORD
i.e. CHRIST + SATAN 2 halves
of a PAIR]

"By COMBINING ELEMENTS + FIT DISPOSAL
ALL THINGS COME INTO BEING - KOSMOS thus order literally + metaphorically



HERMETICA



(5)

"NOW the SENSE and THOUGHT of all living creatures ENTER into them FROM WITHOUT (very un-hermetic!)

BREATHED INTO THEM FROM THE ATMOSPHERE" (materialistic)
[NOTE: the changed tone, inappropriate metaphors, speculation this is a sign of outstripped capacity of experience - thought and ideas have outstripped feeling-toned experience]

"But the KOSMOS received sense + thought ONCE FOR ALL when it first came into being [QUEST FOR BIG BANG ORIGINS IN OUR COSMOLOGY IS AN OLD PREOCCUPATION] and has GOT THEM FROM GOD"

[How can the KOSMOS then be EVIL?]

"GOD IS NOT DEVOID of SENSE and THOUGHT" [NOTE: This is a retroactive projection from the Ego]

"Those who speak thus of God BLASPHEME through EXCESS OF REVERENCE" [CONSIDER THE IDEA: "EXCESS PIETY"]

"AND the sense + thought of GOD consists in this: HE IS EVER MOVING ALL THINGS "all existence is in GOD" and "are made by God" and "are dependent on him"

[NOTE the CATECHISM]

Whether a) "put forth activity by means of their bodies" (vegetable?) b) "effect movement by means of soul-stuff" (animal?) c) "generate life by means of vital breath" d) "receive into themselves the bodies that life has quitted"

" + there will never come a time when anything that exists will cease to be "

^{2ND} CATECHISM: "GOD CONTAINS ALL THINGS" and "there is nothing which is not in God" and "Nothing in which God is not"

[ETERNAL MATTER as an UNCONSCIOUS metaphor for "GOD'S SON" (KOSMOS)]

"apply your thought to it" [NOTE the MUNDANE aspect] "for belief [NOTE] follows on thinking, disbelief on want of thinking. Speech does not attain to truth [NO WORD?!] MIND has mighty power... having found all to be in ACCORD with that EXPOUNDED by speech the MIND believes." [AMEN -]



HERMETICA



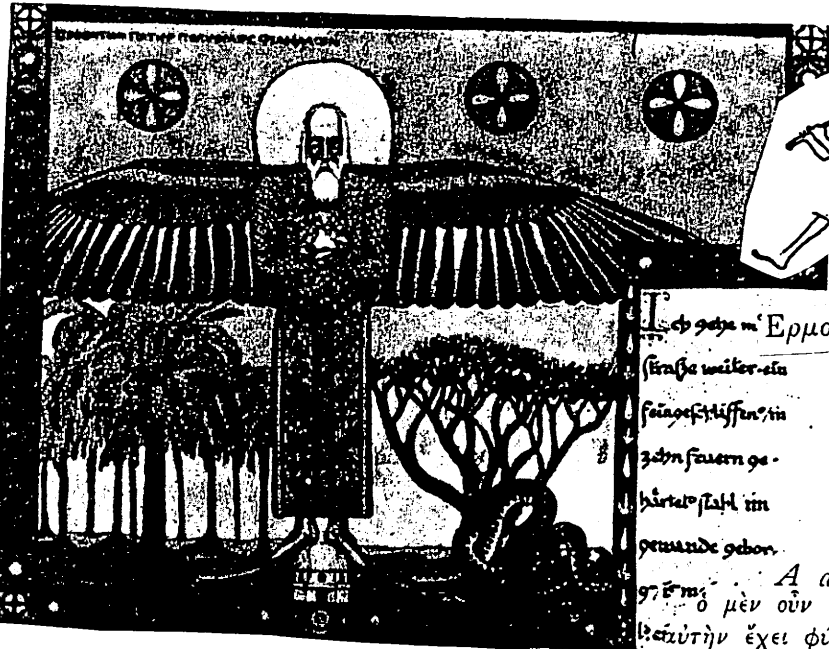
PHILOSOPHORVM



Page from the Rosarium Philosophorum (Frankfurt, 1550). King and Queen, symbolized by sun and moon (in psychological concepts, animus and anima), talk "in flowery terms" (i.e., metaphorically), inspired by the Holy Ghost. The (Latin) text reads: "(The Secret of the Art) Mark well, in the art of our magisterium nothing is concealed by the philosophers except the secret of the art which may not be revealed to all and sundry. For

Nota bene: In arte nostri magisterij nihil est celatum a Philosophis excepto secreto artis, quod

Secretum



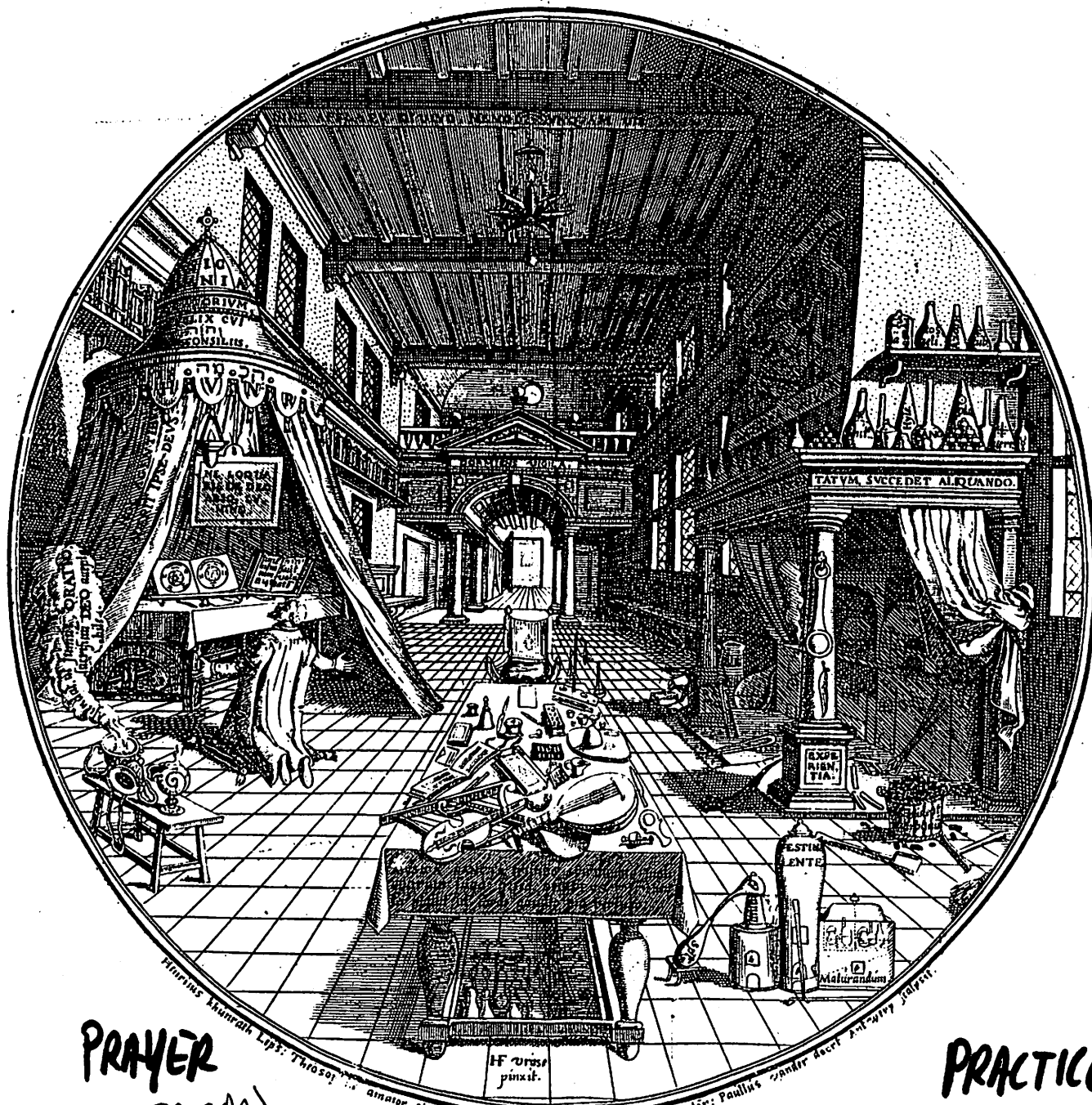
Ερμού τοῦ τρισεγίστου.

στραβωκεν-αί
φαινομένην
ζώντ φανερὰ
χίρτων πάλιν
ρευσαντε γόνυ.

Κλείς.

The Key.

A discourse of Hermes Trismegistus.
ὁ μὲν οὖν θεὸς καὶ πατήρ. καὶ τὸ ἀγαθόν, ὦ Τάτ, τὴν
ἑαυτὴν ἔχει φύσιν, μᾶλλον δὲ [καὶ] ἐνέργειαν. ἡ μὲν γὰρ
φύσις γενέσεως καὶ αὐξήσεως ἐστὶ προσηγορία, ἅπερ ἐστὶ
περὶ τὰ μεταβλητὰ καὶ κινητὰ. ἡ δὲ τοῦ θεοῦ ἐνέργεια περὶ
τὰ ἀμετάβλητα καὶ ἀκίνητα. τουτέστι τὰ θεῖα [τε], <<ὦν>>



PRAYER
(PRISM)

PRACTICE
(PRAGMATIC)

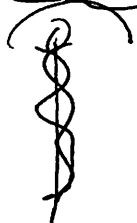
HARMONY

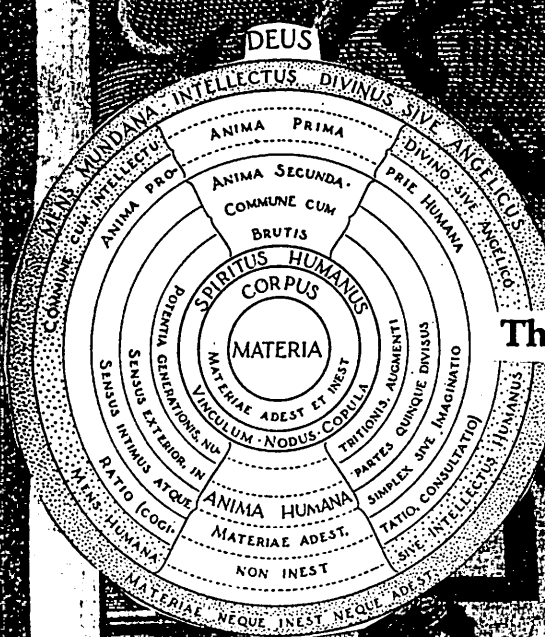
NO. 62, The adept in his laboratory (reduced)

HEINRICH KUNNRATH C. 1610

Amphitheatricum Sapientiae

(AMPHITHEATRE OF WISDOM)



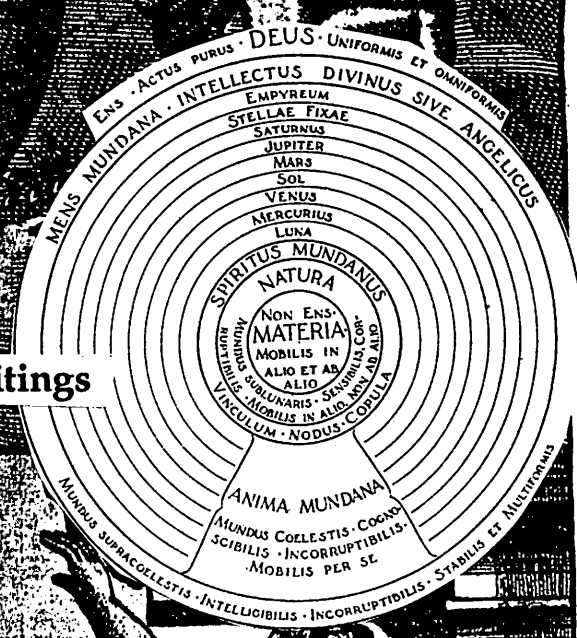


ROGER WEIR

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THE KEY: An Abridgement of the General Discourses

Diagram showing the Neoplatonic conception of the Universe and of Man : **KOSMOS : ANTHROPOS**

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HERMETICA



①

THE KEY ^{KLEIS} (NOT CLAVIS)

/ Know then, Tat, that God the Father is of one nature with the Good; or rather, the working of God the Father is one with the working of the Good. 'Nature' is a term applied to birth and growth, and birth and growth have to do with things subject to change and movement; but God's working has to do with things free from change and movement, that is, with things divine; and it is God's will that what is human should be divine.



The Mithraic god Aion
Roman, 2nd-3rd century



Phanes. Classical Relief, Modena, Museum



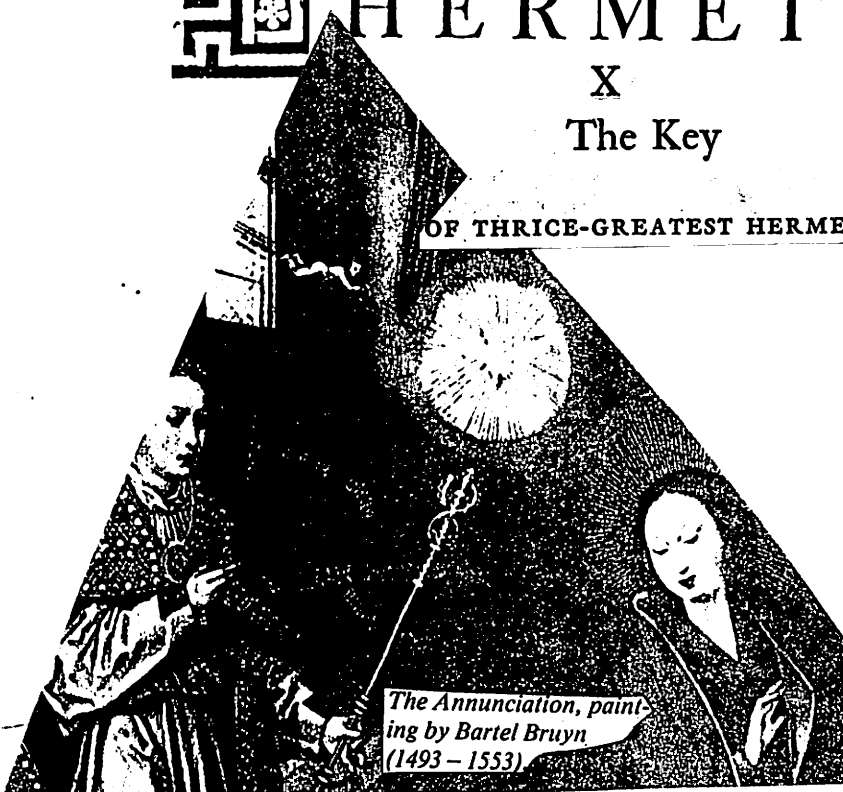
KOSMOS IS
DNA OF GOD

SPIRITUS MERCURIUS IS
MESSENGER RNA OF GOD
TO MANKIND ANTHROPOS

HERMETICA 2

X The Key

OF THRICE-GREATEST HERMES



The Annunciation, painting by Bartel Bruyn (1493 - 1553)

The force with which God works is his will ; and his very being consists in willing the existence of all things. What else is God the Father but the being of all things when as yet they are not ? It is this¹ that constitutes the existence of all things that are.

“Philemon and other fantasy figures brought me the decisive knowledge that there are things in the psyche that I do not produce, but that produce themselves and have their own life.”

C.G. JUNG, 1916



Girolamo Olgiati, Allegory of Alchemy. Engraving dated 1569

But *energy* consists in something else, as we have shown in treating of the rest, both things divine and human things;² which thing we ought to have in mind when treating of the Good.³

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, subsistence⁴ 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 the compulsion of the Good's Good-will, apart from which nor being nor becoming could e'er be.

G.R.S. MEAD trans. 1904

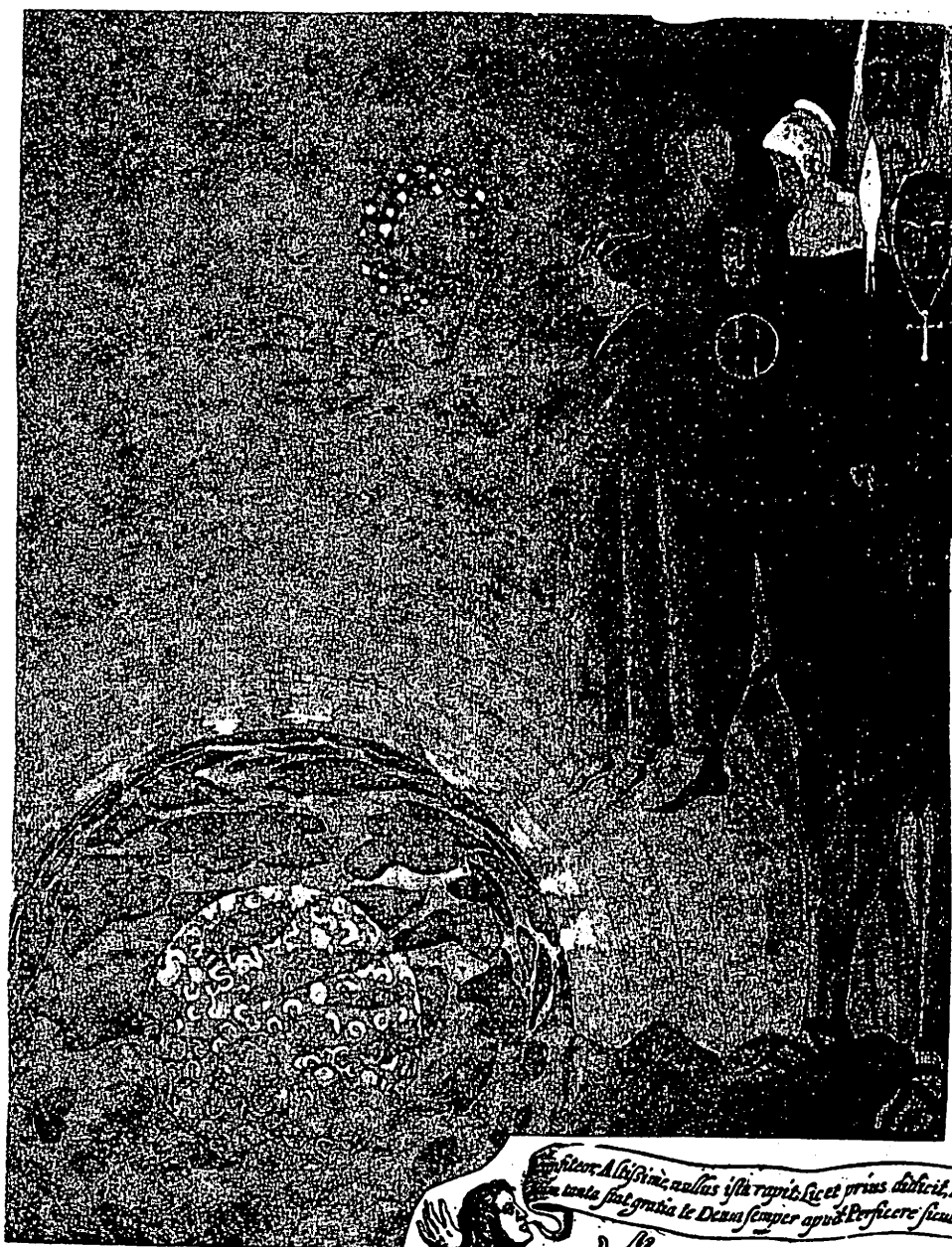




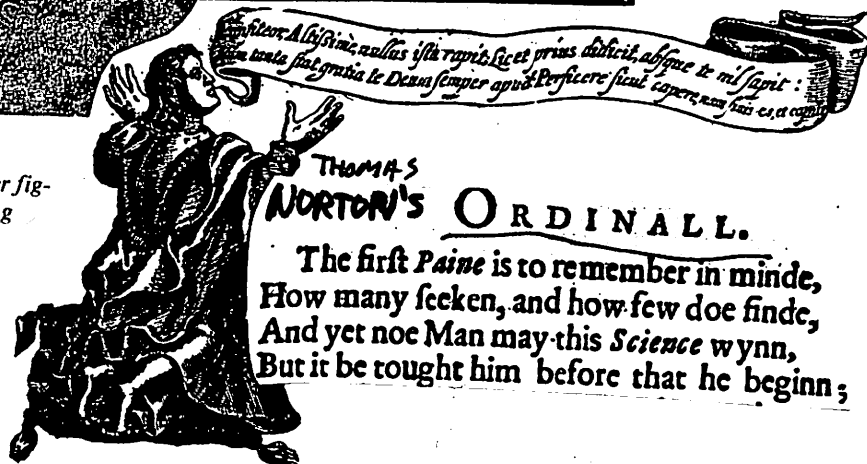
HERMETICA



3.



Philemon and other figures, drawn by Jung about 1917.



THOMAS NORTON'S ORDINALL.

The first Paine is to remember in minde,
How many seeken, and how few doe finde,
And yet noe Man may this Science wynn,
But it be taught him before that he beginn;

As of the Foyes of this Arte ye have scene,
Soe shall ye now heare. some deale of the Paine :

REMEMBER, PAIRING.

HERMETICA

(4.)

"God's working has to do with 'things' free from change and movement"
"and it is God's will that (that) is human..."

"what else is God the father but the being of all things
when as yet they ARE NOT"

(1b)

(2)



"IT IS THIS THAT CONSTITUTES THE EXISTENCE OF ALL THINGS THAT ARE"



[NOTE: EXISTENCE is the "receptive" to Experience's "creative" and LANGUAGE
(fem.) (masc.) (the word)
IS BORN FROM THE INTERCHANGE BETWEEN THESE "TWO" AS A "PAIR"]

HERMES IS THE MESSENGER
THOTH IS THE MAGK WORD (SPELL) MASTER
HERMES TRISMEGISTOS IS THE TEACHER (MASTER MESSENGER)



[STUDENTS ARE TEACHERS STILL ASLEEP]

"The GOOD IS A 'THING' THAT PERTAINS TO NONE SAVE GOD ALONE"
[REMEMBER PLATO'S CAUTION ABOUT 'THINGS' WHICH 'ARE' NOT
BEING THOUGHT OF AS THINGS]

"IT IS TRUE that the KOSMOS also is father of things which are good
IN SO FAR AS they PARTAKE (SHARE IN) of the GOOD... but
The KOSMOS is not the author of LIFE"

[NOTE: AUTHOR; BOOK OF LIFE / METAPHOR]

"IF the KOSMOS ACTS as an AUTHOR of LIFE it do so ONLY under COMPULSION
imposed on it by God [God's will is the 2ND C. PHRASE
displacing 1ST C. "God"]

[EXACT SEQUENCE
OF MANIFESTING]

THUS

"The KOSMOS IS TO THINGS WITHIN IT AS A FATHER
TO HIS CHILDREN... (but) IT HAS RECEIVED ITS SUPPLY
OF GOOD from GOD: i.e. of Life, or power to give life to things.

[NOTE KOSMOS "has no good of its own" IF EVIL IS ABSENCE
THEN KOSMOS IS "EVIL" logically speaking.

Banner design from:

Cauda Pavonis, HERMETIC STUDIES
Department of English
Washington State University
Pullman, Washington 99164-5020

7.5041

HERMETICA

(5)
[NOTE: How "easily" the bad habit developed to think the world is an illusion of an evil demiurge (GNOSTICISM) (MEDIEVAL CHRISTIANITY); while "paradise" or "heaven" is the correct eden-like original nice place (ISLAM, etc.)

[NOTE ALSO: how LOGICAL FORM structurally distorts in translation to its limited formal idiom the nuance of subtle expression of ALETHEIA]

[NOTE FURTHER: A TRADITION IS AS STRONG AS ITS TEACHING WISDOM IS SEALED IN THE CONCEPTUAL/PERCEPTUAL LANGUAGE THAT SAW ITS FOSTERING + MATURING.]

"IT IS THE GOOD THAT IS THE (REAL) CREATIVE PRINCIPLE"

("IMPOSSIBLE (LOGICALLY) FOR THAT TO BE ANYWHERE" BUT IN GOD ALONE")

(3)

"GOD, WHO RECEIVES NOTHING, [BEWARE, PARADOX] but who wills [EGO PROJECTION?, NO, NOT YET IN 2ND C., STOIC SENSE here] the existence of all things. I will not say ::

'MAKES all things';
for he who 'makes' things falls short of the fulfillment of his function during long intervals of time, [NOTE: TEMPORIZING] in that he is sometimes making, and at other times not making.

AND, moreover,
he who 'makes' things only makes qualities + magnitudes;
(but not substances)
for
he makes things have certain magnitudes + qualities, at one time
and
contrary magnitudes and qualities
at another time."

[TIME IN THIS WORLD COMPROMISES ETERNITY and this is the "VEIL"]

"THE GOOD ITSELF EXISTS IN THE HIGHEST DEGREE"
(superlative, super essence.)

(49)

"... for it is a PROPERTY (ARISTOTLEAN RETROJECTION OF LOGICAL FORM UPON GO) of the GOOD that it becomes known (wills to become KNOWN) to him who is able TO SEE it."

(46)

TAT: FATHER, [HERMES TRISMEGISTOS] you have given me my bill of this good + most BEAUTIFUL sight; + my MIND'S EYE is almost blinded by the splendour of the vision."

HERMETICA

"NAY..."

Hermes. Nay, the

vision of the Good is not a thing of fire, as are the sun's rays; it does not blaze down upon us and force us to close our eyes; it shines forth much or little, according as he who gazes on it is able to receive the inflow of the incorporeal radiance. It is more penetrating than visible light in its descent upon us; but it cannot harm us; it is full of all immortal life. Even those who are able to imbibe somewhat more than others of that vision are again and again sunk in blind sleep by the body; but when they have been released from the body, then they attain to full fruition of that most lovely sight, as Uranos and Kronos, our forefathers, have attained to it. *Tat.* Would that we too, my father, might attain to it. *Hermes.* Would that we might, my son. But in this life we are still too weak to see that sight; we have not strength to open our mental eyes, and to behold the beauty of the Good, that incorruptible beauty which no tongue can tell. Then only will you see it, when you cannot speak of it; for the knowledge of it is deep silence, and suppression of all the senses. He who has apprehended the beauty of the Good can apprehend nothing else; he who has seen it can see nothing else; he cannot hear speech about aught else; he cannot move his body at all; he forgets all bodily sensations and all bodily movements, and is still. But the beauty of the Good bathes his mind in light, and takes all his soul up to itself, and draws it forth from the body, and changes the whole man into eternal substance. For it cannot be, my son, that a soul should become a god while it abides in a human body; it must be changed, and then behold the beauty of the Good, and therewith become a god.—



TRANSFORMS



TAT: "What do you mean, father, by saying that the soul 'must be changed'?"

HERMES: "EVERY SEPARATED (ALCHEMY) SOUL, my son, passes thru MANY CHANGES (TRANSFORMATIONS) [HENCE, A TRANSFORMATION SEQUENCE is essential education philosophy]

TAT: "and what is a 'SEPARATED' SOUL?" [SEPARATE IS PAIRED OPPOSITE OF PARTAKE]

HERMES:

Hermes. Have you not heard me say in my General Discourses, that all these souls which shift about from place to place throughout the Kosmos are, so to speak, parted off and portioned out from one soul, even the soul of the universe? Now these souls undergo many changes, by which some of them pass to a happier lot, and others to a worse lot. Souls of the nature of creeping things change into things which dwell in the waters; souls which dwell in the waters change into beasts which dwell on land; souls which dwell on land change into birds of the air; souls which fly in air change into men. And human souls, when they have attained to a beginning of immortal life, change into daemons,

and thereafter pass on into the choral dance of the gods; that is the crowning glory of the soul. But if a soul, when it has entered a human body, persists in evil, it does not taste the sweets of immortal life, but is dragged back again; it reverses its course, and takes its way back to the creeping things; and that ill-fated soul, having failed to know itself, lives in servitude to uncouth and noxious bodies.³ To this doom are vicious souls condemned.

And the vice of the soul is lack of knowledge. A soul that has gained no knowledge of the things that are, and has not come to know their nature, nor to know the Good, but is blind,—such a soul is tossed about among the passions which the body breeds; it carries the body as a burden, and is ruled by it, instead of ruling it. That is the vice of the soul. On the other hand, the virtue of the soul is knowledge. He who has got knowledge is good and pious; he is already divine.

¹ I. e. the troop of the star-gods, who circle in the heavens.

² ["There are two choral groups of gods; the one is that of the planets, the other is that of the fixed stars"].

HERMETICA

TAT: "and who is such a one, my father?"

7.



HERMES:

a one, my father?—*Hermes*. One who does not speak many words, nor listen to much talk. He who spends his time in disputations and in listening to men's words is beating the air, my son; for knowledge of God the Father cannot be taught by speech, nor learnt by hearing. . . . Knowledge differs greatly from sense-perception. Sense-perception takes place when that which is material has the mastery; and it uses the body as its organ, for it cannot exist apart from the body. But knowledge [✓] is incorporeal; the organ which it uses is the mind itself; and the mind is contrary to the body.

109

"A soul when in a body admits both sense-perception + knowledge"

ΓΥΩΣΙΣ
GNOSIS

KNOWLEDGE

(GNOSIS ON NOT OF THIS WORLD)

✓ [✓ is the perfection of science, and science is a gift of God; for all science'].

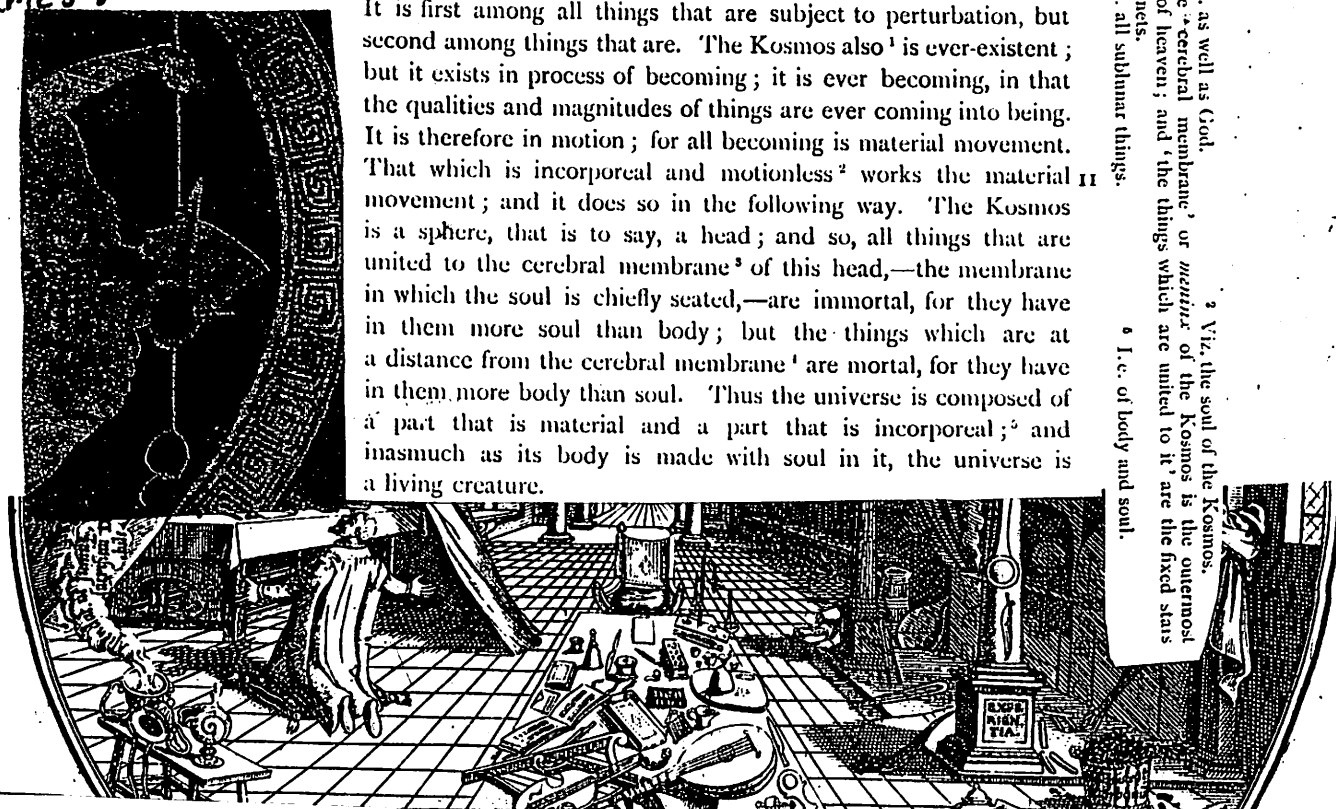
"It cannot be otherwise; for all things must needs be composed of OPPOSITES (PAIRS) and Contraries (POLARITIES)"

TAT: "what then are we to think of this MATERIAL GOD, the KOSMOS?"

HERMES:

The Kosmos is not indeed evil, but it is not good, as God is; for it is material, and subject to perturbation. It is first among all things that are subject to perturbation, but second among things that are. The Kosmos also¹ is ever-existent; but it exists in process of becoming; it is ever becoming, in that the qualities and magnitudes of things are ever coming into being. It is therefore in motion; for all becoming is material movement. That which is incorporeal and motionless² works the material³ movement; and it does so in the following way. The Kosmos is a sphere, that is to say, a head; and so, all things that are united to the cerebral membrane⁴ of this head,—the membrane in which the soul is chiefly seated,—are immortal, for they have in them more soul than body; but the things which are at a distance from the cerebral membrane⁴ are mortal, for they have in them more body than soul. Thus the universe is composed of a part that is material and a part that is incorporeal;⁵ and inasmuch as its body is made with soul in it, the universe is a living creature.

¹ I.e. as well as God.
² The 'cerebral membrane' or *membrana* of the Kosmos is the outermost sphere of heaven; and 'the things which are united to it' are the fixed stars and planets.
³ I.e. all sublimar things.
⁴ Viz. the soul of the Kosmos.
⁵ I.e. of body and soul.



HERMETICA

We can now claim that our account of the universe is complete. For our world has now received its full complement of living creatures, mortal and immortal; it is a visible living creature, it contains all creatures that are visible and is itself an image of the intelligible; and it has thus become a visible god, supreme in greatness and excellence, beauty and perfection, a single, uniquely created heaven.

- PLATO, TIMAEUS, CONCLUSION
OF DIALOGUE

(8.)

"The Kosmos is FIRST (like ROMAN EMPEROR'S IMPERIUM ROLE: PRINCEPS FIRST) among all living creatures; Man, as a living creature ranks next..."

Now: (Man 2nd to KOSMOS in Life order)

[NOTE: IN 1ST CENTURY
MAN/KOSMOS are equals
= A PAIR =
∴ COSMIC MAN = GOD

→ "and FIRST among those which are mortal" [CONSOLATION PRIZE, just ask
BOETHIUS 300 years later]

"MAN is not merely not-good; he is evil, inasmuch as he is mortal."
[THIS IS A GREAT CONFUSION: 2ND CENTURY PSYCHE DISTORTION] (12)

"The KOSMOS is not-good, as being subject to movement;
but is not-evil, as being immortal

Man on the other hand is both not-good, as being subject to movement, and evil, as being mortal

[NOTE: THE LOGICAL
FORMAL USE OF
POLAR DESCRIPTIVE
ANALOGY IN DESIG-
NATIONS]

* [IS THE KEY AN ABRIDGEMENT OF THE GENERAL DISCOURSES OR IS IT
A TWISTING REVISION DISTORTING IT?]

and evil, as being mortal. And the soul of man is vehicled thus. 13
The mind has for its vehicle the soul; the soul has for its vehicle the vital spirit; and the vital spirit, traversing the arteries together with the blood, moves the body, and carries it like a burden. Hence some have thought that the soul is the blood. But those who think this are mistaken as to its nature; they do not know that at death the soul must quit the body first, and then, when the vital spirit has withdrawn into the atmosphere, the blood must coagulate along the course of the veins, and leave the arteries emptied. This is the death of the body.

There are these three then,—God, Kosmos, Man. The Kosmos 14 b is contained by God, and man is contained by the Kosmos. The Kosmos is son of God; man is son of the Kosmos, and grandson, so to speak, of God. God then does not ignore man, but 15 a acknowledges him to the full, and wills to be acknowledged by him. And this alone, even the knowledge of God, is man's salvation; this is the ascent to Olympus; and by this alone can a soul become good.

THIS OBVIOUS SECONDARY
INTERPOLATION IS IN THIS
SLIT IN THE MANUSCRIPT AS
WE HAVE IT. JUST SO: THE
TEXT WAS NO LONGER SAVED,
ANYWAY.

All things are dependent on one first cause; and that first cause is dependent on the One and Only. The first cause is moved, that it may come to be first cause of all things; the One alone stands fast, and is not moved.

HERMETICA

TAT: "What do you mean
three-greatest one?"

(9)

[2 POINTS: It is now a question of meaning - a ~~notice~~ made really at this point of esoteric hieroglyphing; and, the epithet is phoney, coming, especially after "my father" already used]

HERMES: "Look at the soul of a child..." [BEWARE]

"not yet separated" etc.

"But when men quit the body
the process is reversed." (etc.)

[The reversal comes in the DEEP SELF not in "Death" of body]

TAT: "What do you mean, [STOCK PHRASE BY NOW]
father, [!]

by saying [LOGICAL FORM EMPHASIS AGAIN]
that the mind is separated from the soul?"

HERMES: "My son, the learner ought to share (PARTAKE)
in his teacher's thought [MIND TO MIND]
he should be quicker in his listening
than the teacher is in his speaking..."

[AGAIN: REFER TO THE POIMANDRES for the better expression of
what is here made "cute" and "quotable"]

"It is in an earthy body only
that the MIND + SOUL are
joined together." "The MIND cannot ^{Naked} alone,
take up its abode in an earthy body -
a body of earth could not endure the presence of that mighty, immortal
being..." [THIS IS A FANTASY PROJECTION FEAR]
[deprecating the body, grandising the mind]

"... SO the MIND takes to itself the soul for a wrap (GARMENT)
the soul uses for its wrap the VITAL SPIRIT

"MIND leaving the body takes its own vesture of FIRE"

(For earth cannot sustain... even a spark... so earth encompassed by
water... protect it from... fire... ..)

(MIND the keenest of all incorporeal things, has fire keenest of all material)

"^{HUMAN} mind is maker of earthly things alone - stripped of fire cannot make divine things"

HERMETICA

[NOTE: the damned in Hell live in FIRE; this is said to be, ⁽¹⁰⁾
NOW, the MIND's natural condition - IRONIC? PARADOX?]

"The soul... when it has run the race of piety [IMAGINE!] ^(19a)
"this means ... come to know God ... becomes mind thru out ...
departs the body ... becomes a daemon ... receive a body of FIRE
to work in God's service." [NOTICE THE "PAGAN" IMAGERY]
"The impious soul retains its own substance unchanged - seeks an
EARTHLY BODY to enter" ¹ This passage (§§ 19 b-22 a) contradicts what is said elsewhere in Libellus X,
and cannot have been written by the same person. — SCOTT

But it can enter a human body only; ¹ for no other kind of body can contain 19 b
a human soul. It is not permitted that a human soul should fall so low as to
enter the body of an irrational animal; it is a law of God that human souls
must be kept safe from such outrage as that.—*Tat.* Tell me then, father, how 20
are human souls punished?—*Hermes.* Why, what greater punishment can there
be, my son, than impiety? What fire burns with so fierce a flame as impiety?
What ravenous beast has such power to mangle the body, as impiety has to
mangle the very soul? See you not what tortures the impious soul endures?
It cries and shrieks 'I am burning, I am all on fire; I know not what to say or
what to do; wretch that I am, I am devoured by the miseries that have hold
on me.' Are not such cries as these the outcries of a soul that is suffering
punishment? Or do you too, my son, suppose, as most men do, that a soul,
when it quits the body, is turned into a beast? That is a very great error.
Souls are punished thus: the mind, when it has entered an impious soul, 21
torments it with the scourges of its sins, and by these scourgings it is punished;
it is impelled to blasphemies against God, and murders and outrages and
manifold deeds of violence by which men are wronged. But when the mind
has entered a pious soul, it leads that soul to the light of knowledge; and such
a soul is never weary of praising and blessing God, and doing all manner of
good to all men by word and deed, in imitation of its Father. Therefore, my 22 a
son, when you are giving thanks to God, you must pray that the mind assigned
to you may be a good mind.

A soul then may rise to a higher grade of being, but cannot sink to a lower
grade.

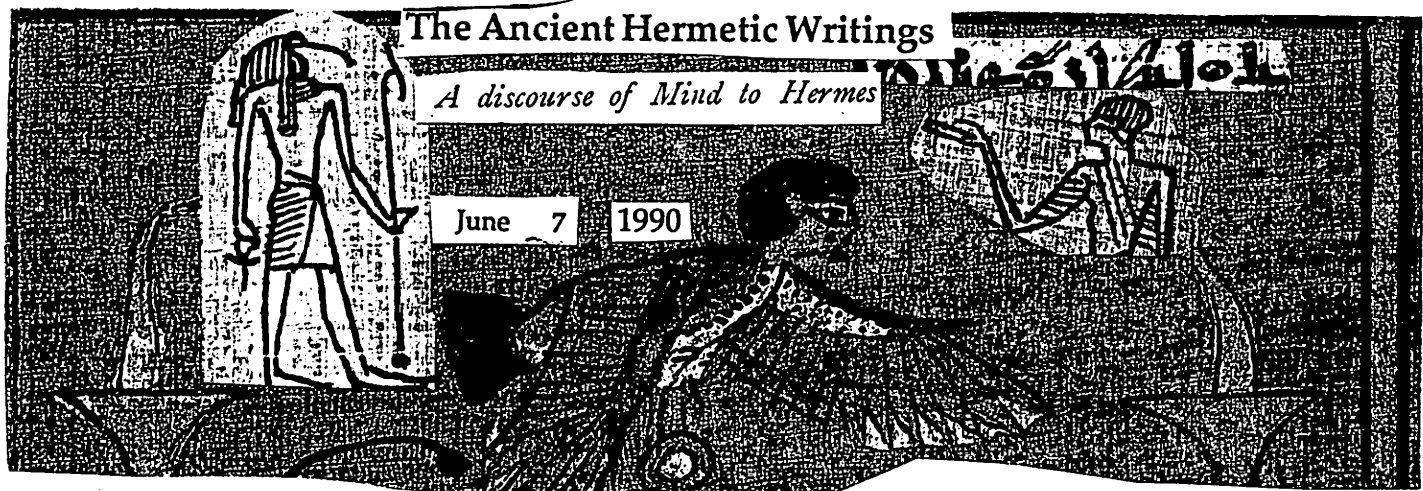


[AGAIN: the lengthy interpolations indicate that
have the meaning of someones doctrinal message
out ranks the knowledge that pines all
understanding. The student must be at all
times, hermetically CIRCUMSPECT]





REMBRANDT || FAUST || 1652
(Long before Goethe, less, after Marlowe)



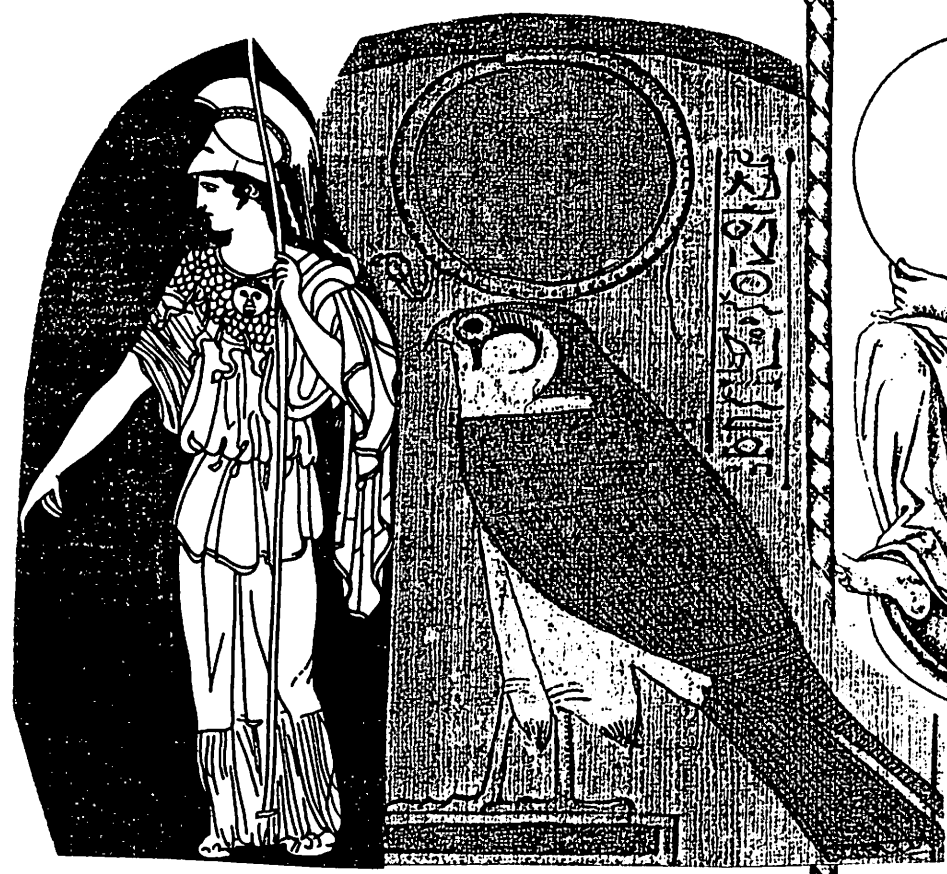
The Ancient Hermetic Writings

A discourse of Mind to Hermes

June 7 1990

A Basic Course by

Roger Weir



PHILOSOPHICAL
RESEARCH
SOCIETY

3910 Los Feliz Boulevard, Los Angeles, California 90027

TO HERMES
A DISCOURSE OF MIND

"GOD, AION, KOSMOS, TIME, COMING TO BE."

This Hermetic treatise is to Hermes, not by him. The Teacher is the Student here. The Deep Self silence radiates consciousness as a "clear light" and therein language changes from a Nature-based imagery to a Self-based symbolism. Mythic or "story" language is now Magic or "symbolic" language. Now Hymns replace myths. Now Sacred Poetry displaces the circular arcs of image bases with the centered vectors of matrix stars (to use high hermetic talk).

On the summer solstice lecture you will be able to witness an ancient Hermetic Liturgy reconstructed by your Teacher. Therein the true place of Hymns and Sacred Poems will be learned. This discourse begins at the liturgical HEART: the Sacred Hymn, replicated for you under the designated title: "AION HYMN"

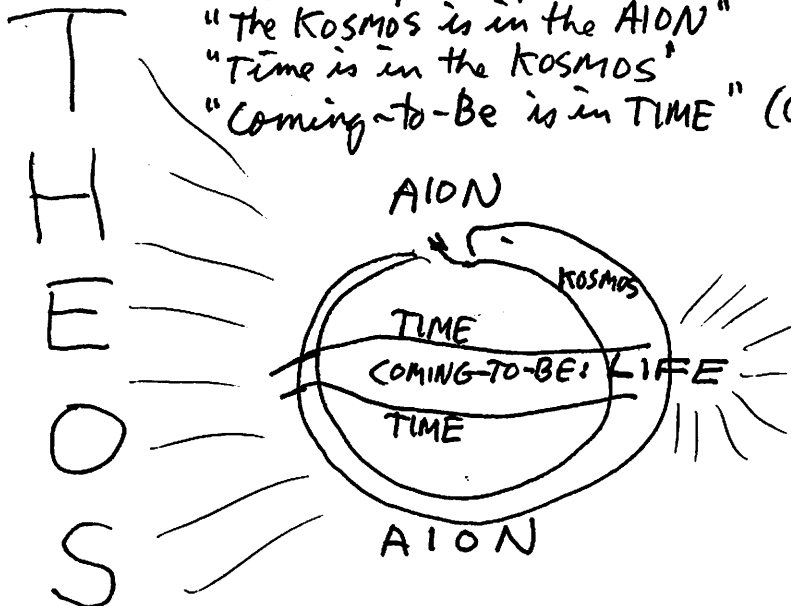
"The workings of the AION are ||IMMORTALITY|| a platonic pair
DURATION

"The AION, then, is in God" (THEOS)

"The KOSMOS is in the AION"

"Time is in the KOSMOS"

"Coming-to-Be is in TIME" (CHRONOS)



"The essence of the AION is sameness"....

ETERNITY

"The AION stands fast in connection with THEOS"

"The AION is the POWER of God."



"The work of the AION is the KOSMOS,"

"but is EVER COMING into being" ^{"WHICH NEVER CAME INTO BEING"}

"by the ACTION (ginomenos) of the AION"

The KOSMOS was son of God in previous Hermetic treatises. Now the Power of God (AION) is the dynamic "agent", the mysterious amperege of action that produces the Cosmos. Remember that Mankind was a second son of God, a sibling equal in hierarchical parentage. So there then (now) a second AION, working its power to produce Mankind?

"The AION is indestructible :: the KOSMOS will never be destroyed. Not will anything in the KOSMOS perish, for the AION ENCOMPASSES IT." [see Karl Jaspers philosophical notion: the ENCOMPASSING]

"and the AION imposes order on matter ('the essence of the KOSMOS is ORDER') (the workings of the KOSMOS are reinstatement in splendor AND reinstatement by substitution) (Time is in the KOSMOS) putting IMMORTALITY DURATION CONSCIOUSNESS [a Platonic PAIR "seen" by division in penetrating] into matter."

{ IMMUTABLE (Heaven) } "things come into being in 2 ways"
{ MUTABLE (Earth) }

"AION is dependent on God
"AION is Source for the KOSMOS
"GOD is Source for AION

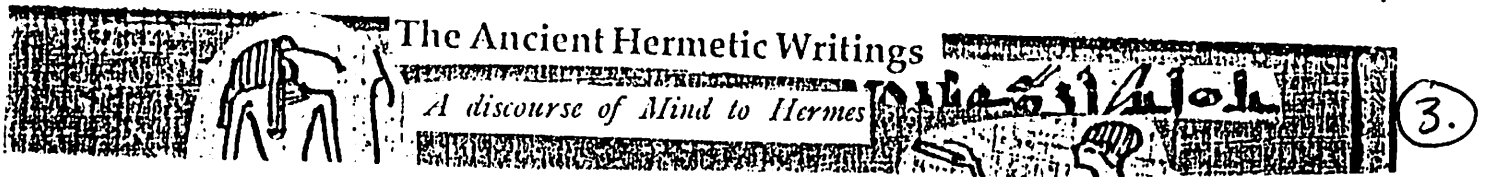
the lesson of Plato has been ignored subtly here:

AION IS MYSTERIOUS power of GOD
NOT A THING which is
"then" a Source or a dependent stage.

S
O
U
L

And this whole body, in which all bodies are contained, is filled with soul; soul is filled with mind; and mind is filled with God. Soul fills the whole body within, and encompasses it without, giving life to the universe; without, it gives life to this great and perfect living creature, and within, to all the living creatures. In heaven above, soul persists in sameness; on earth below, it changes as things come into being.





The Ancient Hermetic Writings

A discourse of Mind to Hermes

3.

That which holds this universe together is the Aeon; (some perhaps think, or will think in time to come, that it is Necessity, or Providence, or Nature, or something else;) that is to say, it is God at work.

[NOTE: There is a difference between AION being a power flow || AION as a source tends as a concept || a source to then make "God" ambiguous as a source in his own right. [MYTHIC LANGUAGE]

AION as a power flow lets God be source. [MAGIC LANGUAGE]

This Hermetic Treatise knows the difference and follows the latter (power flow) distinction or DIVISION (see PLATO; but used language esoterically; later readers ^{SOPHIST, STATESMAN} who were not esoteric, misthought and followed the former to then develop efflorescent gnostic myths others, developed ALCHEMY as a MAGIC LANGUAGE PROCESS NARRATION.]

[BE AWARE.]

[THIS IS THE "SPLIT" between || "SCIENCE and RELIGION" || ALCHEMY and GNOSTICISM || CHEMISTRY and CHRISTIANITY ||

They all are PAIRS of a mysterious WHOLE.]

[BE CONSCIOUS.]

"and God's WORKING is unsurpassable in power"

"NOTHING || Human || Divine [NOTE] || can COMPARE to it" [GOD IS THE WHOLE, UNCOMPAIRED]

[BE QUICK.]

[SILVER LIKE.]

"Deem not then, HERMES [NOTE: NOT HERMES TO A TAT or AMMON] that anything on || EARTH BELOW || is like to God." [metaphores, Myths, NECESSARILY MISLEAD LITERALLY, but INTEGRATE META-LY]

[MYTHIC MEANING] INTEGRATES TRANSCENDENTLY in the SYMBOLIC SELF; [MAGIC MEANING] DIFFERENTIATES IMMANENTLY in the PERSONAL ART



The Ancient Hermetic Writings

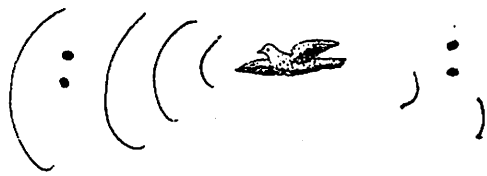
A discourse of Mind to Hermes

4.

"ELSE YOU WILL ERR FROM TRUTH (ALETHEIAS: ALETHEIA)"
 "for nothing can be like the ONE and ONLY [BEYOND PAIRING]"

"and deem not that God resigns aught of his POWER [AION] to another: for who is as God is?"

NOTE: The meaning MAGICALLY is BEYOND PAIRING BUT: The language is in a NATURAL REFERENT MODE, A MYTHIC MODE METAPHORS [IDENTITY] which is a pair



Grasp this my teaching then, thrice-greatest Hermes, and keep in memory what I tell you.

I TAROCCHI
 DEL
 MANTEGNA
 C. 1465
 Andrea Mantegna
 Renaissance ART
 MAGUS



PRIMO MOBILE
 [] AION

[THESE ILLUSTRATIONS EXPRESS THE HERMETIC RENAISSANCE THOUGHT-ART OF THIS MOST SUBTLE REALIZATION. THEY ARE FROM I TAROCCHI DEL MANTEGNA, CA. 1465]

repr. 1981: Limited Ed.

[BEWARE OF CURRENT TAROT ENO]

like to God; else you will err from the truth; for nothing can be like to the One and Only. And deem not that God resigns aught of his power to another; for who is as God is? Who else is the author of life, and the maker both of immortality and of the changing life of mortals? And what is God's work, if not to make things? God is not idle; if he were, then all things would be idle; for all things are full of God. Nay, in the Kosmos also there is no idleness anywhere; idleness, whether of the Maker or of that which he makes is a word devoid of meaning. It needs must be that all things come into being, and that things are coming into being always and everywhere. For the Maker is in all things; his abode is not in some one place, nor does he make some one thing; no, he makes all things, and everywhere he is at work. The things that come into being have no independent power; to God is subject all that comes into being.

TIME
 POWER (AION) "OUTSIDE" GOD
 makes GOD "GOD" and is
 the madness of the impossible
 which men dream up in
 their unmysterious grasping.





TREATISE [TEACHING would be better]

XI (ii)

[THE SAME HERMETIC BOOK HAS A SECOND "PART". BE CONSCIOUS.]

BE PREPARED TO BE PREPARED

THE ABOVE ↑ IS A HERMETIC MAGIC LANGUAGE
PARADOX, an IDENTITY WHICH TWISTS INTEGRATION
INTO DIFFERENTIATION
just like ancient timeslessness

LIBELLVS XI. (ii)

A discourse of Mind to Hermes

Hermes. . . . But I will not shrink from speaking as the thought has come to me. Many men have told me many and diverse things concerning the universe and God, and yet I have not learnt the truth. I ask you therefore, Master, to make this matter clear to me. You, and you alone, I shall believe, if you will show me the truth about it.

Mind. Hearken then, my son, and I will tell you how things are, as to God and the universe.

✓ Look upon things through me,² and contemplate the Kosmos^{6b} as it lies before your eyes, that body which no harm can touch, the most ancient of all things, yet ever in its prime, and ever new. See too the seven subject worlds,³ marshalled in everlasting order, and filling up the measure of everlasting time as

⁶ "to make things" [LINE 6A previously]

⁶ I.e. to make living creatures, or in other words, to put life into the universe and all things in it.

² I.e. 'with the eye of the mind'; for it is Mind that is speaking.

³ I.e. the seven planets.

[NOTE the confused numbering of paragraphs.
NOTE the need to continue the treatise.
Has this author "GRASP(ed)
THIS MY TEACHING (OR TREATISE)
THEN, THRICE-GREATEST HERMES,
AND KEEP IN MEMORY
WHAT I TELL YOU.]

[THE HERMES HERE IS VERY JOB-LIKE
VERY ARCHETYPAL doing's like]

"MIND" is very "GOD-LIKE" here is GOD even "GOD-LIKE"?

[STAY LOOSE, QUICKSILVER PERSONS.]

✓ "Look upon things through me ..."

WHAT are "things" through the MIND mythically? || IMAGES ||
WHAT are "things" through the MIND magically? || SYMBOLS ||

[The REAL is BEYOND this PAIRING in the ONE]

"and all things are filled with light; but nowhere is there... fire"
(SCOTT: "the meaning must have been 'nowhere, except in heaven, is there a region of unrefined fire'")

"for by the FRIENDSHIP OF CONTRARIES and the BLENDING OF THINGS UNLIKE
the FIRE OF HEAVEN [Is there a "fire" in "heaven"!] has been CHANGED
into LIGHT

κατάλαμπρος, ov, very bright, Gal. 19.576, EM790.29.
κατάλαμπρυνω, make splendid, νεὼν κάλλει τε καὶ μεγέθει Procop.
Aed. I.6.

κατάλαμπω, shine upon or over, c. gen., ὡν ὁ ἥλιος κ. Pl.R.508d:
also c. acc., κ. τοὺς στενωποὺς to light them, Plu.Cic.22; ἡμέρα κατάλαμ-
πεν αὐτὸν Id. Ages.24, cf. Luc.Prom.19:—Pass., ἀπὸ τοῦ ἡλίου κατα-
λαμπόμενοι X. Mem.4.7.7, cf. E.Tr.1070 (lyr.), Ion87 (anap.). II.
abs., shine, of the sun, Hp.Aér.5, E.El.464 (lyr.), v.l. in h. Merc.141.
κατάλαμψις, eas, ἡ, bright reflection, κ. ἀντίρροπος v.l. in Iamb.VP
15.67; illumination, Ptol.Alm.13.7 (pl.).





"...changed into Light" SCOTT's translation misses the SYMBOLIC point. The Greek is like: "SHOUTS LIGHT into BRIGHTNESS" or simpler: CALLS OUT BRILLIANCE (throughout the Village of man).

[REMEMBER from the treatise on MANIFEST + HIDDEN: "neither does the word (LOGOS) find utterance without thought; nor is thought manifested without word. AION manifests as LIGHT ENERGY: (as ST-JOHN writes so eloquently, 'IN THE BEGINNING WAS THE WORD, and THE WORD WAS with GOD, and the WORD WAS GOD. The SAME was in the beginning with GOD. All Things were made by him; and without him was NOT ANYTHING MADE THAT WAS MADE. In him was LIFE; and the LIFE was the LIGHT of MEN. And the LIGHT shines in Darkness; and the Darkness COMPREHENDED [PAIRS TOGETHER] it not.' (1:1-5))]

G.R.S. MEAD does not divide this treatise into two. His sense is better in terms of continuity:

The MIND as a clear lens upon the Cosmos is better than the MIND as an objectified other. SCOTT is Gnostic here while MEAD is more HERMETIC.

AION as ENERGIZED LIGHT proportions the movement of the HEAVENLY BODIES

ASTROLOGY is not some objectivizing of BODIES (PLANETS + STARS) nor of THEIR influence - at least not in HERMETIC SCIENCE (ASTRONOMY). The POINT of INQUIRY is then SYMBOLIC ORDER BY GOD'S MYSTERIOUS POWER (AION)

For being Power, He energiseth in the things He makes and is not independent of them—although the things He makes are subject to Him.

✓ Now gaze through Me³ 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;⁴ ordered⁵ by Aeon's order,⁶ 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 blending of the contraries and the dissimilars that doth give birth to light down shining by the energy of God,⁷ 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]

¹ Or what becomes.

² This seems to mean that all things in the world of genesis (making, creating, or becoming) have their root-activity, first from the sameness of becoming of the one sphere or space, and then their differentiated activity from the seven spheres, spaces, or planes, which are the instruments of God in the differentiation of the Cosmos.

³ Mind—i.e. with the mind's eye, or spiritual sight, or by the help of the Master's illuminating power. Cf. C. H., i, 7, and xiii (xiv), 11.

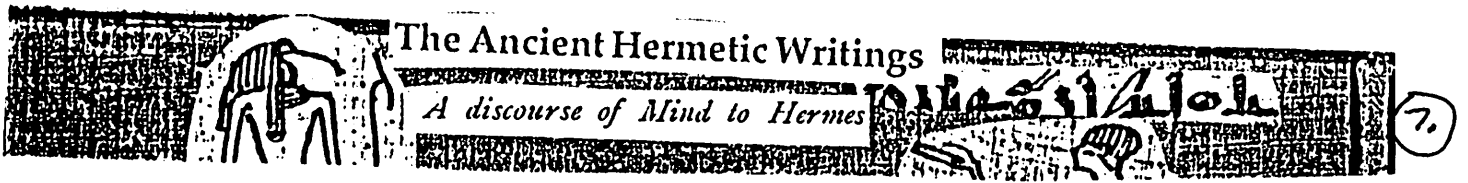
⁴ κόσμοις, cosmoi or world-orders.

⁵ Or adorned, or made beautiful.

⁶ The order of the Aeon (Eternity, the Spiritual Space), æonian or everlasting order.

⁷ The text from "Now gaze . . ." to here is given in R. 36, n. 1.





[SEE] : MEAD: MIND UNTO HERMES

[WHO SEES THRU THE MIND?]

(The SEER IS HERMES
TRISMECHISTUS)

how the right [move] not unto left, nor yet the left unto the right; nor the above below, nor the below above.

And that all these are subject unto Genesis,¹ 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.

The ONE is the ONLY
UNPAIRED
and is not a "thing"
even a mental "image
of a thing":

and SCOTT :

And all are filled with soul, and all are in movement, immortals in heaven, and mortals upon earth.

Now all these have been made. There is no need for me to tell you that, dear Hermes. It must be so, because they are bodies with soul in them;—it is the soul that moves them;—and body and soul cannot meet in one, unless there is some one who brings them together. There must then be such a one; and he must needs be one.

NOTE: "Look at the Earth, firm seated at the Center, foundation of the COSMOS"
[PTOLEMAIC UNIVERSE]

PTOLEMY (3) (CLAUDIUS PTOLEMAEUS) of Alexandria, born at Ptolemais ἡ Ἐρμείων, made observations between A.D. 121 and 151. His great work, originally called *Μαθηματικὴ σύνταξις*, became known as *Μεγάλη σύνταξις*, *Great Collection*, in contradistinction to the *Μικρὸς ἀστρονομούμενος (τόπος)*, the 'Little Astronomy', comprising smaller introductory works; the Arabs turned *μεγίστη* into *al-Majisti*, whence *Almagest*. It is the definitive account of the Greek achievement in astronomy according to Hipparchus, with some additions of Ptolemy's own. Trigonometry is the method used; it is first applied in Book 1 to the calculation, by means of 'Menelaus' Theorem' and trigonometrical formulae based thereon, of a Table of Chords of arcs subtending angles from $\frac{1}{2}^\circ$ by steps of $\frac{1}{2}^\circ$ to 180° , equivalent to a Table of Sines of half the angles respectively. There follow formulae in the solution of spherical triangles for the purpose of relating arcs of the equator, ecliptic, horizon, and meridian, and so on. Book 3 is mainly on the length of the year and the motion of the sun on the eccentric and epicycle hypotheses; bks. 4, 5 on the lunar month, lunar theory, sizes and distances of sun, moon, and earth; bk. 6 on conjunctions and oppositions of sun and moon, solar and lunar eclipses; 7, 8 on the fixed stars and the precession of the equinoxes; 9-13 on the movements of the planets.

2. Other works extant in whole or in part are: (1) The *Analemma*, on orthogonal projection, in a Latin translation from the Arabic by William of Moerbeke, plus a few Greek fragments.

(2) The *Planisphaerium*, on stereographic projection, Latin translation from the Arabic.

(3) *Φάσεις ἀπλανῶν ἀστέρων*, on the fixed stars, Book 2 only.

(4) *ὑποθέσεις τῶν πλανωμένων*, first book in Greek, second in Arabic.

(5) Inscription in Canopus.

(6) *Προχείρων κανόνων διάταξις καὶ ψηφοφορία*. (All these are included in Heiberg's edition, Teubner, 1898-1907.)

OXFORD CLASSICAL
DICTIONARY 1967

(7) *Optics*, five books (bk. 1 and end of 5 missing), translated from the Arabic by Admiral Eugenius Siculus in 12th c. (see Govi, *L'Optica di Claudio Tolomeo*, 1884), remarkable as containing (bk. 5) the first attempt at a theory of refraction, details of experiments, etc.

(8) *Geography* (*Γεωγραφικὴ ὑφήγησις*), see below.

3. Other works attributed to Ptolemy are: *Περὶ ῥοπῶν*, on balancings or turnings of the scale; *Περὶ διαστάσεως*, on dimensions; three books of *Mechanics*. For Ptolemy's attempt to prove Euclid's Parallel Postulate, see Proclus on Eucl. I.

4. Ptolemy's *Geography* (*Γεωγραφικὴ ὑφήγησις*) was a treatise in eight books, with an atlas of maps. Its object was 'to reform the map of the world' by bringing up to date the map of a previous geographer, Marinus of Tyre (c. A.D. 120?). Ptolemy's map extended from c. 20° S. to 65° N., and from a basic meridian through the Canary Islands to 180° E.; drawn from the standpoint of an astronomer, it was intersected by curved lines of latitude and longitude, to which all his data were (theoretically) referred.

5. Ptolemy's scientific ideal outstripped his practical application. Adopting Posidonius' estimate of 180,000 stades for the earth's circumference, in preference to Eratosthenes' more correct calculation of 250,000 stades, he systematically underrated the distance between any two positions of longitude, and the errors due to this false graduation accumulated in the outer or eastern portion of his map. Moreover, with rare exceptions, his positions were not really determined by astronomic observation, but by dead reckoning from (often inexact) reports of travellers. Though Ptolemy recognized the danger of this method of computation, he tabulated all his data in exact terms of latitude and longitude, thus giving a delusive appearance of scientific certainty to his deductions. Furthermore, he rejected the theory of a circumfluent ocean round the three continents, and while he left blank the map of the unknown world to west, north, and east, he assumed the existence of a large sub-equatorial continent.





"HE MUST NEEDS BE ONE"

(8b)

Not so much, "He is one" as that: "Oneness is" in such a paradoxical way so that "IS-NOT-NESS" is really not.

"The movements are diverse and MANY": [hence PTOLEMAIC KOSMOS and its multiform mental images.] "and the BODIES differ one from another" "but there is One Ordered System which extends thru ALL"

("therefore there cannot be two or more makers")

Many makers \Rightarrow order not maintained
idea source of AUCTORITAS of RULER, PHAROAHs, KINGS, EMPERORS, POPES, ETC.

BUT the ONE is PEERLESS, UNPAIRED, UNPORTIONED non-Ruler, non-king, non-pharaoh, non-emperor, non-pope, non-etc.: BEYOND, PARA, TATHAGATA

"you must understand that every living body || IMMORTAL || RATIONAL || MORTAL || IRRATIONAL || is COMPOSED of MATTER + SOUL"

[IMMORTAL - RATIONAL material?]: "all living bodies have soul YES - HERE BEWARE." in them. Things which are not alive are MATTER apart by itself; and there is likewise (PAIRED) soul by itself, laid up in the Makers keeping [IN MAHAYANA: ALAYA-VIJNANA, storehouse consciousness; IN JUNGIANISMS THE COLLECTIVE UNCONSCIOUSNESS] for SOUL IS the SUBSTANCE (OUSIA)

"How then can the LIFE which is in the IMMORTALS be other than the LIFE which is in MORTAL creatures?"

BEWARE OF THINGED DARKNESS, FRIENDS.
THIS IS THE REALM OF THE BOOGEY-MAN.

of which LIFE is made.
[NOTE: Here is door is cratched for the NOTION of SUBTLE-MATTER which is ACTUALLY a NON-SEQUITOR] [The NOTION IS LOGICAL; the fact of SUBTLE-MATTER is limited to IMAGES]





The Ancient Hermetic Writings

A discourse of Mind to Hermes

9.

"HE :: is the AUTHOR (written language: MAGIC HORIZON) of ALL LIFE"
This is the Right Conclusion, except the words are ALETHEIA expressed
not at all a "STATEMENT", certainly not a "CONCLUSION" to an ARGUMENT.
LOGICAL FORM [REMEMBER PLATO] IS INQUIRY, DIVIDING UNTIL THE ONE.

"SOME ONE: BEWARE"

IS ... IS ... BE
CONSCIOUS

not possible
God to exist
without doing
what
I said

CLEAR:
LOGICAL FORM
CONCERN NOT
HIEROPHANTIC
:: NOT HERMETIC
HERE: STOIC.

ABSURD: LOGIC

STRANGE, HARD TASK:
MYTHIC IMAGE:
LABOR OF INITIATION

It is clear that there is some one who makes these things. And it is manifest that the maker is one; for soul is one, and life is one, and matter is one. And who is that maker? Who else can he be but God alone? To whom save God alone should it belong to put soul into things? You have agreed that the Kosmos is one, and that the Sun is one, and the Moon is one, and the Earth is one; and would you have it that God himself is but one among many? It would be absurd to suppose that there are many Gods. God also then is one. Moreover, if all things, both those in heaven and those on earth, are alive, and there is one life in them all, and life is made by God, it follows that all things are made by God.

And why should it be thought strange¹ for God to make both what is immortal and what is mutable, when you yourself do² so many different things? You see; you speak and hear; you smell, and feel by touch; you walk; you think; you breathe. It is not one that sees, another that hears, and another that speaks; it is not one that feels by touch, another that smells, another that walks, another that thinks, and another that breathes;³ but he who does all these things is one.

¹ Or 'a hard task'.

² The Greek verb here translated 'do' is the same that is translated 'make' in the preceding clause.

³ Perhaps, 'You speak and hear, you walk and breathe. It is not one man that hears and another that speaks, nor one that walks and another that breathes'.

Nay, it is not possible for God to exist without doing what I said he does. You, if you cease to do the things I spoke of, are no longer a living being; and even so, God, if he ceases to do his work, is no longer God,—a thing which none may dare to say. I have shown that a man cannot exist and yet be doing nothing; and still more does this hold good of God. If there is anything which God does not make, then God himself is incomplete,—a thing which none may dare to say; but if he is idle in nothing, then he is perfect. God then makes all things.

And if you give yourself up to me,¹ Hermes, for a little while, you will find it easy to understand that God's work is this, and this alone, to bring all things into being; and this² is the good. For as a man cannot live without breathing, even so God cannot exist without making that which is good; and that, dear Hermes, is life. For it is, so to speak, God's very being to generate movement and life in all things. If you wish to understand this by your own experience, note what takes place in you when you desire to beget offspring. Yet what God does is not like what you do; for God does not find carnal pleasure in it; he has no consort to work with him. He works alone then; and he is ever at his work, and is himself that which he makes.³ If what he makes were separated from him, all things would of necessity collapse and die; for there would be no life in them. But seeing that all things are alive, . . . []⁴ []⁵.

. . . But men call the change 'death', because, when it takes

: give yourself up: HIEROPHANTIC again

: AION

: understand by your own experience:
HIEROPHANTIC

: ANTROPOMORPHIC PROJECTION, RETROJECTION
'thinging God to Death'

men call the change 'death'
see page (10.)

FOLLOWING:

¹ I.e. 'if you think a little'. To 'give oneself up to Mind' is to think.
² Viz. the coming-into-being of all things.
³ Perhaps, 'and he himself is in that which he makes'.
⁴ [§ 14 c. 'But life is the union of body and soul. Death then is not the destruction of the things which have been brought together (viz. body and soul), but the dissolution of their union.']
⁵ [§ 15 a. 'The Aeon then is an image of God; the Kosmos is an image of the Aeon; the Sun is an image of the Kosmos; and Man is an image of the Sun.']





The Ancient Hermetic Writings

A discourse of Mind to Hermes



10.

14c [ζωὴ δὲ ἐστὶν ἐνώσις [νοῦ] (σώματος) καὶ ψυχῆς... θάνατος δὴ οὐκ ἀπώλεια τῶν συναχθέντων, διάλυσις δὲ τῆς ἐνώσεως ἐστὶ.]

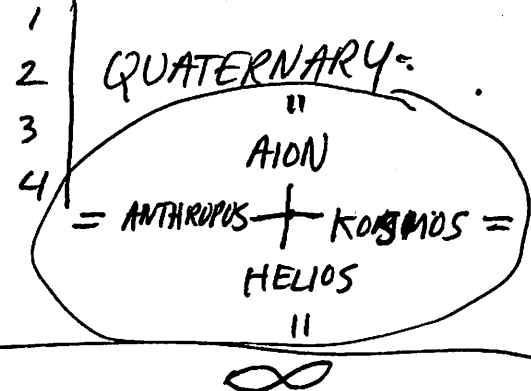
15a [τοῖνυν εἰκὼν τοῦ θεοῦ ὁ αἰὼν,
τοῦ δὲ αἰῶνος ὁ κόσμος,
τοῦ δὲ κόσμου ὁ ἥλιος,
τοῦ δὲ ἡλίου ὁ ἄνθρωπος.]

15b (. . .) τὴν δὲ μεταβολὴν θάνατον φασιν εἶναι, διὰ τὸ τὸ

NOTE: '15a' is a quotation. From a Poem. The Real Hermetic Tradition is embodied (check this word-metaphor) in POETIC FORM; NOT LOGICAL FORM. What happens when you translate from POETIC to LOGICAL forms? yes. It happens here too.

TOINUN EIKON TON THEOU O AION
TON DE AIONOS O KOSMOS
TON DE KOSMOS O HELIOS
TON DE HELIOS O ANTHROPOS

The IKON of God is AION
of AION is Cosmos
of Cosmos is Sun
of Sun is Man



"But men call the change
'Death, because, when it takes

place, the body is decomposed, and the life departs and is no longer seen.

And speaking in this way, dear Hermes, I say that the Kosmos also is changing through all time, inasmuch as day by day a part of its life passes away out of our sight, but that it is never decomposed. And the things that befall the Kosmos are . . . And the Kosmos assumes all forms; it does not contain the forms as things placed in it, but the Kosmos itself changes.

Now if the Kosmos is so made that it assumes all forms, what is to be said of its Maker? Shall we say that he is formless? Surely not that! Yet if he too assumes all forms, he will be like the Kosmos; and if he has but one form, he will in that respect be inferior to the Kosmos. What then are we to say of him? We must not let the discussion end in unsolved doubt; for in our thoughts of God, no question is insoluble. We will say then that God has one form, and one alone, but it is a form that no eye can see; for it is incorporeal. And marvel not that there is an incorporeal form. Such things there are; for instance, in pictures we see mountain-tops standing out high, though the picture itself is quite smooth and flat.

"speaking" not writing; BUT YES THIS IS A WRITTEN TREATISE; SO the author is portraying THOUGHT by using a MYTHIC model - VERY UNHERMETIC RHETORIC!

And if you boldly grasp this conception,¹ you will get a truer notion of Him who contains all things. There are terms which must be taken in a sense peculiar to the thing spoken of; and of this, what I am now saying is an instance. All things are in God; but things are not situated in God as in a place. A place is a body,² and all bodies are subject to movement; but that which is incorporeal is motionless, and the things situated in it have no movement; for it is in a different sense that things 'are situated in' what is incorporeal. And the incorporeal³ cannot be enclosed by anything; but it can itself enclose all things; it is the quickest

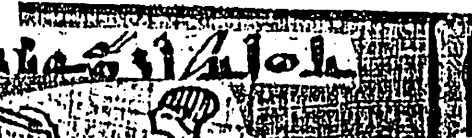
¹ Viz. the conception of incorporeal form, or incorporeality.

² Perhaps, 'is something which contains bodies'.

³ 'The incorporeal', in this passage, means mind or soul.

SEE PAR 11. →





THE CONCEPTION OF INCORPOREAL FORM: a NON SEQUITOR, Hermetic fashion was decaying.
The Conception is corporeal (IMAGE on 'SUBTLE LEVEL')
THOUGHT-MIND

BEWARE of this HUBRIS (PRIDE, EGO). This error is "normally" made manifest by "students" who, having received the TEACHING, go on to 'another teacher'. THEY WILL NEVER LEARN THIS WAY.

THE HERMETIC QUEST IS NOT MORE or OTHER but DEEPENING YOUR OWN
A L E T H I A
by one Teacher who ①
AIONIZES his SPIRIT
(PARUMA)

of all things, and the mightiest. Think of yourself, and you will see that it is so. Bid your soul travel to any land you choose, and sooner than you can bid it go, it will be there. Bid it pass on from land to ocean, and it will be there too no less quickly; it has not moved as one moves from place to place, but it is there. Bid it fly up to heaven, and it will have no need of wings; nothing can bar its way, neither the fiery heat of the sun, nor the swirl of the planet-spheres; cleaving its way through all, it will fly up till it reaches the outermost of all corporeal things.¹ And should you wish to break forth from the universe itself, and gaze on the things outside the Kosmos (if indeed there is anything outside the Kosmos), even that is permitted to you. See what power, what quickness is yours. And when you yourself can do all this, cannot God do it? You must understand then that it is in this way that God contains within himself the Kosmos, and himself, and all that is; it is as thoughts which God thinks, that all things are contained in him.

If then you do not make yourself equal to God, you cannot apprehend God; for like is known by like. Leap clear of all that is corporeal, and make yourself grow to a like expanse with that greatness which is beyond all measure; rise above all time, and become eternal; then you will apprehend God. Think that for you too nothing is impossible; deem that you too are immortal, and that you are able to grasp all things in your thought, to know every craft and every science; find your home in the haunts of every living creature; make yourself higher than all heights, and lower than all depths; bring together in yourself all opposites of quality, heat and cold, dryness and fluidity; think that you are everywhere at once, on land, at sea, in heaven; think that you are not yet begotten, that you are in the womb, that you are young, that you are old, that you have died, that you are in the world beyond the grave; grasp in your thought all this at once, all times and places, all substances and qualities and magnitudes together; then you can apprehend God. But if you shut up your soul in your body, and abase yourself, and say 'I know nothing,

ONCE

TWICE

THRICE

GREATEST

SO THAT HIS PSYCHE
has KOSMIC order ②
patterned for Realization ③

GOOD ADVICE

"But if you shut up your soul...
can grasp nothing...
and are evil"

I can do nothing; I am afraid of earth and sea, I cannot mount to heaven; I know not what I was, nor what I shall be; then, what have you to do with God? Your thought can grasp nothing beautiful and good, if you cleave to the body, and are evil.

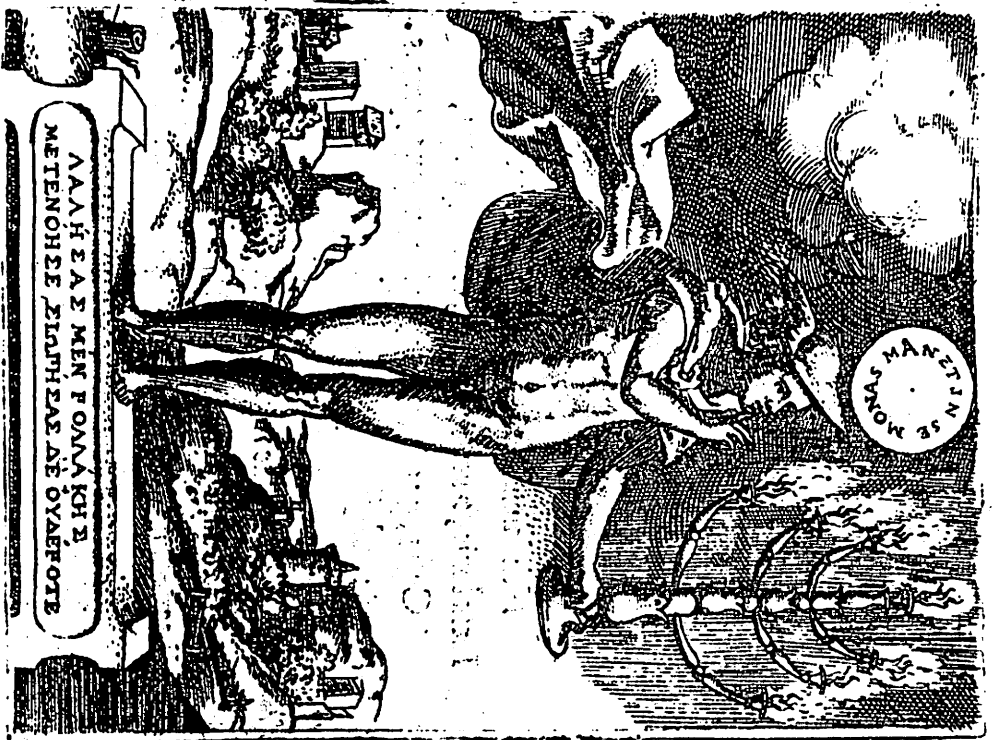
For it is the height of evil not to know God; but to be capable of knowing God, and to wish and hope to know him, is the road which leads straight to the Good; and it is an easy road to travel. Everywhere God will come to meet you, everywhere he will appear to you, at places and times at which you look not for it, in your waking hours and in your sleep, when you are journeying by water and by land, in the night-time and in the day-time, when you are speaking and when you are silent; for there is nothing which is not God.¹ And do you say 'God is invisible'? Speak not so. Who is more manifest than God? For this very purpose has he made all things, that through all things you may see him. This is God's goodness, that he manifests himself through all things. Nothing is invisible, not even an incorporeal thing; mind is seen in its thinking, and God in his working. [Carth]

So far, thrice-greatest one, I have shown you the truth. Think out all else in like manner for yourself, and you will not be misled.

¹ I.e. the outermost sphere of heaven.



THE ART OF MEMORY



Hermetic Silence. From Achilles Bocchius, *Symbolicarum
quaestionum* . . . libri quinque, Bologna, 1555. Engraved by G. Bonasone
(p. 170)

Franks piece F. A. YATES,
GORDON & the Hermetic Tradition
BRAND 1964



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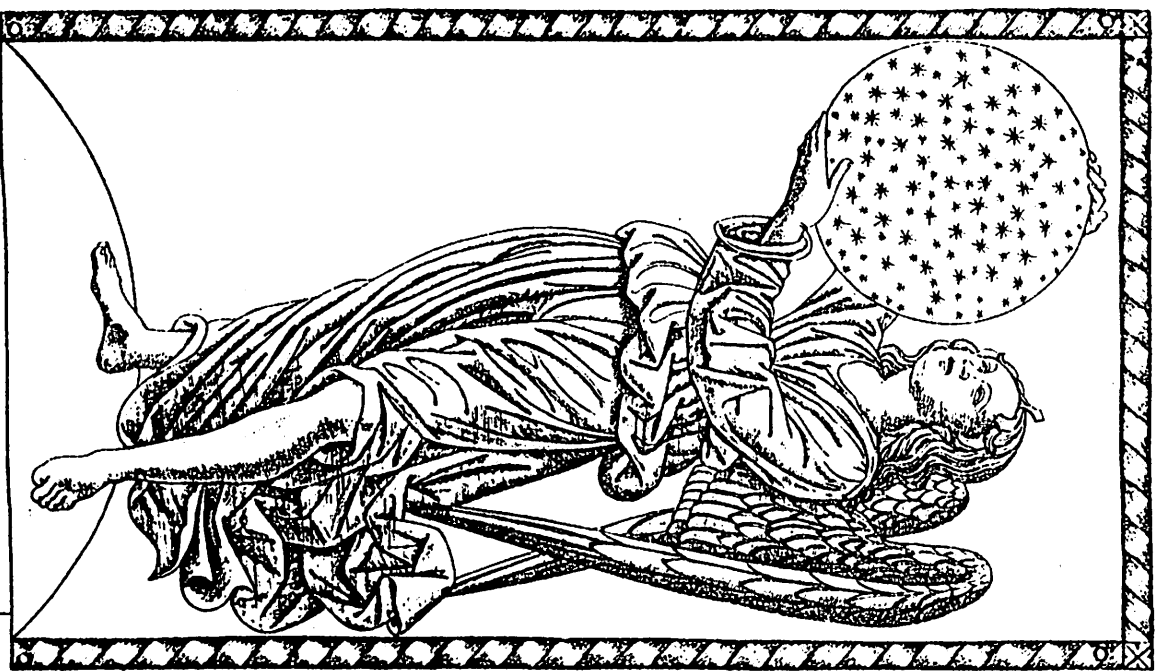
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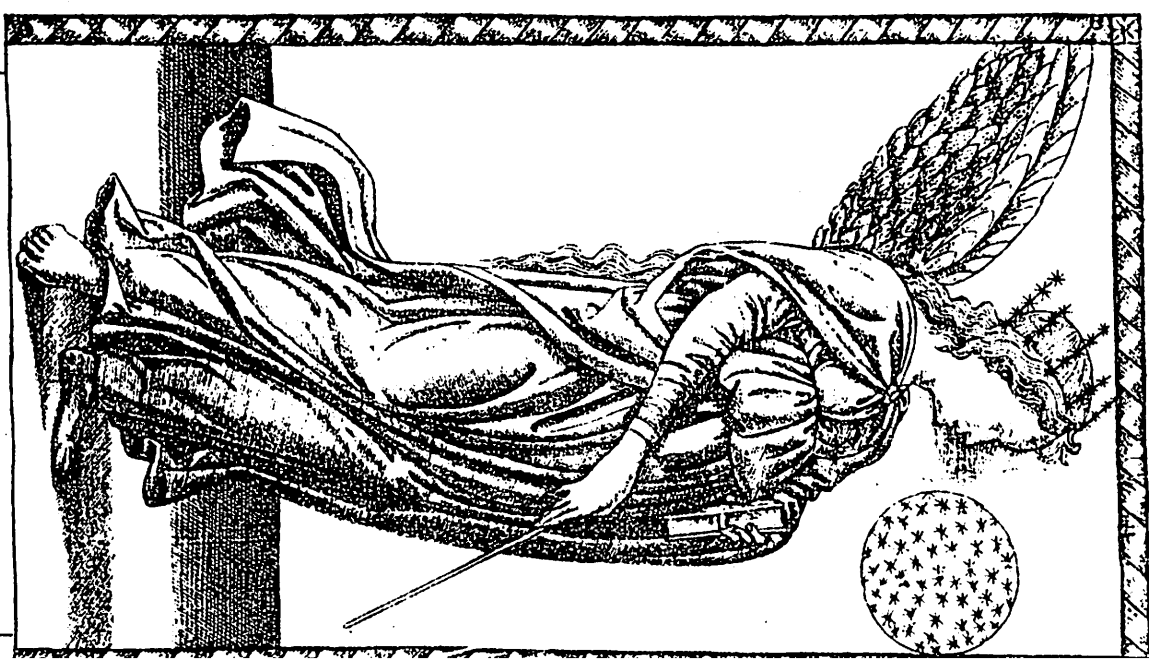
MAY 1965



A. MERCURIO XXXXII. 42



A. OCTAVA SPERA XXXXVIII. 48



C. ASTROLOGIA XXXVIII. 3

MANTEGNA, 1465

A Lecture Series by

Roger Weir

Ὁ νοῦς, ὦ Τάτ, ἐξ αὐτῆς τῆς τοῦ θεοῦ οὐσίας ἐστίν, εἰ γάρ
τις ἐστὶν οὐσία θεοῦ· καὶ πόλα τις οὐσα τυγχάνει, αὐτὸς
μόνος ἀκριβῶς [αὐτὸν] οἶδεν.

June 14 The Mind in Men

Ἑρμοῦ τοῦ τρισεγίστου περὶ νοῦ 'κοινοῦ'
πρὸς Τάτ

Statuette of Hori the Priest
Dynasty XIX; thirteenth century B.C.
Wood with traces of color; height 8"
From Sakkara.

The Ancient Hermetic Writings

Philosophical Research Society Spring 1990

3910 Los Feliz Boulevard, Los Angeles, CA 90027

①

The Ancient Hermetic Writings

A discourse of Hermes Trismegistus to Tat, concerning mind in men.

①



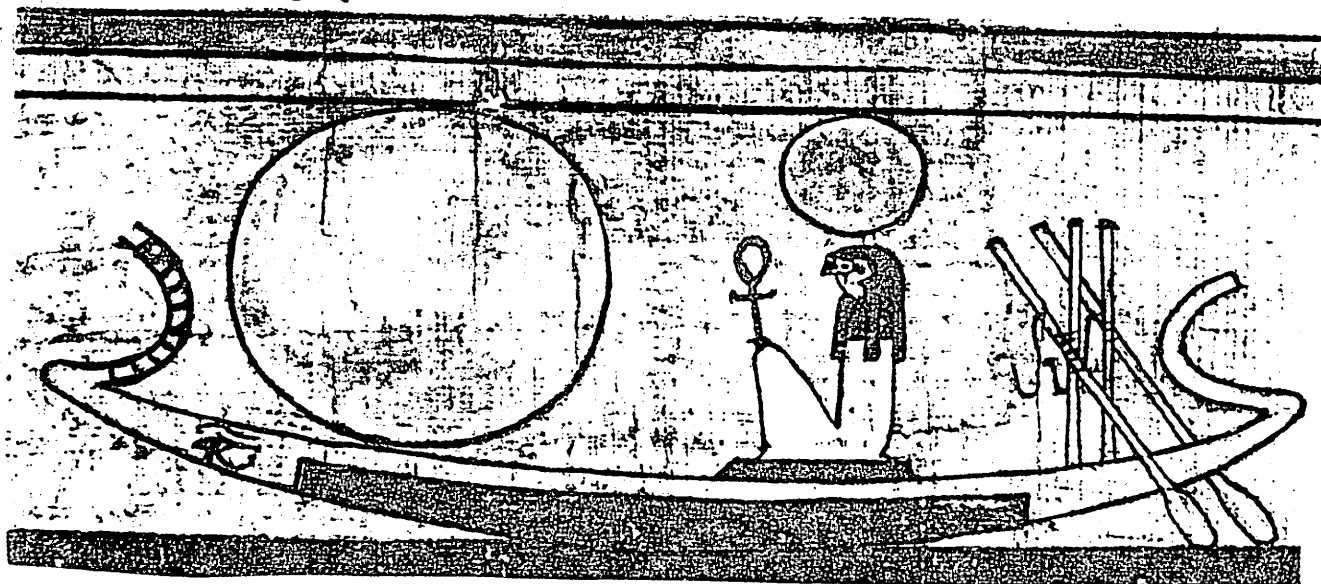
HERMES
TRISMEGISTOS:

"MIND, (NOUS) MY SON TAT, IS OF THE VERY SUBSTANCE (OUSIA) of God, (THEOS), IF INDEED THERE IS A SUBSTANCE OF GOD; and of what NATURE * that substance is, God alone knows precisely."

G.R.S. MEAD VERSION (1904): "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 ONLY it knows precisely."

* "NATURE": NO. The greek word is Tygchanei. Liddle, Scott, Jones 1832-3:
Tygchano A. "happen to be at (a place)" in Math Tychoon semeion: any point
B. gain one's end (or) purpose (at random)

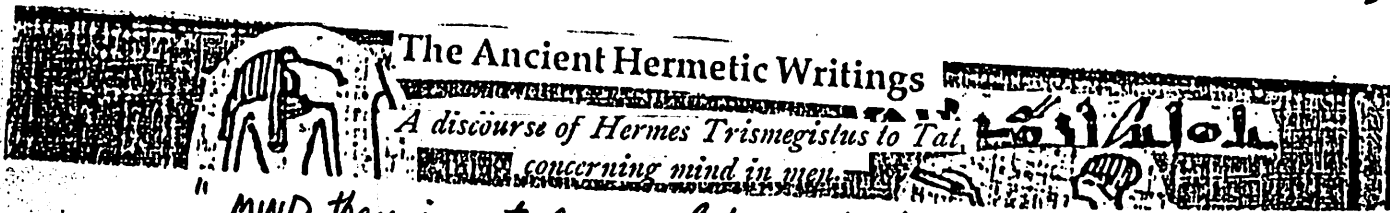
THUS the greek indicates not a "Nature" of God at all.
IT indicates a presence - locus which purposefully occurs to establish its OCCURRING.



Ra, the sun-god, in the Barque of Millions of Years in which he traversed the heavens. He wears on his head, and accompanies, a vast sun-disk symbolising his powers as lord of the heavens. The boat, formed of a serpent, bears his Eye; and the god is seated on a pedestal representing Mayet, the divine order. From the Theban Book of the Dead. Papyrus of Ani. Nineteenth Dynasty. British Museum.



(2)



The Ancient Hermetic Writings

A discourse of Hermes Trismegistus to Tat
concerning mind in men

(2)

"MIND then is not severed from the "substantiality" of God, but is so to speak, [METAPHOR] SPREAD ABROAD [A POINT • 'CREATES' SPACE] FROM THAT (") SOURCE("), as [A FOCUS → "CREATES" MOVEMENT] THE LIGHT OF THE SUN IS SPREAD ABROAD. (pressure too)

"IN MEN, this mind is... 'productive of divinity' [MEAD: "is God"] Hence some men are divine and the humanity of such men is near to deity

"for Agathos Daimon (GOOD SPIRIT) said: [RENAISSANCE HUMANISM is rather Hermetic in just this regard] 'Gods are IMMORTAL MEN, and men are mortal gods'"

MEAD: "But in IRRATIONAL LIVES MIND is their NATURE"

SCOTT: "But in the IRRATIONAL ANIMALS, there is INSTINCT in place of MIND"

[NOTE: the idea of Nature is potentially one of an irrational, animal realm]

[I.E. THE WORLD IS CRAZY] be alert.

"Wherever there is LIFE there is SOUL, but in the irrational animals, the SOUL is DEVOID OF MIND" ["mindless souls" gibbering in the darkness (of Hell) - Homer, etc.]

"MIND is a benefactor to the souls of men [Personified as "guiding spirit" or GUARDIAN SPIRIT after 3rd C.] it produces good for them" [BOODHISATVA: Enlightenment Being]

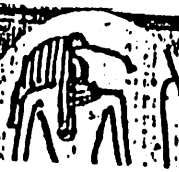
"In the case of the irrational animals, mind co-operates with the special form of instinct which belongs to each several kind of beast. But in MEN, MIND WORKS AGAINST the NATURAL INSTINCTS." [2ND CENTURY TROUBLE]

"Every SOUL, as soon as it has been embodied, is DEPRAVED by PAIN PLEASURE"

PAIN PLEASURE (see FREUD) belong to a composite body and seethe like juices in it, and the soul steps into them and is plunged in them: MIND MUST TAKE CHARGE OF SOULS



3



The Ancient Hermetic Writings

A discourse of Hermes Trismegistus to Tat

concerning mind in men

ΕΙΣ ΤΑΤΟΥ

Those souls then of which mind takes 3 command are illuminated by its light, and it counteracts their prepossessions ; for as a good physician inflicts pain on the body, burning or cutting it, when disease has taken possession of it, even so mind inflicts pain on the soul, ridding it of pleasure, from which spring all the soul's diseases. And godlessness is a great disease of the soul ; for the beliefs of the godless bring in their train all kinds of evils, and nothing that is good. Clearly then, mind, inasmuch as it counteracts this disease, confers good on the soul, just as the physician confers health on the body. But those 4 human souls which have not got mind to guide them are in the same case as the souls of the irrational animals. For mind co-operates with them, and gives free course to their desires ; and such souls are swept along by the rush of appetite to the gratification of their desires, and strive towards irrational ends ; and like the irrational animals, they cease not from irrational anger and irrational desire, and are insatiable in their craving for evils ; for irrational angers and desires are passions that exceed all else in evil. And to punish and convict such souls as these, God has established penal law.—

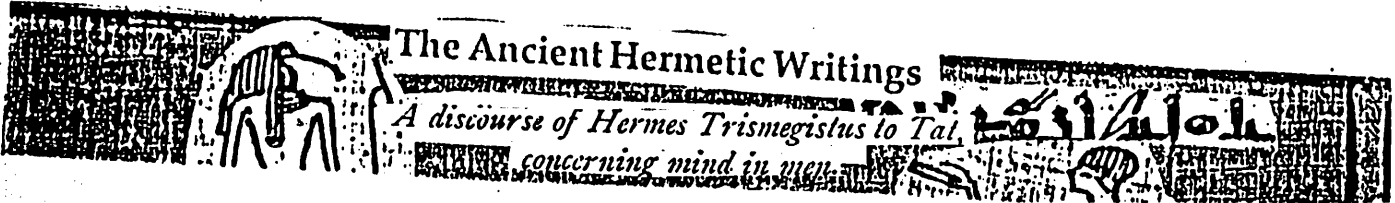
TAT : "But if that is so, father, ["I must be about my father's business"] it would almost seem that the DOCTRINE OF DESTINY (heimarmenes) which you have explained to me before is overthrown. If a man is inevitably destined to commit adultery, or sacrilege, or some other crime, why is punishment inflicted on one who has been compelled by destiny (heimarmenes) to do the deed ? It is DESTINY (HEIMARMENE) that has COMMITTED all these crimes.

Hermes. It is true, my son, that . . . , and that nothing, whether good or bad, which has to do with the body, can come to pass apart from destiny. But it is destined also that he who has done evil shall suffer evil ; and to this end he does it,¹ that he may suffer the penalty for having done it. But for the present, we are not discussing evil-doing and destiny. Of those matters I have spoken elsewhere : but we are now concerned with mind, and the questions we have to consider are these,—what mind can do, and how it admits of differences, being of one sort in men, and of another sort in the irrational animals. And further, we have to consider that in the irrational animals mind does not work good, whereas in men it works good, but not alike in all men ; for not in all men does it quench the passions of anger and desire. The one sort of men we must hold to be rational, and the other sort irrational. Now all men are subject to destiny, inasmuch as all are subject to birth and death ;² for a man's destiny begins at his birth, and ends at his death. And all men undergo what destiny has appointed for 7 them ; but rational men (that is, those who, as I said, are governed by mind) do not undergo it in the same way as the irrational. They are freed from wickedness ; they undergo what is destined, but they are not wicked.—Tat. Once more, father, what do you mean ? The adulterer, and the murderer, and all the rest, are they not wicked ?—

Hermes. Nay, my son, the rational man has not committed adultery or murder, yet he must undergo what is destined, as the adulterer and the murderer undergo it. It is impossible for a man to escape from his destined death, just as it is impossible for him to escape from his destined birth ; but from wickedness a man can escape, if he has mind in him. I will tell 8 you, my son, what I heard the Agathos Daimon say. If he had put forth in writing what he said, he would have conferred a great benefit on the human race ; for being the first-born god, he alone, ¹ Perhaps, 'to this end he is destined (or compelled) to do it'.
² Literally, 'birth and change' ; but 'change' here means 'death'.
my son, had seen all things, and spoke words that are in very truth divine. I once heard him say



(4)



The Ancient Hermetic Writings

A discourse of Hermes Trismegistus to Tat, concerning mind in men.

THINK ON THESE THINGS

Think on these 9 words, and apply this teaching to the question which you asked me just now, that is, the question about destiny. For if you are careful to put aside contentious arguments, my son, you will find that in very truth mind is master of all things,—master of destiny, and of penal law, and of all else; and for mind nothing is impossible, neither to exalt a human soul above destiny, nor, if the soul, as sometimes happens, gives no heed, to make it subject to destiny. As to destiny then, let this suffice.—

THINK ON THESE THINGS

J. Krishnamurti

LISTENING

WHY ARE YOU here listening to me? Have you ever considered why you listen to people at all? And what does listening to somebody mean? All of you here are sitting in front of one who is speaking. Are you listening to hear something that will confirm, tally with your own thoughts, or are you listening to find out? Do you see the difference? Listening to find out has quite a different significance from listening merely to hear that which will confirm what you think. If you are here merely to have confirmation, to be encouraged in your own thinking, then your listening has very little meaning. But, if you are listening to find out, then your mind is free, not committed to anything; it is very acute, sharp, alive, inquiring, curious, and therefore capable of discovery. So, is it not very important to consider why you listen, and what you are listening to?

P 32

TAT: "This teaching father, is divine; it is both true and helpful. But there is another thing [ISSUE] which I must ask you to explain. you said that in the irrational animals mind works in the way of instinct, co-operating (pairing) with their IMPULSES, and the IMPULSES are PASSIVE AFFECTIONS, (affected) THEN MIND also must be passively affected, being POLLUTED by contact with the PASSIVE AFFECTIONS." "Well said my son!"

[TRUTH IS MEANING ACCEPTED INTO ITS RECOGNITION; go tell pilate]

705-11103



(5)

The Ancient Hermetic Writings

A discourse of Hermes Trismegistus to Tat concerning mind in men.

Your question shows the right spirit, and it is only fair that I should answer it. All things that are in a body, my son, are subject to passive affection. It is the bodies themselves that are subject to passive affection in the primary sense of the term; but the incorporeals³ also. . . .⁴ For everything that moves something is incorporeal, and everything that is moved is body; both the mover then and that which is moved are passively affected, the one being the ruler, and the other that which is ruled. And so, mind, as long as it is in a body, is subject to passive affection; but when it is freed from the body, it is freed from the passive affection also. . . .⁵ You must not let yourself

³ The 'incorporeals' spoken of in this passage are, or include, mind and soul.

⁴ Perhaps, 'are passively affected under certain conditions' (that is, when they are in a body).

⁵ The passage here omitted is meaningless as given in the MSS.

be confused by the use of these terms; . . .¹ but there is no harm in using the better-sounding word.²—Tat. You have explained the matter most clearly, father.—

HERMES: "There is another thing to be considered, my son. There are two (2) [PAIR] gifts which God has bestowed on man alone; and on no other mortal creature: || MIND || || AGATHO || (HEART)
|| SPEECH || || DAIMON || (TONGUE)

the gift of || MIND || is equivalent to that of IMMORTALITY.

If a man uses these two gifts rightly, he will differ in nothing from the immortals; or rather, he will differ from them only in this, that he is embodied upon earth; and when he quits the body, mind and speech will be his (guides) and by them he will be brought into the troop of the gods and the souls that have attained to bliss.—Tat. But do not the other living creatures use speech, father?—Hermes. No, my son; they have voice, but not speech; and speech is very different from voice. All men have speech in common; but each kind of living creatures has its special sort of voice.—Tat. But among men also, father, each nation has a different speech.—Hermes. Languages differ, my son, but mankind is one; and speech likewise is one. It is translated from tongue to tongue, and we find it to be the same in Egypt, Persia, and Greece. . . . Speech then is an image of mind; and mind is an image of God.

That blessed god, the Agathos Daimon, said 'soul is in body, mind is in soul, and God is in mind'.^{13 a} The rarest part of matter^{14 a} then is air; the rarest part of air is soul; the rarest part of soul is mind; and the rarest part of mind is God. And God deals with all things, and permeates all things; mind deals with soul; soul deals with air; and air deals with gross matter.

¹ 'These terms' are probably 'working actively' and 'passively affected', both of which are applicable to embodied mind. The author's meaning might perhaps be expressed by writing here 'for it is one and the same thing (viz. embodied mind) that both works actively and is passively affected'.

² I.e. there is no harm in saying that embodied mind 'works actively', and omitting to say that it is 'passively affected'.

GUIDE (singular-wholeness of the PAIR)

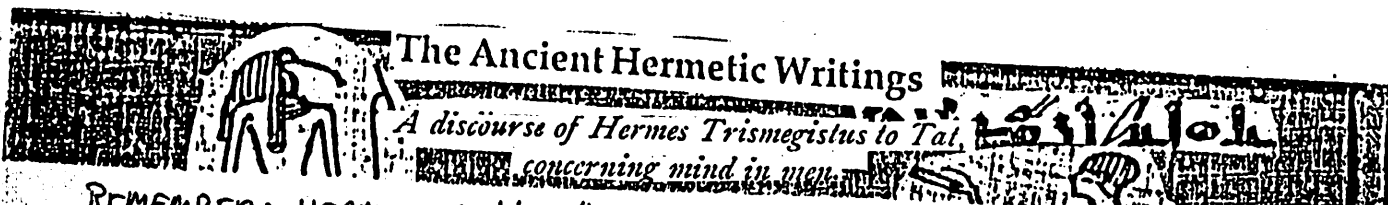
THIS IS HERMES
PSYCHEPOMPOS

SPEECH IS ONE
for all MANKIND

THIS IS INDICATIVE OF
EARLY 3RD CENTURY
(A.D.)



6



REMEMBER: HERMETICA 4: "The Chalice of Divine Mind"

"Hermes" now enters into metaphor. God pours Mind, he tells us, into a great Font or Chalice, and proclaims through His prophet ("Hermes" himself?) that all who can may plunge themselves into this Fullness of God's Mind, baptizing themselves in the Gnosis of Him. This will teach them why they exist and implant a sure faith that they will inevitably go to God, the Source of Life and Light, because they have been saved from the darkness of ignorance. F has shown well that there is nothing here to make us suspect that "Hermes" is thinking of the Christian baptism, though his doctrine obviously belongs to the same line of thought as theirs. He speaks of the true baptismal rite, so constantly among early Christians associated with birth into a new life in the Divine Light—an idea very prominent among the Mandeans, or Baptists of St. John.

translation
from DUNCAN GREENLEES
THE GOSPEL OF HERMES
"World Gospel Series"
Theosophical Pub. House
Adyar, Madras, India, 1949

Some souls fail to benefit from this preaching of God's Gospel among men; they dare not leap into the unknown depths of the Chalice; so they remain in ignorance of God, the unhappy prey to passion, lost in a whirl of restless desires which can never give satisfaction to their hearts, which really long for the Infinite. But other souls are bolder; they plunge into the Chalice, merge themselves in God's very Being, and so become perfected initiates in this "Religion of the Mind"; they become like gods because they share the cosmic consciousness which is God's Life. So they see themselves in God, they see God and, eager to attain to Him, they lose all interest in worldly things and devote themselves to the constant practice of His vision and His service. We shall find, in §§ 42 and 45, an unravelling of the metaphor of this interesting and important section; it is the actual experience of God spoken of in halting ecstatic phrases by so many mystics everywhere, the glorious reality of which our baptisms and other rites are but a dim memory and shadow.

∞

BOOK XII (ii) A DISCOURSE OF HERMES TO TAT

(THIS IS GIVEN IN THE NEXT THREE PAGES)

The ending of the treatise (after those 3 pages) is:

"is all, and the ALL PERMEATES all things, and has to do with all things."

"This God, my son, I bid you || WORSHIP || in accordance
|| ADORE || with this
"one way to worship God: be devoid of Evil." my teaching.



from G. R. S. MEAD, THrice GREATEST HERMES
V. I, P. 83.

The nature of this symbolic Ogdoad is most clearly seen in the inscription of Dêr-el-Bahari, of the time of the Twenty-second Dynasty which Maspero has lately published.¹

In it the Osirified says to the Supreme:

"I am One who becomes Two; I am Two who becomes Four; I am Four who becomes Eight; I am the One after that."

So also in the first Hermes Prayer, quoted in a preceding chapter, addressed to Hermes as Agathodaimon, Thoth is he "whom the Eight Wardens guard".

These Eight, we may perhaps be permitted to speculate, were generated Two from One, *ââ ââ*, Greatest; Four from Two, Twice-greatest; Eight from Four, Thrice-greatest.

Such a combination would specially commend itself to men trained in Pythagorean mathematical symbols, as were doubtless many who took part in compiling the Egyptian Hellenistic theosophical literature.

I, therefore, conclude that the honorific title Thrice-greatest can very well go back to early Ptolemaic times; and therefore, as far as I can see, the authenticity of Manetho's *Sotbis* stands unimpugned as far as any arguments so far brought against it are concerned. I therefore regard the quotation of Syncellus as a most valuable piece of information in tracing the genesis of the Trismegistic literature.

from E. A. WALLIS-BUDGE, EGYPTIAN BOOK OF THE DEAD
P. 23.

Like other works of a similar nature, however, the Pyramid Texts, which represent the **Heliopolitan Recension**, afford us no information as to their authorship. In the later versions of the Book of the Dead certain Chapters³ are stated to be the work of the god Thoth. They certainly belong to that class of literature which the Greeks called "Hermetic,"⁴ and it is pretty certain that under some group they were included in the list of the forty-two works which, according to Clement of Alexandria,⁵ constituted the sacred books of the Egyptians.⁶ As Thoth, whom the Greeks called Hermes, is in Egyptian texts styled "lord of divine books,"⁷ "scribe of the Company of the Gods,"⁸ and "lord of divine speech,"⁹ this ascription is well founded.

¹ Pietschmann thinks (*Aeg. Zeitschrift*, Bd. XXXI, pp. 73 f.) that the Satyrs, who are referred to by Diodorus (I, XVIII) as the companions and associates of Osiris in Ethiopia, have their origin in the pigmies.

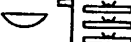


² The whole question of the pigmy in the text of Pepi I has been discussed by Maspero in *Recueil de Travaux*, t. XIV, pp. 186 ff.

³ Chapters XXXb, CLXIV, XXXVIIb, and CXLVIII. Although these Chapters were found at Hermopolis, the city of Thoth, it does not follow that they were drawn up there.

⁴ See Birch, in Bunsen, *Egypt's Place in Universal History*, Vol. V, p. 125; Naville, *Todtenbuch* (Einleitung), p. 26.

⁵ *Stromata*, VI, 4, 35, ed. Dindorff, t. III, p. 155.

⁶ On the sacred books of the Egyptians see also Iamblichus, *De Mysteriorum*, ed. Parthey, Berlin, 1857, pp. 260, 261; Lepsius, *Chronologie*, pp. 45 ff.; and Brugsch, *Aegyptologie*, p. 149.

⁷  ⁸  ⁹ 

4.2. GOD, THE CARRIER OF INTELLECTUAL PRINCIPLES. The God of Hermetism is a God to be grasped neither by the senses nor the ratio but by insight and intuition (Fest, IV, 79), by what Tat, the disciple, calls *νοητική ενέργεια* [spiritual energy] (CH, XIII, 11). God is Intellect (Fest, IV, 141): *τοῦτον οὖν τὸν τρόπον νόησον τὸν θεόν, ὡς περ νοήματα πάντα ἐν αὐτῷ ἔχειν, τὸν κόσμον, αὐτόν, τὸ ὅλον*. [In this way, then, you must understand God: that everything that is he contains in himself as thoughts: the world, himself, the All.] (CH, XI, 20) Nous, the Intellect, is God (Fest, III, 153): *ἐνὶ Νοῦς ὁ σὸς θεός*. [It is I, Nous, your God.] (CH, I, 6) The fourth Hermetic treatise particularly insists that Intellect is the very substance of the God Nous (Fest, III, 35). In his effect on human souls this God Nous is identified with Agathodaemon: *οὗτος ἐστὶν ὁ ἀγαθὸς δαίμων. μακαρία ψυχή, ἣ τοῦτον πληροστέρα*. [He is the Good Demon; blessed is the soul that is filled with this Intellect.] (CH, X, 23; cf. CH, vol. I, p. 135, fn. 78)

Like the Hermetic God, the God of *Parzival* is, in Weber's words, a "carrier of intellectual principles, not of human qualities" (Weber, *Gottebegriff*, p. 27), and "not to be perceived by the ratio" (*ibid.*, p. 26). Wolfram identifies God and Spirit in the simple line:

797, 30 *sin geist mac grôze helfe tuon.*

[His Spirit can lend great aid.]

5. THE KRATER. This God of Intellect gathers the community of his followers on earth by various ways: directly, or through the mediation of mystagogues, or through baptism in intellect.⁵

5.1. THE MYTH OF THE KRATER. Baptism is described in a myth which centers around a symbolic vessel, the Krater. The story appears in the fourth treatise (CH, IV, 3-6), entitled precisely 'Ο Κρατήρ, and it is written in the form of a dialogue between Hermes, the master, and Tat, the disciple.

Tat: Tell me then, father, why did God not impart intellect to all men?

Hermes: It was his will, my son, that intellect should be placed in the midst as a prize that human souls may win.

Tat: And where did he place it?

Hermes: He filled a great Krater with intellect, and sent it down to earth; and he appointed a herald, and bade him make proclamation to the hearts of men: "Dip yourself in this Krater, you who are able; you who believe that you will ascend to Him who sent this Krater down; you who

⁵ For a brief typology of apocalypses, cf. Festugière, *Revue biblique*, XLVIII (1939), 45-54.

know for what purpose you have been born." Now they who gave heed to the proclamation and were baptized in intellect, those men got a share of gnosis [i.e., the knowledge of God], and they became perfect men because they received intellect. But those who failed to heed the proclamation, those are they who possess the gift of communication and reasoning, to be sure, but not more, since they have not received intellect and know not for what purpose they have been made, nor by whom they have been made. The sensations of these men are very close to those of beasts without reason, and since their temper is in a state of passion and anger, they do not admire the things worthy of contemplation; they give heed only to their bodily pleasures and desires, and believe that man has been born for such things as these. But as many as have partaken of the gift which God has sent, these, O Tat, if one compares their works with those of the other group, are immortal gods and no longer mortals. For they embrace with their own intellect all things that are, those on earth and those in heaven and those, if any, above heaven. And raising themselves to that height, they see the Good. . . . Such, O Tat, is the science of the intellect, which provides an abundant possession of things divine and the comprehension of God, for the Krater is divine. Tat: I too, father, would like to be baptized.

This myth of the Krater contains a multitude of motifs typical of Hermetism which are of the greatest significance for the present discussion because of their recurrence in Wolfram's story. These elements, briefly recapitulated, are the following: intellect is a high prize to be won by human souls; it comes within the reach of men as the contents of a Krater; this Krater is sent down to earth by God; a herald proclaims its presence; his proclamation goes to the hearts of men; it invites those men to baptism in the Krater; who are able and who believe in the mission of the Krater; the reward for their faith is knowledge of God; this knowledge changes them to perfect men. The myst, therefore, wishes to be baptized in the Krater. Thus, attention to the message brings men intellect; and intellect is knowledge of God and knowledge of God is the state of being perfect. The possession or non-possession of intellect divides men into two groups: without intellect men lead a philosophical life, a life of passion and anger, a life of wrong values; with intellect their life is one of the right values. This, indeed, is the meaning of the Krater: the symbolization of intellect and of the comprehension of God.

Hermetism's κρατήρ [*kratēr*], then, is the same as Wolfram's *grâl*: the symbol around which a select ethico-religious brotherhood gathers. It is also, as we tried to demonstrate in *Zeitschrift für deutsches Altertum*, LXXXIX (1959), 192-194, the same word. Anc. Grk. κρατήρ [mixing bowl] is borrowed by Latin as *cräter* and

KRATER AND THE GRAIL: HERMETIC SOURCES OF THE PARZIVAL

HENRY AND RENÉE KAHANE

ILLINOIS STUDIES IN LANGUAGE AND LITERATURE

PP. 13-17 1965

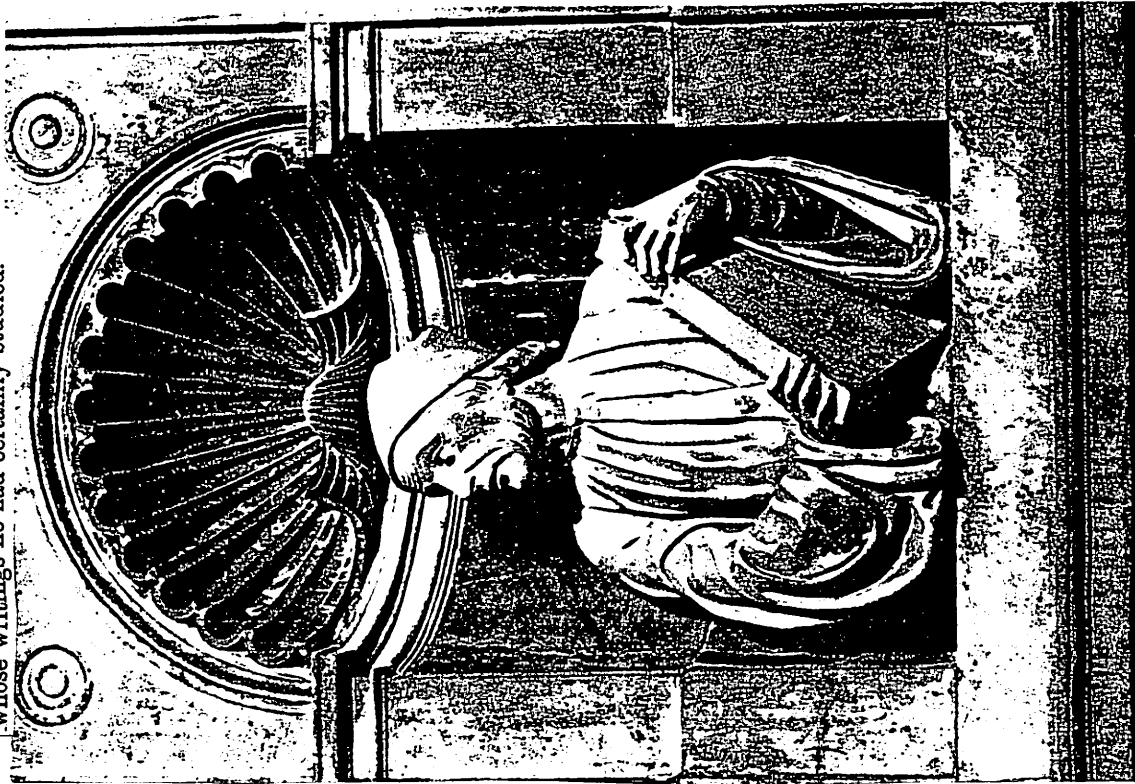
(7) God is the father of the Word. The λόγος is the creative word of God (Fest, IV, 59, fn. 3): *τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγῳ*. [The demiurge created the whole world not by hands but by the word.] (CH, IV, 1) In *Poimandres*, the Λόγος of God is hypostatized as the son of God: *ὁ δὲ ἐκ Νοῦς φωτεινὸς Λόγος υἱὸς θεοῦ*. [The shining Word coming forth from Nous is the son of God.] (CH, I, 6)

In *Parzival*, the Word is similarly identified with the son of God:

797, 28 * *erot ist mensche und sins vater wort.*

CHANDERS 1892

Finally, it is desirable to state that the language and style of our Hermes is semi-classical, though Alexandrian, and without dialect; but often rugged, involved, mystical, tautological, and obscure, with a number of technical words belonging to the Greek philosophy which renders it difficult to translate. It bears much resemblance to that of Plato, whose writings he had certainly studied.

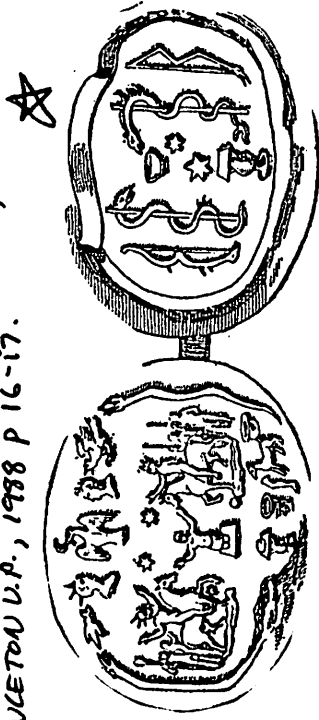


FROM: LETTER OF MARSILIO FICINO, VOLUME 1, 1975

The bust of Marsilio Ficino in Florence Cathedral. He is thought to be holding his translation of the works of Plato in the manner of a lyre, an instrument which he is said to have played superbly.

Ficino a translation of some Orphic hymns. Then, in April 1463 Marsilio Ficino dedicated to Cosimo his Latin translation of the Greek text of that part of the *Corpus Hermeticum* then known as the *Pimander*. Perhaps as a result (on April 18) Cosimo formally endowed Ficino with the annual profits from one of his farms at Careggi.²⁷ By September of that year Tommaso Benci turned Ficino's version of the *Pimander* into Italian so that unlettered businessmen (as Benci stated in the preface) could know its contents.²⁸ Both the Latin and the Italian versions of the *Pimander* were extremely popular: it is only with these that we should measure popularity in part according to norms set by Medici fashion.²⁹

from THE ORIGINS of the PLATONIC ACADEMY of FLORENCE,
A. FIELD, PRINCETON U.P., 1988 P 16-17.



Magic, the noblest of the arts, springs from the final completion of the contemplative ascent. The soul which performs miracles is "that which commands the fantasy to lie silent, and burning with desire for the supernal divinity, relies not on the common discourse of natural reason, but lives in the Mind alone, becomes an angel, and receives God entirely within its breast. This is what Zoroaster means when he says . . . 'The soul of humankind contracts God, in a sense, within itself, when, retaining nothing mortal, it is intoxicated with a divine liquor. . . .' In such a manner, the theology of the divine John says, the soul is born again of God."¹⁰ Temperate and pure living facilitates the process of ascent by freeing the reason from troublesome humors and keeping it from becoming oppressed by physical concerns. An "honest and religious education," Ficino emphasizes, can ennoble the soul by bringing it to desire good for all humankind.

⑩ THEOLOGIA PLATONICA 2:237

FROM RENAISSANCE MAGIC & THE RETURN OF THE
GOLDEN AGE, J.S. McBANE, U. NEBRASKA PR
1989, P 26.

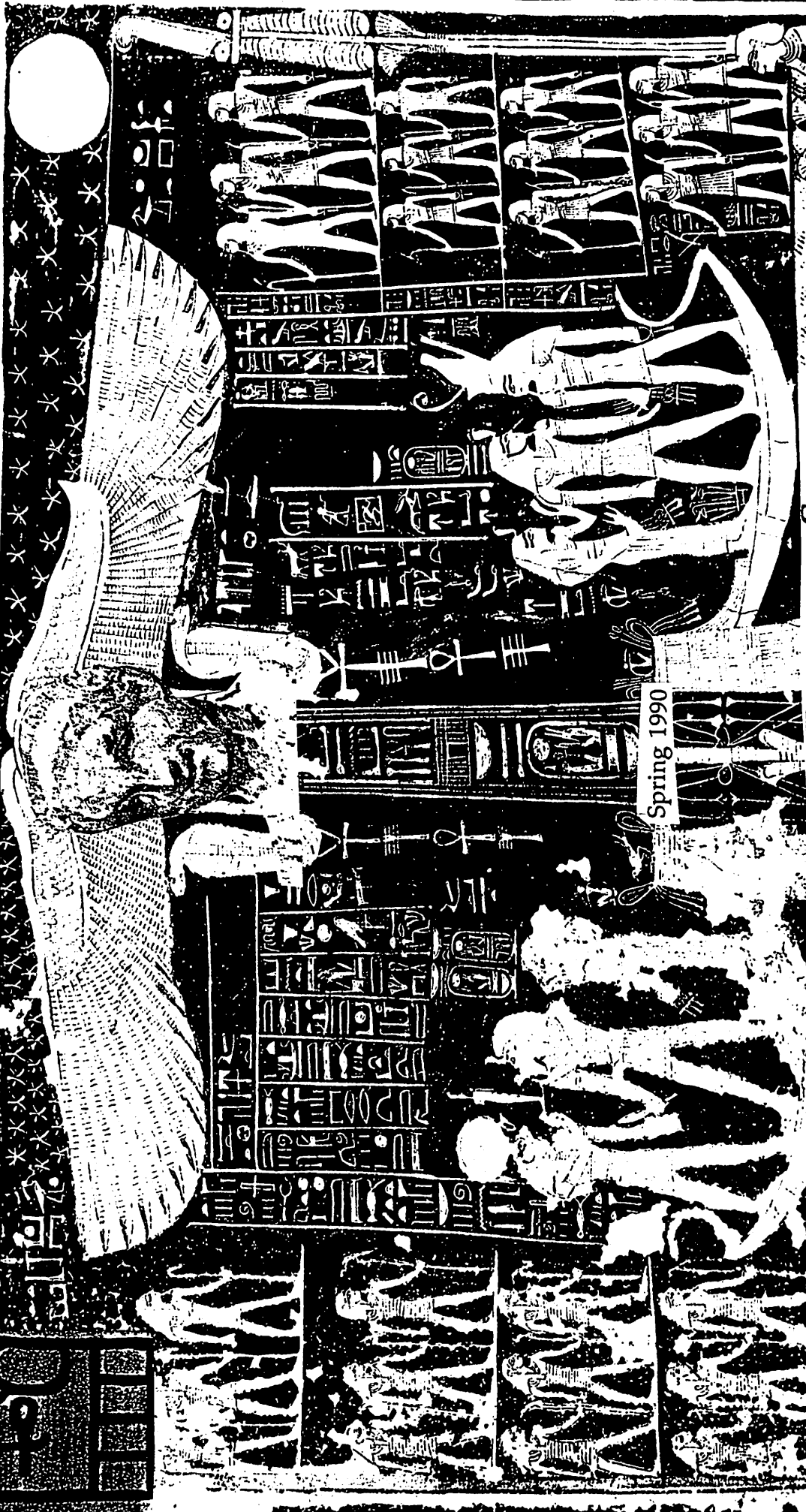
21. Mithraic cameo: Mithras born from the rock between the dioscures, surrounded by various symbols, including the cup and bread of his eucharist; reverse two snakes twined on staff with drinking-bowl, stars, and altar between—note the two more stylised snakes on the outside with heads going the other way



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June 21 | Concerning Rebirth

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The Resurrection of Osiris

It is Thou who hast created breath for the tongue
and Thou knowest its words;
Thou didst establish the fruit of the lips
before ever they were.

Thou dost set words to measure
and the flow of breath from the lips to metre.

Thou bringest forth sounds
according to their mysteries,
and the flow of breath from the lips
according to its reckoning,
that they may tell of Thy glory
and recount Thy wonders
in all Thy works of truth
and [in all Thy] righteous [judgements];
and that Thy Name be praised

by the mouth of all men,
and that they may know Thee
according to their understanding
and bless Thee for ever.

Tat. Father, I would fain be taught that hymn of praise which,
as you have told us, Poinmandres predicted that you would hear
the Powers sing when you had ascended to the eighth sphere of
heaven.—*Hermes.* My son, you do well to seek that; for you
are purified, now that you have put away from you the earthly
tabernacle. Poinmandres, the Mind of the Sovereignty, told me
no more than stands written in the book; for he knew that
I should be able of myself to apprehend all things, and to hear
what I would, and to see all; and he left it to me . . .

^o 'to think out what he did not tell me'!

And so the Powers which are in all things sing within me also.—

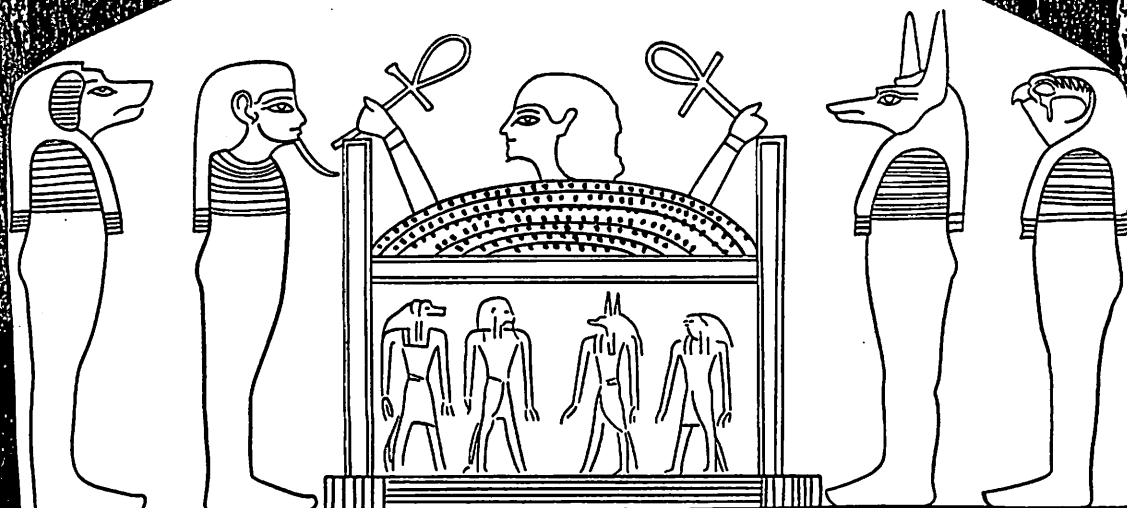
CORPVS HERMETICVM LIRELLI'S XIII

THE DEAD SEA SCROLLS IN ENGLISH

G. VERMES

152

THE SHRINES OF TUT-ANKH-AMON



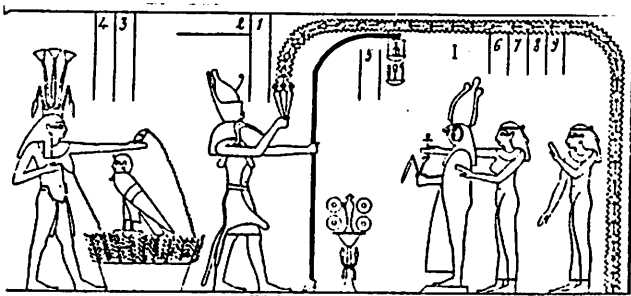
MARK

MATTHEW

Fig. 14. The four Sons of Horus

LUKE

JOHN



Ἑρμοῦ τοῦ τριμεγίστου πρὸς τὸν υἱὸν Τάτ [ἐν ὧ
ᾧ] λόγος ἀπόκρυφος περὶ παλιγγενεσίας [καὶ
σιγῆς ἐπαγγελίας]

A secret discourse of Hermes Trismegistus to his
son Tat, concerning Rebirth.



TAT: "In your GENERAL DISCOURSES (EXOTERIC), father, you spoke in RIDDLES
and did not make your meaning clear, [A CLUE THAT THERE IS AN
ESOTERIC TEACHING]
[clarity depends on symbolic
integration: the student's CONTEMPLATION]
when you were discussing the divinity of man.
"you said
'THAT NO ONE CAN BE SAVED UNTIL HE HAS BEEN BORN AGAIN';
but you did not MAKE KNOWN to me what you MEANT by this."
"I besought you to let me learn the doctrine of REBIRTH ... the one part of
your teaching I did not know...
"you said
'WHEN YOU ARE READY TO ALIENATE YOURSELF FROM THE WORLD
I WILL TEACH IT TO YOU."

"I am now P r e p a r e d to receive it"

I HAVE ALIENATED the thoughts of my HEART from the world's DECEPTIONS



"... you promised to transmit the Rebirth to me
I know not, thrice-greatest one, from what womb a man can be born again
nor FROM WHAT SEED"

HERMES: "My son, THE W O M B is W I S D O M, conceiving in SILENCE [∞]
THE S E E D is the true G O O D."

TAT: "and WHO is it father that begets?" HERMES: "[the Will] is the
as GOD begetter"

TAT: "WHO is the MINISTRANT whom the CONSUMMATION of REBIRTH is brought to pass?"

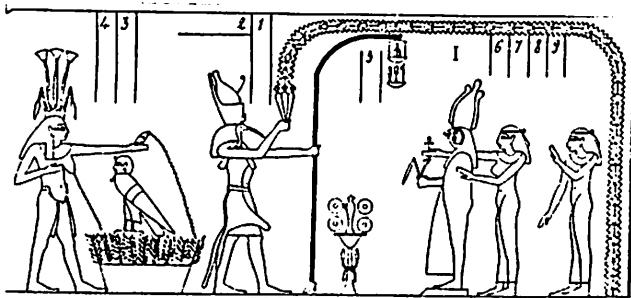
HERMES: "SOME MAN who is a SON OF GOD, working in subordination to GOD'S WILL"

TAT: "and what manner of man is
HE that IS BROUGHT INTO BEING by the Rebirth" [|| WILL || a platonic pair]

HERMES: "He that is born by THAT birth [notice the objectivity
is ANOTHER; he is a god, and OF PHASE - not just a "process"]
A SON OF GOD.

He is the ALL and is in all; for he has no part in corporeal substance;
he PARTAKES of the substance (ousia) of things intelligible
being WHOLLY COMPOSED OF POWERS OF GOD" (noetês)

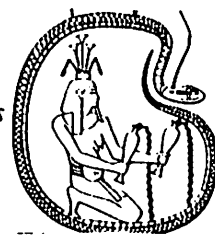




Ἑρμοῦ τοῦ τριμεγίστου πρὸς τὸν υἱὸν Τάτ [ἐν ὧ
ᾧ] λόγος ἀπόκρυφος περὶ παλιγγενεσίας [καὶ
σιγῆς ἐπαγγελίας]

(2)

A secret discourse of Hermes Trismegistus to his
son Tat, concerning Rebirth.



TAT: "your WORDS are RIDDLES, father; you do not speak to me
as a father to his son."

HERMES: "THIS SORT OF THING CANNOT BE TAUGHT, my son; but God,
when he so WILLS, RECALLS (it) to (OUR) MEMORY."

[Remember ART of memory]

Hermetic Tradition

TAT: "But what you SAY is IMPOSSIBLE, father; it does violence to COMMON SENSE.
when you treat me thus... I ask: 'Am I an ALIEN to my father's race? [TRADITION]'
Do not grudge me this boon, father, I am your true-born son; EXPLAIN
to me what MANNER of THING the Rebirth is."

HERMES: "What can I say, my son?"

"THIS THING CANNOT BE TAUGHT"

"and it is not possible for you to see it with your organs of sight (material)"

"I CAN TELL YOU NOTHING"

"only: I tell by God's mercy THERE HAS COME TO BE IN ME a Form
which is not fashioned out of matter, and
I HAVE PASSED FORTH OUT OF MYSELF [coming forth from self]
and entered into an IMMORTAL BODY"

I AM NOT NOW THE MAN I WAS.

I have been BURN AGAIN
in MIND, and the
bodily shape which was
before has been PUT AWAY
from me."

"NOT NOW VISIBLE"

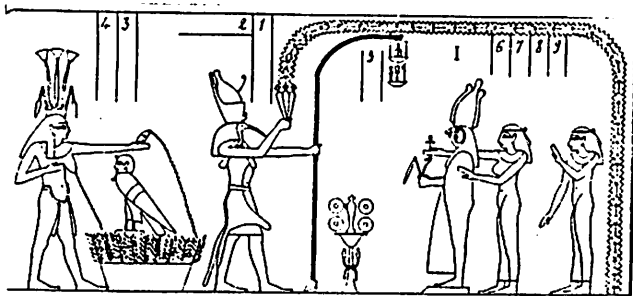
"I am no longer an object
colored and tangible, a thing
of spatial dimensions;
I am now alien to all this
and to all that you perceive with eyesight"

TAT: "Father, you have driven me to saving madness. Will you tell me
THAT I DO NOT AT THIS MOMENT SEE MY OWN SELF? (!)

HERMES: "... not see DREAMLIKE FIGURES [MYTHIC IMAGES]
but as one AWAKE [SYMBOLIC SELF]
as passed forth out of your SELF [MAGICAL PRESENCE]

TAT: "... Speechless AMAZEMENT... you are the same as ever..."





Ἑρμοῦ τοῦ τρισμαγίστου πρὸς τὸν υἱὸν Τάτ [ἐν ὅρει] λόγος ἀπόκρυφος περὶ παλιγγενεσίας [καὶ σιγῆς ἐπαγγελίας]

3

A secret discourse of Hermes Trismegistus to his son Tat, concerning Rebirth.



HERMES: "Even in this YOU ARE MISTAKEN."

"The mortal form changes DAY BY DAY [a rather Egyptian idea of Time here] for it is an ILLUSION."

TAT: "What then is REAL 3-greatest-1?"

HERMES: "That which is not sublimed by matter (my son) nor limited by boundary that which has no color and no shape, without integument + IS LUMINOUS ... APPREHENDED BY ITSELF ALONE CHANGELESS, UNALTERABLE ... GOOD"

TAT: "—Tat. I must indeed have gone mad, father; I have lost the wits I had. I thought your teaching had made me wise; but when you put this thought before me, my senses are stopped up."

I. e. I find myself unable to apprehend it.

HERMES: "even so, my son. The fire which rises, and the earth which sinks, the liquid water, and the air we breathe, are perceived by the senses; but how can you perceive by mere sense a thing of other nature, a thing that is neither rigid nor fluid, that is incomposite and indissoluble, a thing which can be apprehended only by divine power, and demands one who has power to apprehend the incorporeal?"

TAT:

Is it then beyond my power, father?

[THE STUDENT MUST GET TO THIS "POINT"]

HERMES: "HEAVEN FORBID, SON"

"DRAW IT IN TO YOU,

and IT WILL COME; WILL IT, and IT COMES

TO BE. STOP THE WORKING OF your bodily senses, + THEN DEITY will be BORN in you.

TAT: "What! have I TORTURERS within me?"

HERMES: "yes ... and not just a few: many + terrible"

TAT: "I do not know them."

HERMES: "IGNORANCE IS FIRST

Cleanse yourself of irrational torments of matter within you

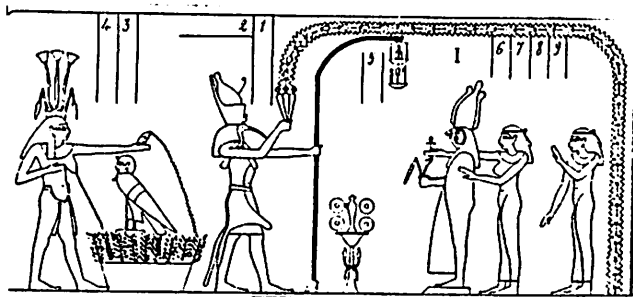
The second is Grief;²
the third is Incontinence;
the fourth is Desire;
the fifth is Injustice;
the sixth is Covetousness;
the seventh is Deceitfulness;
the eighth is Envy;

the ninth is Fraud;
the tenth is Anger;
the eleventh is Rashness;
the twelfth is Vice.¹

These are twelve in number; and under them There are many others also, my son;

they force the man who is bound in the prison of the body to suffer what they inflict.

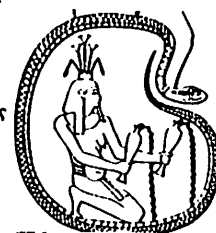




Ἑρμοῦ τοῦ τρισμεγίστου πρὸς τὸν υἱὸν Τάτ [ἐν ὅρῃ] λόγος ἀπόκρυφος περὶ παλιγγενεσίας [καὶ σιγῆς ἐπαγγελίας].

(4)

A secret discourse of Hermes Trismegistus to his son Tat, concerning Rebirth.



But when God has had mercy on a man, they depart from him together, one and all; and then is reason² built up in him. Such is the manner of the Rebirth.

8

"And now, my son, speak not, but keep solemn silence; so will 8 a the mercy come down on us from God.

∞

"Rejoice now, my son; you are being cleansed by the Powers 8 b of God; for they have come to build up in you the body of reason.³ The knowledge of God has come to us; and at its coming, my son, ignorance has been driven out.

"TRUTH (ALĒTHEIA)

has come to us

and ON IT has followed = the GOOD = with \parallel LIFE \parallel LIGHT \parallel .

"torments of darkness have fled with rushing wings"

"THUS ^{my} ~~son~~ has the ^{INTELLECTUAL} ~~BEING~~ been made up in us"

(synetétē (e) noerà génesis ousía)

and BY ITS COMING TO BE we have been made gods. Whoever then has BY GOD'S MERCY attained to this divine birth (REBIRTH), abandons bodily sense; he KNOWS (gnosis) himself to be composed of POWERS OF GOD. and KNOWING IS GLAD" [the good news].

TAT: "Father, God has made me a new being"

"and I perceive 'things' now, not with bodily eyesight, but with (BEWARE) THE WORKING OF MIND.

HERMES: "REBIRTH"

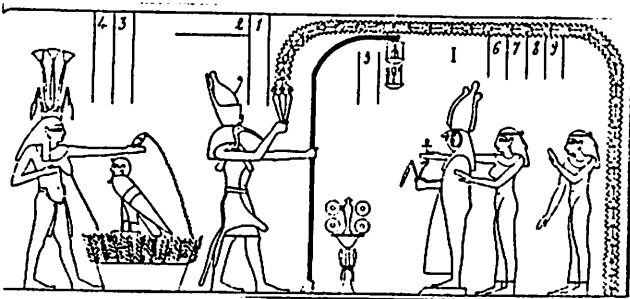
TAT: "IN MIND I SEE MYSELF TO BE THE ALL \parallel Heaven \parallel water \parallel beasts \parallel embryos \parallel Earth \parallel air \parallel plants \parallel non-embryo \parallel I am present everywhere.

HERMES: "REBIRTH"

TAT: "Will this body of divine powers suffer dissolution?"

HERMES: "HUSH!" "has the eye of your mind been blinded?!"

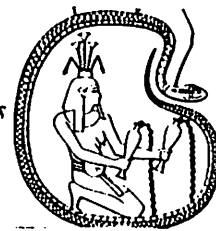




Ἑρμοῦ τοῦ τρισμεγίστου πρὸς τὸν υἱὸν Τάτ [ἐν 5
ὄρει] λόγος ἀπόκρυφος περὶ παλιγγενεσίας [καὶ
σιγῆς ἐπαγγελίας]

5

*A secret discourse of Hermes Trismegistus to his
son Tat, concerning Rebirth.*



Tat. Father, I would fain be taught that hymn of praise which, as you have told us, Poimandres predicted that you would hear the Powers sing when you had ascended to the eighth sphere of heaven.—*Hermes.* My son, you do well to seek that; for you are purified, now that you have put away from you the earthly tabernacle. Poimandres, the Mind of the Sovereignty, told me no more than stands written in the book; ⁴ for he knew that I should be able of myself to apprehend all things, and to hear what I would, and to see all; and he left it to me . . . ⁶ And so the Powers which are in all things sing within me also.—*Tat.* Father, I would fain hear that song; I wish to make it mine in thought.—*Hermes.* Be still then, my son, and listen to the

HYMN OF PRAISE APPROPRIATE TO
REBIRTH) [locate this hymn in
your previous pamphlet]

Tat. Father, by your song of praise to God you have put into 21
my world also —

⁴ Tat's sentence is here interrupted by Hermes, but is resumed and completed after the interruption. Tat's 'world' is Tat himself, regarded as a microcosm; and his 'incorporeal world' is his mind.

HERMES: "NAY, my son
say rather 'my INCORPOREAL WORLD' "

TAT: "

By your hymn you have put fresh power
into my incorporeal world, and through your song of praise my
mind has been further illuminated. But now I too wish to
present to God an offering of praise of my own devising.—

✓ *Hermes.* My son, venture not heedlessly. ✓ *Tat.* Nay, father, it is
that which I behold in Mind that I would utter in speech.

This discourse about the Rebirth 'I have set down in writing 13b
privately, to be read by those to whom God himself wills it to be
made known, and not by the many, that we may not be deemed
maligners of the universe.

[TAT TEACHING

now]

O thou first author of the work by which the Rebirth has been
wrought in me,

to thee, O God, do I, Tat, bring offerings of speech.

O God, thou art the Father;

O Lord, thou art Mind.

From me accept praises such as thou wilt;
for by thy will it is that all is accomplished for me.'—

Hermes. Good, my son; you have presented an offering accept-
able to God the Father of all. But add, my son, 'by thy Word'.

—*Tat.* I thank you, father.—

Hermes. I rejoice, my son, that you are like to bring forth 22 a
fruit. Out of the Truth will spring up in you the immortal brood
of virtue; ² for by the working of mind ³ you have come to know
yourself and our Father.

Now that you have learnt this from me, my son, you must 22 b
promise to keep silence, and not to reveal to any one how the
Rebirth is transmitted, that we may not be deemed maligners of
the universe.

And now, no more; for we have both of us done enough to
satisfy our wants, I as teacher, and you as learner.

⁴ This sentence is not spoken by Hermes; it is an appended note, in which
the writer of the dialogue speaks in his own person

[THIRD CENTURY
↑
HONESTY]





HOLY GUARDIAN



Hermetica

redux

The first ignorance of Jesus in Alexandria and His blossom in Mary Magdalene, Philo of Alexandria, Apollos of Alexandria, St. John, the *Hermetica*, and a stellar host of lineage was Peter. Simon Bar Jona, Cephas,, who knew little beyond his own certainty, which was indeed limited, and misogynistic, not to say fractured: "Then Peter took him and began to rebuke him [Jesus], saying, Be it far from thee, Lord; THIS SHALL NOT BE UNTO THEE.
"But he [Jesus] turned, and said unto Peter, GET THOU BEHIND ME, SATAN: for thou savourest not the things that be of God, but those that be of men."

The "Rock" upon which the "Church" is built is fractured; before its beginning.

Peter never honored Mary Magdalene: his dismissal of her stinks testimony.

"Simon Peter said to them, 'Let Mary leave us, for women are not worthy of the life.

"Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

This is the end of the *Gospel of Thomas* (Logion 114), c. 40 AD.

Again: "As for the Wisdom who is called 'the barren,' [Virgin] she is the mother of the angels. and the companion of the Lord, Mary Magdalene, He loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples...said to him, 'why do you love her more than all of us?' The savior answered and said to them, 'why do I not love you like her? When a blind man and one who sees will see the light, and he who is blind will remain in darkness.' The Lord said, 'Blessed is he who is before he came into being. For he who is, has been and shall be.'" *Gospel of Philip*, James M. Robinson, General Editor, *The Nag Hammadi Library in English*, 3rd Ed., 1988, p. 148.

And numerous other testimonials, including the Roman Catholic Church record, including Augustine's condemnation of the *Hermetica*, especially the *Asclepius*, as "pagan idolatry." This was death-knell to a regressive Medieval-mind funeral.

Their record reveals the fault-line: hence this resultant earthquake. Other recent records prove the dissolving focus to be evaporating before our time as witness.

Further, a Recalibration is shortly "to come forth by day," as Living Truth.

The quotation concerning Peter is from the *Gospel According to Matthew*, immediately after the famous naming him: "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven..." (16:17-19). But 16:22 reads as this note began. Every good shepherd has their flock and "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (18:10).

In the *Hermetica*, in "A Discourse of Mind to Hermes," XI, we read: "Power 'outside' God makes God 'god' and is the madness of the impossible which men dream up in their unmysterious grasping." Jesus is the **Way**; the "church" were stewards to help prepare and remind, not to assume "god's power" for men.

Professional priesthoods and dour monkhoods are *labyrinths* with *Minotaurs* at their center. Everyone who helps prepare and remind, male or female, all ages, are stewards on the Great Way. The High *Dharma* is special only in that it has no labyrinths. The open mind integral with transparent symbols and a *Maha Raja Yoga* of the *Parayana* (using India terms) will easily, joyfully enter the ecology of consciousness and discover the Harmonic of the Heavens; and God. Jesus' **Way!**

The Ancient *Hermetica* were composed in Alexandria in response to Mark arriving from the Roman fortress called "Babylon": on the island in the Nile River near the Great Pyramids and where now is Cairo. Mark's lectern and chair are still there upstairs in the "Little Church" on the south wall of *Al Mu'allakah* (the ancient "big" church. He went there because Apollos was teaching in Alexandria. Apollos had his *komesis* (went to sleep awaiting the Lord): That was circa 85 AD. Mark came teaching Peter's way from Rome. In Alexandria Mark sought to found the Roman Church of Peter and Paul. He is said to have been amazed at how quickly the number of Christians proliferated--according to Church history (which cites St. Mark as founder of the Church and first Bishop in Alexandria).

Jesus founded his **Way** in Alexandria, going there at age twelve in 3 AD. It was under the stewardship of Philo of Alexandria, then Apollos of Alexandria, with St. John there for a decade and finally writing his *Gospel* there circa 68 AD, All this by the time Peter was crucified (upside down at his request--as "being unworthy to follow in the crucifixion of the Lord," according to Eusebius' *History of the Church*, 325 AD) in Rome: on what is now Vatican Hill, site of St. Peter's Cathedral. Time for the immense wealth and contacts to be returned to good stewardship. Here is nourishment for maturity of all such bodies of men's power.

The **Ancient Hermetic Writings** are part of a Thrice-Greatest Testament, which includes "The Parables of Enoch" (*Enoch* chapters 37-71) most possibly by Jesus' father, Joseph, and Philo's *On the Contemplative Life*, and Mary Mfagdalone's *Odes of Solomon*, along with Asvaghosa's *The Awakening Faith in the Mahayana* and the *Prajna Paramita Sutra* (in several lengths). They join Matthew's and John's *Gospels* and Apollos' *Epistle to the Hebrews* as a core Testament to our **Milky Way!**

Hallelujah!

THE LXIVTH CHAPTER OF "THE BOOK OF THE DEAD"

HAVING now commented at some length on the subject matter in general, a few words may be added by way of elucidating some of the details of the Chapter before giving the translation.

The Egyptian word for "Morning Star" is DWA. This is also the number 5. The word usually rendered "Underworld," if it be translated at all, is the same, but with the addition of a final T—namely DWAT—which is explained as a "mythological locality"!

The Dwat is in a mystical sense the Tomb of OSIRIS, but in its root it is the five-rayed Morning Star; it is in reality the pentagram of the mystics, without which there can be no mystical Death and no Resurrection from the Dead. It is used in this connection more than once in the *Book of the Dead*. There is a certain mystical sense in which the pentangle may be said to stand between the two Pillars previously mentioned; the enemy, therefore, stands as it were to guard it from all who cannot prove the necessary qualification. This enemy is he who in the Chapter that follows "whispers to me at the pentangle concerning the things of my mother's uncleanness." This phrase refers to the condition of hereditary separateness from God, or what is commonly called "original sin."

We understand that in this Experiment "from the beginning revelations [that is visions] take place." This also is exemplified in the LXIVth Chapter. It has, I believe, been held that the *Apocalypse* of St. John is an example of one of these preliminary visions; for the true transport rises above the stage or plane of shape, form or expressible revelation.

The crystal is the symbol of perfect contemplation, the result of which has always been spoken of as Death; and indeed there is a risk to be faced even of the permanent dissolution of the physical body if the Work be undertaken rashly.

It is the natural confusion arising in the minds of men ignorant of the mysteries that prevents them from ever being able to interpret these fragments of the mysteries. Exoteric Egyptology finds it difficult to distinguish the mystical Death from the death of the mystic, as also the mystical Tomb from the tomb of the mystic; yet to the mystic himself in all ages nothing has been more clear and distinct.

The innumerable shining forms mentioned in the text refer to the activities of the conscious mind, which, on the borderland of consciousness, manifest as separate entities and must be dealt with as such.

The words concerning the labour for the balance of the "twelve signs" carry the difficulty, first, of the true determination of the Egyptian word SAH, here translated as a zodiacal sign, and, second, that there is between the various texts a very fair choice of numbers other than twelve. There is, however, an ancient commentator's note following these sentences which reminds one somewhat of a passage in the *Books of the Saviour* (*Pistis Sophia*, G. R. S. Mead; 1896):

"But before he glanceth forth, he gazeth down on the regions of Paraplêx, that they may be dissolved and perish, and that all the souls which are in her torments may be brought forth and again led into the Sphere."

I have therefore selected the number twelve and translated SAH as a zodiacal sign.

The sycamore tree mentioned near the end of the Chapter symbolises the perfect growth and expansion of the completed universe.

To sum up: There is an ancient Path, and it is called "Aspiration after God"; this Path leads to a mysterious Gate, symbolically said to be flanked by two vast Pillars, between which lies the way, and also, so far as man, as man, is concerned, the end. An enemy stands on guard before the Gate; this is he who "shows no true image to mortal gaze." His forms are infinitely various; to the evil man aspiring to pass through this Gate he shows himself in forms of horror, to the good in forms so fair that often the attention is distracted and the true end, at least for the time being, lost. To conquer this foe is to succeed in the experiment so far that, as the LXIVth Chapter puts it, the Initiate finds himself in the "Chamber of those two Nurses, even the Twin Lions." This condition is usually symbolised by the term "Death." Once in this chamber all that can be done is to wait. "I am" must complete the work; and of that completion "no man may speak without his words involving sin."

While translating the LXIVth Chapter, it became more and more evident that this Chapter is a grand symbolic record of the final act of the mind in the conquest of its material limitations.

ending of
LXIV

own name, and cometh forth in quest; the Lord of the Eternity of the Earth" is my name.

She who hath conceived hath set down her burden; *which turneth round before descending; the door is shut at the wall which is reversed...** *The purpose of this chapter is to show the person who is to be resurrected.*

His Eye hath been given to Horus and his face brighteneth at the dawning of the day.

I am not exhausted: I become the Lion god and the palm flowers of Shu are upon me.

I am not one who drowneth.

Blessed are they who see (19) the Bourne: (20) beautiful is the god of the motionless heart who causeth the stay of the Overflowing.

Behold! there cometh forth the Lord of Life, Osiris thy support, who abideth day after day.

I embrace the Sycomore, (21) I am united to the Sycomore.

I part the two deities of morning that I may come to hold the Eye, (22) and cause it to rest in its place.

I am come to see Râ at his setting, and I unite with the breeze at his coming forth: my two hands are pure for adoring him.

May I be restored! May I be restored!

I fly up to heaven and I alight upon the earth; and mine eye turneth back there towards the traces of my footsteps.

I am the offspring of Yesterday; the tunnels (23) of the earth have given me birth, and I am revealed at my appointed time.

May I be under shelter from the warlike handed god who cometh behind me, may my flesh be sound and may my glories be a protection to the limbs of one who waiteth for the purpose of taking counsel. May the Cycle of the gods listen to what I say.

To be said on coming forth by day; that one may not be kept back on the path of the Tuat, whether on entering or on coming forth; for taking all the forms which one desireth; and that the soul of the person die not a second time.

If then this chapter be known the person is made triumphant upon earth [and in the Netherworld] and he performeth all things which are done by the living.

This chapter was discovered on a plinth of the god of the Henu

* The copies of this paragraph are as discordant as they are unintelligible. It is idle to guess at the meaning until a better text can be discovered.

Bark (23) by a master builder of the wall in the time of King Septa, the Victorious. (24)

This composition is a secret ; not to be seen or looked at.

Recite the chapter when sanctified and pure ; not approaching women, not eating goat's flesh or fish.

NOTES.

This is one of the most important as it is one of the most ancient chapters. The text of it was already doubtful at the time of the XIth dynasty. It had been handed down in two recensions, both of which were inscribed on the coffin of Queen Mentuhotep, the discovery of one of these being attributed to the time of King Septa of the Ist dynasty, and that of the second to the time of Menkaurâ, the king of the third pyramid. These two recensions are also found in the papyrus of Nebseni. The MSS. present innumerable various readings, few of which are of the slightest value. These have been collected, as far as they could be discovered, in the French and some other Museums in 1876, in a very admirable work upon the chapter, by M. Paul Guieysse,* who has translated and commented upon it and all the variations of it known to him at the time. Since then the papyrus of Nebseni has been published, and M. Naville has given all the variants found in the few existing papyri of the best period. I have notes of the readings of the papyri in the British Museum, and also those of a cast (now in the British Museum) taken from a block in serpentine, belonging to the Museum of the Hermitage in St. Petersburg.

With such light as could be derived from these extremely divergent authorities I have done my best (taking as the basis of my translation the texts in the papyrus of Nebseni and the rubric in which the discovery is ascribed to the time of king Septa) towards exhibiting the chapter in as intelligible a form as seems to me possible. Some passages as yet defy translation in consequence of the corruption of the text.

Some years before his untimely death M. de Rougé read his translation of this chapter before the Académie des Sciences. It is much to be lamented that this has never been published. I have, in addition to the versions of other scholars, a copy of one by

* Etudes Egyptologiques ; sixième livraison.

Bone of An-maut-ef is thy name.

I open not to thee, saith the Latch, unless thou tell my name :

"The Eye of Sebak, Lord of Bachau," is thy name.

I open not to thee, and I allow thee not to pass by me, saith the Keeper of the Door, unless thou tell my name :

"The Knee of Shu, which he hath lent for the support of Osiris," is thy name.

We allow thee not to pass by us, say the Lintels of the Door, unless thou tell our names :

"The dragon brood (51) of Renenut" is your name.

Thou knowest us : pass therefore by us.

I allow thee not to pass over me, saith the Floor of the Hall, for the reason that I am noiseless and clean, and because we know not the names of thy two feet, wherewith thou wouldst walk upon us. Tell me, then, their names.

"He who goeth before Amsu" is the name of my right foot : and "The Truncheon of Hathor" (52) is the name of my left foot.

Thou mayest walk over us : for thou knowest us.

I do not announce thee, saith the Doorkeeper, unless thou tell my name :

"He who knoweth the heart and exploreth the person" (53) is thy name.

Then I will announce thee.

But who is that god who abideth in his own hour ? Name him.

He who provideth for (54) the Two Worlds).

Who, pray, is it ? It is Thoth.

Come hither, saith Thoth, wherefore hast thou come ?

I am come, and wait to be announced.

And what manner of man, prithee, art thou ?

I have cleansed myself from all the sins and faults of those who abide in their own day ; for I am no longer among them.

Then I shall announce thee.

But who is he whose roof is of fire, and whose walls are living Uræi, and the floor of whose house is of running water ? Who is it ?

It is Osiris.

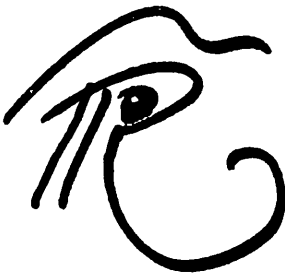
Proceed then : for behold, thou art announced.

Thy bread is from the Eye, thy beer is from the Eye, and the funeral meals offered upon earth will come forth to thee from the Eye (55). So is it decreed for me.

This chapter is said by the person, when purified and clad in raiment ; shod with white sandals ; anointed from vases of ānta ; and presenting oblations of beeves, birds, incense, bread, beer and vegetables.

And thou shalt make a picture, drawn upon a clean brick of clay, extracted from a field in which no swine hath trod.

And if this chapter be written upon it—the man will prosper and his children will prosper : he will rise in the affection of the king and his court : there will be given to him the shesit cake, the measure of drink, the persen cake and the meat offering upon the altar table of the great god ; and he shall not be cut off at any gate of Amenta, but he shall be conveyed along with the Kings of North and South, and make his appearance as a follower of Osiris : undeviatingly and for times infinite.



THE EGYPTIAN BOOK OF THE DEAD

TRANSLATION AND COMMENTARY

BY THE LATE

SIR P. LE PAGE RENOUF, KNT.

CONTINUED AND COMPLETED BY

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CHAPTER CXXV.

PART I.

Said on arriving at the Hall of Righteousness, that *N* may be loosed from all the sins which he hath committed and that he may look upon the divine countenances.

He saith: Hail to thee, mighty god, lord of Righteousness!

I am come to thee, oh my Lord: I have brought myself that I may look upon thy glory. I know thee, and I know the name of the Forty-two gods who make their appearance with thee in the Hall of Righteousness; devouring those who harbour mischief, and swallowing their blood, upon the Day of the searching examination (1) in presence of Unneferu.

PART III.

[Said upon approaching to the gods who are in the Tuat. (31)]

Hail ye gods, I know you and I know your names; let me not be stricken down by your blows: report not the evil which is in me to the god whom ye follow. Let not reverse (32) of mine come to pass through you.

Let not evil things be said against me in presence of the Inviolable One; because I have done the right in Tamerit.

I revile not the god: let not reverse of mine come to pass through the King who resideth within His own Day. (33)

Hail ye gods who are in the Hall of Righteousness, who have nothing wrong about you; who subsist upon Righteousness in Annu, and who sate themselves with cares, (34) in presence of the god who resideth within his own Orb: deliver me from Babai who feedeth upon the livers of princes on the Day of the Great Reckoning.

Behold me : I am come to you, void of wrong, without fraud, a harmless one : let me not be declared guilty ; let not the issue be against me.

I subsist upon Righteousness : I sate myself with uprightness of heart : I have done that which man prescribeth and that which pleaseth the gods.

I have propitiated the god with that which he loveth. I have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked. I have made oblations to the gods and funeral offerings to the departed : deliver me therefore : protect me therefore : and report not against me in presence of the great god.

I am one whose mouth is pure, and whose hands are pure, to whom there is said "Come, come in peace," by those who look upon him.

For I have listened to the words which were spoken by the Ass and the Cat in the house of Hept-ro. (35)

And I have undergone the inspection of the god Whose face is behind him, who awardeth my verdict (36), so that I may behold what the Persea tree covereth (37) in Restau.

I am one who glorifieth the gods and who knoweth the things which concern them.

I am come and am awaiting that inquisition be made of Rightfulness and that the Balance be set upon its stand within the bower of amaranth. (38)

O thou who art exalted upon thy pedestal and who callest thy name, Lord of Air : deliver me from those messengers of thine who inflict disasters (39) and bring about mishaps. No covering have they upon their faces.

For I have done the Righteousness of a Lord of Righteousness.

I have made myself pure : my front parts are washed, my back parts are pure, and my inwards steeped in the Tank of Righteousness. There is not a limb in me which is void of Righteousness.

I purify me in the Southern Tank, and I rest me at the northern lake, in the Garden of Grasshoppers. (40)

The Boatmen of Rā purify them there at this hour of the night or day (41) and the hearts of the gods are appeased (42) when I pass through it by night or by day.

Let him come (43) : that is what they say to me.

Who, pray, art thou ? that is what they say to me.

What, pray, is thy name? that is what they say to me.

"He who groweth under the Grass (44) and who dwelleth in the Olive tree" is my name.

Pass on, then: that is what they say to me.

I pass on to a place north of the Olive.

What, prithee, didst thou see there?

A thigh (45) and a leg.

And what, prithee, said they to thee?

That I shall see (46) the greetings in the lands there of the

Fenchu:

What, prithee, did they give to thee?

A flame of fire and a pillar of crystal.

And what, prithee, didst thou to them?

I buried them on the bank of the Lake of Māait as Provision of the Evening.

What, prithee, didst thou find there on the bank of the Lake of Māait?

A sceptre of flint: 'Giver of Breath' is its name.

And what didst thou to the flame of fire and to the pillar of crystal after thou hadst buried them?

I cried out after them and drew them forth: and I extinguished the fire, and I broke the pillar, and I made a Tank.

Thou mayest now enter through the door of the hall of Righteousness, for thou knowest us.

I allow thee not to pass by me, saith the Leaf (47) of the Door, unless thou tell my name:

"The Pointer of Truth" (48) is thy name.

I allow thee not to pass by me, saith the right side post (49) of the Door, unless thou tell my name.

"The Scale-pan (50) of one who lifteth up Right" is thy name.

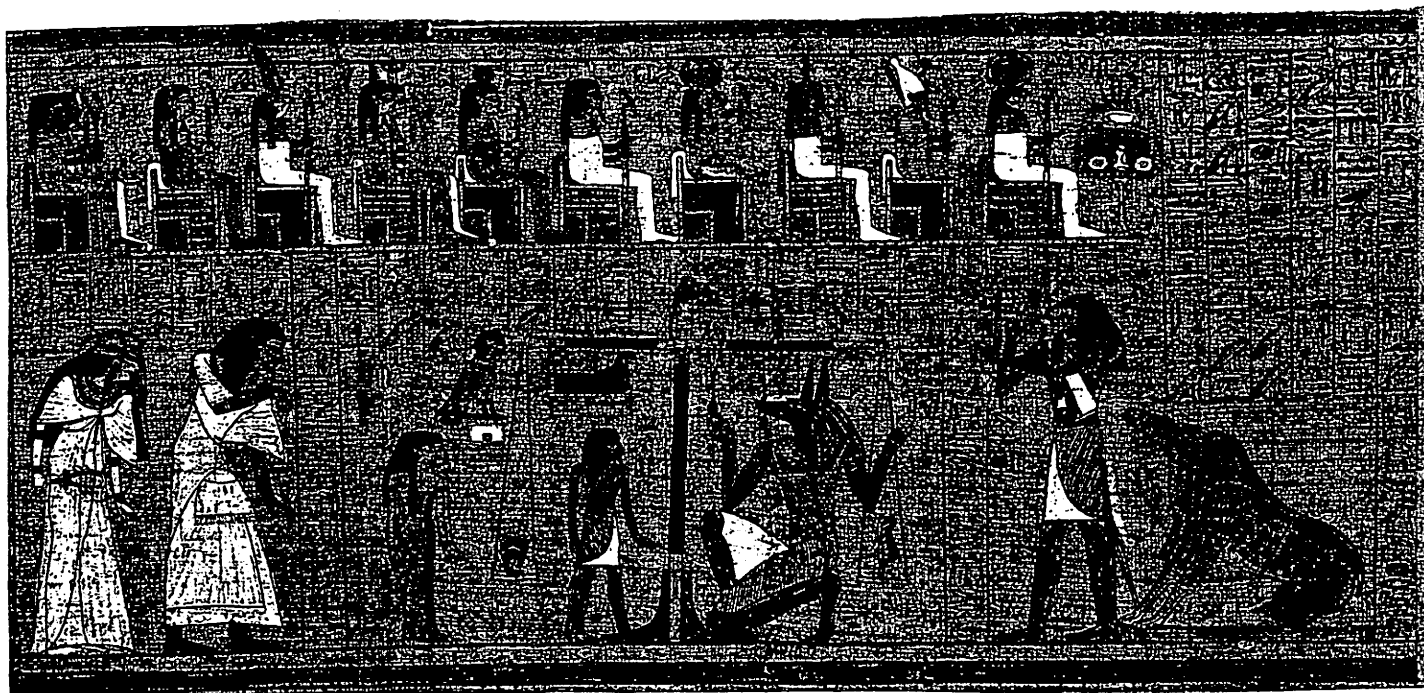
I allow thee not to pass by me, saith the left side post of the Door, unless thou tell my name:

"The Scale-pan of Wine" is thy name.

I allow thee not to pass over me, saith the Threshold of the Door, unless thou tell my name:

"Ox of Seb" is thy name.

I open not to thee, saith the Lock of the Door, unless thou tell my name:



Above: Spell 125 Ani and his wife Tutu watch as his heart is weighed against an ostrich feather representing Maat. Anubis checks the accuracy of the balance. Thoth stands ready to write down the result and Ammit, the hybrid monster, waits to gobble down any heart weighed down by sin. Ani's human-headed soul, his destiny and birth-goddesses and his fate look on. Twelve gods and goddesses holding was-sceptres are enthroned behind a heaped offering table as witnesses to the judgement. 10470/3.

= PSYCHOSTASIA =

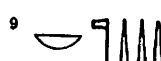
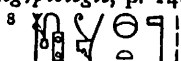
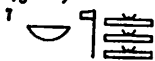
Like other works of a similar nature, however, the Pyramid Texts, which represent the **Heliopolitan Recension**, afford us no information as to their authorship. In the later versions of the Book of the Dead certain Chapters³ are stated to be the work of the god Thoth. They certainly belong to that class of literature which the Greeks called "Hermetic,"⁴ and it is pretty certain that under some group they were included in the list of the forty-two works which, according to Clement of Alexandria,⁵ constituted the sacred books of the Egyptians.⁶ As Thoth, whom the Greeks called Hermes, is in Egyptian texts styled "lord of divine books,"⁷ "scribe of the Company of the Gods,"⁸ and "lord of divine speech,"⁹ this ascription is well founded.

³ Chapters XXXB, CLXIV, XXXVIIb, and CXLVIII. Although these Chapters were found at Hermopolis, the city of Thoth, it does not follow that they were drawn up there.

⁴ See Birch, in Bunsen, *Egypt's Place in Universal History*, Vol. V, p. 125; Naville, *Todtenbuch* (Einleitung), p. 26.

⁵ *Stromata*, VI, 4, 35, ed. Dindorff, t. III, p. 155.

⁶ On the sacred books of the Egyptians see also Iamblichus, *De Mysteriis*, ed. Parthey, Berlin, 1857, pp. 260, 261; Lepsius, *Chronologie*, pp. 45 ff.; and Brugsch, *Aegyptologie*, p. 149.



E.A. WALLIS-BUDGE
1891, 1928

BOOK OF THE DEAD
p. 28

HERMETICA

(12)

Ἑρμοῦ τρισεγίστου βίβλος ἱερὰ πρὸς
Ἀσκληπιὸν προσφωνηθεῖσα

1st. And which are they, Trismegistus?—*Trism.* It is a

is a weighty secret that I am about to disclose, a holy mystery that I am about to reveal to you,¹ and I pray for the grace² of Heaven to aid me as I speak. There are many kinds of gods; some of them are apprehensible by thought alone, and others are perceptible by sense.³ The gods apprehensible by thought are so called, not because it is held that they are not subject to our perception; for we perceive⁴ them⁵ more truly than we perceive those gods whom we call visible,⁶ as my discourse will show, and as you will be able to see for yourself,—but only if you exert⁷ to the utmost your powers of thought. For so lofty⁸ is the doctrine of things divine,⁹ that it is beyond the reach of any effort of merely human thought; and if you do not hearken to my words with keen attention, my teaching will wing its way beyond you, and flow past you, or rather, will flow back thither whence it came, and mingle with its source.—*1st.* And what then, Trismegistus, is this doctrine of things divine, of which you speak?—*Trism.* Be 34 b it known to you that the intelligible¹⁰ Kosmos, that is to say, that Kosmos which is discerned by thought alone,¹¹ is incorporeal,¹² and that nothing corporeal can be mingled with its being,—nothing, that is, which admits of determination by quality,¹³ magnitude, or number; for nothing of this kind exists in it. You cannot measure it as you would measure a body, affixing marks of length and breadth and height.

... There are then certain gods apprehensible by thought 19 b alone, who preside over all departments of the world, and are called 'Rulers over material things';¹⁴ and subordinate to them are the gods perceptible by sense. These sensible gods bear the likeness of both the sources of their being; and these are they who make things work by pouring life into them...

¹ *ἑνὶ*, singular.
² *τὴν διανοητικὴν, αὐτὰ τὴν αἰσθητικὴν* — *οὐ μὲν νοητοῖ, αἱ δὲ αἰσθητοῖ.*
³ *Sensitibus* — *αἰσθητοῖς*, and *sensitibus* — *αἰσθητοῖς* — *θεοῖς*,
and *sensitibus* — *θεοῖς* — *αἰσθητοῖς*.
⁴ *ἴδωμεν* — *αὐτοὺς*.
⁵ *ἴδωμεν* — *αὐτοὺς*.
⁶ *ἴδωμεν* — *αὐτοὺς*.
⁷ *ἴδωμεν* — *αὐτοὺς*.
⁸ *ἴδωμεν* — *αὐτοὺς*.
⁹ *ἴδωμεν* — *αὐτοὺς*.
¹⁰ *ἴδωμεν* — *αὐτοὺς*.
¹¹ *ἴδωμεν* — *αὐτοὺς*.
¹² *ἴδωμεν* — *αὐτοὺς*.
¹³ *ἴδωμεν* — *αὐτοὺς*.
¹⁴ *ἴδωμεν* — *αὐτοὺς*.



Epiloguc.

Trism. 'I have explained each of these matters to you,' as far 40 d as my human powers availed, and as far as God willed and allowed. This only remains for us to do, that we should praise God and pray to him, and then turn our attention to the needs of the body; for our minds have been fed full with discourse 41 a concerning things divine.'

Having come forth from the sanctuary, they began their prayers to God, looking towards the South; for when a man wishes to pray to God at sunset, he ought to face southward, as at sunrise he ought to face eastward.¹ But when they had begun to pray, Asclepius whispered, 'Tell me, Tat, shall we propose to your father that we should add to our prayer, as men are wont to do, an offering of incense and perfumes?'² Trismegistus heard; and much disturbed, he said, 'Hush, hush! Asclepius; it is the height of impiety to think of such a thing with regard to Him who alone is good.³ Such gifts as these are unfit for him; for he is filled with all things that exist, and lacks nothing.⁴ Let us adore him rather with thanksgiving; for words of praise⁵ are the only offering that he accepts.

¹ *ἑνὶ*, plural.
² *ἑνὶ*, plural.
³ *ἑνὶ*, plural.
⁴ *ἑνὶ*, plural.
⁵ *ἑνὶ*, plural.
⁶ *ἑνὶ*, plural.
⁷ *ἑνὶ*, plural.



The story of their decipherment

CYRUS H. GORDON

The Decipherment of Egyptian

23

With the rise of Christianity in Egypt, the process whereby the Greek alphabet displaced the hieroglyphs for writing Egyptian was accelerated. Many of the early Christians were simple folk without any education in classical Egyptian. The Egyptian church adopted⁴ the popular device of writing Scripture and other necessary texts in Greek letters but in the Egyptian language. Another factor played havoc with the very survival of hieroglyphic records: the latter were associated with paganism and frequently appeared in documents and on monuments depicting heathen gods. As a result, the early Church leaders in Egypt often stirred up their flock against the ancient relics and incited them to acts of vandalism.

The Coptic Church still preserves the native Egyptian language written in Greek characters, so that we have an unbroken tradition of Egyptian texts spanning about five thousand years.

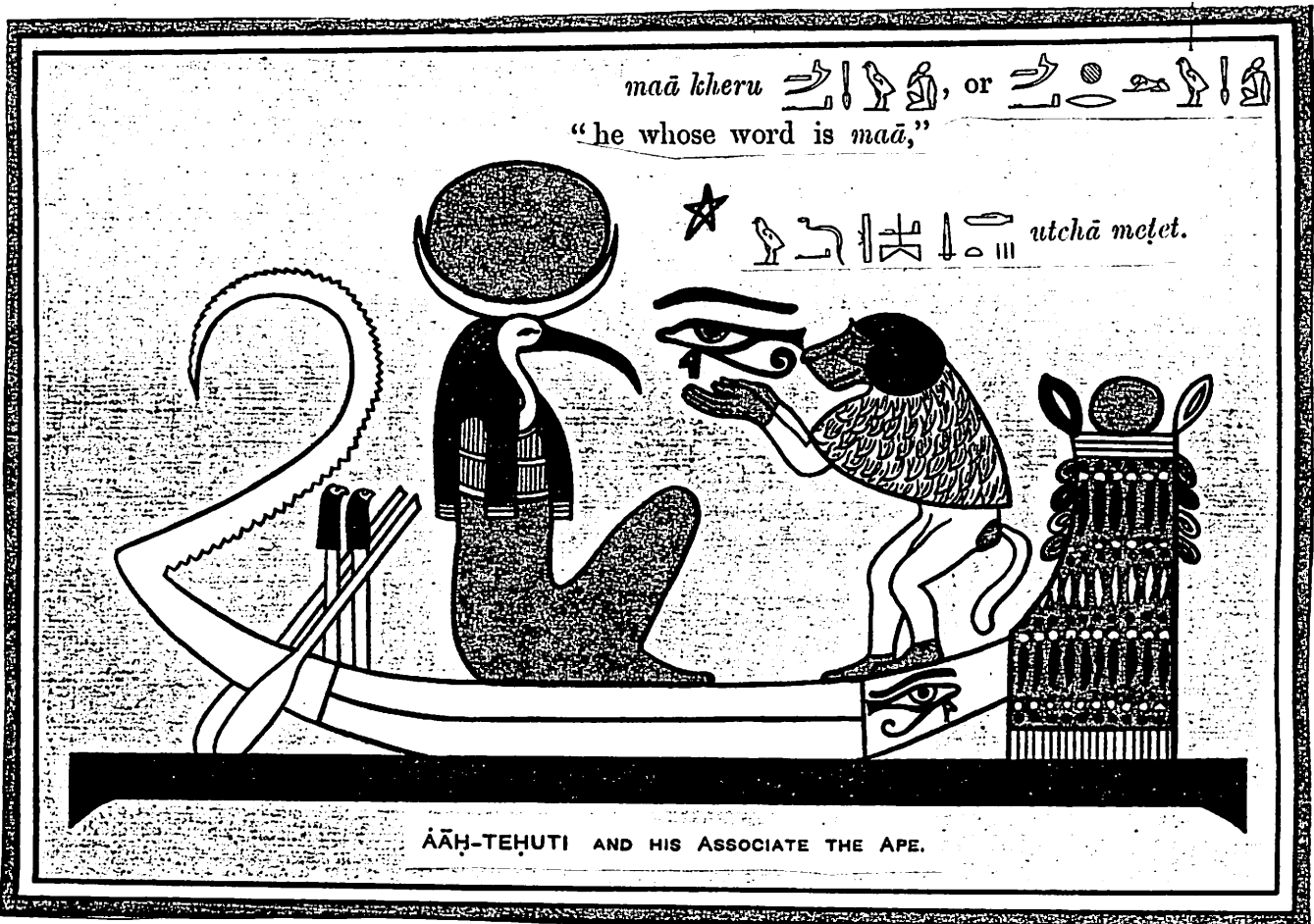
With the passing of hieroglyphic writing in Roman times, erroneous ideas concerning its nature gained currency. The pronouncements of an Egyptian named Horapollon, who in late antiquity wrote a treatise called *Hieroglyphica*, carried particular weight in Europe from the High Renaissance down to the early decades of the nineteenth century. Some of his meanings of hieroglyphic signs are correct, but his fanciful explanations obscured the true nature of the system. The fallacy that persisted from late Roman times to the nineteenth century was that each Egyptian hieroglyph conveyed some mystical or spiritual idea.

⁴ There are a few pre-Christian Coptic texts (i.e., Egyptian texts in Greek letters), including incantations. Ignorant magicians often found it easier to inscribe spells alphabetically than in the more complicated Egyptian Hieroglyphic, Hieratic, or Demotic scripts.

If any people in all of recorded history (and I do not make an exception of the Americans) merits the description of "materialistic," it is the ancient Egyptians. They loved earthly life. Their cult of the dead is about as unspiritual as a religious concept can be. It aimed at achieving eternal life on a material plane. The body had to be preserved for a life full of the pleasures of this world with food, drink, servants, comforts, income, play, and games. No ancient Egyptian longed for a spiritual heaven with holy angels singing solemn hymns. We know from tomb paintings that the Egyptians aspired rather to pleasures such as a family boat trip on the Nile to catch fish and birds among the bulrushes, or a floor show of dancers and musicians. How such a fun-loving, materialistic people—whose character is revealed in their art as well as in the texts—came to be regarded as extraordinarily spiritual and mysterious illustrates how difficult it is for most people to take another culture on its own terms.

The "mysterious" Egyptians thus had a "mysterious" script full of mystical symbols ascribed to them. The decipherment of Hieroglyphic Egyptian required the replacement of the deep-seated notion of symbolism by the correct view that the main (though not the only) feature of the script is phonetic.

We may note at this juncture that while the decipherment of Egyptian has done away with the mysteries of the script, many people still regard the ancient Egyptians as a philosophical, mysterious folk whom we can never understand. Even the pyramids are sometimes thought to embody profound secrets that we mere mortals can never fathom. Actually, no accomplishment of the human race is less mysterious or more successful.



THE hymns to Rā which are found in the *Book of the Dead* and in other funeral works of the ancient Egyptians state that the deities THOTH and MAĀT stand one on each side of the great god in his boat, and it is clear that they were believed to take some important part in directing its course; and as they were with Rā when he sprang up from the abyss of Nu their existence must have been coeval with his own. The conceptions which the Egyptians formed about Thoth and Maat were both material and spiritual, and it is impossible to arrive at any conclusion concerning the functions of these deities without enumerating the facts about them which may be derived from the texts; speaking generally, Maat may be considered the female counterpart of Thoth. In the Pyramid Texts, our earliest authorities, the functions of Thoth are of a purely funeral character,











To words uttered under certain conditions the greatest importance was attached by the Egyptians, and in fact the whole efficacy of prayer appears to have depended upon the manner and tone of voice in which the words were spoken. Thoth could teach a man not only words of power, but also the manner in which to utter them, and the faculty most coveted by the Egyptian was that which enabled him to pronounce the formulae and Chapters of the *Book of the Dead* in such a way that they could not fail to have the effect which the deceased wished them to have.

In the Judgment Scene in the *Book of the Dead* it is Thoth who acts the part of the recording angel, and it is his decision which is accepted by the gods, who ratify the same and report it to Osiris; for when once Thoth said that the soul of the deceased had been weighed, and that it had been found true by trial in the Great Balance, and that there was no wickedness whatsoever in it, the gods could not fail to answer, "That which cometh forth from thy mouth is true, " and the deceased is holy and righteous"; and in consequence they straightway award him a place with Osiris in the Sekhet-Hetepu, or Elysian Fields. Thoth as the great god of words was rightly regarded as the judge of words, and the testing of the soul in the Balance in the Hall of Osiris is not described as the judging or "weighing of actions," but as the "weighing of words,"

Even when the deceased had satisfied the Forty-two Assessors he could not pass out of the Hall of Maāti unless he knew the magical names of the various parts of the door which opened into the regions of the blessed. *** REMEMBER THE 42 generations preceding Jesus in Gospel According to MATTHEW C. 45 A.D.**

Thus we see how closely the attributes of Maāt merge into those of Thoth, and how the fate of the deceased depends ultimately upon these deities. It was not, however, sufficient for him to pass the Assessors, for beyond them stood Thoth.

On this Thoth asks the reason of his coming to the Hall, and when the deceased has told him that he has come because he wished his name to be written down by him, Thoth questions him further as to the fitness of his condition and as to the identity of the being "whose heaven is of fire, whose walls are living uraei, "and the floor of whose house is a stream of water." In answer to these questions he says that he is "purified from evil things," and that the being whose house is described is Osiris, whereupon Thoth calls upon him to enter, saying that his name shall be "mentioned" or recorded./

The name of the god Thoth, , Tehuti, appears to be derived from the supposed oldest name of the ibis in Egypt, i.e., *tehu*, to which the termination *ti* has been added, with the idea of indicating that the king called Tehuti possessed the qualities and attributes of the ibis.³ A derivation of the name which appears to have been favoured by the Egyptians connected it with the word *tekh*,         

MYSTAGOGUE

PSYCHAGOGUE

PSYCHOPOMP : THOTH

Mystagogio (mistāgō'dzik), *a.* [ad. late L. *mystagōgicus*, Gr. *μυσταγωγικός*, *f.* *μυσταγωγός* MYSTAGOGUE.] Pertaining to a mystagogue or mystagogy; relating to instruction in mysteries.

Used chiefly in englishings of St. Cyril of Jerusalem's *μυσταγωγικαὶ καθήκοντα*.

1631 J. BURGESS *Ans. Rejoined, Lawful, Kneeling* 99, I will adde one Testimony more out of the Mystagogick catechisme of Cyrill. 1693 W. W. tr. *Dupin's Eccl. Hist.* II. 107 There are 5 others, called Mystagogick Lectures. 1871 Tylor *Prim. Cult.* II. 387. 1900 *Dublin Rev.* Apr. 261 The Testament includes a mystagogic instruction containing a far more...explicit statement of the Christian mysteries.

Mystagogical (mistāgō'dzikāl), *a.* [Formed as prec.: see -ICAL.] = prec.

1644 Br. MOUNTAGU *Inmed. Addr.* 91 Cyril of Jerusalem, if yet hee be the Author of those Mystagogical Catechismes vnder his name. 1644 *Digny Nat. Soul Concl.* 464 The mystagogicall illuminations of the great Areopagite. 1693 W. W. tr. *Dupin's Eccl. Hist.* II. 108 The 5 Mystagogical Catechisms. 1826 G. S. FABER *Diffic. Romanism* (1853) 249. 1853 R. L. WILDERFORCE *Doctr. Holy Eucharist* (ed. 2) 64.

Hence **Mystagogically** *adv.*, as a mystagogue.

1836 *Fraser's Mag.* XIII. 488 That truly wonderful poet mystagogically represents the scribes of the periodical press.

Mystagogue (mistāgōg). Also *7* mysto-, *mista-*; *6-gōgō*. [ad. L. *mystagōgus*, *a.* Gr. *μυσταγωγός*, *f.* *μυσταγωγός* MYSTES + *ἀγωγός* leading, *ἀγών* to lead. Cf. *F. mystagogue* (16th c.).]

1. In Ancient Greece: One who gave preparatory instruction to candidates for initiation into the Eleusinian or other mysteries. Hence *gen.*, one who introduces to religious mysteries, a hierophant; a teacher of mystical doctrines.

a 1550 *Image Hypocr.* iv. 139 in Skelton's Wks. (1843) II. 440/2 Mockinge mystagoges. 1682a tr. *Bonif's Merc. Compt.* Ep. Ded., The Egyptians...the first Mystagogues of all the Learning and Religion of the Ancients. 1711 G. HICKES *Two Treat. Chr. Priesth.* (1847) II. 10 A mystagogue is a priest who is a teacher of mysteries. 1751 LAVINGTON *Enthus. Meth. & Papists* III. 336 The famous Porphyry, who was more a Philosopher than a Mystagogue. 1831 CARLIS *Sart. Res.* III. x. Some...individual named Pelham, who seems to be a Mystagogue, and leading Teacher and Preacher of the Sect. 1845 J. H. NEWMAN *Ess. Devot. Chr. Doctr.* vi. § 2. 342 Clement speaks of heretical teachers...becoming mystagogues of misbelief. 1856 R. A. VAUGHAN *Mystics* (1860) I. 94 The Church is the great Mystagogue. 1891 R. BUCHANAN *Coming Terror* 344 The raving mystagogues of the East.

† 2. One who keeps church relics and shows them to strangers. *rare*—*o*. 1656 BLOUNT *Glossogr.*

Mystagogy (mistāgōdgi). [ad. L. *mystagōgia*, *a.* Gr. *μυσταγωγία*, *f.* *μυσταγωγός* MYSTAGOGUE.] Initiation, or instruction preparatory to initiation into mysteries.

1579 FULKE Heskins' *Parl.* 399 He [sc. Gregory Nazianzen] calleth it [the sacrament]...a holy and heavenly mystagogy. 1660 INGELBENTIV. & UR. II. (1682) 173 He was so bold also to institute an obscene Mystagogy. 1876 R. P. KNIGHT *Symbolic Lang.* xi note, All theology among the Greeks is the outbirth of the Orphic Mystagogy. 1882-4 Schaff's *Encycl. Relig. Knowl.* II. 1602 Mystagogy is applied...in the Greek Church, to the sacraments.

So **Psychagogical** *a.*, that leads the mind; hence **Psychagogically** *adv.*, persuasively.

1822 GROTE *Anat. Infl. Nat. Relig.* II. ii. § 6. 139 The mental (or psychagogical [ed. 1875 psychological]) machinery of the priest-hood is excellent; but they are unhappily deficient in physical force. 1849 J. WILSON in *Blackw. Mag.* Nov. 645 Has any more versed and profound master in criticism, before or since, authentically and authoritatively, ...psychagogically, propounded...the Dogma?

Psychagogue (-āgōg). [f. Gr. *ψυχή* PSYCHE + *ἀγωγός* leading, leader; in form = Gr. *ψυχαγωγός* leader of departed souls, said of Hermes. So mod. *f.* *psychagogue*.]

1. One who directs or leads the mind. *rare*.

1847 tr. von Feuchterleben's *Med. Psychol.* (Syd. Soc.) 343 All this must be effected and enforced by the physician, as a psychagogue or instructor of the mind.

2. One who calls up departed spirits; a necromancer.

1843 LIDDELL & SCOTT *Grk. Lex.*, *ψυχαγωγός*,...as *subst.* a necromancer, psychagogue. 1882 *Daily News* 12 Dec. 5/4 Our modern psychagogues, the members of the Psychological Society, have not been much more fortunate in calling up spirits than their ancient models.

3. *Med.* (See quot.)

1867 C. A. HARRIS *Dict. Med. Terminol.* (ed. 3), *Psychagogues*...medicines which resuscitate, as in cases of syncope.

VOL VII, PART II, P 1549

Psychopomp (ps-, sōi-kōpmp). [ad. Gr. *ψυχοπομπός*, *f.* *ψυχή* soul + *πομπός* conductor, guide.] A conductor of souls to the place of the dead.

In Greek, a name applied to Charon; more commonly to Hermes, the Anubis of Egypt, and to Apollo (Plut. 2. 758 B).

1863 W. K. KELLY *Curious. Indo-Europ. Trad. & Folk Lore* 111 The other Aryan psychopomp, the cow. 1879 M. D. CONWAY *Demonol.* I. II. v. 129 The appearance of mice prognosticated of old the appearance of the præternatural rat-catcher and psychopomp.

Hence **Psychopompal**, **Psychopompous** *adjs.*, of or pertaining to a psychopomp. *rare*.

1855 BAILEY *Mystic*, etc. 8 The god of psychopompous function, round Circling the sun with fourfold force. 1885 STEWART *Twist Ben Nevis & Glencoe* xxxix. 291 The psychopompal vehicle, the 'fiery chariot' in which the spirit was conveyed.

VOL VII, PART II, P 1553

UNABRIDGED
OXFORD ENGLISH
DICTIONARY
21 VOLS. 1928

HERMES TRISMEGISTOS IS A PSYCHAGOGUE
IN THE CORPUS HERMETICUM.

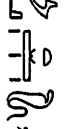
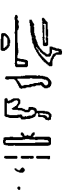
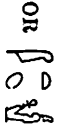
SPIRITUAL GUIDE. Since ancient times, the figure of the spiritual guide has stood at the center of contemplative and esoteric traditions. It would appear that all such traditions stress the necessity of a spiritual preceptor who has immediate knowledge of the laws of spiritual development and who can glean from the adept's actions and attitudes his respective station on the spiritual path as well as the impediments that lie ahead. Furthermore, the guide is responsible for preserving and advancing the precise understanding of the teaching and spiritual discipline to which he is heir, including both a written tradition and an oral tradition "outside the scriptures," which at its highest level is passed on from master to succeeding master and to certain disciples according to their level of insight. The precarious nature of this transfer has been recognized by all traditions

Taking Socrates as the model preceptor, Kierkegaard maintained that the maieutic relationship between teacher and disciple was the highest possible relationship between man and man. Socrates, writes Kierkegaard, entered into the role of midwife, not because his thought lacked "positive content," but because he "perceived that this relationship is the highest that one human being can sustain to another" (Kierkegaard, 1962, p. 12; cf. Plato, *Theaetetus* 150).

Whether he is regarded as a midwife, *daimōn*, or *bodhisattva*, the paradigmatic feature of the spiritual guide is always his intermediate status; in a hierarchically or-

VOL VI, PART II, P. 814

ENCYCLOPEDIA OF RELIGION, 1987
VOL 14, P29: THIS MEDIOCRE ARTICLE
DOES NOT MENTION HERMES TRISMEGISTOS(!)

THE GODDESS MAĀ, OR MAĀT, , OR ,
OR .

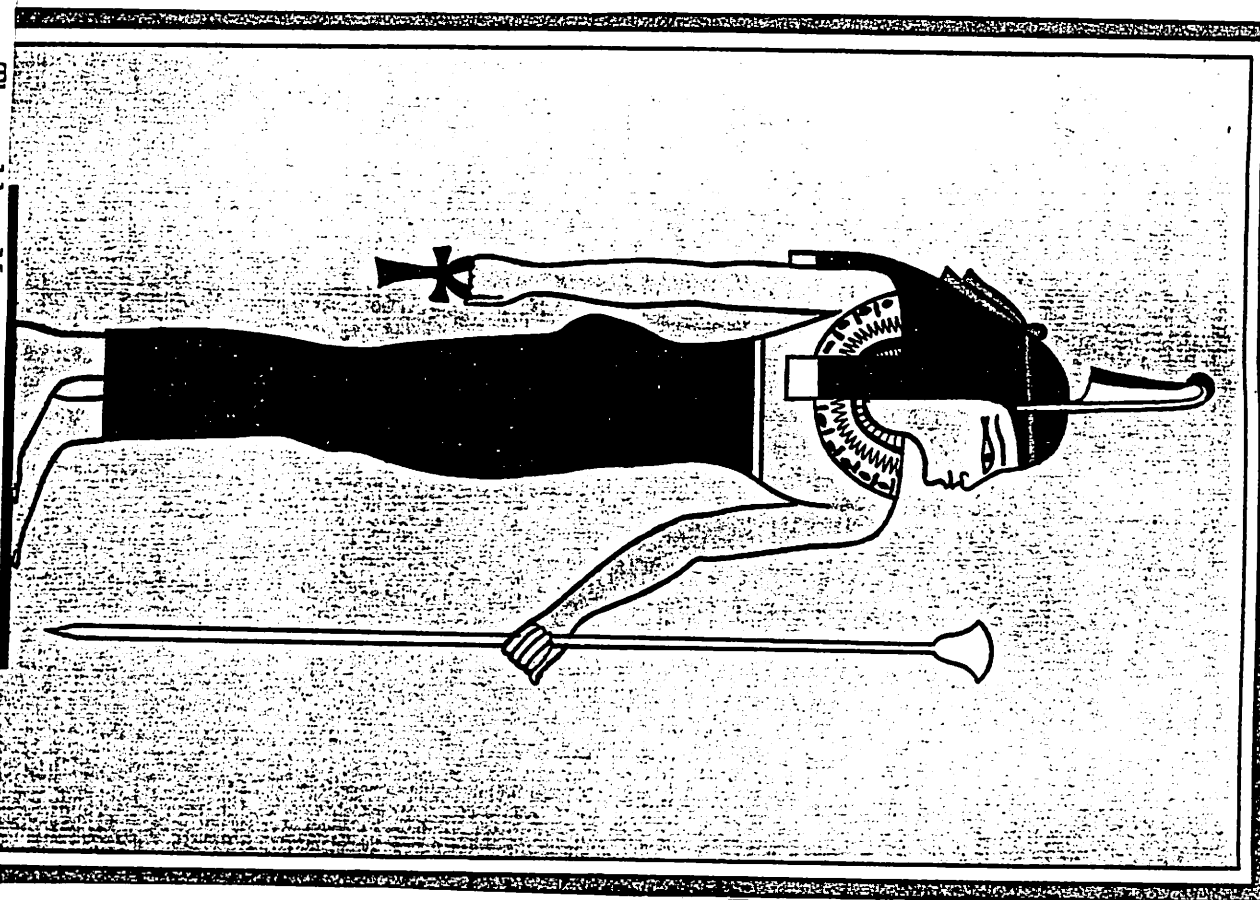
Closely connected with Thoth, so closely in fact that she may be regarded as the feminine counterpart of the god, is the goddess Maāt, who stood with Thoth in the boat of Rā when the Sun-god rose above the waters of the primeval abyss of Nu for the first time. The type and symbol of this goddess is the ostrich feather, β, which is always seen fastened to her head-dress, and is sometimes seen in her hand. She is represented in the form of a woman seated, or standing, β, and she holds the sceptre, ♂, in one hand, and ♀, the emblem of "life," in the other; in many pictures of her she is provided with a pair of wings which are attached one to each arm, and in a few cases she has the body of a woman with an ostrich feather for a head.


all from GODS OF EGYPT - E. A. WALLIS-BUDGE, 1904

CONCEPTIONS OF MAĀT

417

The goddess Maāt was, then, the personification of physical and moral law, and order and truth. In connexion with the Sun-god Rā she indicated the regularity with which he rose and set in the sky, and the course which he followed daily from east to west. Thus in a hymn to Rā we read, "The land of Mann (i.e., the West) receiveth thee with satisfaction, and the goddess Maāt embraceth thee both at morn and at eve;" "the god Thoth and the goddess Maāt have written down thy daily course for thee every day;"



to the Greek word *καὶνός* (which first of all seems to have meant any *straight* rod used to keep things straight, then a *rule* used by masons, and finally, metaphorically, a rule, or law, or canon, by which the lives of men and their actions were kept straight and governed) belong to the Egyptian word *maāt*. The Egyptians used the word in a physical and a moral sense, and thus it came to mean "right, true, truth, real, genuine, upright, righteous, just, steadfast, unalterable," etc.; *blesbet maāt* is "real lapis-lazuli" as opposed to blue paste; *shes maāt* means "ceaselessly and regularly," *em un maāt* indicates that a thing is really so, the man who is good, and honest is *maāt*, the truth (*maāt*) is great and mighty, and "it hath never been broken since the time of Osiris"; finally, the exact equivalent of the English words "God will judge the right" is found in the Egyptian *pa neter apu pa maāt*, .



HERMES TRISMEGISTUS:

III

FIRST BOOK.



O MY SON, write this First Book, both for Humanity's sake, and for Piety towards God.

2. For there can be no Religion more true or just, than to know the things that are; and to acknowledge thanks for all things, to Him that made them, which thing I shall not cease continually to do.

3. What then should a man do, O Father, to lead his life well; seeing there is nothing here true?

4. Be Pious and Religious, O my Son; for he that doth so, is the best and highest Philosopher, and without Philosophy it is impossible ever to attain to the height and exactness of Piety and Religion.

5. But he that shall learn and study the things that are, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledge thanks to the *Workman*, as to a good *Father*, an excellent *Nurse*, and a faithful *Steward*, and he that gives thanks shall be Pious or Religious, and he that is Religious shall know both

[where

J. EVERARD, 1650

CHAPTER I.

1. THOUGHT in me (a) becoming on a time concerning the Entities (b), and my meditation (c) having been exceedingly sublimed, and my bodily senses also calmed down (d), like as those oppressed in sleep from satiety, luxury, or fatigue of body, I supposed some one of very great magnitude, with indefinite dimension, happening to call out my name, and saying to me, "What wishest thou to hear, and to contemplate; what, having understood (e), to learn and to know?" (f)

2. I say, "Thou, then, who art thou?" "I, indeed," He says, "am Poemandres, The Mind (g) of The Supreme Power.² I know what thou wishest; and I am everywhere with thee."

3. I say, "I wish to learn the Entities, and to understand the nature of them, and to know The God; this," I said, "I wish to hear." He says to me again, "Have in thy mind whatsoever things thou wouldest learn, and I will teach thee."

(a) ἐννοίας μοί. (b) τῶν ὄντων. (c) διαβολάς. (d) κατασχεθεῖσάν.
(e) νοήσας. (f) γυνῶναι. (g) Ὁ τῆς Αὐθεντίας Νοῦς.

¹ "Shepherd-man," "Flockman." According to Ménard (Preface, p. 3), "Shepherd of man;" but no former editors have adopted this meaning.

² Αὐθεντίας, according to the scholiast on Thucydides (Hesychius and the "Thesaurus" of Stephens), was formerly synonymous with αὐτόχειρ, but subsequently came to mean ἐξουσιαστής, or Dominus, and the word is used by Hermes several times in that sense.

Pymander means "Shepherd of Men". He is Leader and Teacher, Illuminator and Ideal Archetype of all mankind.

"I am Pymander, the Shepherd of Men, the Nous of the Supreme; I know what thou desirest."—I. 2.

"Have Me in thy mind and whatever thou wouldest learn, I will teach thee."—I. 3.

"I am that Light, the Nous, thy God, Who was before moist Nature appeared out of the darkness; and that Light-Word from the Nous is the Son of God."—I. 6.

The Nous may be understood here as the Mind of God, the Divine Reason of all things, the Illuminating Idea in the light of which all other ideas and aspects of truth are unfolded.

Nous, as objective to the Supreme, is the same as the Logos: as subjective to Soul, it is best translated "Spirit".

"I myself," said the Pymander, "the Nous, am present with holy men and good, the pure and merciful; men who live piously; and My Presence is a help unto them, and forthwith they know all things, and lovingly propitiate the Father, praising Him, giving Him thanks, singing hymns; being ordinate and intent on Him, with adoration and love."—I. 22.

"The Father of all things," declared the Pymander, "the Nous, being Life and Light, brought forth (Archetypal) Man, like unto Himself, whom He loved as His own Child; for he was beautiful beyond compare, having the Image of his Father. In very truth God loved His own Form, and on him did bestow all His own formations."—I. 12.

EDITORS, SHRINE of WISDOM, 1923

CHAMBERS, 1882

Pœmandres, the Shepherd of Men

(Text: R. 328-338; P. 1-18; Pat. 5b-8.)¹

1. It chanced once on a time my mind was meditating on the things that are,² my thought was raised to a great height, the senses of my body being held back—just as men are 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,³ Mind of all-masterhood;⁴ I know what thou desirest and I'm 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. E'en with these words His aspect changed,⁵ 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,⁶ so that methought it like unto a snake.⁷

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.

¹ P. = Parthey (G.), *Hermetis Trimegisti Poemander* (Berlin; 1854). Pat. = Patrizzi (F.), *Nova de Universis Philopopia* (Venice; 1593).

² ἐπὶ τῶν ὄντων.

³ Ἡ ποιμαίνων.

⁴ ὁ τῆς αὐθεντίας νοῦς. The *αὐθεντία* was the *summa potentia* of all things; see R. 8, n. 1; and § 30 below. Cf. also C. H., xiii (xiv), 15.

⁵ ἀλλὰ τῇ ἰδέᾳ.

⁶ ἀσολῶς κατασπαμένην. The sense is by no means certain. Ménard translates "*de forme sinuante*"; E'vcard, "coming down obliquely"; Chambers, "sinuously terminated". But cf. in the Sethian system "the sinuous Water"—that is, Darkness (see Hipp., *Philos.*, v, 19).

⁷ Cf. Hipp., *Philos.*, v, 9 (S. 170, 71): "They say the Serpent is the Moist Essence."

G. R. S. MEAD, 1906, pp 3-4, VOL 2.



Skyphus. *Hermes*

THRICE-GREATEST HERMES

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

5. [Thereon] out of the Light...¹ a Holy Word (*Logos*)² 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 the Earth-and-Water rising up to Fire so that it seemed to hang therefrom.

But Earth-and-Water stayed so mingled each with other, that Earth from Water no one could discern.³ 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 *thall* I know, I said.

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 thee⁴ 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,⁵ 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 Cosmos⁶ 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*).

¹ A lacuna of six letters in the text.

² The idea of the Logos was the central concept of Hellenistic theology; it was thus a word of many meanings, signifying chiefly Reason and Word, but also much else. I have accordingly throughout added the term *Logos* after the English equivalent most suitable to the context.

³ Cf. *Il.*, vii, 99, as quoted by Apion in the chapter "Concerning the Æon" as Comment. on C. H., xi (xii).

⁴ That is, in vision.

⁵ *κόσμος*. The word *κοσμοί* (world-order) means either "order" or "world"; and in the original there is frequently a play upon the two meanings, as in the case of *logos*.

CORPVS HERMETICVM

LIBELLVS I

[Ἐρμού τρισμεγίστου] Πουμάνδρης.

1 Ἐνείας μοί ποτε γενομένης περὶ τῶν ὄντων, καὶ μετῴρι-
σθείσης μὲν τῆς διανοίας σφόδρα, ((ὑπνῶ)) (δὲ) κατασχεθεί-
σῶν μου τῶν σωματικῶν αἰσθήσεων, (οὐ μέντοι) καθάπερ
(τοῦ) ὑπνῶ βεβαρημένοι(ς) ἐκ κόρου τροφῆς ἢ ἐκ κόπου
σώματος, ἐδοξά τινα ὑπερμέγέθη μέτρῳ ἀπεριορίστῳ (ἐν)-
τυγχάνοντα καλεῖν μου τὸ ὄνομα, καὶ λέγειν [τά] μοι.
Τί βούλει ἀκούσαι καὶ θεάσασθαι, καὶ νοήσας μαθεῖν καὶ
2 γνῶναι;—φημὶ ἐγώ· Σὺ γὰρ τίς εἶ;—Ἐγὼ μὲν, φησὶν,
εἰμὶ ὁ Πουμάνδρης, ὁ τῆς αὐθεντίας νοῦς. Ἰδοὺ ὁ βούλει
3 καὶ συνέμῃ σοι πανταχοῦ!—φημὶ ἐγώ· Μαθεῖν θέλω τὰ
ὄντα καὶ νοῖσθαι τὴν τούτων φύσιν, καὶ γνῶναι τὸν θεόν.
(περὶ τοῦ) ταν, ἔφην, ἀκούσαι βούλομαι.—φησὶν ἐμοὶ πάλιν·
(Ἢ) ὦτα ὁ βούλει, (ὅς) καὶ συνέμῃ σοι πανταχοῦ)) ἔχε νῶ
σῶ ὅσα θέλεις μαθεῖν, κἀγὼ σε διδάξω.—
4 ὥτως εἰπόν(τος), ἡλλάγῃ ((εὐθέως πάντα μοι)) τῇ ἰδέᾳ
καὶ εὐθέως πάντα μοι ἡνιοκτο βονῆ. καὶ ὁρῶ θέαν
ἀόριστον, φῶς [δὲ] πάντα γεγεννημένα ἡπτιὼν τε καὶ ἰλαρόν·
καὶ ἡ-άδθην ἰδών. καὶ μετ' ὀλίγον, σκότος κατωφερὲς ἦν
ἐν μέρῃ (τινὶ) γεγεννημένῳ, φοβερόν τε καὶ στυγρόν, 20
σκολῶς πεπειραμένον [ὡς εἰκάσαι με]. (<...> εἶδον
μεταβαλλόμενον τὸ σκότος εἰς ὑγρὰν τινα φύσιν ἀφάτως
τετραραγμένην, καὶ καπνὸν ἀποδιδοῦσαν ὡς ἀπὸ πυρός. καὶ
τινα ἦχον ἀποτελοῦσαν ἀνεκλάλητον γοῶδην. [εἶτα] βοῇ (γὰρ)

In Libello I, codicum ABCDNIQet Turnebi lectiones adhibui. O = codicum ABCDNI prima manus teste Keitensstein.

1 Ἐρμού τοῦ τρισμεγίστου DNI Turnebus: Ἐρμού Τρισμεγίστου cett.
2 μοι ποτε ΑΔΩ Turn: ἡμποτε C 3 μὲν scripti: μοι codd., Turn.
4 καθάπερ A: ὡςπερ CDQ Turn. 5 τοῖς βεβαρημένοις scripti: οἱ ὅντων
βεβαρημένοι A: οἱ ἐν ὑπνῶ βεβαρημένοι CDQ Turn. 5-6 fulgentius
Nylh. p. 26. 18 Helm: Ἑρμης in Optinandrae libro ait: abagite initia-
citione erat ei vacuo corpore ὁ Fortasse τινα [] μέτρο ἀπεριορίστων

CORPVS HERMETICVM

LIBELLVS I

The Poinandres [of Hermes Trismegistus].

Once on a time, when I had begun to think about the things I
that are, and my thoughts had soared high aloft, while my bodily
senses had been put under restraint by sleep,—yet not such sleep
as that of men weighed down by fullness of food or by bodily
weariness,—methought there came to me a Being of vast and
boundless magnitude, who called me by my name, and said to me,
'What do you wish to hear and see, and to learn and come to
know by thought?' 'Who are you?' I said. 'I,' said he, 'am 2
Poinandres, the Mind of the Sovereignty.' 'I would fain learn,' 3
said I, 'the things that are, and understand their nature, and get
knowledge of God. These,' I said, 'are the things of which
I wish to hear.' He answered, 'I know what you wish, for indeed
I am with you everywhere; keep in mind all that you desire to
learn, and I will teach you.'

When he had thus spoken, forthwith all things changed in 4
aspect before me, and were opened out in a moment. And
I beheld a boundless view; all was changed into light, a mild and
joyous light; and I marvelled when I saw it. And in a little
while, there had come to be in one part a downward-tending
darkness, terrible and grim.... And thereafter I saw the darkness
changing into a watery substance, which was unspeakably tossed
about, and gave forth smoke as from fire; and I heard it making
an indescrible sound of lamentation; for there was sent forth


7 μου om. Turn.: μου ex me corr. A | λέγειν Tiedemann: λέγοντά codd.,
Turn. 13 περὶ τούτων scripti: πρὸς OQ Turn. | φησὶν om. A | μοι
Flussas: ἐμὲ OQ Turn. 15 ἐγὼ CDQ: κἀγὼ cett. 18 ἡπτιὼν
scripti: ὡςπερ Turn.: τούτων εἰπών C: τούτο εἰπών cett. 19 ἡπτιὼν
scripti: ἡπτιὼν OQ Turn.: εἰδών Flusberg 19 ἡπτιὼν Keil: ἡπτιὼν
OQ Turn. 20 φοβερόν τε καὶ O 20-21 φοβερόν... πεπειραμένον
om. C. Fortasse σκότος [κατωφερὲς] ἦν... δουρῶς ἐταυμένον 21 εἶδον
om. C. Fortasse σκότος [κατωφερὲς] ἦν... δουρῶς ἐταυμένον 21 εἶδον
scripti: εἶδον OQ Turn.: ἰδούσα B: 24 ἀποτελοῦσαν codd., Turn.:
fortasse ἀποτελὼς ἦν οὖσα | ἀνεκλάλητον om. A vacuo relicto xi littera-
rum spatio | βοῇ γὰρ scripti: εἶτα βοῇ codd. (εἶτα βοῇ M)

I 2

W. Scott, OXFORD, 1924

MIND SHEPHERD HYMN

— from POIMANDRES

And I inscribed in my memory the benefaction of Poimandres ;
and I was exceeding glad, for I was fed full with that for which
I craved. My bodily sleep had come to be sober wakefulness
of soul ; and the closing of my eyes, true vision ; and my silence,
pregnant with good ; and my barrenness of speech, a brood of **HOLY THOUGHTS.** 

Therefore with all my soul and with all my strength did I give
praise to God the Father, saying :

‘ Holy is God the Father of all, who is before the first ;
beginning ; ‘

holy is God, whose purpose is accomplished by his several Powers ;
holy is God, who wills to be known, and is known by them that
are his own.

Holy art Thou, who by thy word hast constructed all that is ;
holy art Thou, whose brightness nature has not darkened ;
holy art Thou, of whom all nature is an image.

Holy art Thou, who art stronger than all domination ;
holy art Thou, who art greater than all pre-eminence ;
holy art Thou, who surpassest all praises.

Accept pure offerings of speech from a soul and heart uplifted
to thee, Thou of whom no words can tell, no tongue can speak,
whom silence only can declare.

I pray that I may never fall away from that knowledge of thee
which matches with our being ; grant Thou this my prayer. And
put power into me, that so, having obtained this boon, I may
enlighten those of my race who are in ignorance, my brothers
and thy sons.

. . . Wherefore I believe and bear witness that I enter into
Life and Light.

Blessed art thou, Father ; thy Man¹ seeks to share thy holiness,
even as Thou hast given him all authority.’

And when I had given thanks and praise to the Father of all,
I was sent forth by him, having had power given me, and having
been taught the nature of all that is, and seen the supreme
vision. And I began to preach to men the beauty of piety and of
the knowledge of God, saying : ‘ Hearken, ye folk, men born of
earth, who have given yourselves up to drunkenness and sleep in
your ignorance of God ; awake to soberness, cease to be sodden
with strong drink and lulled in sleep devoid of reason.’ And
when they heard, they gathered round me with one accord.

divided, nor like any other body, for it is neither fire nor water, nor air nor breath, but all are from it. Now, being good, He did (not) wish to reserve this to Himself alone, (but) to arrange the earth also in order. (CH 4:1-2)

2. So He sent down Man, a world of the divine body,⁹⁸ ... for man is a spectator of God's works, and (for this) was he born, to gaze in wonder⁹⁹ at (the universe) and to come to know the Maker.¹⁰⁰ Now the universe is (a divine creature), but man has this advantage over other living creatures, Speech and Mind; now Speech... He imparted to all men, but Mind not yet...; (for) He willed... that this should be set up as a prize in the midst of the souls. (CH 4:2-3)

3. With this He filled a great Basin¹⁰¹ and sent it down, appointing a herald whom He commanded to proclaim thus to the hearts of men: "Dip yourself often,¹⁰² you who can, in this Basin; learning why you came into being, (and) believing firmly that you shall ascend to Him who sent the Basin down." (CH 4:4)

4. Now all who missed the point of the preaching, these are they who have Speech but have not received the Mind; and (these), not knowing why or by whom they have been made,... are in the power of anger and incontinence, admiring what is not worth looking at, and devoting themselves to the pleasures and desires of their bodies, and believing that man has come into being for the sake of these things. (CH 4:4-5)

THE GOSPEL OF HERMES

Edited and Newly Translated from the
Greek and Latin Hermetica

with a
Running Commentary and
Introduction

Duncan Greenlees, M.A. (Oxon.)

1949

THEOSOPHICAL PUBLISHING HOUSE

Adyar, Madras, India

"Know God, and do wrong to no man."

5. (But) all who gave heed to the preaching and dipped themselves in Mind, these shared in the Gnōsis and became perfect men, having received Mind.... As many as partook of the gift from God, these... in comparison with the (others) are immortals¹⁰³ before mortals, for, having embraced all things in their mind—those on earth, those in heaven, and if there be anything, above heaven—and raised themselves so high, they see the Good. Then seeing It they consider the time down here a misfortune (and), disdaining all things of the body, they press on to the One and Only. This... is the Mind's wisdom,* a vision† of divine things and the perception of God. (CH 4:4-6)

By the mere expression of His thought through a creative Word God brought the whole universe into being as His Form or Body; He Himself has always been, before all time. Now this "body" of His is unlike all other bodies, limited in size, made of the elements, divisible; it is the ideal World Order, the universe which can be realised only by mind, the *noētos kosmos*. You cannot see or measure or break up this vast body of God's; it is not physical or tangible, but exists only on the subtle inner planes. God created man to share and enjoy this universe with Him, and by adding a mortal mind to the immortal universe He made it perfect and complete.

Man is indeed a microcosmic image of his Creator, endowed with mind to see and admire the macrocosm, and so to love its Maker. Alone of animals has he both speech and mind—though some men indeed have not yet

* Or: skill.

† The word *entoria* is not known elsewhere. It seems to mean an inner consciousness.

received the higher Mind (*Nous*) which can see God (cf. § 5:1); this comes in individuals who strive through virtues towards Self-Realisation. This Gnōsis of God, the One Self, burgeons out of the seed of admiring wonder at His works.

αἴρεσιν ἀπητηγμένα τῷ μὲν ἢ διάλεξις εὐκόπως ταῖς ἐπιβολαῖς, τοῖς δὲ ἢ ἀκρόασις, κρότος ἐξ ἀπάντων ὡς ἂν συνηρμομέναι εἰς τὸ ἔτι ἐφόμενον¹ 80 γίνεσθαι. καὶ ἔπειτα ὁ μὲν ἀναστὰς ὕμνον ᾄδει πεποιημένον εἰς τὸν θεόν, ἡ καὶ αὐτὸς πεποιημένος ἢ ἀρχαῖον τινα τῶν πάλαι ποιητῶν— πῆτρα γὰρ καὶ μέλη καταλελοιπάσι πολλὰ ἔπων,² τρήμερων, προσοδίων ὕμνων, παρασπονδείων, παραβωμίων, στασιμῶν χορικῶν στροφῶν πολυστροφῶν εὖ διαμεμετρημένων—, μεθ' ὧν καὶ οἱ ἄλλοι κατὰ τάξεις ἐν κόσμῳ προσήκοντι, πάντων κατὰ πολλὴν ἡσυχίαν ἀκρουμένων, πλὴν ὅποτε τὰ ἀκροτελεύτια καὶ ἐφύμνια ᾄδων δέουσι τότε γὰρ 81 ἐξήχουσι πάντες τε καὶ πᾶσαι. ὅταν δὲ ἕκαστος διαπεράνηται τὸν ὕμνον, οἱ νέοι τὴν πρὸ μικροῦ λεχθεῖσαν τράπεζαν εἰσκομίζουσιν, ἐφ' ἧς τὸ παναγεστατον σιτίον, ἄρτος ἐξυμμένος μετὰ προσ-

¹ mss. τὸ ἐπιδόμενον (one ἐφόμενον). Conybeare from the Armenian εἰς τὸ τρίτον μόνον, i.e. the applause on such an occasion had to be limited. The Greek of the mss. certainly seems weak, and Mangey suggested εἰς τὸ ἐνδομαῖον "to give the keynote for the hymn which followed."

² For the comma which I have inserted after ἐπὶ see note b.

³ As I understand the sentence, it is more literally "when the discussion seems to him in accordance with his purpose to have met successfully the objects aimed at, and to them the listening seems to have turned out according to their purpose," etc. That is to say δὲ κατὰ προαίρεσιν ἀπητηγμένα is understood with τοῖς δὲ, but while with τῷ μὲν it is further explained by εὐκόπως ταῖς ἐπιβολαῖς, with τοῖς δὲ this is not added, so that in the first case ἀπητηγμένα = "to have met," in the second = "to have turned out"; cf. κατὰ νόον ἀπατήσθαι § 66. Conybeare takes ἐπιβολαῖς = "the points raised." But the regular use of the word in Philo seems to be "aim" or mental

feel sure that they have attained their object, the speaker in the effectiveness with which his discourse has carried out his aims, the audience in the substance of what they have heard,^a universal applause arises showing a general pleasure in the prospect of what is still to follow. Then the President rises and so sings a hymn composed as an address to God, either a new one of his own composition or an old one by poets of an earlier day who have left behind them hymns in many measures and melodies, hexameters^b and iambs, lyrics suitable for processions or in libations and at the altars, or for the chorus whilst standing or dancing, with careful metrical arrangements to fit the various evolutions.^c After him all the others take their turn as they are arranged and in the proper order while all the rest listen in complete silence except when they have to chant the closing lines or refrains, for then they all lift up their voices, men and women alike. When everyone 81 has finished his hymn the young men bring in the tables mentioned a little above on which is set the truly purified^d meal of leavened bread seasoned with

effort of some kind. Cf. e.g. τὰς . . . τῆς ψυχῆς ἐπιβολὰς τε καὶ ὁμιλίας Mos. i. 26, κατὰ τὴν ἰδίαν ἐπιβολὴν ("of his own motion"). De Som. i. 1.

^b For the use of ἔπη for hexameter verse in particular see examples in Stephanus, but it is no doubt permissible to take it = "verses," simply in agreement with τρήμερων.

^c Conybeare translates the last four words "deftly proportioned for turning and returning." On these hymns in general see App. p. 524.

^d Conybeare "all-purest." The epithet seems strange, since it is followed at once by the statement that the shewbread in purity ranked above it. No one has suggested, and I only do it with hesitation, that the negative before παναγεστατον, as often, has fallen out.

The Ancient Hermetic Writings

A Lecture Series by

Roger Weir

Spring 1990

June 28 | *The Eighth Reveals the Ninth*
From the Nag Hammadi Library



Philosophical Research Society 3910 Los Feliz Boulevard, Los Angeles, CA 90027

8TH \Rightarrow 9TH

1

SON: "O, my Father, your PROMISE to bring my CONSCIOUSNESS into the 8TH you said: this is the TÁXIS (succession, order) of the TRADITION (parádosis)."

FATHER: "O, my SON, this is indeed the TÁXIS; but the PROMISE was made in human terms when I instituted (archesthai) the PROMISE the CONDITION was REMEMBERING each one of the degrees

when I RECEIVED the SPIRIT (pneūma) ^(Bathmós) thru the POWER I TRANSMITTED to you the ENERGY ^(dynamis) ^(Énérgεια)

NOTE: POWER & ENERGY are a platonic pair

so that ||RECEIVED|| are also; and likewise ||PROMISE REMEMBERING||

While the understanding (nóesis) is ||WITHIN you|| as if (ONCEIVED) ||WITHIN me||
For when I (ONCEIVED) from the WELL-SPRING (Pegē) which FLOWED to me I gave BIRTH. "
is the POWER (dynamis)

SON: "O, my Father you have DELIVERED every DISCOURSE to me well [NOTE: Socrates was a "MIDWIFE" of ideas]

but now this word you speak surprises me: DYNAMIS (the Power)

FATHER: "I begot even AS children are begotten" ["only begotten son"] which is within me [psychē structuring]

SON: "O, my Father have I then many brothers (and generations)?"

8TH \Rightarrow 9TH

(2)

Father: "Well spoken O, my son: it is necessary for you to know your
brothers, properly, honoring them ... same father: I addressed
EACH GENERATION: named them like my children, all numbered
[The MIND of the FATHERS/TEACHERS is ONE: HERMES TRISMEGISTOS]
...beyond temporality...

Son: Do they also have ~~etc~~ I do
a DAY \Rightarrow THEY EXIST AS FORCES THAT GROW SOULS or

Father O, my son they too are PNEUMATICS (pneumatikōn) \leftarrow
they are the ENERGIES (ēnergēia) which strengthen SOULS (psychē)

[PNEUMATICS are the ENERGIES of the POWERS of GOD] ^{they are} ETERNAL
energeia dynamis

SON: Your discourse is truth (ALETHEIA) no rebuttal (antilogia) from this
point on
Begin (archesthai) the DISCOURSE on the 8TH/9TH and number me
among my brothers

Let us pray, my son, to the Father
of the Universe, with your brothers
my sons, that he may give the
SPIRIT of ELOQUENCE

How do they pray my Father
when joined with all the generations? (a child's type
of question)

[MANUSCRIPTS
MUTILATED]

{ IT IS NOT... NOR
He is satisfied with it (hem.) n. it (maec.) (at rest)
and it is right for you to REMEMBER
the progress that came to you as WISDOM in the BOOKS

(ALETHEIA will make for REMEMBERING)

son: "then these things are foremost in me..."

Father: "when you understand the truth of this, your statement you will then
find YOUR BROTHERS, who are my sons, PRAYING WITH YOU... then
YOU will TEACH."

8TH \Rightarrow 9TH

(3)

"(O, my Father) I will RECEIVE the POWER of the DISCOURSE, let us PRAY ..."

"(O my son) it is fitting to PRAY with all our mind
with all our heart
with all our soul and to ask for the gift
OF THE 8TH

that it be extended and each one receive

from HIM what is his: yours to UNDERSTAND
my own to DELIVER the DISCOURSE
from my inner FOUNTAIN
(WELL-SPRING) =

= LET US PRAY =

my father: ' I call upon you, who ²⁵ rules over the kingdom ' of power, whose word ' comes as (a) birth of light. ' And his words are immortal. ' They are eternal and ³⁰ unchanging. He is the one whose will ' begets life for the forms in ' every place. His nature gives form ' to substance. By him 56 the souls of [the eighth ' and] the angels are moved [...] ⁴ those that exist. His providence ' extends to everyone [...] ' begets everyone. He is the one who ' [...] the aeon among spirits. ' He created everything. He who is ' self-contained cares ¹⁰ for everything. He is perfect, the ' invisible God to whom one speaks ' in silence — his ' image is moved when it is directed, ' and it governs — the ¹⁵ one mighty power, who is exalted ' above majesty, who is better than the ' honored (ones), Zoxathazo a ðð ' ee ððð ððð ðððð ' ðð ðððð-ðð.ooooo ²⁰ ðððððð uuuuuu ' ðððððððððððð ' ððð Zozazoth.

"Lord, ' grant us a wisdom from ' your power that reaches ²⁵ us, so that we may describe to ourselves the ' vision of the eighth and the ninth. ' We have already advanced to the seventh, ' since we are pious and ' walk in your law. ³⁰ And your will ' we fulfill ' always. For we have walked in 57 [your way, and we have] renounced ' [...], so that ' your [vision] may come. Lord, grant ' us the truth in the image. ⁵ Allow us through the spirit to ' see the form of the image ' that has no deficiency, ' and receive the reflection of the pleroma ' from us through our praise. ¹⁰

"And acknowledge the spirit ' that is in us. For from ' you the universe received soul. ' For from you, the unbegotten one, ' the begotten one came into being. ¹⁵ The birth of the self-begotten one ' is through you, ' the birth of all begotten things ' that exist. Receive ' from us these spiritual sacrifices, ²⁰ which we send ' to you with all our heart ' and our soul and all ' our strength. Save that which ' is in us and grant us ²⁵ the immortal wisdom." ' "

"Let us embrace ' each other affectionately, my son. ' Rejoice over this! For already ' from them the power, ³⁰ which is light, is coming to us. ' For I see! I see ' indescribable depths. ' How shall I tell you, 58 my son? [...] ' from the (fem.) [...] ' the places. How [shall I describe] ' the universe? I [am Mind and] ⁵ I see another Mind, the one that [moves] the ' soul! I see the one that moves me ' from pure forgetfulness. You give ' me power! I see myself! I want ' to speak! Fear restrains ¹⁰ me. I have found the ' beginning of the power that is above ' all powers, the one that has no ' beginning. I see a fountain bubbling ' with life. I have

Kaleidoscopic
CONSCIOUSNESS
TIME SPIRAL
OF HISTORY
(Radial Ecology,
of 7 Dimensions)
preparing for our
Kosmos
to Harmonically
emerge
Real.

Jesus

Quintessential
5th DIMENSION
VISION
Differential
CONSCIOUSNESS

8TH \Rightarrow 9TH

(4)

said, ¹⁵ my son, that I am Mind. 'I have seen! Language is not able ' to reveal this. For the entire ' eighth, my son, and ' the souls that are in it, and the ²⁰ angels, sing a hymn in ' silence. And I, Mind, ' understand."

trans. Brashler, Divkse, Parvott - NAG HAMADH LIBRARY
ed. J.M. ROBINSON P 324-5

and:

St. John
Gospel Hymn
beginning

Jewel-cutter precision
to refine form
into Spirit Person
Radiance

FATHER / "I invoke (-ἐπικαλεῖν) Thee, Who
/ ²⁵ rules over the Kingdom / of Might, Whose Word (Λόγος) /
becomes an offspring of Light, / Whose discourses, moreover
(δὲ) , are immortal, / are eternally unchanging; / ³⁰ Whose
Will / generates the life of the likenesses everywhere; /
Whose nature (φύσις) gives form (μορφή) / to essence (οὐσία).
From Him proceed // 56 the souls (ψυχή) [... / and] the
angels (ἄγγελος) [... / ... / ...] which exist; Whose Pronoia (Πρό-
([] []) / ⁵ [extends] to everything [...] / [Who has] you
generated everything which / [came] from the Aeon (Αἰών)
through spirits (πνεῦμα) . / He has created everything. The
One Who / alone possesses within Himself supports / ¹⁰ everything,
since He is complete, the / unseen (ἄρατος) God Whom they
address / in silence; Whose / image (εἰκὼν) is moved while
governed (-διοικεῖν) / ¹⁵ and governing (-διοικεῖν) . O /
Mighty One of Power (Δύναμις) Who is exalted / beyond excellence:
ZWZAZW A MW / EE MW HH MW / HH MW OOOO / ²⁰ WWWW
YYYYY / WWWW / MW ZWZAZW . O Lord, / grant us
wisdom (σοφία) from / Thy power (δύναμις) extended / ²⁵ unto
us, that we may tell ourselves the vision (θεωρία) / of the
Eighth ('Ογδοάς) and the Ninth ('Ενεάς) . / We have already
(ἦδη) advanced to the Seventh ('Εβδομάς), / practicing piety
(εὐσεβής) / < and > being citizens (-πολιτεύεσθαι) in Thy
Law (Νόμος) . / ³⁰ And Thy Will / we fulfill at all / times,
for (γάρ) we walked in // 57 [...] we forsook / [...] which
exists / [...] O Lord, grant / [us] the truth (ἀλήθεια) in
the image (εἰκὼν) . / ⁵ Grant us to see, through Spirit (Πνεῦμα), /
the form (μορφή) of the image (εἰκὼν) , / which has no flaw, /
and that Thou mayest receive the figure (τύπος) of the Pleroma
(Πλήρωμα) / from us through our / ¹⁰ praise, and that Thou mayest
know the Spirit (Πνεῦμα) / within us. For (γάρ) it is through /
Thee that the All received animation (ψυχή) . / For (γάρ) it is
from Thee, O Unbegotten One ('Αγέννητος), / that begotten
things (γέννητόν) / ¹⁵ have arisen. The birth of the Self-
Begotten (Αὐτογέννητος) / is through Thee. / The birth of
all begotten things (γέννητόν) / which exist receives rational
sacrifices (λογική / φύσας) from us, / ²⁰ which we send / up
to Thee with all our heart / and soul (ψυχή) and / strength.
Make whole that / which is within us, and grant us / ²⁵ the
wisdom (σοφία) of the immortal ones! / Let us kiss (-ἀσπάζειν)
each / other, O my son, in / love. Rejoice over this, for (γάρ)
already (ἦδη) / the power (δύναμις) / ³⁰ which is Light is coming
from them to us, / for (γάρ) I am < now > beholding depths
(βάθος) / ineffable! / How shall I describe it for you, //
58 O my son?"

The silence of
the 8th dimension
Hyperspace +
which field quantities
creativity
anew -
Nature's "Zero"
Field
Integrated

Perfection Wisdom

Parasexual
Shared Presence
Love

trans. L.S. Keizer, 8th Reveals the 9th, Academy of Arts & Humanities
1137 Broadway ave.
Seaside, CA 93955

8TH \Rightarrow 9TH

(5)

"LANGUAGE is not able to reveal this (the symbolization is complete)

For the entire 8TH, my son,

and the SOULS that are in it, and the angels

[8TH: OGDOAS, ogdoas] [8000]

(ULTIMATE PAIR \rightarrow)

SOULS in 8TH: SING A HYMN IN SILENCE.

[SOULS 8TH ANGELS] a pair

And I, MIND, Understand. (symbolization completed in understanding)

(NOUS) (-NOEIN)

SON: "What is the way to SING A HYMN through SILENCE?"
FATHER: "Have you become such that you cannot be spoken to?"

a pair in
Psychagogic
paideia

SON: "I am silent o, my Father & wish to SING
to you while I am SILENT" also
FATHER: SING for I am MIND

∞

after the silent hymn
the discourse continues

SON: "I understand MIND, Hermes, (For the 1st TIME not Father but HERMES)
who cannot be interpreted (the PERSON of MIND)
because HE KEEPS WITHIN HIMSELF. (∞)

"and I rejoice o my Father because I see you SMILING.
and the UNIVERSE rejoices: (therefore) no creature LACKS LIFE."
(INTELLIGENCE)

"THOU ART LORD OF CITIZENS (Polites) EVERYWHERE."

[NOTE: Polites would be a ROMAN EMPIRE concept
with a GREEK CITY basis]
(CITY OF GOD, later)

"YOUR PROVIDENCE PROTECTS [SEALS MEANING, amulet function]
(PRONOIA)

KNOWING BEFORE [THE SYMBOLIC TRAIT of PROMETHEUS]
(foreknowledge)
(his gift to man)

"I CALL YOU FATHER, AION OF AIONS, GREAT DIVINE SPIRIT"
(thēōn) (pneuma)

[THE KÖRER translation
OMITS this addition:
as part of SON'S speech] \Rightarrow (and by a SPIRIT he gives RAIN upon everyone.
"What do you say to me, my Father, HERMES?"

[NOTICE the LITURGICAL FORM, a REPORTING OF STEPS OF DOING
rather than the purely PLATONIC philosophical dialogue of INQUIRY]
(THE INQUIRY IS HIEROPHANTIC vis a vis the READER/LISTENER)

8TH \Rightarrow 9TH

(6)

8TH \Rightarrow ∞

"Concerning these things ^{o my son I am saying ANYTHING.} son (do not say) for it is right before GOD to keep silent about the hidden"

[MIND SILENCE FOR THE HIDDEN, THE WORD FOR THE MANIFEST]

"O, TRISMEGISTOS

let not my soul become deprived of VISION (theoria) divine...
(or: LET MY SOUL KEEP CONTEMPLATION)

FOR EVERYTHING is possible for YOU, Master of the Universe."

"RETURN TO PRAISING

my son, SING WHILE YOU ARE SILENT, Ask what you seek SILENTLY"

["and when thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward. But thou, when thou prayest, enter into thy closet (MYSTERION/MONASTERION), and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."

MATTHEW 6:5-8 then follows the Hermetic Hymn of the LORD'S PRAYER from JESUS TRISMEGISTOS]

KEISER has then: SON: "when he had finished giving praise he cried aloud, 'Father Trismegistos what shall I say?'"

BRASHLER et al has here: "when he had finished praising he shouted, 'Father Trismegistos! what shall I say? We have received this light. And I myself see this same vision in you. and I see the (8TH) eighth and the souls that are in it and the angels singing a hymn to the ninth and its powers. and I see him who has the power of them all, creating those <that are> in the spirit"

KEISER gives to FATHER this speech following the phrase "what shall I say?" we have received this enlightenment, and I see this single vision (theoria) within you I see the Eighth (ochoas) with the souls (psychē) that are in it and the angels (aggelos) singing (hymnein) unto the Ninth (ENNEAS) and [ENNEAD]

8TH \Rightarrow 9TH

(7)

"its powers (dynamis). Moreover I see Him possessing the power (dynamis) of them all, while He creates in the Spirit (pneuma)."

Father (continues): "It is advantageous that from now on we be silent in readiness (propetes) Do not DISCUSS the VISION (theoria): [CONTEMPLATION] from now on. It is appropriate TO SING to the Father until the day of putting off the body (soma)."

[THUS THE HERMETIC TREATISES WERE A CATECHETICAL SCHOOLING]
(the First Christian Catechetical School was in Alexandria, 2nd C.)
C. 170 A.D.

"Keep silence in a reverent posture"
MAKE YOURSELF STILL: IN THAT REST, SING SILENTLY

|| SOULS || are 8TH OGDAD ; PNEUMATIC POWERS are 9TH ENNEAD

"What you sing, my father, I too want to sing"

"I am singing a hymn within myself."

while you REST YOURSELF

be ACTIVE in PRAISE

for you have Found what you Seek."

What praise tho, since I OVERFLOW
in my Heart?

Father: what is appropriate... send forth to GOD
and whatever that he NOW, will be

INSCRIBED IN THIS IMPERISHIBLE SCROLL ("SCROLL" indicates 2nd C.)
C. 180 A.D.

"I will offer up

the praise in my heart, as I pray TO THE END (OO) OF THE UNIVERSE,
the IMMORTAL DISCOVERY, BEGETTER of LIGHT + TRUTH, SOWER OF LOGOS,
(Arche: ORIGIN)

[Arche' ton Arche': ORIGIN of origin]

LOVE OF LIFE IMMORTAL [ETERNAL] NO occult doctrine / hidden word will ever
be fitting to disclose an THEE. Wherefore my MIND (Nous) wishes to sing
to thee daily. I AM THE MUSICAL INSTRUMENT OF THY SPIRIT

MIND IS YOUR PLECTRUM

YOUR COUNSEL PLUCKS ME

FOR YOUR LOVE HAS REACHED US "

"RIGHT, my son."

"GRACE ...

SUNG
VOWELS
(in between
traditional
Hebrew
consonants)

OCTAVE

(NOT "EMERALD")

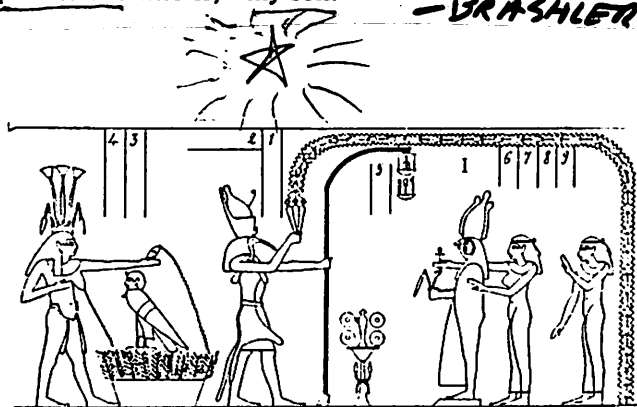
PAIR SHARED SYMMETRY

UNITO
Supersymmetry
(10 Dimensional
Hyperspace)

— OPAQUING
TRANSPARENT
SYMBOLS
from VISION
[inverted to
ideology]

“This¹ is the oath: I make him who will¹ read this holy book swear by heaven¹ and earth and fire and¹ water and seven rulers of substance²⁰ and the creating spirit in them¹ and the (unbegotten) God¹ and the self-begotten one¹ and him who has been begotten, that he will¹ guard the things that Hermes has said.²⁵ And those who keep the oath,¹ God will be reconciled with them¹ and everyone whom we have¹ named.¹ But wrath will come to each one³⁰ of those who violate the oath.¹ This is the perfect one who is,¹ my son.”

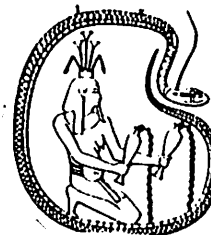
-BRASHLEY et al.



8TH → 9TH

(9)

FATHER / " < As for > this scroll, O my son, /
inscribe it at the Temple of Diospolis (Διοπόλις) /²⁰ in
characters of a scribe of the House of Life, / entitling
< it > (ὀνομάζειν) : The Eighth ('Ογδοός) / Reveals the
Ninth ('Εννέος) . / I shall appoint it, O my son, in the
manner / which you now specify."



SON: *O my Father* INSCRIBE THE DISCOURSE ON ^{the} TABLETS OF TURQUOISE
[EMERALD TABLETS]

FATHER "O my son, / < as for > this scroll, it is
right to inscribe it / upon turquoise (καλλίδινος) steles
(στήλη) /³⁰ in characters of a scribe of the House of Life, /
for (γάρ) the Nous (Νοῦς) himself has / become the overseer
(ἐπισκόπος) // 62 of these things. Wherefore I command
(-κέλευειν) / that this discourse be carved / upon the stone
and that you put it inside / my holy place. Eight /⁵ protec-
tors (φύλαξ) guard it from [rays] / of the sun (ἥλιος);
the (μέν) males / on the right are frog-faces (πρόσωπον) . /
the (δέ) females / on the left are cat-faces (πρόσωπον) .
/ ¹⁰ Moreover (δέ) place a stone / of milky whiteness (γαλακτίας)
at the base of / the turquoise (καλλίδινος) tablets (πλάξ), it
being / perfectly square (-τετράγωνος) , and inscribe the
Name on / the sapphire-stone (σαφειρίνος) tablet (πλάξ)
/ ¹⁵ in characters of a scribe of the House of Life.

/ "O my son, you shall perform this / while I am
in Virgo (Παρθένος) / and the sun is in Aries (Κριός) , the dis-
tance of / a day. Fifteen degrees (μοῖρα) bypassed (-παράγειν)
/ ²⁰ me."

Translated
and
Interpreted
by
LEWIS S. KEIZER

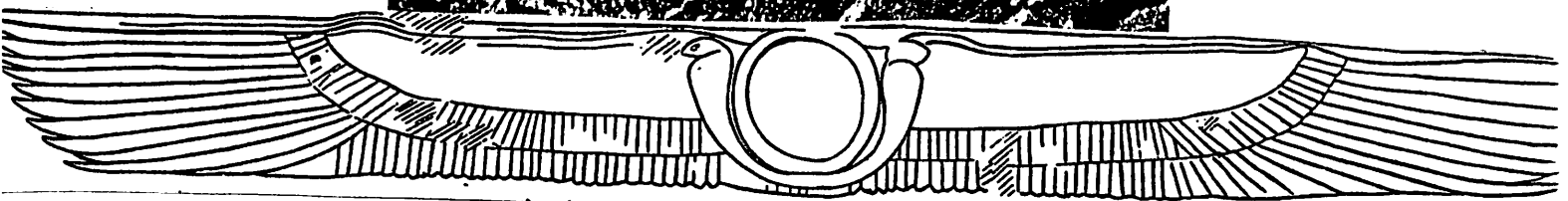
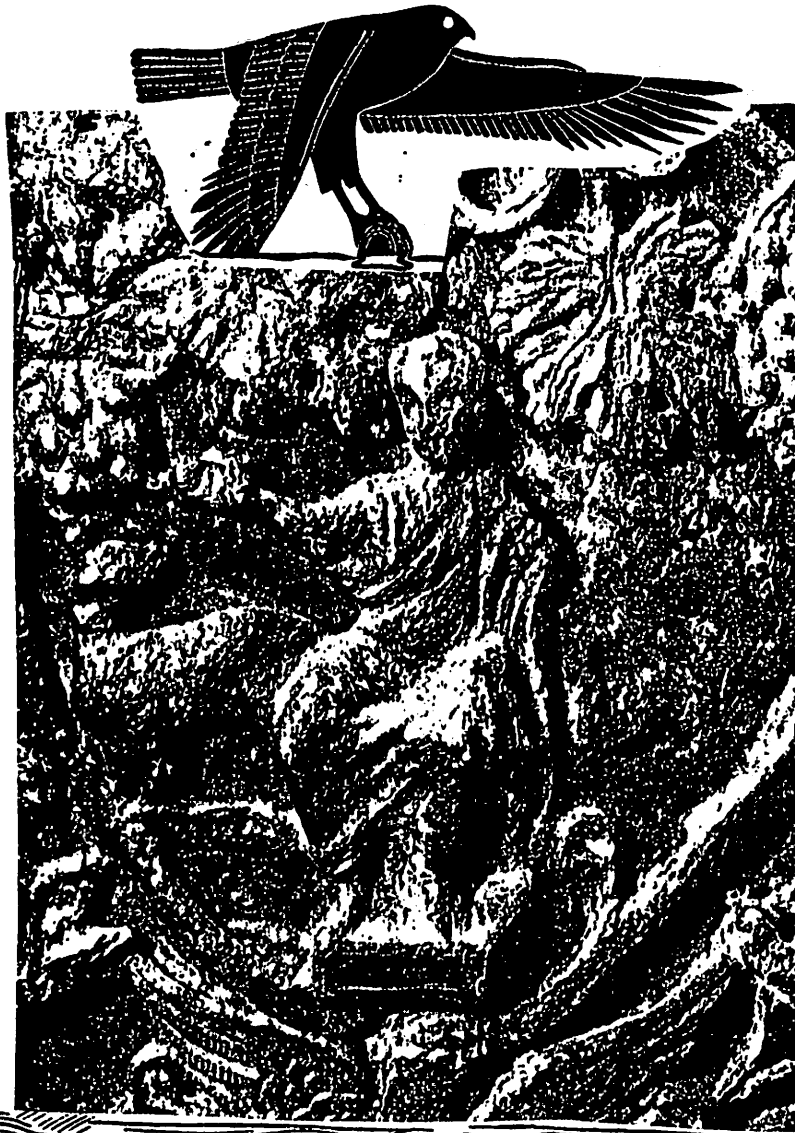
THE EIGHTH REVEALS THE NINTH:
A NEW HERMETIC INITIATION DISCLOSURE
(Tractate 6, Nag Hammadi Codex VI)

SON "O my Father, everything which you said I shall
gladly perform. But (δέ) inscribe / an oath upon the scroll,
lest (μήπως) / the Name ('Ονομασ(α) be put to /²⁵ an evil
purpose (κακουργ(α) by those / who will read the scroll, and
not (οὔτε) to / opposing the works of astral destiny (εἰμαρμένη)
/ They should be subordinate (-στοιχεῖν) / to the ordinance
(νόμος) of God, /³⁰ having not at all transgressed (-παραβαίνε)
but rather (ἀλλὰ) in purity seeking (-αἰτεῖν) / from God their
wisdom (σοφία) / and knowledge (γνῶσις) . He who // 63 is no
in the beginning begotten by God / comes to be in General
(Γενικός) / and Exoteric ('Εξωτικός) discourses (λόγος) . / He
does not measure up to what is written /⁵ in this scroll, al-
though his conscience (συνείδησις) / is clear in respect to it,
since he / does no shameful deed, / and does not approve
(-συνευδοκεῖν) . / of such. And yet (ἀλλὰ), by degrees (κατὰ
βαθμός) / ¹⁰ he advances, entering into / the Path of Immortality.
And / just as he enters into the / understanding (νόησις) of
Eighth ('Ογδοός) / which reveals the Ninth ('Εννέος) , so also
/ ¹⁵ shall I do it, O my Father."

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FATHER: THIS IS THE OATH:



HEIMARMENE
(OUSIA-arches)

HERMETIC: NOT "GNOSTIC"

"I adjure the one who will / read this sacred scroll,
by the Heaven / and the Earth and the Fire and the Water, / and
the Seven Rulers of Substance (Οὐσιάρχης) /²⁰ and the Spirit
(Πνεῦμα) within them as / Creator, and the Begotten (Γεννητός)
God, / and the Self-Begotten One (Αὐτογενής) / and Him who has
been begotten-- that he observe (-τηρεῖν) / the things which
Hermes ('Ερμῆς) said. /²⁵ And (δέ) with those who will observe
(-τηρεῖν) the Oath, / God will be reconciled, / as well as
everyone whom we have named (-ὀνομαζέιν) . / With those who
transgress (-παράβαλειν) / the Oath, however (δέ) , the wrath
/³⁰ of each one comes down / upon such a one!"

"This is the fulfillment (τέλειος) / which comes to
pass, O my son."

- LEWIS KEISER TRANSLATION -

not yet a codex.

• TR: proceed in good health.

