

Manly P. Hall, 1929

CHAPTER 19  
**Rosicrucian and Masonic  
Origins**

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FREEMASONRY is a fraternity within a fraternity—an outer organization concealing an inner brotherhood of the elect. Before it is possible to intelligently discuss the origin of the Craft, it is necessary, therefore, to establish the existence of these two separate yet interdependent orders, the one visible and the other invisible. The visible society is a splendid *camaraderie* of "free and accepted" men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious *arcanum arcanorum*. Those Brethren who have essayed to write the history of their Craft have not included in their disquisitions the story of that truly secret inner society which is to the body Freemasonic what the heart is to the body human. In each generation only a few are accepted into the inner sanctuary of the Work, but these are veritable Princes of the Truth and their sainted names shall be remembered in future ages together with the seers and prophets of the elder world. Though the great initiate-philosophers of Freemasonry can be counted upon one's fingers, yet their power is not to be measured by the achievements of ordinary men. They are dwellers upon the Threshold of the Innermost, Masters of that secret doctrine which forms the invisible foundation of every great theological and rational institution.

The outer history of the Masonic order is one of noble endeavor, altruism, and splendid enterprise; the inner history, one of silent conquest, persecution, and heroic martyrdom. The body of Masonry rose from the guilds of workmen who wandered the face of medieval Europe, but the spirit of Masonry walked with God before the universe was spread out or the scroll of the heavens unrolled. The enthusiasm of the young Mason is the effervescence of a pardonable pride. Let him extol the merits of his Craft, reciting its steady growth, its fraternal spirit, and its worthy undertakings. Let him boast of splendid buildings and an ever-increasing sphere of influence. These are the tangible evidence of power and should rightly set a-flutter the heart of the Apprentice who does not fully comprehend as yet that great strength which abides *in* silence or that unutterable dignity to be sensed only by those who have been "raised" into the contemplation of the Inner Mystery. [p 398]

An obstacle well-nigh insurmountable is to convince the Mason himself that the secrets of his Craft are worthy of his profound consideration. As St. Paul, so we are told, kicked against the "pricks" of conversion, so the rank and file

of present-day Masons strenuously oppose any effort put forth to interpret Masonic symbols in the light of philosophy. They are seemingly obsessed by the fear that from their ritualism may be extracted a meaning more profound than is actually contained therein. For years it has been a mooted question whether Freemasonry is actually a religious organization. "Masonry," writes Pike, however, in the *Legenda for the Nineteenth Degree*, "has and always had a religious creed. It teaches what it deems to be the truth in respect to the nature and attributes of God." The more studiously-minded Mason regards the Craft as an aggregation of thinkers concerned with the deeper mysteries of life. The all-too-prominent younger members of the Fraternity, however, if not openly skeptical, are at least indifferent to these weightier issues. The champions of philosophic Masonry, alas, are a weak, small voice which grows weaker and smaller as time goes by. In fact, there are actual *blocs* among the Brethren who would divorce Masonry from both philosophy and religion at any and all cost. If, however, we search the writings of eminent Masons, we find a unanimity of viewpoint: namely, that Masonry is a religious and philosophic body. Every effort initiated to elevate Masonic thought to its true position has thus invariably emphasized the metaphysical and ethical aspects of the Craft.

But a superficial perusal of available documents will demonstrate that the modern Masonic order is not united respecting the true purpose for its own existence. Nor will this factor of doubt be dispelled until the origin of the Craft is established beyond all quibbling. The elements of Masonic history are strangely elusive; there are gaps which apparently cannot be bridged. "Who the early Freemasons really were," states *Gould* in *A Concise History of Freemasonry*, "and whence they came, may afford a tempting theme for inquiry to the speculative antiquary. But it is enveloped in obscurity, and lies far outside the domain of authentic history." Between modern Freemasonry with its vast body of ancient symbolism and those original Mysteries which first employed these symbols there is a dark interval of centuries. To the conservative Masonic historian, the deductions of such writers as Higgins, Churchward, Vail, and Waite—though ingenious and fascinating—actually prove nothing. That Masonry is a body of ancient lore is self-evident, but the tangible "link" necessary to convince the recalcitrant Brethren that their order is the direct successor of the pagan Mysteries has unfortunately not been adduced to date. Of such problems as these is composed the "angel" with

which the Masonic Jacob must wrestle throughout the night.[pp 398-399]

It is possible to trace Masonry back a few centuries with comparative ease, but then the thread suddenly vanishes from sight in a maze of secret societies and political enterprises. Dimly silhouetted in the mists that becloud these tangled issues are such figures as Cagliostro, Comte de St.-Germain, and St. Martin, but even the connection between these individuals and the Craft has never been clearly defined. The writings of early Masonic history is involved in such obvious hazard as to provoke the widespread conclusion that further search is futile. The average Masonic student is content, therefore, to trace his Craft back to the workmen's guilds who chipped and chiselled the cathedrals and public buildings of medieval Europe. While such men as Albert Pike have realized this attitude to be ridiculous, it is one thing to declare it insufficient and quite another to prove the fallacy to an adamant mind. So much has been lost and forgotten, so much ruled in and out by those unfitted for such legislative revision that the modern rituals do not in every case represent the original rites of the Craft. In his *Symbolism*, Pike (who spent a lifetime in the quest for Masonic secrets) declares that few of the original meanings of the symbols are known to the modern order, nearly all the so-called interpretations now given being superficial. Pike confessed that the original meanings of the very symbols he himself was attempting to interpret were irretrievably—lost; that even such familiar emblems as the apron and the pillars were locked mysteries, whose "keys" had been thrown away by the uninformed. "The initiated," also writes John Fellows, "as well as those without the pale of the order, are equally ignorant of their derivation and import. (See *The Mysteries of Freemasonry*.)

Preston, Gould, Mackey, Oliver, and Pike—in fact, nearly every great historian of Freemasonry—have all admitted the possibility of the modern society being connected, indirectly at least, with the ancient Mysteries, and their descriptions of the modern society are prefaced by excerpts from ancient writings descriptive of primitive ceremonials. These eminent Masonic scholars have all recognized in the legend of Hiram Abiff an adaptation of the Osiris myth; nor do they deny that the major part of the symbolism of the craft is derived from the pagan institutions of antiquity when the gods were venerated in secret places with strange figures and appropriate rituals. Though cognizant of the exalted origin of their order, these historians—either through fear or uncertainty—have failed, however, to drive home the one point necessary to

establish the true purpose of Freemasonry: *They did not realize that the Mysteries whose rituals Freemasonry perpetuates were the custodians of a secret philosophy of life of such transcendent nature that it can only be entrusted to an individual tested and proved beyond all peradventure of human frailty.* The secret schools of Greece and Egypt were neither fraternal nor political fundamentally, nor were their ideals similar to those of the modern Craft. They were essentially philosophic and religious institutions, and all admitted into them were consecrated to the service of the sovereign good. Modern Freemasons, however, regard their Craft primarily as neither philosophic nor religious, but rather as ethical. Strange as it may seem, the majority openly ridicule the very supernatural powers and agencies for which their symbols stand.

The secret doctrine that flows through Freemasonic symbols (and to whose perpetuation the invisible Masonic body is consecrated) has its source in three ancient and exalted orders. The first is the Dionysiac artificers, the second the Roman *collegia*, and the third the Arabian Rosicrucians. The Dionysians were the master builders of the ancient world. Originally founded to design and erect the theaters of Dionysos wherein were enacted the tragic dramas of the rituals, this order was repeatedly elevated by popular acclaim to greater dignity until at last it was entrusted with the planning and construction of all public edifices concerned with the commonwealth or the worship of the gods and heroes. Hiram, King of Tyre, was the patron of the Dionysians, who flourished in Tyre and Sidon, and Hiram Abiff (if we may believe the sacred account) was himself a Grand Master of this most noble order of pagan builders. King Solomon in his wisdom accepted the services of this famous craftsman, and thus at the instigation of Hiram, King of Tyre, Hiram Abiff, though himself a member of a different faith, journeyed from his own country to design and supervise the erection of the Everlasting House to the true God on Mount Moriah. The tools of the builders' craft were first employed by the Dionysians as symbols under which to conceal the mysteries of the soul and the secrets of human regeneration. The Dionysians also first likened man to a rough *ashlar* which, trued into a finished block through the instrument of reason, could be fitted into the structure of that living and eternal Temple built without the sound of hammer, the voice of workmen or any tool of contention.

[pp 400-401]

The Roman *collegia* was a branch of the Dionysiacs and to it belonged those initiated artisans who fashioned the impressive monuments whose ruins still lend their immortal glory to the Eternal City. In his *Ten Books on Architecture*, Vitruvius, the initiate of the *collegia*, has revealed that which was permissible concerning the secrets of his holy order. Of the inner mysteries, however, he could not write, for these were reserved for such as had donned the leather apron of the craft. In his consideration of the books now available concerning the Mysteries, the thoughtful reader should note the following words appearing in a twelfth-century volume entitled *Artephil Liber Secretus*: "Is not this an art full of secrets? And believest thou, O fool! that we plainly teach this Secret of Secrets, taking our words according to their literal interpretation?" (See *Sephar H' Debarim*.) Into the stones they trued, the adepts of the *collegia* deeply carved their Gnostic symbols. From earliest times, the initiated stonecutters marked their perfected works with the secret emblems of their crafts and degrees that unborn generations might realize that the master builders of the first ages also labored for the same ends sought by men today. [p 402]

The Mysteries of Egypt and Persia that had found a haven in the Arabian desert reached Europe by way of the Knights Templars and the Rosicrucians. The Temple of the Rose Cross at Damascus had preserved the secret philosophy of Sharon's Rose; the Druses of the Lebanon still retain the mysticism of ancient Syria; and the dervishes, as they lean on their carved and crotched sticks, still meditate upon the secret instruction perpetuated from the days of the four Caliphs. From the far places of Irak and the hidden retreats of the Sufi mystics, the Ancient Wisdom thus found its way into Europe. Was Jacques de Molay burned by the Holy Inquisition merely because he wore the red cross of the Templar? What were those secrets to which he was true even in death? Did his companion Knights perish with him merely because they had amassed a fortune and exercised an unusual degree of temporal power? To the thoughtless, these may constitute ample grounds, but to those who can pierce the film of the specious and the superficial, they are assuredly insufficient. It was not the physical power of the Templars but the knowledge which they had brought with them from the East that the church feared. The Templars had discovered part of the Great Arcanum; they had become wise in those mysteries which had been celebrated in Mecca thousands of years before the advent of Mohammed; they had read a few pages from the dread book of

the *Anthropos*, and for this knowledge they were doomed to die. What was the black magic of which the Templars were accused? What was Baphomet, the Goat of Mendes, whose mysteries they were declared to have celebrated? All these are questions worthy of the thoughtful consideration of every studious Mason.

Truth is eternal. The so-called revelations of Truth that come in different religions are actually but a re-emphasis of an ever-existing doctrine. Thus Moses did not originate a new religion for Israel; he simply adapted the Mysteries of Egypt to the needs of Israel. The ark triumphantly borne by the twelve tribes through the wilderness was copied after the Isiac ark which may still be traced in faint has-relief upon the ruins of the Temple of Philae. Even the two brooding cherubim over the mercy seat are visible in the Egyptian-carving, furnishing indubitable evidence that the secret doctrine of Egypt was the prototype of Israel's mystery religion. In his reformation of Indian philosophy, Buddha likewise did not reject the esotericism of the Brahmins, but rather adapted this esotericism to the needs of the masses in India. The mystic secrets locked within the holy Vedas were thus disclosed in order that all men, irrespective of castely distinction, might partake of wisdom and share in a common heritage of good. Jesus was a Rabbin of the Jews, a teacher of the Holy Law, who discoursed in the synagogue, interpreting the Torah according to the teachings of His sect. He brought no new message nor were His reformations radical. He merely tore away the veil from the temple in order that not only Pharisee and Sadducee but also publican and sinner might together behold the glory of an ageless faith. [pp 402-403]

In his cavern on Mount Hira, Mohammed prayed not for new truths but for old truths to be restated in their original purity and simplicity in order that men might understand again that primitive religion: God's clear revelation to the first patriarchs. The Mysteries of Islam had been celebrated in the great black cube of the Caaba centuries before the holy pilgrimage. The Prophet was but the reformer of a decadent pagandom, the smasher of idols, the purifier of defiled Mysteries. The dervishes, who patterned their garments after those of the Prophet, still preserve that inner teaching of the elect, and for them the *Axis of the Earth*—the supreme hierophant—still sits, visible only to the faithful, in meditation upon the flat roof of the Caaba. Neither carpenter nor camel-driver, as Abdul Baha might have said, can fashion a world religion from the

substances of his own mind. Neither prophet nor savior preached a doctrine which was his own, but in language suitable to his time and race retold that Ancient Wisdom preserved within the Mysteries since the dawning of human consciousness. So with the Masonic Mysteries of today. Each Mason has at hand those lofty principles of universal order upon whose certainties the faiths of mankind have ever been established. Each Mason has at hand those lofty principles of universal order upon pregnant with life and hope to those millions who wander in the darkness of unenlightenment. [p 403]

Father C. R. C., the Master of the Rose Cross, was initiated into the Great Work at Damcar. Later at Fez, further information was given him relating to the sorcery of the Arabians. From these wizards of the desert C. R. C. also secured the sacred book M, which is declared to have contained the accumulated knowledge of the world. This volume was translated into Latin by C. R. C. for the edification of his order, but only the initiates know the present hidden repository of the Rosicrucian manuscripts, charters, and manifestos. From the Arabians C. R. C. also learned of the elemental peoples and how, with their aid, it was possible to gain admission to the ethereal world where dwelt the genii and Nature spirits. C.R.C. thus discovered that the magical creatures of the *Arabian Nights Entertainment* actually existed, though invisible to the ordinary mortal. From astrologers living in the desert far from the concourse of the market-place he was further instructed concerning the mysteries of the stars, the virtues resident in the astral light, the rituals of magic and invocation, the preparation of therapeutic talismans, and the binding of the genii. C. R. C. became an adept in the gathering of medicinal herbs, the transmutation of metals, and the manufacture of precious gems by artificial means. Even the secret of the Elixir of Life and the Universal Panacea were communicated to him. Enriched thus beyond the dreams of Croesus, the Holy Master returned to Europe and there established a House of Wisdom which he called *Domus Sancti Spiritus*. This house he enveloped in clouds, it is said, so that men could not discover it. What are these "clouds," however, but the rituals and symbols under which is concealed the Great Arcanum—that unspeakable mystery which every true Mason must seek if he would become in reality a "Prince of the Royal Secret"?

Paracelsus, the Swiss Hermes, was initiated into the secrets of alchemy in Constantinople and there beheld the consummation of the *magnum opus*. He is consequently entitled to be mentioned among those initiated by the Arabians into the Rosicrucian work. Cagliostro was also initiated by the Arabians and,

because of the knowledge he had thus secured, incurred the displeasure of the Holy See. From the unprobed depths of Arabian Rosicrucianism also issued the illustrious Comte de St.-Germain, over whose Masonic activities to this day hangs the veil of impenetrable mystery. The exalted body of initiates whom he represented, as well as the mission he came to accomplish, have both been concealed from the members of the Craft at large and are apparent only to those few discerning Masons who sense the supernal philosophic destiny of their Fraternity. [p 405]

The modern Masonic order can be traced back to a period in European history famous for its intrigue both political and sociological. Between the years 1600 and 1800, mysterious agents moved across the face of the Continent. The forerunner of modern thought was beginning to make its appearance and all Europe was passing through the throes of internal dissension and reconstruction. Democracy was in its infancy, yet its potential power was already being felt. Thrones were beginning to totter. The aristocracy of Europe was like the old man on Sinbad's back: it was becoming more unbearable with every passing day. Although upon the surface national governments were seemingly able to cope with the situation, there was a definite undercurrent of impending change; and out of the masses, long patient under the yoke of oppression, were rising up the champions of religious, philosophic, and political liberty. These led the factions of the dissatisfied: people with legitimate grievances against the intolerance of the church and the oppression of the crown. Out of this struggle for expression materialized certain definite ideals, the same which have now come to be considered peculiarly Masonic.

The divine prerogatives of humanity were being crushed out by the three great powers of ignorance, superstition, and fear—ignorance, the power of the mob; fear, the power of the despot; and superstition, the power of the church. Between the thinker and personal liberty loomed the three "ruffians" or personifications of impediment—the torch, the crown, and the tiara. Brute force, kingly power, and ecclesiastical persuasion became the agents of a great oppression, the motive of a deep unrest, the deterrent to all progress. It was unlawful to think, well-nigh fatal to philosophize, rank heresy to doubt. To question the infallibility of the existing order was to invite the persecution of the church and the state. These together incited the populace, which thereupon played the rôle of executioner for these arch-enemies of human liberty. Thus the ideal of democracy assumed a definite form during these stormy periods of

European history. This democracy was not only a vision but a retrospection, not only a looking forward but a gazing backward upon better days and the effort to project those better days into the unborn tomorrow. The ethical, political, and philosophical institutions of antiquity with their constructive effect upon the whole structure of the state were noble examples of possible conditions. It became the dream of the oppressed, consequently, to re-establish a golden age upon the earth, an age where the thinker could think in safety and the dreamer dream in peace; when the wise should lead and the simple follow, yet all dwell together in fraternity and industry. [pp 405-406]

During this period several books were in circulation which, to a certain degree, registered the pulse of the time. One of these documents—More's *Utopia*—was the picture of a new age when heavenly conditions should prevail upon the earth. This ideal of establishing good in the world savored of blasphemy, however, for in that day heaven alone it was assumed could be good. Men did not seek to establish heavenly conditions upon earth, but rather earthly conditions in heaven. According to popular concept, the more the individual suffered the torments of the damned upon earth, the more he would enjoy the blessedness of heaven. Life was a period of chastisement and earthly happiness an unattainable mirage. More's *Utopia* thus came as a definite blow to autocratic pretensions and attitudes, giving impulse to the material emphasis which was to follow in succeeding centuries.

Another prominent figure of this period was Sir Walter Raleigh, who paid with his life for high treason against the crown. Raleigh was tried and, though the charge was never proved, was executed. Before Raleigh went to trial, it was known that he must die and that no defense could save him. His treason against the crown was of a character very different, however, from that which history records. Raleigh was a member of a secret society or body of men who were already moving irresistibly forward under the banner of democracy, and for that affiliation he died a felon's death. The actual reason for Raleigh's death sentence was his refusal to reveal the identity either of that great political organization of which he was a member or his *confreres* who were fighting the dogma of faith and the divine right of kings. On the title page of the first edition of Raleigh's *History of the World*, we accordingly find a mass of intricate emblems framed between two great columns. When the executioner sealed his lips forever, Raleigh's silence, while it added to the discomfiture of

his persecutors, assured the safety of his colleagues. [pp 406-407]

One of the truly great minds of that secret fraternity—in fact, the moving spirit of the whole enterprise—was Sir Francis Bacon, whose prophecy of the coming age forms the theme of his *New Atlantis* and whose vision of the reformation of knowledge finds expression in the *Novum Organum Scientiarum*, the new organ of science or thought. In the engraving at the beginning of the latter volume may be seen the little ship of progressivism sailing out between the Pillars of Galen and Avicenna, venturing forth beyond the imaginary pillars of church and state upon the unknown sea of human liberty. It is significant that Bacon was appointed by the British Crown to protect its interests in the new American Colonies beyond the sea. We find him writing of this new land, dreaming of the day when a new world and a new government of the philosophic elect should be established there, and scheming to consummate that end when the time should be ripe. Upon the title page of the 1640 edition of Bacon's *Advancement of Learning* is a Latin motto to the effect that he was the third great mind since Plato. Bacon was a member of the same group to which Sir Walter Raleigh belonged, but Bacon's position as Lord High Chancellor protected him from Raleigh's fate. Every effort was made, however, to humiliate and discredit him. At last, in the sixty-sixth year of his life, having completed the work which held him in England, Bacon feigned death and passed over into Germany, there to guide the destinies of his philosophic and political fraternity for nearly twenty-five years before his actual demise.

Other notable characters of the period are Montaigne, Ben Jonson, Marlowe, and the great Franz Joseph of Transylvania—the latter one of the most important as well as active figures in all this drama, a man who ceased fighting Austria to retire into a monastery in Transylvania from which to direct the activities of his secret society. One political upheaval followed another, the grand climax of this political unrest culminating in the French Revolution, which was directly precipitated by the attacks upon the person of Alessandro Cagliostro. The "divine" Cagliostro, by far the most picturesque character of the time, has the distinction of being more maligned than any other person of history. Tried by the Inquisition for founding a Masonic lodge in the city of Rome, Cagliostro was sentenced to die, a sentence later

commuted by the Pope to life imprisonment in the old castle of San Leo. Shortly after his incarceration, Cagliostro disappeared and the story was circulated that he had been strangled in an attempt to escape from prison. In reality, however, he was liberated and returned to his Masters in the East. But Cagliostro—the idol of France, surnamed "the Father of the Poor," who never received anything from anyone and gave everything to everyone—was most adequately revenged. Though the people little understood this inexhaustible pitcher of bounty which poured forth benefits and never required replenishment, they remembered him in the day of their power. [pp 407-408]

Cagliostro founded the Egyptian Rite of Freemasonry, which received into its mysteries many of the French nobility and was regarded favorably by the most learned minds of Europe. Having established the Egyptian Rite, Cagliostro declared himself to be an agent of the order of the Knights Templars and to have received initiation from them on the Isle of Malta. (See *Morals and Dogma*, in which Albert Pike quotes Eliphas Levi on Cagliostro's affiliation with the Templars.) Called upon the carpet by the Supreme Council of France, it was demanded of Cagliostro that he prove by what authority he had founded a Masonic lodge in Paris independent of the Grand Orient. Of such surpassing mentality was Cagliostro that the Supreme Council found it difficult to secure an advocate qualified to discuss with Cagliostro philosophic Masonry and the ancient Mysteries he claimed to represent. The Court de Gebelin—the greatest Egyptologist of his day and an authority on ancient philosophies—was chosen as the outstanding scholar. A time was set and the Brethren convened. Attired in an Oriental coat and a pair of violet-colored breeches, Cagliostro was haled before this council of his peers. The Court de Gebelin asked three questions and then sat down, admitting himself disqualified to interrogate a man so much his superior in every branch of learning. Cagliostro then took the floor, revealing to the assembled Masons not only his personal qualifications, but prophesying the future of France. He foretold the fall of the French throne, the Reign of Terror, and the fall of the Bastille. At a later time he revealed the dates of the death of Marie Antoinette and the King, and also the advent of Napoleon. Having finished his address, Cagliostro made a spectacular exit, leaving the French Masonic lodge in

consternation and utterly incapable of coping with the profundity of his reasoning. Though no longer regarded as a ritual in Freemasonry, the Egyptian Rite is available and all who read it will recognize its author to have been no more a charlatan than was Plato. [pp 408-409]

Then appears that charming "first American gentleman," Dr. Benjamin Franklin, who together with the Marquis de Lafayette, played an important role in this drama of empires. While in France, Dr. Franklin was privileged to receive definite esoteric instruction. It is noteworthy that Franklin was the first in America to reprint Anderson's *Constitutions of the Free-Masons*, which is a most prized work on the subject, though its accuracy is disputed. Through all this stormy period, these impressive figures come and go, part of a definite organization of political and religious thought—a functioning body of philosophers represented in Spain by no less an individual than Cervantes, in France by Cagliostro and St.-Germain, in Germany by Gichtel and Andreae, in England by Bacon, More, and Raleigh, and in America by Washington and Franklin. Coincident with the Baconian agitation in England, the *Fama Fraternitatis* and *Confessio Fraternitatis* appeared in Germany, both of these works being contributions to the establishment of a philosophic government upon the earth. One of the outstanding links between the Rosicrucian Mysteries of the Middle Ages and modern Masonry is Elias Ashmole, the historian of the Order of the Garter and the first Englishman to compile the alchemical writings of the English chemists.

The foregoing may seem to be a useless recital of inanities, but its purpose is to impress upon the reader's mind the philosophical and political situation in Europe at the time of the inception of the Masonic order. A philosophic clan, as it were, which had moved across the face of Europe under such names as the "Illuminati" and the "Rosicrucians," had undermined in a subtle manner the entire structure of regal and sacerdotal supremacy. The founders of Freemasonry were all men who were more or less identified with the progressive tendencies of their day. Mystics, philosophers, and alchemists were all bound together with a secret tie and dedicated to the emancipation of humanity from ignorance and oppression. In my researches among ancient books and manuscripts, I have pieced together a little story of probabilities which has a direct bearing upon the subject. Long before the establishment of

Freemasonry as a fraternity, a group of mystics founded in Europe what was called the "Society of Unknown Philosophers." Prominent among the profound thinkers who formed the membership of this society were the alchemists, who were engaged in transmuting the political and religious "base metal" of Europe into ethical and spiritual "gold"; the Qabbalists who, as investigators of the superior orders of Nature, sought to discover a stable foundation for human government; and lastly the astrologers who, from a study of the procession of the heavenly bodies, hoped to find therein the rational archetype for all mundane procedure. Here and there is to be found a character who contacted this society. By some it is believed that both Martin Luther and also that great mystic, Philip Melancthon, were connected with it. The first edition of the King James Bible, Bible, which was edited by Francis Bacon and prepared under Masonic supervision, bears more Mason's marks than the Cathedral of Strasburg. The same is true respecting the Masonic symbolism found in the first English edition of Josephus' *History of the Jews*. [pp 409-410]

For some time, the Society of Unknown Philosophers moved extraneous to the church. Among the fathers of the church, however, were a great number of scholarly and intelligent men who were keenly interested in philosophy and ethics, prominent among them being the Jesuit Father, Athanasius Kircher, who is recognized as one of the great scholars of his day. Both a Rosicrucian and also a member of the Society of Unknown Philosophers, as revealed by the cryptograms in his writings, Kircher was in harmony with this program of philosophic reconstruction. Since learning was largely limited to churchmen, this body of philosophers soon developed an overwhelming preponderance of ecclesiastics in its membership. The original anti-ecclesiastical ideals of the society were thus speedily reduced to an innocuous state and the organization gradually converted into an actual auxiliary of the church. A small portion of the membership, however, ever maintained an aloofness from the literati of the faith, for it represented an unorthodox class—the alchemists, Rosicrucians, Qabbalists, and magicians. This latter group accordingly retired from the outer body of the society that had thus come to be known as the "Order of the Golden and Rose Cross" and whose adepts were elevated to the dignity of Knights of the Golden Stone. Upon the withdrawal of these initiated adepts, a powerful clerical body remained which possessed considerable of the ancient

lore but in many instances lacked the "keys" by which this symbolism could be interpreted. As this body continued to increase in temporal power, its philosophical power grew correspondingly less. [pp 410-411]

The smaller group of adepts that had withdrawn from the order remained inactive apparently, having retired to what they termed the "House of the Holy Spirit," where they were enveloped by certain "mists" impenetrable to the eyes of the profane. Among these reclusive adepts must be included such well-known Rosicrucians as Robert Fludd, Eugenius Philalethes, John Heydon, Michael Maier, and Henri Khunrath. These adepts in their retirement constituted a loosely organized society which, though lacking the solidarity of a definite fraternity, occasionally initiated a candidate and met annually at a specified place. It was the Comte de Chazal, an initiate of this order, who "raised" Dr. Sigismund Bacstrom while the latter was on the Isle of Mauritius. In due time, the original members of the order passed on, after first entrusting their secrets to carefully chosen successors. In the meantime, a group of men in England, under the leadership of such mystics as Ashmole and Fludd, had resolved upon repopularizing the ancient learning and reclassifying philosophy in accordance with Bacon's plan for a world encyclopedia. These men had undertaken to reconstruct ancient Platonic and Gnostic mysticism, but were unable to attain their objective for lack of information. Elias Ashmole may have been a member of the European order of Rosicrucians and as such evidently knew that in various parts of Europe there were isolated individuals who were in possession of the secret doctrine handed down in unbroken line from the ancient Greeks and Egyptians through Boetius, the early Christian Church, and the Arabians. [p 411]

The efforts of the English group to contact such individuals were evidently successful. Several initiated Rosicrucians were brought from the mainland to England, where they remained for a considerable time designing the symbolism of Freemasonry and incorporating into the rituals of the order the same divine principles and philosophy that had formed the inner doctrine of all great secret societies from the time of the Eleusinia in Greece. In fact, the Eleusinian Mysteries themselves continued in Christendom until the sixth century after Christ, after which they passed into the custody of the Arabians, as attested by the presence of Masonic symbols and figures upon early Mohammedan monuments. The adepts brought over from the Continent to sit in council with the English philosophers were initiates of the Arabian rites and

thus through them the Mysteries were ultimately returned to Christendom. Upon completion of the by-laws of the new fraternity, the initiates retired again into Central Europe, leaving a group of disciples to develop the outer organization, which was to function as a sort of screen to conceal the activities of the esoteric order.

Such, in brief, is the story to be pieced together from the fragmentary bits of evidence available. The whole structure of Freemasonry is founded upon the activities of this secret society of Central European adepts; whom the studious Mason will find to be the definite "link" between the modern Craft and the Ancient Wisdom. The outer body of Masonic philosophy was merely the veil of this qabbalistic order whose members were the custodians of the true Arcanum. Does this inner and secret brotherhood of initiates still exist independent of the Freemasonic order? Evidence points to the fact that it does, for these august adepts are the actual preservers of those secret operative processes of the Greeks whereby the illumination and completion of the individual is effected. They are the veritable guardians of the "Lost Word"—the Keepers of the inner Mystery—and the Mason who searches for and discovers them is rewarded beyond all mortal estimation. [p 412]

In the preface to a book entitled *Long-Livers*, published in 1772, Eugenius Philalethes, the Rosicrucian initiate, thus addresses his Brethren of the Most Ancient and Most Honorable Fraternity of the Free Masons: "Remember that you are the Salt of the Earth, the Light of the World, and the Fire of the Universe. You are living Stones, built up a Spiritual House, who believe and rely on the chief Lapis Angularis which the refractory and disobedient Builders disallowed. You are called from Darkness to Light; you are a chosen Generation, a royal Priesthood. This makes you, my dear Brethren, fit Companions for the greatest Kings; and no wonder, since the King of Kings hath condescended to make you so to himself, compared to whom the mightiest and most haughty Princes of the Earth are but as Worms, and that not so much as we are all Sons of the same One Eternal Father, by whom all Things were made; but inasmuch as we do the Will of his and our Father which is in Heaven. You see now your high Dignity; you see what you are; act accordingly, and show yourselves (what you are) MEN, and walk worthy the high Profession to which you are called. \* \* \* . Remember, then, what the great End we all aim at is: Is it not to be happy *here* and *hereafter*? For they

both depend on each other. The Seeds of that eternal Peace and Tranquillity and everlasting Repose must be sown in this Life; and he that would glorify and enjoy the Sovereign Good then must learn to do it now, and from contemplating the Creature gradually ascend to adore the Creator."

Of all obstacles to surmount in matters of rationality, the most difficult is that of prejudice. Even the casual observer must realize that the true wealth of Freemasonry lies in its mysticism. The average Masonic scholar, however, is fundamentally opposed to a mystical interpretation of his symbols, for he shares the attitude of the modern mind in its general antipathy towards transcendentalism. A most significant fact, however, is that those Masons who have won signal honors for their contributions to the Craft have been transcendentalists almost without exception. It is quite incredible, moreover, that any initiated Brother, when presented with a copy of *Morals and Dogma* upon the conferment of his fourteenth degree, can read that volume and yet maintain that his order is not identical with the Mystery Schools of the first ages. Much of the writings of Albert Pike are extracted from the books of the French magician, Eliphas Levi, one of the greatest transcendentalists of modern times. Levi was an occultist, a metaphysician, a Platonic philosopher, who by the rituals of magic invoked even the spirit of Apollonius of Tyana, and yet Pike has inserted in his *Morals and Dogma* whole pages, and even chapters, practically verbatim. To Pike the following remarkable tribute was paid by Stirling Kerr, Jr., 33<sup>rd</sup> Deputy for the Inspector-General for the District of Columbia, upon crowning with laurel the bust of Pike in the House of the Temple: "Pike was an oracle greater than that of Delphi. He was Truth's minister and priest. His victories were those of peace. Long may his memory live in the hearts of the Brethren." Affectionately termed "Albertus Magnus" by his admirers, Pike wrote of Hermeticism and alchemy and hinted at the Mysteries of the Temple. Through his zeal and unflagging energy, American Freemasonry was raised from comparative obscurity to become the most powerful organization in the land. Though Pike, a transcendental thinker, was the recipient of every honor that the Freemasonic bodies of the world could confer, the modern Mason is loath to admit that transcendentalism has any place in Freemasonry. This is an attitude filled with embarrassment and inconsistency, for whichever way the Mason turns he is confronted by these inescapable issues of philosophy and the Mysteries. Yet withal he dismisses the entire subject as being more or less a survival of primitive superstitions.

[pp 413-414]

The Mason who would discover the *Lost Word* must remember, however, that in the first ages—every neophyte was a man of profound learning and unimpeachable character, who for the sake of wisdom and virtue had faced death unafraid and had triumphed over those limitations of the flesh which bind most mortals to the sphere of mediocrity. In those days the rituals were not put on by degree teams who handled candidates as though they were perishable commodities, but by priests deeply versed in the lore of their cults. Not one Freemason out of a thousand could have survived the initiations of the pagan rites, for the tests were given in those strenuous days when men were men and death the reward of failure. The neophyte of the Druid Mysteries was set adrift in a small boat to battle with the stormy sea, and unless his knowledge of natural law enabled him to quell the storm as did Jesus upon the Sea of Galilee, he returned no more. In the Egyptian rites of Serapis, it was required of the neophyte that he cross an unbridged chasm in the temple floor. In other words, if unable by magic to sustain himself in the air without visible support, he fell headlong into a volcanic crevice, there to die of heat and suffocation. In one part of the Mithraic rites, the candidate seeking admission to the inner sanctuary was required to pass through a closed door by dematerialization. The philosopher who has authenticated the reality of ordeals such as these no longer entertains the popular error that the performance of "miracles" is confined solely to Biblical characters. "Do you still ask," writes Pike, "if it has its secrets and mysteries? It is certain that something in the Ancient Initiations was regarded as of immense value, by such Intellects as Herodotus, Plutarch and Cicero. The Magicians of Egypt were able to imitate several of the miracles wrought by Moses; and the Science of the Hierophants of the mysteries produced effects that to the Initiated seemed Mysterious and supernatural." (See *Legenda for the Twenty-eighth Degree.*) [pp 414-415]

It becomes self-evident that he who passed successfully through these arduous tests involving both natural and also supernatural hazards was a man apart in his community. Such an initiate was deemed to be more than human, for he had achieved where countless ordinary mortals, having failed, had returned no more. Let us hear the words of Apuleius when admitted into the Temple of Isis, as recorded in *The Metamorphosis, or Golden Ass*: "Then also the priest,

all the profane being removed, taking hold of me by the hand, brought me to the penetralia of the temple, clothed in a new linen garment. Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you, if it could be lawfully told; you should know it, if it was lawful for you to hear it. But both ears and the tongue are guilty of rash curiosity. Nevertheless, I will not keep you in suspense with religious desire, nor torment you with long-continued anxiety. Hear, therefore, but believe what is true. *I approached to the confines of death, and having trod on the threshold of Proserpine, I returned from it, being carried through all the elements. At midnight I saw the sun shining with a splendid light; and I manifestly drew near to the Gods beneath, and the Gods above, and proximately adored them.* Behold, I have narrated to you things, of which, though heard, it is nevertheless necessary that you should be ignorant. I will, therefore, only relate that which may be enunciated to the understanding of the profane without a crime." [p 415]

Kings and princes paid homage to the initiate—the "newborn" man, the favorite of the gods. The initiate had actually entered into the presence of the divine beings. He had "died" and been "raised" again into the radiant sphere of everlasting light. Seekers after wisdom journeyed across great continents to hear his words and his sayings were treasured with the revelations of oracles. It was even esteemed an honor to receive from such a one an inclination of the head, a kindly smile or a gesture of approbation. Disciples gladly paid with their lives for the Master's word of praise and died of a broken heart at his rebuke. On one occasion, Pythagoras became momentarily irritated because of the seeming stupidity of one of his students. The Master's displeasure so preyed upon the mind of the humiliated youth that, drawing a knife from the folds of his garment, he committed suicide. So greatly moved was Pythagoras by the incident that never from that time on was he known to lose patience with any of his followers regardless of the provocation.

With a smile of paternal indulgence the venerable Master, who senses the true dignity of the mystic tie, should gravely incline the minds of the Brethren towards the sublimer issues of the Craft. The officer who would serve his lodge most effectively must realize that he is of an order apart from other men, that he is the keeper of an awful secret, that the chair upon which he sits is the seat of immortals, and that if he would be a worthy successor to those Master Masons of other ages, his thoughts must be measured by the profundity of

Pythagoras and the lucidity of Plato. Enthroned in the radiant East, the Worshipful Master is the "Light" of his lodge—the representative of the gods, one of that long line of hierophants who, through the blending of their rational powers with the reason of the Ineffable, have been accepted into the Great School. This high priest after an ancient order must realize that those before him are not merely a gathering of properly tested men, but the custodians of an eternal lore, the guardians of a sacred truth, the perpetuators of an ageless wisdom, the consecrated servants of a living God, the wardens of a Supreme Mystery. [p 416]

A new day is dawning for Freemasonry. From the insufficiency of theology and the hopelessness of materialism, men are turning to seek the God of philosophy. In this new era wherein the old order of things is breaking down and the individual is rising triumphant above the monotony of the masses, there is much work to be accomplished. The "Temple Builder" is needed as never before. A great reconstruction period is at hand; the debris of a fallen culture must be cleared away; the old footings must be found again that a new Temple significant of a new revelation of Law may be raised thereon. This is the peculiar work of the Builder; this is the high duty for which he was called out of the world; this is the noble enterprise for which he was "raised" and given the tools of his Craft. By thus doing his part in the reorganization of society, the workman may earn his "wages" as all good Masons should. A new light is breaking in the East, a more glorious day is at hand. The rule of the philosophic elect—the dream of the ages—will yet be realized and is not far distant. To her loyal sons, Freemasonry sends this clarion call: "Arise ye, the day of labor is at hand; the Great Work awaits completion, and the days of man's life are few." Like the singing guildsman of bygone days, the Craft of the Builders marches victoriously down the broad avenues of Time. Their song is of labor and glorious endeavor; their anthem is of toil and industry; they rejoice in their noble destiny, for they are the Builders of cities, the Hewers of worlds, the Master Craftsmen of the universe! [p 417]

***Note: Page breaks from the original book are indicated between paragraphs. Full paragraphs above each page indicator is found on the first page number shown next in succession. The second page indicates that the respective paragraph was broken onto the second page indicated. I have included these original page numbers as a further reference resource for***

individual research. Suggestion for printing: set bottom margin to .5 inches to prevent cutting off the bottom line of text. —**Linda S. Santucci**

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# The Divine Pymander of Hermes

*Translation by Dr. Everard, 1650 A.D.*



## ***HERMES TRISMEGISTUS: HIS FIRST BOOK***

**1. 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 the truth is, and what it is, and learning that he will be yet more and more Religious.**

**6. For never, O my Son, shall, or can that soul, which, while it is in the body, lightens and lifts up itself to know and comprehend that which is good and true, slide back to the contrary. For it is infinitely enamoured**

thereof, and forgetteth all evils; and when it hath learned and known its *Father* and *Progenitor*, it can no more apostatize or depart from that good.

7. And let this, O Son, be the end of Religion and Piety; whereunto thou art once arrived, thou shalt both live well and die blessedly, whilst thy soul is not ignorant wither it must return, and fly back again.

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

9. For first must it war against its own self, and after much strife and dissention, it must be overcome of the part; for the contention is of one against two, whilst it flies away, and they strive to hold and detain it.

10. But the victory of both is not like, for the one hasteth to that which is Good, but the other is a neighbour to the things that are Evil; and that which is Good desireth to be set at liberty, but the things that are Evil love bondage and Slavery.

11. And if the two parts be overcome, they become quiet, and are content to accept of it as their *Ruler*; but if the one be overcome of the two, it is by them led and carried to be punished by its being and continuance here.

12. This is, O Son, the Guide in the way that leads thither; for thou must first forsake the Body before thy end, and get the victory in this contention and strifeful life, and when thou hast overcome, return.

13. But now, O my Son, I will by Heads run through the things that are. Understand thou what I say, and remember what thou hearest.

14. All things that are moved, only that which is not is immoveable.

15. Every body is changeable.

16. Not every body is dissolveable.

17. Some bodies are dissolveable.

- 18. Every living being is not mortal.**
- 19. Nor every living thing is immortal.**
- 20. That which may be dissolved is also corruptible.**
- 21. That which abides always is unchangeable.**
- 22. That which is unchangeable is eternal.**
- 23. That which is always made is always corrupted.**
- 24. That which is made but once is never corrupted, neither becomes any other thing.**
- 25. Firstly, God; secondly, the World; thirdly, Man.**
- 26. The World for Man; Man for God.**
- 27. Of the Soul; that part which is sensible is mortal, but that part which is reasonable is immortal.**
- 28. Every Essence is immortal.**
- 29. Every Essence is unchangeable.**

### **Part 2 of 3**

- 30. Everything that is, is double.**
- 31. None of the things that are stand still.**
- 32. Not all things are moved by a soul, but everything that is, is moved by a soul.**
- 33. Everything that suffers is sensible; everything that is sensible, suffereth.**
- 34. Everything that is sad, rejoiceth also; and is a mortal living creature.**

- 35. Not everything that joyeth is also sad, but is an eternal living thing.**
- 36. Not every body is sick; every body that is sick is dissolveable.**
- 37. The mind in God.**
- 38. Reasoning (or disputing or discoursing) in Man.**
- 39. Reason in the Mind.**
- 40. The Mind is void of suffering.**
- 41. No thing in a body true.**
- 42. All that is incorporeal, is void of Lying.**
- 43. Everything that is made is corruptible.**
- 44. Nothing good upon Earth; nothing evil in Heaven.**
- 45. God is good; Man is evil.**
- 46. Good is voluntary, or of its own accord.**
- 47. Evil is involuntary, or against its will.**
- 48. The gods choose good things, as good things.**
- 49. Time is a Divine thing.**
- 50. Law is humane.**
- 51. Malice is the nourishment of the World.**
- 52. Time is the corruption of Man.**
- 53. Whatsoever is in Heaven is unalterable.**
- 54. All upon Earth is alterable.**

- 55. Nothing in Heaven is servanted; nothing upon Earth free.**
- 56. Nothing unknown in Heaven; nothing known upon Earth.**
- 57. The things upon Earth communicate not with those in Heaven.**
- 58. All things in Heaven are unblameable; all things upon Earth are subject to reprehension.**

### **Part 3 of 3**

- 59. That which is immortal is not mortal; that which is mortal is not immortal.**
- 60. That which is sown is not always begotten; but that which is begotten always is sown.**
- 61. Of a dissolveable body, there are two times; one for sowing to generation, one from generation to death.**
- 62. Of an everlasting Body, the time is only from the Generation.**
- 63. Dissolveable Bodies are increased and diminished.**
- 64. Dissolveable matter is altered into contraries; to wit, Corruption and Generation, but Eternal matter into itself, and its like.**
- 65. The Generation of Man is corruption; the Corruption of Man is the beginning of Generation.**
- 66. That which offsprings or begetteth another, is itself an offspring or begotten by another.**
- 67. Of things that are, some are in bodies, some in their IDEAS.**
- 68. Whasoever things belong to operation or working, are in a body.**
- 69. That which is immortal, partakes not of that which is mortal.**
- 70. That which is mortal cometh not into a Body immortal; but that which is immortal cometh into that which is mortal.**

- 71. Operation or Workings are not carried upwards, but descend downwards.**
- 72. Things upon Earth, do nothing advantage those in Heaven; but all things in Heaven do profit and advantage all things upon Earth.**
- 73. Heaven is capable, and a fit receptacle of everlasting Bodies; the Earth of corruptible Bodies.**
- 74. The Earth is brutish; the Heaven is reasonable or rational.**
- 75. Those things that are in Heaven are subjected or placed under it, but the things on earth are placed upon it.**
- 76. Heaven is the first element.**
- 77. Providence is Divine order.**
- 78. Necessity is the Minister or Servant of Providence.**
- 79. Fortune is the carriage or effect of that which is without order; the Idol of operation, a lying Fantasie or opinion.**
- 80. What is God? The immutable or unalterable good.**
- 81. What is man? An unchangeable evil.**
- 82. If thou perfectly remember these Heads, thou canst not forget those things which in more words I have largely expounded unto thee; for these are the contents or Abridgment of them.**
- 83. Avoid all conversation with the multitude or common people; for I would not have thee subject to Envy, much less to be ridiculous unto the many.**
- 84. For the like always takes to itself that which is like, but the unlike never agrees with the unlike. Such discourses as these have very few Auditors, and peradventure very few will have, but they have something peculiar unto themselves.**
- 85. They do rather sharpen and whet evil men to their maliciousness;**

therefore, it behoveth to avoid the multitude, and take heed of them as not understanding the virtue and power of the things that are said.

86. *How does thou mean, O Father?*

87. **This O Son:** the whole nature and Composition of those living things called Men, is very prone to Maliciousness, and is very familiar, and as it were nourished with it, and therefore is delighted with it; now this wight, if it shall come to learn or know that the world was once made, and all things are done according to Providence or Necessity, Destiny or Fate, bearing rule over all, will he not be much worse than himself, despising the whole, because it was made? *And if he may lay the cause of Evil upon Fate or Destiny, he will never abstain from any evil work.*

88. *Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and kept secret.*

**The End of THE FIRST BOOK OF HERMES....**

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**The Second Book,  
Called POEMANDER....**



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# The Divine Pymander of Hermes



## ***THE SECOND BOOK, Called POEMANDER. By Hermes***

**MY THOUGHTS** being once seriously busied about things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are heavy of sleep, by reason either of fulness of meat, or of bodily labour: Methought I saw one of an exceeding great stature, and of an infinite greatness, call me by my name, and say unto me, *What wouldst thou hear and see? Or what wouldst thou understand to learn and know?*

2. Then said I, *Who are Thou?* I am, quoth he, *Poemander*, the mind of the great Lord, the most mighty and absolute *Emperor*: I know what thou wouldst have, and I am always present with thee.

3. Then I said, *I would learn the things that are, and understand the nature of them, and know God.* How? said he. I answered that I would gladly hear. Then said he, Have me again in they mind, and whasoever though wouldst learn, I will teach thee.

4. When he had thus said, he was changed in his *Idea* or *Form*, and straightway, in the twinkling of an eye, all things were opened unto me. And I saw an infinite sight, all things were become light, both sweet and exceeding pleasant; and I was wonderfully delighted in the beholding it.

5. But after a little while, there was a darkness made in part, coming down obliquely, fearful and hideous, which seemed unto me to be changed *into a certain moist nature*, unspeakably troubled, which yielded a smoke as from Fire; and from whence proceeded a voice unutterable, and very mournful, but inarticulate, inasmuch as it seemed to have come

from the Light.

6. Then from that Light, a certain *holy Word joined itself unto Nature*, and outflow the pure and unmixed Fire from the moist nature upwards on high; it was exceeding *Light*, and *sharp*, and *operative* withal. And the *Air*, which was also light, followed the *Spirit* and mourned up to *Fire* (from the Earth and the Water), insomuch that it seemed to hang and depend upon it.

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

8. Then said *Poemander* unto me, Dost thou understand this *vision*, and what it meaneth? I shall know, said I. Then said he, *I am that Light*, the *Mind*, thy *God*, who am before that moist nature that appeared out of darkness; and that bright and lightful Word from the mind is the *Son of God*.

9. How is that, quoth I? Thus, replied he, understand it: That which in thee seeth and heareth, the Word of the Lord, and the Mind the Father, God, differ not one from the other; and the union of these is Life.

*Trismeg.*—I thank thee.

*Pimand.*—But first conceive well the Light in they mind, and know it.

10. When he had said thus, for a long time we looked steadfastly one upon the other, insomuch that I trembled at his *Idea* or *Form*.

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

12. These things I understood, seeing the word, or *Pimander*; and when I was mightily amazed, he said again unto me, Hast thou seen in thy mind that Archetypal Form which was before the interminated and infinite Beginning? Thus *Pimander* to me. But whence, quoth I, or whereof are the Elements of Nature made?

*Pimander.*—Of the Will and counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital seeds or Soul-like

**productions of itself.**

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

**14. *Straightway* leaped out, or exalted itself from the downward Elements of God, *The Word of God*, into the clean and pure Workmanship of Nature, and was united to the *Workman, Mind*, for it was *Consubstantial*; and so the downward born elements of Nature were left without Reason, that they might be the only Matter.**

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

**16. And the *Circulation* or running round of these, as the mind willeth, out of the lower or downward-born Elements, brought forth unreasonable or brutish Creatures, for they had no reason, the Air flying things, and the Water such as swim.**

**17. And the Earth and the Water were separated, either from the other, as the *Mind* would; and the Earth brought forth from herself, such living creatures as she had, four-footed and creeping beasts, wild and tame.**

**18. But the Father of all things, the *Mind* being *Life and Light*, brought forth *Man* like unto himself, whom he loved s his proper *Birth*; for he was all beauteous, having the image of his *Father*.**

**19. For indeed God was exceedingly enamoured of his own form or shape, and delivered unto it all his own Workmanships. But he, seeing and understanding the *Creation* of the *Workman* in the whole, would needs also himself *fall to work*, and so was separated from the Father, being in the sphere of Generation or Operation.**

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

21. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable creatures of the World, stooped down and peeped through the *Harmony*, and breaking through the strength of the Circles, so showed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which, when he saw, having in itself the unsatiable Beauty, and all the operations of the *Seven Governors*, and the Form or Shape of God, he *smiled* for love, as if he had seen the shape or likeness in the Water, or the shadow upon the Earth, of the fairest Human form.

24. And seeing in the Water a Shape, a Shape like unto himself, in himself he loved it, and would cohabit with it, and immediately upon the resolution ensued the operation, and brought forth the unreasonable Image or Shape.

25. Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.

26. And from this cause *Man* above all things that live upon earth is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man. For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.

27. And therefore being above all *Harmony*, he is made and become a servant to *Harmony*, he is *Hermaphrodite*, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female, and watchful.

28. After these things, I said, *Thou art my mind, and I am in love with Reason.*

29. Then said *Pimander*, This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of

the *Seven*, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females*, and sublime, or on high, according to the Natures of the seven Governors.

30. And after these things, O *Pimander*, quoth I, I am now come into a great desire and longing to hear; do not digress or run out.

31. But he said, Keep silence, for I have not yet finished the first speech.

32. *Trism.* Behold, I am silent.

33. *Pim.* The Generation therefore of these Seven was after this manner:—The *Air* being *Feminine* and the *Water* desirous of Copulation, took from the *Fire* its ripeness, and from the aether *Spirit*, and so Nature produced *Bodies* after the species and shape of men.

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

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

36. Hear now the rest of that speech thou so much desireth to hear.

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

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

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

**40. But he that thro' the error of Love loved the *Body*, abideth wandering in darkness, sensible, suffering the things of death.**

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

**42. *Pim.* Thou seemest not to have understood what thou hast heard.**

**43. *Trism.* Peradventure I seem so to thee; but I both understand and remember them.**

**44. *Pim.* I am glad for thy sake if thou understoodest them.**

**45. *Trism.* Tell me why are they worthy of death, that are in death?**

**46. *Pim.* Because there goeth a sad and dismal darkness before its body; of which darkness is the moist nature, of which moist nature the Body consisteth in the sensible world, from whence death is derived. Has thou understood this aright?**

**47. *Trism.* But why, or how doth he that understands himself, go or pass into God?**

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

**49. *Trism.* Thou sayest very well.**

**50. *Pim.* God and the Father is Light and Life, of which Man is made. If therefore thou learn and believe thyself to be of the Life and Light, thou shalt again pass into Life.**

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

**52. *Pim.* God saith, Let man, endued with a mind, mark, consider, and know himself well.**

**53. *Trism.* Have not all men a mind?**

**54. *Pim.* Take heed what thou sayest, for I the mind come unto men that are holy and good, pure and merciful, and that live piously and**

religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial Affection and natural Love. And before they give up their bodies to the death of them, they hate their senses, knowing their Works and Operations.

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

56. But to the foolish, and evil, and wicked, and envious, and covetous, and murderous, and profane, I am far off, giving place to the revenging *Demon*, which applying unto him the sharpness of fire, tormenteth such a man sensible, and armeth him the more to all wickedness, that he may obtain the greater punishment.

57. And such an one never ceaseth, having unfulfilled desires, and unsatisfiable concupiscences, and always fighting in darkness; for the *Demon* always afflicts and tormenteth him continually, and increaseth the fire upon him more and more.

58. *Trism.* Thou hast, O Mind, most excellently taught me all things, as I desired; but tell me, moreover, after the return is made, what then?

59. *Pim.* First of all, in the resolution of the material body, the Body itself is given up to alteration, and the form which it had becometh invisible; and the idle manners are permitted, and left to the *Demon*, and the senses of the body return into their Fountains, being parts, and again made up into Operations.

60. And Anger, and concupiscence, go into the brutish or unreasonable nature; and the rest striveth upward by Harmony.

61. And to the first *Zone* it giveth the power it had of increasing and diminishing.

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

63. To the third, the idle deceit of Concupiscence.

**64. To the fourth, the desire of Rule, and unsatiable Ambition.**

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

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

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

**68. And then being made naked of all the Operations of *Harmony*, it cometh to the Eighth Nature, having its proper power, and singeth praises to the father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the Powers that are above the Eighth Nature, singing Praise to God in a certain voice that is peculiar to them.**

**69. And then in order they return unto the Father, and themselves deliver themselves to the Powers, and becoming Powers they are in God.**

**70. This is the Good, and to them that know, to be desired.**

**71. Furthermore, why sayest thou, What resteth, but that understanding all men thou become a guide, and way-leader to them that are worthy; that the kind of *Humanity*, or *Mankind*, may be saved by God?**

**72. When *Pimander* had thus said unto me, he was mingled among the Powers.**

**73. But I, giving thanks, and blessing the father of all things, rose up, being enabled by him, and taught the Nature of the Nature of the whole, and having seen the greatest sight or spectacle.**

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

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

*brutish and unreasonable sleep.*

**76. And they that heard me come willingly and with one accord; and then I said further:**

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

**78. Depart from that dark light, be partakers of Immortality, and leave or forsake corruption.**

**79. And some of *them that heard me*, mocking and scorning went away, and delivered themselves up to the way of Death.**

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

**81. And when it was evening and the brightness of the same began wholly to go down, I commanded them to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his own lodging.**

**82. But I wrote in myself the bounty and benevolence of *Pimander*; and being filled with what I most desired, I was exceedingly glad.**

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

**84. And thus it came to pass or happened unto me, which I received from my mind, that is *Pimander*, the Lord of the Word; whereby I became inspired by God with the Truth.**

**85. For which cause, with my soul and whole strength, I give praise and blessing unto God the Father.**

**86. *Holy is God, the Father of all things.***

**87. *Holy is God, whose will is performed and accomplished by his own powers.***

**88. *Holy is God, that determineth to be known, and is known by his own, or those that are his.***

**89. *Holy art thou, that by thy Word has established all things.***

**90. *Holy art thou, of whom all Nature is the Image.***

**91. *Holy art thou, whom Nature hath not formed.***

**92. *Holy art thou, that art stronger than all power.***

**93. *Holy art thou, that art stronger than all excellency.***

**94. *Holy art thou, that art better than all praise.***

**95. *Accept these reasonable sacrifices from a pure soul, and a heart that stretched out unto thee.***

**96. *O unspeakable, unutterable, to be praised with silence!***

**97. *I beseech thee, that I may never err from the knowledge of thee; look mercifully upon me, and enable me, and enlighten with this Grace those that are in Ignorance, the brothers of my kind, but thy Sons.***

**98. *Therefore I believe thee, and bear witness, and go into the Life and Light.***

**99. *Blessed art thou, O Father; thy man would be sanctified with thee, as thou hast given him all power.***

**The End of The Second Book, Called, POEMANDER....**

**Next:**

**The Third Book,  
Called THE HOLY SERMON.**



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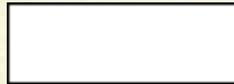
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# The Divine Pymander of Hermes



## ***THE THIRD BOOK, Called THE HOLY SERMON. By Hermes***

**THE glory of all things, God, and that which is Divine, and the Divine Nature, the beginning of things that are.**

**2. God, and the Mind, and Nature, and Matter, and Operation or Working, and Necessity, and Matter, and Operation or Working, and Necessity, and the End, and Renovation.**

**3. For there were in the *Chaos* an infinite darkness in the Abyss or bottomless Depth, and Water, and a subtle in Spirit intelligible in Power; and there went out the Holy Light, and the Elements were coagulated from the Sand out of the moist substance.**

**4. And all the Gods distinguished the Nature full of Seeds.**

**5. And when all things were interminated and unmade up, the light things were divided on high. And the heavy things were founded upon the moist Sand, all things being Terminated or Divided by Fire, and being sustained or hung up by the Spirit, they were so carried, and the Heaven was seen in *Seven Circles*.**

**6. And the Gods were seen in their *Ideas* of the Stars, with all their signs, and the Stars were numbered with the Gods in them. And the Sphere was all lined with *Air*, carried about in a circular motion by the Spirit of God.**

**7. And every God, by his internal power, did that which was**

**commanded him; and there were made four-footed things, and creeping things, and such as live in the water, and such as fly, and every fruitful seed, and Grass, and the Flowers of all Greens, all which had sowed in themselves the Seeds of Regeneration.**

**8. As also the Generations of Men, to the Knowledge of the Divine Works, and a lively or working Testimony of Nature, and a multitude of men, and the dominion of all things under Heaven, and the Knowledge of good things, and to be increased in increasing, and multiplied in multitude.**

**9. And every Soul in Flesh, by the wonderful working of the Gods in the Circles, to the beholding of Heaven, the Gods Divine Works, and the operations of Nature; and for signs of good things, and the Knowledge of the Divine Power, and to find out every cunning Workmanship of good things.**

**10. So it beginneth to live in them, and to be wise according to the operation of the course of the circular Gods; and to be resolved into that which shall be great Monuments and Rememberances of the cunning Works done upon earth, leaving them to be read by the darkness of times.**

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

**The End of the Fragments of the Third Book, THE HOLY SERMON....**

**Next:**

**The Fourth Book,  
Called THE KEY.**





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# The Divine Pymander of Hermes



## ***THE FOURTH BOOK, Called THE KEY By Hermes***

**YESTERDAY'S** Speech, *O Asclepius*, I dedicated to thee; this day it is fit to dedicate to *Tat*, because it is an Epitome of those general Speeches which were spoken to him.

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

**3.** For there is one name or appellation of Nature or Increase, which concerneth things changeable, and another about things unchangeable, and about things unmoveable, that is to say, Things Divine and Humane; every one of that which himself will have so to be; but action or operation is of another thing, or elsewhere, as we have taught in other things, Divine and Humane, which must here also be understood.

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

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

**6.** This is God, this is the Father, this is the Good, whereunto no other thing is present or approacheth.

**7.** For the *World*, and the *Sun*, which is also a *Father* by *Participation*, is not for all that equally the cause of Good, and of Life, to living creatures. And if this be so, he is altogether constrained by the Will of

the Good, without which it is not possible either to be, or to be begotten or made.

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

9. For Good is always active or busy in making; and this cannot be in any other but in him that taketh nothing, and yet willeth all things to be; for I will not say, O *Tat*, making them; for he that maketh is defective in much time, in which sometimes he maketh not, as also of quantity and quality; for sometimes he maketh those things that have quantity and quality, and sometimes the contrary.

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

11. For all things else are for this, it is the property of Good, to be known. This is the Good, O *Tat*.

12. *Tat*. Thou hast filled us, O *Father*, with a sight both good and fair, and the eye of my mind is almost become more holy by the sight or Spectacle.

13. *Trism*. I wonder not at it, for the sight of Good is not like the beam of the Sun, which being of a fiery shining brightness, maketh the eye blind by his excessive Light, that gazeth upon it; rather the contrary, for it enlighteneth, and so much increaseth the light of the eye, as any man is able to receive the influence of this intelligible clearness.

14. For it is more swift and sharp to pierce, and innocent or harmless withal, and full of immortality; and they are capable, and can draw any store of this spectacle and sight, do many times fall asleep from the Body, into this most fair and beauteous Vision; which thing *Celius* and Saturn our Progenitors obtained unto.

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

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

**17. For the knowledge of it is a Divine Silence, and the rest of all the senses; for neither can he that understands that, understand anything else, nor he that sees that, see anything else, nor hear any other thing, nor in sum move the Body.**

**18. For shining steadfastly upon and round the whole mind, it enlighteneth all the Soul; and loosing it from the Bodily senses and motions, it draweth it from the Body, and changeth it wholly into the Essence of God.**

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

**20. *Tat.* How does thou mean deifying, *Father*?**

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

**22. *Tat.* But how dost thou again divide the changes?**

**23. *Trism.* Hast thou not heard in the general Speeches, that from one Soul of the universe are all those Souls which in the world are tossed up and down, as it were, and severally divided? Of these Souls there are many changes, some into a more fortunate estate, and some quite the contrary; for they which are of creeping things are changed into those of watery things; and those of things living in the water, to those of things living upon the Land; and Airy ones are changed into men, and human Souls, that lay hold of immortality, are changed into *Demons*.**

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

**25. But the Soul entering into the body of a Man, if it continue evil, shall neither taste of immortality, nor is partaker of the Good.**

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

**27. And the wickedness of a Soul is ignorance; for the Soul that knows nothing of the things that are, neither the Nature of them, nor that**

which is good, but is blinded, rusheth and dasheth against the bodily passions; and unhappy as it is, and not knowing itself, it serveth strange bodies and evil ones, carrying the Body as a burden, and not ruling but ruled: And this is the mischief of the Soul.

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

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

30. *Trism.* He that neither speaks nor hears many things; for he, O Son, that heareth two speeches, or hearings, fighteth in the shadow.

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

32. This being so in all things that are, are the *Senses*, because they cannot be without them.

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

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

35. Therefore, both intelligible and material things, go both of them into bodies; for, of contraposition, *that is, setting one against another, and contrariety, all things must consist.* And it is impossible it should be otherwise.

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

37. *Trism.* The fair and beautiful World, and yet it is not good; for it is material, and easily passible, nay, it is the first of all passible things; and the second of the things that are, and needy or wanting somewhat else. And it was once made, and is always, and is ever in generation, and made, and continually makes, or generates things that have quantity and quality.

38. For it is moveable, and every material motion is generation; but the intellectual stability moves the material motion after this manner.

39. Because the World is a Sphere, that is, a head, and above the head

**there is nothing material, as beneath the feet there is nothing intellectual.**

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

**41. Whatsoever, therefore, is joined or united to the Membrane or Film of the head, wherin the Soul is, is immortal, and as in the Soul of a made Body, hath its Soul full of the Body; but those that are further from that Membrane, have the Body full of Soul.**

**42. The whole is a living wight, and therefore consisteth of material and intellectual.**

**43. And the World is the first and Man the second living wight after the World, but the first of things that are mortal; and therefore hath whatsoever benefit of the Soul all the other have: And yet for all this, he is not only not good, but flatly evil, as being mortal.**

**44. For the World is not good, as it is moveable; nor evil, as it is immortal.**

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

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

**47. The Spirit being diffused and going through the veins, and arteries, and blood, both moveth the living creature, and after a certain manner beareth it.**

**48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the spirit must return into the Soul, and then the blood is congealed, and the veins and arteries emptied, and then the living thing dieth: And this is the death of the Body.**

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

**50. And the beginning is moved, that it may again be a beginning; but that which is one, standeth and abideth, and is not moved.**

**51. There are therefore, these three, *God the Father, and the Good, the World, and Man.* God hath the World, and the World hath Man; and the World is the Son of God, and Man as it were the offspring of the World.**

**52. For God is not ignorant of Man, but knows him perfectly, and will be known by him. This only is healthful to man, the knowledge of God: This is the return of *Olympus*; by this only the soul is made good, and not sometimes good, and sometimes evil, but of necessity Good.**

**53. *Tat.* What meaneth thou, O Father?**

**54. *Trism.* Consider, O Son, the Soul of a Child, when as yet it hath as yet received no dissolution of its body, which is not yet grown, but is very small: how then if it look upon itself, it sees itself beautiful, as not having been as yet spotted with the Passions of the Body, but as it were depending yet upon the soul of the World.**

**55. But when the Body is grown, and distracteth the Soul, it engenders forgetfulness, and partakes no more of the *Fair and the Good*, and Forgetfulness is evilness.**

**56. The like also happeneth to them that go out of the Body: For when the soul runs back into itself, the Spirit is contracted into the blood, and the Soul into the Spirit. But the Mind being made pure, and free from these clothings; and being Divine by Nature, taking a fiery body, rangeth abroad in every place, leaving the soul to judgment, and to the punishment it hath deserved.**

**57. *Tat.* Why dost thou say so, O Father, that the Mind is separated from the Soul, and the Soul from the Spirit? When even now thou saidst that the Soul was the clothing or apparel of the Mind, and the Body of the Soul.**

**58. *Trism.* O Son, he that hears must co-understand, and conspire in thought with him that speaks; yea, he must have his hearing swifter and sharper than the voice of the speaker.**

**59. The disposition of these clothings or Covers is done in an Earthly Body; for it is impossible that the Mind should establish or rest itself, naked, and of itself in an Earthly Body; neither is the Earthly Body able**

to bear such immortality: and therefore, that it might suffer so great virtue, the Mind compacted, as it were, and took to itself the passable Body of the Soul, as a covering or clothing. And the Soul being also in some sort Divine, useth the Spirit as her Minister or Servant; and the Spirit governeth the living things.

60. When therefore the Mind is separated, and departeth from the Earthly Body, presently it puts on its Fiery Coat, which it could not do, having to dwell in an Earthly Body.

61. For the Earth cannot suffer fire, for it is all burned of a small spark; therefore is the water poured round about the Earth, as a wall or defence, to withstand the flame of fire.

62. But the Mind being the most sharp or swift of all the Divine Cogitations, and more swift than all the Elements, hath the fire for its Body.

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

64. But the Soul of Man, and yet not everyone, but that which is pious and religious, is Angelic and Divine. And such a soul, after it is departed from the body, having striven the strife of Piety, becomes either Mind or God.

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

66. But the impious Soul abideth in its own offence, punished of itself, and seeking an earthly and humane body to enter into.

67. For no other Body is capable of a Humane Soul, neither is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God to preserve a Human Soul from so great a contumely and reproach.

68. *Tat.* How then is the Soul of Man punished, O Father, and what is

**its greatest torment?**

**69. *Herm.* Impiety, O my Son; for what Fire hath so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul?**

**70. Or dost thou not see how many Evils the wicked Soul suffereth, roaring and crying out, *I am burned, I am consumed, I know not what to say or do, I am devoured, unhappy wretch, of the evils that compass and lay hold upon me; miserable that I am, I neither hear nor see anything.***

**71. These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast; which is a very great error, for the Soul punished after this manner.**

**72. For the Mind, when it is ordered or appointed to get a Fiery Body for the services of God, coming down into the wicked soul, torments it with the whips of Sins, wherewith the wicked Soul, being scorched, turns itself to Murders and Contumelies, and Blasphemies, and divers violences, and other things by which men are injured.**

**73. But into a pious soul, the mind entering, leads it into the Light of Knowledge.**

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

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

**76. The Soul therefore may be altered or changed into the better, but into the worse it is impossible.**

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

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

**79. Therefore is the World subject unto God, Man unto the World, and**

**unreasonable things to Man.**

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

**81. And operations do act by the World, and upon Man by the natural beams of the World, but Natures work by the Elements, and Man by *Arts and Sciences*.**

**82. And this is the Government of the whole, depending upon the Nature of the *One*, and piercing or coming down by the *one Mind*, than which nothing is more Divine and more efficacious or operative; and nothing more uniting, or nothing is more *One*. The Communion of Gods to Men, and of Men to Gods.**

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

**84. *Tat*. And wherefore, Father?**

**85. *Trism*. Know, Son, that every Soul hath the *Good Mind*; for of that it is we now speak, and not of that Minister of whom we said before, that he was sent from the Judgment.**

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

**87. But neither brooketh it an idle or lazy Soul, but leaves such an one fastened to the Body, and by it is pressed down.**

**88. And such a Soul, O Son, hath no Mind; wherefore neither must such a one be called a Man.**

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

**90. Rather, if we shall be bold to speak the truth, he that is a Man indeed is above them, or at least they are equal in power, one to the**

**other. For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven, but a Man ascends up into Heaven, and measures it.**

**91. And he knoweth what things are on high, and what below, and learneth all other things exactly.**

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

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

**94. Wherefore, by these two are all things governed, the World and Man; but they and all things else of that which is *One.***

**THE END OF THE FOURTH BOOK, Called THE KEY....**

**Next:**

**The Fifth Book,  
THAT GOD IS NOT MANIFEST,  
AND YET MOST MANIFEST.**



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# The Divine Pymander of Hermes



***THE FIFTH BOOK, Called  
THAT GOD IS NOT MANIFEST,  
AND YET MOST MANIFEST  
By Hermes***

**THIS Discourse, I will also make to thee, *O Tat*, that thou mayest not be ignorant of the more excellent name of God.**

**2. But do thou contemplate in thy Mind how that which to many seems hidden and unmanifest may be most manifest to thee.**

**3. For it were not all, if it were apparent, for whatsoever is apparent is generated or made; for it was made manifest, but that which is not manifest is ever.**

**4. For it needeth not be manifested, for it is always.**

**5. And he maketh all other things manifest, being unmanifest, as being always, and making other things manifest, he is not made manifest.**

**6. Himself is not made, yet in fantasie he fantasieth all things, or in appearance he maketh them appear; for appearance is only of those things that are generated or made, for appearance is nothing but generation.**

**7. But he that is *One*, that is not made nor generated, is also unapparent and unmanifest.**

**8. But making all things appear, he appeareth in all, and by all; but**

especially he is manifested to or in those things wherein himself listeth.

9. Thou, therefore, *O Tat*, my Son, pray first to the *Lord and Father*, and to the *Alone*, and to the *One*, from whom is one to be merciful to thee, that thou mayest know and understand so great a God; and that he would shine one of his beams upon thee in thy understanding.

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

11. For the Lord, void of envy, appeareth through the whole world. Thou mayest see the intelligence, and take it into thy hands, and contemplate the image of God.

12. But if that which is in thee, be not known or apparent unto thee, how shall he in thee be seen, and appear unto thee by the eyes?

13. But if thou will see him, consider and understand the *Sun*, consider the course of the *Moon*, consider the order of the *Stars*.

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

15. The Sun is the greatest of the Gods in Heaven, to whom all the Heavenly Gods give place, as to a King and Potentate; and yet he being such an one, greater than the Earth or the Sea, is content to suffer infinite lesser stars to walk and move above himself: whom doth he fear the while, O Son?

16. Every one of these Stars that are in Heaven do not make the like, or an equal course; who is it that hath prescribed unto every one the manner and the greatness of their course?

17. This Bear that turns round about its own self, and carries round the whole World with her, who possessed and made such an Instrument?

18. Who hath set the bounds to the Sea? Who hath established the Earth? For there is somebody, *O Tat*, that is the Maker and Lord of these things.

19. For it is impossible, O Son, that either place, or number, or

measure, should be observed without a maker.

20. For no order can be made by disorder or disproportion.

21. I would it were possible for thee, O my Son, to have wings, and to fly into the Air, and being taken up in the midst, between Heaven and Earth, to see the stability of the Earth, the fluidness of the Sea, the courses of the Rivers, the largeness of the Air, the sharpness and swiftness of the Fire, the motion of the Stars, and the speediness of the Heaven, by which it goeth round about all these.

22. O Son, what a happy sight it were, at one instant, to see all these; that which is immoveable moved, and that which is hidden appear and be manifest!

23. And if thou wilt see and behold this Workman, even by mortal things that are upon earth, and in the deep, consider, O Son, how Man is made and framed in the Womb; and examine diligently the skill and cunning of the Workman, and learn who it was that wrought and fashioned the beautiful and Divine shape of *Man*; who circumscribed and marked out his eyes? who bored his nostrils and ears? who opened his mouth? who stretched out and tie together his sinews? who channelled the veins? who hardened and made strong the bones? who clothed the flesh with skin? who divided the fingers and joints? who flatted and made broad the soles of the feet? who digged the pores? who stretched out the spleen? who made the Heart like a *Pyramis*? who made the Liver broad? who made the Lights spongy, and full of holes? who made the belly large and capacious? who set to outward view the more honorable parts, and hid the filthy ones?

24. See how many arts in one Matter, and how many Works in one Superscription, and all exceedingly beautiful and all done in measure, and yet all differing.

25. Who hath made all these things? What Mother? What Father? Save only god that is not manifest; that made all things by his own will.

26. And no man says that a statue or an image is made without a Carver or a Painter, and was this Workmanship made without a Workman? O Great Blindness! O Great Impiety! O Great Ignorance!

27. Never, *O Son Tat*, canst thou deprive the Workmanship of the

**Workman; rather, it is the best Name of all the Names of God, to call him the *Father* of all, for so he is alone; and this is his work to be the *Father*.**

**28. And if thou will force me to say anything more boldly, it is his Essence to be pregnant, or great with all things, and to make them.**

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

**30. For there is nothing in the whole World that is not himself; both the things that are, and the things that are not.**

**31. For the things that are he hath made manifest, and the things that are not he hath hid in himself.**

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

**33. For he alone is all things.**

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

**35. Who therefore can bless thee, or give thanks for thee, or to thee?**

**36. Which way shall I look when I praise thee? upward? downward? outward? inward?**

**37. For about these there is no manner nor place, nor anything else of all things that are.**

**38. But all things are in thee; all things from thee; thou givest all things, and takest nothing; for thou hast all things; and there is nothing that thou hast not.**

**39. When shall I praise thee, *O Father*, for it is neither possible to**

**comprehend thy hour, nor they time?**

**40. For what shall I praise thee? For what thou hast made, or for what thou hast not made? for those things thou hast manifested, or for those things thou hast hidden?**

**41. Wherefore shall I praise thee, as being of myself, or having anything of mine own, or rather being anothers?**

**42. For thou art what I am, thou art what I do, thou art what I say.**

**43. *Thou art all things, and there is nothing else thou art not.***

**44. *Thou are thou, all that is made, and all that is not made.***

**45. The Mind that understandeth.**

**46. The Father that maketh and frameth.**

**47. The Good that worketh.**

**48. The Good that doth all things.**

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

**The End of the Fifth Book....**

**THAT GOD IS NOT MANIFEST, AND YET MOST MANIFEST...**

**Next:**

**The Sixth Book,  
THAT IN GOD ALONE IS GOOD.**



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# The Divine Pymander of Hermes



## ***THE SIXTH BOOK, Called THAT IN GOD ALONE IS GOOD By Hermes***

**GOD, *O Asclepius*, is in nothing but in God alone, or rather God himself is the Good always.**

**2. And if it be so, then must he be an Essence or Substance, void of all Motion and Generation; but nothing is void or empty of him.**

**3. And this Essence hath about or in himself a *Stable* and firm *Operation*, wanting nothing, most full and giving abundantly.**

**4. One thing is the Beginning of all things, for it giveth all things; and when I name the Good, I mean that which is altogether and always Good.**

**5. This is present to none, but God alone; for he wanteth nothing that he should desire to have it, nor can anything be taken from him; the loss whereof may grieve him; for sorrow is a part of evilness.**

**6. Nothing is stronger than he, that he should be opposed by it; nor nothing equal to him, that he should be in love with it; nothing unheard of to be angry, with nothing wiser to be envious at.**

**7. And none of these being in his Essence, what remains but only the Good?**

**8. For as in this, being such an Essence, there is none of the evils; so in**

none of the other things shall the Good be found.

9. For in all other things, are all those other things, as well in the small as the great, and as well in the particulars as in this living Creature; the greater and mightiest of all.

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

11. Wherefore it is impossible that in Generation should be the Good, but only in that which is not generated or made.

12. Yet as the Participation of all things is in the Matter bound, so also of that which is Good. After this manner is the World Good, as it maketh all things, and in the part of making or doing ... it is Good, but in all other things not good.

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

14. In Man also the Good is ordered (*or taketh denomination*) in comparison of that which is evil; for that which is not very Evil, is here Good; and that which is here called Good, is the least particle, or proportion of Evil.

15. It is impossible, therefore, that the Good should be here pure from Evil; for here the Good groweth Evil, and growing Evil, it doth not still abide Good; and not abiding Good, it becomes Evil.

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

17. Therefore, *O Asclepius*, there is nothing in men (*or among men*) but the name of Good, the thing itself is not, for it is impossible; for a material Body receiveth (*or comprehendeth*), is not as being on every side encompassed and coacted with evils, and labours, and griefs, and desires, and wrath, and deceits, and foolish opinions.

18. And in that which is the worst of all, *Asclepius*, every one of the forenames things, is here believed to be the greatest Good, especially that supreme mischief ... the pleasures of the Belly, and the ringleader of all evils. Error is here the absence of the Good.

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

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

21. For the eminencies of all appearing Beauty, are in the Essence more pure, and more sincere, and peradventure they are also the Essences of it.

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

23. For all things that are subject to the eye, are Idols, and as it were Shadows; but those things that are not subject to the eye, are ever, especially the *Essence* of the Fair and the Good.

24. And as the Eye cannot see God, so neither the Fair and the Good.

25. For those are the parts of God, that partake the Nature of the whole, proper, and familiar unto him alone, inseparable, most lovely, whereof either God is enamoured, or they are enamoured of God.

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

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

28. As, therefore, thou understandest God, so understand the Fair and the Good; for these are incommunicable to any other living creatures, because they are inseparable from God.

29. If thou seek concerning God, thou seekest or asketh also of the Fair, for there is one way which leadeth to the same thing, that is *Piety*, with *Knowledge*.

30. Wherefore, they that are ignorant, and go not in the way of *Piety*,

dare call Men Fair and Good, never seeing so much as in a dream, what good is; but being infolded and wrapped upon all evil, and believing that the Evil is the Good, they, by that means, both use it insatiable, and are afraid to be deprived of it; and therefore they strive, by all possible means, that they may not only have it, but also increase it.

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

The End of the Sixth Book....  
THAT IN GOD ALONE IS GOOD....

Next:

The Seventh Book,  
HIS SECRET SERMON IN THE MOUNT OF REGENERATION,  
AND THE PROFESSION OF SILENCE.



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# The Divine Pymander of Hermes



***THE SEVENTH BOOK, Called  
HIS SECRET SERMON IN THE MOUNT OF REGENERATION,  
AND THE PROFESSION OF SILENCE.  
By Hermes***

TO HIS SON *TAT*.

*Tat.*

IN the general speeches, O Father, discoursing of the *Divinity*, thou speakest enigmatically, and didst not clearly reveal thyself, saying, That no man can be saved before *Regeneration*.

2. And when I did humbly entreat thee, at the going up to the Mountain, after thou hadst discoursed to me, having a great desire to learn this *Argument of Regeneration*; because among all the rest, I am ignorant only of this, thou toldst me thou wouldst impart it to me, when I would estrange myself from the world; whereupon I made myself ready, and have vindicated the understanding that is in me, from the deceit of the World.

3. Now, then fulfil my defect, and as thou saidst, instruct me of *Regeneration*, either by word of mouth or secretly; for I know not, O *Trismegistus*, of what Substance, or what Seed, or what Womb, a man is thus born.

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

5. *Tat.* Who soweth it, O Father? for I am utterly ignorant and

doubtful.

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

7. And what manner of Man is he that is thus born? for in this point, I am clean deprived of the Essence that understandeth in me.

8. *Herm.* The Son of God will be another. God made the universe, that in everything consisteth of all powers.

9. *Tat.* Thou tellest me a Riddle, Father, and dost not speak as a Father to a Son.

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

11. *Tat.* Thou speakest of things strained, or far fetched, and impossible, Father; and therefore I will directly contradict them.

12. *Herm.* Wilt thou prove a Stranger, Son, to thy Father's kind?

13. *Tat.* Do not envy me, Father, or pardon me, I am thy Natural Son; discourse unto me the manner of *Regeneration*.

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

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

16. Thou seest, O Son, with thine eyes; but though thou never look so steadfastly upon me, with the Body, and the Bodily sight, thou canst not see nor understand what I am now.

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

18. *Herm.* I would, O Son, that thou also wert gone out of thyself, like them that Dream in their sleep.

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

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

21. *Tat.* Now, O Father, thou hast put me to silence for ever, and all my former thoughts have quite left and forsaken me; for I see the greatness and shape of things here below, and nothing but falsehood in them all.

22. And so thence this mortal form is daily changed, and turned by time into increase or diminution, as being falsehood: What therefore is true, O Trismegistus?

23. *Trism.* That, O my Son, which is not troubled, nor bounded; not coloured, not figured, not changed, that which is naked, high. Comprehensible only of itself, unalterable, unbodily.

24. *Tat.* Now I am mad indeed, O Father, for when I thought me to have been made a wise man by thee, with these thoughts, thou hast quite dulled all my senses.

25. *Herm.* Yet is it so as I say, O Son, He that looketh only upon that which is carried upward as Fire, that which is carried downward as Earth, that which is moist as Water, and that which bloweth, or is subject to blast, as Air; how can he sensibly understand that which is neither hard nor moist, nor tangible, nor perspicuous, seeing it is only understood in power and operation? But I beseech and pray to the Mind, which alone can understand the *Generation* which is in God.

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

27. *Herm.* God forbid, Son, rather draw or pull him unto thee (*or study to know him*) and he will come, *be but willing and it shall be done*; quite (*or make idle*) the senses of the Body, purging thyself from the unreasonable brutish torments of matter.

28. *Tat.* Have I any (revengers or) tormentors in myself, *Father*?

29. *Herm.* Yea, and those not a few, but many, and fearful ones.

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

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

**32. They are in number twelve, and under these many more; some which through the prison of the Body do force the inwardly placed man to suffer sensibly.**

**33. And they do not suddenly or easily depart from him that hath obtained mercy of God; and herein consists both the manner and the reason of *Regeneration*.**

**34. For the rest, O Son, hold thy peace, and praise God in silence, and by that means the mercy of God will not cease, or be wanting unto us.**

**35. Therefore, rejoice, my Son, from henceforward, being purged by the powers of God, to the Knowledge of the Truth.**

**36. For the revelation of God is come to us, and when that came, all ignorance was cast out.**

**37. The Knowledge of Joy is come unto us. And when that comes, Sorrow shall fly away to them that are capable.**

**38. I call unto Joy the power of Temperance, a power whose Virtue is most sweet; let us take her unto ourselves, O son, most willingly, for how at her coming hath she put away Intemperance?**

**39. Now I call forth, Continnence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.**

**40. For see how without labour she hath chased away Injustice; and we are justified, O Son, when Injustice is away.**

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

**42. And when that (Covetousness) is gone, I call Truth, and when she cometh, Error and Deceit vanisheth.**

**43. See, O Son, how the Good is fulfilled by the access of Truth; for by this means Envy is gone from us; for Truth is accompanied with the Good, together also with Life and Light.**

**44. And there came no more any torment of Darkness, but being overcome, they all fled away suddenly and tumultuously.**

**45. Thou hast understood, O Son, the manner of regeneration; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the Twelve; and we have seen it in the Generation itself.**

**46. Whosoever therefore hath of Mercy obtained this Generation, which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoiceth, being made by god Stable and immutable.**

**47. *Tat.* O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual operation, which is by the Powers. I am in Heaven, in the Earth, in the Water, in the Air; I am in Living Creatures, in Plants, in the Womb, everywhere.**

**48. Yet tell me, further, this one thing, How are the Torments of Darkness, being in number Twelve, driven away and expelled by the Ten Powers? What is the manner of it, *Trismegistus*?**

**49. This Tabernacle, O Son, consists of the Zodiacal Circle; and this consisting of Twelve numbers, the *Idea* of one; but all formed Nature admit divers Conjugations to the deceiving of Man.**

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

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

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

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

**54. *Herm.* This is *Regeneration*, O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this, according to this speech which we have now commented, that we may not at all caluminate the Universe.**

**55. *Tat.* Tell me, O Father, This body that consists of Powers, shall it ever admit of Dissolution?**

**56. *Herm.* Good words, Son, and speak not things impossible; for so thou shalt sin, and the eye of thy mind grow wicked.**

**57. The sensible body of Nature is far from the Essential Generation, for that is subject to dissolution, but this is not; and that is mortal, but this immortal. Dost thou not know that thou art born a God, and the Son of the One, as I am?**

**58. *Tat.* How feign would I, O Father, hear that praise given by a Hymn, which thou saidst thou heardest from the Powers, when I was in the *Octonary*?**

**59. *Herm.* As *Pimander* said, by way of Oracle to the *Octonary*: Thou dost well, O Son, to desire the Solution of the *Tabernacle*, for thou art purified.**

**60. *Pimander*, the Mind of Absolute Power and Authority, hath delivered no more unto me, than those that are written; knowing that of myself, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the powers that are in me sing.**

**61. *Tat.* I would hear thee, O Father, and understand these things.**

**62. *Herm.* Be quiet, O Son, and now hearken to that harmonious blessing and thanksgiving; the hymn of *Regeneration*, which I did not determine to have spoken of so plainly, but to thyself in the end of all.**

**63. Wherefore, this is not taught, but hid in silence.**

**64. So then, O son, do thou, standing in the open Air, worship, looking to the North Wind, about the going down of the Sun; and to the South, when the Sun ariseth. And now keep silence, Son.**

### **THE SECRET SONG.**

#### **The Holy Speech.**

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

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

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

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

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

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

**71. Let us altogether give him blessing, which rideth upon the Heavens, the Creator of all Nature.**

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

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

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

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

76. All my Powers sing praise with me, and now, my Continnence, sing, praise my Righteousness by me; praise that which is righteous.

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

78. By me the *Truth* sings praise to the *Truth*, the Good praiseth the Good.

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

80. I give thanks unto thee, O Father, the operation or act of my Powers.

81. I give thanks unto thee, O God, the Power of my operations.

82. By me the Word sings praise unto thee; receive by me this reasonable (or verbal) Sacrifice in words.

83. The powers that are in me cry these things, they praise the *All*, they fulfil thy Will; thy Will and counsel is form thee unto thee.

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

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

86. Thou are *God*, thy *Man* cryeth these things unto thee through, by the Fire, by the Air, by the Earth, by the Water, by the Spirit, by thy Creatures.

87. From eternity I have found (means to) bless and praise thee, and I have what I seek; for I rest in thy Will.

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

89. *Herm*. Say in thy *Intelligible World*, O Son.

90. *Tat*. I do mean in my *Intelligible world*; for by thy Hymn and song

of praise my mind is enlightened, and gladly would I send from my Understanding, a Thanksgiving unto God.

91. *Herm.* Not rashly, O Son.

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

93. *Herm.* Those things that I see and contemplate, I infuse them into thee, and therefore say, thou Son, *Tat*, the author of thy succeeding Generations, I send unto god these reasonable sacrifices.

94. *O God, thou art the Father, thou art the Lord, thou art the Mind, accept these reasonable sacrifices which thou requirest of me.*

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

96. Thou, O Son, send this acceptable Sacrifice to god, the Father of all things; but propound it also, O Son, by word.

97. *Tat.* I thank thee, Father, thou hast advised and instructed me thus to give thanks and praise.

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

99. And learn this from me: Above all other Virtues entertain Silence, and impart unto no man, O Son, the tradition of *Regeneration*, lest we be reputed Calumniators; for we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually know thyself and our Father.

**The End of the Seventh Book....HIS SECRET SERMON IN THE MOUNT OF REGENERATION, AND THE PROFESSION OF SILENCE.**

**Next:**

**The Eighth Book,  
THAT THE GREATEST EVIL IN  
MAN IS THE NOT KNOWING GOD.**



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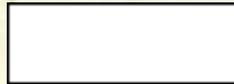
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# The Divine Pymander of Hermes



***THE EIGHTH BOOK, Called  
THE GREATEST EVIL IN MAN IS  
THE NOT KNOWING GOD.  
By Hermes***

**WHITHER** are you carried, O Men, drunken with drinking strong Wine of Ignorance? which seeing you cannot bear, why do you vomit it up again?

- 2. Stand, and be sober, and look up again with the Eyes of your heart, and if you cannot all do so, yet do so many as you can.**
- 3. For the malice of Ignorance surroundeth all the Earth, and corrupteth the Soul, shut up in the Body, not suffering it to arrive at the Havens of Salvation.**
- 4. Suffer not yourselves to be carried with the Great Stream, but stem the tide you that can lay hold of the Haven of Safety, and make your full course towards it.**
- 5. Seek on that may lead you by the hand, and conduct you to the door of Truth and Knowledge, where the clear Light is that is pure from Darkness, where there is not one drunken, but all are sober, and in their heart look up to him, whose pleasure it is to be seen.**
- 6. For he cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart.**
- 7. But first thou must tear to pieces, and break through the garment**

thou wearest, the web of Ignorance; the foundation of all Mischief; the bond of Corruption; the dark Coverture; the living Death; the sensible Carcass; the Sepulchre, carried about with us; the domestical Thief, which in what he loves us, hates us, envies us.

8. Such is the hurtful Apparel, wherewith thou art clothed, which draws and pulls thee downward by its own self, lest looking upward and seeing the beauty of Truth, and the Good that is reposed therein, thou shouldst hate the wickedness of this Garment and understand the traps and ambushes which it had laid for thee.

9. Therefore doth it labour to make good those things that seem, and are by the senses, judged and determined; and the things that are truly, it hides, and envelopeth in much matter, filling what it presents unto thee, with hateful pleasure, that thou canst neither hear what thou shouldst hear, nor see what thou shouldst see.

The End of the Eighth Book,  
**THE GREATEST EVIL IN MAN IS  
THE NOT KNOWING GOD.**

Next:

The Ninth Book,  
**A UNIVERSAL SERMON TO ASCLEPIUS.**



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# The Divine Pymander of Hermes



***THE NINTH BOOK, Called  
A UNIVERSAL SERMON TO ASCLEPIUS.  
By Hermes***

***Herm.***

**ALL that is moved, O *Asclepius*, is it not moved in something and by something?**

**2. *Asclep.* Yes, indeed.**

**3. *Herm.* Must not that in which a thing is moved, of necessity be greater than the thing that is moved?**

**4. Of necessity.**

**5. And that which moveth, is it not stronger than that which is moved?**

**6. *Asclep.* It is stronger.**

**7. *Herm.* That in which a thing is moved, must it not needs have a Nature contrary to that of the thing that is moved?**

**8. *Asclep.* It must needs.**

**9. *Herm.* Is not this great World a Body, than which there is no greater?**

**10. *Asclep.* Yes, confessedly.**

11. *Herm.* And is it not solid, as filled with many great bodies, and indeed with all the Bodies that are?
12. *Asclep.* It is so.
13. *Herm.* And is not the World a Body, and a Body that is moved?
14. *Asclep.* It is.
15. *Herm.* Then what a kind of place must it be, wherein it is moved, and of what Nature? Must it not be much bigger, that it may receive the continuity of Motion? And lest which is moved, should for want of room, be stayed, and hindered in the Motion?
16. *Asclep.* It must needs be an immense thing, *Trismegistus*, but of what Nature?
17. *Herm.* Of a contrary Nature, O *Asclepius*. But is not the Nature of things unbodily, contrary to a Body?
18. *Asclep.* Confessedly.
19. *Herm.* Therefore the place is unbodily; but that which is unbodily is either some Divine thing, or God himself. And by something Divine, I do not mean that which was made or begotten.
20. If therefore it be Divine, it is an Essence or Substance; but if it be God, it is above Essence; but he is otherwise intelligible.
21. For the first, God is intelligible, not to himself, but to us; for that which is intelligible is subject to that which understandeth by Sense.
22. Therefore, God is not intelligible to himself; for not being any other thing from that which is understood, he cannot be understood by himself.
23. But he is another thing from us, and therefore he is understood by us.
24. If therefore Place be intelligible, it is not Place but God; but if God be intelligible, he is intelligible not as Place, but as a capable Operation.

25. Now, everything that is moved, is moved not in or by that which is moved, but in that which standeth or resteth, and that which moveth standeth or resteth; for it is impossible it should be moved with it.

26. *Asclep.* How, then, O *Trismegistus*, are those things that are here moved with the things that are moved? for thou sayest that the Spheres that wander, are moved by the sphere that wanders not.

27. *Herm.* That, O *Asclepius*, is not a moving together, but a counter motion; for they are not moved after a like manner, but contrary one to the other; and contrariety hath a standing resistance of motion, for the ..., or resistance, is a staying of Motion.

28. Therefore, the wandering spheres being moved contrarily to that Sphere which wandereth not, shall have one from another contrarily standing of itself.

29. For this Bear thou seest neither rise nor go down, but turning always about the same; dost thou think it moveth or standeth still?

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

31. What motion, O *Asclepius*?

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

33. But the Circulation which is about the same, and the motion bout the same, are both hidden by Station; for that which is about the same, forbids that which is above the same, if it stand to that which is about the same.

34. And so the contrary motion stands fast always, being always established by the contrariety.

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

36. Look upon any of these living Creatures upon Earth, as Man, for example, and see him swimming; for as the Water is carried one way, the reluctance or resistance of his feet and hands is made a station to the Man, that he should not be carried with the Water, nor sink underneath

it.

37. *Asclep.* Thou hast laid down a very clear example, *Trismegistus*.

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

39. The motion, then, of the World, and of every material living thing, happeneth not to be done by those things that are without the World, but by those things within it, a Soul, or Spirit, or some other unbodily thing, to those things that are without it.

40. For an inanimate Body doth not know, much less a Body if it be wholly inanimate.

41. *Asclep.* What meaneth thou by this, O *Trismegistus*, wood and stones, and all other inanimate things, are they not moving Bodies?

42. *Herm.* By no means, O *Asclepius*, for that within the Body, which moves the inanimate thing, is not the Body, that moves both as well the Body of that which beareth, as the Body of that which is born; for one dead or inanimate thing cannot move another; that which moveth, must needs be alive if it move.

43. Thou seest therefore how the Soul is surcharged, when it carrieth two Bodies.

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

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

46. Be advised, O *Asclepius*, for all the things that are, there is nothing empty, only that which is not, is empty and a stranger to existence or being.

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

48. *Asclep.* Are there not therefore some things that are empty, O *Trismegistus*, as an empty Barrel, an empty Hogshead, an empty Will, an

empty Wine-press, and many such like?

49. *Herm.* O the grossness of thy error, O *Asclepius*; those things that are most full and replenished, dost thou account them void and empty?

50. *Asclep.* What may be thy meaning, *Trismegistus*?

51. *Herm.* Is not the Air a Body?

52. *Asclep.* It is a Body.

53. *Herm.* Why then this Body, does it not pass through all things that are? And passing through them, fill them? and that Body, doth it not consist of the mixture of the four? therefore, all those things which thou callest empty are full of Air.

54. Therefore, those things thou callest empty, thou oughtest to call them hollow, not empty; for they exist and are full of Air and Spirit.

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

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

57. *Asclep.* What is that, incorporeal or unbodily?

58. *Herm.* The Mind and Reason, the whole, wholly comprehending itself, free from all Body, undeceivable, invisible, impassible from a Body itself, standing fast in itself, capable of all things, and that Saviour of the things that are.

59. Whereof the *Good*, the *Truth*, the *Archetypal Light*, the Archetype of the Soul, are, as it were, Beams.

60. *Asclep.* Why, then, what is God?

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

62. And all things are made of things that are, and not of things that are

**not; for the things that are not, have not the nature to be able to be made; and again, the things that are, have not the nature never to be, or not to be at all.**

**63. *Asclep.* What dost thou then say at length that God is?**

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

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

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

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

**69. For the greatness of Good is as great as the Existence of all things that are, both bodily and unbodily, both sensible and intelligible.**

**70. This is the Good, even God.**

**71. See, therefore, that thou do not at any time call ought else Good, for so thou shalt be impious; or any else God, but only the Good, for so thou shalt again be impious.**

**72. In Word it is often said by all men the Good, but all men do not understand what it is; but through Ignorance they call both the Gods, and some men, Good, that can never be, or be made so.**

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

**74. For there is one Nature of God, even the Good, and one kind of them both, from whence all are kinds.**

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

**76. The other title and appellation, is the Father, because of his making all things; for it is the part of a Father to make.**

**77. Therefore, it hath been the greatest and most Religious care in this life, to them that are Wise, and well-minded, to beget children.**

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

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

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

**The End of the Ninth Book,  
A UNIVERSAL SERMON TO ASCLEPIUS.**

**Next:**

**The Tenth Book,  
THE MIND TO HERMES.**



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# The Divine Pymander of Hermes



## ***THE TENTH BOOK, Called THE MIND TO HERMES. By Hermes***

**FORBEAR** thy Speech, *O Hermes Trismegistus*, and call to mind to those things that are said; but I will not delay to speak what comes into my mind, sithence many men have spoken many things, and those very different, concerning the Universe, and Good; but I have not learned the Truth.

- 2. Therefore, the Lord make it plain to me in this point; for I will believe thee only, for the manifestation of these things.**
- 3. Then said the Mind how the case stands.**
- 4. God and All.**
- 5. God, Eternity, the World, Time, Generation.**
- 6. God made Eternity, Eternity the World, the world Time, and Time Generation.**
- 7. Of God, as it were, the Substance, is the *Good, the Fair, Blessedness, Wisdom.***
- 8. Of Eternity, Identity, or Selfness.**
- 9. Of the World, Order.**

- 10. Of Time, Change.**
- 11. Of Generation, Life and Death.**
- 12. But the Operation of God, is Mind and Soul.**
- 13. Of Eternity, Permanence, or Long-lasting, and Immortality.**
- 14. Of the World, Restitution, and Decay, or Destruction.**
- 15. Of Time, Augmentation and Diminution.**
- 16. And of Generation qualities.**
- 17. Therefore, Eternity is in God.**
- 18. The World in Eternity.**
- 19. Time in the World.**
- 20. And Generation in Time.**
- 21. And Eternity standeth about God.**
- 22. The World is moved in Eternity.**
- 23. Time is determined in the World.**
- 24. Generation is done in Time.**
- 25. Therefore, the Spring and Fountain of all things is God.**
- 26. The Substance Eternity.**
- 27. The Matter is the World.**
- 28. The Power of God is Eternity.**
- 29. And the Work of Eternity, is the World not yet made, and yet ever made by Eternity.**

**30. Therefore, shall nothing be at any time destroyed, for Eternity is incorruptible.**

**31. Neither can anything perish, or be destroyed in the World, the World being contained and embraced by Eternity.**

**32. But what is the Wisdom of God? Even the *Good* and the *Fair*, and *Blessedness*, and every Virtue, and Eternity.**

**33. Eternity, therefore, put into the Matter Immortality and Everlastingness; for the Generation of that depends upon Eternity, even as Eternity doth of God.**

**34. For Generation and Time, in Heaven and in Earth, are of a double Nature; in Heaven they are unchangeable and incorruptible; but on Earth they are changeable and corruptible.**

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

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

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

**38. For within he fills them, and without he contains them, quickening the Universe.**

**39. Without, he quickens this perfect living thing the World, and within all living Creatures.**

**40. And above in Heaven he abides in Identity or Selfness, but below upon Earth he changeth Generation.**

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

**42. And if any man shall think any other thing, it is God that actuateth, or operateth this All.**

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

**44. Therefore, O *Hermes*, think none of these things below, or the things above, in anywise like unto God; for if thou dost, thou errest from the Truth.**

**45. For nothing can be like the unlike, and only, and One; nor mayest thou think that he hath given of his Power to any other thing.**

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

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

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

**49. But all things must necessarily be made or done both always, and according to the nature of every place.**

**50. For he that maketh or doth, is in all things, yet not fastened or comprehended in anything; nor making or doing one thing, but all things.**

**51. For being an active or operating Power, and sufficient of himself for the things that are made, and the things that are made are under him.**

**52. Look upon, through me, the World is subject to thy sight, and understand exactly the Beauty thereof.**

**53. A Body perpetual, than the which there is nothing more ancient, yet always vigorous and young.**

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

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

**56. For the friendship and commixture of contraries and unlike, become Light shining from the Act or Operation of God, the Father of all Good, the Prince of all Order, and the Ruler of the Seven Worlds.**

**57. Look also upon the Moon, the forerunner of them all, the Instrument of Nature, and which changeth the matter here below.**

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

**59. Consider, moreover, how great the multitude is of immortal living things, and of mortal ones also; and see the Moon going about in the midst of both, to wit, of things immortal and mortal.**

**60. But all things are full of Soul, and all things are properly moved by it; some things about the Heaven, and some things about the Earth; and neither of those on the right hand to the left; nor those on the left hand to the right; nor those things that are above, downward; nor those things that are below, upwards.**

**61. And that all these things are made, O beloved *Hermes*, thou needst not learn of me.**

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

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

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

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

**66. For one order is not kept by many.**

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

**68. And if there were one Maker, of mutable mortal living Wights, he would desire also to make immortal ones, as he that were the Maker of**

**immortal ones, would do to make mortal.**

**69. Moreover, also, if there were two, the Matter of being one, who should be chief, or have the disposing of the future?**

**70. Or if both of them, which of them the greater part?**

**71. But thinks thus that every living Body hath its consistence of Matter and soul; and of that which is immortal, and that which is mortal and unreasonable.**

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

**73. And the Soul likewise of itself drawing near her Maker, is the cause of Life and Being, and Being the cause of Life is, after a manner, the cause of immortal things.**

**74. How then are mortal Wights other from immortal?**

**75. Or how cannot he make living Wights, that causeth immortal things and immortality?**

**76. That there is some Body that doth these things it is apparent, and that he is also one, it is most manifest.**

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

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

**79. For whom else can it benefit to make living things, save only God alone?**

**80. There is therefore One God.**

**81. For it is a ridiculous thing to confess the World to be one, one Sun, one Moon, one Divinity, and yet to have, I know not how many gods.**

**82. He therefore being One, doth all things in many things.**

**83. And what great thing is it for God, to make Life, and Soul, and**

**Immortality, and Change, when thyself dost so many things?**

**84. For thou both seest, speaketh, and hearest, smellest, tastest, and touchest, walkest, understandest, and breathest.**

**85. And it is not one that sees, and another that heareth, and another that speaketh, and another that toucheth, and another that smelleth, and another that walketh, and another that understandeth, and another that breatheth; but one that doth all these things.**

**86. Yet neither can these things possibly be without God.**

**87. For as thou, if thou shouldest cease from doing these things, were not a living wight, so if God should cease from those, he were not (which is not lawful to say) any longer God.**

**88. For if it be already demonstrated that nothing can be idle or empty, how much more may be affirmed of God?**

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

**90. Whereas, seeing he is not idle, but perfect, certainly he doth all things.**

**91. Now give thyself unto me, O *Hermes*, for a little while, thou shalt the more easily understand, that it is the necessary work of God, that all things should be made or done that are done, or were once done, or shall be done.**

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

**93. And this is the *Fair*.**

**94. And this is the *Good*.**

**95. And this is *God*.**

**96. And if thou will understand this by work also, mark what happens to thyself when thou will generate.**

**97. And yet this is not like unto him, for he is not sensible of pleasure, for neither hath he any other Fellow Workman.**

**98. But being himself the only Workman, he is always in the work, himself being that which he doth or maketh.**

**99. For all things, if they were separate from him, must needs fall and die, as there being no life in them.**

**100. And again, if all things be living wights, both which are in heaven, and upon earth, and that there be one Life in all things which are made by God, and that is God, then certainly all things are made or done by God.**

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

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

**103. The Image therefore of God, is Eternity; of Eternity, the World; of the World, the Sun: of the Sun, Man.**

**104. But the people say, That changing is Death, because the body is dissolved, and the Life goeth into that which appeareth not.**

**105. By this discourse, my dearest *Hermes*, I affirm as thou hearest. That the World is changed, because every day part thereof becomes invisible, but that it is never dissolved.**

**106. And these are the Passions of the World, Revolutions and Occultations, and Revolution is a turning, but Occultation is Renovation.**

**107. And the World being all formed, hath not the forms lying without it, but itself changeth in itself.**

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

**109. And if he be all formed, he will be kept like the World, but if he have but one form, he shall be in this regardless of the world.**

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

**111. He hath therefore one *Idea*, which is proper to him, which, because it is unbodily, is not subject to the sight, and yet shows all forms by the Bodies.**

**112. And do not wonder if there be an incorruptible *Idea*.**

**113. For they are like the Margents of the Speech, which is in writing; for they seem to be high and swelling, but they are by nature smooth and even.**

**114. But understand well this that I say, more boldly, for it is more true: As man cannot live without life, so neither can God live not doing good.**

**115. For this is, as it were, the Life and Motion of God, to Move all things, and Quicken them.**

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

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

**118. For they lie otherwise in that which is unbodily, than in the fantasie, or to appearance.**

**119. Consider him that contains all things, and understand that nothing is more capacious, than that which is incorporeal, nothing more swift, nothing more powerful, but it is most capacious, most swift, and most strong.**

**120. And judge of this by thyself, command thy Soul to go into *India*, and sooner than thou canst bid it, it will be there.**

**121. Bid it likewise pass over the *Ocean*, and suddenly it will be there; not as passing from place to place, but suddenly it will be there.**

**122. Command it to fly into Heaven, and it will not need no wings,**

**neither shall anything hinder it, not the fire of the Sun, not the *Aether*, not the turning of the Spheres, not the bodies of any other Stars, but cutting through all, it will fly up to the last and furthest body.**

**123. And if thou wilt even break the whole, and see those things that are without the world (if there be anything without), thou mayest.**

**124. Behold, how great power, how great swiftness thou hast! Canst thou do all thee things, and cannot God?**

**125. After this manner, therefore, contemplate God to have all the whole world to himself, as it were, all thoughts, or intellections.**

**126. If therefore thou wilt not equal thyself to God, thou canst not understand God.**

**127. For the like is intelligible by the like.**

**128. Increase thyself unto an immeasurable greatness, leaping beyond every Body, and transcending all Time, become Eternity, and thou shalt understand God: If thou believe in thyself, that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every Art, every Science, and the manner and custom of every living thing.**

**129. Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the Creatures, of the Fire, the Water, the Dry, and Moist, and conceive likewise, that thou canst at once be everywhere, in the Sea, in the Earth.**

**130. Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together, as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.**

**131. But if thou shut up thy Soul in the Body, and abuse it, and say, I understand nothing, I can do nothing, I am afraid of the Sea, I cannot climb up to Heaven, I know not who I am, I cannot tell what I shall be: What hast thou to do with god? for thou canst understand none of those Fair and Good things, and be a lover of the body and Evil.**

**132. For it is the greatest Evil, not to know God.**

**133. But to be able to know, and to will, and to hope, is the straight way, and Divine way, proper to the Good, and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee waking, sleeping, sailing, travelling, by night, by day, when thou speakest, and when thou keepst silence.**

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

**135. And yet thou sayest, God is invisible; but be advised, for who is more manifest than He?**

**136. For therefore hath he made all things, that thou by all things mayest see Him.**

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

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

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

**140. Let these things thus far forth, be made manifest unto thee, O *Trismegistus*.**

**141. Understand in like manner, all other things by thyself, and thou shalt not be deceived.**

**The End of the Tenth Book,  
THE MIND TO HERMES.**

**Next:**

**The Eleventh Book,  
OF THE COMMON MIND, TO TAT.**





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# The Divine Pymander of Hermes



## ***THE ELEVENTH BOOK, Called OF THE COMMON MIND, TO TAT. By Hermes***

**THE Mind, O *Tat*, is of the very Essence of God, if yet there be any Essence of God.**

- 2. What kind of Essence that is, he alone knows himself exactly.**
- 3. The Mind therefore is not cut off, or divided from the essentiality of God, but united as the light of the Sun.**
- 4. And this Mind in men, is God, and therefore are some men Divine, and their Humanity is near Divinity.**
- 5. For the good *Demon* called the Gods, immortal Men, and men mortal Gods.**
- 6. But in the brute Beast, or unreasonable living Wights, the Mind is their Nature.**
- 7. For where there is a Soul, there is the Mind, as where there is Life there is also a Soul.**
- 8. In living Creatures, therefore, that are without Reason, the Soul is Life, void of the operations of the Mind.**
- 9. For the Mind is the Benefactor of the Souls of men, and worketh to the proper Good.**

10. And in unreasonable things it co-operateth with the nature of everyone of them, but in men it worketh against their Natures.
11. For the Soul being in the body, is straightway made Evil by Sorrow, and Grief, and Pleasure, or Delight.
12. For Grief and Pleasure, flow like juices from the compound Body, whereinto when the Soul entereth or descendeth, she is moistened and tintured with them.
13. As many Souls, therefore, as the Mind governeth, or overruleth, to them it shows its own Light, resisting their prepossessions or presumptions.
14. As a good Physician grieveth the Body, prepossessed of a disease, by burning or lancing it for health's sake;
15. After the same manner also the Mind grieveth the Soul, by drawing it out of Pleasure, from whence every disease of the Soul proceedeth.
16. But the Great Disease of the Soul is *Atheism*, because that opinion followeth to all Evil, and no Good.
17. Therefore, the Mind resisting, it procureth Good to the Soul, as a Physician to the Body.
18. But as many Souls of Men, as do not admit or entertain the Mind for their Governor, do suffer the same thing that the Soul of unreasonable living things.
19. For the Soul being a *Co-operator* with them, permits or leaves them to their concupiscences, whereunto they are carried by the torrent of their Appetite, and so tend to brutishness.
20. And as brute Bests, they are angry without reason, and they desire without reason, and never cease, nor are satisfied with evil.
21. For unreasonable Angers and Desires are the most exceeding Evils.
22. And therefore hath God set the Mind over there, as a Revenger and Reprover of them.

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

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

**25. For it is decreed by Fate, that he that doth any evil, should also suffer for it.**

**26. And therefore he doth it, that he may suffer that which he suffereth because he did it.**

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

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

**29. And again in brute Beasts it is not beneficial, but in men by quenching both their Anger and Concupiscences.**

**30. And of man, thou must understand, some to be rational, or governed by reason, and some irrational.**

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

**32. And all men suffer those things that are decreed by Fate.**

**33. But rational men, over whom, as we said, the mind bears rule, do not suffer like unto other men; but being free from viciousness, and being not evil, they do suffer evil.**

**34. *Tat.* How sayest thou this again, Father? An *Adulterer*, is he not evil? A *Murderer*, is he not evil? and so of others.**

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

**36. And it is impossible to escape the Quality of change as of Generation, but the Viciousness, he that hath the Mind, may escape.**

**37. And therefore, O Son, I have always heard the good *Demon* say, and if he had delivered it in writing, he had much profited all mankind. For he alone, O So, as the first born, God seeing all things, truly spake Divine words. *I have heard him sometimes, That all things are one thing, especially intelligible Bodies, or that all especially intelligible Bodies are one.***

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

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

**40. And if this be so, then no intelligible thing differs from intelligible things.**

**41. As, therefore, it is possible that the Mind, the Prince of all things; so likewise, that the soul that is of God, can do whatsoever it will.**

**42. But understand thou well, for this Discourse I have made to the Question which thou askest of me before, I man concerning Fate and the Mind.**

**43. First, if, O Son, thou shalt diligently withdraw thyself from all contentious speeches, thou shalt find that in Truth, the Mind, the Soul of God bears rule over all things, both over Fate, and Law, and all other things.**

**44. And nothing is impossible to him, no, not of the things that are of Fate.**

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

**46. And these, thus far, were the excellent sayings of the good *Demon*.**

**47. *Tat.* Most divinely spoken, O Father, and truly and profitably, yet clear this one thing unto me.**

**48. Thou sayest, that in brute Beasts the Mind worketh or acteth after**

**the manner of Nature, co-operating also with their )... impetus) inclinations.**

**49. Now, the impetuous inclinations of brute Beasts, as I conceive, are Passions. If, therefore, the Mind do co-operate with these impetuous Inclinations, and that they are the Passions in brute Beasts, certainly the Mind is also a Passion, conforming itself to Passions.**

**50. *Herm.* Well done, Son, thou askest nobly, and yet it is just that I should answer thee.**

**51. All incorporeal things, O Son, that are in the Body, are passible, nay, they are properly Passions.**

**52. Everything that moveth is incorporeal; everything that is moved is a Body; and it is moved into the Bodies by the Mind. Now, Motion is passion, and there they both suffer; as well that which moveth, as that which is moved, as well that which ruleth, as that which is ruled.**

**53. But being freed from the Body, it is freed likewise from Passion.**

**54. But especially, O Son, there is nothing impassible, but all things are passible.**

**55. But Passion differs from that which is passible; for that (Passion) acteth, but this suffers.**

**56. Bodies also of themselves do act; for either they are unmoveable, or else are moved; and which soever it be, it is a Passion.**

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

**58. Let not, therefore, the appellations or names trouble thee, for Action and Passion are the same thing, but that it is not grievous to use the more honorable name.**

**59. *Tat.* O Father, thou hast delivered this discourse most plainly.**

**60. *Herm.* Consider this also, O Son, that God hath freely bestowed upon man, above all other living things, these two, to wit, Mind and Speech, or Reason ..., equal to immortality.**

**61. These, if any man use, or employ upon what he ought, he shall differ nothing from the Immortals.**

**62. Yea, rather going out of the Body, he shall be guided and led by them, both into the Choir and Society of the God, and blessed ones.**

**63. *Tat.* Do not other living creatures use speech, O Father?**

**64. *Herm.* No, Son, but only voice. Now, speech and voice do differ exceeding much; for speech is common to all men, but voice is proper unto every kind of living thing.**

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

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

**67. But thou seemest unto me, Son, to be ignorant of the Vertue, or Power and greatness of Speech.**

**68. For the blessed God, the good *Demon* said or commanded the Soul to be in the Body, the Mind in the Soul ..., the Word, or Speech, or Reason in the Mind, and the Mind in God, and that God is the Father of them all.**

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

**70. Therefore, of the Matter, the subtilest or smallest part is Air, of the Air the Soul, of the Soul the Mind, of the Mind God.**

**71. And God is about all things, and through all things, but the Mind about the Soul, the Soul about the Air, and the Air about the Matter.**

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

**73. For of those things that are intelligible, everyone is; but the essence**

**of them is Identity.**

**74. But of the Bodies of the whole, or universe, every one is many things.**

**75. For the Bodies that are put together, and that have, and make their changes into other, having this Identity, do always and preserve the incorruption of the Identity.**

**76. But in every one of the compound Bodies there is a Number**

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

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

**79. And the Matter is One.**

**80. But this whole World, the great God, and the Image of the Greater, and united unto him, and concerning the Order, and Will of the Father, is the fulness of Life.**

**81. And there is nothing therein, through all the Eternity of the Revolution, neither of the whole, nor of the parts which doth not live.**

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

**83. For the Father would have it, as long as it lasts, to be a living thing; and therefore it must needs be God also.**

**84. How, therefore, O Son, can there be in God in the image of the Universe, in the fulness of Life, any dead things?**

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

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

**87. *Tat.* Therefore, O Father, do not the living things in the World die,**

**though they be parts thereof?**

**88. *Herm.* Be wary in thy speech, O Son, and not deceived in the names of things.**

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

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

**91. *Tat.* What, then, is the operation of Life? Is it not Motion?**

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

**93. *Tat.* Why, doth not the Earth seem immoveable to thee, O Father?**

**94. *Herm.* No, but subject to many Motions, though after a manner, it alone be stable.**

**95. What a ridiculous thing it were that the nurse of all things should be immoveable which beareth and bringeth forth all things.**

**96. For it is impossible that anything that bringeth forth, should bring forth without Motion.**

**97. And a ridiculous question it is, whether the fourth part of the whole, be idle; for the word immoveable, or without motion, signifies nothing else, but idleness.**

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

**99. But that which is moved, liveth also, yet it is not necessary that a living thing should be or continue the same.**

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

**101. Yet nothing is corrupted or destroyed, and quite abolished, but the**

**names trouble men.**

**102. For Generation is not Life, but Sense, neither is Change Death, but Forgetfulness, or rather Occultation, and lying hid. Or better thus:—**

**103. *For Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an Occultation of hiding of that which was.***

**104. These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Mind, whereof every living thing consisteth.**

**105. Every living thing therefore is Immortal, because of the Mind, but especially Man, who both receiveth God, and converseth with him.**

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

**107. And by all things doth he foretell him of things to come, by Birds, by Fowls, by the Spirit, or Wind, and by an Oak.**

**108. Wherefore, also, Man professeth to know things that have been, things that are present, and things to come.**

**109. Consider this also, O Son, that every other living Creature goeth upon one part of the World, Swimming things in the Water, Land wights upon the Earth, Flying Fowls in the Air.**

**110. But Man useth all these, the Earth, the Water, the Air, and the Fire, nay, he seeth and toucheth Heaven by his senses.**

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

**112. And it is no hard thing, O Son, to understand God.**

**113. And if thou wilt also see him, look upon the Necessity of things that appear, and the Providence of things that have been, and are done.**

**114. See the Matter being most full of Life, and so great a God moved, with all good, and Fair, both Gods, and *Demons*, and Men.**

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

**116. *Herm.* If they be, therefore, wholly acts or operations, O Son, by whom are they acted or operated, but by God?**

**117. Or art thou ignorant, that as parts of the World, are Heaven, and Earth, and Water, and Air; after the same manner, the Members of God, are Life, and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Mind, and the Continuance or Perseverance of all these which is called Good.**

**118. And there is not anything of all that hath been, and all that is, where God is not.**

**119. *Tat.* What, in Matter, O Father?**

**120. *Herm.* The Matter, Son, what is it without God, that thou shouldst ascribe a proper place to it?**

**121. Or what dost thou think it to be? Peradventure, some heap that is not actuated or operated.**

**122. But if it be actuated, by whom is it actuated? for we have said, that Acts or Operations, are the parts of God.**

**123. By whom are all living things quickened? and the Immortal, by whom are they immortalized? the things that are changeable, by whom are they changed?**

**124. Whether thou speak of Matter or Body, or Essence, know that all these are Acts of God.**

**125. And that the Act of Matter is materiality, and of the Bodies corporality, and of essence essentiality, and this is God the whole.**

**126. And in the whole, there is nothing that is not God.**

**127. Wherefore, about God, there is neither Greatness, Place, Quality, Figure, or time, for he is All, and the All, through all, and about all.**

**128. This Word, O Son, worship and adore. And the only service of**

**God, is not to be evil.**

**The End of the Eleventh Book  
OF THE COMMON MIND, TO TAT.**

**Next:**

**The Twelfth Book,  
HIS CRATER, OR MONAS.**



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# The Divine Pymander of Hermes



## ***THE TWELFTH BOOK, Called HIS CRATER, OR MONAS. By Hermes***

**THE Workman made this Universal World, not with his Hands, but his Word.**

- 2. Therefore thus think of him, as present everywhere, and being always, and making all things; and one above, that by his Will hath framed the things that are.**
- 3. For that is his Body, not tangible, nor visible, nor measurable, nor extensible, nor like any other body.**
- 4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him; for being Good, he hath dedicated that name unto himself alone.**
- 5. But he would also adorn the Earth, but with the Ornament of a Divine Body.**
- 6. And he sent Man, an Immortal, and a mortal wight.**
- 7. And Man had more than all living Creatures, and the World; because of his Speech, and Mind.**
- 8. For Man became the Spectator of the Works of God, and wondered, and acknowledged the Maker.**

**9. For he divided Speech among all Men, but not Mind, and yet he envied not any; for Envy comes not thither, but is abode here below in the Souls of men, that have not the Mind.**

**10. *Tat.* But wherefore, Father, did not God distribute the Mind to all men?**

**11. *Herm.* Because it pleased him, O Son, to set that in the middle among all souls, as a reward to strive for.**

**12. *Tat.* And where hath he set it?**

**13. *Herm.* Filling a large Cup or Bowl therewith, he sent it down, giving also a Cryer or Proclaimer.**

**14. And he commanded him to proclaim these things to the souls of men.**

**15. Dip and wash thyself, thou that art able in this Cup or Bowl: Thou that believeth that thou shalt return to him that sent this Cup; thou that acknowledgest whereunto thou wert made.**

**16. As many, therefore, as understood the Proclamation, and were baptized, or dowsed into the Mind, these were made partakers of knowledge, and became perfect men, receiving the Mind.**

**17. But as many as missed of the Proclamation, they received Speech, but not Mind; being ignorant whereunto they were made, or by whom.**

**18. But their Senses are just like to brute Beasts, and having their temper in Anger and Wrath, they do not admire the things worthy of looking on.**

**19. But wholly addicted to the pleasures and desires of the Body, they believe that man was made for them.**

**20. But as many as partake of the gift of God; these, O *Tat*, in comparison of their works, are rather immortal, than mortal men.**

**21. Comprehending all things in their Mind, which are upon Earth, which are in Heaven, and if there be anything above Heaven.**

22. And lifting up themselves so high, they see the Good, and seeing it, they account it a miserable calamity to make their abode here.

23. And despising all things bodily and unbodily, they make haste to the *One and Only*.

24. Thus, O *Tat*, is the knowledge of the Mind, the beholding of Divine things, and the Understanding of God, the Cup itself, being Divine.

25. *Tat*. And I, O Father, would be baptized and drenched therein.

26. Herm. Except thou first hate thy body, O Son, thou canst not love thyself, but loving thyself, thou shalt have the Mind, and having the Mind, thou shalt also partake the Knowledge or Science.

27. *Tat*. How meanest thou, O Father?

28. *Herm*. Because it is impossible, O Son, to be conversant about things Mortal and Divine.

29. For the things that are, being two Bodies, and things incorporeal, wherein is the Mortal and the Divine, the Election or Choice of either is left to him that will choose: For no man can choose both.

30. And of which soever the choice is made, the other being diminished or overcome, magnifieth the act or operation of the other.

31. The choice of the better, therefore, is not only best for him that chooseth it, by deifying man, but it also shewth Piety and Religion towards God.

32. But the choice of the worst destroys a man, but doth nothing against God, save that as *Pomps* or *Pageants*, when they come abroad, cannot do anything themselves but hinder; after the same manner also do these make *Pomps* and *Pageants* in the World, being seduced by the pleasures of the Body.

33. These Things being so, O *Tat*, that things have been, and are so plenteously ministered to us from God, let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltless, but we are the causes of Evil, preferring them before the Good.
35. Thou seest, O Son, how many Bodies we must go beyond, and how many Choirs of *Demons*, and what continuity and courses of Stars, that we may make haste to the One, and only God.
36. For the Good is not to be transcended, it is unbounded and infinite, unto itself, without beginning, but unto us, seeming to have a beginning, even our knowledge of it.
37. For our Knowledge is not the beginning of it, but shews us the beginning of its being known unto us.
38. Let us, therefore, lay hold of the beginning, and we shall quickly go through all things.
39. It is indeed a difficult thing to leave those things that are accustomable and present, and turn us to those things that are ancient, and according to the original.
40. For these things that appear, delight us, but make the things that appear not, hard to believe, *or the things that appear not, are hard to believe.*
41. The things most apparent are Evil, but the Good is secret, or hid in, or to the things that appear, for it hath neither Form nor Figure.
42. For this cause it is like to itself, but unlike everything else, for it is impossible that anything incorporeal should be made know, or appear to a Body.
43. For this is the difference between the like and the unlike, and the unlike wanteth always somewhat of the like.
44. For the Unity, Beginning, and Root of all things, as being the Root and Beginning.
45. Nothing is without a beginning, but the Beginning is of nothing, but of itself, for it is the Beginning of all other things.
46. Therefore it is, seeing it is not from another beginning.

**47. Unity therefore being the Beginning, containeth very number, but itself is contained of none, and begetteth every number, itself being begotten of no other number.**

**48. Everything that is begotten (or made), is imperfect, and may be divided, increased, diminished.**

**49. But to the perfect, there happeneth none of these.**

**50. And that which is increased, is increased by Unity, but is consumed and vanished through weakness, being not able to receive the Unity.**

**51. This Image of God, have I described to thee, *O Tat*, as well as I could, which if thou do diligently consider, and view by the eyes of thy Mind, and hear, believe me, Son, thou shalt find the way to things above, or, rather, the Image itself will lead thee.**

**52. But the spectacle or sight, hath this peculiar and proper: Them that can see, and behold it, it holds fast and draws unto it, as they say, the Loadstone doth Iron.**

**The End of the Twelfth Book,  
HIS CRATER OR MONAS.**

**Next:**

**The Thirteenth Book,  
OF SENSE AND UNDERSTANDING.**



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# The Divine Pymander of Hermes



***THE THIRTEENTH BOOK, Called  
OF SENSE AND UNDERSTANDING.  
By Hermes***

**YESTERDAY, *Asclepius*, I delivered a perfect Discourse, but now I think it necessary, in suite of that, to dispute also of Sense.**

- 2. For Sense and Understanding seem to differ, because the one is material and the other essential.**
- 3. But unto me, they appear to be both one, or united, and not divided in men, I mean.**
- 4. For in other living Creatures, Sense is united into Nature, but in men to Understanding.**
- 5. But the Mind differs from Understanding, as much a God from Divinity.**
- 6. For Divinity is... from under God, and Understanding from the Mind, being the Sister of the Word or Speech, and they the Instruments one of another.**
- 7. For neither is the Word pronounced without Understanding, neither is Understanding manifested without the Word.**
- 8. Therefore, Sense and Understanding do both flow together into a man, as if they were infolded one within another.**

9. For neither is it possible without Sense to Understand, nor can we have Sense without Understanding.

10. And yet it is possible (*for the time being*), that the Understanding may understand without Sense, as they that fancy visions in their Dreams.

11. But it seems unto me, that both the operations are in the Visions of Dreams, and that the Sense is stirred up out of sleep, into awakening.

12. For Man is divided into a Body and a Soul, when both parts of the Sense accord one with another, then is the Understanding childed, or brought forth by the Mind pronounced.

13. For the Mind brings forth all Intellections or Understandings, Good ones when it receiveth good seed from God, and the contrary, when it receives them from Devils.

14. For there is not part of the World void of the Devil, which entering in privately, sowed the seed of his own *proper* operation, and the mind did make pregnant, or did bring forth that which was sown. *Adulteries, Murders, Striking of Parents, Sacrileges, Impieties, Stranglings*, throwing down headlong, and all other things, which are the works of Evil *Demons*.

15. And the seeds of God are few, but great and Fair, and Good, Virtue, and Temperance, and Piety.

16. And the Piety is the knowledge of God, whom whosoever knoweth, being full of all good things, hath Divine Understanding, and not like the many.

17. And therefore they that have that knowledge, neither please the multitude, nor the multitude them, but they seem to be mad, and to move laughter, hated and despised, and many times also murdered.

18. For we have already said, That wickedness must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as some will sometimes say, Blaspheming.

20. But the Godly or God-worshipping Man, laying hold on knowledge, will despise or tread under all these things, for though they be evil to other men, yet to him all things are good.

21. And upon mature consideration, he refers all things to knowledge, and that which is most to be wondered at, he alone makes Evil things good.

22. But I return again to my Discourse of Sense.

23. It is, therefore, a thing proper to man, to communicate and conjoin Sense and Understanding.

24. But every man, as I said before, doth not enjoy Understanding, for one man is material, another Essential.

25. And he that is material with wickedness, as I said, received from the Devils the seed of Understanding, but they that are with the Good essentially, are eared with God.

26. For God is the workman of all things, and when he worketh, he useth Nature.

27. He maketh all things good like himself.

28. But these things that are made good, are in the use of operation, unlawful.

29. For the Motion of the World, stirring up Generations, makes Qualities; infesting some with evilness, and purifying some with good.

30. And the World, *Asclepius*, hath a peculiar Sense and Understanding, not like to Man's, nor so various or manifold, but a better and more simple.

31. For the Sense and Understanding of the World is *One*, in that it makes all things, and unmakes them again into itself, for it is the Organ of Instrument of the Will of God.

32. And it is so organized or framed, and made for an Instrument by God, that receiving all Seeds into itself from God, and keeping them in itself, it maketh all things effectually, and dissolving them, reneweth all

**things.**

**33. And therefore like a good Husbandman of Life, when things are dissolved or loosened, he affords, by the casting of Seed, renovation to all things that grow.**

**34. There is nothing that it (the World) doth not beget or bring forth alive, and by its Motion, it makes all things alive.**

**35. And it is at once, both the Place and the Workman of Life.**

**36. But the Bodies are from the Matter, in a different manner, for some are of Earth, some of Water, some of Air, some of Fire, and all are compounded, but some are more compounded, and some are more simple.**

**37. They that are compounded, are the heavier, and they that are less, are the higher.**

**38. And the swiftness of the Motion of the World, makes the varieties of the qualities of Generation, for the Spiration of Influence being most frequent, extendeth unto the Bodies' qualities, with infulness, which is of Life.**

**39. Therefore, God is the Father of the World, but the World is Father of the things in the World.**

**40. And the World is the Son of God, but things in the World, are the Sons of the World.**

**41. And, therefore, it is well called ... the World, that is, an Ornament, because it adorneth and beautifieth all things with the Variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity, with the mingling of Elements, and the order of things done.**

**42. Therefore, it is necessarily and proper called ... the World.**

**43. For all living things, both the sense and the Understanding, cometh into them from without, inspired by that which compasseth them about, and continueth them.**

44. And the World receiving it once from God as soon as it was made, has it still, *whatever it once had.*

45. But God is not as it seems to some who Blaspheme through superstition, without Sense, and without Mind, or Understanding.

46. For all things that are, O *Asclepius*, are in God, and made by him, and depend of him, some working by bodies, some moving by a Soul, like Essence, some quickening by a Spirit, and some receiving the things that are weary, and all very fitly.

47. Or rather, I say, that he hath them not, but I declare the Truth, *he is all things*, not receiving them from without, but exhibiting them outwardly.

48. And this is the Sense and Understanding of God, to move all things always.

49. And there shall never be any time, when any of these things that are, shall fail, or be wanting.

50. When I say the things that are, I mean God, for the things that are, God hath, and neither is there anything without him, nor he without anything.

51. These things, O *Asclepius*, will appear to be true, if thou understand them, but if thou understand them not, incredible.

52. For to understand, is to believe, but not to believe, is not to understand; For my speech or words reach not unto the Truth, but the Mind is great, and being led or conducted for a while by Speech, is able to attain to the Truth.

53. And understanding all things round about, and finding them consonant, and agreeable to those things that were delivered, and interrupted by Speech, believeth, and in that good belief resteth.

54. To them, therefore, that understand the things that have been said of God, they are credible, but to them that understand them not, incredible.

**55. And let these, and thus many things, be spoken concerning  
*Understanding and Sense.***

**The End of the Thirteenth Book,  
OF SENSE AND UNDERSTANDING.**

**Next:**

**The Fourteenth Book,  
OF OPERATION AND SENSE.**



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# The Divine Pymander of Hermes



## ***THE FOURTEENTH BOOK, Called OF OPERATION AND SENSE. By Hermes***

*Tat.*

THOU has well explained these things, Father. Teach me furthermore these things, for thou sayest, that *Science* and *Art* were the operations of the Rational, but now thou sayest, that Beasts are unreasonable, and for want of Reason, both are, and are called Brutes, so that by this reason, it must needs follow, that unreasonable Creatures partake not of Science, or Art, because they come short of Reason.

2. *Herm.* It must needs be so, Son.

3. *Tat.* Why then, O Father, do we see some unreasonable living Creatures use both Science and Art; as the *Pismires* treasure up for themselves food against Winter, and Fowls of the Air likewise make them Nests, and four-footed Beasts know their own Dens?

4. These things they do, O Son, not by Science or Art, but by Nature; For Science and Art are things that are taught, but none of these Brute Beasts are taught any of these things.

5. But these things being Natural unto them, are wrought by Nature, whereas, Art and Science do not happen unto all, but unto some.

6. As Men are Musicians, but not all; neither are all Archers, or Huntsmen, or the rest, but some of them have learned something by the working of Science, or Art.

**7. After the same manner also, if some *Pismires* did so, and some not, thou mightest well say, they gather their Food according to Science and Art.**

**8. But being, they are all led by Nature, to the same thing, even against their Wills, it is manifest they do not do it by Science or Art.**

**9. For operations, O *Tat*, being unbodily are in Bodies, and work by bodies.**

**10. Wherefore, O *Tat*, in as much as they are unbodily, thou must needs say, they are immortal.**

**11. But inasmuch as they cannot act without Bodies, I say they are always in a Body.**

**12. For those things that are to anything, or for the cause of anything made subject to Providence or Necessity, cannot possibly remain idle of their own proper operation.**

**13. For that which is, shall ever be, for both the Body, and the Life of it, is the same.**

**14. And by this reason, it follows, that the Bodies also are always, because I affirm: That this corporeity is always by the Act and Operation, or for them.**

**15. For although Earthly Bodies be subject to dissolution, yet these bodies must be the Places, and the Organs, and Instruments of Acts or Operations.**

**16. But acts or Operations are immortal, and that which is Immortal is always in Act, and therefore also *Corporification* if it be always.**

**17. Acts or operations do follow the Soul, yet come not suddenly or promiscuously; but some of them come together with being made man, being about brutish or unreasonable things.**

**18. But the purer operations do insensibly in the change of time, work with the oblique part of the Soul.**

**19. And these operations depend upon Bodies, and truly they that are *Corporifying*, come from the Divine Bodies into Mortal ones.**

**20. But every one of them acteth both about the Body and the Soul, and are present with the Soul, even without the Body.**

**21. And they are always Acts or operations, but the Soul is not always in a Mortal Body, for it can be without a Body, but Acts or Operations cannot be without Bodies.**

**22. This is a sacred Speech, Son; *the Body cannot consist without a Soul.***

**23. *Tat.* How meanest thou that, Father?**

**24. *Herm.* Understand it thus, O *Tat*: When the Soul is separated from the Body, there remaineth that same body.**

**25. And this same Body, according to the time of its abode, is actuated, or operated in that it is dissolved and becomes invisible.**

**26. And these things the Body cannot suffer without act or operation, and consequently there remaineth with the Body, the same act or operation.**

**27. This then is the difference between an Immortal Body and a Mortal one, that the Immortal one consists of one Matter, and so doth not the Mortal one, and the immortal one doth, but this suffereth.**

**28. And every thing that acteth or operateth is stronger, and ruleth, but that which is actuated or operated, is ruled.**

**29. And that which ruleth, directeth, and governeth as free, but the other is rules, a servant.**

**30. Acts or Operations, do not only act or operate, living or breathing, or insouled ... Bodies, but also Breathless Bodies, or without Souls, Wood and Stones, and such like, encreasing and bearing fruit, ripening, corrupting, rotting, putrifying and breaking, or working such like things, and whatsoever inanimate Bodies can suffer.**

**31. Act or Operation, O Son, is called, whatsoever is, or is made or done, and there are always many things made, or rather all things.**

**32. For the World is never widowed or forsaken of any of those things that are, but being always carried or moved in itself, it is in labour to bring forth the things that are, which shall never be left by it to corruption.**

**33. Let, therefore, every act or operation be understood to be always immortal, in what manner of Body soever it be.**

**34. But some Acts or Operations be of Divine, some of corruptible bodies, some universal, some peculiar, and some of the generals, and some of the parts of everything.**

**35. Divine Acts or Operations, therefore, there be, and such as work or operate upon their proper Bodies, and these also are perfect, and being upon or in perfect Bodies.**

**36. Particular are they which work by any of the living Creatures.**

**37. Proper be they that work upon any of the things that are.**

**38. By this Discourse, therefore, O Son, it is gathered that all things are full of Acts or Operations.**

**39. For if necessarily they be in every Body, and that there be many Bodies in the World, I may very well affirm, that there be many other Acts or Operations.**

**40. For many items in one Body, there if one, and a second, and a third, besides these universal ones that follow.**

**41. And universal operations, I call them that are indeed bodily, and are done by the Senses and Motions.**

**42. For without these, it is impossible that the Body should consist.**

**43. But other operations are proper to the Souls of Men, by Arts, Sciences, Studies, and Actions.**

**44. The Senses also follow these Operations, or rather are the effects or perfections ... of them.**

**45. Understand, therefore, O Son, the difference of Operations, it is sent from above.**

**46. But Sense being in the Body, and having its essence from it, when it receiveth Act or Operation, manifesteth it, making it as it were corporeal.**

**47. Therefore, I say, that the Senses are both corporeal and mortal, having so much existence as the Body, for they are born with the Body, and die with it.**

**48. But mortal things themselves have not Sense, as *not* consisting of such an Essence.**

**49. For Sense can be of no other than a corporeal apprehension, either of Evil or Good, that comes to the Body.**

**50. But to External Bodies there is nothing comes, nothing departs, therefore there is no Sense in them.**

**51. *Tat.* Doth the Sense therefore perceive or apprehend in every Body?**

**52. *Herm.* In every Body, O Son.**

**53. *Tat.* And do the Acts or Operations work in all things?**

**54. *Herm.* Even in things inanimate, O Son, but there are differences of Senses.**

**55. For the Senses of things rational, are with Reason, of things unreasonable, Corporeal only; but the Senses of things inanimate, are passive only, according to Augmentation and Diminution.**

**56. But Passion and Sense depend both upon one head, or hight, and are gathered together into the same, by Acts or Operations.**

**57. But in living Wights, there be two other Operations that follow the Senses and Passions, to wit, *Grief* and *Pleasure*.**

**58. And without these, it is impossible that a living Wight, especially a**

reasonable one, should perceive or apprehend.

59. And, therefore, I say, that these are the *Ideas* of Passions that bear rule, especially in reasonable living wights.

60. The Operations work indeed, but the Senses do declare and manifest the operations, and they being bodily, are moved by the brutish parts of the Soul; therefore, I say, they are both malifical, or doers of evil.

61. For that which affords the Sense to rejoice with Pleasure, is strightway the cause of many evils, happening to him that suffers it.

62. But sorrow gives stronger torments and Anguish, therefore, doubtless, are they both malifical.

63. The same may be said of the Sense of the Soul.

64. *Tat.* Is not the soul incorporeal, and the sense a Body, Father? Or is it rather in the Body?

65. *Herm.* If we put it in a Body, O So, we shall make it like the Soul, or the Operations; for these being unbodily, we say are in Bodies.

66. But Sense is neither Operation, nor Soul, nor anything else that belongs to the Body, but as we have said, and, therefore, it is not incorporeal.

67. And if it be not incorporeal, it must needs be a Body, for we always say, that of things that are, some are Bodies, and some incorporeal.

The End of The Fourteenth Book,  
OF OPERATION AND SENSE.

Next:

The Fifteenth Book,  
OF TRUTH, TO HIS SON, TAT.





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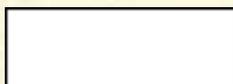
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# The Divine Pymander of Hermes



## ***THE FIFTEENTH BOOK, Called OF TRUTH TO HIS SON, TAT. By Hermes***

*Herm.*

**OF TRUTH, O *Tat*, it is not possible that man, being an imperfect Wight, compounded of Imperfect members, and having his Tabernacle, consisting of different, and many Bodies, should speak with any Confidence.**

**2. But as far as it is possible and just (I say). That Truth is only in Eternal Bodies, whose very Bodies are also True.**

**3. The Fire is fire itself only, and nothing else; the Earth is earth itself, and nothing else; the Air is air itself, and nothing else; the Water, water itself, and nothing else.**

**4. But our Bodies consist of all these, for they have of the Fire, they have of the Earth, they have of the Water, and Air, and yet there is neither Fire, nor Earth, nor Water, nor Air, nor anything true.**

**5. And if at the beginning, our Constitution had not Truth, how could men either see the Truth, or speak it, or understand it, only except God would?**

**6. All things, therefore, upon Earth, O *Tat*, are not Truth, but imitations of the Truth, and yet not all things neither, for they are but few that are so.**

**7. But the other things are Falsehood and Deceit, O *Tat*, and opinions, like the Images of the fancy of appearance.**

**8. And when the fancy hath an influence from above, then it is an imitation of Truth, but without the operations from above, it is left a lie.**

**9. And as an Image shews the Body described, and yet it is not the Body of that which is seen, as it seems to be, and it is seen to have eyes, but it sees nothing, and ears, but it hears nothing at all, and all other things hath the picture, but they are false, deceiving the eyes of the beholder, whilst they think they see the Truth, and yet they are indeed but lies.**

**10. As many, therefore, as see not falsehood, see the Truth.**

**11. If, therefore, we do so understand, and see every one of those things as it is, then we see and understand true things.**

**12. But if we see or understand anything besides, or otherwise, than that which is, we shall neither understand, nor know the Truth.**

**13. *Tat*. Is Truth, therefore, upon Earth, O Father?**

**14. *Herm*. Thou dost not miss the mark, O Son; Truth indeed is nowhere at all upon Earth, O *Tat*, for it cannot be generated, or made.**

**15. But concerning the Truth, it may be that some men, to whom God will give the Good seeing power, may understand it.**

**16. So that unto the Mind and Reason, there is nothing true indeed upon earth.**

**17. But unto the true Mind and Reason, all things are fancies, or appearances, and opinions.**

**18. *Tat*. Must we not, therefore, call it Truth, to understand and speak the things that are?**

**19. *Herm*. But there is nothing true upon Earth.**

**20. *Tat*. How then is this true: that we do not know anything true? How can that be done here?**

**21. *Herm.* O Son, Truth is the most perfect Virtue, and the highest Good itself, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable Good.**

**22. But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolvable, changeable, continually altered, and made of another.**

**23. The things therefore that are not true to themselves, how can they be true?**

**24. For everything that is altered, is a lie, not abiding in what it is, but being changed it shews us always, other and other appearances.**

**25. *Tat.* Is not man true, O Father?**

**26. *Herm.* As far forth as he is a man, he is not true, Son, for that which is true, hath of itself alone its constitution, and remains and abides according to itself, such as it is.**

**27. But man consists of many things, and doth not abide of himself, but is turned and changed, age after age, *Idea* after *Idea*, or form after form, and this while he is yet in the Tabernacle.**

**28. And many have not known their own children after a little while, and many children likewise have not known their own Parents.**

**29. Is it then possible, O *Tat*, that he who is so changed, as is not to be known, should be true? No, on the contrary, he is Falsehood, being in many Appearance of changes.**

**30. But do thou understand the True to be that which abides the Same, and is Eternal, but man is not ever, therefore not True, but man is a certain appearance, and Appearance is the highest Lie or Falsehood.**

**31. *Tat.* But these eternal bodies, Father, are they not true, though they be changed?**

**32. *Herm.* Everything that is begotten, or made, and changed, is not true; but being made by our Progenitor, they might have had true matter.**

**33. But these also have in themselves, something that is false, in regard to their change.**

**34. For nothing that remains not in itself, is true.**

**35. *Tat.* What shall one say then, Father, that only the sun, which besides the Nature of other things, is not changed, but abides in itself, is Truth?**

**36. *Herm.* It is Truth, and therefore is he only intrusted with the Workmanship of the World, ruling and making all things, whom I do both honour, and adore his Truth; and after the *One*, and First, I acknowledge him the Workman.**

**37. *Tat.* What, therefore, dost thou affirm to be the first Truth, O Father?**

**38. *Herm.* The *One* and *Only*, O *Tat*, that is not of Matter, that is not in a Body, that is without colour, without Figure, or Shape, Immutable, Unalterable, which always is, but Falsehood, O Son, is corrupted.**

**39. And corruption hath laid hold upon all things on Earth, and the Providence of the *True* encompasseth, and will encompass them.**

**40. For without corruption there can no generation consist.**

**41. For corruption followeth every generation, that it may again be generated.**

**42. For those things that are generated, must of necessity be generated of those things that are corrupted, and the things generated must needs be corrupted, that the Generation of things being, may not stand still or cease.**

**43. Acknowledge, therefore, the first Workman, by the Generation of things.**

**44. Consequently the things that are generated of Corruption are false, as being sometimes one thing, sometimes another: For it is impossible, they should be made the same things again, and that which is not the**

same, how is it true?

45. Therefore, O Son, we must call these things fancies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a child, the fancy or appearance of a child; an old man, the fancy or appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For neither is a man, a man, nor a child, a child, nor a young man, young man, nor an old man, an old man.

48. But the things that pre-exist, and that are, being changed, are false.

49. These things, understand thus, O Son, as these false operations, having their dependence from above, even of the Truth itself.

50. Which being so, I do affirm, that Falsehood is the Work of the Truth.

The End of the Fifteenth Book.

Next:

The Sixteenth Book.

THAT NONE OF THE THINGS THAT ARE CAN PERISH.



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# The Divine Pymander of Hermes



## ***THE SIXTEENTH BOOK, Called THAT NONE OF THE THINGS THAT ARE CAN PERISH. By Hermes***

*Herm.*

**WE must now speak of the Soul and body, O Son, after what manner the soul is Immortal, and what operation that is, which constitutes the Body, and dissolves it.**

**2. But in none of these is Death, for it is a conception of a name, which is either an empty word, or else it is wrongly called Death ..., by taking away the first letter, instead of Immortal ....**

**3. For Death is destruction, but there is nothing in the whole World that is destroyed.**

**4. For if the World be a second God, and an Immortal living Wight, it is impossible that any part of an Immortal living Wight should die.**

**5. But all things that are in the World, are members of the World, especially man, the reasonable living Wight.**

**6. For the first of all is God, the Eternal, the Unmade, and the Workman of all things.**

**7. The second is the World, made by him, after his own Image, and by him holden together, and nourished, and immortalized, and as from its own Father, ever living.**

**8. So that as Immortal, it is ever living, and ever immortal.**

**9. For that which is ever living, differs from that which is eternal.**

**10. For the Eternal was not begotten, or made by another, and if it were begotten or made, yet it was made by itself, not by any other, but it is always made.**

**11. For the Eternal, as it is Eternal, is the Universe.**

**12. For the Father himself, is Eternal of himself, but the World was made by the Father, ever living, and immortal.**

**13. And as much Matter as there was laid up by him, the Father made it all into a Body, and swelling it, made it round like a Sphere, endued it with Quality, being itself immortal, and having Eternal Materiality.**

**14. The Father being full of *Ideas*, sowed qualities in the Spheres, and shut them up as in a Circle, deliberating to beautify with every Quality, that which afterwards should be made.**

**15. Then clothing the Universal Body with Immortality, lest the Matter, if it would depart from this Composition, should be dissolved into its own disorder.**

**16. For when the Matter was Incorporated, O Son, it was disordered, and it hath here the same confusion daily revolved about other little things, endued with Qualities, in point of Augmentation, and Diminution, which men call Death, being indeed a disorder happening about earthly living Wights.**

**17. For the Bodies of Heavenly things, have one order, which they have received from the Father at the beginning, and is by the instauration of each of them, kept indissolveable.**

**18. But the instauration of earthly Bodies is their consistence, and their dissolution restores them into indissolveable, that is, Immortal.**

**19. And so there is made a privation of Sense, but not a destruction of Bodies.**

**20. Now the third living Wight is Man, made after the Image of the World, and having by the will of the Father, an mind above other earthly Wights.**

**21. And he hath not only a sympathy with the second God, but also an understanding of the first.**

**22. For the Second God, he apprehends as a Body, but the first, he understands as Incorporeal, and the Mind of the Good.**

**23. Tat. And doth not this living Wight perish?**

**24. Herm. Speak advisedly, O Son, and learn what God is, what the World, what an Immortal Wight, and what a dissolveable one is.**

**25. And understand that the World is of God, and in God, but Man of the World, and in the World.**

**26. The Beginning, and End, and Consistence of all, is God.**

**The End of the Sixteenth Book,  
THAT NONE OF THE THINGS THAT ARE CAN PERISH.**

**Next:**

**The Seventeenth Book.  
TO ASCLEPIUS, TO BE TRULY WISE.**



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# The Divine Pymander of Hermes



***THE SEVENTEENTH BOOK, Called  
TO ASCLEPIUS, TO BE TRULY WISE.  
By Hermes***

**BECAUSE, my Son, *Tat*, in thy absence, would needs learn the Nature of the things that are, he would not suffer me to give over (as coming very young to the knowledge of every individual), till I was forced to discourse to him many things at large, that his contemplation might, from point to point, be more easy and successful.**

**2. But to thee, I have thought good to write in few words, choosing out the principal heads of the things then spoken, and to interpret them more mystically, because thou hast both more years, and more knowledge of Nature.**

**3. All things that appear, were made, and are made.**

**4. Those things that are made, are not made by themselves, but by another.**

**5. And there are many things made, but especially all things that appear, and which are different, and not like.**

**6. If the things that be made and done, be made and done by another, there must be one that must make, and do them, and he, unmade, and more ancient than the things that are made.**

**7. For I affirm the things that are made, to be made by another, and it is impossible, that of the things that are made, any should be more ancient**

**than all, but only that which is not made.**

**8. He is stronger, and one, and only knowing all things indeed, as not having anything more ancient than himself.**

**9. For he bears rule, both over multitude and greatness, and the diversity of the things that are made, and the continuity of the Facture, and of the Operation.**

**10. Moreover, the things that are made, are visible, but he is invisible, and for this cause, he maketh them, that he may be visible, and therefore he makes them always.**

**11. Thus, it is fit to understand, and understanding to admire, and admiring to think thyself happy, that knowest thy natural Father.**

**12. For what is sweeter than a natural Father?**

**13. Who, therefore, is this, or how shall we know him?**

**14. Or is it just to ascribe unto him alone, the Title and Appellation of God, or of the Maker or of the Father, or all Three? That of God because of his Power; the Maker, because of his Working and Operation; and the Father because of his Goodness.**

**15. For Power is different from the things that are made, but Act or Operation in that all things are made.**

**16. Wherefore, letting go all much and vain talking, we must understand these two things: *That which is made*, and *him which is the Maker*; for there is nothing in the Middle, between these Two, nor is there any third.**

**17. Therefore, understanding All things, remember these Two; and think that these are All things, putting nothing into doubt; neither of the things above, nor of the things below; neither of things changeable, nor things that are in darkness or secret.**

**18. For All things, are but Two things, *That which maketh*, and *that which is made*; and the One of them cannot depart, or be divided from the other.**

19. For neither is it possible that the Maker should be without the thing made, for either of them is the self-same thing; therefore cannot the one of them be separated from the other, no more than a thing can be separated from itself.

20. For if he that makes be nothing else but that which makes alone, *simple, uncompounded*, it is of necessity, that he makes the same thing to himself, to whom it is the Generation of him that maketh to be also All that is made.

21. For that which is Generated or made, must necessarily be generated or made by another, but without the maker, that which is made, neither is made, nor is; for the one of them without the other, has lost his proper Nature by the privation of the other.

22. So if these Two be confessed, That which maketh, and that which is made, then they are One in Union, this going before, and that following.

23. And that which goeth before, is, God the Maker; and that which follows, is, that which is made, be it what it will.

24. And let no man be afraid because of the variety of things that are made or done, lest he should case an aspersion of baseness, or infamy upon God; for it is the only Glory of him to do, or make all things.

25. And this making, or Facture, is as it were the Body of God; and to him that maketh, or doth, there is nothing evil or filthy to be imputed, or *there is nothing thought evil, or filthy*.

26. For these are Passions that follow Generation, as Rust doth Copper, or as Excrements do the Body.

27. But neither did the Coppersmith make the Rust, nor the Maker of the Filth, nor God the Evilness.

28. But the vicissitude of Generation doth make them, as it were, to blossom out; and for this cause did make change to be, as one should say, The Purgation of Generation.

29. Moreover, is it lawful for the same Painter to make both Heaven, and the Gods, and the Earth, and the Sea, and Men, and brute Beasts, and inanimate things, and Trees; and is it impossible for God to make

**these things? O the great madness, and ignorance of men in things that concern God!**

**30. For men that think so, suffer that which is most ridiculous of all; for professing to bless, and praise God, yet in not ascribing to him the making or doing of All things, they know him now.**

**31. And besides their not knowing him, they are extremely impious against him, attributing unto him Passions, as *Pride*, or *Oversight*, or *Weakness*, or *Ignorance*, or *Envy*.**

**32. For if he do not make, or do all things, he is either proud, or not able, or ignorant, or envious, which is impious to affirm.**

**33. For god hath only one Passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest, but God is Good itself.**

**34. For *Good* is all *Power*, to do or make all things, and everything that is made, is made by God, that is, by the Good, and that can make or do all things.**

**35. See, then, how he maketh all things, and how the things are done, that are done, and if thou wilt learn, thou mayest see an Image thereof, very beautiful and like.**

**36. Look upon the Husbandman, how he casteth seeds into the Earth, here wheat, there barley, and elsewhere some other seeds.**

**37. Look upon the same Man, planting a vine, or an apple tree, or a fig tree, or some other tree.**

**38. So doth God in Heaven sow Immortality in the Earth, Change in the whole Life and Motion.**

**39. And these things are not many, but few, and easily numbered; for they are all but four, God and Generation, in which are all things.**

**The End of the Seventeenth Book,  
TO ASCLEPIUS, TO BE TRULY WISE.  
(End of the Divine Pymander—1650)**

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