



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE JOURNAL
OF
SPECULATIVE PHILOSOPHY.

VOL. XX.]

OCTOBER, 1886.

[No. 4.

THE DIVINE PYMANDER OF HERMES
TRISMEGISTUS.

[REPRINTED FROM THE OLD ENGLISH TRANSLATION.]

THE TENTH BOOK OF HERMES TRISMEGISTUS: THE MINDE
TO HERMES.

1. Forbear thy Speech, O *Hermes Trismegistus*, and call to minde those things that are said; but I will not delay to speak what comes into my minde, 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 Minde 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, of Selfness.

9. Of the World, Order.

10. Of Time, Change.

11. Of Generation, Life and Death.

12. But the Operation of God, is Minde 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 *Vertue*, 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 Minde, the Minde 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 Minde, the Minde 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 by 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 erreth from the Truth.

45. For nothing can be like the unlike, and onely, 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, then 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 being one, who should be chief, or have the disposing of the facture?

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 onely 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 maner, 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 then the *One God*?

79. For whom else can it benefit, to make living things, save onely 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 thy self dost so many things.

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

85. And it is not one that seeth, 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 shouldst cease from doing these things, wert 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 any thing 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 thy self 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 wilt understand this by work also, mark what happens to thy self, when thou wilt 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 onely Workman, he is always in the Work, himself being that which he doth or maketh.

99. For all things, if they were separated 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 is made by God, and that is God, then certainly all things are made, or done by God.

101. Life is the union of the Minde, 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 it self changeth in it self.

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 regard less then 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 shews all forms by the Bodies.

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

113. For they are like the Margents of that 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 a 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 explication: Understand then what I say.

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

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

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

120. And judg of this by thy self, command thy Soul to go into *India*, and sooner then 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 flie into Heaven, and it will need no Wings, neither shall any thing hinder it; not the fire of the Sun, not the *Aether*, not the turning of the Spheres, not the bodies of any of the other Stars, but cutting through all, it will flie 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 any thing without) thou mayest.

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

125. After this maner 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 thy self to God, thou canst not understand God.

127. For the like is intelligible by the like.

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

129. Become higher then all height, lower then all depths, comprehend in thy self the qualities of all the Creatures, of the Fire, the Water, the Dry, and Moyst; and conceive likewise that thou canst at once be every where in the Sea, in the Earth.

130. Thou shalt at once understand thy self, 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 into 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; 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 every where meet thee, and every where be seen of thee, plain and easie, when thou dost not expect or look for it: It will meet thee, waking, sleeping, sailing, traveling by night, by day, when thou speakest, and when thou keepest 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, then 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 his Vertue, to appear, and to be seen in all things.

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

139. The Minde 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 maner, all other things by thy self, and thou shalt not be deceived.

(The end of the tenth Book.)

THE ELEVENTH BOOK OF HERMES TRISMEGISTUS: OF THE COMMON MINDE TO TAT.

1. The Minde, O *Tat*, is of the very Essence of God, if yet there be any Essence of God.

2. What kinde of Essence that is, he alone knows himself exactly.

3. The Minde therefore is not cut off, or divided from the essentiality of God, but united as the light of the Sun.

4. And this Minde 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 bruit Beasts, or unreasonable living wights, the Minde is their Nature.

7. For where there is a Soul, there is the Minde; as where there is Life, there is also a Soul.

8. In living Creatures therefore, that are without Reason, the Soul is Life, voyd of the operations of the Minde.

9. For the Minde 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 every one of them, but in men it worketh against their Natures.

11. For the Soul being in the Body, is straight way 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 moystened and tinted with them.

13. As many Souls therefore, as the Minde governeth or over-

ruleth, to them it shews its own Light, resisting their prepossessions or presumptions.

14. As a good Physitian grieveth the Body, prepossessed of a disease, by burning or launcing it for healths sake.

15. After the same maner also, the Minde 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 Minde resisting it, procureth Good to the Soul, as a Physitian health to the Body.

18. But as many Souls of men, as do not admit or entertain the Minde 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 bruit Beasts, they are angry without reason, and they desire without reason, and never cease, nor are satisfied with evil.

21. For unreasonable Angers and Desires, are the most exceeding Evils.

22. And therefore hath God set the Minde over these, as a Revenger and Reprover of them.

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

and how it differs, and is in men such a one, but in bruit Beasts changed.

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

30. And of men 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 Minde 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 *Murtherer*, is he not evil? and so all others.

35. *Herm.* But the rational man, O Son, will not suffer for Adultery, but as the Adulterer, nor for Murther, but as the Murtherer.

36. And it is impossible to escape the Quality of Change, as of Generation, but the Viciousness, he that hath the Minde, 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 mankinde: For he alone, O Son, as the first born, God, seeing all things, truly spake Divine words. I have heard him say 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 Minde, 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 Minde, 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 mean concerning Fate and the Minde.

43. First, if, O Son, thou shalt diligently withdraw thy self from all Contentious speeches, thou shalt finde that in Truth, the

Minde, 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 bruit Beasts the Minde worketh or acteth after the maner of Nature, co-operating also with their (*ὄρμὰς, impetus*) inclinations.

49. Now the impetuous inclinations of bruit Beasts, as I conceive, are Passions. If therefore the Minde do co-operate with these impetuous Inclinations, and that they are the Passions in bruit Beasts, certainly the Minde is also a Passion, conforming it self 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. Every thing that moveth is incorporeal; every thing that is moved is a Body; and it is moved into the Bodies by the Minde; 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, Minde and Speech, or Reason, λόγος, 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 Quier and Society of the Gods, and blessed Ones.

63. *Tat.* Do not other living Creatures use Speech, O Father?

64. *Herm.* No, Son, but onely Voyce; now Speech and Voyce do differ exceeding much; for Speech is common to all men, but Voyce is proper unto every kinde 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 Minde in the Soul (λόγος), the Word, or Speech, or Reason in the Minde, and the Minde in God, and that God is the Father of them all.

69. Therefore the Word is the Image of the Minde, and the Minde 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 Minde, of the Minde God.

71. And God is about all things, and through all things, but the Minde 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, every one 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 save and preserve the uncorruption 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 conserving the Order, and Will of the Father, is the fulness of Life.

81. And there is nothing therein, through all the Eternity of the Revolutions, 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 unmoveable to thee, O Father?

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

95. What a ridiculous thing it were, that the Nurse of all things should be unmoveable, which beareth and bringeth forth all things?

96. For it is impossible that any thing 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.

102. *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 or hiding of that which was.* [()]

103. These things being so, all things are Immortal, Matter, Life, Spirit, Soul, Minde, whereof every living thing consisteth.

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

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

106. And by all things doth he foretel him of things to come, by Birds, by Fowls, by the Spirit, or Wind, and by an Oke.

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

108. Consider this also, O Son, That every other living Creature

goeth upon one part of the World, Swiming things in the Water, Land wights upon the Earth, Flying Fowls in the Air.

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

110. But God is both about all things, and through all things; for he is both Act and Power.

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

112. 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.

113. 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.

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

115. *Herm.* If they be therefore wholly Acts or Operations, O Son, by whom are they acted or operated, but by God?

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

117. And there is not any thing of all that hath been, and all that is, where God is not.

118. *Tat.* What, in the Matter, O Father?

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

120. Or what dost thou think it to be? peradventure some heap that is not actuated or operated.

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

122. By whom are all living things quickned? and the Immortal, by whom are they immortalized? the things that are changeable, by whom are they changed.

123. Whether thou speak of Matter, or Body, or Essence, know that all these are acts of God.

124. And that the Act of Matter is materiality, and of the Bodies corporality, and of Essence essentiality; and this is God the whole.

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

126. Wherefore about God, there is neither Greatness, Place, Quality, Figure, or Time; for he is All, and the All, through all, and about all.

127. This Word, O Son, worship and adore. And the onely service of God, is not to be evil.

(The end of the eleventh Book.)

*THE TWELFTH BOOK OF HERMES TRISMEGISTUS: HIS
CRATER OR MONAS.*

1. The Workman made this Universal World, not with his Hands, but his Word.

2. Therefore thus think of him, as present every where, 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 then all living Creatures, and the World; because of his Speech, and Minde.

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 Minde, and yet he envied not any; for Envy comes not thither, but is of abode here below in the Souls of men, that have not the Minde.

10. *Tat.* But wherefore, Father, did not God distribute the Minde 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 thy self, thou that art able in this Cup or Bowl; Thou that beleevest 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 Minde, these were made partakers of Knowledg, and became perfect men, receiving the Minde.

17. But as many as missed of the Proclamation, they received Speech, but not Minde; being ignorant whereunto they were made, or by whom.

18. But their Senses are just like to bruit 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 Bodies, they beleeve that man was made for them.

20. But as many as partook of the gift of God; these, O *Tat*, in comparison of their works, are rather immortal then mortal men.

21. Comprehending all things in their Minde, which are upon Earth, which are in Heaven, and if there be any thing 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 hast to the *One and Onely*.

24. Thus, O *Tat*, is the Knowledg of the Minde, the beholding of Divine things, and the Understanding of God, the Cup it self 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 thy self; but loving thy self, thou shalt have the Minde, and having the Minde, thou shalt also partake the Knowledg or Science.

27. *Tat*. How meanest thou that, 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 chuse: For no man can chuse both.

30. And of which soever the choice is made, the other being diminished or overcome, magnifieth the act and operation of the other.

31. The choice of the better therefore, is not onely best for him that chuseth it, by deifying a man; but it also sheweth Piety and Religion towards God.

32. But the choice of the worse destroyes a man, but doth nothing against God; save that as *Pomps* or *Pageants*, when they come abroad, cannot do any thing themselves but hinder; after the same maner also do these make *Pomps* or *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 ministred 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, prefering them before the Good.

35. Thou seest, O Son, how many Bodies we must go beyond, and how many Quiers of *Demons*, and what continuity and courses of Stars, that we may make hast to the One, and onely God.

36. For the Good is not to be transcended, it is unbounded and infinite; unto it self without beginning, but unto us, seeming to have a beginning, even our knowledg of it.

37. For our knowledg 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 accustomed, 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 beleeve, *or the things that appear not, are hard to beleeve.*

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 it self, but unlike every thing else; for it is impossible, that any thing incorporeal, should be made known, 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 it self; 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 every number; but it self is contained of none, and begetteth every number, it self being begotten of no other number.

48. Every thing 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 minde, and heart, beleve me, Son, thou shalt finde the way to the things above, or rather the Image it self 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.)

THE THIRTEENTH BOOK OF HERMES TRISMEGISTUS: OF SENSE AND UNDERSTANDING.

1. Yesterday, *Asclepius*, I delivered a perfect Discourse; but now I think it necessary, in suite of that, to dispute also of Sense.

2. For Sense and Understanding seem to differ, because the one is material, 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 unto Nature, but in men to Understanding.

5. But the Minde differs from Understanding, as much as God from Divinity.

6. For Divinity is (*ὑπὸ*) from or under God, and Understanding from the Minde, 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 fantasie 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, unto awaking.

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 Minde pronounced.

13. For the Minde 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 no part of the World voyd of the Devil, which entering in privately, sowed the seed of his own proper operation; and the Minde did make pregnant, or did bring forth that which was sown, *Adulteries, Murthers, Striking of Parents, Sacriledges, 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, Vertue, and Temperance, and Piety.

16. And the Piety is the Knowledg 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 Knowledg, 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-worshiping Man laying hold on Knowledg, 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 Knowledg, and that which is most to be wondred 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 conjoyn 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 saved 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; infecting some with evilness, and purifying some with good.

30. And the World, *Asclepius*, hath a peculiar Sense and Understanding, not like to Mans, 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 it self; for it is the Organ or 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 it self from God, and keeping them in it self, it maketh all things effectually, and dissolving them, reneweth all things.

33. And therefore like a good Husband-man 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 maner; for some are of the 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 or influence, being most frequent, extendeth unto the Bodies qualities, with one fulness, which is of Life.

39. Therefore, God is the Father of the World, but the World is the Father of 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 *κόσμος*, 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 properly called *κόσμος*, the World.

43. For of 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, hath it still, *what ever it once had.*

45. But God is not as it seems to some who Blaspheme through superstition, without Sense, and without Minde, 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 quickning 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 those 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 any thing without him, nor he without any thing.

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 *Minde* 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, believeeth; 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.)

THE FOURTEENTH BOOK OF HERMES TRISMEGISTUS: OF OPERATION AND SENSE.

1. *Tat.* Thou hast 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 Bruits; 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 liv-

ing Creatures use both Science and Art? as the *Pismires* treasure up for themselves food against the 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 brut 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 maner 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 in as much as they cannot act without Bodies, I say, they are always in a Body.

12. For those things that are to any thing, or for the cause of any thing 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 corporiety 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 Mater, 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 ruled a servant.

30. Acts or Operations do not onely actuate or operate, living or breathing, or insouled (*ἔμφυχα*) 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 alway carried or moved in it self, it is in labor 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 maner 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 every thing.

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 times in one Body, there is 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 (*ἀποτελέσματα*) 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 no other than a corporeal apprehension, either of evil or good that comes to the Body.

50. But to Eternal 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 onely; but the Senses of things inanimate, are passive onely, according to Augmentation and Diminution.

56. But Passion and Sense depend both upon one head, or height, 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 maleficial or doers of evil.

61. For that which affords the Sense to rejoyce with Pleasure, is straightway the cause of many evils happening to him that suffers it.

62. But Sorrow gives stronger torments and Anguish, therefore doubtless are they both maleficial.

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 Son, 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 any thing 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.)

*THE FIFTEENTH BOOK OF HERMES TRISMEGISTUS: OF
TRUTH TO HIS SON TAT.*

1. *Herm.* Of Truth, O *Tat*, it is not possible that man being an imperfect 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 onely in the Eternal Bodies, whose very Bodies be also true.

3. The Fire is fire it self onely, and nothing else; the Earth is earth it self, and nothing else; the Air is air it self, and nothing else; the Water, water it self, 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 any thing 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 onely, 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 Falshood, and Deceit, O *Tat*, and Opinions like the Images of the fantasie or appearance.

8. And when the fantasie hath an influence from above, then it is an imitation of Truth, but without that operation from above, it is left a lye.

9. And as an Image shews the Body described, and yet 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 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 Falshood, see the Truth.

11. If therefore we do so understand, and see every one of these things as it is, then we see and understand true things.

12. But if we see or understand any thing besides, or otherwise, then that which is, we shall neither understand, nor know the Truth.

13. *Tat.* Is Truth therefore upon Earth, O Father?

14. *Herm.* Thou doth not miss the mark, O Son. Truth indeed is no where 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 Minde and Reason, there is nothing true indeed upon Earth.

17. But unto the true Minde and Reason, all things are fantasies 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 any thing true? how can that be done here?

21. *Herm.* O Son, Truth is the most perfect Vertue, and the highest Good it self, 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, dissolveable, changeable, continually altered, and made of another.

23. The things therefore that are not true to themselves; how can they be true?

24. For every thing 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 it self alone its constitution, and remains, and abides according to it self, 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, is not to be known, should be true? no, on the contrary, he is Falshood, being in many Appearances 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 Falshood.

31. *Tat*. But these eternal Bodies, Father, are they not true though they be changed?

32. *Herm*. Every thing 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 of their change.

34. For nothing that remains not in it self, is True.

35. *Tat*. What shall one say then, Father, that onely the Sun, which besides the Nature of other things, is not changed, but abides in it self, is *Truth*?

36. *Herm*. It is Truth, and therefore is he onely intrusted with the Workmanship of the World, ruling and making all things, whom I do both honor, and adore his Truth; and after the *One*, and First, I acknowledg him the Workman.

37. *Tat*. What therefore doth thou affirm to be the first Truth, O Father?

38. *Herm*. The *One* and *Onely*, 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 Falshood, 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. Acknowledg 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 fantasies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a Childe, the fantasie or appearance of a Childe; an old man, the 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 childe, a childe; nor a young man, a young man; nor an old man, an old man.

48. But the things that preexist, and that are, being changed, are false.

49. These things understand thus, O Son, as these false Operations, having their dependance from above, even of the Truth it self.

50. Which being so, I do affirm, that Falshood is the Work of Truth.

(The end of the fifteenth Book.)

THE SIXTEENTH BOOK OF HERMES TRISMEGISTUS: THAT NONE OF THE THINGS THAT ARE, CAN PERISH.

1. *Herm.* We must now speak of the Soul and Body, O Son; after what maner 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,

(θάνατος) by the taking away the first letter, instead of Immortal (ἀθάνατος).

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, and 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 Mater 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 it self immortal, and having Eternal Materiality.

14. The Father being full of *Ideas*, sowed Qualities in the Sphere, and shut them up, as in a Circle, deliberating to beautifie with every Quality that which should afterwards be made.

15. Then cloathing 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 incorporeal, 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 indissoluble, 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, a Minde above other earthly wights.

21. And he hath not onely 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 Minde 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.)

THE SEVENTEENTH BOOK OF HERMES TRISMEGISTUS: TO ASCLEPIUS, TO BE TRULY WISE.

1. 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 knowledg 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 easie and successful.

2. But to thee, I have thought good to write in few words, chusing out the principal heads of the things then spoken, and to interpret them more mystically, because thou hast both more yeers and more knowledg 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 then 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 then all, but onely that which is not made.

8. He is stronger, and One, and onely knowing all things indeed, as not having any thing more ancient then 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 thy self happy, that knowest thy natural Father.

12. For what is sweeter then 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, puting 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 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 it self.

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, hath 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 donè, lest he should cast an aspersion of baseness, or infamy upon God; for it is the onely 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 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 not.

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 onely one Passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest, but God is Good it self.

34. For *Good* is all *Power*, to do or make all things, and every thing 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 Barly, 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 sowe 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.)

FINIS.

THE TITLES OF EVERY BOOK OF HERMES TRISMEGISTUS.

LIBER	FOLIO
1. His first Book	227
2. Poemander	232
3. The holy Sermon	240
4. The Key	242
5. That God is not manifest, and yet most manifest	250
6. That in God alone is good	253
7. The secret Sermon in the Mount, of Regeneration, and the Profession of Silence	256
8. That the greatest evil in Man, is, the not knowing God	263
9. A Universal Sermon to Asclepius	264
10. The Minde to Hermes	337

LIBER	FOLIO
11. Of the common minde to Tat	345
12. Hermes Trismegistus, his Crater or Monas	353
13. Of Sense and Understanding	356
14. Of Operation and Sense.	360
15. Of Truth to his son Tat.	365
16. That none of the things that are, can perish	368
17. To Asclepius, to be truly wise	370

NOTE BY THE EDITOR.—The earliest mention of this work is by Clemens Alexandrinus, in the second century, A. D. (Stromata, VI, where forty-two of the works of Hermes Trismegistus are mentioned). The Pymander [Pimander or Poimander] has been attributed to Apuleius of Medaura in Numidia, who lived in the time of Clement, but zealous disciples assert for it a fabulous antiquity, as one may see from the preface to the work (reprinted at the beginning). Critics find it to be no earlier than the second century. Its allusions to gnostic and neo-Platonist speculations, and its implication of Christian doctrines, make an earlier date impossible. Ficinus translated it into Latin in 1471, dividing it into fourteen books. The present translation bears internal evidence of being printed from the manuscript of Dr. Everard after his death, and without careful editing. Sometimes the translator's marginal notes appear to have crept into the text, and more than once the second and revised version of a passage is printed after the first without a sufficient explanation (see Book XI, paragraph 102, for an example of this). The book has been recently reprinted in London (1884)—“Two hundred copies published (only for subscribers), and all rights secured by Robert H. Fryar, Bath.” It is reprinted like the one here given, from the edition of 1650, and, although some of the spelling is modernized, most of the typographical errors of the first edition are preserved, while many new ones are added. For an example of the more serious of these new errata, take the following: Book XI, 80, “concerning” for “conserving”; XII, 30, “or” for “and”; 32, “worst” for “worse,” “or” for “and”; 51, “hear” for “heart”; XIII, 5, “a” for “as”; 25, “eared” for “saved”; 29, “infesting” for “infesting”; 38, “infulness” for “one fulness”; XIV, 50, “external” for “eternal.” The Greek quotations are also frequently misprinted.—W. T. H.

THE PERCEPTION OF TIME.

“Qu'on ne cherche point la durée dans la succession; on ne l'y trouvera jamais; la durée a précédé la succession; la notion de la durée a précédé la notion de la succession. Elle en est donc tout-à-fait indépendante, dira-t-on? Oui, elle en est tout-à-fait indépendante.”

ROYER-COLLARD.

If the constitution of consciousness were that of a string of bead-like sensations and images, all separate, “we never could