

Hermes, Hermeticism, and Related

Eight Wikipedia Articles

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Hermes

Hermes




So-called "Logios Hermes" (Hermes, Orator). Marble, Roman copy from the late 1st century CE - early 2nd century CE after a Greek original of the 5th century BCE.

Messenger of the gods

God of commerce, thieves, travelers, sports, athletes, and border crossings, guide to the Underworld

Abode	Mount Olympus
Symbol	Caduceus, Talaria, Tortoise, Lyre, Rooster,
Consort	Merope, Aphrodite, Dryope, Peitho
Parents	Zeus and Maia
Roman equivalent	Mercury

Hermes ( /'h3rmi:z/; Greek Ἑρμῆς) is the great messenger of the gods in Greek mythology and a guide to the Underworld. Hermes was born on Mount Cyllene in Arcadia. An Olympian god, he is also the patron of boundaries and of the travelers who cross them, of shepherds and cowherds, of the cunning of thieves,^[1] of orators and wit, of literature and poets, of athletics and sports, of weights and measures, of invention, and of commerce in general.^[2] His symbols include the tortoise, the rooster, the winged sandals, the winged hat, and the caduceus.

In the Roman adaptation of the Greek religion (see *interpretatio romana*), Hermes was identified with the Roman god Mercury, who, though inherited from the Etruscans, developed many similar characteristics, such as being the patron of commerce.

The Homeric hymn to Hermes invokes him as the one "of many shifts (*polytropos*), blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods."^[3]

He protects and takes care of all the travelers, miscreants, harlots, old crones and thieves that pray to him or cross his path. He is athletic and is always looking out for runners, or any athletes with injuries who need his help.

Hermes is a messenger from the gods to humans, sharing this role with Iris. An interpreter who bridges the boundaries with strangers is a *hermeneus*. Hermes gives us our word "hermeneutics", the study and theory of interpretation. In Greek a lucky find was a *hermaion*. Hermes delivered messages from Olympus to the mortal world. He wears shoes with wings on them and uses them to fly freely between the mortal and immortal world. Hermes was the second youngest of the Olympian gods, being born before Dionysus.

Hermes, as an inventor of fire,^[4] is a parallel of the Titan, Prometheus. In addition to the lyre, Hermes was believed to have invented many types of racing and the sports of wrestling and boxing, and therefore was a patron of athletes.^[5]

According to prominent folklorist Yeleazar Meletinsky, Hermes is a deified trickster.^[6] Hermes also served as a psychopomp, or an escort for the dead to help them find their way to the afterlife (the Underworld in the Greek

myths). In many Greek myths, Hermes was depicted as the only god besides Hades, Persephone, Hecate, and Thanatos who could enter and leave the Underworld without hindrance.

Hermes often helped travelers have a safe and easy journey. Many Greeks would sacrifice to Hermes before any trip.

In the fully-developed Olympian pantheon, Hermes was the son of Zeus and the Pleiade Maia, a daughter of the Titan Atlas. Hermes' symbols were the rooster and the tortoise, and he can be recognized by his purse or pouch, winged sandals, winged cap, and the herald's staff, the *kerykeion*. The night he was born he slipped away from Maia and stole his elder brother Apollo's cattle.

Etymology

The earliest form of the name *Hermes* is the Mycenaean Greek *e-ma-ha*, written in Linear B syllabic script. However the identification of the name is unclear, and its etymology is controversial. Some claim it is simply unknown, or not of Greek origin. It may have derived from Hermeneus, which means the interpreter.^[7] ^[8] ^[9] Plato, giving voice to Socrates, tried to establish an origin of the name, saying that Hermes was tied to speech, interpretation and transmission of messages, all activities connected to the power of speech (*eirei*), and that in course of time *eirein* was embellished and turned into Hermes.^[9] The most common idea is that it was derived from *herm*, a sacred boundary-marker or road-altar, dedicated to Hermes since ancient times. Nilsson and Guthrie believe it means "one Cairn," a primitive form of Hermes, but this source is also disputed.^[8] ^[10]

Mythology



Hermes with his mother Maia. Detail of the side B of an Attic red-figure belly-amphora, ca. 500 BC.

The origin of Hermes is uncertain. Some consider him a native god that was worshiped since the Neolithic era, while others suggests that he was an Asian import, perhaps via Cyprus or Cilicia well before the beginning of written records in Greece. What seems certain is that his cult was established in Greece in remote regions, likely making him a god of nature, farmers and shepherds. It is also possible that since the beginning he has been a deity with shamanic attributes linked to divination, atonement, magic, sacrifices, and initiation and contact with other planes of existence, a role of mediator between the visible and invisible worlds.^[11] Among the functions most commonly linked to him in Greek literature are messenger of the gods, and god of

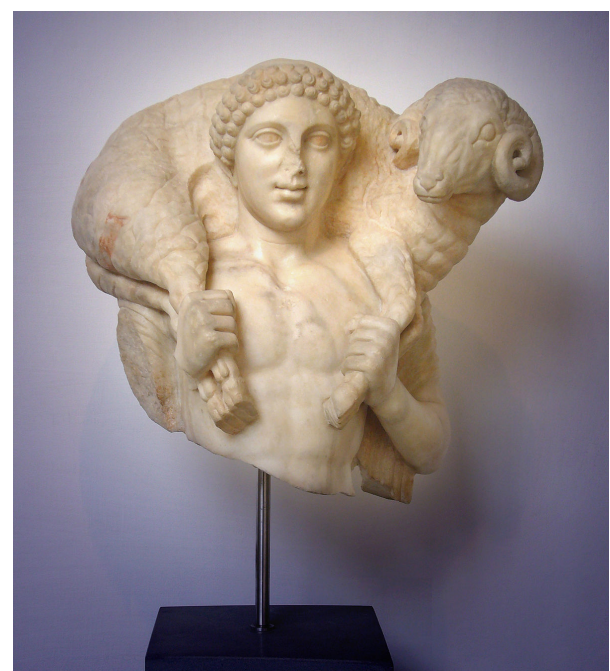
language, speech, metaphors, prudence and circumspection, as well as intrigues and covert reasons, fraud and perjury, wit and ambiguity. Thus he was a patron of speakers, heralds, ambassadors and diplomats, messengers and thieves. He was believed to have invented fire, the lira, the syrinx, the alphabet, the numbers, to astronomy, a special form of music, the arts of fighting, the gym and the cultivation of olive trees, the measures, the weights and various other things.

By his constant mobility and other intellectual and relational, he was considered the god of commerce and social intercourse, the wealth brought in business, especially sudden or unexpected enrichment, travel, roads and crossroads, borders and boundary conditions or transient, the changes from the threshold, agreements and contracts, friendship, hospitality, sexual intercourse, was the god of game data, the draw, good luck, the sacrifices and the sacrificial animals, flocks and shepherds and the fertility of land and cattle. In addition to serving as messenger to Zeus, Hermes carried the souls of the dead to Hades, and directed the dreams sent by Zeus to mortals.^[12] ^[13] ^[14]

Early Greek sources

The first descriptions of the myth of Hermes date from the Archaic period of Ancient Greece. One of the most important myths appears in the Homeric Hymn to Hermes, dating to the seventh or sixth centuries BC and deals with his birth and early exploits. The hymn opens with a salutation to the god, calling him the lord of Mount Cyllene and Arcadia, the flocks of sheep, and messenger of the gods. It also names him as the son of Zeus, the result of his adulterous love with Maia, a nymph daughter of Atlas and Pleione. Living in a cave, hidden from human eyes and particularly the notoriously stormy and jealous Hera, Zeus' wife and sister, Maia gave birth to *"this ingenious child, this clever deception planner, tracker and capturer of cattle, a shepherd of dreams, this citizen of the night lurking in doorways."* The infant Hermes was precocious. His first day he invented the lyre. By nightfall, he had rustled the immortal cattle of Apollo. For the first sacrifice, the taboos surrounding the sacred kine of Apollo had to be transgressed, and the trickster

god of boundaries was the one to do it. Hermes drove the cattle back to Greece and hid them, walking them backwards so that their tracks seemed to be going in the wrong direction. When Apollo accused Hermes, Maia said that it could not be him because he was with her the whole night. However, Zeus entered the argument and said that Hermes did steal the cattle and they should be returned. While arguing with Apollo, Hermes began to play his lyre. The instrument enchanted Apollo and he agreed to let Hermes keep the cattle in exchange for the lyre.



Kriophoros Hermes (which takes the lamb), late-Roman copy of Greek original from the fifth century BC. Barracco Museum, Rome

Homer and Hesiod portrayed Hermes as the author of skilled or deceptive acts, and also as a benefactor of mortals. In the *Iliad* he was called "the bringer of good luck," "guide and guardian" and "excellent in all the tricks." He was a divine ally of the Greeks against the Trojans. However, he did protect Priam when he went to the Greek camp to retrieve the body of his son Hector. When Priam got it, Hermes took them back to Troy.^[15] He also rescued Ares from a brazen vessel where he had been imprisoned by Otus and Ephialtes. In the *Odyssey* he helped the protagonist, Odysseus, informing him about the fate of his companions, who were turned into animals by the power of Circe, and instructed him to protect himself by chewing a magic herb; he also told Calipso Zeus' order for her to free the same hero from her island to continue his journey back home. When Odysseus killed the suitors of his wife, Hermes lead their souls to Hades.^[16] In *The Works and Days*, when Zeus ordered Hephaestus to create Pandora to disgrace humanity by punishing the act of Prometheus giving fire to man, every god gave her a gift, and Hermes' gift was lies and seductive words, and a dubious character. Then he was instructed to take her as wife to Epimetheus.^[17]

There are plenty of other myths featuring Hermes. Aeschylus wrote that Hermes helped Orestes kill Clytemnestra under a false identity and other stratagems,^[18] and also said that he was the god of searches, and those who seek things lost or stolen.^[19] Sophocles wrote that Odysseus invoked him when he needed to convince Philoctetes to join the Trojan War on the side of the Greeks, and Euripides did appear to help in spy Dolon Greek navy.^[18] Aesop, who allegedly had literary received his talents from Hermes, put him in several of its fables, as ruler of the gate of prophetic dreams, as the god of athletes, edible roots, hospitality. He also said that Hermes had assigned each person his share of intelligence.^[20] Pindar and Aristophanes also document his recent association with the gym, which did not exist at the time of Homer.^[21]

Hellenistic Greek sources

Several writers of the Hellenistic period expanded the list of Hermes' achievements. Callimachus said he disguised himself as a cyclops to scare the Oceanides and was disobedient to his mother.^[22] One of the Orphic Hymns Khthonios is dedicated to Hermes, indicating that he was also a god of the underworld. Aeschylus had called him by this epithet several times.^[23] Another is the Orphic Hymn to Hermes, where his association with the athletic games held in tone is mystic.^[24] Phlegon of Tralles said he was invoked to ward off ghosts,^[25] and Pseudo-Apollodorus reported several events involving Hermes. He participated in the Gigantomachy in defense of Olympus; was given the task of bringing baby Dionysius to be cared for by Ino and Athamas and later by nymphs of Asia, followed Hera, Athena and Aphrodite in a beauty contest; favored the young Hercules by giving him a sword when he finished his education and lent his sandals to Perseus.^[26] The Thracian princes identified him with their god Zalmoxis, considering his ancestor.^[27]

Throughout the Hellenistic period, Hermes acquired a particularly important status as an image of Logos and interpreter of the divine will, and went from being a mere expressive character to acting creatively, taking on roles of demiurge, an change which is mainly attributed to the Stoics, Gnostics and Neoplatonists. Apparently, this time began the merger of Hermes with the Egyptian god Thoth, who flourished as the figure of Hermes Trismegistus.

Epithets of Hermes

Kriophoros

Hermes Kriophoros, Hermes, lamb-bearer appears both early and later. His ram connection appears in the earliest Mycenaean Linear B inscription bearing his name. Pausanias reports the lamb-carrying rites still being performed at the Boeotian city of Tanagra in the late 2nd century CE.

Argeiphontes

Hermes' epithet *Argeiphontes* (Latin *Argicida*), or Argus-slayer, recalls his slaying of the hundred eyed giant Argus Panoptes, who was watching over the heifer-nymph Io in the sanctuary of Queen Hera herself in Argos. Putting Argus to sleep, Hermes used a spell to close all of Argus' eyes and then slew the giant. Argus' eyes were then put into the tail of the peacock, symbol of the goddess Hera.

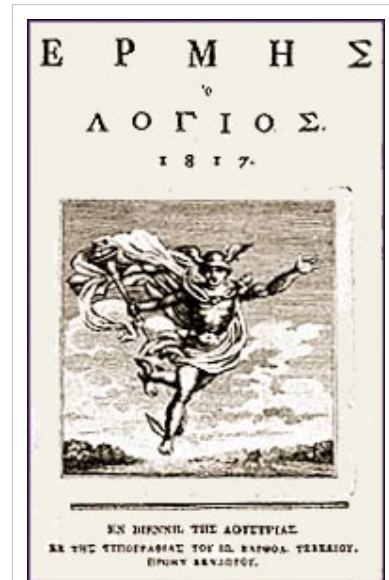
Logios

His epithet of *Logios* is the representation of the god in the act of speaking, as orator, or as the god of eloquence. Indeed, together with Athena, he was the standard divine representation of eloquence in classical Greece. The Homeric *Hymn to Hermes* (probably 6th century BCE) describes Hermes making a successful speech from the cradle to defend himself from the (true) charge of cattle theft. In the 5th century BCE Proclus' commentary on Plato's *Republic* describes Hermes as the god of persuasion. Other Neoplatonists viewed *Hermes Logios* more mystically as origin of a "Hermaic chain" of light and radiance emanating from the divine intellect (*nous*). This epithet also produced a sculptural type.

Other

Other epithets included:

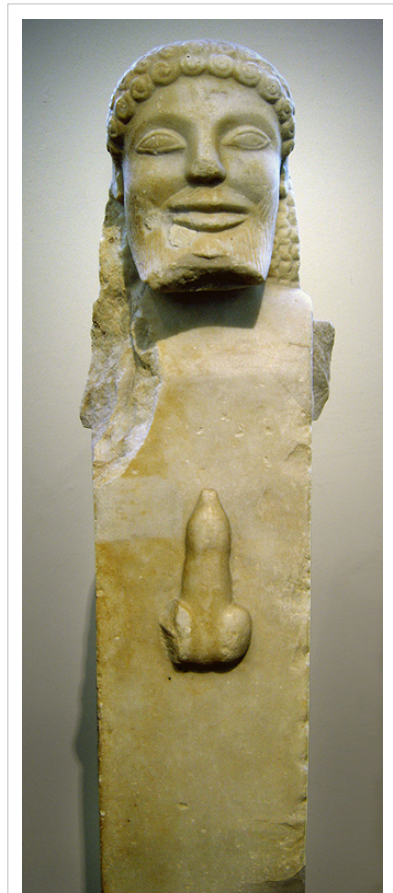
- *Agoraeus*, of the agora^[28]
- *Acacesius*, of Acacus
- *Argiphontes*, slayer of Argus[□]
- *Charidotes*, giver of charm
- *Cyllenius*, born on Mount Cyllene
- *Diaktoros*, the messenger
- *Dolios*, the schemer
- *Enagonios*, lord of contests
- *Enodios*, on the road
- *Epimelios*, guardian of flocks[□]
- *Eriounios*, luck bringer
- *Hodios* patron of travelers and wayfarers[□]
- *Oneiropompos*, conductor of dreams[□]
- *Polygius*
- *Psychopompos*, conveyor of souls
- *Trismegistus*, later in Hermeticism



Hermes o Logios as the name (and the god as the emblem) of a Greek literary magazine of the 18th and 19th c. which had a major role in Modern Greek Enlightenment.

Worship and cult

One of the oldest places of worship for Hermes was Mount Cilene in Arcadia, where the myth says that he was born. Tradition says that his first temple was built by Lycaon. From there the cult would have been taken to Athens, and then radiate to the whole of Greece, according to Smith, and his temples and statues became extremely numerous.^[12] Lucian of Samosata said he saw the temples of Hermes everywhere.^[29] In many places, his temple was consecrated in conjunction with Aphrodite, as in Attica, Arcadia, Crete, Samos and in Magna Graecia. Several ex-votos found in his temples revealed his role as initiator of young adulthood, among them soldiers and hunters, since war and certain forms of hunting were seen as ceremonial initiatory ordeals. This function of Hermes explains why some images in temples and other vessels show him as a teenager. As a patron of the gym and fighting, Hermes had statues in gyms and he was also worshiped in the sanctuary of the Twelve Gods in Olympia, where Greeks celebrated the Olympic Games. His statue was held there on an altar dedicated to him and Apollo together.^[30] Hermes' feast was the special *Hermaea* was celebrated with sacrifices to the god and with athletics and gymnastics, possibly having been established in the sixth century BC, but no documentation on the festival before the fourth century BC survives. However, Plato said that Socrates attended a *Hermaea*. Of all the festivals involving Greek games, these were the most like initiations because participation in them was restricted to young boys and excluded adults.^[31] Having an initiatory character, the winners of *Hermaea* returned to their villages as heroes and adults who had acquired honor. The *Hermaea* of Pellene became particularly busy, attracting competitors from distant regions. His prize was a thick mantle.



Archaic Greek herm, presumably of Hermes, unusual in that the penis has survived.

Symbols of Hermes were the palm tree, turtle, rooster, goat, the number four, several kinds of fish, incense. Sacrifices involved honey, cakes, pigs, goats, lambs and young people. In the sanctuary of Hermes Promakhos in Tanagra is a strawberry tree under which it was believed he had created,^[32] and in the hills Phene ran three sources that were sacred to him, because he believed that there had been bathed at birth. A statue of Hermes guarded the entrance to the temple of Apollo at Thebes, and there were some at Tanagra in which he appeared with a lamb (*Kriophoros*), because a legend said that he departed from the plague of the city carrying a lamb around the walls. Homer said the latest libations of a banquet were dedicated to Hermes, and Pausanias, who in his time had their statues in all gyms, following an ancient custom which was now being copied by the barbarians. In many cities there was a statue of him in the marketplaces. One form of worship was oracular, as established in the Pharaoh. In the market town once stood a statue of Hermes *Agoraios*, of which he had a heart carved in stone, with two oil lamps fastened with leather straps.

Hermai/Herms

In Ancient Greece, Hermes was a phallic god of boundaries. His name, in the form *herma*, was applied to a wayside marker pile of stones; each traveller added a stone to the pile. In the 6th century BCE, Hipparchos, the son of Pisistratus, replaced the cairns that marked the midway point between each village *deme* at the central *agora* of Athens with a square or rectangular pillar of stone or bronze topped by a bust of Hermes with a beard. An erect phallus rose from the base. In the more primitive Mount Kyllini or Cyllenian herms, the standing stone or wooden pillar was simply a carved phallus. In Athens, herms were placed outside houses for good luck. "That a monument of

this kind could be transformed into an Olympian god is astounding," Walter Burkert remarked.^[33]

In 415 BCE, when the Athenian fleet was about to set sail for Syracuse during the Peloponnesian War, all of the Athenian hermai were vandalized one night. The Athenians at the time believed it was the work of saboteurs, either from Syracuse or from the anti-war faction within Athens itself. Socrates' pupil Alcibiades was suspected of involvement, and Socrates indirectly paid for the impiety with his life.

From these origins, hermai moved into the repertory of Classical architecture.

Hermes' offspring

Pan

The satyr-like Greek god of nature, shepherds and flocks, Pan, was often said to be the son of Hermes through the nymph Dryope.^[34] In the Homeric Hymn to Pan, Pan's mother ran away from the newborn god in fright from his goat-like appearance.

Hermaphroditus

Hermaphroditus was an immortal son of Hermes through Aphrodite. He was changed into an androgynous being, a creature of both sexes, when the gods literally granted the nymph Salmacis' wish, that she and Hermaphroditus were never separated after she embraced him passionately in a pool. He then cursed the pool, saying any man who entered it would lose his masculinity.

Priapus

Depending on the sources consulted, the god Priapus could be understood as a son of Hermes.^[35] In Priapus, Hermes' phallic origins survived.

Eros

According to some sources, the mischievous winged god of love Eros, son of Aphrodite, was sired by Hermes, though the gods Ares and Hephaestus were also among those said to be the sire, whereas in the Theogony, Hesiod claims that Eros was born of nothing before the Gods. Eros' Roman name was Cupid. Eros also has magical arrows, with which he can cause any mortal to fall in love with the next being they see, human or otherwise.

Tyche

The goddess of prosperity, Tyche (Greek, Τύχη) or Fortuna, was sometimes said to be the daughter of Hermes and Aphrodite.

Abderus

Abderus was devoured by the Mares of Diomedes. He had gone to the Mares with his friend Heracles.

Autolycus

Autolycus, the Prince of Thieves, was a son of Hermes and grandfather of Odysseus.

List of Hermes' lovers and children

1. Acacallis
 1. Cydon
 2. Aglaurus
-

1. Eumolpus
 3. Amphion^[36]
 4. Alcidameia of Corinth
 1. Bounos
 5. Antianeira
 1. Echion, Argonaut
 2. Erytus, Argonaut
 6. Apemosyne
 7. Aphrodite
 1. Eros (possibly)
 2. Hermaphroditus
 3. Tyche (possibly)
 8. Carmentis
 1. Evander
 9. Chione / Stilbe / Telaugē^[37]
 1. Autolycus
 10. Chryses, priest of Apollo
 11. Chthonophyle
 1. Polybus of Sicyon
 12. Crocus
 13. Daeira the Oceanid
 1. Eleusis
 14. Dryope, Arcadian nymph
 1. Pan (possibly)
 15. Erytheia (daughter of Geryones)
 1. Norax^[38]
 16. Eupolemeia (daughter of Myrmidon)
 1. Aethalides
 17. Hecate
 1. three unnamed daughters^[39]
 18. Herse
 1. Cephalus
 2. Ceryx (possibly)
 19. Hiereia
 1. Gigas^[40]
 20. Iphthime (daughter of Dorus)
 1. Lycus
 2. Pherespondus
 3. Pronomus
 21. Libye (daughter of Palamedes)
 1. Libys^[41]
 22. Ocyrhoe
 1. Caicus
 23. Pandrosus
-

-
1. Ceryx (possibly)
 24. Peitho
 25. Penelope
 1. Pan (possibly)
 26. Persephone (unsuccessfully wooed her)
 27. Phylodameia
 1. Pharis
 28. Polymele (daughter of Phylas)
 1. Eudorus
 29. Rhene, nymph
 1. Saon of Samothrace^[42]
 30. Sicilian nymph
 1. Daphnis
 31. Sose, nymph
 1. Pan (possibly)
 32. Tanagra, daughter of Asopus
 33. Theobula / Clytie / Clymene / Cleobule / Myrto / Phaethusa the Danaid
 1. Myrtilus
 34. Therses
 35. Thronia
 1. Arabus
 36. Urania, Muse
 1. Linus (possibly)
 37. Unknown mother
 1. Abderus
 2. Angelia
 3. Palaestra
-

Art and iconography

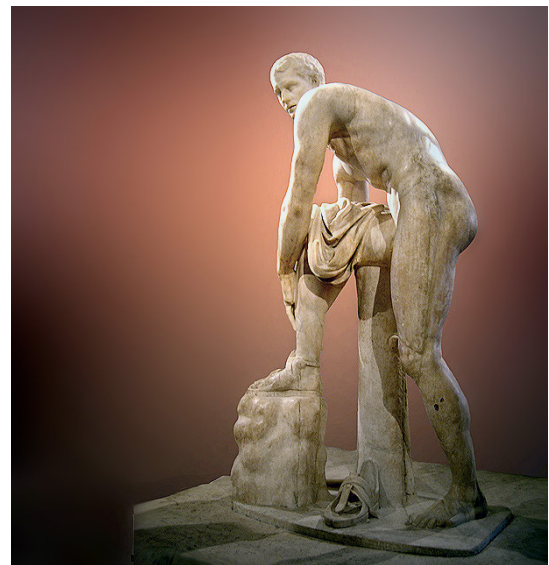
The image of Hermes evolved and varied according to Greek art and culture. During Archaic Greece he was usually depicted as a mature man, bearded, dressed as a traveler, herald, or pastor. During Classical and Hellenistic Greece he is usually depicted young and nude, with athleticism, as befits the god of speech and of the gymnastics, or a robe, a formula is set predominantly through the centuries. When represented as Logios (speaker), his attitude is consistent with the attribute. Phidias left a statue of a famous Hermes Logios, represented at the opening of the article, and Praxiteles another, also well known, showing him with Dionysius baby arms. At all times, however, through the Hellenistic periods, Roman, and throughout Western history into the present day, several of his characteristic objects are present as identification, but not always all together.^{[12] [43]}

Among these objects is a wide-brimmed hat, the Petasos, widely used by rural people of antiquity to protect themselves from the sun, and that in later times was adorned with a pair of small wings, sometimes the hat is not present, but may then have wings rising from the hair. Another object is the Porta a stick, called rhabdomyolysis (stick) or skeptron (scepter), which is referred to as a magic wand. Some early sources say that this was the bat he received from Apollo, but others question the merits of this claim. It seems that there may have been two canes, with time in a cast, one of a shepherd's staff, as stated in the Homeric Hymn, and the other a magic wand, according to some authors. His bat also came to be called kerykeion, the caduceus, in later times. Early depictions of the staff it show it as a baton stick topped by a golden way that resembled the number eight, though sometimes with its top truncated and open. Later the staff had two intertwined snakes and sometimes it was crowned with a pair of wings and a ball, but the old form remained in use even when Hermes was associated with Mercury by the Romans.^{[12] [44]} Hyginus explained the presence of snakes, saying that Hermes was traveling in Arcadia when he saw two snakes intertwined in battle. He put the caduceus

between them and parted, and so said his staff would bring peace.^[45] The caduceus, historically, there appeared with Hermes, and is documented among the Babylonians from about 3,500 BC. The two snakes coiled around a stick was a symbol of the god Ningishzida, which served as a mediator between humans and the mother goddess Ishtar or the supreme Ningirsu. In Greece itself the other gods have been depicted holding a caduceus, but it was mainly associated with Hermes. It was said to have the power to make people fall asleep or wake up, and also made peace between litigants, and is a visible sign of his authority, being used as a scepter. He was represented in doorways,



Archaic bearded Hermes from a herm, early 5th century BC.



Hermes Fastening his Sandal, early Imperial Roman marble copy of a Lysippan bronze (Louvre Museum)

possibly as an amulet of good fortune, or as a symbol of purification. The caduceus is not to be confused with the Rod of Asclepius, the patron of medicine and son of Apollo, which bears only one snake. The rod of Asclepius was adopted by most Western doctors as a badge of their profession, but in several medical organizations of the United States, the caduceus took its place since the eighteenth century, although this use is declining. After the Renaissance the caduceus also appeared in the heraldic crests of several, and currently is a symbol of commerce.^[12]

His sandals, called *pédila* by the Greeks and *talaria* by the Romans were made of palm and myrtle branches, but were described as beautiful, golden and immortal, made a sublime art, able to take the roads with the speed of wind. Originally they had no wings, but late in the artistic representations, they are depicted. In certain images, the wings spring directly from the ankles. He has also been depicted with a purse or a bag in his hands, and wearing a robe or cloak, which had the power to confer invisibility. His weapon was a sword of gold, which killed Argos; lent to Persus to kill Medusa.^[12]

Hermes in popular culture

See *Greek mythology in popular culture: Hermes*

Notes

- [1] Norman O. Brown, *Hermes the Thief: The Evolution of a Myth*, (Madison: University of Wisconsin Press), 1947.
- [2] Walter Burkert, *Greek Religion* 1985 section III.2.8.
- [3] *Hymn to Hermes* 13. The word *polutropos* ("of many shifts, turning many ways, of many devices, ingenious, or much wandering") is also used to describe Odysseus in the first line of the *Odyssey*.
- [4] In the Homeric hymn, "after he had fed the loud-bellowing cattle... he gathered much wood and sought the craft of fire. He also invented written music and many other things. He took a splendid laurel branch, gripped it in his palm, and twirled it in pomegranate wood" (lines 105, 108–10)
- [5] "First Inventors... Mercurius [Hermes] first taught wrestling to mortals." – Hyginus (c.1st CE), *Fabulae* 277.
- [6] Meletinsky, *Introduzione* (1993), p. 131
- [7] Silver, Morris. *Taking Ancient Mythology Economically*. Brill, 1992. pp. 159-160.
- [8] Davies, Anna Morpurgo & Duhoux, Yves. Linear B: a 1984 survey. Peeters Publishers, 1985. p. 136
- [9] Plato. *Cratylus*. 383.
- [10] López-Pedraza, Rafael. *Hermes and His Children* (http://books.google.com/books?id=jbgS7lKycncC&printsec=frontcover&dq=hermes+and+his+children&hl=en&ei=2Ku0Tc3IHafv0gHRtMWOAg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CDAQ6AEwAA#v=onepage&q&f=false). Daimon, 2003. pp. 13-14.
- [11] Chapman, MS Silvia Comments, *Antropológicos the Homeric Hymn to Hermes*. Fourth National Congress of Classical Studies / XII Meeting of Brazilian Society of Classical Studies.
- [12] Smith, William. *Dictionary of Greek and Roman Biography and Mythology* (http://books.google.com/books?id=b8gOAAAAAYAAJ&printsec=frontcover&dq=dictionary+of+greek+and+roman+biography+and+mythology&hl=en&ei=T8u0TaaGI6js0gHv58SZBg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false). Boston: Little, Brown & Co., 1867. pp. 411-413.
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- [33] Walter Burkert, 1985. *Greek Religion* (Harvard University Press)
- [34] Hyginus, *Fabulae* 160, makes Hermes the father of Pan.
- [35] Kerenyi, *Gods of the Greeks*, 1951, p. 175, noting G. Kaibel, *Epigrammata graeca ex lapidibus collecta*, 817, where the other god's name, both father and son of Hermes, is obscured; according to other sources, Priapus was a son of Dionysus and Aphrodite.
- [36] As presumed by Philostratus the Elder in his *Imagines*, 1.10
- [37] Eustathius on Homer, 804
- [38] Pausanias, *Guide to Greece* 10.17.5
- [39] Tzetzes on Lycophron, 680
- [40] This Gigas was the father of Ischenus, who was said to have been sacrificed during an outbreak of famine in Olympia; Tzetzes on Lycophron 42
- [41] Hyginus, *Fabulae*, 160
- [42] Saon could also have been the son of Zeus and a local nymph; both versions in Diodorus Siculus, *Library of History* 5. 48. 1
- [43] Müller, Karl Otfried. *Ancient art and its remains: or, A manual of the archaeology of art* (http://books.google.com/books?id=sSsGAAAAQAAJ&printsec=frontcover&dq=Ancient+art+and+its+remains:+or,+A+manual+of+the+archaeology+of+art&hl=en&ei=Mr-9TcWKK6Xr0gGGodCOAw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCoQ6AEwAA#v=onepage&q&f=false). B. Quaritch, 1852. pp. 483-488.
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- [45] Hyginus. *Astronomica*, 2.7. Cited in God of Heraldry and Bringer of Peace (<http://www.theoi.com/Olympios/HermesGod.html#Heraldry>). The Theoi Project: Greek Mythology

External links

- Theoi Project, Hermes (<http://www.theoi.com/Olympios/Hermes.html>) stories from original sources & images from classical art
- Cult & Statues of Hermes (<http://www.theoi.com/Cult/HermesCult.html>)
- The Myths of Hermes (<http://www.men-myths-minds.com/Hermes-greek-god.html>)
- Ventris and Chadwick: Gods found in Mycenaean Greece (<http://www.csun.edu/~hcfl1004/mycen.html>): a table drawn up from Michael Ventris and John Chadwick, *Documents in Mycenaean Greek* second edition (Cambridge 1973)

Hermes Trismegistus

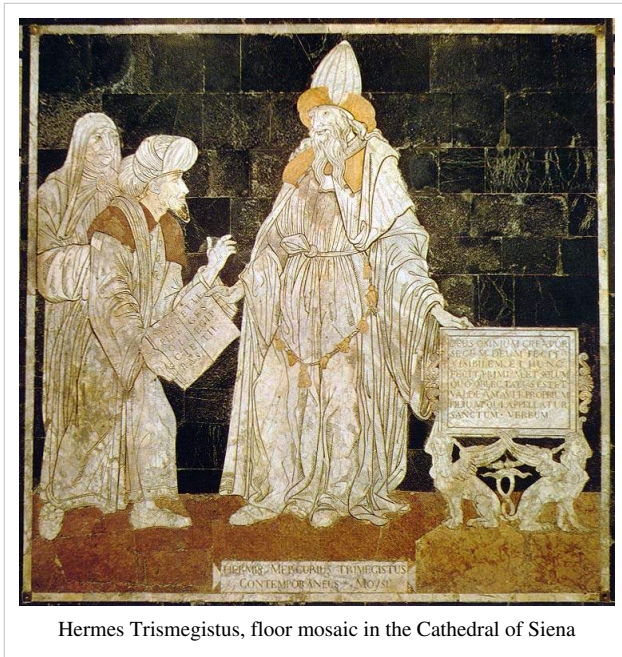
Hermes Trismegistus (Greek: Ἑρμῆς ὁ Τριμέγιστος, "thrice-great Hermes"; Latin: *Mercurius ter Maximus*) is the representation of the syncretic combination of the Greek god Hermes and the Egyptian god Thoth.^[1] In Hellenistic Egypt, the Greeks recognised the congruence of their god Hermes with the Egyptian god Thoth.^[2] Subsequently the two gods were worshipped as one in what had been the Temple of Thoth in Khemnu, which the Greeks called Hermopolis.

Origin and identity

Both Thoth and Hermes were gods of writing and of magic in their respective cultures. Thus, the Greek god of interpretive communication was combined with the Egyptian god of wisdom as a patron of astrology and alchemy. In addition, both gods were psychopomps; guiding souls to the afterlife. The Egyptian Priest and Polymath Imhotep had been deified long after his death and therefore assimilated to Thoth in the classical and hellenistic period^[3]. The renowned scribe Amenhotep and a wise man named Teôs were equally deified as gods of wisdom, science and medicine and thus placed alongside to Imhotep in shrines dedicated to Thoth-Hermes during the Ptolemaic period^[4]. These associations to Thoth-Hermes could partially explain why some later greek scholars linked Hermes Trismegistus to a hypothetical historical figure, given the numerous deifications.

A Mycenaean Greek reference found on a Linear B clay tablet at Pylos^[5] to a deity or semi-deity called *TI-RI-SE-RO-E*, *Trisherōs* (the "thrice or triple hero"^[6] ") could be connected to the later epithet "thrice wise" "Trismegistos", applied to Hermes/Thoth. On the same Tn 316 tablet as well as other Linear B tablets, found in Pylos and Knossos, appears the name of the deity "Hermes" as E-MA-A, but not in any apparent connection with the "Trisherōs". This interpretation of poorly understood Mycenaean material is disputed, since Hermes Trismegistus is not referenced in any of the copious sources before he emerges in Hellenistic Egypt.

The majority of Greeks, and later Romans, did not accept Hermes Trismegistos in the place of Hermes. The two gods remained distinct from one another. Cicero noted several individuals referred to as "Hermes": "the fifth, who is worshipped by the people of Pheneus [in Arcadia], is said to have killed Argus, and for this reason to have fled to Egypt, and to have given the Egyptians their laws and alphabet: he it is whom the Egyptians call Theyt."^[7] In the same place, Cicero mentions a "fourth Mercury (Hermes) was the son of the Nile, whose name may not be spoken by the Egyptians." The most likely interpretation of this passage is as two variants on the same syncretism of Greek Hermes and Egyptian Thoth (or sometimes other gods); the one viewed from the Greek-Arcadian perspective (the fifth, who went from Greece to Egypt), the other viewed from the Egyptian perspective (the fourth, where Hermes turns out "actually" to have been a "son of the Nile," i.e. a native god). Both these very good early references in Cicero (most ancient Trismegistus material is from early centuries CE) corroborate the view that Thrice-Great Hermes originated in Hellenistic Egypt through syncretism with Egyptian gods (the *Hermetica* refer most often to Thoth and Amun).^[8]



Hermes Trismegistus, floor mosaic in the Cathedral of Siena

The Hermetic literature added to the Egyptian concerns with conjuring spirits and animating statues that inform the oldest texts, Hellenistic writings of Greco-Babylonian astrology and the newly developed practice of alchemy (Fowden 1993: pp65–68). In a parallel tradition, Hermetic philosophy rationalized and systematized religious cult practices and offered the adept a method of personal ascension from the constraints of physical being, which has led to confusion of Hermeticism with Gnosticism, which was developing contemporaneously.^[9]

As a divine source of wisdom, Hermes Trismegistus was credited with tens of thousands of writings of high standing, reputed to be of immense antiquity. Plato's *Timaeus* and *Critias* state that in the temple of Neith at Sais, there were secret halls containing historical records which had been kept for 9,000 years. Clement

of Alexandria was under the impression that the Egyptians had forty-two sacred writings by Hermes, encapsulating all the training of Egyptian priests. Siegfried Morenz has suggested (*Egyptian Religion*) "The reference to Thoth's authorship...is based on ancient tradition; the figure forty-two probably stems from the number of Egyptian nomes, and thus conveys the notion of completeness." The Neo-Platonic writers took up Clement's "forty-two essential texts".

The *Hermetica*, is a category of papyri containing spells and initiatory induction procedures. In the dialogue called the *Asclepius* (after the Greek god of healing) the art of imprisoning the souls of demons or of angels in statues with the help of herbs, gems and odors, is described, such that the statue could speak and engage in prophecy. In other papyri, there are recipes for constructing such images and animating them, such as when images are to be fashioned hollow so as to enclose a magic name inscribed on gold leaf.

Thrice Great

The origin of the description *Trismegistus* or "thrice great" is unclear. Copenhaver reports that this name is first found in the minutes of a meeting of the council of the Ibis cult, held in 172 BCE near Memphis in Egypt.^[10] Fowden however asserts that the earliest occurrence of the name was in the *Athenagora* by Philo of Byblos circa 64–141 CE.^[11] Another explanation is that the name is derived from an epithet of Thoth found at the Temple of Esna, "Thoth the great, the great, the great."^[12] The date of his sojourn in Egypt in his last incarnation is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt, long before the days of Moses. Some authorities regard him as a contemporary of Abraham, and some Jewish traditions go so far as to claim that Abraham acquired a portion of his mystical knowledge from Hermes himself (*Kybalion*).

Many Christian writers, including Lactantius, Augustine, Giordano Bruno, Marsilio Ficino, Campanella and Giovanni Pico della Mirandola considered Hermes Trismegistus to be a wise pagan prophet who foresaw the coming of Christianity.^[13] They believed in a *prisca theologia*, the doctrine that a single, true theology exists, which threads through all religions, and which was given by God to man in antiquity^{[14] [15]} and passed through a series of prophets, which included Zoroaster and Plato. In order to demonstrate the verity of the *prisca theologia* Christians appropriated the Hermetic teachings for their own purposes. By this account Hermes Trismegistus was either, according to the fathers of the Christian church, a contemporary of Moses^[16] or the third in a line of men named Hermes, i.e. Enoch, Noah and the Egyptian priest king who is known to us as Hermes Trismegistus,^[17] or "thrice

great" on account of being the greatest priest, philosopher and king.^{[18] [19]}

This last account of how Hermes Trismegistus received the appellation "Trismegistus," meaning "Thrice Great," is derived from statements in the *The Emerald Tablet of Hermes Trismegistus*, that he knows the three parts of the wisdom of the whole universe.^[20] The three parts of the wisdom are alchemy, astrology, and theurgy. The *pymander*, from which Marsilio Ficino formed his opinion, states that "they called him Trismegistus because he was the greatest philosopher and the greatest priest and the greatest king".^[21]

Another explanation, in the *Suda* (10th century), is that "He was called Trismegistus on account of his praise of the trinity, saying there is one divine nature in the trinity."^[22]

Hermetic writings

The *Asclepius* and the *Corpus Hermeticum* are the most important of the *Hermetica*, writings attributed to Hermes Trismegistus, which survive. During the Renaissance it was accepted that Hermes Trismegistus was a contemporary of Moses, however after Casaubon's dating of the Hermetic writings as no earlier than the second or third century CE, the whole of Renaissance Hermeticism collapsed.^[23]

As to their actual authorship:

... they were certainly not written in remotest antiquity by an all wise Egyptian priest, as the Renaissance believed, but by various unknown authors, all probably Greeks, and they contain popular Greek philosophy of the period, a mixture of Platonism and Stoicism, combined with some Jewish and probably some Persian influences.^[24]

Hermes Trismegistus is described in the *Corpus Hermeticum* in a Euhemerist fashion, as a man who became a god, or as a man who was the son of a god.

Hermetic revival

For the main article, see Hermeticism. For the texts of the Corpus Hermeticum, see Hermetica.

During the Middle Ages and the Renaissance, the writings attributed to Hermes Trismegistus, known as *Hermetica*, enjoyed great prestige and were popular among alchemists. The "hermetic tradition" consequently refers to alchemy, magic, astrology and related subjects. The texts are usually divided into two categories: the "philosophical", and the "technical" hermetica. The former deals mainly with issues of philosophy, and the latter with practical magic, potions and alchemy. Spells to magically protect objects, for example, are the origin of the expression "Hermetically sealed".

The classical scholar Isaac Casaubon in *De rebus sacris et ecclesiasticis exercitationes XVI* (1614) showed, through an analysis of the Greek language used in the texts, that those texts which were believed to be of ancient origin were in fact much more recent: most of the "philosophical" *Corpus Hermeticum* can be dated to around AD 300. However, flaws in this dating were discerned by the 17th century scholar Ralph Cudworth, who argued that Casaubon's allegation of forgery could only be applied to three of the seventeen treatises contained within the *Corpus Hermeticum*. Moreover, Cudworth noted Casaubon's failure to acknowledge the codification of these treatises as a late formulation of a pre-existing oral tradition. According to Cudworth, the texts must be viewed as a *terminus ad quem* and not a *quo*.

In Islamic tradition

Antoine Faivre, in *The Eternal Hermes* (1995) has pointed out that Hermes Trismegistus has a place in the Islamic tradition, though the name *Hermes* does not appear in the *Qur'an*. Hagiographers and chroniclers of the first centuries of the Islamic Hegira quickly identified Hermes Trismegistus with Idris, the *nabi* of surahs 19.57 and 21.85, whom the *Arabs* also identified with Enoch (cf. Genesis 5.18–24). Idris/Hermes was termed "Thrice-Wise" Hermes Trismegistus because he had a threefold origin: the first Hermes, comparable to Thoth, was a "civilizing hero," an initiator into the mysteries of the divine science and wisdom that animate the world: he carved the principles of this sacred science in hieroglyphs. The second Hermes, in Babylon, was the initiator of Pythagoras. The third Hermes was the first teacher of alchemy. "A faceless prophet," writes the Islamicist Pierre Lory, "Hermes possesses no concrete or salient characteristics, differing in this regard from most of the major figures of the Bible and the Quran."^[25] A common interpretation of the representation of "Trismegistus" as "thrice great" recalls the three characterizations of Idris: as a messenger of god, or a prophet; as a source of wisdom, or *hikmet* (wisdom from *hokmah*); and as a king of the world order, or a "sultanate." These are referred to as, *müselles bin ni'me*.

In the Bahá'í writings

Bahá'u'lláh, founder of the Bahá'í Faith, in a Tablet identifies Idris with Hermes.^[26] He does not, however, specifically name Idris as the prophet of the Sabians.

New Age revival

Modern occultists suggest that some Hermetic texts may be of Pharaonic origin, and that the legendary "forty-two essential texts" that contain the core Hermetic religious beliefs and philosophy of life remain hidden in a secret library.

In some trance "readings" of Edgar Cayce, Hermes or Thoth was an engineer from the submerged Atlantis, who also built, designed or directed the construction of the Pyramids of Egypt.

Spiritual writer Tom DeLiso claims that Hermes Trismegistus thought him in out of body states^[27] and that Hermes Trismegistus is a newer incarnation of Thoth. Both are conscious energy constructs without bodies.^[28]

The book *Kybalion*, by "The Three Initiates", addresses Hermetic principles.

Within the occult tradition, Hermes Trismegistus is associated with several wives, and more than one son who took his name, as well as more than one grandson. This repetition of given name and surname throughout the generations may at least partially account for the legend of his longevity, especially as it is believed that many of his children pursued careers as priests in mystery religions.

Notes

[1] (Budge *The Gods of the Egyptians* Vol. 1 p. 415)

[2] Hart, G., *The Routledge Dictionary of Egyptian Gods and Goddesses*, 2005, Routledge, second edition, Oxon, p 158

[3] (<http://www.ams.org/journals/bull/2006-43-02/S0273-0979-06-01111-6/S0273-0979-06-01111-6.pdf>)

[4] 'Thoth or the Hermes of Egypt: A Study of Some Aspects of Theological Thought in Ancient Egypt', p.166-168, Patrick Boylan, Oxford University Press, 1922.

[5] Pylos Tn 316 (http://projectsx.dartmouth.edu/history/bronze_age/lessons/les/26.html)

[6] V(otum) S(olivit) L(ibens) M(erito) - *Heroes and HERO cults* (<http://dismanibus156.wordpress.com/2008/05/14/heroes-and-hero-cults-i-hero/>)

[7] *De natura deorum* III, Ch. 56

[8] Mercurius unus Caelo patre (<http://www.thelatinlibrary.com/cicero/nd3.shtml#56>)

[9] Dan Merkur, *Stages of Ascension in Hermetic Rebirth*. (<http://www.esoteric.msu.edu/Merkur.html>)

[10] Copenhagen, B. P., "Hermetica", Cambridge University Press, Cambridge, 1992, p xiv.

[11] Fowden, G., "The Egyptian Hermes", Cambridge University Press, Cambridge, 1987, p 213

[12] Hart, G., *The Routledge Dictionary of Egyptian Gods and Goddesses*, 2005, Routledge, second edition, Oxon, p 158

- [13] Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, pp 9–15 and pp 61–66 and p 413
- [14] Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, pp 14–18 and pp 433–434
- [15] Hanegraaff, W. J., "New Age Religion and Western Culture", SUNY, 1998, p 360
- [16] Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p 27 and p 293
- [17] Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p52
- [18] Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p 52
- [19] Copenhaver, B.P., "Hermetica", Cambridge University Press, 1992, p xlviii
- [20] (Scully p. 322)
- [21] Copenhaver, Hermetica, p. xlviii
- [22] Copenhaver, *Hermetica*, p. xli
- [23] Haanegraaff, W. J., New Age Religion and Western Culture, Brill, Leiden, New York, 1996, p 390
- [24] (Yates *Giordano Bruno and the Hermetic Tradition* pp. 2–3)
- [25] (Faivre 1995 pp. 19–20)
- [26] Bahá'u'lláh (1994) [1873–92]. *Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas* (<http://reference.bahai.org/en/t/tb/TB/tb-10.html#pg152>). Wilmette, Illinois, USA: Bahá'í Publishing Trust. pp. 152. ISBN 0877431744. .
- [27] Hermes Trismegistus at Wisdomdoor / Reality Creator Books (<http://www.wisdomsdoor.com/faq.htm#channeled>)
- [28] Hermes Trismegistus at Wisdomdoor / Reality Creator Books (<http://www.wisdomsdoor.com/faq.htm#whoishermes>)

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External links

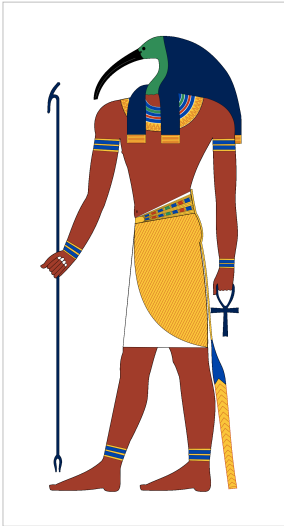
- *Corpus Hermeticum* (<http://www.gnosis.org/library/hermet.htm>) along with the complete text of G.R.S. Mead's classic work, *Thrice Greatest Hermes*.
- Hermetic Research (<http://www.hermeticresearch.org>) is a Portal on Hermetic study and discussion.
- Dan Merkur, "Stages of Ascension in Hermetic Rebirth" (<http://www.esoteric.msu.edu/Merkur.html>)
- Asclepius (<http://www.aussagenlogik.org/asclepius-mercurii-trismegisti-dialogus/>) - Latin text of the edition Paris: Henricus Stephanus 1505.

- Pimander (<http://www.aussagenlogik.org/mercurii-trismegisti-liber-de-potestate-dei-i-ix/>) - Latin translation by Marsilio Ficino, Milano: Damianus de Mediolano 1493.
- THE DIVINE PYMANDER of Hermes Mercurius Trismegistus in English (<http://www.sacred-texts.com/eso/pym/index.htm>)

Thoth

For other meanings of "Thoth", or of "Djehuti" and similar, see Thoth (disambiguation).

Thoth



Thoth, in one of his forms as an ibis-headed man

God of wisdom and the moon	
Major cult center	Hermopolis
Symbol	moon disk, papyrus scroll
Parents	none (self-created); alternatively Ra or Horus and Hathor,
Consort	Seshat, Ma'at,Bastet or Hathor

Thoth (♁ /ˈθoʊθ/, /θəʊθ/ or /ˈtoʊt/; from Greek, from Egyptian *dḥwty*, perhaps pronounced *dīḥautī*) was considered one of the more important deities of the Egyptian pantheon. In art, he was often depicted as a man with the head of an ibis or a baboon, animals sacred to him. His feminine counterpart was Seshat.^[1] Thoth's chief temple was located in the city of Khmun,^[2] later renamed Hermopolis Magna during the Greco-Roman era^[3] (in reference to him through the Greeks' interpretation that he was the same as their god Hermes) and Eshmûnên in the Coptic rendering. In that city, he led the Ogdoad pantheon of eight principal deities. He also had numerous shrines within the cities of Abydos, Hesert, Urit, Per-Ab, Rekhui, Ta-ur, Sep, Hat, Pselket, Talmsis, Antcha-Mutet, Bah, Amen-heri-ab, and Ta-kens.^[4]

Thoth was often considered to be the heart—which, according to the ancient Egyptians, is the seat of intelligence or the mind—and tongue of the sun god Ra, as well as the means by which Ra's will was translated into speech.^[5] He was also related to the Logos of Plato^[5] and the mind of God^[6] (see The All). He played many vital and prominent roles in Egyptian mythology, such as maintaining the universe, and being one of the two deities (the other being Ma'at, who was also his wife) who stood on either side of Ra's boat.^[7] In the later history of ancient Egypt, Thoth became heavily associated with the arbitration of godly disputes,^[8] the arts of magic, the system of writing, the development of science,^[9] and the judgment of the dead.^[10]

Name

Etymology

Common names for Thoth ^[11] in hieroglyphs
, or
, or

The Egyptian pronunciation of *dḥwty* is not fully known, but may be reconstructed as *ḏiḥautī, based on the Ancient Greek borrowing Θωθ *Thōth* or *Theut* and the fact that it evolved into Sahidic Coptic variously as *Thoout*, *Thōth*, *Thoot*, *Thaut* as well as Bohairic Coptic *Thōout*. The final -y may even have been pronounced as a consonant, not a vowel.^[12] However, many write "Djehuty", inserting the letter 'e' automatically between consonants in Egyptian words, and writing 'w' as 'u', as a convention of convenience for English speakers, not the transliteration employed by Egyptologists.^[13] In modern Egypt, tour guides pronounce the name as "Thote" or "Tote" with an aspirated initial consonant.

According to Theodor Hopfner,^[14] Thoth's Egyptian name written as *dḥwty* originated from *dḥw*, claimed to be the oldest known name for the Ibis although normally written as *hbj*. The addition of -ty denotes that he possessed the attributes of the Ibis.^[15] Hence his name means "He who is like the Ibis".

Alternate names

Djehuty is sometimes alternatively rendered as **Jehuti**, **Tahuti**, **Tehuti**, **Zehuti**, **Techu**, or **Tetu**. *Thoth* (also **Thot** or **Thout**) is the Greek version derived from the letters *dḥwty*. Not counting differences in spelling, Thoth had many names and titles or names, like other goddesses and gods. Similarly, each Pharaoh, considered a god himself, had five different names used in public.^[16] Among his alternate names are A, Sheps, Lord of Khemennu, Asten, Khenti, Mehi, Hab, and A'an.^[17] In addition, Thoth was also known by specific aspects of himself, for instance the moon god Iah-Djehuty, representing the moon for the entire month,^[18] or as jt-nṯr "god father". Further, the Greeks related Thoth to their god Hermes due to his similar attributes and functions.^[19] One of Thoth 's titles, "Three times great, great" (see Titles) was translated to the Greek τριμεγιστος (Trismegistos) making Hermes Trismegistus.^[20]

Depictions

Thoth has been depicted in many ways depending on the era and on the aspect the artist wished to convey. Usually, he is depicted in his human form with the head of an ibis.^[21] In this form, he can be represented as the reckoner of times and seasons by a headdress of the lunar disk sitting on top of a crescent moon resting on his head. When depicted as a form of Shu or Ankher, he was depicted to be wearing the respective god's headdress. Sometimes he was also seen in art to be wearing the Atef crown or the United Crowns of Upper and Lower Egypt.^[15] When not depicted in this common form, he sometimes takes the form of the ibis directly.^[21] He also appears as a dog faced baboon or a man with the head of a baboon when he is A'an, the god of equilibrium.^[22] In the form of A'ah-Djehuty he took a more human-looking form.^[23] These forms are all symbolic and are metaphors for Thoth's attributes. The Egyptians did not believe these gods actually looked like humans with animal heads.^[24] For example, Ma'at is often depicted with an ostrich feather, "the feather of truth," on her head,^[25] or with a feather for a head.^[26]



Depiction of Thoth as a baboon (c. 1400 BC), in the British Museum.

Attributes

Egyptologists disagree on Thoth's nature depending upon their view of the Egyptian pantheon. Most Egyptologists today side with Sir Flinders Petrie that Egyptian religion was strictly polytheistic, in which Thoth would be a separate god. His contemporary adversary, E. A. Wallis Budge, however, thought Egyptian religion to be primarily henotheistic^[27] where all the gods and goddesses were aspects of the God Ra, similar to the devas in Hinduism.^[28] In this view, Thoth would be the aspect of Ra which the Egyptian mind would relate to the heart and tongue.

His roles in Egyptian mythology were many. Thoth served as a mediating power, especially between good and evil, making sure neither had a decisive victory over the other.^[29] He also served as scribe of the gods,^[30] credited with the invention of writing and alphabets (i.e. hieroglyphs) themselves.^[31] In the underworld, Duat, he appeared as an ape, A'an, the god of equilibrium, who reported when the scales weighing the deceased's heart against the feather, representing the principle of Ma'at, was exactly even.^[32]

The ancient Egyptians regarded Thoth as One, self-begotten, and self-produced.^[21] He was the master of both physical and moral (i.e. Divine) law,^[21] making proper use of Ma'at.^[5] He is credited with making the calculations for the establishment of the heavens, stars, Earth,^[33] and everything in them.^[5] Compare this to how his feminine counterpart, Ma'at was the force which maintained the Universe.^[34] He is said to direct the motions of the heavenly bodies. Without his words, the Egyptians believed, the gods would not exist.^[30] His power was unlimited in the Underworld and rivaled that of Ra and Osiris.^[21]

The Egyptians credited him as the author of all works of science, religion, philosophy, and magic.^[35] The Greeks further declared him the inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, medicine, botany, theology, civilized government, the alphabet, reading, writing, and oratory. They further claimed he was the true author of every work of every branch of knowledge, human and divine.^[31]

Mythology

Thoth has played a prominent role in many of the Egyptian myths. Displaying his role as arbitrator, he had overseen the three epic battles between good and evil. All three battles are fundamentally the same and belong to different periods. The first battle took place between Ra and Apophis, the second between Heru-Bekhutet and Set, and the third between Horus, the son of Osiris, and Set. In each instance, the former god represented order while the latter represented chaos. If one god was seriously injured, Thoth would heal them to prevent either from overtaking the other.

Thoth was also prominent in the Osiris myth, being of great aid to Isis. After Isis gathered together the pieces of Osiris' dismembered body, he gave her the words to resurrect him so she could be impregnated and bring forth Horus. When Horus was slain, Thoth gave the magic to resurrect him as well. Similar to God speaking the words to create the heavens and Earth in Judeo-Christian beliefs, Thoth, being the god who always speaks the words that fulfill the wishes of Ra, spoke the words that created the heavens and Earth in Egyptian mythology.

This mythology also credits him with the creation of the 365 day calendar. Originally, according to the myth, the year was only 360 days long and Nut was sterile during these days, unable to bear children. Thoth gambled with



Lee Lawrie, *Thoth* (1939). Library of Congress John Adams Building, Washington, D.C.

Khonsu, the moon, for $1/72$ nd of its light ($360/72 = 5$), or 5 days, and won. During these 5 days, Nut gave birth to Kheru-ur (Horus the Elder, Face of Heaven), Osiris, Set, Isis, and Nephthys.

In the Ogdoad cosmogony, Thoth gave birth to Ra, Atum, Nefertum, and Khepri by laying an egg while in the form of an ibis, or later as a goose laying a golden egg.

History

He was originally the deification of the moon in the Ogdoad belief system. Initially, in that system, the moon had been seen to be the eye of Horus, the sky god, which had been semi-blinded (thus darker) in a fight against Set, the other eye being the sun. However, over time it began to be considered separately, becoming a lunar deity in its own right, and was said to have been another son of Ra. As the crescent moon strongly resembles the curved beak of the ibis, this separate deity was named Djehuty (i.e. Thoth), meaning *ibis*.

Thoth became associated with the Moon, due to the Ancient Egyptians observation that Baboons (sacred to Thoth) 'sang' to the moon at night.

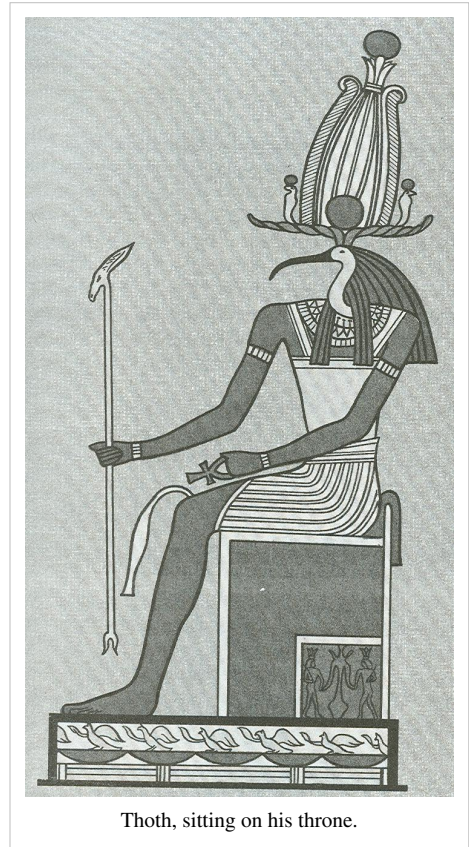
The Moon not only provides light at night, allowing the time to still be measured without the sun, but its phases and prominence gave it a significant importance in early astrology/astronomy. The cycles of the moon also organized much of Egyptian society's civil, and religious, rituals, and events. Consequently, Thoth gradually became seen as a god of wisdom, magic, and the measurement, and regulation, of events, and of time. He was thus said to be the secretary and counselor of Ra, and with Ma'at (truth/order) stood next to Ra on the nightly voyage across the sky, Ra being a sun god.

Thoth became credited by the ancient Egyptians as the inventor of writing, and was also considered to have been the scribe of the underworld, and the moon became occasionally considered a separate entity, now that Thoth had less association with it, and more with wisdom. For this reason Thoth was universally worshipped by ancient Egyptian Scribes. Many scribes had a painting or a picture of Thoth in their "office". Likewise, one of the symbols for scribes was that of the ibis.

In art, Thoth was usually depicted with the head of an ibis, deriving from his name, and the curve of the ibis' beak, which resembles the crescent moon. Sometimes, he was depicted as a baboon holding up a crescent moon, as the baboon was seen as a nocturnal, and intelligent, creature. The association with baboons led to him occasionally being said to have as a consort Astennu, one of the (male) baboons at the place of judgment in the underworld, and on other occasions, Astennu was said to be Thoth himself.

During the late period of Egyptian history a cult of Thoth gained prominence, due to its main centre, Khnum (Hermopolis Magna), also becoming the capital, and millions of dead ibis were mummified and buried in his honour. The rise of his cult also led to his cult seeking to adjust mythology to give Thoth a greater role.

Thoth was inserted in many tales as the wise counsel and persuader, and his association with learning, and measurement, led him to be connected with Seshat, the earlier deification of wisdom, who was said to be his daughter, or variably his wife. Thoth's qualities also led to him being identified by the Greeks with their closest matching god Hermes, with whom Thoth was eventually combined, as Hermes Trismegistus, also leading to the Greeks naming Thoth's cult centre as Hermopolis, meaning *city of Hermes*.



It is also considered that Thoth was the scribe of the gods rather than a messenger. Anubis (or Hermanubis) was viewed as the messenger of the gods, as he travelled in and out of the Underworld and presented himself to the gods and to humans. It is more widely accepted that Thoth was a record keeper, not a divine messenger. In the Papyrus of Ani copy of the Egyptian Book of the Dead the scribe proclaims "I am thy writing palette, O Thoth, and I have brought unto thee thine ink-jar. I am not of those who work iniquity in their secret places; let not evil happen unto me."^[36] Chapter XXXb (Budge) of the Book of the Dead is by the oldest tradition said to be the work of Thoth himself.^[37]

There was also an Egyptian pharaoh of the Sixteenth dynasty of Egypt named Djehuty (Thoth) after him, and who reigned for three years.

Titles

Thoth, like many Egyptian gods and nobility, held many titles. Among these were "Scribe of Ma'at in the Company of the Gods," "Lord of Ma'at," "Lord of Divine Words," "Judge of the Two Combatant Gods,"^[33] "Judge of the Rekhekhui, the pacifier of the Gods, who Dwelleth in Unnu, the Great God in the Temple of Abtiti,"^[29] "Twice Great," "Thrice Great,"^[21] " and "Three Times Great."^[6]

Notes

- [1] Thutmose III: A New Biography By Eric H Cline, David O'Connor University of Michigan Press (January 5, 2006)p. 127
- [2] *National Geographic Society: Egypt's Nile Valley Supplement Map*. (Produced by the Cartographic Division)
- [3] *National Geographic Society: Egypt's Nile Valley Supplement Map: Western Desert portion*. (Produced by the Cartographic Division)
- [4] (Budge *The Gods of the Egyptians* Thoth was said to be born from the skull of set also said to be born from the heart of Ra.p. 401)
- [5] (Budge *The Gods of the Egyptians* Vol. 1 p. 407)
- [6] (Budge *Gods of the Egyptians* Vol. 1 p. 415)
- [7] (Budge *The Gods of the Egyptians* Vol. 1 p. 400)
- [8] (Budge *The Gods of the Egyptians* Vol. 1 p. 405)
- [9] (Budge *The Gods of the Egyptians* Vol. 1 p. 414)
- [10] (Budge *The Gods of the Egyptians* p. 403)
- [11] Hieroglyphs verified, in part, in (Budge *The Gods of the Egyptians* Vol. 1 p. 402) and (Collier and Manley p. 161)
- [12] Information taken from phonetic symbols for Djehuty, and explanations on how to pronounce based upon modern rules, revealed in (Collier and Manley pp. 2-4, 161)
- [13] (Collier and Manley p. 4)
- [14] Hopfner, Theodor, b. 1886. *Der tierkult der alten Agypter nach den griechisch-romischen berichten und den wichtigeren denkmälern*. Wien, In kommission bei A. Holder, 1913. Call# = 060 VPD v.57
- [15] (Budge *The Gods of the Egyptians* Vol. 1 p. 402)
- [16] (Collier and Manley p. 20)
- [17] (Budge *The Gods of the Egyptians* Vol. 1 pp. 402-3)
- [18] (Budge *The Gods of the Egyptians* Vol. 1 pp. 412-3)
- [19] (Budge *The Gods of the Egyptians* p. 402)
- [20] (Budge *The Gods of the Egyptians* Vol. 1 p. 415)
- [21] (Budge *The Gods of the Egyptians* Vol. 1 p. 401)
- [22] (Budge *The Gods of the Egyptians* Vol. 1 p. 403)
- [23] (Budge *The Gods of the Egyptians* Vol. 1 plate between pp. 408-9)
- [24] Allen, James P. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, p. 44.
- [25] Allen, op. cit., p. 115
- [26] (Budge *The Gods of the Egyptians* Vol. 1 p. 416)
- [27] (Budge *Egyptian Religion* pp. 17-8)
- [28] (Budge *Egyptian Religion* p. 29)
- [29] (Budge *Gods of the Egyptians* Vol. 1 p. 405)
- [30] (Budge *Gods of the Egyptians* Vol. 1 p. 408)
- [31] (Budge *Gods of the Egyptians* Vol. 1 p. 414)
- [32] (Budge *Gods of the Egyptians* Vol. 1 p. 403)
- [33] (Budge *Gods of the Egyptians* Vol. 1 p. 401)
- [34] (Budge *Gods of the Egyptians* Vol. 1 pp. 407-8)

[35] (Hall *The Hermetic Marriage* p. 224)

[36] *The Book of the Dead*, E.A Wallis Budge, orig pub 1895, Gramercy books 1999, p562, ISBN 0-517-12283-9

[37] *The Book of the Dead*, E.A Wallis Budge, orig pub 1895, Gramercy Books 1999, p282, ISBN 0-517-12283-9

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- *The Book of Thoth*, by Aleister Crowley. (200 signed copies, 1944) Reprinted by Samuel Wiser, Inc 1969, first paperback edition, 1974 (accompanied by The Thoth Tarot Deck, by Aleister Crowley & Lady Fred Harris)

Hermeticism

Hermeticism or the **Western Hermetic Tradition** is a set of philosophical and religious beliefs^[1] or gnosis based primarily upon the Hellenistic Egyptian pseudepigraphical writings attributed to Hermes Trismegistus who is the representation of the conflation of the Egyptian god Thoth with the Greek Hermes. These beliefs have heavily influenced the Western Esoteric Tradition and were considered to be of great importance during the Renaissance.^[2]

Terminology

The term *Hermetic* is from medieval Latin *hermeticus*, which in turn is derived from the name of the Greek god Hermes. It is attested in English since the 17th century as the adjective *Hermetic* (as in "Hermetic writers" e.g. Franz Bardon). The synonymous *Hermetical* also occurs in the 17th century. Sir Thomas Browne in his *Religio Medici* of 1643 wrote, "*Now besides these particular and divided Spirits there may be (for ought I know) a universal and common Spirit to the whole world. It was the opinion of Plato, and is yet of the **Hermeticall** Philosophers.*" (R.M. Part 1:32)

The term Hermetic is from the Greek word Herm, which refers to a pillar or post used in pre-classical Greece "of square shape, surmounted by a head with a beard. The square, limbless "Hermes" was a step in advance of the unwrought stone."^[3] The origin of the word Hermes relates to a stone pillar used to communicate with the deities and the use of names beginning with Herm in Greece dates from at least 600 BCE. The God Hermes is a generic term used by the pre-classical Greeks for any deity, and was only later associated with the God of Knowledge in Athens in the 2nd Century CE.^[4] The word Hermetic was used by Dr. Everard, 1650 in the English translation of *The Pimander of Hermes*.^[5] Mary Anne Atwood mentioned the use of the word Hermetic by Dufresnoy in 1386.^[6]
[7]

History

Late Antiquity

In Late Antiquity, Hermeticism^[8] emerged in parallel with Gnosticism, Neoplatonism and early Christianity, "characterized by a resistance to the dominance of either pure rationality or doctrinal faith".^[9]

The books now known as the *Corpus Hermeticum* were part of a renaissance of syncretistic and intellectualized pagan thought that took place around the 2nd century. Other examples of this cultural movement would include Neoplatonist philosophy, the Chaldaean Oracles, late Orphic and Pythagorean literature, as well as much of Gnosticism.

The extant Greek texts dwell upon the oneness and goodness of God, urge purification of the soul, and defend pagan religious practices, such as the veneration of images. Many lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor. And one text, the *Asclepius*, lost in Greek but partially preserved in Latin, contained a bloody prophecy of the end of Roman rule in Egypt and the resurgence of pagan Egyptian power.

The predominant literary form is the dialogue: Hermes Trismegistus instructs a perplexed disciple on some point of hidden wisdom.

Renaissance

After centuries of falling out of favor, Hermeticism was reintroduced to the West when, in 1460, a man named Leonardo^[10] brought the *Corpus Hermeticum* to Pistoia. He was one of many agents sent out by Pistoia's ruler, Cosimo de'Medici, to scour European monasteries for lost ancient writings.^[11]

In 1614 Isaac Casaubon, a Swiss philologist, analyzed the Hermetic texts for linguistic style and claimed that the Hermetic writings attributed to Trismegistus were not the work of an ancient Egyptian priest but in fact dated to the Common Era.^[12] ^[13] Walter Scott places their date shortly after 200 CE, while Sir W. Flinders Petrie places them between 200 and 500 B.C.^[14] Plutarch's mention of Hermes Trismegistus dates back to the first century CE, and Tertullian, Iamblichus, and Porphyry are all familiar with Hermetic writings.^[15]

In 1945, Hermetic writings were among those found near Nag Hammadi, in the form of one of the conversations between Hermes and Asclepius from the *Corpus Hermeticum*, and a text about the Hermetic mystery schools, *On the Ogdoad and Ennead*, written in the Coptic language, the last form in which the Egyptian language was written.^[16]



Hermeticism as a religion

Tobias Churton, scholar of obscure religious movements, states that "the Hermetic tradition was both moderate and flexible, offering a tolerant philosophical religion, a religion of the (omnipresent) mind, a purified perception of God, the cosmos, and the self, and much positive encouragement for the spiritual seeker, all of which the student could take anywhere".^[17]

Religious and philosophical texts

Though many more have been falsely attributed to the work of Hermes Trismegistus, Hermeticists commonly accept there to have been forty-two books to his credit. However, most of these books are reported to have been destroyed when the Great Library of Alexandria was razed.

There are three major works which are widely known texts for Hermetic beliefs:

- ***The Corpus Hermeticum*** is the body of work most widely known and is the aforementioned Greek texts. These eighteen books are set up as dialogues between Hermes and a series of others. The first book involves a discussion between Poimandres (also known as *Nous* and God) and Hermes, supposedly resulting from a meditative state, and is the first time that Hermes is in contact with God. Poimandres teaches the secrets of the Universe to Hermes, and later books are generally of Hermes teaching others such as Asclepius and his son Tat.
- ***The Emerald Tablet of Hermes Trismegistus*** is a short work which coins the well known term in occult circles "As above, so below." The actual text of that maxim, as translated by Dennis W. Hauck is "That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing".^[18] The tablet also refers to the three parts of the wisdom of the whole universe. Hermes claims his knowledge of these three parts is why he received the name Trismegistus (thrice-great, or Ao-Ao-Ao meaning "greatest"). As the story is told, this tablet was found by Alexander the Great at Hebron supposedly in the tomb of Hermes.^[19]
- ***The Kybalion: Hermetic Philosophy*** is a book published in 1912 CE anonymously by three people calling themselves the "Three Initiates." Many of the Hermetic principles are explained in the book.

There are additional works that, while not as well known as the three mentioned above, have an important place in Hermeticism and its study.

- *A Suggestive Inquiry into Hermetic Philosophy and Alchemy* written by Mary Anne Atwood, and originally published anonymously in 1850. This book was withdrawn from circulation by the author but was later reprinted after her death by her longtime friend Isabelle de Steiger. Isabelle de Steiger was a member of the Golden Dawn, and this book was used as the basis for the study of Hermeticism by the Golden Dawn, which resulted in several published works by members of the Golden Dawn.^[20]
- Arthur Edward Waite, member and later head of the Golden Dawn, wrote the *Hermetic Museum* and later the *Hermetic Museum Restored and Enlarged* and did the editing for *Hermetic and Alchemical Writings of Paracelsus* that was published as a two-volume set. Arthur Edward Waite considered himself an Hermeticist and was instrumental in adding the word "Hermetic" to the official title of the Golden Dawn.^[21]
- W. Wynn Westcott, a founding member of the Golden Dawn, edited a series of books on Hermeticism called the "Collectanea Hermetica," published by the Theosophical Publishing Society.^[22]

Why Thrice Great?

The "Prisca Theologia"

Many Christian writers, including Lactantius, Augustine, Giordano Bruno, Marsilio Ficino, Campanella and Giovanni Pico della Mirandola considered Hermes Trismegistus to be a wise pagan prophet who foresaw the coming of Christianity.^[23] They believed in a *prisca theologia*, the doctrine that a single, true, theology exists, which threads through all religions, and which was given by god to man in antiquity.^[24] ^[25] In order to demonstrate the verity of the 'prisca theologia' Christians appropriated the Hermetic teachings for their own purposes. By this account Hermes Trismegistus was either, according to the fathers of the Christian church, a contemporary of Moses^[26] or the third in a line of men named Hermes i.e. Enoch, Noah and the Egyptian priest king who is known to us as Hermes Trismegistus^[27] or thrice great on account of being the greatest priest, philosopher and king.^[28] ^[29]

This last account of how Hermes Trismegistus received the name "Trismegistus," meaning "Thrice Great," is derived from statements both in the *The Emerald Tablet of Hermes Trismegistus*, that he knows the three parts of the wisdom of the whole universe.^[30] The three parts of the wisdom are alchemy, astrology, and theurgy. The *pymander*, from where Marsilio Ficino formed his opinion, states that "they called him Trismegistus because he was the greatest philosopher and the greatest priest and the greatest king".^[31]

Another explanation, in the *Suda* (10th century), is that "He was called Trismegistus on account of his praise of the trinity, saying there is one divine nature in the trinity".^[32]

The three parts of the wisdom of the whole universe

Alchemy—The Operation of the Sun—is not simply the changing of physical lead into physical gold.^[33] It is an investigation into the spiritual constitution, or life of matter and material existence through an application of the mysteries of birth, death and resurrection.^[34] The various stages of chemical distillation and fermentation, among them, are aspects of these mysteries, that, when applied quicken Nature's processes in order to bring a natural body to perfection.^[35] This perfection is the accomplishment of the *Magnum opus* (Latin for Great Work).

Astrology—The Operation of the Moon: Hermes claims that Zoroaster discovered this part of the wisdom of the whole universe, astrology, and taught it to man.^[36] In Hermetic thought, it is likely that the movements of the planets have meaning beyond the laws of physics and actually holding metaphorical value as symbols in the mind of The All, or God. Astrology has influences upon the Earth, but does not dictate our actions, and wisdom is gained when we know what these influences are and how to deal with them.

Theurgy—The Operation of the Stars: There are two different types of magic, according to Giovanni Pico della Mirandola's *Apology*, completely opposite of each other. The first is γοητεία, *Goëtia*, black magic reliant upon an alliance with evil spirits (i.e. demons). The second is Theurgy, divine magic reliant upon an alliance with divine spirits (i.e. angels, archangels, gods).^[37]

Theurgy translates to "The Science or art of Divine Works" and is the practical aspect of the Hermetic art of alchemy.^[38] Furthermore, alchemy is seen as the "key" to theurgy,^[39] the ultimate goal of which is to become united with higher counterparts, leading to the attainment of Divine Consciousness.^[38]

Hermetic beliefs

As stated above In Hermetic religion the supreme Deity, or Principle, is referred to variously as 'God', 'The All', or 'The One'. The absolute is the central focus of Hermeticism and therefore it is difficult to assign it a position among the traditional Theistic religions, or along the monotheistic and polytheistic spectrum.

Hermeticism transcends both Monotheism and Polytheism as well as Deism and Pantheism within its belief system, which teaches that there is a transcendent God, The All, or one "Cause", of which we, and the entire universe, participate. Also it subscribes to the notion that other beings such as gods and angels, and elementals exist in the Universe.

Classical elements

The four classical elements of earth, water, air, and fire are used often in alchemy, and are alluded to several times in the *Corpus Hermeticum*.

As above, so below

These words circulate throughout occult and magical circles, and they come from Hermetic texts. The concept was first laid out in *The Emerald Tablet of Hermes Trismegistus*, in the words "That which is Below corresponds to that which is Above, and that which is Above, corresponds to that which is Below, to accomplish the miracles of the One Thing".^[18]

In accordance with the various levels of reality: physical, mental, and spiritual, this relates that what happens on any level happens on every other. This is however more often used in the sense of the microcosm and the macrocosm. The microcosm is oneself, and the macrocosm is the universe. The macrocosm is as the microcosm, and vice versa; within each lies the other, and through understanding one (usually the microcosm) you can understand the other.^[40]

Posthumous fate

There are mentions in Hermeticism about "*metempsychosis*" (not to be confused with "*reincarnation*"), or the multiple occurrences of a being through the manifestation, before he gets liberated from any condition. As Hermes states:

O son, how many bodies we have to pass through, how many bands of demons, through how many series of repetitions and cycles of the stars, before we hasten to the One alone?^[41]

Morality, good, and evil

Hermes explains in Book 9 of the *Corpus Hermeticum* that *Nous* brings forth both good and evil, depending on if he receives input from God or from the demons. God brings good, while the demons bring evil. Among those things brought by demons are:

adultery, murder, violence to one's father, sacrilege, ungodliness, strangling, suicide from a cliff and all such other demonic actions.^[42]

This provides a clearcut view that Hermeticism does indeed include a sense of morality. However, the word good is used very strictly, to be restricted to use to the *Supreme Good*, God.^[43] It is only God (in the sense of the Supreme Good, not The All) who is completely free of evil to be considered good. Men are exempt of having the chance of being good, for they have a body, consumed in the physical nature, ignorant of the *Supreme Good*.^[44]



Among those things which are considered extremely sinful, is the focus on the material life, said to be the only thing that offends God:

As processions passing in the road cannot achieve anything themselves yet still obstruct others, so these men merely process through the universe, led by the pleasures of the body.^[45]

It is troublesome to oneself to have no "children". This is a symbolic description, not to mean physical, biological children, but rather creations. Immediately before this claim, it is explained that God is "the Father" because it has authored all things, it creates. Whether father or mother, one must create, do something positive in their life, as the Supreme Good is a "generative power". The curse for not having "children" is to be imprisoned to a body, neither male (active) nor female (thoughtful), leaving that person with a type of sterility, that of being unable to accomplish anything.^[46]

Cosmogony

The tale is given in the first book of the Corpus Hermeticum by God to Hermes Trismegistus after a meditation. It begins as God by an act of will creates the primary matter that is to constitute the cosmos. From primary matter God separates the elements Fire, Air and Water and Earth. Then God ordered the elements into the seven heavens, often seen as the spheres of Mercury, Venus, Mars, Jupiter, Saturn, the Sun and the Moon) to travel in circles and govern destiny.

The Word then leaps forth from the materializing elements, which made them unintelligent. Nous then made the governors spin, and from their matter sprang forth creatures without speech. Earth then was separated from Water and the animals (other than Man) were brought forth from the Earth.

The God then created Man, androgynous, in his own image and handed over his creation. Man carefully observed the creation of his brother, the lesser Nous, and received his and his Father's authority over it all. Man then rose up above the spheres' paths to better view the creation, and then showed the form of the ALL to Nature. Nature fell in love with it, and Man, seeing a similar form to his own reflecting in the water fell in love with Nature and wished to dwell in it. Immediately Man became one with Nature and became a slave to its limitations such as gender and sleep. Man thus became speechless (for it lost the Word) and became double, being mortal in body but immortal in spirit, having authority of all but subject to destiny.^[47]

Hermetic brotherhoods

Once Hermeticism was no longer endorsed by the Christian Church it was driven underground and a number of Hermetic societies were formed. The Western esoteric tradition is now heavily steeped in Hermeticism. The work of such writers as Pico Della Mirandola, who attempted to reconcile Jewish Kabbalah and Christian mysticism, brought Hermeticism into a context more easily understood by Europeans in the Renaissance.

A few primarily Hermetic occult orders were founded in the late Middle Ages and early Renaissance. Hermetic magic underwent a nineteenth century revival in Western Europe,^[48] where it was practiced by people and within groups such as the Hermetic Order of the Golden Dawn, Aurum Solis, Ragon, Kenneth M. Mackenzie, Eliphas Lévi, Frederick Hockley, William Butler Yeats, and Arthur Machen.^[49] Many Hermetic, or Hermetically influenced, groups exist today, most of which are derived from the Golden Dawn, Rosicrucianism or Freemasonry.

Rosicrucianism

Rosicrucianism is a Hermetic/Christian movement dating back to the 15th century. It consists of a secretive inner body, and a more public outer body under the direction of the inner body.

This movement is symbolized by the rose (the soul) and the cross (the body of 4 elements). In other words, the human soul crucified on the cross of the material plane.

The Rosicrucian Order consists of a graded system (similar to The Order of Freemasons) in which members move up in rank and gain access to more knowledge. There is no fee for advancement. Once a member is deemed able to understand the knowledge, they move on to the next grade.

There are three steps to their spiritual path: philosophy, qabalah, and divine magic. In turn, there are three goals of the order: 1) the abolition of monarchy and the institution of rule by a philosophical elect, 2) reformation of science, philosophy, and ethics, and 3) discovery of the Panacea.

The sources dating the existence of the Rosicrucians to the 17th century are three German pamphlets: the *Fama*, the *Confessio Fraternitatis*, and *Chymical Wedding of Christian Rosenkreutz*.^[50] Some scholars believe these to be hoaxes,^[51] and that antedating Rosicrucian organizations are the first appearance of any real Rosicrucian fraternity.

Hermetic Order of the Golden Dawn

Unlike the Societas Rosicruciana in Anglia, the Hermetic Order of the Golden Dawn was open to both sexes, and treated both as equal. The order was a specifically Hermetic society, teaching the arts of alchemy, qabalah, and the magic of Hermes along with the principles of occult science. Israel Regardie claims that there are many orders, who know what they do of magic from what has been leaked out of the Golden Dawn, by what he deems "renegade members."

The order maintained the tightest of secrecy by severe penalties for loose lips. Overall, the general public was left oblivious to the actions and even existence of the Golden Dawn, making the policies a success.^[52] This secrecy was broken first by Aleister Crowley, in 1905, and later by Israel Regardie himself in 1940, giving a detailed account of the order's teachings to the general public.^[53]

Esoteric Christianity

Hermetism and Hermeticism remains influential in Esoteric Christianity, especially Martinism.

Notes

- [1] Churton p. 5
- [2] "Hermeticism" *The Concise Oxford Dictionary of World Religions*
- [3] *The Religion of Ancient Greece* by Jane Ellen Harrison pgs 17–19.
- [4] *The Religion of Ancient Greece* by Jane Ellen Harrison pgs 21–30.
- [5] *Collectanea Hermetica* Edited by W. Wynn. Westcott Volume 2.
- [6] See Dufresnoy, *Histoire del' Art Hermetique*, vol. iii. Cat. Gr. MSS.
- [7] *A Suggestive Inquiry into Hermetic Philosophy and Alchemy* by Mary Anne Atwood 1850.
- [8] van den Broek and Hanegraaff (1997) distinguish *Hermetism* for the tradition of Late Antiquity from *Hermeticism for the Renaissance revival*.
- [9] van den Broek and Hanegraaff (1997), p. vii
- [10] This Leonardo di Pistoia was a monk (<http://www.ritmanlibrary.nl/c/p/lib/coll.html>), not to be confused with the artist Leonardo da Pistoia who was not born until c.1483 CE.
- [11] *The Way of Hermes*, p. 9
- [12] Tambiah *Magic, Science, Religion, and the Scope of Rationality* pp. 27–28.
- [13] *The Way of Hermes*, p. 9.
- [14] Abel and Hare p. 7.
- [15] Stephan A. Hoeller, On the Trail of the Winged God—Hermes and Hermeticism Throughout the Age, *Gnosis: A Journal of Western Inner Traditions* (Vol. 40, Summer 1996).

- [16] *The Way of Hermes*, pp. 9–10.
- [17] Churton p. 5.
- [18] Scully p. 321.
- [19] Abel & Hare p. 12.
- [20] "A Suggestive Inquiry into Hermetic Philosophy and Alchemy" with introduction by Isabelle de Steiger
- [21] "Hermetic Papers of A. E. Waite: the Unknown Writings of a Modern Mystic" Edited by R. A. Gilbert
- [22] "The Pyramider of Hermes" Volume 2, *Collectanea Hermetica* published by The Theosophical Publishing Society, 1894.
- [23] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, pp 9–15 and pp 61–66 and p 413
- [24] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, pp 14–18 and pp 433–434
- [25] Hanegraaff, W. J., *New Age Religion and Western Culture*, SUNY, 1998, p 360.
- [26] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p 27 and p 293
- [27] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p52
- [28] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p 52
- [29] Copenhaver, B.P., "Hermetica", Cambridge University Press, 1992, p xlviii
- [30] Scully p. 322.
- [31] Copenhaver, *Hermetica*, p. xlviii
- [32] Copenhaver, *Hermetica*, p. xli
- [33] Hall *The Hermetic Marriage* p. 227.
- [34] Eliade *The Forge and the Crucible* p. 149 and p. 155–157
- [35] Geber *Summa Perfectionis*
- [36] Powell pp. 19–20.
- [37] Garstin p. v
- [38] Garstin p. 6
- [39] Garstin p. vi
- [40] Garstin p. 35.
- [41] *The Way of Hermes* p. 33.
- [42] *The Way of Hermes* p. 42.
- [43] *The Way of Hermes* p. 28.
- [44] *The Way of Hermes* p. 47.
- [45] *The Way of Hermes* pp. 32–3.
- [46] *The Way of Hermes* p. 29.
- [47] *PEMANDRES, THE SHEPHERD OF MEN*
- [48] Regardie p. 17.
- [49] Regardie pp. 15–6.
- [50] Yates, Frances (1972). *The Rosicrucian Enlightenment*. London: Routledge and Kegan Paul. ISBN 0710073801.
- [51] Prof. Carl Edwin Lindgren, "The Rose Cross, A Historical and Philosophical View" — <http://users.panola.com/lindgren/rosecross.html>
- [52] Regardie pp. 15–7.
- [53] Regardie p. ix.

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- Scully, Nicki (2003). *Alchemical Healing: A Guide to Spiritual, Physical, and Transformational Medicine*. Rochester: Bear & Company.

External links

- Online Version of the *Corpus Hermeticum*, version translated by [[John Everard (preacher)|John Everard (<http://www.levity.com/alchemy/corpher.htm>)] in 1650 CE from Latin version]
 - Online Version of *The Virgin of the World of Hermes Trismegistus*, version translated by Anna Kingsford and Edward Maitland in 1885 A.D. (<http://www.sacred-texts.com/eso/vow/index.htm>)
 - Online version of *The Kybalion* (1912) (<http://www.gnostic.org/kybalionhtm/kybalion.htm>)
 - The Kybalion Resource Page (<http://www.kybalion.org>)
 - An introduction to Hermeticism by Paul Newall (2004) (<http://www.galilean-library.org/manuscript.php?postid=43803>)
 - Hermetics Resource Site (<http://www.hermetics.org>)—Many Hermetics texts
 - The Hermetic Library (<http://www.hermetic.com>)—A collection of texts and sites relating to Hermeticism
 - Hermeticism (http://www.dmoz.org/society/Religion_and_Spirituality/Esoteric_and_Occult/Hermeticism/) at the Open Directory Project
 - TransAlchemy (<http://www.transalchemy.com>)-Modern scientific and singularitarian Hermetic research
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Hermetica

Hermetica is a category of literature dating from Late Antiquity that purports to contain secret wisdom, generally attributed to Hermes Trismegistus, "thrice-great Hermes", who is a syncretism of the Greek god Hermes and the Egyptian deity Thoth. A collection of several such Greek texts from the 2nd and 3rd centuries,^[1] remnants of a more extensive previous literature, were compiled into a *Corpus Hermeticum* by Italian scholars during the Renaissance, notably by Marsilio Ficino, whose Latin translation went through eight incunable editions before 1500, and a further twenty-two by 1641.^[2] Other Hermetic works, however, existed in Syriac, Arabic, Armenian, Coptic, and other languages.

Character of the texts

Most of the texts are presented in the form of a dialogue, a favorite form of didactic material in classical antiquity, in which a teacher enlightens a disciple. The subject-matter of Hermetic books is wide-ranging. Some deal with alchemy, magic, and related concepts.^[3] Others contain philosophical ideas that are often compared to Gnosticism and Neoplatonism, although their differences are greater than their similarities.^[4] Though there are many parallels with Egyptian prophecies, with hymns to the gods or other mythological texts, and with direct allusions, the closest comparisons can be found in Egyptian wisdom literature, characteristically couched in words of advice from a "father" to a "son".^[5]

Dating

While they are difficult to date with precision, the texts of the *Corpus* were likely redacted between the 1st and 3rd centuries AD. During the Renaissance, these texts were believed to be of ancient Egyptian origin, and even today some readers believe them to date from Pharaonic Egypt. However, the classical scholar Isaac Casaubon (1559–1614) argued that some of the texts, mainly those dealing with philosophy, betrayed a vocabulary too recent to be so old. More recent research, while affirming the late dating in a period of syncretic cultural ferment in Roman Egypt, suggests more continuity with the culture of Pharaonic Egypt than had previously been believed.^[6] There are Demotic (late Egyptian) papyri containing substantial sections of a dialogue of completely Hermetic type between Thoth and a disciple.^[7] Egyptologist, Sir William Flinders Petrie, states that some texts in the Hermetic corpus date back to the 6th century BC. during the Persian period.^[8] There is a real possibility that some of the similarities between the Demotic texts and Platonic and neo-Platonic philosophy could be the result of Plato and his followers' having drawn on Egyptian sources.^[9] ^[10] Thus, it would be fair to assess the *Corpus Hermeticum* as intellectually eclectic.^[11]

Influences and style

The books now known as the *Corpus Hermeticum* were part of a renaissance of syncretistic and intellectualized pagan thought that took place around the 2nd century. Other examples of this cultural movement would include Neoplatonist philosophy, the Chaldaean Oracles, late Orphic and Pythagorean literature, as well as much of Gnosticism.

Unlike some Gnostic writings, the *Hermetica* contain no explicit allusions to Jewish or Christian texts — and this choice seems deliberate. They do, however, contain some unconscious echoes of Biblical themes, underscoring the close if uneasy intermingling of Jewish, Greek and Egyptian currents in Hellenistic Alexandria. Unlike Orphic literature, the works of the *Hermetica* are unconcerned with the genealogical tedia of Greek mythology. And compared with Chaldaean Oracles and Neoplatonist philosophy, the Hermetic texts dwell far less on the technical minutiae of metaphysical philosophy: their concerns are practical in nature, their ends a spiritual rebirth through the enlightenment of the mind:

Seeing within myself an immaterial vision that came from the mercy of God, I went out of myself into an immortal body, and now I am not what I was before. I have been born in mind!^[12]

The extant Greek texts dwell upon the oneness and goodness of God, urge purification of the soul, and defend pagan religious practices, such as the veneration of images. Many lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor. And one text, the *Asclepius*, lost in Greek but partially preserved in Latin, contained a bloody prophecy of the end of Roman rule in Egypt and the resurgence of pagan Egyptian power.

The predominant literary form is the dialogue: Hermes Trismegistus instructs a perplexed disciple on some point of hidden wisdom. The dialogue itself is played out upon a spectral canvas of hoary temples marked with hieratic inscriptions, most of which the authors of these works would have been unable to read.

Authorship and audience

Although they often claim to be copies of Egyptian priestly texts or reports of conversations in Egyptian, Hellenisms in the language itself point to the *Hermetica*'s Greek origin. Nevertheless, it is likely that the pseudonymous authors considered themselves Egyptians rather than Alexandrian Greeks, since there are many affirmations of the superiority of the Egyptian language, and the *Asclepius* contains a bloody prophecy about the expulsion of "foreigners" from Egypt.

Renaissance enthusiasts often pointed to Hermetic documents as the apex of occult philosophy. Several factors, however, suggest that the tracts had a more popular character. For example, Neoplatonic philosophers, who happily and prolifically quote apocryphal works of Orpheus, Zoroaster, Pythagoras and other figures, almost never cite Hermes. The anti-Greek and anti-Roman attitudes present in the texts reinforce their subaltern character. The *Corpus Hermeticum* therefore offers us an almost unparalleled view into the religious thinking of non-elite and politically marginal pagans under the Roman Empire.

Another question persists: did the "Hermetists" who produced and read these books constitute a kind of "sect", comparable to Gnostic groups? Certainly, Hermetic writings were of interest to members of alternative religious communities: parts of the *Hermetica* appeared in the 4th-century Gnostic library found in Nag Hammadi. On the other hand, the diffuseness in style and subject matter, the widespread distribution of the texts, and also the ease with which anonymous tracts can be produced, would suggest that a great many of the texts were produced by lone individuals or small groups without formal organization.

Hermetica outside the corpus

Although the most famous exemplars of Hermetic literature were products of Greek-speakers under Roman rule, the genre did not suddenly stop with the fall of the Empire, nor was it confined to the Greek language. Rather, Hermetic literature continued to be produced, in Coptic, Syriac, Arabic, Armenian and Byzantine Greek. The most famous example of this later Hermetica is the Emerald Tablet, known from medieval Latin and Arabic manuscripts, with a possible Syriac source. Little else of this rich literature is easily accessible to non-specialists. The mostly gnostic Nag Hammadi Library discovered in 1945 also contained one hermetic text previously not known to scholars. This treatise, called *The Ogdoad and the Ennead*, contains a very lively description of a hermetic initiation into gnosis, and has led to new perspectives on the nature of Hermetism as a whole, particularly due to the research of Jean-Pierre Mahé.^[13]

Corpus Hermeticum in the Renaissance

Although they were still popular enough in the 5th century to be argued against by Augustine of Hippo in the *City of God* vii.23–26 ^[14], Hermetic texts were lost to Western culture during the Middle Ages. They were, however, rediscovered from Byzantine copies and popularized in Italy during the Renaissance. The impetus for this revival came from the Latin translation by Marsilio Ficino, a member of Cosimo de Medici's court, who published a collection of thirteen tractates in 1471, as *De potestate et sapientia Dei*.^[15] Note that the last three tractates contained in modern editions were missing from Ficino's manuscript. They were translated independently from another manuscript, by Ficino's contemporary Lodovico Lazzarelli (1447–1500), and first printed in 1507. The availability of *Hermetica* provided a seminal impetus in the development of Renaissance thought and culture, having a profound impact on alchemy and modern magic, as well as influencing philosophers such as Giordano Bruno and Pico della Mirandola, Ficino's student. This influence continued as late as the 17th century with authors such as Sir Thomas Browne.

Standard editions

John Everard's historically important 1650 translation into English of the *Corpus Hermeticum*, entitled *The Divine Pymander in XVII books* (London, 1650) was from Ficino's Latin translation; it is no longer considered reliable by scholars. The modern standard editions are the Budé edition by A. D. Nock and A.-J. Festugière (Greek and French, 1946, repr. 1991) and Brian P. Copenhaver (English, 1992).

Contents of *Corpus Hermeticum*

The following are the titles given to the eighteen tracts, as translated ^[16] by G.R.S. Mead:

- I. Pœmandres, the Shepherd of Men
- (II.) The General Sermon
- II. (III.) To Asclepius
- III. (IV.) The Sacred Sermon
- IV. (V.) The Cup or Monad
- V. (VI.) Though Unmanifest God is Most Manifest
- VI. (VII.) In God Alone is Good and Elsewhere Nowhere
- VII. (VIII.) The Greatest Ill Among Men is Ignorance of God
- VIII. (IX.) That No One of Existing Things doth Perish, but Men in Error Speak of Their Changes as Destructions and as Deaths
- IX. (X.) On Thought and Sense
- X. (XI.) The Key
- XI. (XII.) Mind Unto Hermes
- XII. (XIII.) About the Common Mind
- XIII. (XIV.) The Secret Sermon on the Mountain
- XIV. (XV.) A Letter to Asclepius
- (XVI.) The Definitions of Asclepius unto King Ammon
- (XVII.) Of Asclepius to the King
- (XVIII.) The Encomium of Kings

The following are the titles given by John Everard:

- 1. The First Book

2. The Second Book. Called Poemander
3. The Third Book. Called The Holy Sermon
4. The Fourth Book. Called The Key
5. The Fifth Book
6. The Sixth Book. Called That in God alone is Good
7. The Seventh Book. His Secret Sermon in the Mount Of Regeneration, and
8. The Profession of Silence. To His Son Tat
9. The Eighth Book. That The Greatest Evil In Man, Is The Not Knowing God
10. The Ninth Book. A Universal Sermon To Asclepius
11. The Tenth Book. The Mind to Hermes
12. The Eleventh Book. Of the Common Mind to Tat
13. The Twelfth Book. His Crater or Monas
14. The Thirteenth Book. Of Sense and Understanding
15. The Fourteenth Book. Of Operation and Sense
16. The Fifteenth Book. Of Truth to His Son Tat
17. The Sixteenth Book. That None of the Things that are, can Perish
18. The Seventeenth Book. To Asclepius, to be Truly Wise

Notes

- [1] One of the oldest surviving Hermetic manuscripts, *Papyrus Vindobonensis Graeca* 29456, dates to the end of the 2nd century CE.
- [2] Noted by George Sarton, the historian of science, in reviewing Walter Scott, *Hermetica*, in *Isis* 8.2 (May 1926:343-346) p. 345
- [3] Walter Scott, in selectively editing *Hermetica* in 1924-25, omitted the astrology, magic and alchemy as "rubbish"; George Sarton took exception to the word, though not the decision, in his *Isis* review.
- [4] Broek, Roelof Van Den. "Gnosticism and Hermitism in Antiquity: Two Roads to Salvation." In Broek, Roelof Van Den, and Wouter J. Hanegraaff. 1998. *Gnosis and Hermeticism From Antiquity to Modern Times*. Albany: State University of New York Press.
- [5] Jean-Pierre Mahé, "Preliminary Remarks on the Demotic 'Book of Thoth' and the Greek Hermetica" *Vigiliae Christianae* '50.4 (1996:353-363) p.358f.
- [6] Fowden, Garth, *The Egyptian Hermes : a historical approach to the late pagan mind* (Cambridge/New York : Cambridge University Press), 1986
- [7] See R. Jasnow and Karl-Th. Zausich, "A Book of Thoth?" (paper given at the 7th International Congress of Egyptologists: Cambridge, 3-9 September 1995).
- [8] "Historical References in the Hermetic writings," Transactions of the Third International Congress of the History of Religions. Oxford I (1908) pp. 196-225 and Personal Religion in Egypt before Christianity. New York: Harpers (1909) pp. 85-91.
- [9] Bernal, Martin "Black Athena: The Afroasiatic Roots of Classical Civilization" volume I p.465. n.48.
- [10] Martin Bernal's review of Mary Lefkowitz' "Not Out of Africa" (1996) (<http://bmcr.brynmawr.edu/1996/96.04.05.html#NT26>)
- [11] Secretum secretorum - An Overview of Magic in the Greco-Roman World (<http://www.granta.demon.co.uk/arsm/jg/corpus.html>)
- [12] *Corpus Hermeticum* XIII.3.
- [13] Mahé, *Hermès en Haute Egypte* 2 vols. (Quebec) 1978, 1982.
- [14] <http://ls.poly.edu/~jbain/mms/texts/mmsaugustine.htm>
- [15] Among the treasures of the Bibliotheca Philosophica Hermetica in Amsterdam is this *Corpus Hermeticum* as published in 1471.
- [16] <http://www.gnosis.org/library/hermet.htm>

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- (Everard, John). *The Divine Pymander of Hermes Mercurius Trismegistus (English), Translated by John Everard, Printed in London, 1650*
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- Mead, G.R.S. (Translator) *Thrice Great Hermes: Studies in Hellenistic Theosophy and Gnosis, Volume II* (London: Theosophical Publishing Society) , 1906.

External links

- *The Corpus Hermeticum* (<http://www.gnosis.org/library/hermet.htm>) Translations from G.R.S. Mead's classic edition, *Thrice Greatest Hermes: Studies in Hellenistic Theosophy and Gnosis, Volume II* (The Gnosis Archive)]
- Everard's translation *The Divine Pymander in XVII books* at Adam McLean's Alchemy Web Site (<http://www.levity.com/alchemy/corpher.htm>)
- Jeremiah Genest, "Corpus Hermeticum" (<http://www.granta.demon.co.uk/arsm/jg/corpus.html>)
- The Kybalion Resource Page (<http://www.kybalion.org>)

Hermetic Qabalah

Hermetic Qabalah (From the Hebrew קַבָּלָה "reception", usually transliterated with a 'Q' rather than a 'K' or a 'C', to distinguish it from Jewish Kabbalah and Christian Cabbalah) is a Western esoteric and mystical tradition. It is the underlying philosophy and framework for magical societies such as the Golden Dawn, Thelemic orders, mystical societies such as the Builders of the Adytum and the Fellowship of the Rosy Cross, and is a precursor to the Neopagan, Wiccan and New Age movements.^[1] The Hermetic Qabalah is the basis for Qliphothic Qabala as studied by left hand path orders, such as the Typhonian Order.

Hermetic Qabalah draws on a great many influences, most notably: Jewish Kabbalah, Western astrology, Alchemy, pagan religions, especially Egyptian and Greco-Roman (the latter being from which the term "Hermetic" is derived), neoplatonism, gnosticism, the Enochian system of angelic magic of John Dee and Edward Kelley, hermeticism, rosicrucianism, Freemasonry, tantra and the symbolism of the tarot. Hermetic Qabalah differs from the Jewish form in being a more admittedly syncretic system, however it shares many concepts with Jewish Kabbalah.

Conception of Divinity

A primary concern of Hermetic Qabalah is the nature of divinity, its conception of which is quite markedly different from that presented in monotheistic religions; in particular there is not the strict separation between divinity and man which is seen in monotheisms.^[2] Hermetic Qabalah holds to the neoplatonic conception that the manifest universe, of which material creation is a part, arose as a series of emanations from the godhead.^[3]

These emanations arise out of three preliminary states that are considered to precede manifestation. The first is a state of complete nullity, known as *Ain* (אין "nothing"); the second state, considered a "concentration" of *Ain*, is *Ain Suph* (אין סוף "without limit, infinite"); the third state, caused by a "movement" of *Ain Suph*, is *Ain Suph Aur* (אין סוף אור "limitless light"), and it is from this initial brilliance that the first emanation of creation originates.^[4]

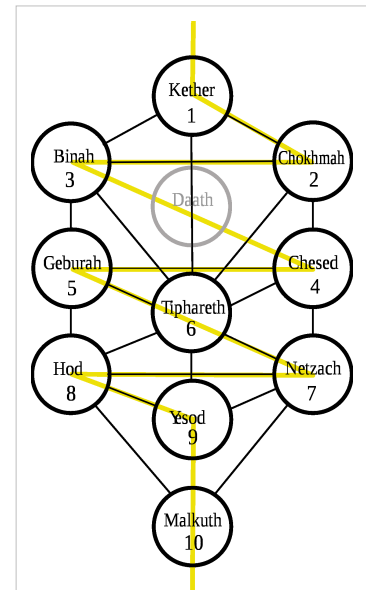
Sephirot

The emanations of creation arising from *Ain Suph Aur* are ten in number, and are called *Sephiroth* (סְפִירוֹת, singular Sephirah סְפִירָה, "enumeration"). These are conceptualised somewhat differently in Hermetic Qabalah to the way they are in Jewish Kabbalah.^[5] See Sephirot for the Jewish conceptualisation.

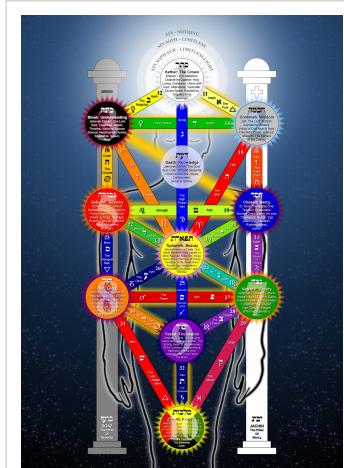
From *Ain Suph Aur* crystallises Kether, the first sephirah of the Hermetic Qabalistic tree of life. From Kether emanate the rest of the sephirot in turn, viz. Kether (1), Chokhmah (2), Binah (3), Daath, Chesed (4), Geburah (5), Tiphareth (6), Netzach (7), Hod (8), Yesod (9), Malkuth (10). Daath is not assigned a number as it is considered part of Binah or a hidden sephirah.^[6]

Each sephirah is considered to be an emanation of the divine energy (often described as 'the divine light') which ever flows from the unmanifest, through Kether into manifestation.^[7] This flow of light is indicated by the lightning flash shown on diagrams of the sephirotic tree which passes through each sephirah in turn according to their enumerations.

Each sephirah is a nexus of divine energy and each has a number of attributions. These attributions enable the Qabalist to form a comprehension of each particular sephirah's characteristics. This manner of applying many attributions to each sephirah is an exemplar of the diverse nature of Hermetic Qabalah. For example the sephirah Hod has the attributions of; Glory, perfect intelligence, the eights of the tarot deck, the planet Mercury, the Egyptian god Thoth, the archangel Michael, the Roman god Mercury and the alchemical element Mercury.^{[8] [9]} The general principle involved is that the Qabalist will meditate on all these attributions and by this means acquire an understanding of the character of the sephirah.



The Sephirothic tree showing the lightning flash and the paths.



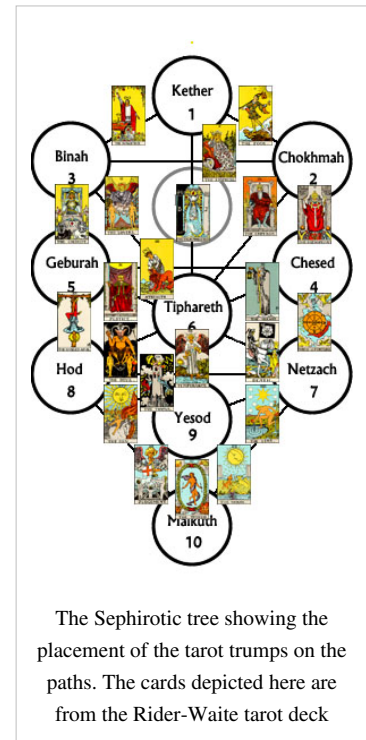
The Qabalistic Tree of Life

Tarot and the Tree of Life

Hermetic Qabalists see the cards of the tarot as keys to the Tree of Life. The twenty-one trumps and the fool are often called the "Major Arcana" or "Greater Mysteries" and are seen as corresponding to the twenty-two Hebrew letters and the twenty-two paths of the Tree; the ace to ten in each suit correspond to the ten Sephiroth in the four Qabalistic worlds; and the sixteen court cards relate to the classical elements in the four worlds.^{[10] [11] [12]} While the sephiroth describe the nature of God, the paths between them describe ways of knowing God.^[13]

History

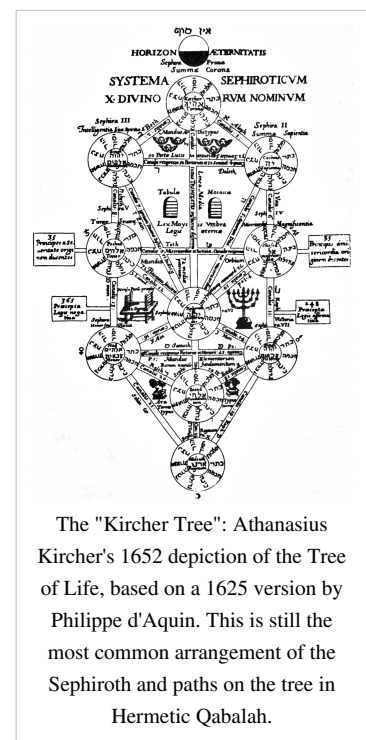
Jewish Kabbalah was absorbed into the Hermetic tradition at least as early as the 15th century when Giovanni Pico della Mirandola promoted a syncretic world view combining Platonism, Neoplatonism, Aristotelianism, Hermeticism and Kabbalah.^[14] This was further developed by Athanasius Kircher, a Jesuit priest, hermeticist and polymath, who wrote extensively on the subject in 1652, bringing further elements such as Orphism and Egyptian mythology to the mix.^[15]



Hermetic Order of the Golden Dawn

Hermetic Qabalah reached its peak in the Hermetic Order of the Golden Dawn,^[16] a 19th century organization that was arguably the pinnacle of ceremonial magic in the west. Within the Golden Dawn the fusing of Qabalistic principles such as the ten Sephiroth with Greek and Egyptian deities was made more cohesive and was extended to encompass other systems such as the Enochian system of angelic magic of John Dee and certain Eastern (particularly Hindu and Buddhist) concepts, all within the structure of a Masonic or Rosicrucian style esoteric order.

Aleister Crowley, a member of the Golden Dawn, is the most widely known exponent of Hermetic Magic^[17] or Magick as he preferred to spell it. Crowley's book *Liber 777* is a good illustration of the wider Hermetic approach. It is a set of tables of correspondences relating various parts of ceremonial magic and Eastern and Western religion to the thirty-two numbers representing the ten spheres plus the twenty-two paths of the qabalistic Tree of Life. The panentheistic nature of Hermetic Qabalists is plainly evident here, as one may simply check the table to see that Chesed (חסד "Mercy") corresponds to Jupiter, Isis, the colour blue (on the Queen Scale), Poseidon, Brahma, and amethyst.



Many of the Golden Dawn's rituals were published by Crowley and were eventually compiled into book form by Israel Regardie. The versions Crowley published were often updated so as to be more consistent with his research into New Aeon magick, Regardie tending instead to publish the rituals along more traditional lines.^[18]

After the Golden Dawn

Dion Fortune, an initiate of Alpha et Omega, wrote the seminal book *The Mystical Qabalah*, widely considered one of the best general introductions to modern Hermetic Qabalah.^{[19] [20]}

Pat Zalewski is a student of Jack Taylor, who was in turn a student of Robert Felkin's school, as taught in New Zealand after Felkin emigrated there.

Samael Aun Weor has written many significant works that discuss Kabbalah within many religions, such as the Egyptian, Pagan, and Central American religions, which is summarized in his work *The Initiatic Path in the Arcana of Tarot and Kabbalah*.

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- [6] Regardie, Israel; "The Golden Dawn", Llewellyn, 2000, ISBN 0-87542-663-8, p 51.
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- [13] Fortune, Dion; "The Mystical Qabalah", Aquarian Press, 1987, ISBN 0-85030-335-4, p 102
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- [19] Fielding, Charles and Collins, Carr; *The Story of Dion Fortune*, Thoth Books, 1998, ISBN 1-870450-33-7, p151
- [20] Richardson, Alan, *The Magical Life of Dion Fortune*, Aquarian Press, 1991, p137, ISBN 1-85538-051-X

External links

- Kabbalah and the Divine Name *Ehyeh* in Exodus 3:14 (http://www.exodus-314.com/index.php?option=com_content&task=view&id=19&Itemid=36)
- Revived Qabalah/Kabbalah (<http://www.psychic.com/psychic/>)
- Mystical Keys Library (<http://www.mysticalkeys.com/library>)
- The Web of Qabalah (<http://www.webofqabalah.com>)
- Kabbalah of the Torah Verse Numbers (<http://otaku.onlinehome.de/kabbalah.html>) - Torah verse intersections and Torah verse numbers are inspired and have been planned with the Torah from the start.

Emerald Tablet

The *Emerald Tablet*, also known as *Smaragdine Table*, *Tabula Smaragdina*, or *The Secret of Hermes*, is a text purporting to reveal the secret of the primordial substance and its transmutations. It claims to be the work of Hermes Trismegistus ("Hermes the Thrice-Greatest"), a legendary Hellenistic^[1] combination of the Greek god Hermes and the Egyptian god Thoth.^[2]

Below are shown several translations including the Arabic, the Latin, and one from Isaac Newton. The compact and cryptic text you will see below was highly regarded by European alchemists as the foundation of their art, in particular of its Hermetic tradition. Interpreting the layers of meanings of the *Emerald Tablet*, from individual words to the overall meaning, is fraught with possibilities, but certainly Alchemy's Magnum opus and the ancient, classical, element system are the basis of any sound explanation, as they provide a key to the ideas of *earth, fire, sun, moon*, etc., common to all the translations.

Textual history

The oldest documentable source for the text is the *Kitab Sirr al-Asrar*, a compendium of advice for rulers in Arabic which purports to be a letter from Aristotle to Alexander the Great. This work was translated into Latin as *Secretum Secretorum* (*The Secret of Secrets*) by Johannes "Hispalensis" or Hispaniensis (John of Seville) ca. 1140 and by Philip of Tripoli c. 1243.

In the 14th century, the alchemist Ortolanus wrote a substantial exegesis on "The Secret of Hermes," which was influential on the subsequent development of alchemy. Many manuscripts of this copy of the Emerald Tablet and the commentary of Ortolanus survive, dating at least as far back as the 15th century.

The *Tablet* has also been found appended to manuscripts of the *Kitab Ustuqus al-Uss al-Thani* (*Second Book of the Elements of Foundation*) attributed to Jabir ibn Hayyan, and the *Kitab Sirr al-Khaliqa wa San'at al-Tabi'a* ("Book of the Secret of Creation and the Art of Nature"), dated between 650 and 830 AD.

The tablet text

Arabic translation

A new translation bypassing the Latin has just been published by Nineveh Shadrach from the original Arabic of Book of Causes attributed to Apollonius of Tyana.^[3]

1. It contains an accurate commentary that can't be doubted.
 2. It states: What is the above is from the below and the below is from the above. The work of wonders is from one.
 3. And all things sprang from this essence through a single projection. How marvelous is its work! It is the principle [sic] part of the world and its custodian.
 4. Its father is the sun and its mother is the moon. Thus the wind bore it within it and the earth nourished it.
 5. Father of talismans and keeper of wonders.
 6. Perfect in power that reveals the lights.
 7. It is a fire that became our earth. Separate the earth from the fire and you shall adhere more to that which is subtle than that which is coarse, through care and wisdom.
 8. It ascends from the earth to the heaven. It extracts the lights from the heights and descends to the earth containing the power of the above and the below for it is with the light of the lights. Therefore the darkness flees from it.
 9. The greatest power overcomes everything that is subtle and it penetrates all that is coarse.
 10. The formation of the microcosm is in accordance with the formation of the macrocosm.
 11. The scholars made this their path.
 12. This is why Thrice Hermes was exalted with wisdom.
-

13. This is his last book that he hid in the catacomb.

Newton's translation

One translation, by Isaac Newton, found among his alchemical papers as reported by B. J. Dobbs^[4] in modern spelling:

1. Tis true without lying, certain most true.
2. That which is below is like that which is above that which is above is like that which is below to do the miracles of one only thing.
3. And as all things have been arose from one by the mediation of one: so all things have their birth from this one thing by adaptation.
4. The Sun is its father, the moon its mother,
5. the wind hath carried it in its belly, the earth its nurse.
6. The father of all perfection in the whole world is here.
7. Its force or power is entire if it be converted into earth.
 - Separate thou the earth from the fire, the subtle from the gross sweetly with great industry.
8. It ascends from the earth to the heaven again it descends to the earth and receives the force of things superior and inferior.
9. By this means ye shall have the glory of the whole world thereby all obscurity shall fly from you.
10. Its force is above all force. for it vanquishes every subtle thing and penetrates every solid thing.
 - So was the world created.
11. From this are and do come admirable adaptations whereof the means (Or process) is here in this.
12. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world.
13. That which I have said of the operation of the Sun is accomplished and ended.



A 17th century depiction of the Tablet by Heinrich Khunrath, 1606

Beato's translation

Another translation from *Aureliae Occultae Philosophorum* by Giorgio Beato:

1. This is true and remote from all cover of falsehood.
2. Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.
3. Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.
4. The father of it is the sun, the mother the moon.
5. The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.
6. Its power is perfected.
7. If it is turned into earth,
8. Separate the earth from the fire, the subtle and thin from the crude and coarse, prudently, with modesty and wisdom.

9. This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.
10. By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.
11. For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.
12. By this means the world was founded
13. And hence the marvelous conjunctions of it and admirable effects, since this is the way by which these marvels may be brought about.
14. And because of this they have called me Hermes Trismegistus since I have the three parts of the wisdom and Philosophy of the whole universe.
15. My speech is finished which I have spoken concerning the solar work.

Latin text

Original edition of the Latin text. (Chrysogonus Polydorus, Nuremberg 1541): Verum, sine mendatio, certum et verissimum: Quod est inferius est sicut quod est superius, et quod est superius est sicut quod est inferius, ad perpetranda miracula rei unius. Et sicut res omnes fuerunt ab uno, meditatione unius, sic omnes res natae ab hac una re, adaptatione. Pater eius est Sol. Mater eius est Luna. Portavit illud Ventus in ventre suo. Nutrix eius terra est. Pater omnis telesmi. Sometimes written Thelesmi. This indicates a Greek origin. The Latin word "Tela" (ae,fem.) roughly means "loom" or "incomplete cloth". The true meaning of the word is somewhat obscure. On the other hand, telesmi appears to be the Latin transliteration of the plural form of the Greek word τελεσμός (telesmós), whose meaning is "consecration"; see: Lorenzo Rocci, Vocabolario greco-italiano, Roma-Città di Castello, Ed. Soc. Dante Alighieri - Ed. S. Lapi, 1952. totius mundi est hic. Virtus eius integra est si versa fuerit in terram. Separabis terram ab igne, subtile ab spisso, suaviter, magno cum ingenio. Ascendit a terra in coelum, iterumque descendit in terram, et recipit vim superiorum et inferiorum. Sic habebis Gloriam totius mundi. Ideo fugiet a te omnis obscuritas. Haec est totius fortitudinis fortitudo fortis, quia vincet omnem rem subtilem, omnemque solidam penetrabit. Sic mundus creatus est. Hinc erunt adaptationes mirabiles, quarum modus est hic. Itaque vocatus sum Hermes Trismegistus, habens tres partes philosophiae totius mundi. Completum est quod dixi de operatione Solis.

Contemporary rendering of Latin text

1. [It is] true, without error, certain and most true,
2. That which is below is as that which is above, and that which is above is as that which is below, to perform the miracles of the one thing.
3. And as all things were from the one, by means of the meditation of the one, thus all things were born from the one, by means of adaptation.
4. Its father is the Sun, its mother is the Moon, the Wind carried it in its belly, its nurse is the earth.
5. The father of the whole world [or "of all of the initiates"?] is here.
6. Its power is whole if it has been turned into earth.
7. You will separate the earth from the fire, the subtle from the dense, sweetly, with great skill.
8. It ascends from earth into heaven and again it descends to the earth, and receives the power of higher and of lower things.
9. Thus you will have the Glory of the whole world.
10. Therefore will all obscurity flee from you.
11. Of all strength this is true strength, because it will conquer all that is subtle, and penetrate all that is solid.
12. Thus was the world created.
13. From this were wonderful adaptations, of which this is the means. Therefore am I named Thrice-Great Hermes, having the three parts of the philosophy of the whole world.

14. It is finished, what I have said about the working[s] of the Sun.

Influence

In its several Western recensions, the *Tablet* became a mainstay of medieval and Renaissance alchemy. Commentaries and/or translations were published by, among others, Trithemius, Roger Bacon, Michael Maier, Aleister Crowley, Albertus Magnus, and Isaac Newton.

C.G. Jung identified "The Emerald Tablet" with a table made of green stone which he encountered in the first of a set of his dreams and visions beginning at the end of 1912, and climaxing in his writing *Seven Sermons to the Dead* in 1916.

Because of its longstanding popularity, the *Emerald Tablet* is the only piece of non-Greek Hermetica to attract widespread attention in the West. The reason that the Emerald Tablet was so valuable is because it contained the instructions for the goals of alchemists. It hinted at the recipe for alchemical gold, as well as how to set one's level of consciousness to a new degree.

It is credited as an influence for the best selling book and film, *The Secret*, by Rhonda Byrne, that also says our intentions and emotions will manifest in our lives and world.

The second line is credited as the inspiration for the Cirque du Soleil's song, *Miracula Æternitatis*, in the show *Dralion*.

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 - [5] Sometimes written *Thelesmi*. This indicates a Greek origin. The Latin word "Tela" (ae,fem.) roughly means "loom" or "incomplete cloth". The true meaning of the word is somewhat obscure. On the other hand, *telesmi* appears to be the Latin transliteration of the plural form of the Greek word *τελεσμός* (*telesmós*), whose meaning is "consecration"; see: Lorenzo Rocci, *Vocabolario greco-italiano*, Roma-Città di Castello, Ed. Soc. Dante Alighieri - Ed. S. Lapi, 1952.
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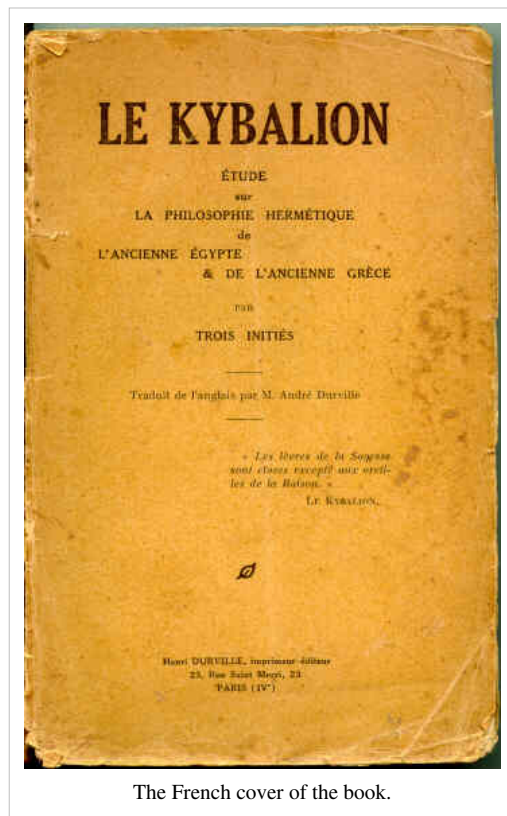
External links

- Historical overview of the tablet (<http://www.sofiatopia.org/equiaeon/emerald.htm>)
- Various translations of the tablet (<http://www.sacred-texts.com/alc/emerald.htm>)
- Comments on the Arabic translation of the Emerald Tablet of Hermes mentioned in Apollonius of Tyana Book of Causes. (<http://www.sacredmagic.org/emerald-tablet-of-hermes.html>)
- An Interpretation of The Emerald Tablet by William Hoper drawing on Jung's Synchronicity and Plato's Theory of Forms (http://www.theoligarch.com/emerald_tablet_explained.htm)
- Sir Isaac Newton's translation of The Emerald Tablet with analysis and contemporary commentary (http://www.templeofsolomon.org/Etablet.htm/emerald_tablet.htm)
- Letterpress edition of the Emerald Tablet offered by a US publisher (<http://bibliomancer.blogspot.com/2009/02/emerald-tablet-of-hermes.html>)
- The Emerald Tablet of Hermes Trismegistus (<http://atlantis-and-atlanteans.org/emerald-tablet.htm>) Ed. Vladimir Antonov.
- Comments on the 13 sentences of Tabula Smaragdina and Introductions to Alchemy (hermetic thinking) by [[Béla Hamvas (<http://www.tradicio.org/english/hamvastabulasmaragdina.htm>)].]

Kybalion

The Kybalion: Hermetic Philosophy is a 1908 book claiming to be the essence of the teachings of Hermes Trismegistus, published anonymously by a group or person under the pseudonym of "the Three Initiates".

General description



The French cover of the book.

The Kybalion was first published in 1908 by the Yogi Publication Society and is now in the public domain, and can be found on the internet. The book purports to be based upon ancient Hermeticism, though many of its ideas are relatively modern concepts arising from the New Thought movement. The book itself early in reading makes the claim that it makes its appearance in one's life when the time is appropriate and includes variations of material found in the book of Proverbs.

Mental Transmutation

Mental Transmutation (also described as Mental Alchemy, the Art of Mental Chemistry, and the Art of Polarization) refers to the art of changing and transforming one's own mental states and conditions, as well as influencing those of others. It is also called a form of "Mystic Psychology" ^[1].

The seven Principles

The book devotes a chapter to each of its seven "Principles", or axioms:

Principle of Mentalism

The **Principle of Mentalism** embodies the truth that "All is Mind."

Principle of Correspondence

The **Principle of Correspondence** embodies the idea that there is always a correspondence between the laws of phenomena of the various "planes" of being and life.^[2] As above, so below; as below, so above. This principle states that there is a harmony, agreement and correspondence between these planes, delineated as

- The Great Physical Plane
- The Great Mental Plane
- The Great Spiritual Plane

Principle of Vibration

The **Principle of Vibration** embodies the idea that motion is manifest in everything in the Universe, that nothing rests, and everything moves, vibrates, and circles.^[3] This principle explains that the differences between different manifestations of Matter, Energy, Mind, and even Spirit, are the result of only different "vibrations".^[4] The higher a person is on the scale, the higher the rate of vibration will be. Here, The All is purported to be at an infinite level of vibration, almost to the point of being at rest. There are said to be millions upon millions of varying degrees between the highest level, The All, and the objects of the lowest vibration.^[5]

Mental Transmutation is described as the practical application of this principle. To change one's mental state is to change vibration. One may do this by an effort of Will, by means of deliberately "fixing the attention" upon a more desirable state.^[6]

Principle of Polarity

The **Principle of Polarity** embodies the idea that everything is dual, everything has two poles, and everything has its opposite.^[7] All manifested things have two sides, two aspects, or two poles.^[8] Everything "is" and "isn't" at the same time, all truths are but half truths and every truth is half false, there are two sides to everything, opposites are identical in nature, yet different in degree, extremes meet, and all paradoxes may be reconciled.^[9]

Principle of Rhythm

The **Principle of Rhythm** embodies the idea that in everything there is manifested a measured motion, a to and fro, a flow and inflow, a swing backward and forward, a pendulum-like movement.^[10] This principle explains that there is rhythm between every pair of opposites, or poles, and is closely related to the Principle of Polarity.^[11] It can be seen that this Principle enables transition from one pole to the other, and not necessarily poles of extreme opposites.

Principle of Cause and Effect

The **Principle of Cause and Effect** explains that there is a cause for every effect, and an effect for every cause.^[12] It also states that there is no such thing as chance, that chance is merely a term indicating extant causes not recognized or perceived.^[13] The Principle is clarified in the chapter Causation.

Principle of Gender

The **Principle of Gender** embodies the idea that gender is manifested in everything.^[14] The authors state that this does not relate explicitly to the commonly understood notion of sex, but rather "... to beget; to procreate, to generate, to create, or to produce..." in general.^[15] Gender is manifested as the Masculine and Feminine principles, and manifests itself on all planes.

Mental Gender is described as a Hermetic concept which relates to the masculine and feminine principles. It does not refer to the physical gender of someone, nor does it suggest that someone of a certain physical gender necessarily has the same mental gender. Ideally, one wants to have a balanced mental gender.^[16]

The concept put forth in *The Kybalion* states that gender exists on all planes of existence (Physical, Mental, and Spiritual), and represents different aspects on different planes. It is also stated that everything and everyone contains these two elements or principles.^[17]

The Masculine principle is always in the direction of giving out or expressing, and contents itself with the "Will" in its varied phases.^[18]

The Feminine principle is always in the direction of receiving impressions, and has a much more varied field of operation than the Masculine. The Feminine conducts the work of generating new thoughts, concepts, and ideas, including the work of the imagination.^[19]

It is said that there must be a balance in these two forces. Without the Feminine, the Masculine is apt to act without restraint, order, or reason, resulting in chaos. The Feminine alone, on the other hand, is apt to constantly reflect and fail to actually do anything, resulting in stagnation. With both the Masculine and Feminine working in conjunction, there is thoughtful action that breeds success. which point out that both the Feminine and the Masculine fulfil each other.^[20]

Authorship

The "Three Initiates" who authored *The Kybalion* chose to remain anonymous. As a result, a great deal of speculation has been made about who actually wrote the book.

The most common proposal is that *The Kybalion* was authored by William Walker Atkinson, either alone or with others. Atkinson was known to use many pseudonyms, and to self-publish his works. He was also the owner of the "Yogi Publication Society of Chicago", the publisher of *The Kybalion*.

Also suggestive is the fact that, among his earliest published pseudonymous and anonymous works may have been a series entitled *The Arcane Teachings*, which bears many superficial similarities to *The Kybalion* — *The Kybalion* explores seven "Hermetic Principles" while *The Arcane Teachings* examines seven "Arcane Laws", *The Kybalion* claims to be an elucidation of an ancient, unpublished Hermetic text of the same name, while *The Arcane Teachings* claims to reveal the wisdom of an ancient, unpublished scroll of occult aphorisms, and both books describe three "Great Planes" of reality which are further subdivided into seven lesser planes. Both books also describe three of the lesser planes as "astral black keys" analogous to the black keys on a piano, and inhabited by elemental spirits. And, both books describe the process of "Mental Alchemy" in great detail, and in nearly complete agreement with each other. There are other similarities, and *The Arcane Teachings* might have been Atkinson's "first draft" of material which later became *The Kybalion*.

A common theory is that Atkinson co-wrote the book with Paul Foster Case and Michael Whitty. This theory is often held by members of Builders of the Adytum, the Mystery School later founded by Case, though the group doesn't publicly make this claim itself. In fact, this story appears to have originated with a B.O.T.A. splinter group, the Fraternity of Hidden Light.^[21]

Along these lines, much has been made about the fact that Paul Foster Case was a Freemason, and that *The Kybalion's* publisher, the Yogi Publication Society, gave its address as "Masonic Temple, Chicago IL" in the book's frontispiece. However, Chicago's "Masonic Temple" was also the city's first skyscraper, housing dozens of stores and small businesses without any Masonic affiliations, and named for the Masonic Lodge which financed much of its construction and met in its top few floors.^[22]

Other names speculatively mentioned as co-authors of *The Kybalion* include Harriet Case (Paul Foster Case's wife at the time), Ann Davies (who succeeded Paul Foster Case as head of the B.O.T.A.), Mabel Collins (a prominent Theosophical writer), Claude Bragdon (an architect, Theosophist, and writer on "mystic geometry"), and Claude

Alexander (a well-known stage magician, mentalist, proponent of crystal gazing, and New Thought author). However, given Atkinson's prolific output under almost a dozen pseudonyms, it is debatable whether he would have needed or sought a co-author for the book.

Influences

The works of the English philosopher Herbert Spencer are referred to approvingly in *The Kybalion* as showing an understanding of Hermetic Principles; and Spencer himself is eulogised as a reincarnation of the 5th Century BCE Greek philosopher Heraclitus or Hermes; who is in turn described as being a reincarnation of a still more ancient, Egyptian philosopher: No other writers are similarly referenced or endorsed within the text.

Derivative works

Doreen Virtue, Ph.D wrote a book called *Divine Magic: The Seven Sacred Secrets of Manifestation (A New Interpretation of the Classic Hermetic Manual The Kybalion)*, in 2006, presenting a modern version of *The Kybalion* with companion "meditative" CD. In her view, one can learn to master one's moods, release negativity, manifest "higher levels of abundance", and attract new opportunities into one's life with the aid of the teachings of *The Kybalion*.

Another loosely derivative work has emerged from an esoteric organization by the name of Summum which, considering *The Kybalion* to be antiquated and incomplete, rewrote the text to incorporate a "grand principle", their **Principle of Creation**. Summum describes this as the foundation underlying the existence of The All, and the source from which the seven Principles emanate.

Languages

A few organizations consider *The Kybalion* an essential foundation of their beliefs, and have translated the original text into many languages. Ultimately, *The Kybalion* itself claims to have influenced all major religions and philosophies ancient and modern alike.^[23]

Notes

- [1] Kybalion page 35
 - [2] Kybalion page 28
 - [3] Kybalion page 137
 - [4] Kybalion page 30
 - [5] Kybalion page 31
 - [6] Kybalion page 214
 - [7] Kybalion page 32
 - [8] Kybalion page 149
 - [9] Kybalion pages 149-150
 - [10] Kybalion page 36
 - [11] Kybalion page 159
 - [12] Kybalion page 38
 - [13] Kybalion page 171
 - [14] Kybalion pages 39-40
 - [15] Kybalion page 183
 - [16] Three Initiates pp. 193-211
 - [17] (Three Initiates page 40)
 - [18] (Three Initiates page 203)
 - [19] (Three Initiates p. 203)
 - [20] (Three Initiates pp. 203-4)
 - [21] See <http://www.lvix.org/Archive/biblio.pdf> for more information.
 - [22] <http://www.emporis.com/en/wm/bu/?id=masonictemple-chicago-il-usa>)
 - [23] The Kybalion, p. 12, Biblio Bazaar LLC, 2008 ISBN 978-0554354347
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