

הרמס טריסמגיסטוס

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Hermeticism, also called Hermetism, is a religious and philosophical tradition based primarily upon writings attributed to **Hermes Trismegistus** ("Thrice Great").

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Hermes Trismegistus

From Wikipedia, the free encyclopedia

Hermes Trismegistus (Ancient Greek: Ἑρμῆς ὁ Τρισμέγιστος, "thrice-greatest Hermes"; Latin: *Mercurius ter Maximus*) is the purported author of the *Hermetic Corpus*, a series of sacred texts that are the basis of Hermeticism.

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Origin and identity

Hermes Trismegistus may be a 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 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.^[3]

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.^[4] The renowned scribe Amenhotep and a wise man named Teôs were equally deified as gods of wisdom, science and medicine and thus placed alongside Imhotep in shrines dedicated to Thoth-Hermes during the Ptolemaic period.^[5]

A Mycenaean Greek reference found on two Linear B clay tablets at Pylos^[6] to a deity or semi-deity called *ti-ri-se-ro-e* (Linear B: 𐀔𐀢𐀗𐀓𐀏𐀃); *Tris Héřōs*, "thrice *or* triple hero")^[7] could be connected to the later

epithet "thrice wise", *Trismegistos*, applied to Hermes/Thoth. On the aforementioned PY Tn 316 tablet as well as other Linear B tablets, found in Pylos, Knossos and Thebes, appears the name of the deity "Hermes" as *e-ma-ha* (Linear B: 𐀀𐀃𐀆 𐀀𐀃𐀆 𐀀𐀃𐀆), but not in any apparent connection with the "Trisheros". 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 Trismegistus 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."^[8] 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).^[9]



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.^[10]

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

Fowden asserts that the earliest occurrence of the name was in the Athenagora by Philo of Byblos circa 64–141

CE.^[11] However in a later work 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.^[12] Hart explains that the name is derived from an epithet of Thoth found at the Temple of Esna, "Thoth the great, the great, the great."^[2] 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 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][14]} 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^{[15][16]} 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^[17] 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,^[18] 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] ”

Hermetic revival

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*.^[25]

In Islamic tradition

Sayyid Ahmed Amiruddin has pointed out that Hermes Trismegistus has a major place in Islamic tradition. He writes, "Hermes Trismegistus is mentioned in the Qur'an in verse 19:56-57: "*Mention, in the Book, Idris, that he was truthful, a prophet. We took him up to a high place*". The Jabirian corpus contains the oldest documentable source for the Emerald Tablet of Hermes Trismegistus, translated for the Hashemite Caliph of Baghdad, Harun al-Rashid the Abbasid. Jābir ibn Hayyān (Geber), a Shiite, identified as Jābir al-Sufi, was student of Ja'far al-Sadiq, Husayn ibn 'Ali's great grandson. For the Abbasid's and the Alid's, the knowledge of Hermes Trismegistus was considered sacred, and an inheritance of the Ahl al-Bayt. These writings were recorded by the Ikhwan al-Safa, and subsequently translated from Arabic into Persian, Turkish, Hebrew, Russian, and into English by Isaac Newton. In the writings, the Master of Masters, Hermes Trismegistus is identified as Idris (prophet) the infallible Prophet who traveled to outer space from Egypt, to heaven, where Adam and the Black Stone he brought with him when he landed on earth in India,^[26] originated.

According to ancient Arab genealogists, Muhammad the Prophet, who also is believed to have traveled to outer space on the night of Isra and Mi'raj to the heavens is a direct lineal descendant of Hermes Trismegistus. Ibn Kathir said, "*As for Idris...He is in the genealogical chain of the Prophet Muhammad, except according to one genealogist..Ibn Ishaq says he was the first who wrote with the Pen. There was a span of 380 years between him and the life of Adam. Many of the scholars allege that he was the first to speak about this, and they call him Thrice-Great Hermes [Hermes Trismegistus]*".^[26] Ahmad al-Buni considered himself a follower of the hermetic teachings and his contemporary Ibn Arabi mentioned Hermes Trismegistus in his writings. The Futūḥāt al-Makkiyya of Ibn Arabi speaks of his travels to 'vast cities (outside earth), possessing technologies far superior than ours'^[27] and meeting with the Twelfth Imam, the Ninth (generation) from the Third (al-Husayn the third Imam) (Amiruddin referring here to the Masters of Wisdom from the Emerald Tablet), who also ascended to the heavens, and is still alive like his ancestor Hermes Trismegistus".^[28]

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,^[29] 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."^[30] 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*.

A late Arabic writer wrote of the Sabaeans that their religion had a sect of star worshippers who held their doctrine to come from Hermes Trismegistus through the prophet Adimun.^[31]

In the Bahá'í writings

Bahá'u'lláh, founder of the Bahá'í Faith, in his *Tablet on the Uncompounded Reality* identifies Idris with Hermes.^[32] 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.

Spiritualist writer Tom DeLiso claims that Hermes Trismegistus taught him in out-of-body states^[33] and that Hermes Trismegistus is a newer incarnation of Thoth. Both are conscious energy constructs without bodies.^[34]

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.

In popular culture

- In the novel *The Life and Opinions of Tristram Shandy, Gentleman* by Laurence Sterne the narrator's father wishes to call his newborn son Trismegistus (after Hermes Trismegistus) because he considers the name particularly auspicious. Unfortunately, his wife's maid bungles the pronunciation of the name and the child is instead baptised Tristram, a name the father particularly despises. This episode is also recounted in the 2006 film adaptation of the novel, *A Cock and Bull Story*, in which Steve Coogan plays both Tristram and his father.
- In music, the Brazilian singer-songwriter Jorge Ben released in 1974 the album *A Tábua de Esmeralda* (*the Emerald Tablet*), include the song "Hermes Trismegisto e Sua Celeste Tábua De Esmeralda".
- In the novel *Heresy* by S J Parris one of the central themes is the search by Giordano Bruno for a lost work by Hermes Trimegistus.

- In the *Ægypt* sequence, novelist John Crowley both observes and parodies the New Age interest in Hermetica, as well as through his protagonist Pierce, suggests ways Hermetic principles remain relevant to modern life.
- In the videogame *Persona 3* a character named Junpei wields a persona named Hermes which later morphs into Trismegistus.
- In the 1983 movie *The Keep*, Glaeken Trismegistus (Scott Glenn) battles his ancient foe, Radu Molasar, after Wehrmacht troops unwittingly release him from his ancient prison in 1941.
- In the epic poem *Harvest of Love Songs* (1997) the Pakistani poet and Sufi mystic Omer Tarin makes reference to the 'hermetic art' of three-fold Hermes i.e. alchemy as one of the great spiritual traditions of humanity.
- In the anime and manga series, *Seikon no Qwaser* (*The Qwaser of Stigmata*), Qwasers are described as the descendants of Hermes Trismegistus.

See also

- Alchemy
- Astrology
- Emerald Tablet
- Hermetic (disambiguation)
- Hermetica
- Hermeticism
- Hermetic Qabalah
- Kybalion
- Occultism
- Herbert Silberer

Notes

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3. Bailey, Donald, "Classical Architecture" in Riggs, Christina (ed.), *The Oxford Handbook of Roman Egypt* (Oxford University Press, 2012), p. 192.
4. <http://www.ams.org/journals/bull/2006-43-02/S0273-0979-06-01111-6/S0273-0979-06-01111-6.pdf>
5. '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.
6. PY Tn 316 (http://projectsx.dartmouth.edu/history/bronze_age/lessons/les/26.html) and PY Fr 1204 tablets.

7. V(otum) S(olvit) L(ibens) M(erito) - *Heroes and HERO cults* (<http://dismanibus156.wordpress.com/2008/05/14/heroes-and-hero-cults-i/hero>)
8. *De natura deorum* III, Ch. 56
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10. Dan Merkur, *Stages of Ascension in Hermetic Rebirth*. (<http://www.esoteric.msu.edu/Merkur.html>)
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17. Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p 27 and p 293
18. Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p52
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. Cudworth, Ralph - *The True Intellectual System of the Universe*. First American Edition by Thomas Birch, 1837. Available at Googlebooks.
26. *Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis*, p.46. Wheeler, Brannon. Continuum International Publishing Group, 2002
27. Thomson, Ahmad. Dajjal, page 10
28. <http://ahmedamiruddin.wordpress.com/>
29. Kevin Van Bladel, *The Arabic Hermes. From pagan sage to prophet of science*, Oxford University Press, 2009, p. 168 "Abu Mas'har's biography of Hermes, written approximately between 840 and 860, would establish it as common knowledge."
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33. Hermes Trismegistus at Wisdomdoor / Reality Creator Books (<http://www.wisdomsdoor.com/faq.htm#channeled>)
34. Hermes Trismegistus at Wisdomdoor / Reality Creator Books (<http://www.wisdomsdoor.com/faq.htm#whoishermes>)

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External links

-  Media related to Hermes Trismegistus at Wikimedia Commons
-  Works written by or about Hermes Trismegistus at Wikisource
-  Greek Wikisource has original text related to this article: **Ἑρμῆς ὁ Τρισμέγιστος**
- *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>)
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- THE DIVINE PYMANDER of Hermes Mercurius Trismegistus in English (<http://www.sacred-texts.com/eso/pym/index.htm>)
- Online Galleries, History of Science Collections, University of Oklahoma Libraries (<http://hos.ou.edu/galleries//01Ancient/HermesTrismegistus/>) High resolution images of works by Hermes Trismegistus in .jpg and .tiff format.
- The Great Pyramid and the 153 Fish in the Net (<http://www.greatdreams.com/numbers/jerry/153.htm>) Mathematical Explanation of where he got his name

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赫耳墨斯·特里斯墨吉斯忒斯

维基百科，自由的百科全书

赫耳墨斯·特里斯墨吉斯忒斯（希腊语: Ἑρμῆς ὁ Τρισμέγιστος，意为“非常伟大的赫尔墨斯”拉丁语: Mercurius ter Maximus）是希腊神话中的神祇赫耳墨斯和埃及神祇托特的综摄结合。^[1]在希腊化的埃及，希腊人发现他们的神祇赫耳墨斯与埃及神祇托特完全相同，^[2]随后两位神祇就被合二为一地受到崇拜。

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- ↑ (Budge *The Gods of the Egyptians* Vol. 1 p. 415)
- ↑ Hart, G., *The Routledge Dictionary of Egyptian Gods and Goddesses*, 2005, Routledge, second edition, Oxon, p 158

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- 炼金术
- 占星学
- 神秘学

取自“http://zh.wikipedia.org/w/index.php?title=赫耳墨斯·特里斯墨吉斯忒斯&oldid=25581631”

希臘語维基文库中与本条目相关的原始文献：



Works of Hermes Trismegistus
(https://zh.wikisource.org/wiki/e1:%CE%95%CF%81%CE%BC%CE%AE%CF%82_%CE%BF_%CE%A4%CF%81%CE%B9%CF%83%CE%BC%CE%AD%CE%B3%CE%B9%CF%83%CF%84%CE%BF%CF%82?uselang=zh)



维基共享资源中相关的多媒体资源：**赫耳墨斯·特里斯墨吉斯忒斯** (https://commons.wikimedia.org/wiki/Category:Hermes_Trismegistus?uselang=zh-hans)

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ヘルメス・トリスメギストス

出典: フリー百科事典『ウィキペディア (Wikipedia)』

ヘルメス・トリスメギストス (英: Hermes Trismegistus, 古希: Ἑρμῆς Τρισμέγιστος) は、神秘思想・錬金術の文脈に登場する神人であり、伝説的な錬金術師である。

「錬金術師の祖」とされ、錬金術は「ヘルメスの術」とも呼ばれる。

ギリシア神話のヘルメス神と、エジプト神話のトート神がヘレニズム時代に融合し、さらにそれらの威光を継ぐ人物としての錬金術師ヘルメスが同一視されてヘルメス・トリスメギストスと称されるようになった。それら3つのヘルメスを合わせた者という意味で「3倍偉大なヘルメス」「三重に偉大なヘルメス」と訳される。(三人の賢者(ヘルメス)の伝説(三重の知恵のヘルメス))

- 第1のヘルメス: ノアの洪水以前にいた神。アダムの孫という。衣服、ピラミッドを作ったという。天文などを研究したという。
- 第2のヘルメス: ノアの洪水以後のバビロンにいた人。ピタゴラスの師という。医学、数学などに優れる。
- 第3のヘルメス: エジプトの人。医学者、哲学者。都市計画をしたという。

ヘルメス・トリスメギストスは、エメラルド板やヘルメス文書の著者とされた。また中世の錬金術師は、賢者の石を手にした唯一の人物と考えていた。

「ヘルメス思想」とはヘルメス・トリスメギストスにあやかって世界の神秘を味わい尽くそうとする思想のことを指す。

「3倍」の理由

トリスメギストス(3倍偉大)という記述の起源は明らかではない。ブライアン・P・コーペンハイヴァーによれば、この名前が最初にみられるのは、紀元前172年、エジプトメンフィス近くで開かれたトキ崇拜の集まりであるという。^[1]しかし、ガス・ファウデンは、この名前の起源はアテナゴラス(キリスト教弁証家)およびピュブロスのフィロンであると述べている^[2]。

その他の解釈としては、エスナ神殿にあるトートの称号「偉大なる、偉大なる、偉大なるトート」が元になっているという説がある^[3]。

ヘルメス・トリスメギストスがエジプトにいたとされる時期(これ以降の時期に地上に存在していたかは定かではない)は、モーセの時代よりはるか昔、エジプト王朝の最初期であったとされる。権力者たちはヘルメス・トリギスメストスをアブラハムと同時代の人物と考えた。またユダヤの伝承の中には、アブラハムが、その神秘的な知識の一部をヘルメスから得たとするものさえある(en:Kybalion)。

ラクタンティウス、アウグスティヌス、ジョルダノー・ブルーノ、マルシリオ・フィチーノ、トンマーゾ・カンパネッラ、ピコ・デラ・ミランダなどの多くのキリスト教著述家は、ヘルメス・トリスメギストスを、キリスト教の出現を予見した賢明なる異教徒の預言者と考えた^[4]。これらの著述家は「古代神学」すなわち古代に神から人に与えられたすべての宗教に通じる唯一・真実の神学が存在するという考えを信じており、^{[5][6]} ザラスシュトラやプラトンなど、多くの預言者にこの考えを適用していた。

古代神学の正しさを示すため、これらのキリスト教徒たちはヘルメスの教えを自らの意図に合わせて使用した。このため、キリスト教会の教父にとってのヘルメス・トリスメギストスはモーセの同時代人^[7]として考えられたり、ヘルメスの名で呼ばれる3人の人間と考えられたり^[8]、偉大な聖職者・哲学者・王を兼ねていたという意味で「3倍偉大」と考えられたりした^{[8][9]}。

ヘルメス・トリスメギストスが「トリスメギストス」の名を持っている理由の説明としては、エメラルド・タブレットの「全世界の英知の三部門を知る」という記述を根拠にするものがある。この3つの分野の知識とはすなわち錬金術・占星

術・神働術(en:theurgy)である^[10]。

脚注

- ↑ Copenhaver, B. P., "Hermetica", Cambridge University Press, Cambridge, 1992, p xiv.
- ↑ Fowden, G., "The Egyptian Hermes", Cambridge University Press, Cambridge, 1987, p 213
- ↑ Hart, G., The Routledge Dictionary of Egyptian Gods and Goddesses, 2005, Routledge, second edition, Oxon, p 158
- ↑ Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, pp 9–15 and pp 61–66 and p 413
- ↑ Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, pp 14–18 and pp 433–434
- ↑ Hanegraaff, W. J., "New Age Religion and Western Culture", SUNY, 1998, p 360
- ↑ Yates, F., "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p 27 and p 293
- ↑ ^a ^b「錬金術に関する12世紀の翻訳書の序文には、3人のヘルメスが存在すると書かれている。すなわちエノク、ノア、そしてエジプトに君臨した王・哲学者・預言者である3倍のヘルメスである。」フランシス・アメリア・イエーツ "Giordano Bruno and the Hermetic Tradition", Routledge, London, 1964, p48 ウィキペディアユーザーによる訳
- ↑ Copenhaver, B.P., "Hermetica", Cambridge University Press, 1992, p xlviii
- ↑ (Scully p. 322)

「<http://ja.wikipedia.org/w/index.php?title=ヘルメス・トリスメギストス&oldid=53629940>」から取得

カテゴリ: 錬金術師 | 神秘主義 | 神話・伝説の人物 | ヘルメス主義

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헤르메스 트리스메기스투스

위키백과, 우리 모두의 백과사전.

헤르메스 트리스메기스투스(그리스어: Ἑρμῆς ὁ Τρισμέγιστος, 라틴어: Mercurius ter Maximus, 영어: Hermes Trismegistus)는 그리스 신 헤르메스와 이집트 신 토트가 혼합주의로 결합되어 형성된 신 또는 반신(半神)적인 존재이다.^[1] 헤르메스 트리스메기스투스의 문자 그대로의 의미는 "세 번 위대한 헤르메스(thrice-great Hermes)"이다. "세 번 위대하다"는 것은 《에메랄드 타블레트(Emerald Tablet)》에 나오는 진술에서 유래한 것으로, 헤르메스 트리스메기스투스가 우주 전체의 지혜의 세 부분을 완전히 알고 있다는 것을 의미한다.^[2] 이 세 부분은 연금술·점성술·신성 마법(Theurgy·백마술·White Magic)이다.

헬레니즘 이집트(305-30 BC) 시대에, 그리스인들은 자신들의 신인 헤르메스와 이집트의 신인 토트 사이에 일치점이 있음을 발견하였으며,^[3] 이에 따라 두 신을 결합하여 하나의 신으로 예배하게 되었다. 이 두 신들은 케메누에 있던 토트 신전에서 하나의 신으로 예배되었는데, 그리스인들은 케메누를 헤르모폴리스라고 불렀다.

서양의 밀교 전통 중 하나인 헤르메스주의에 따르면, 헤르메스 트리스메기스투스는 혼합주의가 널리 행해졌던 헬레니즘 이집트 시대와 기원후 1-3세기에 주로 성립된 헤르메스주의 문헌의 저자인 것으로 가정되고 되고 있다. 이 문헌들은 르네상스 시대에 이탈리아 학자들에 의해 집성되어 《코르푸스 헤르메티쿰》이라는 책으로 편찬되었다.

함께 보기

- 헤르메스(Hermes)
- 토트(Thoth)
- 연금술(Alchemy)
- 점성술(Astrology)
- 신성 마법(Theurgy)
- 헤르메스주의(Hermeticism)
- 헤르메스주의 문헌(Hermetica)
- 서양의 밀교(Western esotericism)

참고 문헌



헤르메스 트리스메기스투스: 우주 전체의 지혜의 세 부분을 상징하는 태양·달·별(천구의)이 들어 있는 것을 볼 수 있다



고대 이집트의 헬리오폴리스와 헤르모폴리스

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주석

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2. Scully p. 322.
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원본 주소 "http://ko.wikipedia.org/w/index.php?title=헤르메스_트리스메기스투스&oldid=11812352"

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