

CORPUS
hermeticum

Hermes Trimegistro

This hermetic library reflects the texts attributed to Hermes Trismegistus, the thrice great, father of Hermetic philosophy. The source of these texts are manuscripts of the end of the Middle Ages and the fourteenth and fifteenth centuries. It is believed that in turn manuscripts are copies of others who have been lost in the course of human history. Translated texts come from the Greek version of Asclepius except the manuscript is in Latin. It is believed that the Greek version is a translation of the original Egyptian.

Translated by J. Sanguinetti

Corpus Hermeticum

I Poimandres

1 One time I had put thinking beings, absorbed imagination in the heights of thought, absent the senses as one who sleeps soundly after a heavy meal or strenuous physical exercise, I felt an immense being appeared, of unmatched size, he called me by name and said: - What do you hear and see, understand and know what you want in your mind?

2 Who are you ?, I said:

- I am Poimandres, he said, the Supreme Mind Power: know what you want, and everywhere'm with you.

3 I want to learn about the things I said, and understand their nature, and know the God. Oh! how I wish someone would teach me about these topics!

- Save in your mind what you want to learn I'll show you.

4 And when he had said these things, it changed shape, and in an instant the whole space opened up before me, and I saw an endless panorama, and everything became light, so serene and joyous light that saw her adored her. Soon, he was down and showing a gruesome and grim Tiniebla, coiled and tortuous spiral, like a snake. After the Tiniebla was transformed in some wet natura stirring indescribably, spewing smoke as does the fire and emitting a cry untold groan. There came a wordless cry of distress seemed voice of a human being.

5 It was then that, out of the light, a holy name fell on the thing, and a pure fire emerged from the damp nature toward celestial space, a light and subtle fire, and energetic at the same time. Agile air was carried away by the spirit, and land and water hoisted himself up to the fire, so that seemed to hang him.

Meanwhile, land and water were so closely intertwined that it was not possible to distinguish one from the other: the spiritual name that hovered over them kept moving, to what appeared to be heard.

6 Then Poimandres said: - Do you understand that this vision mean?

- I know, I replied.

- I am the Light, I said, I, Mind, your God, who preexisted to the wet nature that emerged from the darkness. Instead the luminous name that comes from the Mind is the Son of God.

- And then ?, I exclaimed.

- Understand this: what you see and hear in the name of the Lord is, your mind instead is God the Father, since they are not mutually separated, because your unit is Life.

I thanked him and said:

- Light understands and discerns these things.

7 Having said this, I stared for so long that his appearance made me tremble; when he stood then in my mind I was watching the light of innumerable powers, transformed into an infinite cosmos, with immense power, he surrounded and hugged the fire forcing him to quiet down.

These things understood by the name Poimandres.

I was still stunned in August when he spoke to me again and said: - You have seen the archetypal mind, the principle before the unlimited principle, this Poimandres told me and I asked:

- Where did the elements of nature?

And he in turn: - the will of God having received the name and contemplated the beautiful cosmos, mimicked cosmocreando for themselves from their own elements and souls made for her.

9 Mind the God who is both male and female, and it involves itself Luz y Vida, gave birth by name to a second Creative Mind, which, being the god of fire and spirit, created in turn seven container owners governors sensible cosmos, whose government is called Destiny.

10 Immediately the name of God, tearing of the lower elements of God, was launched into pure region created nature and joined the Creative Mind (since they are of the same nature), leaving homeless to the lower elements nature, irrational, consisting of only matter.

11 Then the Creative Mind along with the name wrapped circles and spun bellowing, put in a circular motion their own creatures to

which they will roll, from an indefinite principle, to a term without end, which begins where it ends.

This movement of all, as would the Mind, produced irrational animals from lower elements (and the name was not with them), the air produced water birds and fish. Land and water, as would the Mind, were separated from one another, and the land itself made out of animals that had inside, animals and reptiles, wild animals and pets.

12 Mind, the Father of all things, being Life and Light, gave birth to a man like her, whom he loved as his own son, because as image of the Father was very beautiful; because it really so loved the God in his own figure who gave the entire creation.

13 and saw the man setting on fire of the Creator, and also wanted to create, and with the permission of the Father entered the sphere of creation and possessor future full powers, took cognizance of the works of his brother, which it they loved and made him share in his own hierarchy.

Having thus explored its constitution and part of their natures, it was his will tear up the periphery of circles and watch the power of him who reigns over the fire.

Then 14 holder and full power over the cosmos of mortal and irrational animals, bent over the structure, and tearing the veil showed the lower nature fine figure God. and to see nature that figure god had an inexhaustible beauty and all powers of governors, love smiled, for he had already seen the beautiful figure of Man reflected in the water, and its shadow on earth.

As for him, seeing his own figure in reflected in the water he loved nature, and would dwell on it. And immediately he wanted was done, and came to inhabit the irrational form. And nature in turn embracing her beloved was laced with him whole and copulated together because they were lovers.

15 That it is why, unlike all other living beings on earth, only man is twofold: mortal by the body, immortal through the essential Man. Therefore, despite being immortal and possessed of full power over all things, it is subject to death and subjected to Fate. Being greater than the structure returned slave within the structure. Being androgynous, androgynous father, and not subject to sleep because it comes from that never sleeps, yet is overcome ...

16 Then I interrupted: 'And now? Mind oh my! because I love the name!

He continued Poimandres: - This is the mystery which has been hidden until today. Copulating nature with man caused a prodigiosísimo prodigy: As I told you, man has the nature of the structure of the seven, fire and spirit and nature, not suffering the wait, soon gave birth seven men in correspondence the nature of the seven governors, androgynous and lifted skyward.

I exclaimed then: - And now, oh !, Poimandres burn with an immense desire to follow and I'm listening to you! Stick to the topic!

- Shut up, I still have not finished developing the first issue, he replied Poimandres.

- I'll stay quiet, I replied.

- Like I said, the generation of these seven occurred as follows: the land was female and water the male fiery fire nature received mature and air spirit, and produced the bodies in the image of man. And so man, life and light that was came to be with soul and mind, life became soul, and the Light mind, and all things in the sensible cosmos remained so until the end of a cycle, until the beginning of the species.

18 Listen to what comes now that you burn with desire to hear. Completed the cycle, by God's will the bond between all things broke: therefore all living beings who hitherto were androgynous were separated at the same time as man and went for a male side and the other females. And then God said a holy word: "Be fruitful growing and multiply in crowds, you all creatures and things that have been made, and which has intellect is recognized immortal and know that the cause of death is love and knows all things. "

19 And having thus spoken God's providence through Destiny and structure produced unions and established the generations, and all things were multiplied according to its kind, and it was recognized himself came to the good superelegido, but which grew on the body product of a lost love was lost in the darkness suffering in the senses things death.

20 - Why make such a big lack the ignorant, I said, so they come to be stripped of immortality?

- It seems that you have not thought much about what you heard, and yet told you you were attentive.

- I am attentive and remembering, and I thank you.

- Tell me, if you attended, why you deserve death who are in death?

- Because the original source of our body is the grim darkness from which the humid nature, which constitutes the sensible cosmos body, which abrevia death.

21 - Well you got it. But tell me now why "which understands itself goes toward himself" as the word of God?

- For the Father of all, who was born Man, it consists of Light and Life.

- You have spoken well. Light and Life is the God and Father, who was born Man. Therefore, when you understand that you're made of life and light and proceed from them, you'll come back to life, so I spoke Poimandres.

- Even talk to me, I said, how I will return to life? Mind oh my! because God says "He who has an intellect recognizes itself".

22 Are not all men have intellect?

- Shut up chatty. Myself, Mind, I'm beside honest and good, of pure and compassionate, with pious My presence Auxilia and soon discover all things and lovingly appease the Father, and give thanks to him with praise and tender ceremonial hymns. And, before delivering the body to the just death, they come to detest the senses, because you know what their works. Moreover, I, Mind, I will not have to succeed the works of body and violence as guardian of the gates I shut the entrance of evil deeds and dissolute, I cut your fantasies.

23 As for the foolish, wicked, evil, envious, arrogant, murderers and impious, I'll stay away from them and give way to avenging genius, which applies to man the liveliest part of the fire and falls on it by the senses, and further strengthens to perform evil deeds, so that it fits in hopefully a full punishment, because no longer crave endless war and insatiable, and torture and increases the fire to the fullest.

24 - Good month have taught all things as I wanted, oh mind! But tell me now how is the back up?

- First, he said Poimandres, the decomposed body material deliveries for processing, and your human figure ceases to manifest.

Deliveries to your personality and genius inactive, and the bodily senses back to their sources whose parts are transformed again and again confused with energy. Aggressiveness and desire are the irrational nature.

25 And so, from now on, he begins to climb the structure: in the first sphere leaves the power to increase and decrease; in the second the industriosity for

evil, willfully and inactive; in the third, desire, fraud and inactive; in the fourth ostentation of command, and without ambition; in the fifth secular boldness and recklessness smug; in the sixth perverse desire for wealth, and no activity; and the seventh sphere the deceitful lie.

26 Then, naked from the works of the structure, enters the Ogdoadic nature, master of his own strength, and singing hymns with loved the Father. Then all who witness their arrival rejoice with him, and as equal to their peers, overhears the nature Ogdoadic above the powers that sweet voice singing hymns pilgrim to God. Then, in good order, up to the Father and handed over to the powers and powers facts themselves, become god. For such is the success of those with knowledge: deify.

- What are you waiting for? as heir to all these things will not you do the worthy driver so that you are freed by God?

27 Having said these things, before my eyes, Poimandres mixed with the powers. And as I gave thanks and praise directed my Father of all, let me Poimandres loaded with power and instructed on the nature and the divine vision of the whole. And I began to announce to men the beauty of piety and knowledge: - O peoples! O ye men born from the earth, given to drunkenness, sleep and ignorance of God: Come back to sobriety, suspended drunkenness, for you are spellbound from an irrational dream !.

28 Those who when they had heard came to me and said: - What about you, O men born from the earth! You have given yourselves to death when it has been granted the power of immortality? Reflect, you who do way with error and you have come to live with ignorance! Depart from the dark light, leaving ruin, share immortality!

29 Then some left after jest to my coasts, being as they were delivered to the path of death, but others asked me to instruct them throwing themselves at my feet, but I made to get up and put on a race driver, taught the word, how and how they would be released, and planted in them the words of wisdom, and water fed ambrosia.

When evening came, when the sunlight began to fade completely, I called to give thanks to God and fulfilled Thanksgiving, everyone went to sleep in his bed.

30 For my part, serious in my soul the benefits that make me Poimandres, and filled with the fullness I had wanted, I was filled with joy, because the dream body had become vigil of the soul, the blindness of view authentic vision, silence in Prenez good and the word disclosure of assets.

Things that really happened because I agreed to receive my mind, that is, of Poimandres, the name of the Supreme Power. I became divine breath of truth. Therefore, with all my soul and with all my strength I offer this praise to God the Father:

31 Holy is the God and Father of all.

Holy is the God whose will is fulfilled in their own powers.

Holy is the God who wanted me to know and who is known for his.

You are holy, You, founder of all creatures by name.

You are holy, O thou, whose image all nature offers.

You are holy, O thou, whom Nature could not reproduce the form.

You are holy, more powerful than all the powers.

You are holy, superior to any superexcellence.

You are holy, better than all praise.

Get the pure offerings rational soul and heart lying to you, ineffable, unpronounceable, You can only be appointed by the silence.

32 I beg you not to relax knowledge corresponding to our human nature remind me what I ask and fill me with strength, and with this grace enlighten those of my race who are in ignorance, my brothers, your children.

Yes, I agree and I am witness: I'll Life and Light.

Blessed are you, father.

Your man wants to work in your sanctifying work, since you granted all powers.

Corpus Hermeticum

1: A TAT HERMES, UNIVERSAL SPEECH (treated lost)

2: TREATY UNTITLED

1- Everything moves, Asclepius, is not it true that something moves and is moved by something?

- Rather yes.

- And is it not also necessary that what moves the mobile is greater than he?

- Necessary, yes.

- And the engine, that is what moves, is stronger than it moved?

- Stronger, of course.

- And you do not need to be of opposite natures that in which mobile and mobile same move?

- Absolutely.

2- And this universe is bigger than any body?

- Agree.

- And it is full and compact? because it is full of many other large bodies, or rather, of all bodies in the world.

- So is.

- The universe is it a body?

- Yes.

- And does it move?

3- Rather yes.

- And what size should be the place where it moves and what nature? Not to be much larger so that it can hold its continuous movement and not be oppressed by the narrowness mobile space and stop?

- It must be something inmensísimo, Trismegisto oh !.

4- And what is its nature? The opposite Asclepius is not it? Now, the opposite body is the incorporeal nature.

- Agree.

- The place it is incorporeal, but the incorporeal or something divine or God. By "something divine" I do not mean here something that has passed through generation but something never conceived.

5. If we say something divine, will have to be in the nature of a being, but if we put God be transcendental being. And it will be intelligible as follows: God is the first thing we understand, well that is not itself. (For what can be understood passes through the senses of who understands, where the God in itself is not an object of thought. In God, thought coincides with thought.

6 But we do not, so just think about it, but do not reach itself.)

Therefore, if we think about the place, we do not because he is a god, but as we think as a place. But if you think like a god, I do not think as a place but as energy capable of holding at all. Everything that moves no I

or does something that moves but what is still: and what moves is still, because it is impossible for the motor to move along with what moves.

- But then, oh Trismegisto, how is it possible that down here the things that do move together with their engines? It is said that the areas of the wandering stars are moved by the spheres of fixed stars.

- Is not there, Asclepius, a joint movement, but an opposite movement: do not move in a similar but contrary. And this opposition is to support a fixed point that balances the movements.

7 Accordingly, the resistance of that point is still. Therefore wandering stars move contrary to fixed And it is not possible otherwise. Perhaps because the two Osas that you see always revolve around one point and have no sunset or lift, you think that move or stay still?

- Be move, oh Trismegisto !.

- And with what motion, Asclepius!

- Turning around the same point.

- Now orbit about a center is moving around a stationary point firmly. Therefore "around a point" excludes ... Hence the opposite movement stops at a fixed point remaining stationary by the setback movement.

8 I will give an example of the Earth palpable at a glance: See how deadly animals swim, for example man. Water drag in the direction of the current, but resistance and foot man manages to stand still and not be swept away.

- This example is very clear, Trismegisto!

- All movement since moving into something immobile and is moved by something immobile. Thus the movement of the world and all living material is not made from something outside the body, but by internal cause and outward, ie by intelligible elements is concerned the soul, spirit or other item incorporeal. Because a body does not move to an animated body, nor any body, not even animated.

9- What do you say, Trismegisto? Are not bodies which move the timber, stones and all other inanimate things?

- No way, Asclepius: What is inside the engine body is inanimate, the body itself does not move either, or the carrying and neither the transported. Where the inanimate does not move to the inanimate. See then how overtaxed is the soul that has to move two bodies alone. It is clear therefore that what moves, moves into something else and is moved by something else.

10- What is the void that has to move what moves, oh Trismegisto?

- Correct yourself, Asclepius. It is not empty none of the beings that exist in your reality very reason: because what might not be what it is if it were not filled with reality. The real as it can never be empty.

- But is there not empty things, oh Trismegisto, like a jar, a bottle, a barrel, and the like?

- Oh! What a terrible mistake! Asclepius, believe that it is empty what is completely filled and packed!

11- What do you say Trismegisto?

- Not a body the air?

- It is.

- And this body does not pass through all beings and does not leave completely full? Does the bodies are not composed of the four elements? All things, your empty flames, are filled with air: If air, are also the four elements, and so we come to the opposite of what you said, for things you call filled all are empty air because its space is occupied by other bodies that leave no air. The things you empty hollow flames should be called not empty: are full of air and spirit.

12 - What you say it is undeniable, Trismegisto. Tell me now, what do we say of where moves the whole?

- Which it is incorporeal, Asclepius.

- But the incorporeal what is it?

- An entire Intelligence entirely contained, free from all body, unerring, impassive, motionless in itself, which contains all beings and keeps them in being, whose rays are the Good, the Truth, the archetype of the Spirit, the archetype of the soul.

- But then what is God?

- Which it is none of these things, and it is the cause of being of all and each of the beings in particular.

13 For he did not leave space not being, and all things come from the beings that exist and not those who do not exist: because the nonexistent does not have a nature as to come into existence or to become anything, and in turn I loved that there are no nature to never stop being.

- What do you mean "never stop being"?

- God is not intelligence, but the cause of that intelligence exists. It is not spirit but because of the existence of the spirit. It is not light, but because of the existence of light. Where God should be worshiped with those two names, which belong only to Him and no other. Because none of the others that are called gods, nor neither man nor any demon can in any way be good, but only God, who is only good and not anything else. All other beings are unable to contain the nature of good: body and soul are, and have no place that can hold the good.

15 So great is the greatness of the Good as the reality of all beings, corporeal and incorporeal, sensible and intelligible. Here is the good, behold, God. Good not call anyone or anything that is ungodly, nor give to God no other name but the only one Well, the opposite is also wicked.

16 Certainly all they pronounce the name of "good" but not everyone knows what it is. Why they not know what is God, but ignorantly call good gods and men, when neither can be good and can never become one: the good is that which can never take away the God and is inseparable Him, because it is God himself. All other gods are honored with the name "God": but God is good, not because it is so honored, but by nature. For one is the nature of God, the good, and both are but one and the same species, which are from the others. Because good is the giver of everything and receives nothing. And God gives everything and receives nothing. Therefore God is Good, and good is God.

17 The other name of God is "Father" now because you created all things: the father is the one who creates. So sensible people consider the procreation of children as the greatest and most sacred role, and thinks it is a great misfortune and impiety leave life and leave no children, and just one such is delivered to I geniuses after death. And see what the punishment: the soul who has not had children is doomed to enter the body of someone who does not have the nature of man or woman, what is detestable in the eyes of the Sun is why. Asclepius, beware of congratulate the childless men rather let him be mercy knowing the punishment that awaits him.

Suffice it for now, Asclepius, with regard to the preliminary teachings on the nature of things.

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Sacred speech of Hermes

1 Glory of all things is God and divine being, and divine nature.

Principle of all beings is God,

and of them is intelligence, nature and matter, showing wisdom which all things and each are.

The divine principle, and it is nature, energy, need, end and renewal.

There was thus into the abyss Tiniebla immeasurable, and water and an intelligent subtle spirit: the divine power kept in chaos.

It emerged then pure Light condensed to the elements under the extracting sand moist substance,

... and all the gods were separated from the full nature of seeds.

2 If all things were indefinite and unformed,

the light split up,

they rested heavy on wet sand bottom,

and by the action of fire every one of the things they were defined, and were suspended so that the spirit of the lead.

Heaven was seen in seven circles, and the gods were in the form of stars with all its constellations,

and ... (? the structure) ... It was organized with the gods who were in it; and orb, on its periphery, whirled in air, driven in its circular course by the divine spirit.

3. Each god then realized what was within its competence, with its own power,

and so they were born the four-footed beasts and creeping,

water animals, birds,

and all germinating seed,

and the tender shoots of all flowers

(They are containing itself as the seminal reason that rises germ),

... and generations of men,

to know God's works and bear witness to the power supplier Nature,

for the human crowd becomes aware of the good things and master over all things under heaven

growing to grow and multiply in droves,

and portents of every soul in the flesh can be Obren,

the course of cyclical gods ...

For investigation in the sky and the course of the heavenly gods the works of the gods,

and works of the energy of nature ...

to discover the signs of the property,

and know the divine power,

and agitated individuals know the good and the bad, and discover

the beautiful art of making good things ...

4 begins then for them to live and utilize,

Destinations that was assigned by cyclical gods,

and dissolve into what will remain,

after leaving on earth great works in memory of their industry.

Works that are consumed, yes, with the flow of time,

as all being animated flesh and seed bearing fruit and as every work of art;

... but decreases will be renewed because the gods impose the need of Renacer,

and because of the cyclic nature of return, which is governed by a number.

Because the divine is the total cosmic renewed set by nature: because the very nature lies in the divine.

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Hermes to Tat: the sea, the unit

1 - Since the Creator made the whole world, not with hands but by word, so think about it present and ever-existing, maker of all things, one only, as having voluntarily created beings.

Because they are really his Body, intangible, invisible, immeasurable, beyond the dimension, unmatched by any other body; because there is no fire, no water, no air, no spirit, but all things from him.

And now, being good, not only for himself wanted to offer this body and beautify the earth,

2 But he sent down here to man as an ornament of this divine body: Ornament living being mortal living being immortal.

And while the universe leads to living beings that live forever, Man turn leads him by reason and intelligence.

Beholder of the work of God became for man, and admired, and learned to know the Creator.

3 De Tat reason oh! God made you engage all men, but not of intelligence and has not done so because cele man, for jealousy does not come from above, born down here in the souls of men who have no intelligence.

- And why, then, O Father !, God has given to all intelligence?

- Because, my child, I wanted to put before the souls like prize fighting.

- And where I put it?

- He sent down a huge intelligence sea, bet a herald and commanded him to proclaim to the hearts of men the following: "Bathe in this sea of intelligence you who are able, you who think retornarás who sent it, you you know why you were born! "

Therefore, all those who accepted the message and bathed in intelligence, all knowledge sharers were made and came to perfect, welcoming men inteligencia.En change all who refused the message, these

Such are the "rational" that intelligence is not sought, those who ignore because they were born and who come.

5 The feelings of these men are similar to those of irrational animals, and as his temperament is passion and anger, are unable to admire the things worth seeing, previously dedicated to the pleasures and bodily appetites, and think that for that men were born.

On the contrary, those who were made partakers of the gift of God, O Tat !, these, by comparing behaviors are immortal as opposed to those mortals: they cover in their own intelligence all things that are on earth; , which they are in heaven, and what can be found beyond the sky.

Both have risen themselves who viewed Well, and seeing life considered below as a simple hobby, and, despising all things corporeal and incorporeal, rush to the One and Only.

6 This is, O Tat! the whole science of intelligence, abundance of divine things and understanding of God, for the sea of which we speak is divine.

- O Father! I also want to bathe in it!

- But if you first do not hate the body, O son !, you can not get bienamar: loving you have the intelligence, and possessing also be taking science.

- But Father, what do you say?

- It is impossible, sonny, adhere to both, the mortal and the divine: because as there are two kinds of beings, a corporeal and others incorporeal, in which perishable and divine, who want to choose resides does not fit but choose one or the other, it is impossible to do it by two, rather than leaving it to choose, scrapping one expresses the energy of the other.

7 Now the fact not only choose the best deifies man who has chosen the beauty but also testifies of his religiosity.

Instead choosing the worst, man self-destructs, and although not in itself an offense against God, one thing is certain and that is that, carried away by the physical sensuality, roams the world like those groupings advancing amid demonstrations, and doing nothing useful not stop disturbing others.

8 Things being so, oh !, Tat have always enjoyed and we will enjoy the things that come from God; but the things that are of us who have their consequences: the cause of our ills is not God but ourselves, because we prefer to goods.

You see therefore, my son, how many bodies we need to go through, and how many choruses of geniuses, and solid chain structures and paths of the stars, so that we hasten to the One and Only?

Well that is inexhaustible, unlimited, endless, because neither has a beginning, rather than for us seems to begin when we begin to know.

9 knowledge of good is not because of its principle, but the start know suggests that just begun.

Let's hold of its beginning and whole caminémoslo a hurry.

Because it is a path full of obstacles leaving the usual and present it to return to the old and original.

What we see and we are pleased to distrust what we do not see. For the evils it is the most conspicuous, Good, however, is invisible to the eye. Because it does not look or anything that may represent, and therefore seems only himself and distinct from everything else: it is impossible to represent corporeal incorporeal.

10 This is the difference between the similar and what is different, and what it lacks than to reach like.

(... laguna text ...)

Accordingly, the Unit, which is the principle and root of all things, is in all things as root and start. Nothing exists without principle, and the principle does not come from anyone but himself, because in fact it is the beginning of everything that exists.

Unit being initially covers all numbers and is not covered by any, and generates all numbers and is not generated by any of them.

11 Indeed, everything that has been generated is imperfect and divisible, able to grow and shrink. But nothing similar happens with the perfect. What increases, thanks to the unit, as it is condemned by his own weakness of not being able to dispense with the unit.

This, then, O Tat !, the image of God that I drew for you according to my possibilities. If rigorously observe and contemplate with the eyes of your heart, believe me sonny, you will find the way to higher things. Say better, is the same image that will show you the way.

Contemplation is a virtue itself: it seizes those who have seen once and draws himself as the magnet attracts iron.

NOTE: Where the text says "sea", the original says "krater" (vessel used by the Greeks to keep the wine and water), and where it says "drive" the Greek text says "Monad".

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V. Of Hermes treated his son Tat

That God, not being clear, is what is most manifest.

1 I will develop this theme for you, O Tat !, so you will not miss the start to the God who is above every name.

You know that what seems most unmanifested be for you as manifest. It could not be what it is if it were not unmanifested: because all that is begotten: There was a day that began to manifest. Instead what inaparente it is eternal, and does not require the demonstration. That eternally exists and causes all other things manifest, is not expressed, and it is forever.

Being manifestive all, he does not manifest itself engenders, and not begotten, makes things look, but do not let perceived by the senses. For the sensible representation is a matter of beings who have been born: since birth is nothing else but to be perceptible in the sensible representation.

2 Therefore it is clear that the only non-begotten is unimaginable and unmanifested time, and that makes all things happen for fantasy, he shows through all things and in all things, and more those of whom wanted to be seen.

Thou, O my son Tat !, pray first to the Lord, Father and alone, and not one but which one exists, to grant you understand the God so immense and allow its rays, although not more than one, enlighten your intelligence. Intelligence alone sees the invisible because it is itself invisible.

When you can, it appears, O Tat! in the eyes of your intelligence it is not jealous the Lord and be seen by everyone. You can perhaps see the intelligence and take her hands and contemplate the image of God? And if you can not see what is in you, how could He, in yourself, be seen in your eyes?

3 If you want to see, consider the sun, think about the course of the Moon, considers the order of the stars who keep order? (All order implies a determining principle on the number and location).

The Sun, the supreme god of the gods of heaven, to which all the gods of heaven revere as king and dynast, the same sun, so huge, bigger than

Land and sea, he admits over their children, orbiting stars. Who reverence my son, who is afraid? Each of these stars are in the sky is not doing similar or equivalent course? Who set for each way and the size of its rotation?

4 Watch the Bear that turns on itself and drags in its turn around the starry sky. Who is the owner of this machine? Who confined the sea within its limits? Who settled the Earth? Because there is someone, oh !, Tat master and creator of all these things. place or any number or as if there were a creator not retained. Because everything is disorder, emptiness and lack of measurement not a creator, and even this it is not without love, sonny, because if it lacks order is incomplete, still owns, that is, the way the order because it is still under the dominion of love that does not yet imposed the order.

5 Oh I will grant you have wings and lift you into the air, and there in the middle of Heaven and Earth, could see the heart of the Earth, the flow of the waves, currents of rivers, free air float, the sharpness of fire, the race of the stars, the speed of Heaven, your turn always on the same spot! Oh what a happy picture, my son, look at once all these things, it still moving, and the unmanifested manifest in creation! Such is the order of heaven and as the beauty of order.

6 If you want other hand look perishable beings that dwell on earth and in the depths, consider, my son, how man is created in the womb, examine carefully the technique of such creation and learns to know who the creator of this beautiful and divine figure that is man. Who chiseled the orbit of the eye? Who pierced nostrils and ears? Who opened the mouth? Who stretched tendons and tied? Who channeled through the veins? Who solidified bones? Who covered the meat skin? Who parted fingers? Who flattened the sole? Who opened the ducts? Who stretched out the spleen? Who made the heart-shaped pyramid? Who adapted the ? Who expanded the liver? Who dug the recesses of the lung? Who created the wide space of the womb? Who revealed the noblest parts and who hid the shameful?

7 Look how many techniques for the same material and how many strokes for the same design, and all wonderfully beautiful and exactly commensurate, so different from each other! Who then has created many wonders? What mother and father, but what God unmanifested who willingly created all things?

8 A Nobody thinks that a painting or sculpture have been made without painter or sculptor no. And this creation was born without a Creator Does? Oh top of blindness, high impiety, height of thoughtlessness! oh No child will ever happen, separating creature from Creator ... rather and more is larger than as may be involved

in the word God! Such is the greatness of the Father of all things because He is the only one who is Father and, being a father, that is the activity of its own.

9 And if you force me to say something bolder'll tell you the nature of God is nothing but give birth and create all things, and since nothing can come into existence without the Doer, can not the exist eternally if not always creating all things: the sky, the air, the land, which are in the depths, in all parts of the world, the entire whole, with regard to being and making it not being.

In this Totality nothing that he is not. It is the things that are and the things that are not, because of the things that He made them appear, but which are not conserved within the.

10 is above every name God, the unmanifested, El, the most manifest. You see the intelligence, which is visible to the eye, which is incorporeal, which is many bodies, or rather it is all bodies. Nothing is that he is not: everything is, everything is He also, so he named the name of all things, because, being the Father of All, has a name that is proper.

Who could bless You deserve more than what you or appropriate? Where do I look to bless you? ¿Up, down, in, out? There is no way, no place in Tuyo around, or none at all of all beings: everything is in you, all there for You. All give and receive nothing because everything you need and nothing that you do not own.

11 When I sing hymns? No time or time convenient for you. And on what subject you sing? Why things you've done or why have not you? Why that you have manifested or which have hidden? What reason do I sing? How to be my own man, as having their own, as being something else? For you are what I am, what I do, what I say. Because you're everything and there's nothing: what is not, You are. You're all born and everything that is not born, thinker, are Intelligence, Creator, are the Father, God as the giver of energy, while Good Doer of everything.

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Treaty VI: That God is the only Well and nowhere else it is.

1 Well, Asclepius, is not nobody but God alone, or better say that God Himself is eternally the Good. well being, then, the good will be the reality of all movement and all evolution - because nothing and no one is deprived of reality - reality in itself, it has an energy without gaps and without excesses, exceedingly rich, provisor, existing also in the root of all things. Therefore when I say that I understand that provides good it is good in everything and always.

But this does not apply to anyone but only God, because nothing lacking or perverts the desire to possess, because there is some of all that He can lose and whose loss it saddens thing - because sadness is a part of bad - nothing is stronger than ni can be your enemy - nothing can submit to injury - and nothing can excite your appreciation or cause irritation for disobedience, no one cause jealousy for being wiser than Him.

2 None of this belongs to reality: what is left but only good? And as this reality you can not say anything else, neither in all other things will not find the good. Indeed all things are all other things, small and large, in each and even in this same living, larger and more powerful than all.

Everything that has been engendered suffering, since the same generation is suffering. But where there is suffering in any way is good: where the good there is no place for one to suffer. Where the day can not stay the night, or when it is dark can be day: it is impossible for the Good is found within the generation, but only in unengendered. However well as the matter was granted participate in all things, so also participated in the well. It is in this way that the world says good, because the world does all things, and is good for that done. As for everything else, there exists no good, because they are liable and liable changing and producing beings.

3 As for the man, is a mixture of good and evil: because when evil is not too bad down here is good, and good, down here, always has a tiny part of evil. Therefore, it is impossible for good down here is totally free from evil, because good down here is maleficia, and if it gets bad, no longer

good: it ceasing to be good becomes bad. Why only God there is good, ie God Himself is the Good.

In men, O Asclepius !, only the name of good is retained, but in no way is this. Because it is impossible, because good does not fit into a body body because everywhere is haunted by evil, pain and suffering, by desires and anger, the illusion and the opinion foolish. And the worst of evils, Asclepius, is trusted down here that each of the things we have named are the greatest good, when evil more unbearable. Greed is the driver of all evil, and confusion is below the lack of good.

4 But I thank God that in regard to knowledge of good, put in my mind the concept of its impossibility in the world. The world is full of evil, God is the fullness of good or the good is the fullness of God ... Because around, as reality gravitate beautiful things, but his own shows, so to speak, much more pure and authentic. Speaking boldly, Asclepius, the reality of God, if available, is beauty, and it is impossible to perceive the beauty and goodness in things of the world: everything that is possible to see are illusory and as sketches images, but which does not fall under the view it is reality

.....

... of Beauty and Goodness. And as the eye can not see God, so neither can see how beautiful and good. Because they are whole parts of God's own only, individuals, inseparable, very kind, of which there are to say or that God loves them and they love to God.

5. If you can understand the God, you will understand what is beautiful and good, the sovereignly bright, it illuminated by God sovereignly. Because that beauty is incomparable and that inimitable Well, as God himself. Therefore as long as you understand the God, and you will understand what is beautiful and good. Both are incommunicable to other living beings because they are inseparable from God. When your zeal take you to research the God, thou shalt make about beauty. Because one is the road that leads there: piety knowledge.

6 It follows that those who do not know and are not even in the way of piety, dare to say that man is beautiful and good, there being contemplated, even in dreams, which is good, but possessed as they're all evil, they believe that evil is good, and so insatiably accustomed to evil, fear that they lack and struggle by all means not only to possess but even for acrescentarlo.

These things, O Asclepius! They are beautiful and feeling good men, and we can not rehuirlos or hate them, because we need them and can not live without them.

Herp Corplesmeticeum

Treaty VII. The greatest misfortune

It is not know God

Where going drunk, O men,

so pure that you drink the wine of ignorance,

I already can not stand and you're on puke?

Remain sober, stop!

Lift up the eyes of the heart, if not all, at least those who can!

Because the evil of ignorance fills the whole earth,

and corrupts the soul trapped in the body,

preventing anchor in the port of freedom.

Do not be carried away by the impetuosity of the waves,

before,

taking advantage of a growing,

that you can,

Attain the port of freedom,

anclad there,

Seek hand to guide you to the gates of knowledge,

where free bright light is all darkness,

where no one drunk,

but where all sober,

Heart lift their eyes to the One who wants to be seen.

Because let not hear, neither describe nor see with the eyes,

but with intelligence and heart.

But the clothing you wear needs to tears before,

the veil of ignorance,

the support of evil,

the stocks of degradation,

the dark cave,

the living death,

the sensitive body,

the tomb that always accompanies you,

domestic thief,

which so he loves, hates you, and so you hate, you cela.

This is the enemy that covered it like tunic,

strangles you and drags you down into it,

lest the look and moose,

contemplating the beauty of truth and goodness that resides there,

you begin to hate their wickedness,

understand the traps against you machine:

because Stun sense of observation, so despised,

blinding with abundant material,

abounding in ignoble pleasures,

so you do not hear things you should hear

or you look at things you have to see

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Treaty VIII - That nothing is destroyed and it is wrong to call destruction or death the changes.

1 Corresponds now, my son !, teach one hand how the soul is immortal, and secondly what energy it has and dissolves the body. For death has nothing to do with these things is a concept drawn up on the term "immortality", either by emptying or by deprivation negative prefix "in", saying mortal for immortal.

Because death is destruction, but nothing in the world is destroyed. Since the world is the second god and immortal living, it is impossible that any part of immortal living come to die. Now, all things in the world are around the world, and much more man, rational living.

2 For first, before all things, is God, eternal, unborn, Creator of Wholeness. Second comes one who has been begotten by him, his image, and fed by the preserved and endowed with immortality, and that, as from an eternal father is immortal and live forever. Because "always live" differs from "eternal": that the eternal was not begotten by another, and if it was begotten by itself. He never was begotten, but always begets what is eternal. The whole is not eternal, but the Father himself at all if. The world was begotten by the Father immortal 3 and all I had matter was under his rule.

The Father created the whole as a body, and give volume was the likeness of a sphere, and gave this attribute of immortality, immortal still the same matter, possessed of immortality forever.

3 Moreover, the Father, spreading the variety of species in the area, there's penned as a den because he wanted to give the beauty of their own wealth in the form of a complete diversity.

Around the whole body put into immortality, so that even if the subject would leave the disposition of the body, could not dissolve in disarray toward which by nature. Because matter, sonny, was disorganized when it was not yet formed in bodies. And yet,

below, still retains a restricted to varieties other minor disorder: the power to increase, decrease and men call death.

4 For the disorder occurs with respect to terrestrial living: the bodies of Heaven, however, have a proper order, which was assigned by the Father from the beginning, order is preserved without dissolution by the return of everyone to his point. Return to the origin of terrestrial bodies is the provision of the solution, ie the solution is a return to the indissoluble bodies, namely the immortals. And so as unconsciousness occurs, but never destruction of bodies.

5 The third living is man fathered image of the world, unique, according to the will of the Father, of all terrestrial living, to possess intelligence, and thus is not only connected to the second god similarity and agreement, but also the first to receive from the intelligence. That's why perceived as one body by the senses, it welcomes the intelligence, aprehendiéndolo as incorporeal intelligence, good.

- Then this living is not destroyed?

- Correct yourself, sonny, and understand what God is, what world, what is living immortal, what is living dissolvable, and understands that the world was made by God and in God, Man in the World and in the World, God being the beginning and wrapping and disposition of all things.

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Treaty IX - The understanding and feeling.

1- Yesterday, Asclepius, I gave the "Perfect Speech." Today I consider it appropriate to continue with the exhibition theme of sensation.

Feeling and intelligence, according to common opinion, differ in that the first material and the second is essential. In my opinion, both, and I mean men, they are unified with each other without distinction. In other living things, the feeling is linked to nature, in the men's intelligence.

2 Thus, the feeling and intelligence, intertwined, converge in man, as to think it requires both sense and intelligence.

But you could not think of a contest intellection without feeling like when dreams imagined visions?

It seems to me that, both born energies in the vision of sleep, wake up precisely because of the feeling, and part of the feeling goes to the body and one soul, and when both parties feel fit together, is expressed again thought, given birth by intelligence.

3- Because intelligence brings forth all thoughts good when it is God who receives the seed, and contrary, when one of the geniuses. Because there is no place in the world that lacks genius, genius illuminated as it is by God, sobreacaeciendo, sows the seeds of its own energy, and intelligence gives birth to what has been sown, adultery, murder, punishment to parents, looting temples, impiety, death by hanging or throw in desempeñaderos, and many other things that are works of the geniuses.

4- The seeds, instead of God are few in number but large, beautiful and good: virtue, prudence, piety. Piety is the knowledge of God, and who discovers knowledge, full of all goods, has the divine thoughts that have nothing to do with the crowd. Therefore, those who live in the knowledge not please the crowd, and the crowd is pleased to them. The aims crazy, make fun of them, it hates and despises, and perhaps maybe killed. Because, as I said, evil dwells down here like at home: home is the Earth (not the world as some say for blasphemy). But certainly the pious man who is conscious of his knowledge, always perseveres. For such a man, all things are good, even those that are bad for others: in the midst of

the wiles relates all knowledge, and single-handedly transforms evil into good.

5- I return to the subject of feeling. It is proper to man because that feeling and intelligence are closely linked. But as I said before not every man enjoys understand, because there is a material essential man and man. The material is with evil, has, as I said, the seed of intelligence geniuses, the other freed by God, is in its essence with good.

For God, Creator of all things, to create them, he makes all his own likeness, but having been made good differ in their use of energy. Because cosmic movement in its going near, creates the qualities of creatures, a disfigured by evil, other purified by good, because the world, O Asclepius !, also has its own sensation and intellection, not like human, and multiform, but stronger and simple truth.

6- The feeling and understanding of the world is one: do all things and melt them in themselves, being as it is an instrument of God's will and being truly became an instrument deposit of all seeds, promotes itself himself all things active, and dissolving the renewed and, through dissolution, as a good farmer life gives them, leading them, the renewal processing. There is nothing the world does not beget alive, portándolas all, being both the place and the creator of life.

7- Now all the bodies are made of matter, but variously: some dirt, some water, some air, others fire: all are compounds with more or less complex formulas. More complex are the heaviest, the simplest lighter. It is the speed of movement of the world that work the qualitative diversity of creatures. Because the breath of the world, in quick succession of tones, offers the diversity of creatures, then there is only one whole fullness of Life.

8- Verily, God is the Father of the world, the world is one of the things in the world, because the world is the son of God, and the things that are in the world, the world came out. And right it is said that the world is a cosmos, it organizes and beautifies all things in the diversity of creation, for the continuity of life, the tireless activity, speed of necessity, the arrangement of the elements and good order of all things born. Therefore, necessarily and properly, the world deserves to be called "cosmos".

Sensation and intellection, in all living beings, come and go from the outside, like a breeze around, but the world, possessing them one time at birth, the receipt of God.

9- On the other hand, God is not without sense or intellection, as some thought, superstition is that blaspheme. All things that are, Asclepius, are in God, and God produced outstanding high. Some act on the body, a move by the soul substance, others give life by the breath, other acopen what is dead, and so is truly. Furthermore, I affirm that the world does not contain things, but to make clear the truth, the world is all things, is not added from the outside, the giving of himself outside, and such is the feeling and intellection God, always moving all things, and never ever happen that nothing exists to be abandoned: and when I say "what exists" mean "God" because God contains everything that exists, and nothing is outside the,

10- All these things, O Asclepius, if you have understanding, have for real, but if you do not understand will be incredible. Because believing is understanding, not disbelieve understand. Because the reason is not about the truth, but intelligence is powerful, and once led by reason to the gates, it has the ability to approach the truth. In tones hugging intellection and seeing all things that agree with what reason explains, create and rest in this beautiful faith. For whom therefore God, understood such things, will find them credible, but those who did not understand the disbelieve.

End here things we wanted to say about the feeling and intellection.

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Treaty X - Hermes Trismegistus: The Key.

1- Asclepius was you who yesterday dedicate our lesson. Today the fair dedicate to Tat as it is not in 痘 a summary of the general lessons that 駢 talk.

Well, God the Father, O Tat, has the same nature, om 痘 either the same action than good. For the 駢 mino "Nature" corresponds to "grow", "spring" and applies to things that change and move ... and do not move, this is divine and human, to which it belongs . Elsewhere, leccionamos on divine and human issues, on which we must continue mulling.

2- Now the action of God is His good pleasure, and his nature to want everything there. √ Quotr a thing is not the God and Father and the good but the existence of all things still are not 傲 and, indeed, the very reality of that are? This is God, 駢 to the Father, to 駢 is Good, and not for anything else. Although the world itself and the Sun itself are also 駢 Father of Participados beings are not the cause of good living and of life as well. And if they were, what 傲 n absolutely be the need imposed by Good Will, without which nothing can exist or be born.

3- A parent is the cause of sowing and livelihood of their children by the impulse of good that recidel Sun, because the creator is good: creating can not be anyone but only in 駢, and receives nothing wants to

everything is. But I mean, oh Tat, "which makes" because such a sometimes does not do, in the sense that sometimes does and sometimes not, of cu 疣 to do or quhace, sometimes making few or such things, others doing the opposite: God is the Father and the good of all things that exist.

4- And indeed aces for those who can see. Because 駢 to what God wants to be and is, and is its attribute, om 疽 well their own reality. 疽 dem because all things exist by Him, and himself the Good is to be recognized as good, O Tat.

- .oh Father, you left us full of beautiful vision good, and soon it take for my intelligence gaze reverently fall to such a divine vision!

- But not as swollen rays of the sun that hurt the eye with its light and force them to close their eyes, not as vision of Good: on the contrary, lights and much m m 疽 疽 as you can which is capable of host the influence of this spiritual radiance, which is more intense in its breadth 疽 the rays of the sun, but that does not give, and overflows immortality of all kinds.

5- Those who can drink from it a little more 疽 often go numb, and pass from the body in to stay enjoying this bell 變 visi ima, like Uranus and Cronos, our ancestors.

- .Ojalque also 駢 us pudi 駢 masters, Father!

- Buttonhole sonny. For now however we are d 龔 必 iles for that vision, and 必 we lack the strength to open the eyes of the intelligence and behold the beauty of that good, imperishable .hermosura, incomprehensible!

Then see 痘, when nothing have to say it, because knowing is a divine silence and complete rest of the senses.

6- consequently can not perceive that nothing perceived or otherwise contemplate the beholder, or hear anything else, or could even move the body. Because it loses consciousness of feelings and 必 of body movements, and Asqu 鹹 ase still. Floodlit intelligence and resplandecida the whole soul out of the body, and transforms your whole being into reality. Because it is impossible, sonny m 邵, who, having seen the beauty of the Good, the soul is deified while in the body of a man.

7 - ヨ Ququieres mean by "being deified," O father?

- Every separate, son, soul transformed.

- Again ヨ ququieres mean by "separate"?

- ヨ not hear in the "General Lesson" that the Soul One of Everything went rolling all souls scattered around the world? Well, these same souls go through many changes, some for better, some for worse. Because reptiles are transformed into animals acu 痘 ICOS, the acu 痘 icas in land, land in birds, to 驛 eas in men, and the men finally enjoy the principle of immortality become geniuses and go after 驛 in the choir of the gods. Because there are two choruses of gods, wandering and fixed.

8- .Such is the glory and honor 雙 IMOS perfect soul! But if the soul entering a man remains in evil, does not enjoy immortality or

participates Well, before atr 疴 flows back and back along the road leading to reptiles: such is the punishment of the wicked soul.

The perversion of the soul is ignorance: because the soul, when he knows nothing of beings, nor nature, nor the right, all blind, suffers the combat against it raise the passions of the body, and wretched, ignor 疴 dose asmisma serves slave to things that are alien and corrupt, and loads the body like a heavy burden, not rules but is governed. Such is the perversion of the soul.

9- On the contrary, the strength of the soul is knowledge, because he knows is good and pious and already divine.

-Qui ㄣ 駭 is 駭 you, O father?

- He who does not speak much or listen to many things, because that dispute ambigdades and 傲 s novelier listen, sonny, fight with shadows. Because God the Father and the good it does not say it is heard. And being aslas things, it's true that everyone has the senses, because without them 傲 could not live, but knowledge differ much sense. Because the feeling comes from what the influences, but knowledge is the perfection of science, science is a gift of God.

10- For all science is incorporeal, since it uses as gained intelligence, and intelligence to turn the body. Two things they depend on the body, the spiritual and the material. All it has to consist from the opposition and disgruntled, and it is impossible to be otherwise.

- Then qui 駭 ㄣ is the material we see God?

- The world we see is beautiful, but it's not good, because it is material liable f 當 ilmente, first of all liable, second in beings, incomplete. For indeed comenzuna time, and there forever, it is in transformation and is always begotten, and is the transforming of quality and quantity. Because it moves, and any material movement is transformation.

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XI Treaty. Intelligence Hermes

1 Retains the lesson firmly, oh Hermes Trismegistus, and preserved in your memory what I say, because I do not hesitate to tell you what's in me.

- Although many have said so many different things relating to all and God, yet I did not get to the truth. And you, Sovereign Lord, esclarécame on the subject, because I trust you, only you, want to manifest the truth.

2 - Listen, sonny, what is of God and all.

God the century, the World, Time, Transformation.

God created century, the century the World, World Time, Time to transformation.

God's reality, so to speak, is the Good, the Beauty, Happiness, Wisdom; the reality is the identity of the century, the world order, the time change, the transformation of life and death.

The power of God is Intelligence and Soul, Century is permanence and immortality, the world to and from the starting point to the maximum opposition, Time wax and wane, the Transformation quality.

Accordingly, the Century is in God the world in the century, the time in the world, the transformation over time, and this is how the Century remains stable at around God, the world is moving in the century, spends time in the world, and the transformation evolves over time.

3 Therefore, the source of all things is God reality of things is the century, your stuff is the world.

The Power of God is the Century, Century is the work of the World, which never started but is eternally begotten of the century. Where the World will never perish - the century is immortal - nor ever will be destroyed anything in the world: the world is completely surrounded by the century.

- And what is the wisdom of God?

- Good and beauty and happiness and virtue and full century. Century as it created the world with order and beauty putting immortality and permanence in the matter.

4 Indeed for the generation of matter depends on the century and the century turn of God.

Transformation and time are in Heaven and on Earth, but they have different nature: in Heaven unchanged and indestructible on Earth with change and destruction.

And God is the soul of the century, the century of the World, Heaven on Earth, and God is intelligence, intelligence in the soul, the soul into matter.

All things through the century.

And all this immense body in which are all bodies a full Soul Intelligence fills inside and wraps it out, quickening the whole: outside this huge and perfect Living, the world, in all alive, and up beings in Heaven, he is always identical to itself, and down, on Earth, produces changes in the transformation.

5 El Siglo is the one who holds everything together through need or Providence or whatever else you can think of today or tomorrow. And it's all activity of God, God's power, unsurpassed power, with which nothing can compare, neither human nor divine.

Therefore, Hermes, never think that something might resemble God or the things above nor below, because you stay away from the truth, because nothing is equal to Distinct, unique and one.

And do not even think I can share his power with anything or anyone. Who but He would creator of life, immortality or transformation? and the what else would only create?

For God is not idle, otherwise everything would be inactive, and all things are full of God. But nothing in the world is never idle, nor anywhere else. Because inactivity is an empty word about the creator and about what comes into existence.

It is necessary that everything comes into existence, provided appropriately at each location. The Creator is in all things, not given to some and not for any Creator, but of all things.

Being an ever activating power is not subject to any of his creatures, but they to Him.

Contemplate for me the world offered to your eyes and consider carefully its beauty: body without blemish, whose age exceeds one, but in all and is always in full vigor, young and always more lush!

Also look at the hierarchy of the seven heavens, beautifully created in an eternal order and meeting the centuries in different courses. Everything is full of light without fire anywhere: for friendship and the combination of opposites and dissimilar was light, and shine upon us by God's energy generator of all good and leader and driver of the whole order the seven heavens.

Look at the moon, the forerunner of all organ of Nature, transforming matter below. Look at the Earth in the middle of Everything, placed as the foundation of beautiful world, nurturing and nurse of all terrestrial beings.

Also contemplated how great is the multitude of living immortals and mortals, and mediator between them, immortals and mortals, the moon hanging around your round!

8 All it is full of soul and every move, a circulating Heaven, others on Earth, and those going to the right not make it to the left, nor from left to right, or the top down, or the lower amount.

And all these beings are born, you do not need, Hermes, I learn from me, because they have souls and bodies and move. And it can not be that all converge towards one without a congregante. It is necessary that such congregator exists and is One.

9 For as have many moves and different directions and yet only one is the overall speed has been fixed them, it is impossible to have two or more creators. a single order among many is not maintained. Among various arise zeal for who is the best.

And I say if you were the creator of the changing and mortal beings would also be of the immortals, and the same would be the immortal mortals. And suppose you were two: being as it is a matter and the soul who would be to carry forward the creation? And if they correspond both for whom the best part?

10 Think then all living body is composed of matter and soul, both immortal and mortal and irrational.

Because all living beings are animated, and those who have no life in turn are matter that exists by itself, and the soul also, because of the alternate life of the Creator, subsists by itself

How well as other mortals living mortals ... How the immortal Creator of immortality would not create everything pertaining to living beings?

11 Therefore it is clear that someone creator of all this and also show that is one. Because one is the Soul, a Life and Matter.

Who then is the creator? Who else but God One? Who should create other living beings animated but the one God? Therefore, one is God. Ridiculous is that if you have recognized that the world there has always been one, and that the Sun and the Moon is one one and the divine nature, a now you want God to be many?

12 Wherefore the same God created all things. Not terribly ridiculous that you think God created a huge amount of Life, Soul, Transformation and Immortality when you yourself can do so many different things?

Because you look, talk, hear, smell, touch, walk, think and breathe, and is not one who sees another who listens, another who speaks other than he who touches other than the smells, other than the walking and in order that thinks different and distinct that breathes, but only one that does everything. Nor it is possible that these things are excluded from God. As well as if you stop acting stop living, so if God stop doing those things would cease to be God, what a wicked say.

13 If you have been shown what you can not stop being how much more God? If there is any thing that He did not create, and is impious to say, it would be imperfect. And if you never idle is perfect and therefore Creator of all.

Narrowly grant me what I'm telling you, O Hermes, easily understand that the work of God is one: that all things come into existence, which exist, which once existed or will exist. This is what is Life, oh beloved !, this is the beauty, this is, this is God.

14 If you want to understand your own work, watch what happens when you want to generate. Although bears little resemblance to the One who certainly does not enjoy or have any cooperator. As works by itself alone, it is always immanent in the work and he himself is what he does.

If they were out of Him, all things would collapse and perish necessarily all, by no longer having more life. But like everything has life and how life is one, one is indeed God. And once again, as everything has life, which is in Heaven and what is on earth, one is in any and every life that is born of God and is God itself.

Because all things are begotten by God, and life is the union of intelligence and soul. Regarding death is not destruction of what was united, but loss of unity.

15 So the Century is the image of God, the world of the Century, Sun World, Man del Sol.

As for transformation, they called death because the body is destroyed, while life unmanifested removed. Beings and destroy, oh beloved Hermes, and the world - the superstitious believe is destroyed - but I say it is transformed to spend their parts, day by day, unmanifested, but never destroyed.

And this is the possibility of the World, conversion and concealment of stars, and transformation that is rotated, and concealment that is renewed.

16 World because it has all forms, not because they contain inside, but because it transforms itself. If we say that the world possesses all forms what shall we say of that created it? We do not say for certain that lacks shape! On the other hand if it possessed all forms would equal the world. Shall we say then that has a single form? Then it would be less than the World.

What shall we say then that is not to bring reason to a dead end? Because nothing can be and what we understand about God. God therefore has a single figure - if you have correspond figure - which is not offered in the eye, incorporeal, and reveals all things by the bodies.

17 And do not be surprised that there is an incorporeal figure. Yes there is, as the figure of the word, as in the paintings with mountains rising with deep relief, although in reality they are smooth and flat.

But think what we're saying now in a bolder way, even more true: just as man can not live without life, so God can not stop doing good. Move and vivify all things, that is living and moving of God.

18 Some of those terms must be accepted with a special interpretation.

Consider the following: "All beings are in God." Not mean they are in a place - because the place is also a body and what is in one place does not move -. There is another way to be as it is in the incorporeal imagination.

Considers that contains all beings and understands that nothing can define the incorporeal, nothing is faster or more powerful than he. On the contrary, the incorporeal is indelimitado, faster and more powerful than anything else.

19 Think for yourself as follows same. Send your soul to move to India and before you finish doing already be there. Send him once that is transferred to the ocean and then, fast, and be there, not because it has moved from one place to another, but as being found already there.

Tell him to rise up to Heaven and will not need wings. Nothing can stop it, nor fire of the sun, nor ether, nor the revolutions of Heaven, or the bodies of others

stars, but through all things will rise flying up the last of the bodies of Heaven.

And if you wanted, you would still be able to rip the orb of the world and see what's out there - if there is an "outside" world - what you can.

20 Look what power, what speed you possess! And if you can all these things will God do not you? God understands thus contains within itself all things like thoughts, the world, himself, at all.

So if you do not iguales God can not understand it. Because only like knows the like. Grows to the incomparable greatness, jumped passes all bodies, overcomes all time, become a century and understand God.

He considers that for you nothing is impossible, immortal and able to understand everything considerate, every art, every science, the nature of all living things. Rises higher than any height, low deeper than any depth.

You feel hidden within yourself the sensations of everything created, fire, water, the dry and the wet, you think you're everywhere, on land, at sea, in the sky, which still have not born, you're in the womb, you're young, you're old, you're dead, you're beyond death.

If you understand all this intelligence at the same time, times, places, things, qualities, quantities, you can understand God.

21 But if you lock the soul in the body, if you downcast and you say: "I understand nothing, can do nothing, it scares the sea, I can not go up to heaven, I do not know what I've been, I do not know what I will be" What could be between you and God?

You can not understand anything beautiful or good if you enternece your body and crooked you. The greatest evil is to ignore the divine.

On the contrary be able to know, have wanted and expected, they are the path straight and easily leads to good.

When you're on the way, you will come to you anywhere, it will no longer see yourself everywhere, even where they do not expect it, you are awake or are asleep, sailing or walking, night or day, when you're talking and when you are silent: nothing exists that He is not, or where he is not.

22 Are you going to tell me now that "God is invisible"? Corrijete. What's more clear that the? Why did all the things that you see for them. This is God's sake, this one's wonderful power: manifest itself in all things. Because nothing is invisible, not even the incorporeal. Intelligence is thinking, and when God created.

My revelations for you end up here, oh Trismegisto. All that's missing you consider it in the same way yourself and not be disappointed.

Corpus Hermeticum

Hermes Trismegistus

Treaty XII Tat On average

intelligence.

1 Intelligence, O Tat, comes from the reality of God, if one can speak of a divine reality; and in that only God himself knows exactly. Intelligence therefore not estseparada of the reality of God, but as if it was deployed as the light unfolds del Sol.

On the other hand, intelligence in men is a god, and 駢 or some men are gods and their humanit y estmuy near divinity. By 駢 to the Good Genius llaminmortales the gods, and the gods mortal m en. In the irrational animal intelligence is nature.

2 Wherever there is no soul intelligence, as also 駢 wherever there is life there soul. In irrational animals the soul is unintelligent life, and in turn intelligence is an agreed souls of men benefit be cause directs towards the bi 駢.

Irrational beings in intelligence cooperates with the particular nature of each, while men resist nature. Pain and pleasure pervert the soul well into a body, and the body, comprising, as a broth is where the pain and pleasure boiled together, and where the soul is immersed and chokes.

3 Where souls as are led by intelligence, ta 驥 illuminates with its light and 僂 act against their claims. As good m 馱 ico causes suffering to the sick body burning and cutting, just as intelligence grieves the soul tore 疣 Dola Pleasure born all diseases.

Most sickness of the soul is refusing to God, opiniabilidad following is the cause of all evil and bining 必 駭. Intelligence therefore to counteract the disease, seeks the good of the soul, as the m 馱 ico body health.

4 Moreover, all human souls who failed intelligence 洽 the gu suffer life of irrational animals, because I to understanding the It helps the passions to which you drag the 勿 petu your cravings launched to consolidate the irrational.

Like unreasoning animals without reason they obey their waxes without raz never tire of desire or 微 n hast the vices. By 驥 or instinct al 驛 ico and passion desire is vices m 痊 imos. These are the souls to whom God imposed the law as executioner and to convince them of evil.

5 - Then, O father, the doctrine of fate that I recently enseste danger of being destroyed. Because if Fate sends you absolutely that 驥 or that adultery or sacrilege comment or other crime 疣 ソ be punished if they have committed by fatal force?

- Everything is the work of Destiny, sonny, there will be nothing without 駭 微 in the corporeal world, nothing good or bad. Estdictado by Destiny that makes the

well you apply the consequences, and act 悟 駸 or 駸 to receive it receives because asactu

6 It is enough for now what we have said about evil and fate. We've talked about elsewhere.

We are now trying on intelligence, the extent of his power, what different effects produced in a particular type of human beings, and qumanera different work regarding the irrational animals is.

I insist that each of those, rational, produced its good effects in completely different ways sec 必 differently as calm the anger and desire, it must be taken into account that some act guided by reason and others like gross: all men 疒 is subject to Fate, both at birth and the changes that happen in life.

7 And all men suffer the consequences that marks their destiny in their actions: but differently from those who do dem 疒 seg 必 raz, of those who said that intelligence leads, as the suffering, rather than have evil abandoned and are not bad.

- But you qudices 丿 father now? 丿 is that is not bad ad 予 tero, the murderer and all dem 疒?

- Not as my son, the man of reason, not having committed adultery suffer the consequences of a d 予 tero not suffer from having killed the murderer: it is impossible to escape the conditions imposed by life nor of birth ; of evil, however, it can be saved who possesses intelligence.

8 As always 駿 or escuchdecir the Good Genius - that had left everything written 傲 hubr done a great service to humanity, because only 駘, sonny, in truth, as God first begotten and having contemplated all things , Profer 傲 divine ensenzas - dec 傲 listened to him, say some time that "all is One and 必 m 疽 intelligible beings, and we live for power, and the Energ 傲 century and intelligence, which is also 駘 its 匡 thymus being is good ".

This being as therefore lacks spatial intelligence dimension, and therefore intelligence, who commands all things and is being 匡 thymus God has the power to do what he wants and how he wants

9 For your part reflects and applies this ensenza to The Question that hac 傲 s before me, I mean about the fate of Intelligence. If you give up, sonny m 邵, vain esp 赅 itu controversy, discover 疽 actually Intelligence, being 匡 thymus of God prevails over all things, Fate, Law and everything else 疽, and that nothing is impossible, nor put a human soul m 疽 AllDel Fate, or, if you have been negligent as usual, subject it to the destination.

But I've already counted the magnetic 風 suficiencemente ICOS said the Good Genius.

- .And are divine words, O Father, and true and 僕 iles! But expl 赅 still love 傲 the following: You said that intelligence in brutes nature operates as collaborating with his impulses. 駘 bi now, irrational impulses of animals, I suppose, are passions. Therefore, if intelligence is working with urges and impulses are passions, then intelligence 丩 is a passion, since 僂 act with passion?

- Well said, my son, worthy question, and the answer is right.

11 All the incorporeal, sonny, which is 炁 in a body are liable, and, strictly speaking, are smismos passions. For all engine is incorporeal, every thousand is body and incorporeal move and are moved by intelligence, and movement is a passion.

Therefore either suffer the engine and one thousand, one that drives the other because it is driven.

It estseparado body which is separated from the PASI also 駭. And m 疽 well say, sonny, nothing is indifferent, everything is subject Pasi.

Differ pasi pasi be subject, one is activity, the other passive.

Now bodies are also active 駭 by smismos because 炁 or is still or moving, and in both cases there PASI. Incorporeal turn 炁 is always active and are therefore also subject Pasi 駭. Do not let this confuse you terminology 微: action and passion are the same thing, and there porquincomodars e using the t 驛 mmo m 疽 convenient.

- .oh father, you've said proudly!

- Now serves 駭 to, sonny, because there are two things God otorgal man with exception of all dem 疽 deadly animals: intelligence and reason, which is the same as saying immortality. (駭 also have the gift of speaking). If for man used both for purposes which are in no diferirde the immortals. Before 駭 bi once left the body, both 炁 will show the way to the chorus of the gods and the blessed.

13- The dem 疽 living 丿 not enjoy the rational word, oh father?

No, sonny, so they have voices. Word and voice are completely different. The word is the same for all men, however each animal race has its own cry.

- But men, oh Father, according to the people they belong 丂 not use different words?

- Different, s son, but one is man and so one is also 駭 language. It is translated from one language to another, but in the end it is discovered that is the same in Egyptian, Persian or Greek.

I think, sonny, you ignore t oda strength and greatness of the word rational. The Good Genius, blessed God, has said that "the soul ESTEN body, soul intelligence, word or reason in understanding, God as Father of all."

14 Therefore, the reason is im 疊 in and sense of God and the body is of the figure, and figure w hat is the soul. I m 痘 subtle matter is the air, air m 痘 subtle is the soul, the m 痘 subtle soul is th e intelligence, subtle 痘 m Intelligence is God. And God surrounds and penetrates all things, inte lligence surrounds the soul, the soul to air and air to matter.

Necessity, Providence and Nature are ganos the beautiful order and the organization of matter.

And each of the spiritual beings has its own reality, a reality that in them is identity.

Instead, each body being of all a plurality: indeed, the composites also possess identity 駭 in the m is permanent transmuted each other, and an invariable asconservan identity.

15 疸 addition, all compounds of general bodies each has a n 疸 own ero, because without n 疸 ero is impossible to occur or combination or typesetting or dissolution: are the units which generate the n疸 oy er them increase, and that in turn dissolves when they receive them, but the matter remains one.

This World 匡 tegro and all, this great god image of the greater God, who remains united to Him and preserved with The Order and Will of the Father, is the Fullness of Life, and there is nothing in the world, along the duration of the return to the starting point desired by the Father, in whole or in any of its parts, not estvivo. 疸 jam has never been, nor there, nor habrnada died in the World. Father wanted to live that out as they hold together, and 駢 or necessarily a god.

16 丩 Co 傲 be possible, oh my son, that this god, in the image of the Father, what is the Fullness of Life was something dead? Because death is corruption, corruption and annihilation. Co 丩 傲 may be part of incorruptible is corrupted or destroyed some of this god?

- So father m 邵, living beings that is 疣 in the world and are parts 丩 not die?

- Corr 勍 ete, sonny, because you confuse the terminology 傲 the transformation theme. No die, son, but as good composites are dissolved. The dissolution is not death, but dissolution of the mixture. They dissolve but not annihilate, so they come to renew. Ques 丩 傲 the energy of life? Not 丩 movement? But there may be some inmil 丩 in the World? Nothing, sonny.

17- But father 丩 not you think that at least estquieta Earth?

- No, sonny, but she herself, alone, moves in many ways and remains stable. ㄣ There is something m 痘 ula rity 魑 inmil to pretend to be the mother of all beings, which begets and gives birth? It is impossible without movement that gives birth gives light whatever is born. It is very absurd that you wonder if the fourth element is inert because it does not move, for a body, is to be inert.

18 Consider sure, son m 邵, that everything, absolutely everything in the world are moving, whether to decrease, whether to increase, and what moves estvivo, because nothing requires that every living always be the same.

Therefore, sonny, the world as a whole, remains unchanged, and at the same time, all parts are transformed, without anything perish or be annihilated.

T 驛 minos are mystifying us. Because birth is not live but in our perception, and the transformation is not death, but in our forgetfulness. Being aslo we say and therefore everything is imperishable, matter, life, Esp 赧 itu, Alma, Intelligence, what all things consist.

19 By the same token, every living thing is immortal, and above all the man, because it is able to receive God and because it is able to enter into the reality of God.

For God so converses with this living being, sues night, s d 微 by 勿 bowling, and by all means he predicts the future, by birds, by walk, by inspiration, by the oak. Where conf man 微 in interpreting the past, the present and the future.

20 And watch this, sonny, that each particular animal usually lives in a part of the world: acu 痘 IC OS in water, land on earth, the vol 痘 iles in the air. The encambio man uses all, earth, air, water, fire, and the sky itself looks and 駘 is related by perception.

For his part, God surrounds and penetrates all things, because it is Energ 傲 and Power. So dem 痘, sonny, is not dif il 魑 understand the God.

21 And if you want to see, look at the organization of the World and the beautiful arrangement of the organization. Notes the need in the manifest things and Providence in what occurriy what happens. Look at all the matter gr 痘 way of life. God considers this immense moving with all the good and beautiful things it contains, gods, genies and men.

- But these things, Father, are energy 傲 s.

- Say, sonny, that everything is energy 傲, but ㄅ qui 駘 is what energizes? ㄅ Another god? ㄅ n ot you see are parts of the world ascomo sky, water, earth and air, in the same way its members are life, immortality, destiny, necessity, providence, nature, soul and intelligence, and the permanence of all these things what we call good? And there is nothing present or past where God is

22- In the field ㄅ also 駘, oh father?

- If matter, sonny, was separated from the divine ㄅ 傲 s qulugar assign him? While energy has not received 傲 you ㄅ think quotra thing is but a confused agglomeration? But if activated by qu i 駘 ㄅ is? Because we have said that the energies are parts of God.

Qui ㄅ 駘 gives life to living beings? Qui ㄅ 駘 immortality to the Immortals? Qui ㄅ 駘 transforms that transform? If you tnombas the

matter or a body or a substance est 痘 s talking about energy 傲 same God, materiality is 傲 ene
rgy of matter, the corporeality of the bodies, the substancialidad of the substance: for 駢 or God, t
he All.

23 And in all there is nothing that he is not. And you can preach God nor size nor place, nor
quality, nor figure, nor time. Because it's all and the All in all things and all things surrounding.
Reverence is ensenza and adala. Because there is only one worship God, and is not to be bad.

Corpus Hermeticum

Treaty XIII - Trimegisto his son Tat Speech Brokeback Mountain. Rebirth and the rule of silence

1 - In the "General Lesson" Father, You spoke in riddles and without shedding light when dealing with the divinity not revealed, with the excuse that no one can be reborn liberated before.

But when we descended the mountain after your conversation with me, I began to beg, as insisted on learning doctrine of rebirth, because it's the only thing I still do not know, I promised to transmit it once either alien world.

I am ready: my feelings have matured and have become strong against worldly illusion meets because what is lacking of how reborn as promised, either orally or in secret: I do not know, oh Trimegisto, what matrix man is born and what seed!

2- Son, the matrix is comprised Wisdom in silence, and the seed is true Good.

- But who puts the seed, Father? because I am very confused.
- God's Will, sonny.
- And how it is born, Father? because it will be strange to myself and my intelligence.
- What is born will be different, be a god son of God. the All in All, composed of all the Powers.
- You speak in riddles Me, Father, and not as a father to his son!
- These things are not taught, sonny, but when God wants, he does remember.

3- Father, you give me explanations impossible and engagement, and I want to make reply accordingly: "I'm a bastard in the family of my father." Father, not

be jealous of me, I am your real son! Expóneme clearly in how rebirth occurs.

- What I can tell you, sonny? I can not tell you anything else but having myself an immaterial vision contemplated by the mercy of God, I left myself and went into an immortal body, and I'm not the one before, but I was born in intelligence.

This experience can not be taught or do with this material element we see here: why I no longer care about this compound form that was mine: I no longer have color or touch things or perceive space, I'm a stranger to all this.

You're seeing now with my eyes, my child, but even though you're looking at me and I observe you will not notice what I really am. Not with those eyes that now sees me, sonny.

- You mad Me, Father, and let my soul greatly in complete confusion, because at this point and neither myself I perceive me!

- Hopefully, sonny, you also leave yourself as those who dream the dream, but you sleepless!

- But now tell me this: Who is the operator who works the rebirth?

- The Son of God, the same and simple man, by divine will.

- Now, finally, you left me dumbfounded. I lost my common sense and yet you always see the same height, Father, and with the same outer shape.

- That's where you're wrong: it is the deadly form day to day different: changes over time, increases or decreases, and thus deceives.

- But what is true then, O Trismegistus?

- What is not corrupt, sonny, which has no limits, which no color, no shape, motionless, naked, shiny, which can not be captured but in itself, the unalterable Well, the incorporeal.

- Really, Father, I'm mad! Because I think you've made me wiser, but the perception of my mind is dull!

- And that's how it happens, my child. Because the fire rises, the land falls, water is wet, the air blows ... but how would you perceive the meaning you do not have toughness, and moisture, the ungraspable, the impenetrable, which can only be conceived by its power and energy, which requires the ability to understand what is born in god?

7- Is I have not, oh father?

- I do not, sonny, atraela you and will come, and will Love her. Represses the senses of the body and the birth of divinity, purify yourself of irrational punishment of matter will occur.

- Do I have an executioner myself, oh father!

- And not a few, sonny, but formidable and many.

- Tell me, father.

- The first punishment, sonny, is ignorance, the second sadness, the third intemperance, the fourth desire, the fifth injustice, the sixth ambition, the seventh deception, the eighth envy, the ninth betrayal, the tenth anger, precipitation eleventh, twelfth evil. They are twelve in number, but in each one there are many more, sonny, that through the body prisoner forced to suffer, sensitively, in the interior of man. Away, although not together, of whom God pities, and thus how and sense of regeneration is based.

8 And now, my son, be quiet and stay silent pious, so God's mercy will not stop for us. Rejoice now, sonny, renewing and purifying the powers of God to members reuniting name.

Comes to us the knowledge of God, and coming, ignorance is thrown out.

Comes to us the experience of joy, and upon arrival, sadness flee towards which they can receive.

9 After the joy, I call the power of restraint. Oh able delicious! démoséle, sonny, the most benevolent host. See how since his arrival has rejected intemperance!

Fourthly now I call to perseverance, the power that opposes the desire.

The next step, sonny, is the pedestal of justice. See how, without trial, throws injustice. And it away, my son, we are righteous. I call us in sixth place, which fight against ambition, fraternity.

It was the ambition, then I call the truth: deceit was born truthfulness. Look how well reaches its fullness when the truth comes! Because envy is far from us, and good happened to Truth, and Life and Light, and we are not amenzados for any punishment of darkness, who have been flying with wings roar.

10 you know therefore son, the regeneration mode. When comes the Decade, my son, the intellectual birth is concluded, the Duodécada is expelled and the birth deifies us. Because, for mercy, accepts the divine birth, he perceived himself with these powers and filled with joy. 11- O father, God has made me unshakable! I represent the things I see, not with the eyes but with the intellectual energy achieved by the powers. I'm in heaven, on earth, in water, in the air; I'm in animals, plants; in the womb, before the womb, after the womb, I am everywhere! But tell me something yet: How is that punishments of darkness, being twelve in number, are rejected by ten powers? How it is done, O Trismegistus?

12 -This scenario we left, my son, is the zodiacal circle which is, in turn, composed of the number of the twelve beings, who are of a unique nature, and signs of all shapes, to Perdition man . Among them are some couples who in practice are as one - anger and precipitation, for example, are inseparable - or impossible to distinguish. Where, speaking correctly, it is quite possible twelve abandon, the ten powers, ie the decade, expelled. Because the Decade, my son, begets the soul: for Life and Light are one, there arises the number of Unity of the Spirit. Therefore and according to reason, the unit contains the Decade and the Decade to Unity.

13 - Father, I see all now in the Intelligence!

- That's the rebirth, sonny, no more perceive three-dimensional body shape !, achieved during these speeches about regeneration, which I recorded in writing so that no induzcamos error on the whole the crowd, to those that God Himself wants.

14 - Tell me, father, this new body formed by the powers, can tambier suffer dissolution?

- Corrijete and do not say impossible things! Because faltarías and your mind's eye committing a sacrilege. The sensitive nature body is far from this essential generation. One is dissolvable, the other indissoluble, one is mortal, the other immortal. Do not you know that, like me, you were born God and Son of One?

15 - I would, O father, the hymn of praise that you said Powers have heard of when you were in the Ogdoad.

- As the Ogdoad predicted Poimandres and just destroy you rush to the scene, because you're already purified. Poimandres, the Supreme Intelligence, I was not conveyed anything more than what I've stopped writing, he knew that, for myself, it would be able to understand everything and listen to what I wanted, and see all things, and I he entrusted the mission of doing good. So in all things they sing and celebrate the powers that are in me.

- Longing, father, hear and want to understand everything.

- Do not say anything else, my son, hear the harmonious praise, the hymn of regeneration, which considered it not appropriate to say so openly but you, the end of everything. Because it is not something that is taught, but hidden in silence. So then, my son, standing, outdoors, become reverent toward the south wind, towards the sunset on their way, adores. And also do it at dawn, facing the Levante wind. Quietly, my child.

Hymnody SECRETA - FORMULA IV

17 "All the World Wildlife pay heed to this hymn.

Work your Earth, soltáos locks of rain,

Trees, do not agitéis!

Because I'll sing a hymn to the Lord of Creation, the All, the One.

Open yourselves Heavens Winds Halt!

The immortal, Circle attend my word of God.

Well, I'll sing a hymn to the builder of all things,

When it sank Earth and Heaven suspended,

Who ordered the fresh water out of the ocean and irrigate the land inhabited and uninhabited,
that all men are fed and live,

Who ordered the fire to manifest utility for all gods and men.

Ofrescámosle all together this praise, which flies above the heavens, the builder of all nature.

The, the Eye of Intelligence, accept the praise of my powers.

18 You powers that dwell in me, sing to One and All!

With me all the powers that are in me!

Sublime Knowledge, enlightened by you, for you welcome the spiritual Light in spiritual joy.

Powers all sing with me !:

Come, moderation, sing with me.

Come my justice, he sings Just me.

Come my fraternity, sings Everything in me.

Sing the truth, the truth.

Sing good, good.

Life and Light is coming and you is you who is this praise.

Thank you Father, energy of the Powers,

Thank God, strength of my energies: Your name sings hymns in me,

For me, it receives all by name, as a rational offering.

19 This is what I cry in my Powers: sing at all, fulfill your desires, your will, that you comes and you returned,

You, the All.

Receive all things rational offering: the All what is in us: Vivificalo, life, light it Light, Spirit, God!

Because of your name, intelligence is the pastor,

O Creator, O driver of the Spirit!

20 Thou art God.

This is what your man, which belongs to you, cries out, by and through the Fire, Air, Earth, Water, spirit, all your creatures.

By You found praise worthy Century and got my wish, by your will, rest, then I saw fulfilled by your desire, this praise. "

21- O father, I have deposited and kept it in my world!

- I Say "my spiritual world," sonny.

- In the spiritual father. I have power. Your song and your praise, my mind has been filled with light. Moreover, my own feelings, I also offer praise to God.

- But do not improvise, son !.

- Father, I'll tell you what I'm seeing in intelligence!

To You, generating principle of every generation, I, Tat, I lift my rational offerings to God.

Oh God, You Father, You the Lord your intelligence receives the rationales offerings from me you want, because it is by your will that everything is fulfilled. "

- My son, offers a pleasing offering to God the Father of all things. But adds always, sonny, "the name".

22 - Thank you, my father, for your advice prayer.

- I congratulate you, sonny, that Truth have produced good fruit, an immortal harvest. Having learned these things from me, promise me the secret of this virtue, that no one, sonny, will reveal how to convey feedback, so let us not come to be disseminators.

And now enough, both were busy speaking, you listening.
Espiritualmente, you know yourself and you know the Father ours.

Corpus Hermeticum

Hermes XIV Charter Treaty Trismegisto Asclepius.

Health!

1 As my son Tat, in your absence, wanted to instruct him about the nature of the universe, and as he did not allow me to postpone it, and as my son and neophyte initiated recently to detail of knowledge, I had to do it for him extensively so that it was easier to follow the instruction.

However for you, given your older and knowledge of nature, I prefer to send in letter form and summarized the most important topics we now expressing myself as initiatory secret.

2 If all manifested comes into existence and maintained in existence, and if everything comes into existence does not by itself but by another, and if there are many things that come into existence, or rather, If what comes into existence are all manifested things, and if all are different and not alike, is that someone created them, and that someone was not brought into existence, because it is the oldest of all, the only non begotten.

Because I declare that all things come into existence do another. There can be nothing oldest and before all the things that come into existence but the one who never began to be.

3 which it is also the most powerful and better, One and Only Wise in all things, and because there is nothing before Him, therefore, is first and principle with respect to the crowd and dimension, and differentiation with what comes into being, and the continuity of creation.

Furthermore, what it is to be visible, the invisible change. And why is it creates to be seen. And because we always believe, it is always visible.

4 This is what it is worth understanding, and understanding admire and admiring be happy, because they have understood the Father.

What is sweeter than having a noble and true father? Who and how to know? Is it fair to just call it God's, or the Creator or Father, or all three?

God does for Power, Energy Creator, Father Goodness. Power that is differentiated from what comes into being, is energy in all things come to be.

Leaving aside the many words and vain, say you only need to understand two things: the creature and the Creator, because between these two there is never any third thing.

5 Think about everything and hears everything, but retains the two and believes that these two are all, not putting into consideration anything else, neither height nor of the below, or the gods or what changes, or what it is deep. Two are everything: the creature and the Creator, and it is impossible to separate one from the other. Because the Creator can not exist without the creature. Because both are the same, so neither can exist without the other, ie without itself.

6 Accordingly if the Creator is nothing but the act of creating, unique, simple, without mixture, it is necessary to create not anything other than create, because the creating of the Creator is to bring into existence and everything that comes existence is impossible to do it by itself, but it is necessary that what comes into existence comes another.

What comes into being without the Creator, does not come to be neither remains. Separated from each other, both lose their own, private nature of the other. If it accepts that these two are all being, which comes into existence and the Doer, both are One for unity, one first, the other later, predating the Creator God and then the creature, whatever it may be .

7 And you do not alert the diversity of creatures in fear of belittling God and take glory, because one is his glory, ie bring all things into existence, which is like your body, Creation.

Nothing is broken or deformed in the Creator. Deficiency and deformity are peculiar creatures, such as bronze or rust filth things to the living body. And it's not the artisan bronze which produces rust nor parents uncleanness, nor evil God. But constantly evolving, like a pustulenta rash, and is for that reason that God created evolution, as purification and restoration of creation.

8 If a same artist allowed to paint sky, gods, land, sea and men why God could not do the same?

Oh, what a tremendous loss is ignorance of what God is! To those who may think something very strange happens: pretend to be pious and honor God, but to oppose you have created all things, more than disavow discuss a great impiety, as attributed contempt or impotence. If you have not created all things, did or because it is arrogant or because he can not, what is impious.

9 A because only God can be attributed to him the Good, and the kind is not arrogant or incompetent. Because God is but the Good, the total power to do all things, because everything that comes into existence comes from God, that is by the Good and Able to do all things.

If you now want to know how it does and how things come into being, thou canst: Look at the beautiful and very similar image!

10 See how the farmer planting seed in the field, here wheat, barley there, beyond another seed. Watch as plant plant vines, apple trees beyond, beyond any other fruit. This was how God sowed immortality in heaven, changes on Earth, and all things life and movement. And the universe consists of many things, but few and easy to enumerate: All four, besides God and Creation, which are enclosed all beings.

**XV supposed the absence of this
manuscript or loss.**

Corpus Hermeticum

Definitions of Asclepius XVI Treaty to King Amon.

About God, matter, evil, Destiny, Sun,
intelligible entity, the divine entity, the Man, the
Fullness plan, the seven planets, the image of
man.

1 Dear King:

I send this treaty as crown and memento of all the above, made not according to the common opinion, rather against it. You'll notice that it contradicts even things that I said.

It happens that Hermes, my teacher, in his frequent talks alone with me or in the presence of Tat, insisted on saying that my occasional readers of my books would be easy and simple reading, when instead they are not, and their words have hidden meaning.

Moreover, he said, that when the Greeks translated his tongue darken even more, resulting in a distortion uppercase text and total darkness.

2 Expressed in the homeland language this text is a clear sense: indeed, the very sound quality and power of the Egyptian words includes the energy of what is meant.

Therefore, dear King, as you possibly can - and you all can - do not let this text translates to how great mysteries do not reach the Hellenes, nor the proud and loose Greek elocution and, so to speak, their false thanks venerableness make disappear, the strength and effectiveness of the words of our language.

For the Greeks, oh king!, they have nothing but vain, good for demonstrations speeches, and that is the Greek philosophy: Empty quackery. We however do not use simple words but words loaded with power.

3 I will start as the speech invoking God, sovereign, creator, father and wrap the whole, that being all things is one and being One is all things: because the Fullness of all things is one and one, not that the one unfolding, but both are One.

Keep this idea alive in your memory, O king !, throughout the entire exhibition of my speech. Because if anyone tried to contradict what appears to be one and everything and both the same, separating the One, and take the word "all" as a plurality and not a fullness, which is impossible, desligaría the All One and destroy everything.

It is necessary that all things are one, if one exists, - and of course there is and never ceases to be one - for the Fullness not be destroyed.

4 Look at how, in the most central parts of the tiera, crop up many sources of water and fire, and how all three natures, fire, water and earth, are seen coming from the same root: for that have come to believe that a single repository of all matter, which, below, provides the material itself, and symmetrically, above, receives the essential determination exists.

5 Thus it is like the doer, ie the Sun, holds together heaven and earth throws down the determining authority, force up the matter, attracts around and to himself all things, and is self-sameness da everything to everyone and gives generously light. He is the cause by whom the good energies spill not only in heaven and in the air, but also on the Earth itself, even in its deepest bottom and into the abyss.

6 On the other hand, if there is an intelligible entity is determining the mass of the Sun, and arguably that is contained in the light. Now, what it is made and where it comes from, only Sun knows this because it's close to himself by nature and place, and we have to surmise that we can not look.

7 But still see the sun is not conjecture: one splendid light floods the world, in their lower parts and upper: because the Sun is set amidst the world, porting as his crown, and as a good conductor firmly holds the truck world, though he girded himself, lest he fall into chaos.

The belt that encircles are life, soul, spirit, immortality and evolution. Sun let the world take its course, not away from each other, but in truth, holding it himself.

8 And so as the sun continues the creation of all things: assigns eternal life to things that do not die, with part of its light throwing up - which projects the side facing the sky - fed parts immortal in the world and, with some of the light that is enclosed in the world and fills the entire cavity of water, land and air, enlivens and keeps moving living beings in all parts of the world, through births and metamorphosis,

9 By a movement in a spiral, the sun remodels and transforms portions other, barter and pun genres genera, species by species in mutual metamorphosis in synthesis, exerts its creative activity below in the same way as does with planetary bodies.

Change is the duration of the entire body, change without dissolution to the immortal bodies change with dissolution for mortals. And this is what differentiates the immortal mortal and immortal mortal.

10 A likeness of His light which comes to us constantly, so the sun creates life endlessly, endlessly, everywhere, through all orders. For surround geniuses on multiple orders and variadísimos squads, like an army.

Nearby residents of the immortals, have received the commission to take over from there, the place of men. Running what is established by the gods, and through storms and cyclones, through storms, eruptions and earthquakes, famine and wars also punish wickedness.

11 For wickedness is the most evil of men to the gods: because the gods are supposed to do good, to be godly men, and auxiliary geniuses.

Dares other men commit for loss, or recklessness, or forced by what we call Destiny, or ignorance, all those things, the gods do not take them into account. Only ungodliness falls under the law of justice.

12 El Sol is protection and nourishment of all species and as well as the intelligible world surrounding the sensible world to fill and henchirlo multiple and multifarious forms and turn the Sun, surrounding everyone to replenish the mass of all beings that appear in the generation and fortifying.

13 Now, under the orders of the Sun it is the choir of Genii, or rather the choirs: for they are many and very varied, led by the categories of the planets, in equal numbers for each planet. Classified and sorted so are servers each of the planets, good and evil geniuses according to their natures, ie according to their operations: as all being of genius is activity, but there are some where there is a mixture of good and wrong.

14 All have received authority over the issues and troubles of the earth, and cause all sorts of problems to cities and nations in general and in particular to each individual. We change and excite the soul to them, stuck as they are in our nerves and marrow, in our veins and arteries, and in the brain itself, extending to our own entrails.

15 Once born and received the soul, were in charge of the geniuses at the precise moment of birth are on duty and command of the planets: every moment because geniuses are replaced each other. They are not always the same, but take turns.

Then as they were introduced between the two parts of the soul, tormented by the body according to the activity that corresponds to them, only the rational part of the soul is outside the realm of genius worthy of God and able to receive it.

16 Therefore when the sun shines through a divine thunderbolt in the rational part (and these cases are few), jinn stray, no one can nothing, neither a genius nor a god, against a single ray of God. Other men are born and brought, body and soul, geniuses, and they themselves love and want geniuses forces acting on them. And the reason is not love, lost and cause of loss.

Thus the administration of the whole earth is in the hands of genius and exercised through our bodies. It was this administration that Hermes called Destiny.

17 Therefore the intelligible world depends on God, the sensible world intelligible: the sun supplies the intelligible world and the sensible world the influence of good received from God, ie creative activity.

Sun gravitate around the eight areas that depend on it: one is of fixed stars, seven of wandering, and they toured around the Earth. These are the areas that depend genius, and geniuses men. And so all and all things depend on God.

18 That is why God is the father of all things, the Sun the creator, and the world the body of creation.

The sky is governed by the intelligible entity, the gods of heaven and jinn, under the command of the gods, govern men: this is how the armies of gods and geniuses are ready.

For them God made all things for himself, and all things are parts of God: if all parties are, God is indeed all things.

Doing it all, is himself, and it is impossible to stop because he would stop.

Just as God has no end, neither his work has no beginning or end.

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Treaty XVII (Original incomplete without Title)

....If you reflect, O king !, also incorporeal between bodies.

- Which? said the king.
- The bodies you see in the mirrors do not you look like they are incorporeal?
- So, Tat, divinely say it - the king said.
- But there are other incorporeals, such figures are manifested in the bodies, and not just animate beings but also inanimate do not you think they are also incorporeal?
- Okay you say, Tat.
- Thus, there is a reflection of the incorporeal in body and body in the incorporeal, so that the sensitivity is reflected in the spiritual world and the spiritual in the sensible. Therefore, O king! reverence the statues because they also are figures of the spiritual world.
- O Prophet! it's time to mind my guests - said the king rising -. Tomorrow we will continue the study of the divine and the subject at hand.

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Treaty XVIII. On the obstacles that put the soul things that come from the body.

1 While in a concert that promises to delight viewers of a melody of beautiful harmonies a detuned instrument, the purpose of musicians fall into ridicule. Because when the instrument fails to execute what is demanded of him, tease viewers performer. It reviles the error, though tirelessly and with good talent offered her artwork.

Instead the divine and authentic musician who besides obrador harmony of the song conveys tirelessly until the last instrument proper cadence of melody, that is God, because fatigue does not exist for God.

2 If the artist wanted with all his willingness to participate in the music competition, if previously trumpeter displayed his science and flutists in her sweet instruments produced the pleasant melody and the flageolet and the plectrum complied with the lyrical song, no attribute fault the breath of the musician or the Supreme, but they admire and honor properly, and instead acknowledge fault the instrument that has obstacle to the magnificent beauty, locked melody musician and private listeners nice singing.

3 And this is the same with respect to us, that no viewer failure of our body come wickedly accuse our race, but rather than admit that God is a tireless Murmur, which always has the same science of its own, and that makes use any and all of the same prosperity and the same charity.

4 (Taking things to end, the material used Fideas sculptor it was not enough to perfect submissive multiplicity of his work)

The singer has done his part as best he could, did not assign blame to him but to the weakness of the rope, loose or relaxed in its tension, foiled singing musical ability.

5 Well, given the instrumental accident, which anyone can think of blaming the musician, but the more he reproached the instrument, the more praise the artist, and how they see regularly rattled the rope in the right tone, more even listeners by musician, and yet do not hold grudges are passionate.

O most honorable, you too in your turn afinad for your own inner musician lira!

6 But I myself have seen artists still without relying on the virtue of the lyre, and when exercised in a noble theme, often used himself as a musical instrument, sharpened his rope with secret resources, and managed, disrupting their ability glory, haughty astonishment of the audience.

It also has about a certain tañidor of zither habíase won the favor of the god of music, that by participating in a contest zither was prevented by breaking a string, the help of the Supreme supplied the rope and gave him grace the award. Providence Supreme rope replaced by a cicada, perched on the zither that completed the melody of the missing rope, and thus the tañidor, comforted her grief health of the instrument, won the prize of victory.

7 I myself oh most honorable! I feel like I too think the same, because recently I realized my own weakness to feel weak for a moment, and yet by the power of the Supreme threw my singing, as if it had been filled from above to intone song of the king. Where the culmination of my service will be for the glory of the king and his trophy victory inflamed passion of my word.

"Let's go ahead!" That's what he wants the singer. "Come on then, and apurémonos!" That's what you want the singer, so tempers the lyre, as more beautiful will be your sweetest melody and her singing the greater the commitment that obliges her singing.

8 Since then the artist adjusts his lyre first for the king and his music is the eulogy and aims real praise, the first thing it does is boost your soul to the Almighty King of the universe, the good Lord and started way from the top, descends after orderly towards which as an image of him, governs the rod, as pleasing to the same kings this descending path top to bottom and from there, from which was granted victory, proceed Consequently fairly hopes.

9 That so the musician turns to the great King, God of the universe, which is always and everywhere immortal, eternal and eternally Emperor, who first glorious victor then the heirs of Victory achieve their victories.

10 This is to the praise which now descends our discourse, to the kings, referees of the common peace and security, whom the Supreme God has brought to the top of the maximum and absolute authority for a long time, to the right hand that led to the victories achieved, for whom the award was willing combat before the war supremacy, whose trophies were raised before going into battle, to see for whom the royalty was prepared

advance and even dominance in all things, who already before putting up armies, astonished the barbarian.

Praise and commendation to the Supreme King

11 And the speech is quick to conclude how it had begun, and bless the Supreme passes to finish then with praise of the divine kings who are the arbiters of our peace. Therefore, as well as exordio was praise of the Supreme and power from on high, and now conclusion, like an echo, will turn back to the same Supreme.

Like the sun, which nourishes the germ offspring of all plants, is the first to harvest the first fruits with immense.

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holy book of Hermes Trismegistus

directed to Asclepius.

1 God, yes, God brought you, O Asclepius !, they were at this divine conversation, it is rightly so, because of all hitherto had or us inspired us the divine númen, it appears, by his scrupulous piety, as the divine. If you showed you can understand it, your soul will be full of all goods - if indeed there are many goods and not one in which all things are. Because both terms are reciprocal, because all things depend on one and this one is all things. Thus they are attached to one another that can not be separated. But you understand these things and over exposure of our discourse, if you pay diligent attention.

Now, Asclepius !, Go call Tat, which is not far away, that he also attend.

Come Tat, Asclepius suggested that Ammon also attend. To which Trismegisto said: "There is in me any animus against him: rather I remember that he directed many of my writings, as it also did with Tat, son beloved and dear, who consecrated many treaties nature, and innumerable exoteric. But today this treaty will write in your name.

After Ammon, do not call anyone else, lest such a religious and so important issue to be desecrated by the presence and intervention of many. Is wicked massively publicizing an issue so full of the whole majesty of God. "

Ammon entered the sanctuary and the holy place full of piety of the four men and the divine presence, seized in venerable silence hung the minds of all from the lips of Hermes, when the divine Cupid began:

- Asclepius !, every human soul is immortal, but not all are the same way, they differ in how and when.
- But Trismegisto are not all equal souls?
- Oh Asclepius, which quickly left the true path of reason! Did I not tell because everything is One and One is All, since all things were in the Creator before the created? And not without reason it is said that He is all things because all are parts

his. You should always remember throughout this discussion that One is All, and Himself, the Creator of all things.

Everything comes down from heaven to earth, water and air, and only the fire going up, quickens, and what goes down is subordinate to him.

All that I or higher is down generator, and instead what emanates out above is nutrient. Only Earth, which is self-supporting in itself, is receptacle of all things, and restituidora of all species previously hosted. This is because the All, as you remember, containing all things and all things.

Nature contains and surrounds the Alma and the World, and stirred so that produced the various qualities of all multiple figures of all things, be recognized by the differences, the infinite aspects of the species, however they are unified so that eventually you can see how the all is One, and how it is composed of all things.

3 & # 9; however, there are four elements that formed the world, namely, fire, water, earth, air. But one is the World, One Soul, One God.

Lend me your undivided attention now, how can your mind, how much worth your cunning. Because the reason for the divine, which is known by the application of the divine mind is like a stream that falls from above with uncontrollable impetuosity, so that, by quickly, anticipates our perception, not only of those who are listening but also of those who teach.

Let us continue. Heaven, sensitive God, who manages all bodies, whose growth and decline depend on the Sun and the Moon. But Heaven, and the same soul and all things that God created is the one that governs them. From all these heavenly bodies, governed by God Himself, they emanate constant influences exerted by matter and being intimate of all species and every individual in the general nature. The material was prepared by God to be the receptacle of individual multiple forms, but Nature forms the subject in particular through the four elements and leads to Heaven all beings delight the eyes of God.

4 All things therefore dependent on high are divided into individual forms as follows: Individuals of each gender take the form of gender so that gender maintains its uniformity as a whole, and the individual is an individuality of his own. Not so however the gods, in which each individual is his own genre. The same is true demons. The sort of men, and also the birds and all beings containing the World begets individuals within their own likeness. There is another kind of living beings, gender truly soulless but not without reaction, where improvement

good deals and decays and perishes with the bad. I mean everyone living in the integrity of its roots and branches, and abundant scattered throughout the land.

& # 9; On the other hand, the sky is full of gods, whose upper genres live there as individuals, which, without exception, are immortal. On the other hand, individuals are part of the genre, as the man of humanity, from which it follows that, although all genres are immortal, not all individuals are. It is that in the genre of the gods, gender and the individual are immortal, but in others, gender simply eternity, because even if the individual dies, is preserved thanks to the fertility of births, and consequently, individuals are mortal, so that men are mortal, but humanity is immortal.

5 In addition, individuals of all genders intermingle with all genres, some because they were made before, others because they derive from those that were made. And the beings that derive from or make the gods or daemons or men. It is impossible for bodies to be formed without the divine support that individuals are set up without the help of daemons, and soulless beings that can be planted and grown without men. Therefore if any Daimon from gender to individuation, is an individual finds it with the divine gender, because of the proximity and trade with it, will be considered godlike. Instead individuals of the daemons that continue to be met in the quality of their gender, to call these men Daimones lovers. The same applies to men or even more. Are many and varied human specimens, and everyone, from and in communication with the aforementioned genre, comes into intense communication with many individuals and, by necessity, almost everyone. So that almost it reached the status of a god who, by the mind, which is attached to the gods, joins them through divine religion; as daemons which is attached to them, and all other human individuals resemble the sort of individuals who frequent. by which it is attached to the gods, he joins them through divine religion; as daemons which is attached to them, and all other human individuals resemble the sort of individuals who frequent. by which it is attached to the gods, he joins them through divine religion; as daemons which is attached to them, and all other human individuals resemble the sort of individuals who frequent.

6 Oh Asclepius, what a wonder is man, a human being worthy of reverence and honor, which can almost be transferred to the nature of a god, as if he were a god! Meet the genus of daemons, knowing that they have a common origin. Despises itself that has human to move to indulge his other divine part. Oh, how privileged mixture was made man! Joined the gods by the party who has connatural with them, his own conscience despises earthly part; other beings, which is necessarily bound by divine provision, embraces by the bond of love. Look upward to Heaven. And so, it is placed in the happy position of mediator, in order to give his love to his inferior, and be loved by those above him. Cultivated land, confused with the elements by the speed of mind, it descends into the depths of the sea by the penetration of your spirit. Everything reached. Heaven does not seem too high, because the sagacity lets you measure it as if it were in his hand. No air haze obscures the attention of your spirit. The compacted earth not

stops work, nor the immense depth of water hinders his gaze. It is, at once, all things, and is, at once, everywhere. & # 9;

All kinds of living things have souls, have roots that go from top to bottom, which instead have no soul, grow from the bottom up expanding its branches from the roots. some t
ienen two types of food, others
only one. Both are food, soul and body, both parts forming the living being. The soul movement feeds the ever-changing sky. The bodies grow what is taken from the water and soil, food of the underworld. The Spirit, all-pervading, intermingled with all things to all gives life and adds to man's mind more than understanding or reason. Mind, fifth, only the man granted, and that comes from the ether, and thus man only man among all living beings, the mind flies and maintains elevates and exalts to come to the knowledge of divine name.

But I have been led to speak of the mind, whose teaching, sublime and high and not less than teaching about the same Divinity, I will discuss a little while. But now I will continue finishing what we started.

7 & # 9; I was speaking at the start of the issue of union with the gods, of which only men enjoy concession of the gods themselves - I mean those who have attained such happiness and gift of perceiving the mind that divine knowledge the name, most divine Mind that exists only in God and man.

- But the mind is not the same for all men?

- Not all men, Asclepius, possess the true mind, but fooled by the fantasy driven by precipitation with nothing confront any real reason, fantasy that gives rise to evil in the minds, and transforms a great living being in a fierce and raw own customs. But Mind and similar matters I will give explanation when also try the Spirit.

Well, man is the only living twofold: one of its parts is simple, which the Greeks named OUSIODES and translate "figure of the divine likeness." The other part is fourfold, which the Greeks call HYLION and we "material", which is made of the body, enveloping the other hand we have called surrounding her divine, and which, protected, and behind the wall of the body rests alone with herself, the divinity of pure intimacy of the soul, and their relatives, the senses of mind.

- And what you need there was, oh Trismegisto, to put man in the material world and not in the part where God dwells and live in supreme happiness?

- How well you question, Asclepius! and pray to God to grant us the power to explain this issue. Like all things depend on his will, both she

as things that concern the whole Sublimity, are matters which seek explanation.

8 & # 9; Listen therefore Asclepio. The Lord and Creator of the Universe, who rightly call God, who made a second god that could be seen and touched, - second god called "sensible" not because you feel (of which, whether or not feel, what we say in elsewhere) but it falls under the direction of those who contemplate it - when, therefore God himself first, he had produced this second and it was seen beautiful, it contains in full the kindness of all, he loved as birth of his divinity. And then, as Almighty Well, I wanted to do another one I could see that he had taken himself, and immediately makes the man, imitator of his name and his diligence. God's Will alone is the highest perfection, so that in one and the same moment of time coexist and perform his will. As made man OUSIODES and realized he could not take care of everything if you do not put in a texture material, he wove a body established and commanded that all men were composed of two natures, confusing them and mixing them as much as necessary . Then the man was made up of soul and body, that is of eternal nature and mortal, so that conformed well as a living being could give satisfaction to both native country: watch and adore celestial things, and cultivate and govern earth.

Yet in this case, I call "mortal" no water and land, which together with the other two elements are subject to man, but the things that man does in them or from them, such as agriculture and livestock, architecture, ports, navigation, communities, mutual relations, which are a most firm bond that unites humanity with itself and with the world that are water and earth. This earthly part of the world is preserved by the knowledge and practice of the arts and sciences, without which God would not make the world perfect. And what pleases God that it follows necessarily, because being accompanied by his will. And it is not credible that God will come to dislike what he wanted in the first place, because I knew long before what was to exist and would be pleased.

9 & # 9; But now, Asclepius, I'm already seeing with what anxiety and attention are waiting to hear about how man can love and take care of Heaven and things in it! Listen for Asclepius !: & # 9; Amar Heaven and loving beings that are there is only and only pay them honor and reverence frequent. This can not make any other living being, neither gods nor animals, but only the man. Heaven and celestial beings delight in admiration of men, in their worship, their praise, their reverent offerings. There is no cause to be among men was sent by the sum Deity the choir of the Muses, ie, that the ground world was not always wild for lack of softness and sweetness of the music, so that, by the Conversely, with songs inspired by the Muses

land, a gentle harmony. About poquismos Men, ratiocination clean, they were given the venerable careful to observe the sky.

Those who instead under the double tendency of their nature and carried away by the heavy mass of the body, descended to the lower reason, is responsible for the care of the elements and even more inferior things.

Therefore, man is a living being, and not say it is inferior for his mortal part, but even as magnified by the fact of being mortal, is trained with greater ability and effectiveness for a specific purpose, namely, that how could it be useful to both natures of both if it had not been done, it was done both, so you will deal with caring for the earth and love the Deity.

10 and # 9; Teaching follows now, I, Asclepius, that sagacious listen with attention and more with the liveliness of your spirit. Many consider undeserving faith, but must be received in healthy souls as complete and true.

The Lord of Eternity is the first God, the world is second Man is the third. God is the Creator of the world and all that dwells, while all rules with the man, the deputy governor. If man therefore takes into account all these things, that is, take care of what concerns him act so that the world may come to be your ornament, and he, in turn, is the world so man, thanks to its double divine state, is called a world, or as the Greeks, with better term, a cosmos. The man knows himself and knows the world, ie, reminiscent of what is appropriate to their parts, what things should you use and what things need to provide services to recognize offering highest praise and thanks to God, venerating his image, knowing that he is even the second image of God, who are two images: the world and man. Where it turns out that, although a single set, the part that is divine and that is formed by the soul and the mind, spirit and reason, as superior elements, is able to ascend to heaven, but the material part, consisting of fire, water and air, deadly nightshade on earth, lest widow and deserte abandon all mandates entrusted to him.

This is because as humanity has been made, by a divine hand, the other mortal, consubstantiated in a body.

11 & # 9; The greatness of this double being, man is first of piety, which follows goodness. Goodness that is not perfect if not when coated virtue desire contempt for all things strange man. And are strange all the things you have no part with divine conversation, that is, everything that is possessed by earthly desire and truly are called "possessions" that were not born with us, but then began to be held for us, where properly called possessions. Well, all these things are strange to man, including the body, so we get to despise what

we desire and body, because of the vice of appetecer. And to get where it takes me the momentum of reasoning, say in order that man should not be a man but that, by exercising the contemplation of divine part, despised and disdained the mortal part that he is linked to the effects of netherworld necessary care.

But that man was very complete in both parties, warns that was formed in each with four elements: two feet and two hands and the other members of the body to serve the underworld, ie, ground ; and those four parts which are the spirit,

mind, memory and power to provide, by means of which contemplates all known and divine things. Hence it is dedicated to investigate the whole range of things, qualities, effects, magnitude, with restless curiosity, but driven by weight and extreme malignancy body, it can not penetrate thoroughly and appropriately the same causes of the nature of I

as things,

which themselves are true.

So therefore it made and shaped, since the maximum God in charge of this ministry and this offering to orderly keep world to the world and worships the God, serving with dignity and efficiency of the Father in both roles, a certain What reward think should be rewarded - since, being the world God's work, who conserve and increase diligently beauty cooperates with the will of God, and that through the instrument, which is his body, cares and beautifies in daily work beautiful figure in the world that God created for a purpose divine - but with one that rewarded our parents and also reward us, if it please the divine mercy and thus expect our piadosísimos desires, ie, I compliment our service and free custody and the world, pure and free from all earthly restore us to the top, that is divine, our nature?

12 & # 9; - What you say is right and true, oh Trismegisto!

- This is the reward for those who live in godly relationship with God and diligent with the world. On the contrary, those who live in wickedness will be denied the prize and, even more embarrassing migrate to another body, incapable unworthy of achieving spiritual purity.

- According to how your speech will, O !, Trismegisto the human spirit is in danger of spoiling the hope of eternity.

- Is that some people seem incredible, other pure fable and others ridiculous, So sweet is enjoying the goods obtained in this bodily life! They take it, so to speak, by the neck, to be rooted in his mortal part, and evil, envious of immortality, does not allow realize their divine part. Almost divining

Future I will tell you also that after us will no longer exist simple and simple love, philosophy frequent desire to know the divinity and the holy religion, because many people and corrupted in many ways.

- But how is it possible that so many make of incomprehensible philosophy, and corrupt as varied ways?

13 & # 9; - Oh Asclepius! so as make: the mixed artfully separate disciplines are not understandable, such as arithmetic, music, geometry. It would have been necessary to look in the other sciences, pure philosophy that comes from the divine one piety, and admire the return of the stars to their presignadas positions, and how their courses obey the permutation of numbers, admire turn the dimensions of the earth, its qualities and its size, the depth of the sea, the force of fire, the activity and the nature of all these things, revere and praise worthily Art and divine Mind. Know the music is but be aware of the order that reigns in all things and what fate gave each divine reason: since the order of all things and each one in particular,

14 & # 9; then those who come after us, disappointed by the cunning sophists, will depart from the true, pure and divine philosophy.

For the worship of the deity with simplicity in mind and spirit and venerate his exploits, giving thanks to God's Will, which is the fullness of good, that philosophy is not violated by any unwelcome curiosity of spirit. And suffice for now on the subject.

Then we come to deal with the spirit and issues.

It was once God and "Hyle" Greek word translated as matter. The Spirit was with Matter, or rather was inside the material, though not in the same way as it was in God nor as those (early ?, gods ?, essences?) Of the world were born in God . Because they were not yet born, but already existed in, where they would then be born. And for those who "were not born," we are not referring only to those who had not yet been born, but also those who lack the power to generate, ie of which nothing can be born. For all those who have the power to engender, they are generators and they can be born, although not born of themselves. (Because no one doubts that can easily be born those born of himself and all things are born). Therefore everlasting God can not and could not be begotten so, this is and always will be. This is the nature of God, a whole come from himself.

Meanwhile, "Hyle" the nature of matter and the spirit, if not engendered appear as a principle, however possess the ability, in themselves, birth and breeding. The onset of fertility is on the way of being of their natures, which have the force itself and reality to conceive and give birth. Where alone, then, they are capable of generating, without the concurrence of one to make them conceive.

15 & # 9, whereas about things that can not conceive without the help of union with another, you need to think them so that we consider the space or place in the world and all things containing as

unengendered, because in itself contains the universal power generation. I speak of the space in which all things are, because nothing could have existed without the space that could stop all - nothing could exist if not before it had been awarded a place -: could not speak of qualities, or sizes, or positions, activities or things that are nowhere.

Therefore, Matter, though not brought forth, contains within itself the nature of all things and provides all of them inexhaustibly fruitful womb. This is the sole virtue of uncreated matter: the power to create. And yet its nature is fertility, so it is equally fruitful in wickedness. 16 & # 9; Did not I told you, O Asclepius and Amon, what many repeat: "God could not abolish evil and remove him from the nature of things"? But there is nothing that can respondérseles. But for you I will continue what I have started, and I will explain. Then they say that God should have rid the world of all kinds of evil, which however is installed in the world as their member. But God provided and took care as possible, to deign to grant the man's mind, science and reason. And these things that give us the preeminence over other living beings, we are the only ones in order to avoid deceptions, traps and vices of Matter, and to avoid them as want to look out, they were given man the intelligence and prudence, because the foundation of all science lies in the Goodness.

All things in the world are governed and live by the Spirit, which behaves like an organ or instrument under the sum will of God. It's enough here so treated.

God, otherwise called the Almighty, that only reason understands is the Chancellor and the Governor of this sensitive god hugging in around the space all to the whole reality of all things and the nature of everything that is generated and all that begets, and all that is of any shape and any size whatsoever.

17 & # 9; The Spirit causes agitation - is his way of governing - of all forms that are in the world, to each according to nature that God gave him.

The Hyle, ie Matter, however, is the receptacle of all things, and a permanence agitation governed by God dispensing of the material things that every need. However it is to be breathed by the Spirit that Matter fills all things, so that each has its own quality of nature.

Now, the pit of the world is a roundness way sphere, completely invisible because of this quality or shape, same And so, the higher you climb inside it to look down from there can not view their background , where many think it is like space. We say that is visible only because of the sensitive figures whose images we registered in it, in the manner of a picture painted. But the truth is that the sphere is always itself invisible, where his background or part, if a sphere is bottomless, the Greeks call Hades, Greek for "idein" which means "see", because you can not see the bottom of a sphere. Where the sensitive forms also called the "ideas" because they are visible concepts. Because the fact that you can not see,

These are the main and primitive things and are like head or beginning of all things containing or through them or they originate.

- What do you mean by all things, O Trismegistus?

- A material, like I said, the whole reality of all sensible forms that are there and each is as form.

Therefore, the matter nourishes the body, the spirit souls. Mind, that celestial gift humanity one has - not all but a few, whose souls are so arranged that they can receive big benefit: as the sun into the world, this Light enlightens the human soul, and makes it even better because everything the Sun illuminates, now and then, is in the dark, at night, when they interfere Earth or Moon. Mind, then, once intermingled with the human soul, is a single reality with her, as well attached than ever such souls are hampered by the darkness of error, where rightly been said that the mind is the inner self of the gods, but I prefer to say that's true not all, but of the great gods and major.

19 & # 9; - What do you mean, Trismegisto, when you say "head" of things or "beginning" of the primordial beings?

- I'm great things and you develo manifesting divine initiatory secrets, whose theme principiare the favor as prayed blue.

There are many species of gods, and among them some are "intelligible" graspable by thinking, and other "sensitive" perceptible to sense. It tells them "intelligible" not because they can not fall under sense, since them feel better than the

called "visible", as it will show the exhibition, and yourself, if you look closely, you will see. The sublime name and most divine, that is beyond what you can achieve mind and human insight, if not to accept the words you speak with the most attentive offering your ears, fly away, it will dilute away, or rather flow back himself and be confused with the spirits of their source.

Well, there are gods who are lords of all sensible forms. These are the gods, of whom ousia ("essence" or "reality") is the prince. These are the sensitive gods, which resemble their double origin, that through the sensitive nature of all things build one through the other, each including its light on his own work.

Heaven or whatever that name is understood, has Jupiter as OUSIARCA ("Prince of the essence"): for by Heaven Jupiter gives all life. Light is the OUSIARCA del Sol: the good of the Light pours into us through the Sun's corona The XXXVI, the "thirty-six", called the horoscope, are the stars that determine the ever fixed parts. zodiac, have as OUSIARCA or prince called PANTOMORFOS or omniform, which consolidates the various sensitive forms of the various species. Those who call themselves "the seven spheres" are like princes or OUSIARCAS we call Fortuna or EIMARMENE ("Destination"). They transmuted by them all, under the law of nature and the continued stability of the order. Air is the organ or instrument all through and through which all things are made. The OUSIARCA Air is the second god that provides mortals and these mortal things their peers. Thus, from the bottom to the sumidad sphere, influencing each other, all things are interrelated and mutually dependent, and mortal beings are in contact and in dependence on the immortal, and equally perceptible things by senses which are not. Indeed, the high principles obey the Governor, sumo Lord, and not many or better single one. One because all things depend on him and give off, but when viewed from a distance, it seems as if they were many. Putting it all together are that are one, or maybe two, of what and by whom are all things, ie, matter,

20 & # 9; - Again, Trismegisto, what is the explanation for this?

- This, Asclepius. Therefore God or Father, or the Lord of all things, or appointed any other loftier or more reverential name men want to give that among us should be sacred and secret that we understand another (Because, taking into consideration the loftiness of such Numen, so definitely not named with any of these names. for if the name is nothing more than a sound produced by air agitation, to express the will or the thought that a man may have been able to conceive in your spirit from sense impressions, and if all the reality of a name is defined and limited in a few

syllables, and so justifies the exchange between the voice and the listener, then all the name of God is both a sense impression, agitation, an air and all the things that these three are considered, and why and which is. I can not believe that the Doer majesty of all, the Father or the Lord of all things can be named with a single name, even if it is composed of several. This therefore Innombrable or better, Omninombrable is the One and All, and so must all things be your name or that name with the name of all things), this man, the One and All, immensely full fertility of both sexes, whose will is always pregnant and always stop everything you want to procreate. His Will is total goodness. This same goodness of all things born,

22 & # 9; - You say that God has both sexes, oh Trismegisto?

- Not only God, Asclepius, but all animate and inanimate beings. It is impossible for any entity is unfruitful. For if the fertility of all beings that exist are removed, it would be impossible to always be the same as they are. I for one say that, by nature, Mind, Nature and the World contain within itself the power to beget and preserve all things are born. Indeed, both sexes are full of power to reproduce and the mutual connection of both, or better, their union is incomprehensible, and you can name it correctly and Cupid or Venus or both names at a time.

I want you to keep well in your mind what follows, the most real and evident of all truths: the Lord of all Nature, God invented and gave to all beings this mystery of procreation forever, whose natural attributes are the most affected , happiness, joy, desire and divine love. And would you explain further how is the strength and the urgency of this mystery, if not well known to everyone, in their intimate feel, from my own experience. Because at the extreme moment of orgasm, which we reached after repeated rubbing, when one sex on the other pours his seed, notice that each greedily snatches and hides in itself the other, and that at that time, by the interpenetration mutual the female grips force the male and the male leaves the female languor.

22 & # 9; Godly men are not many, but rather are so few who can be counted in the world. Because it happens that in many malice is based, lack of good manners and knowledge of how they are all things. Understanding of the divine plan contempt and cure of all vices in the world is born. But if the stupidity and ignorance persevere all the vices reborn

with vigor and hurt the soul with incurable wounds, and finally addicted infected and inflamed them as poison, except in the case of those who have found the cure-all for moral discipline and knowledge.

Even if, therefore, it is only useful to these few men, it is valid and worth continuing the theme we try and give place, because the divinity has deigned to share his wisdom and knowledge only man. Listen then.

& # 9; When God the Father and God made man after gods, combining equally the most corruptible part of matter and the divine part, happened that defects of matter and others remained intermingled with the body, the need we have, in common with all other living things, eat and take shelter. And here it comes entering the human spirit's desire lusts and other vices of the soul. The gods instead made of the purest and cleanest part of nature and they do not need the tools of reason or morality, because immortality and vigor of eternal youth occupy them the place of morality and science , however, and to maintain the unity of the divine plan, replacing moral and science and were not alien to them, they imposed, by eternal law, the order established by the law of necessity, while recognizing man as unique among living beings endowed with science and reason exclusively, through which humanity could move away and break free from the vices of the body, and taut as a bow to hope and quest for immortality. Finally, so that man could be good and capable of immortality, he was composed of two natures, divine and mortal, and so man was made by the will of God, even better than the gods state, which they were formed only of the immortal part, and better than all other mortals. This is the reason why man, a relative of the gods, venerates and pure spirit, and in turn the gods consider man, with pious care and affection. while recognizing man as unique among living beings endowed with science and reason exclusively, through which humanity could move away and break free from the vices of the body, and taut as a bow to the hope and the quest for immortality. Finally, so that man could be good and capable of immortality, he was composed of two natures, divine and mortal, and so man was made by the will of God, even better than the gods state, which they were formed only of the immortal part, and better than all other mortals. This is the reason why man, a relative of the gods, venerates and pure spirit, and in turn the gods consider man, with pious care and affection. while recognizing man as unique among living beings endowed with science and reason exclusively, through which humanity could move away and break free from the vices of the body, and taut as a bow to the hope and the quest for immortality. Finally, so that man could be good and capable of immortality, he was composed of two natures, divine and mortal, and so man was made by the will of God, even better than the gods state, which they were formed only of the immortal part, and better than all other mortals. This is the reason

23 & # 9; But I'm not talking but those few gifted a pious spirit. Of vicious I have nothing to say because this very worthy exposure stain if I take care of them.

then initiated the topic of kinship and society of men and gods, now known, Asclepius, the power and strength of man.

The Lord and Father, or to give it its full name, God is the Creator of the heavenly gods. So man is an author and craftsman of the gods who reside in the temples alongside men, so that man not only receives light but also gives it not only advances to the gods, but also the set. Do you marvel, Asclepius, and perhaps you as many descrees?

- I'm confused Oh !, Trismegisto but gladly I bow to your words and judge that man is very happy because he achieved so much happiness.

-And not without reason that is worthy to admire most of the creatures. It is generally accepted belief that the race of the gods came from the purest and cleanest part of nature, and its visible signs are just like the head is rather than all the rest, but the other race of gods is humanity consists of two natures: the divine that is purer and divine excess, and it is among men, matter, which were made and shaped not only the head but also to all members and the whole body. So humanity, always memorious of their nature and origin, perseveres in such a way to imitate divinity, as the Father and the Lord made eternal gods to make them like him and humanity set to their gods like his own face.

24 & # 9; - You mean the statues, Trismegistus?

- Yes, Asclepius. Do you realize how descrees yourself? Eventful statues, full of mind and spirit, doers of such great and great portents, statues who know the future and predict by luck, inspiration, dreams and many other resources, which cause diseases men and cure, pain-changing joy to those who deserve it!

Did you ignore, Asclepius, that Egypt is the image of Heaven, the place to descend transferred and governed all things and produced from Heaven? And to say in all truth, our country is the temple of the world. However, as the wise corresponds to know what's coming, it is imposed not ignorant of what follows:

"A time will come when you see that the Egyptians honored in vain the gods with pious spirit and persevering religion: the purity of worship will be frustrated and useless profit Gods leave Earth and return to Heaven, will leave Egypt. , country that was home of venerable liturgies, and will become a widow, deprived of the presence of the deities. Extrañas people have to invade this region and country, and will be those who, more than despise religion, most insufferable form yet shall enact, with alleged laws and punishments of specific penalties, that people turn away from religion, piety and divine worship. Then this most holy land, the land of shrines and temples, will be littered with graves and corpses. Alas, Egypt,your worship nothing will remain but fabulous legends that neither your own children will believe, and alone survive, engraved in stone, words that tell your pious deeds, and Scythian or the Indian come to inhabit Egypt, or some other foreigner of your surroundings ! "

"The gods will win Heaven, men, abandoned, will all die, and then Egypt, Widow of gods and men, will be a desert. To you I cry, holy river, you predict the future! Red torrent shall come up blood and you desbordará your shores, and divine blood stain waves, and even more will be bed and tombs

many more living beings! Those remaining, if any, are the Egyptians shall only language, but their actions are like foreigners. "

25 & # 9; - Why are you crying, Asclepius? "Egypt itself will be washed and soak worst crimes, Egypt, which was holy ground, sublime lover of divinity, who was among all lands the only inhabited by the gods in exchange for their devotion and chair of holiness and religion all, will be a model of maximum cruelty. and then, tired of living, the world no longer seem admirable and adorable to men. This all good, of that there is nothing loftier you can see, and there never will be, will be in danger and will honeroso men, so it will be despised and no more will be loved this Todo Mundo, inimitable work of God, glorious building, created good and composed of infinite variety of forms, instrument of good will of God without resentments, pays good in his work, to be one at all, so he could be worshiped, praised, loved by all who would see it, in a harmonious and unified multiset. Then they take precedence Darkness to Light, and judge that death is more useful than life. Nobody will raise his eyes to heaven. It will have crazy religious, the atheist intelligent, the frantic strong, the criminal for a good man. The soul and everything full and so was born immortal or presumed achieve immortality, the way as I said, be ridiculed, and even more will be considered non-existent. And it will come, believe me, to constitute punishment for which the holy religion of the spirit is delivered. There will be new rights, new laws. Nothing is holy, nothing pious, not admit that there is nothing of value in Heaven or on celestial beings,

"Among Gods and Men will be a very sad abyss they will remain only evil daemons, which, intermingled with humanity, will lead to the miserable violently to lay hands on all unwholesome daring: wars, robberies, fraud and all that is contrary to the nature of a living being. the Earth will then lose their balance, not sail at sea, and will remain in Heaven the course of the stars and the stars. he shut all divine Voice, condemned to a necessary silence, they will rot the fruits of the earth, and soil fertility lose, and the same air waste away in a corrupt fermentation. "

26 & # 9; "Ved then what the age of the World, irreligion, disorder, unreasonableness on all goods. When all these things happen, O Asclepius !, then that Lord and Father, God, a mighty and Ruler of God one considered these facts and volunteers crimes, of their own will, which is the benignity of God, resist the vices and general corruption, correct errors, consume the entire evil drowning in a flood or consuming fire or destroying it with pestilential epidemics scattered places of the earth, to return to the world his old face, to be lovely and wonderful again, and for men who then held any frequent hymns, prayers and blessings to God, Doer and Recomponedor of the Work. "

And so will be the birth of the World: renewal of all good things, restitution of the holy and pious nature of the world. Wanting is and was eternal without beginning, because God's Will never started, it's always the same as is, everlasting. Because the being of God is nothing but the decision of his will.

- Does Goodness is a decision, Trismegisto?

- Will, Asclepius, born of the decision, and the same desire born of the will. Because the One who is the fullness of all things and wants all you have, do not want anything thoughtlessly. Then all the good things that exist, believes and wants, because that is God, and good the world, his image, image Good.

27 & # 9; - Well, Trismegisto?

- Yes, Asclepius, and I'll show you. For in the same way as all species or genera in the world, God dispenses and distributes its goods, ie, mind, soul and life, just as the world provides and participates all things that judge mortals good, that is, the succession of births in time production, growth and ripening of fruits and similar things.

For this reason, God, located beyond the apex of the highest heaven, is everywhere and extends its eyes on all things around. Because there is a place beyond the sky, starless place and away from all bodily things. There is another dispenser that is between Heaven and Earth, which we call Jupiter. As for land and sea, they are under the dominion of Jupiter Plutonium that nourishes the living mortals and producing fruit. Are the energies of all those that provide subsistence to land, the fruits and trees. But there are other gods whose energies and operations spread over all that exists. They will therefore be distributed these to dominate the earth, and will be placed in extreme limit of Egypt, tucked into the sunset, where he will go, by land and sea, all mortal race.

- But tell me, Trismegisto, where these gods are now?

- They are installed on a very large city, on a mountain of Libya. But for now, suffice on the subject.

It is now trying immortal and the mortal. For many, that ignore the true knowledge, they torture the anxiety of waiting and fear of death. Death occurs by dissolution of the body, exhausted life of work, and full and the number acoplaba body members to form a body suitable for life. As the body dies when it loses the power to support human life. And therein lies all death, dissolution of the body and

end of consciousness, which is unnecessary worry. But there are other things which should deal with, and that men despise ignorance or disbelief.

- What is Trismegisto, which ignore or disbelieve that may exist?

28 & # 9; - Listen, Asclepio. When the soul from the body is separated, passed under the authority of the Supreme Daimon for examination of their merits, and if careful scrutiny arises pious and righteous, authorizes you to dwell in the appropriate place, but if I saw dirty trails crime and stained vices, precipitates from the top to the depths and delivery to the storms and whirlwinds, always found, air, fire and water, so that, dwelling between Heaven and Earth, is permanently driven by the mundane and stirred waves between endless punishment, because even the same eternity is opposed, because it is subjected to a judgment by enduring endless ordeal. It becomes aware of what needs to be ashamed, fear and beware, for not coming to fall into the same. For unbelievers, I committed the crime,

- So Trismegisto, crimes among men are punished not only by human law?

- First, Asclepius, everything that is terrain is mortal, and so are beings who live in body condition and stop living in the same condition. For all those who are under regime of punishment for what he has deserved his life and crime, the more severe will be considered after death, the more, perhaps, life, lived hidden their crimes. Because divinity knows all things, and correspond punishments, in the right measure, with the quality of the offenses.

- Who deserves the greatest punishment, O Trismegistus?

- Those condemned by human laws die a violent death because they gave life not as it should be to nature, but as deserved punishment. On the contrary, for the righteous man, the defense lies in the worship given to God in the highest piety. To such, God's protection against all evils. For the Father and Lord of all things, which is one and all, shown to all liberally, and not done in a place or in a quality or a certain amount, but only illuminate the reason for his spirit man, having thrown his soul the darkness of error and understood the clarity of truth, with your whole mind merges with the divine Reason, for which waged love the natural part that makes mortal, sees hope future immortality. This is because the gulf between good and bad. Every good man is enlightened by piety, religion, wisdom, worship and veneration of God, perceives the real reason as if he were seeing, and confident in what he believed, in contrast both men as the Sun in light beats the other stars. And the same sun

enlightens the other stars not so much for the splendor of its light as its divine quality and purity. Because really, oh !, Asclepius must accept that the Sun is the second god, ruler of all things, all earthly part, of living beings, of those who have souls and those who do not.

& # 9; But if the world, living thing, always living, was, is and will be, nothing dies in the world. Like everything in the world has life as it is and as his own being, and as it is in the world is one and always living thing lives, consequently there is no place where death can reign. So it follows that must be repletísimo of life and eternity, since it necessarily corresponds live forever.

On the other hand and the way the everlasting world, so the Sun always holds the government of beings that have life, which is to say that is the dispenser of all Life, which is the solid receptacle. Therefore God of the living, of those who are alive, who are in the world, the sun is everlasting and eternal dispenser Governor life itself gave it all at once. Because life is given to all living beings, the way I said.

30 & # 9; And in the same vivacity of Eternity World and the same vital Eternity moves it is the place in the world, which will never stop the world nor ever shall never be destroyed, because it surrounds and protects, and almost compulsively eternity of living forever. The world itself is dispenser of life for all the things it contains, and is the place of all things under the sun are subject to divine government. The movement of the world is a double action: outside Eternity gives life, and the world in turn gives life to all things contained therein, diversificándolo all for numbers and times established and determined by the influence del Sol and the course of the stars, being all things under divine law prescribing the regular cycle time. The land has long been recognized by the state of the atmosphere and successive periods of heat and cold; celestial, however, by the movement of the stars in its cyclical return to the same positions. The world is the receptacle of Time, which keeps life in his run and shake. Time on his side respects the order. Order and lead time for processing, renewal of all things in the world. And this being the way of being of all things, nothing is stable, nothing fixed, nothing still, among the things that are generated, both celestial and terrestrial, except and only God, and rightly: God exists in Himself, by Himself and surrounding himself all to itself, full and perfect, and its solid stability, and no strange impulse can move it from its place, because it's all and he, only he, is in all things, unless someone comes to say that the move is a move in Eternity. But it is better to say that eternity itself is immobile, which flows back movement of all time, and which the movement of all time begins.

31 & # 9; because God is always stable, and always with Him, it is equally Eternity, which constituted, keeping him within the world that had not yet

born and rightly called sensible world. And the image of this god was made this world, in imitation of Eternity. Because the world has the strength and nature of stability itself, but is always agitated by the same need to return to himself. So although Eternity is stable, immobile and fixed, however, as time, moving, but always again be called to eternity and live in turmoil and mobility for reasons of time, it turns out that Eternity, which itself is still, is agitated because of the time, which joins, in time, containing all agitation itself. With the result that the stability of Eternity moves and mobility of Time is stilled by the Act permanence of cyclical movement. That's why we can say that God moves in itself although it is perfectly still. Indeed its own stability in the vastness, is still shaking. The immensity law itself is to be motionless. This being, then that is so, it can not fall under the domain of meaning, is unlimited,

incomprehensible,
immeasurable; nothing can carry, or transport, or attain. Where is, where to go, or how it is or how, everything is uncertain. He carries the supreme stability, and stability is transported in the, whether God is eternity, are both, whether one another, is that both are both. So that eternity has no time limits. Time, however, has limits numerabilidad, succession and others, because of the cyclical return, is eternal. Both, then, are infinite, eternal both are shown. But stability, by the fact that it contains everything that is stirred himself, is deservedly awarded the first place, because of their own strength.

32 & # 9; The primary, then all things are God and Eternity cause. The world, however, being mobile, can not occupy the first place, because it precedes mobility stability, since the strength of the immobility achieved through the law of eternal agitation.

Therefore also the same total Mind, in the manner of divinity, is quiet and moves in its own stability: it is pure, incorruptible and eternal, and if there is a better way to call it, say it is the eternity of the supreme God subsistent Truth itself, the ultimate fulfillment of everything you can think of and everything that can handle knowledge, which as I said, subsists in God. World's mind is, meanwhile, the receptacle of all species and thinkable sciences. The man, finally, thanks to the tenacity of memory, is the receptacle of all things, because it is able to remember all of them had experiences. Divine Mind, then, descending, cleaves to mind living being is man and stops there: God would not sumo divine Mind spilled in all living beings, humiliation incurred when mixed with other living things [meaning, irrational]. The reason, then, of the human mind, consists entirely of memory of things that happened, and it is for that very tenacious ability to remember has been established in the government of the Earth. Taking as a starting point sensory perception of everything in the world, can fathom the reason for the nature and being of and it is for that very tenacious ability to remember that it has been established in the government of the Earth. Taking as a starting point sensory perception of everything in the world, can fathom the reason for the nature and being of and it is for that very tenacious ability to remember that it has been established in the government of the Earth. Taking as a starting point sensory perception of everything in the world, can fathom the reason for the nature and being of

World's mind clearly. Mind of Ages, which is the second indication are obtained and be discerned from the perception of the world. But only being of Reason and Mind of the supreme God is Truth, and it, in the world, is not difficult to see even the reflection of last shadow. Because when something is discerned, under the time domain, is shown to be a lie, and as things change, the error originates. You see, then, Asclepius, what matters have gotten us to try and do things we dare reach? But to Thee, supreme God, thank you, that alumbraste me with the light in which the deity is! And you, Tat, Asclepius and Ammon, keep the divine initiatory mysteries in the secret of your heart, in the zeal of silence.

And this is how it differs from the reason for the mind, for our reason enough to understand and discern the being of the world's mind by application of mind, while the reason in the world reaches known until eternity and the gods, who are Above him. And so it is to humans, we come to see, as through a mist, things in heaven, as far as possible to the condition of the human sense. How close is our ability to see such great things, but how great is the happiness of our consciousness when we reach to see! 33 & # 9; Step try now my opinion about the Void, subject to which many give so much importance. The vacuum can not exist in any way, nor will ever exist. Because all parts of the world are absolutely full, so that the world is full and perfect bodies, qualities and different forms and in kind and magnitude own. Because one is larger and a smaller one denser and another more subtle, and some, like the larger and more solid things, are seen immediately, others smaller and fainter barely visible or can not be see no way, because we believe that something exists only when we can play. With the result that many come to believe that such bodies do not exist or that there is empty space, which is impossible. Ditto to what they say is out of the world, if there is something out (which I do not think so), but I could say that is filled with entities of thought, ie, similar to the divinity that contains them. Consequently, this world, is called sensible, It is an intense fullness of bodies and living creatures, each according to its nature and personality, whose appearance does not always come to perceive, but some immensely large, some very briefly small items such we consider, and many, because of extreme smallness, we are not even even think they exist, either by the vastness of space that separates us from them, whether the accuracy of our senses do not reach. I am referring to the daemons, which I believe live with us, and heroes, that I think located between the purest of the air and that other, where there is no fog or clouds or any change produced by any celestial sign moving. Therefore, Asclepius, never affirm that nothing is empty, unless by "empty" want to say something lacking,

34 & # 9; And so we come to say about the place, as if the word is taken "place" is incomprehensible in isolation. The place comes by that place what it is. If the item is removed capital, the sense vanishes. Therefore, we express ourselves properly when we say "the place of water", "fire place" or any other such thing. For just as it is impossible that the vacuum exists, neither it can think of a place of nothing. Shall bear witness because if there is a place with nothing in it, it would be like saying an empty place, which I do not think that can exist in the world. Because if nothing is empty, it is not understood what could be a place with no other reference, unless you added him, like human bodies, specifying length, width and height.

So then, you Asclepius and ye know that the world of the mind, I mean, which is perceived only mind is incorporeal, nor can you add anything body to its nature, that is, nothing that can be understood in based on qualities or measurable amounts or numerable: not consist of any of those things.

Instead, the world we call sensible, is the receptacle of the qualities or bodies of all sensible forms, all beings that can not persist in life without the help of God. Because God is everything and everything comes from Him and everything depends on his will. This Everything is good,

decorous, wise, inimitable, and is sensitive and thinkable by itself, and out of it, nothing was ever, or is, or will be. Everything comes from him, and for him there, the qualities of all kinds and all forms, the vast volumes exceeding all measure and all of all forms of species. Which, when you understand, Asclepius, giving thanks to God fall. If then you take awareness of what this all is, you will understand acabadamente the sensible world and everything in it, it is encased in that higher world as a dress.

35 & # 9; Each of the kinds of living beings, Asclepius, of any being concerned, mortal, immortal, rational, with soul or no soul, has therefore according to the genre it belongs to, the trace of the genre that belongs. And even though each individual kind of living being preserved whole own form of gender, individuals within the same genus differ, as the human race, although it is always the same, so that you can see a man is such on appearance, however each man is distinct from the other, even within this single figure. The idea is divine and incorporeal, as all that is perceived by the mind. Where, as the two elements are corporal and intangible, it is impossible for an individual form whatever similar to another, born in hours and under different signs far apart, but instead the more the more moments pass the hour circle, circle in which we call the god of omniform, possessor of all possible forms lies diversified. Therefore, gender remains the same in itself, and stop as many copies of as much diversity as there are moments that involves the world revolution,

For the world, in its turn, is transmuted. Whereas gender is not modified or turns. Thus individuals of each gender are kept different in the same way.

36 & # 9; - Is the world changes so, O Trismegistus?

- You see, Asclepius, like almost asleep you attend all the things you are saying? What else is the world or what things is made, but everything that comes into being? Whatever you want to name, Heaven, Earth, the elements. And what else is there to change more frequently so? The atmosphere of Heaven is moistened, dried, cooled, swells, or rinsed clouds: see how many forms occur in one thing, Heaven. Earth, in turn, always performs continuous mutations, when she gives birth to harvest, when nourishes what gives birth, when it produces the variadísimos fruit in the form and quantity, purpose and the course of maturation, and first all the qualities, fragrances, flavors, shapes of trees, flowers and fruits. Full divine fire countless mutations.

37 & # 9; But we have talked enough about these things.

Let us go back to the man and reason. For the reason it is said that man is a rational living being. Many wonderful things said about him, but they are not much compared to the following: the admirable, that surpasses all admiration, is that man could discover the nature of the gods and could play it. Our ancestors, although they had big mistakes about what are the gods, without faith and conscience which corresponds to worship and divine religion, they discovered the art of making gods, and after discovering it, annexed to the images and mixed in these energies from material nature, and as they could not create the soul evoked the souls of daemons or angels and introduced into the images through divine initiatory mysteries,

& # 9; This is the case of your grandfather, Asclepius, the first inventor of the art of healing, and there is a temple dedicated to him on Mount Libya, along the banks of the crocodile, where her man's land, ie, your body (which is, or rather, everything was, as they say, for the meaning of life, it is better to say that all the man turned to Heaven), body still, his divine numen offers full relief to the sick, as they once did in life with medical art. Hermes, my grandfather, whose name I inherited, is not perhaps in his hometown that bears his name, where he helps and assists all mortals everywhere concur there? Finally Isis, wife of Osiris, how many benefits granted favors, how many misfortunes opposed irritated! Because land and materials gods easily irritated, as they are having been made by men who, in turn, were structured with two natures. That's why the Egyptians declare sacred animals that

we can see and in many cities they worship, as worship the living spirit of those who are consecrated cities, to the limit of its inhabitants living under its laws and to carry their names. This is why, Asclepius, by differences in what honor and revere in their worship, for which usually arise fights between Egyptian cities.

38 & # 9; - And how are made, Trismegisto, these gods called land?

- Herbal, Asclepius, stones and fragrances containing its own divine virtue of their nature, and for this reason the cheer with frequent offerings, and sing their hymns of praise and sweetest melodies in keeping with the celestial harmony, so that this element, which it is blue and has been introduced into the image with repeated practice of celestísimos rites, a joy given to humanity, and stay in the picture for long. This is how the man is the architect of gods. But do not go to attribute, Asclepius, to chance the effects images. Celestial gods inhabit the heights of Heaven, and each running and retains the privileges granted to their rank. The ours, in turn, care for particular things, predict the fate or divination, seeking relief from certain requirements,

39 & # 9; - What then part, oh Trismegisto, corresponds play Eimarmenes or the destination?

- We call Eimarmenes, Asclepius, is the need that governs all things and that keeps chained with mutual ties. The same need is the architect of things or a maximum god or a god that god who is second, rigid or universal order of all things celestial and terrestrial fixed by divine laws. It is thus as both Eimarmenes and necessity, are glued to each other in a solid adherent, being the Eimarmenes pare the origins of all things, the need to force them to produce their effects indebt of those origins. Both achieve the Order, ie texture and temporary provision of all that must happen, because nothing exists outside the structure of the Order. In all respects this system is perfect, and the world itself is conducted according to the order, or, even more,

40 & # 9; Eimarmenes, Necessity and Order: these three have been created at the top level of the Will of God who rules the world under its law and divine Reason. These three will be divinely removed all the power of wanting or not wanting, they do not change by anger or kowtow for the favor, but are useful and serve the need of eternal Reason, which is the inevitable, motionless and indissoluble eternity . The first is because the Eimarmenes that as seeds who throws everything must be engenders the creature; Necessity follows that by force obliges each thing its effect; the third is the order that keeps the succession of things all arranged by the Eimarmenes and need. This is Eternity, which did not begin and

will not end, which is always moving under the law sets of always having to walk the course, is born and dies at his time alternately in parts, so that in the parts where he died in the same reborn. This is the reason quicksand rotate in a circle, where everything is so well connected you do not know where the movement starts, if it starts somewhere, for all things seem to follow one another, some predating later, others coming from behind. However, there is also the chance or random, for all things are well mixed with the matter.

We have therefore descended to particular issues, as he humanly could and wanted and allowed the gods. Only one thing left to do, bless and pray to God, and go take care of the body. It's pretty much what we have dealt with divine matters, so that the spirit has been saturated with food.

41 & # 9; Once come out of the sanctuary, to begin praying to God, looking at the Austro (when praying at sunset must look to the west, as when praying at dawn, the face should go to Solano, release) and once started, Asclepius said in a whisper:

- Tat, do you want to propose to your father, who help each other in prayer with incense and perfume?

What I heard Trismegisto, excited, he said:

- Silence, Asclepius, silence. Something looks like a sacrilege, Asclepius, that when you put to pray to God, you light incense or anything similar. Because God lacks nothing, which is all and in which everything exists. Thanks be to God, that these are the best incenses for Him, mortals give thanks.

"We give thanks to you, Almighty and unsurpassable high, by whose grace we have acquired the knowledge of your exalted Light, your holy and adorable name, one under which you should be praised in the ancestral worship.

Because all you deign to grant parental affection, scrupulous care, your love and all I can do us good, sweetest, mind, reason, understanding: mind, you know, reason to inquire into our inquiries , understanding that we be happy to know you.

Released by your Numen, we rejoice that you showed us you your whole; we rejoice that we who live in a body, you deigned to consecrate ourselves to Eternity. This is the only reason for joy of men, know your Majesty.

We have known you, and the maximum light only with the mind understood.

We have understood Thee, O Life of True Life! Oh fertile matrix of all what Nature produces !.

We've known You, Eternal Permanence all nature, infinitely full of Your Power creator.

Throughout this our prayer, worship the sake of your goodness, and beg only one thing: that it may please thee keep us steadfast in our will and love to meet you, and never turn away from this way of living.

We expressed our wishes, we went to dinner a pure meal, only vegetables.

Corpus Hermeticum

Little Apocalypse

J. Sanguinetti translator's note: In the treatise called "Asclepius", ie Esculapio for Latinos, Hermes meets with Asclepius and Tat for departir a divine conversation, during which is very diverse initiatory affairs and religion. Chapter 24 philosophical discourse is interrupted to give the following, in which Hermes, adopting a prophetic tone, describes the end of the world, text that has been called "Little Apocalypse", perhaps soon text, such as the abruptness of its appearance in the current account.

Either way it is a magnificent piece that bears witness to the admiration and respect he inspired the religion of ancient Egypt, as well as of the perception of the author about the fate of their country and their religion, things that would occur several centuries later, and even resonances that still seem closely touch our own existence and boggle our minds. Here, then, the fragment of Asclepius:

Did you ignore, Asclepius, that Egypt is the image of heaven, the place to descend transferred and governed all things and produced from Heaven? And to say in all truth, our country is the temple of the world. However, as the wise corresponds to know what's coming, it is imposed not ignorant of what follows:

A time will come when the Egyptians look in vain have honored the gods with pious and persevering spirit religion: the purity of worship will be frustrated and useless advantage.

Gods leave Earth and return to heaven, leave Egypt country that was home of venerable liturgies, and will become a widow, deprived of the presence of the deities.

Strange people have to invade this region and country, and will be those who, more than despise religion, most insufferable way yet shall enact, with alleged laws and punishments of specific penalties, that people turn away from religion, piety and worship.

Then this most holy land, the land of shrines and temples, will be littered with graves and corpses. Alas, Egypt, your worship nothing will remain but legends

fabulous that neither your own children will believe, and survive alone, engraved in stone, words that tell your pious deeds, and Scythian or the Indian come to inhabit Egypt, or some other foreigner of your surroundings!

The gods will win Heaven, men, abandoned all die, and then Egypt, Widow of gods and men, it will be a desert.

To you I cry, Blessed Rio, you predict the future! Red blood stream will go up and desbordará your shores, and divine blood stain waves, and even more will be graves bed and many more living beings! Those remaining, if they shall have, shall be the only Egyptian language, but their actions are like foreigners.

Do you cry, Asclepius?

Egypt itself will be washed and soak worst crimes, Egypt, which was holy ground, sublime lover of divinity, who was among all lands the only inhabited by the gods in exchange for their devotion and chair of holiness and religion for all , will be model of maximum cruelty.

And then, tired of living, the world no longer seem admirable and lovable men. This all good, of that there is nothing more exalted than you can see, nor was there never will be, will be endangered and will honeroso men, so it will be despised and no longer be loved this Todo Mundo, inimitable work of God glorious building, created good and composed of infinite variety of forms, instrument of good will of God who, without resentment, pays good in his work, to be one at all, so it could be revered, praised, loved by all that would see it, unified in a harmonious and multiset.

Then they take precedence Darkness to Light, and judge that death is more useful than life. Nobody will raise his eyes to heaven. It will have crazy religious, the atheist intelligent, the frantic strong, the criminal for a good man.

The soul and everything full and so was born immortal or presumed achieve immortality, the way as I said, be ridiculed, and even more will be considered non-existent.

And it will come, believe me, to constitute punishment for which the holy religion of the spirit is delivered.

There will be new rights, new laws. Nothing is holy, nothing pious, not admit that there is nothing of value in Heaven or on celestial beings, nor accept it in the privacy of the heart.

Between gods and men will be a very sad abyss! They will only be evil demons, who, intermingled with humanity, will lead to the miserable with

violence to lay hands on all unhealthy daring: wars, robberies, fraud and all that is contrary to the nature of a living being.

Earth will then lose their balance, did not sail at sea, and will remain in Heaven the course of the stars and the stars. He shut up all divine Voice, condemned to a necessary silence, the fruits of the earth will rot, and soil fertility lose, and the same air waste away in a corrupt fermentation.

Ved then what the age of the world, irreligion, disorder, iracionabilidad on all goods.

When all these things happen, O Asclepius !, then that Lord and Father, God, a mighty and Governor of the One God, considered these facts and volunteers crimes, of his own will, which is the benignity of God, resist the vices and general corruption, correct the errors, consume the entire evil drowning in a flood or consuming fire or destroying it with pestilential epidemics scattered places of the earth, to return to the world his old face, to be lovely and admirable again, and that men who then held any frequent hymns, prayers and blessings to God, Doer and Recomponedor of the Work.

And so will be the birth of the World: renewal of all good things, restitution of the holy and pious nature of the world Wanting is and was eternal without beginning, because the will of God never started, it's always the same as is , everlasting. Because the being of God is nothing but the decision of his will.

Does Goodness is a decision, Trismegisto?

Will, Asclepius, born of the decision, and the same desire born of the will. Because the One who is the fullness of all things and wants all you have, do not want anything thoughtlessly. Then all the good things that exist, believes and wants, because that is God, and good is the World, his image, image of the Good.

Well, Trismegisto?

Yes, Asclepius, and I'll show you. For in the same way as all species or genera in the world, the dispensation God and distributes its goods, ie, mind, soul and life, just as the world provides and participates all that mortals deem good, that is, the succession of births in time production, growth and ripening of fruits and similar things.

For this reason, God, located beyond the apex of the highest heaven, is everywhere and extends its eyes on all things around. Because there is a place beyond the sky, starless place and away from all bodily things.

There is another dispenser that is between Heaven and Earth, which we call Jupiter. As for land and sea, they are under the dominion of Jupiter Plutonium that nourishes the living mortals and producing fruit. Are the energies of all those that provide subsistence to land, the fruits and trees.

But there are other gods whose energies and operations spread over all that exists. They will therefore be distributed these to dominate the earth, and will be placed in in extreme limit of Egypt, tucked into the sunset, where he will go, by land and sea, all mortal race.

But tell me, Trismegisto, where these gods are now?

They are installed on a very large city, on a mountain of Libya. But for now, suffice on the subject.