

A relief carving of the Egyptian god Thoth from the throne back of a seated statue of Ramesses II (1279-1213 BCE), Luxor.



Home »



Index of Morya Federation Webinar Series

Webinar Series in Progress

Esoteric Healing Services and Global Sharing Group (Nicole Resciniti)

Secret Doctrine Webinars (Francis Donald)

Secret Teachings of All Ages Webinars (Francis Donald)

Subjective Influences through the 10 Seed Groups (David Hopper)

Prior Webinar Series

Awakening the Higher Mind (Duane Carpenter)

DINA Disciples Webinars (Elena Dramchini)

Discover the Self: Through the 7 Rays Webinar (Eva Smith)

Esoteric Astrology and Chart Delineation 2018 (Eva Smith, BL Allison)

Esoteric Astrology and Chart Delineation 2015 (Eva Smith, BL Allison)

Esoteric Astrology and the Pairs of Opposites 2020 (Eva Smith, BL Allison)

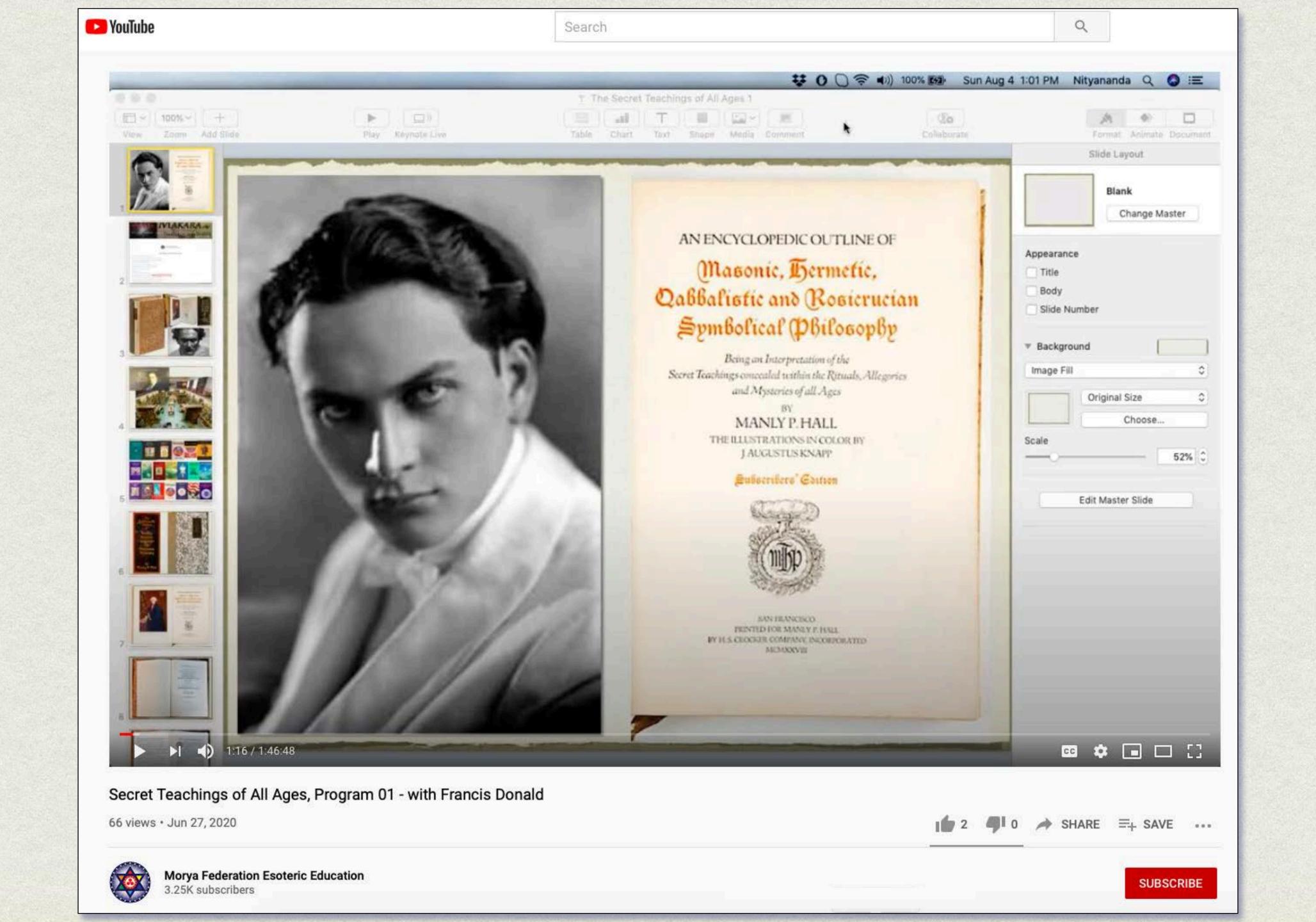
Great Quest Student Webinars (Leoni Hodgson, BL Allison)

Journey of the Soul (David Hopper)

Labours of Hercules Webinars (BL Allison)

Morya Federation Inaugural Webinars

Open Webinars





The Secret Doctrine, Program 01 - with Francis Donald

133 views • Jun 26, 2020

■ YouTube

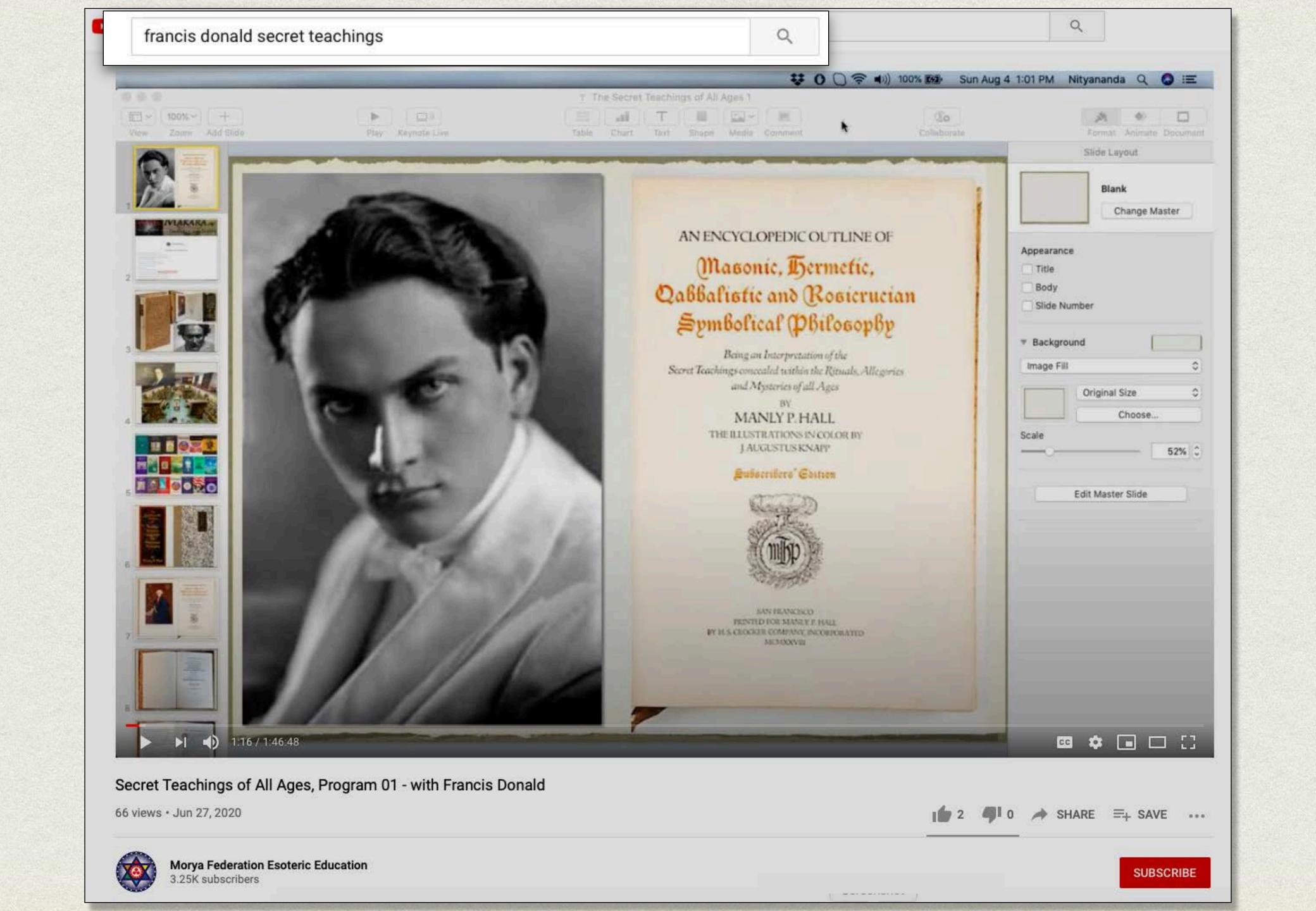












principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—creating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the piries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the myste has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of huAnd he must be acquainted with

know about cosmography and

and moon, and about the five

planets; also the description of

Egypt, and the chart of the Nile;

equipment of the priests and of

the place consecrated to them,

and about the measures and the

things in use in the sacred rites.

those previously mentioned, with

the cubit of justice and the cup for

libations. He is acquainted with all

points called Pædeutic (relating to

books which relate to the honour

containing the Egyptian worship;

as that relating to sacrifices, first-

fruits, hymns, prayers, processions,

festivals, and the like. And behind

paid by them to their gods, and

training) and Moschophaltic

(sacrificial). There are also ten

Then the Stole-keeper follows

and the description of the

what are called hieroglyphics, and

geography, the position of the sun

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Distinct Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Distinct Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creature Intelligence, and the Absolute Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.)
Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bid-



ding Trismegistus hold its image in his mind. Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."

The Life and Writings of Thoth Hermes Trismegistus

HERMES MERCURIUS TRISMEGISTUS.



HUNDERrolled,lightningflash-Cd, the veil of the Temple was rent from top to bottom. The venerable initiator, in his robes of blue and gold, slowly raised his jeweled wand and pointed with it into the darkness revealed by the tearing of the silken curtain: "Behold the Light of Egypt!" The candidate, in his plain white robe, gazed into the utter blackness framed by the two great lotus-hed columns.

between which the veil had hung. As he watched, a luminous haze distributed itself throughout the atmosphere until the air was a mass of shining particles. The face of the neophyte was illumined by the soft glow as he scanned the shimmering cloud for some tangible object. The initiator spoke again: "This Light which ye behold is the secret huminance of the Mysteries. Whence it comes none knoweth, save the 'Master of the Light.' Behold Him!" Suddenly, through the gleaming mist a figure appeared, surrounded by a flickering greenish sheen. The initiator lowered his wand and, bowing his head, placed one hand edgewise against his breast in humble salutation. The neophyte stepped back in awe, partlyblinded by the glory of the revealed figure. Gaining courage, the youth gazed again at the Divine One. The Form before him was considerably larger than that of a mortal man. The body seemed partly transparent so that the heart and brain could be seen pulsating and radiant. As the candidate watched, the heart changed into an ibis, and the brain into a flashing emerald. In Its hand this mysterious Being bore a winged rod, entwined with screens. The aged initiator, raising his wand, cried out in a loud voice: "All kail Thee, Thoth Hermes, Thrice distributed itself throughout the atmosphere until the air was a mass

voice: "All kail Thee, Thoth Hermes, Thrice Greatest; all hail Thee, Prince of Men; all hail Thee who standeth upon the head of Typhon!" At the same instant a lurid writh-Typhon!" At the same instant a lurid writhing dragon appeared—a hideous monster, part serpent, part crocodile, and part hog. From its mouth and nostrils poured sheets of flame and horrible sounds echoed through the vaulted chambers. Suddenly Hermes struck the advancing reptile with the serpent-wound staff and with snarling cry the dragon fell over upon its side, while the flames about it slowly died away. Hermes placed His foot upon the skull of the vanquished Typhon. The next instant, with a blaze of unbearable glory that sent the neophyte staggering backward against a pillar, the immortal Hermes, followed by streamers of greenish mist, passed through the chamber and faded into nothingness.

SUPPOSITIONS CONCERNING THE IDENTITY OF HERMES

Iamblichus averred that Hermes was the author of twenty thousand books; Manetho Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, and Keeper of the Books of Life, Thath Herries Trismegistus—the Three Times (protest, the First Intelligencer"—saus regarded by the americal Egyptions as the em-bodiment of the Universal Mind. While in all probability there actually increased the number to more than thirtysix thousand (see James Gardner) — figures which make it evident that a solitary individual, even though he be overshadowed by divine prerogative, could scarcely have

accomplished such a monumental labor. Among the arts and sciences which it is affirmed Hermes revealed to mankind were medicine, chemistry, law, art, astrology, music, rhetoric, magic, philosophy, geography, mathematics (especially geometry), anatomy, and ora-

tory. Orpheus was similarly acclaimed by the Greeks.
In his Biographia Antiqua, Francis Barrett says of Hermes: "*** if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the sum of the Abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man."

His transcendent learning caused Hermes to be identified with many of the early sages and prophets. In his Ancient Mythology, Bryant writes: "I have mentioned that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and

from the invention of letters being attributed to him." (In the chapter on the theory of Pythagorean Mathematics will be found the table of the original Cadmean letters.) Investigators believe that it was Hermes who was known to the Jews as "Enoch," called by Kenealy the "Second Messenger of God." Hermes was accepted into the mythology of the Greeks, later becoming the Mercury of the Latins. He was revered through the form of the planet Mercury because this body is nearest to the sun: Hermes of all creatures was nearest to God and became known at the Messenger of the God. nearest to God, and became known as the Messenger of the Gods.

In the Egyptian drawings of him, Thoth carries a waxen writing tablet and serves as the recorder during the weighing of the souls of the dead in the Judgment Hall of Osiris—a ritual of great significance. Hermes is of first importance to Masonic scholars, because he was the author of the Masonic initiatory rituals, which were borrowed from the Mysteries established by Hermes. Nearly all of the Masonic symbols are Hermetic in character. Pythagoras studied mathematics with the Egyptians and from them gained his knowledge of the symbolic geometric solids. Hermes is also revered for his reformation of the calendar system. He increased the year from 360 to 365 days, thus establishing a precedent which still prevails. The appellation "Thrice Greatest" was given to Hermes because he was considered the greatest of all philosophers, the greatest of all priests, and the greatest of all kings. It is worthy of note that the last poem of America's beloved poet, Henry Wadsworth Longfellow, was a lyric ode to Hermes. (See Chambers' Encyclopædia.)

THE MUTILATED HERMETIC FRAGMENTS

On the subject of the Hermetic books, James Campbell Brown,

in his History of Chemistry, has written: "Leaving the Chaldean and earliest Egyptian periods, of which we have remains but no record, and from which no names of either chemists or philosophers have come down to us, we now approach the Historic Period, when books were written, not at first upon parchment or paper, but upon papyrus. A series of early Egyptian books s attributed to Hermes Trismegistus, who may have been a real savant, or may be a personification of a long succession of writers. * * * He is identified by some with the Greek

god Hermes, and the Egyptian Thoth or Tuti, who was the moon-god, and is represented in ancient paintings as ibis-headed with the disc and crescent of the moon. The Egyptians regarded him as the god of wis-dom, letters, and the recording of time. It is in consequence of the great respect entertained for Hermes by the old alchemists that chemical writings were called 'ber-metic,' and that the phrase 'hermetically sealed' is still in use to designate the closing of a glass vessel by fusion, after the manner of chemical manipulators. We find the same root in the hermetic medicines of Paracelsus, and the hermetic freemasonry of the

Among the fragmentary writings believed to have come from the stylus of Hermes are two famous works. The first is the Emerald Table, and the second is the Divine

Pymander, or, as it is more commonly called, The Shepherd of Men, a discussion of which follows. One outstanding point in connection with Hermes is that he was one of the few philosopher-priests of pagandom upon whom the early Christians did not vent their spleen. Some Church Fathers went so far as to declare that Hermes exhibited many symptoms of intelligence, and that if he had only been born in a more enlightened age so that he might have benefited by their instructions he would have been a really great man!

In his Stromata, Clement of Alexandria, one of the few chroni clers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egype. Clement describes one of their ceremonial processions as

"For the Egyptians pursue a philosophy of their own. This is

Alexandria, one of the few chroniclers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egypt. Clement describes one of their ceremonial processions as follows:

In his Stromata, Clement of

"For the Egyptians pursue a philosophy of their own. This is principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the

books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write.



The Life and Writings of Thoth Hermes Trismegistus



HUNDERrolled, lightning flashed, the veil of the Temple was rent
from top to bottom. The venerable
initiator, in his robes of blue and
gold, slowly raised his jeweled
wand and pointed with it into the
darkness revealed by the tearing
of the silken curtain: "Behold the
Light of Egypt!" The candidate,
in his plain white robe, gazed into
two great lotus-headed columns

between which the veil had hung. As he watched, a luminous haze distributed itself throughout the atmosphere until the air was a mass of shining particles. The face of the neophyte was illumined by the soft glow as he scanned the shimmering cloud for some tangible object. The initiator spoke again: "This Light which ye behold is the secret luminance of the Mysteries. Whence it comes none knoweth, save the 'Master of the Light.' Behold Him!" Suddenly, through the gleaming mist a figure appeared, surrounded by a flickering greenish sheen. The initiator lowered his wand and, bowing his head, placed one hand edgewise against his breast in humble salutation. The neophyte stepped back in awe, partly blinded by the glory of the revealed figure. Gaining courage, the youth gazed again at the Divine One. The Form before him was considerably larger than that of a mortal man. The body seemed partly transparent so that the heart and brain could be seen pulsating and radiant. As the candidate watched, the heart changed into an ibis, and the brain into a flashing emerald. In Its hand this mysterious Being bore a winged rod, entwined with serpents. The aged initiator, raising his wand, cried out in a loud voice: "All kail Thee, Thoth Hermes, Thrice

hand this mysterious Being bore a winged rod, entwined with scrpents. The aged initiator, raising his wand, cried out in a loud voice: "All hail Thee, Thoth Hermes, Thrice Greatest; all hail Thee, Prince of Men; all hail Thee who standeth upon the head of Typhon!" At the same instant a lurid writhing dragon appeared—a hideous monster, part serpent, part crocodile, and part hog. From its mouth and nostrils poured sheets of flame and horrible sounds echoed through the vaulted chambers. Suddenly Hermes struck the advancing reptile with the serpent-wound staff and with snarling cry the dragon fell over upon its side, while the flames about it slowly died away. Hermes placed His foot upon the skull of the vanquished Typhon. The next instant, with a blaze of unbearable glory that sent the neophyte staggering backward against a pillar, the immortal Hermes, followed by streamers of greenish mist, passed through the chamber and faded into nothingness.

SUPPOSITIONS CONCERNING THE IDENTITY OF HERMES

Iamblichus averred that Hermes was the author of twenty thousand books; Manetho increased the number to more than thirty-six thousand (see James Gardner) — figures which make it evident that a solitary individual, even though he be overshadowed by divine prerogative, could scarcely have

accomplished such a monumental labor. Among the arts and sciences which it is affirmed Hermes revealed to mankind were medicine, chemistry, law, art, astrology, music, rhetoric, magic, philosophy, geography, mathematics (especially geometry), anatomy, and ora-

tory. Orpheus was similarly acclaimed by the Greeks.

In his Biographia Antiqua, Francis Barrett says of Hermes: "***

if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the sum of the Abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man."

His transcendent learning caused Hermes to be identified with many of the early sages and prophets. In his Ancient Mythology, Bryant writes: "I have mentioned that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and from the invention of letters being attributed to him." (In the chapter on the theory of Pythagorean Mathematics will be found the table of the original Cadmean letters.) Investigators believe that it was Hermes who was known to the Jews as "Enoch," called by Kenealy the "Second Messenger of God." Hermes was accepted into the mythology of the Greeks, later becoming the Mercury of the Latins. He was revered through the form of the planet Mercury because this body is nearest to the sun: Hermes of all creatures was nearest to God, and became known as the Messenger of the Gods.

In the Egyptian drawings of him, Thoth carries a waxen writing tablet and serves as the recorder during the weighing of the souls of the dead in the Judgment Hall of Osiris—a ritual of great significance. Hermes is of first importance to Masonic scholars, because he was the author of the Masonic initiatory rituals, which were borrowed from the Mysteries established by Hermes. Nearly all of the Masonic symbols are Hermetic in character. Pythagoras studied mathematics with the Egyptians and from them gained his knowledge of the symbolic geometric solids. Hermes is also revered for his reformation of the calendar system. He increased the year from 360 to 365 days, thus establishing a precedent which still prevails. The appellation "Thrice Greatest" was given to Hermes because he was considered the greatest of all philosophers, the greatest of all priests, and the greatest of all kings. It is worthy of note that the last poem of America's beloved poet, Henry Wadsworth Longfellow, was a lyric ode to Hermes. (See Chambers' Encyclopadia.)

THE MUTILATED HERMETIC FRAGMENTS

On the subject of the Hermetic books, James Campbell Brown,

in his History of Chemistry, has written:
"Leaving the Chaldean and earliest Egyptian periods, of which we have remains but no record, and from which no names of either chemists or philosophers have come down to us, we now approach the Historic Period, when books were written, not at first upon parchment or paper, but upon papyrus. A series of early Egyptian books is attributed to Hermes Trismegistus, who may have been a real savant, or may be a personification of a long succession of writers.

* * He is identified by some with the Greek

god Hermes, and the Egyptian Thoth or Tuti, who was the moon-god, and is represented in ancient paintings as ibis-headed with the disc and crescent of the moon. The Egyptians regarded him as the god of wisdom, letters, and the recording of time. It is in consequence of the great respect entertained for Hermes by the old alchemists that chemical writings were called 'bermetic,' and that the phrase 'hermetically sealed' is still in use to designate the closing of a glass vessel by fusion, after the manner of chemical manipulators. We find the same root in the hermetic medicines of Paracelsus, and the hermetic freemasonry of the

Among the fragmentary writings believed to have come from the stylus of Hermes are two famous works. The first is the Emerald Table, and the second is the Divine

Pymander, or, as it is more commonly called, The Shepherd of Men, a discussion of which follows. One outstanding point in connection with Hermes is that he was one of the few philosopher-priests of pagandom upon whom the early Christians did not vent their spleen. Some Church Fathers went so far as to declare that Hermes exhibited many symptoms of intelligence, and that if he had only been born in a more enlightened age so that he might have benefited by their instructions he would have been a really great man!

In his Stromata, Clement of Alexandria, one of the few chroniclers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egypt. Clement describes one of their ceremonial processions as follows:

"For the Egyptians pursue a philosophy of their own. This is

in his History of "Leaving the Chatian periods, of wino record, and freither chemists or down to us, we not Period, when boo first upon parchating papyrus. A series is attributed to Hemay have been a resomification of a leaving of Hermes, and Tuti, who was the sented in ancient with the disc and defend a leaving the complete of the

From Historia Dorson Fatidicerum.

HERMES MERCURIUS TRESMEGISTUS.

Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, and Keeper of the Books of Life, Thoth Hermes Trianegistus—the Three Times Greatest, the "Post Intelligencer"—saus regarded by the ancient Egyptions as the embediment of the Universal Mind. While in all probability there actually existed a great sage and educator by the mans of Hermes, it is impossible to extricate the historical man from the mass of legendary accounts.

In his Stromata, Clement of
Alexandria, one of the few
chroniclers of pagan lore whose
writings have been preserved to
this age, gives practically all the
information that is known
concerning the original forty-two
books of Hermes and the
importance with which these
books were regarded by both the
temporal and spiritual powers of
Egypt. Clement describes one of
their ceremonial processions as

"For the Egyptians pursue a philosophy of their own. This is principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the

follows:

books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write.



The Life and Writings of Thoth Hermes Trismegistus

HERMES MERCURIUS TRISMEGISTUS.



HUNDERrolled, lightning flashed, the veil of the Temple was rent
from top to bottom. The venerable
initiator, in his robes of blue and
gold, slowly raised his jeweled
wand and pointed with it into the
darkness revealed by the tearing
of the silken curtain: "Behold the
Light of Egypt!" The candidate,
in his plain white robe, gazed into
the utter blackness framed by the
two great lotus-headed columns

between which the veil had hung. As he watched, a luminous haze distributed itself throughout the atmosphere until the air was a mass of shining particles. The face of the neophyte was illumined by the soft glow as he scanned the shimmering cloud for some tangible object. The initiator spoke again: "This Light which ye behold is the secret luminance of the Mysteries. Whence it comes none knoweth, save the 'Master of the Light.' Behold Him!" Suddenly, through the gleaming mist a figure appeared, surrounded by a flickering greenish sheen. The initiator lowered his wand and, bowing his head, placed one hand edgewise against his breast in humble salutation. The neophyte stepped back in awe, partly blinded by the glory of the revealed figure. Gaining courage, the youth gazed again at the Divine One. The Form before him was considerably larger than that of a mortal man. The body seemed partly transparent so that the heart and brain could be seen pulsating and radiant. As the candidate watched, the heart changed into an ibis, and the brain into a flashing emerald. In Its hand this mysterious Being bore a winged rod, entwined with serpents. The aged initiator, raising his wand, cried out in a loud voice: "All kail Thee, Thoth Hermes, Thrice

hand this mysterious Being bore a winged rod, entwined with scrpents. The aged institutor, raising his wand, cried out in a loud voice: "All hail Thee, Thoth Hermes, Thrice Greatest; all hail Thee, Prince of Men; all hail Thee who standeth upon the head of Typhon!" At the same instant a lurid writhing dragon appeared—a hideous monster, part serpent, part crocodile, and part hog. From its mouth and nostrils poured sheets of flame and horrible sounds echoed through the vaulted chambers. Suddenly Hermes struck the advancing reptile with the serpent-wound staff and with snarling cry the dragon fell over upon its side, while the flames about it slowly died away. Hermes placed His foot upon the skull of the vanquished Typhon. The next instant, with a blaze of unbearable glory that sent the neophyte staggering backward against a pillar, the immortal Hermes, followed by streamers of greenish mist, passed through the chamber and faded into nothingness.

SUPPOSITIONS CONCERNING THE IDENTITY OF HERMES

Iamblichus averred that Hermes was the author of twenty thousand books; Manetho increased the number to more than thirty-six thousand (see James Gardner) — figures which make it evident that a solitary individual, even though he be overshadowed by divine prerogative, could scarcely have

accomplished such a monumental labor. Among the arts and sciences which it is affirmed Hermes revealed to mankind were medicine, chemistry, law, art, astrology, music, rhetoric, magic, philosophy, geography, mathematics (especially geometry), anatomy, and orators. Or here was similarly acclaimed by the Greeks.

tory. Orpheus was similarly acclaimed by the Greeks.

In his Biographia Antiqua, Francis Barrett says of Hermes: "***

if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the sum of the Abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man."

His transcendent learning caused Hermes to be identified with many of the early sages and prophets. In his Ancient Mythology, Bryant writes: "I have mentioned that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and from the invention of letters being attributed to him." (In the chapter on the theory of Pythagorean Mathematics will be found the table of the original Cadmean letters.) Investigators believe that it was Hermes who was known to the Jews as "Enoch," called by Kenealy the "Second Messenger of God." Hermes was accepted into the mythology of the Greeks, later becoming the Mercury of the Latins. He was revered through the form of the planet Mercury because this body is nearest to the sun: Hermes of all creatures was nearest to God, and became known as the Messenger of the Gods.

In the Egyptian drawings of him, Thoth carries a waxen writing tablet and serves as the recorder during the weighing of the souls of the dead in the Judgment Hall of Osiris—a ritual of great significance. Hermes is of first importance to Masonic scholars, because he was the author of the Masonic initiatory rituals, which were borrowed from the Mysteries established by Hermes. Nearly all of the Masonic symbols are Hermetic in character. Pythagoras studied mathematics with the Egyptians and from them gained his knowledge of the symbolic geometric solids. Hermes is also revered for his reformation of the calendar system. He increased the year from 360 to 365 days, thus establishing a precedent which still prevails. The appellation "Thrice Greatest" was given to Hermes because he was considered the greatest of all philosophers, the greatest of all priests, and the greatest of all kings. It is worthy of note that the last poem of America's beloved poet, Henry Wadsworth Longfellow, was a lyric ode to Hermes. (See Chambers' Encyclopadia.)

THE MUTILATED HERMETIC FRAGMENTS

On the subject of the Hermetic books, James Campbell Brown,

in his History of Chemistry, has written:
"Leaving the Chaldean and earliest Egyptian periods, of which we have remains but no record, and from which no names of either chemists or philosophers have come down to us, we now approach the Historic Period, when books were written, not at first upon parchment or paper, but upon papyrus. A series of early Egyptian books is attributed to Hermes Trismegistus, who may have been a real satvant, or may be a personification of a long succession of writers.

* * He is identified by some with the Greek

god Hermes, and the Egyptian Thoth or Tuti, who was the moon-god, and is represented in ancient paintings as ibis-headed with the disc and crescent of the moon. The Egyptians regarded him as the god of wisdom, letters, and the recording of time. It is in consequence of the great respect entertained for Hermes by the old alchemists that chemical writings were called 'bermetic,' and that the phrase 'hermetically sealed' is still in use to designate the closing of a glass vessel by fusion, after the manner of chemical manipulators. We find the same root in the hermetic medicines of Paracelsus, and the hermetic freemasonry of the Middle Ages."

Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, and Keeper of the Books of Life. Thath Hermes Transequence of the Books of Life. Middle Ages."

Among the fragmentary writings beliefly general and regarded by the ancient Egyptions as the embediment of the Universal Mind. While in all probability there acrossly existed a great stage and educator by the same of Hermes, it is impossible to extricate the historical man from the mass of legendary accounts which attempt to identify him with the Cannet Principle of Thought.

Emerald Table, and the bermetic freemasonry of the Middle Ages."

Among the fragmentary writings believed to have come from the stylus of Hermes are two famous works. The first is the Emerald Table, and the second is the Divine

Pymander, or, as it is more commonly called, The Shepherd of Men, a discussion of which follows. One outstanding point in connection with Hermes is that he was one of the few philosopher-priests of pagandom upon whom the early Christians did not vent their spleen. Some Church Fathers went so far as to declare that Hermes exhibited many symptoms of intelligence, and that if he had only been born in a more enlightened age so that he might have benefited by their instructions he would have been a really great man!

In his Stromata, Clement of Alexandria, one of the few chroniclers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egypt. Clement describes one of their ceremonial processions as

"For the Egyptians pursue a philosophy of their own. This is

Alexandria, one of the few chroniclers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egypt. Clement describes one of their ceremonial processions as follows:

In his Stromata, Clement of

"For the Egyptians pursue a philosophy of their own. This is principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the

books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write.





principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flemmes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Flemmes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous are are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—creating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which transcendental gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas light streaming

piries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic callus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The Vision, is believed to describe the method by which

the divine wisdom was first revealed to Hermes. It was after Hermes had received this revolution that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He heheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



From Wilkinson's Manners & Customs of the Analone Byyectans.

acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions,

festivals, and the like. And behind

And he [a scribe] must be

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."



Maya's cubit (18th Dyn., Louvre Museum, N 1538)



Egyptian Royal Cubit Measurement Rod

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flemmes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Flemmes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous are are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—creating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which transcendental gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas light streaming

pirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic callus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The Vision, is believed to describe the method by which

the divine wisdom was first revealed to Hermes. It was after Hermes had received this revolution that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his boddly senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind.

ding Trismegistus hold its image in his mind. Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



From Wilkinson's Manners & Customs of the Analone Byyectans.

And he [a scribe] must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour

paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions, festivals, and the like. And behind

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers)treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous ap-pearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geog-raphy, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is ac-quainted with all points called Padeutic (relating to training) and are visible, and another about the conjunctions and luminous apquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which transcendental gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas light streaming.

spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mys-It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which

the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott: Hermes, The Mysteries of Egypt (Philadelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquireced hid. verse and the constitution of the gods. The Dragon acquiesced, bid-

ding Trismegistus hold its image in his mind.
Immediately the form of Poimandreschanged. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate moanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



THOTH, THE IBIS-HEADED. It is doubtful that the delty called Thoth by the Egyptians was originally Hermes, but the two personalities were blended to-

And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions,

festivals, and the like. And behind

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."

HOR HAT & THOTH, POURING EMBLEMS OF LIFE & PURITY OVER KING AMUNOPH 3".d 7 3117 munny mmm mm MANAMA mmm mmmy mmm AMMM mmu mmm. mun Hilling

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flemmes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Flemmes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous are are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which transcendental gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas light streaming

piries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mys-It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic callus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The Vision, is believed to describe the method by which

the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

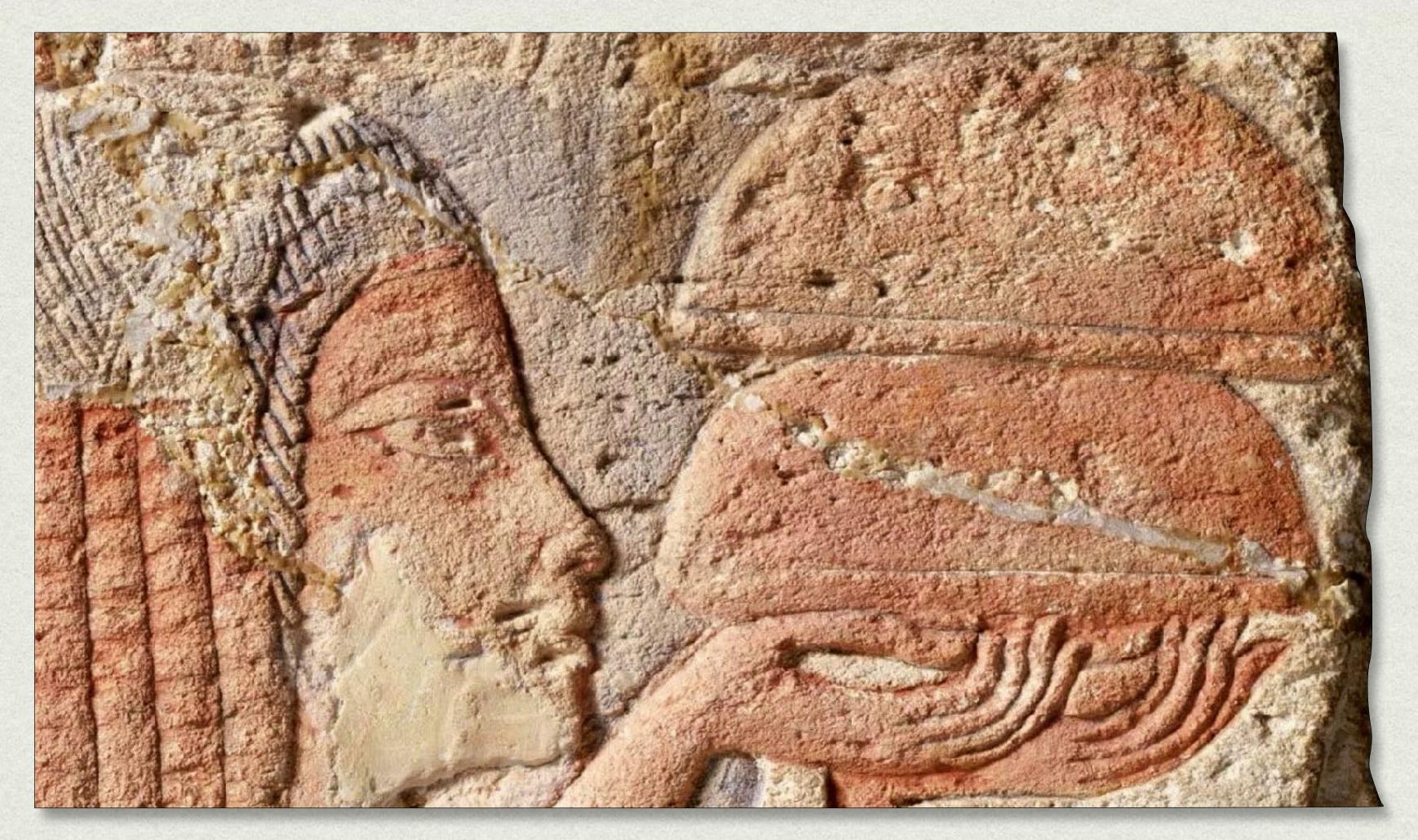


From Wilkinson's Manners & Customs s/site Ancient Egyptians.

And he [a scribe] must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions,

festivals, and the like. And behind

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."



In the next chapter is a scene of eating and drinking. The speaker who personates the god says, "I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb. By the cabin I come into the house of the great God of Annu." The seven loaves represent the Bread of Ra. Elsewhere the

number prescribed to be set on one table as an offering is five loaves. These are also carried on the heads of five different persons in the scenes of the underworld. Five loaves may be the Bread of Seb, as Seb is No. 5 and his gods are five. Thus five loaves would represent the bread of earth, and seven the bread of heaven. Be

that as it may, both the five loaves and the seven are sacred regulation numbers in the Egyptian Ritual. And in the gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other, when the multitudes are fed on a "celestial diet." –The Natural Genesis, v.2, p.421-2



In the next chapter is a scene of eating and drinking. The speaker who personates the god says, "I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb. By the cabin I come into the house of the great God of Annu." The seven loaves represent the Bread of Ra. Elsewhere the

number prescribed to be set on one table as an offering is five loaves. These are also carried on the heads of five different persons in the scenes of the underworld. Five loaves may be the Bread of Seb, as Seb is No. 5 and his gods are five. Thus five loaves would represent the bread of earth, and seven the bread of heaven. Be

that as it may, both the five loaves and the seven are sacred regulation numbers in the Egyptian Ritual. And in the gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other, when the multitudes are fed on a "celestial diet." –The Natural Genesis, v.2, p.421-2

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous apare visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mensacred rices. Then the Scole-keeper follows those previously mentioned, with the cubit of justice and the cup for librations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immorrals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the myste has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

know about cosmography and

geography, the position of the

planets; also the description of

equipment of the priests and of

the place consecrated to them,

things in use in the sacred rites.

Then the Stole-keeper follows

the cubit of justice and the cup

for libations. He is acquainted

with all points called Pædeutic

(relating to training) and

gods, and containing the

to sacrifices, first-fruits, hymns,

prayers, processions, festivals,

and the description of the

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepes of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

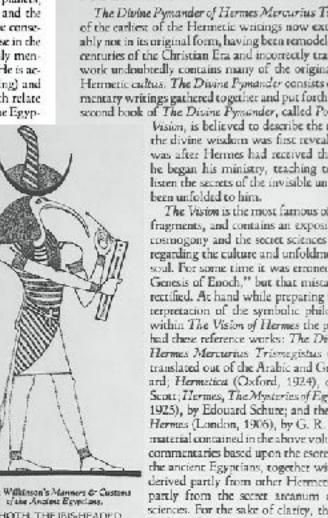
Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Sant The Mercurius (Exceptible Industria Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bid-

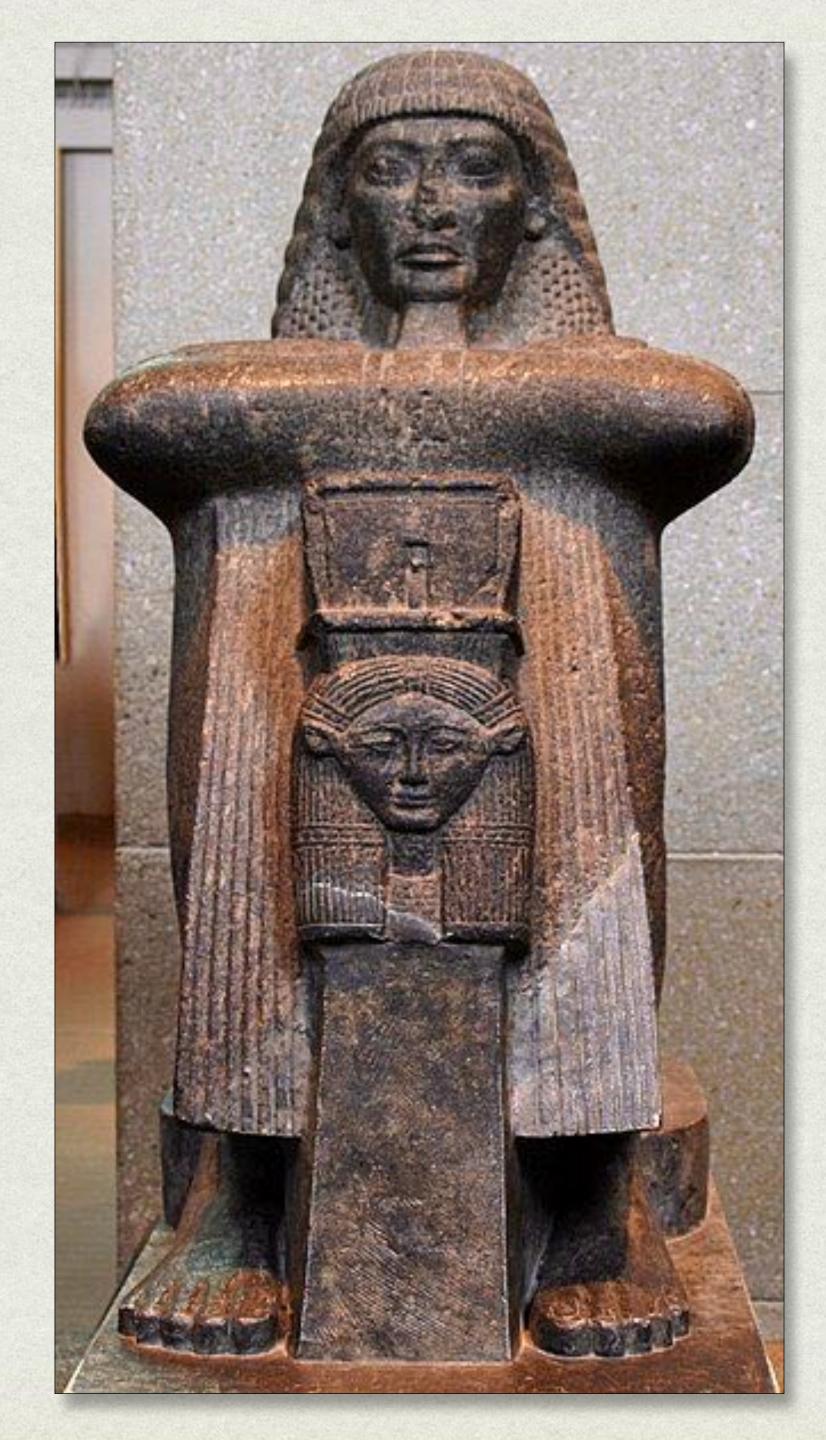
articulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. divine nature revealed to him the mysteries of the

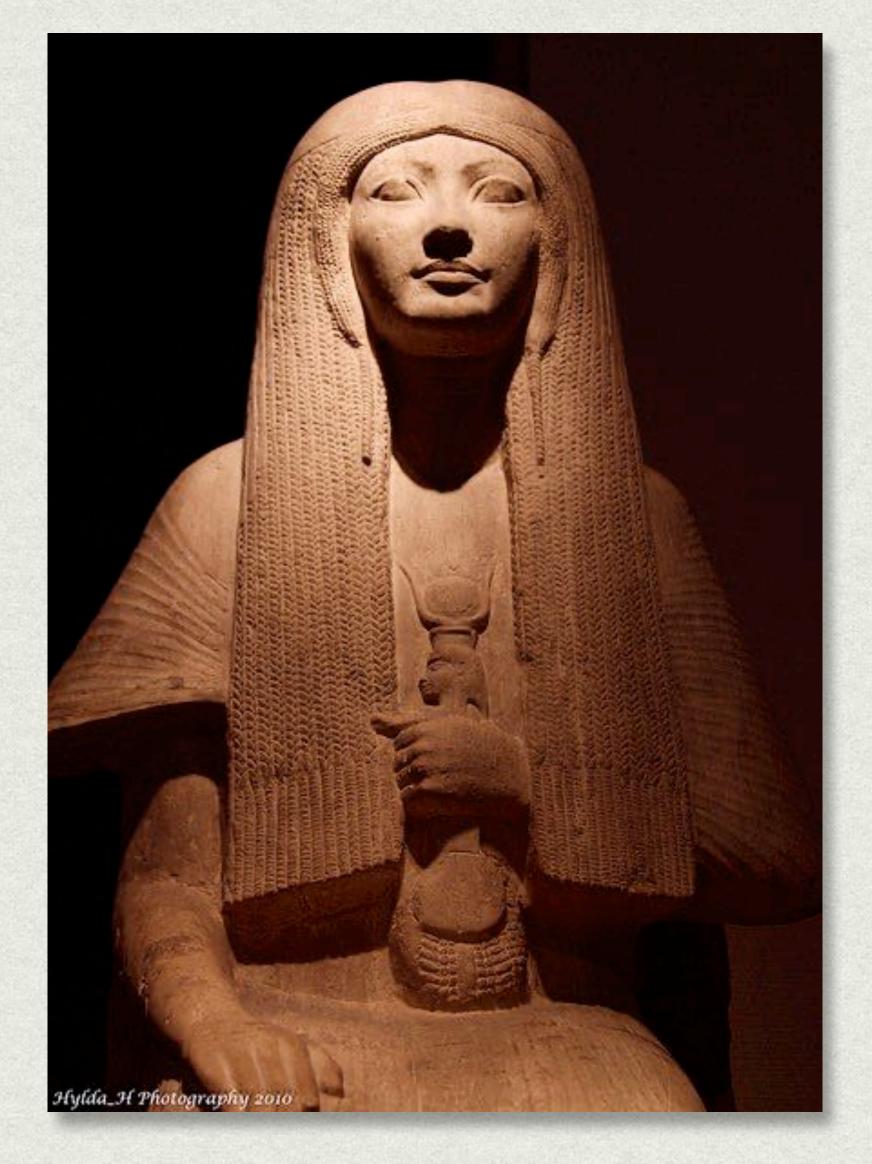
ding Trismegistus hold its image in his mind. Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with in-

And he must be acquainted with the Prophet, with the water-vase what are called hieroglyphics, and carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the sun and moon, and about the five governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the Egypt, and the chart of the Nile; laws, and the gods, and the whole of the training of the priests. For the Prophet is, and about the measures and the among the Egyptians, also over the distribution of the revenues. There are then fortythose previously mentioned, with two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the Moschophaltic (sacrificial). There aforementioned personages; and are also ten books which relate to the other six, which are medical, the honour paid by them to their by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and Egyptian worship; as that relating instruments, and medicines, and about the eyes, and the last about and the like. And behind all walks women."



The high-priest of each great city, and sometimes even the highpriestess, bore a special title. In Thebes the high-priest was called "first servant of the god Ra in Thebes"; in Heliopolis the title of the high-priest was "Great one of visions of Ra-Atem"; in Memphis, "Great chief of the hammer in the temple of him of the Southern Wall", and "Setem of the god of the Beautiful Face (i.e., Ptah)"; in Sais, "governor of the double temple"; and similarly the high-priestess of Memphis bore the title of "Nefertutu"; in Sekhem the title of the high-priestess was "Divine Mother". -The Gods of the Egyptians:101

Granite statue of Roy, who was a High Priest of Amun during the final years in the reign of Ramesses II



Priestess Merit lived during the reigns of Pharaohs Tutankhamun, Ay and Horemheb (approx. 1333 BC – 1290 BC) of the 18th dynasty.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the piries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the myste has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Distinct Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Distinct Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.)
Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions,

festivals, and the like. And behind

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."



PASTOPHORAI. From the Greek words pastos, a couch or chest, and phero, meaning I bear, equivalent to couchbearers. The priests of the first class in the Egyptian mysteries bore this name. In the performance of certain ceremonies they carried an image of a god Osiris whose allegorical death had been represented on an enclosed couch, or rather, perhaps, in a kind of coffin. This title was also applied to other persons who carried images of their deities through the public streets for the purpose of eliciting charity. -General History of Freemasonry:284

Image-bearer (Pastophorai) with a ram-headed standard - New Kingdom

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie'; and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—creating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the piries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the myste has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Distinct Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Distinct Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creature Intelligence, and the Absolute Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.)
Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic

(sacrificial). There are also ten

books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, firstfruits, hymns, prayers, processions, festivals, and the like. And behind

all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the aforementioned personages; and the other six, which are medical, by the Pastophoroi (imagebearers)-treating of the structure of the body, and of disease, and instruments, and medicines, and about the eyes, and the last about women."

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the huming of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present number has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes preserved himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romansand later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE IBIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing.

These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rives. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE IBIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chesen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accumplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

the philosophic world was the loss of nearly all of the fortytwo books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romansand later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

One of the greatest tragedies of

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools

THOTH, THE IBIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that One of the greatest tragedies of the philosophic world was the loss of nearly all of the fortytwo books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romansand later the Christiansrealized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools

THOTH, THE IBIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present number has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

One of the greatest tragedies of the philosophic world was the loss of nearly all of the fortytwo books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymnis, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present number has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that One of the greatest tragedies of the philosophic world was the loss of nearly all of the fortytwo books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

It is doubtful that the delty salled Thoth

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the prieses. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the From Wilkinson's Manners & Customs of the Information Experience.

THE BOOK OF THOTH

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casker into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Brok of Thath is, in reality, the mysterious Tarot of the Bohemians-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

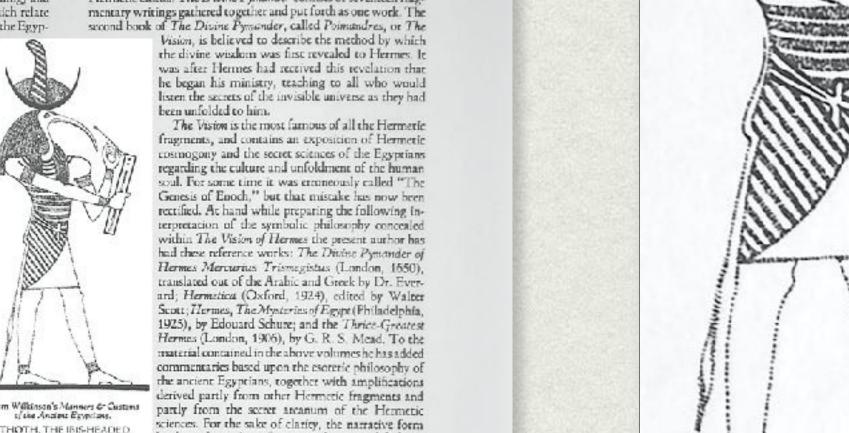
The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The

> sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those in current use.

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which sterned to come from the Light swallowed up in the darkness. His mind told Hermes that

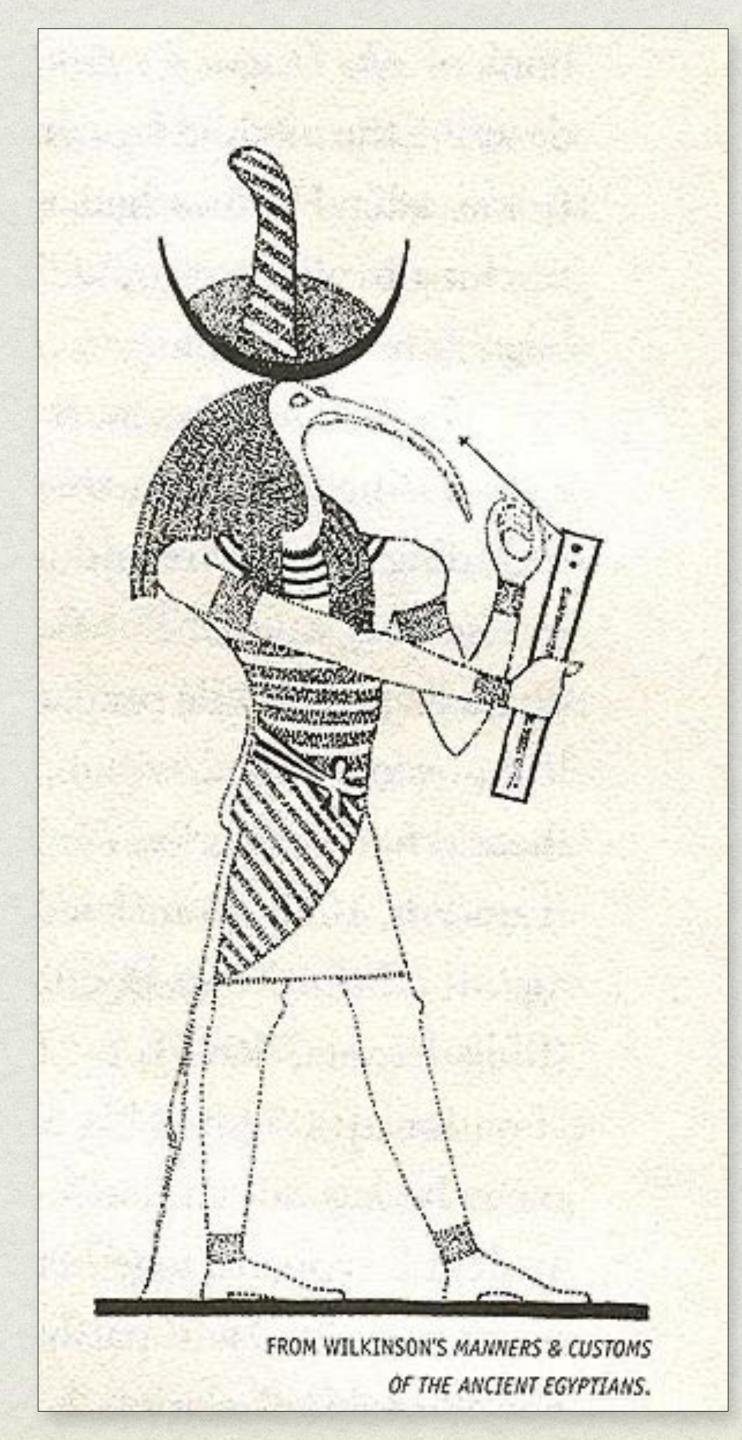




From Wilkinson's Manners & Customs of the Ancient Egyptians.

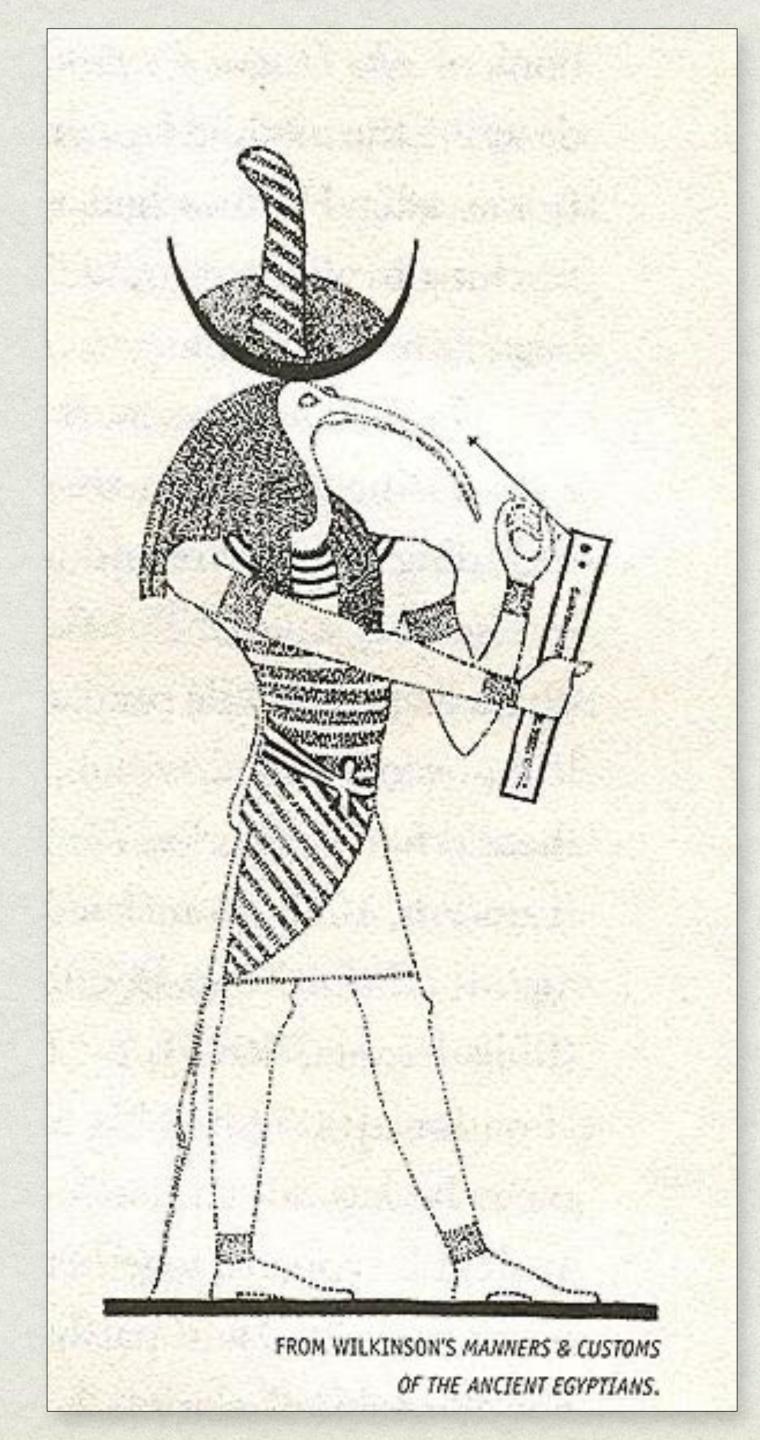
THOTH, THE IBIS-HEADED.

It is doubtful that the deity called Thoth by the Egyptians was originally Hermes, but the two personalities were blended together and it is now impossible to separate them. Thoth was called "The Lord of the Divine Books" and "Scribe of the Company of the Gods." He is generally pictured with the body of a man and the head of an ibis. The exact symbolic meaning of this latter bird has never been discovered. A careful analysis of the peculiar shape of the ibis-especially its head and beakshould prove illuminating.



Thoth, the Ibis-headed

It is doubtful that the deity called Thoth by the Egyptians was originally Hermes, but the two personalities were blended together and it is now impossible to separate them. Thoth was called "The Lord of the Divine Books" and "Scribe of the Company of the Gods." He is generally depicted with the body of a man and the head of an ibis. The exact symbolic meaning of this latter bird has never been discovered. A careful analysis of the peculiar shape of the ibisespecially its head and beak-should prove illuminating.



Thoth, the Ibis-headed

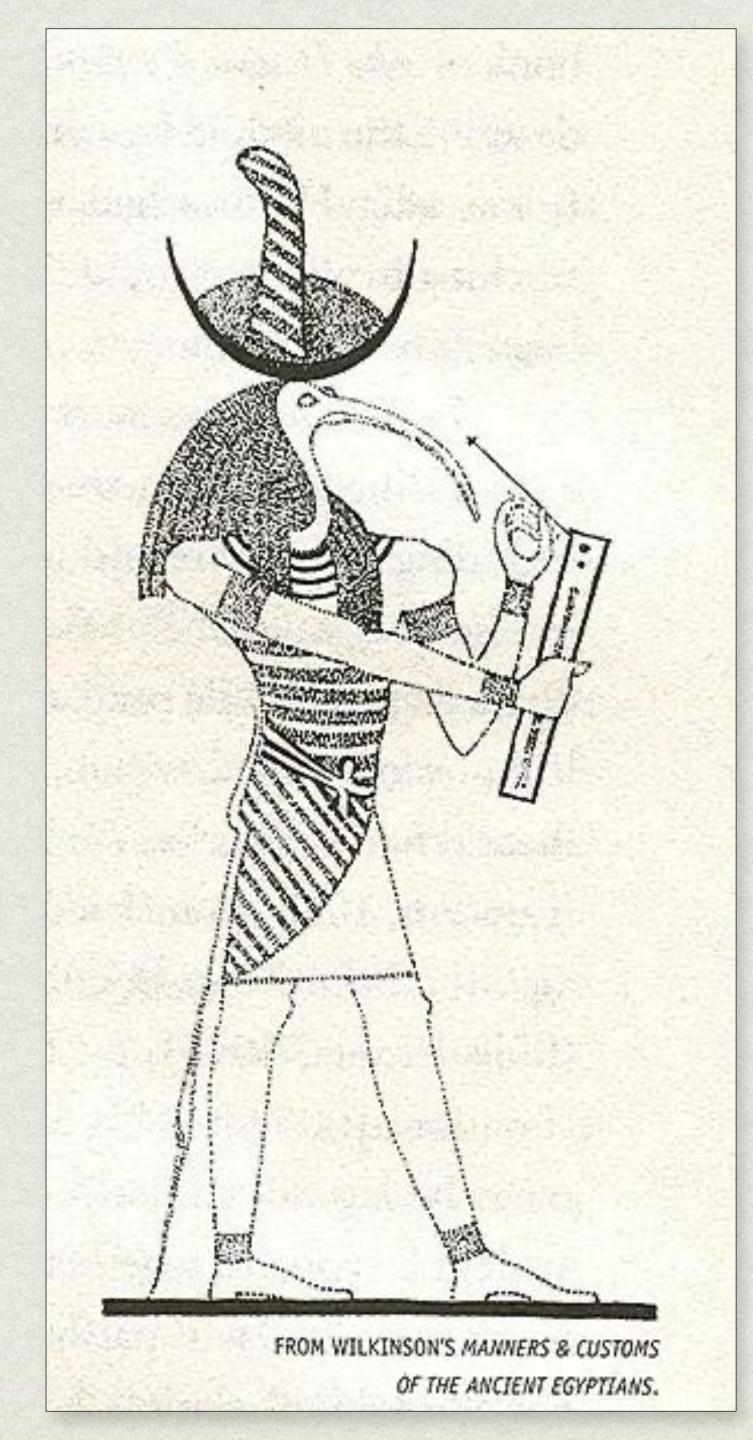
It is doubtful that the deity called Thoth by the Egyptians was originally Hermes, but the two personalities were blended together and it is now impossible to separate them. Thoth was called "The Lord of the Divine Books" and "Scribe of the Company of the Gods." He is generally depicted with the body of a man and the head of an ibis. The exact symbolic meaning of this latter bird has never been discovered. A careful analysis of the peculiar shape of the ibis- especially its head and beakshould prove illuminating.



There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. Diodorus Siculus describes him as the secretary of Osiris; he is commonly supposed to have been the son of Mizraim, and Cumberland says that he was the same as Osiris. There is, however, much confusion among the mythologists concerning his attributes. The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher, who lived in the reign of Ninus, about the year of the world 2670.

-Encyclopedia of Freemasonry, v.1, p.336

A relief carving of the Egyptian god Thoth from the throne back of a seated statue of Ramesses II (1279-1213 BCE), Luxor.



Thoth, the Ibis-headed

It is doubtful that the deity called Thoth by the Egyptians was originally Hermes, but the two personalities were blended together and it is now impossible to separate them. Thoth was called "The Lord of the Divine Books" and "Scribe of the Company of the Gods." He is generally depicted with the body of a man and the head of an ibis. The exact symbolic meaning of this latter bird has never been discovered. A careful analysis of the peculiar shape of the ibis- especially its head and beak- should prove illuminating.





Livingstone describes the Ibis flying by night and crying "Aah- Aah," a duplicate equivalent in Egyptian to *Aah-ti*, a name of the moon-god, who was represented by the ibis, and who was the lunar tongue, mouth, or speech of the gods....

The moon is considered to be masculine in Egyptian mythology, but Aahti was also a goddess. In the Ritual we read, "I am the Woman, the orb (hour) of darkness; I have brought my orb in darkness, it is changed to light. I have prepared

Taht at the gate of the moon. Its feathers are on my body." Here the woman is the bringer-forth, apparently under the feathered or ibis image, and Taht, as the young moon, is her messenger. –The Natural Genesis, v1, p.41-2

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geogare called inerographics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Feyn.

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accurring the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

tents of the Book of Thock other than that its pages
were covered with strange hieroglyphic figures and symbols, which
gave to those acquainted with their use unlimited power over the spiries of the air and the subtertanean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes The Mercurius of Emert (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to

those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accurring the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

tents of the Book of Thock other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Distinct Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Distinct Pymander, called Pointandres, or The

Vision, is believed to describe the method by which he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

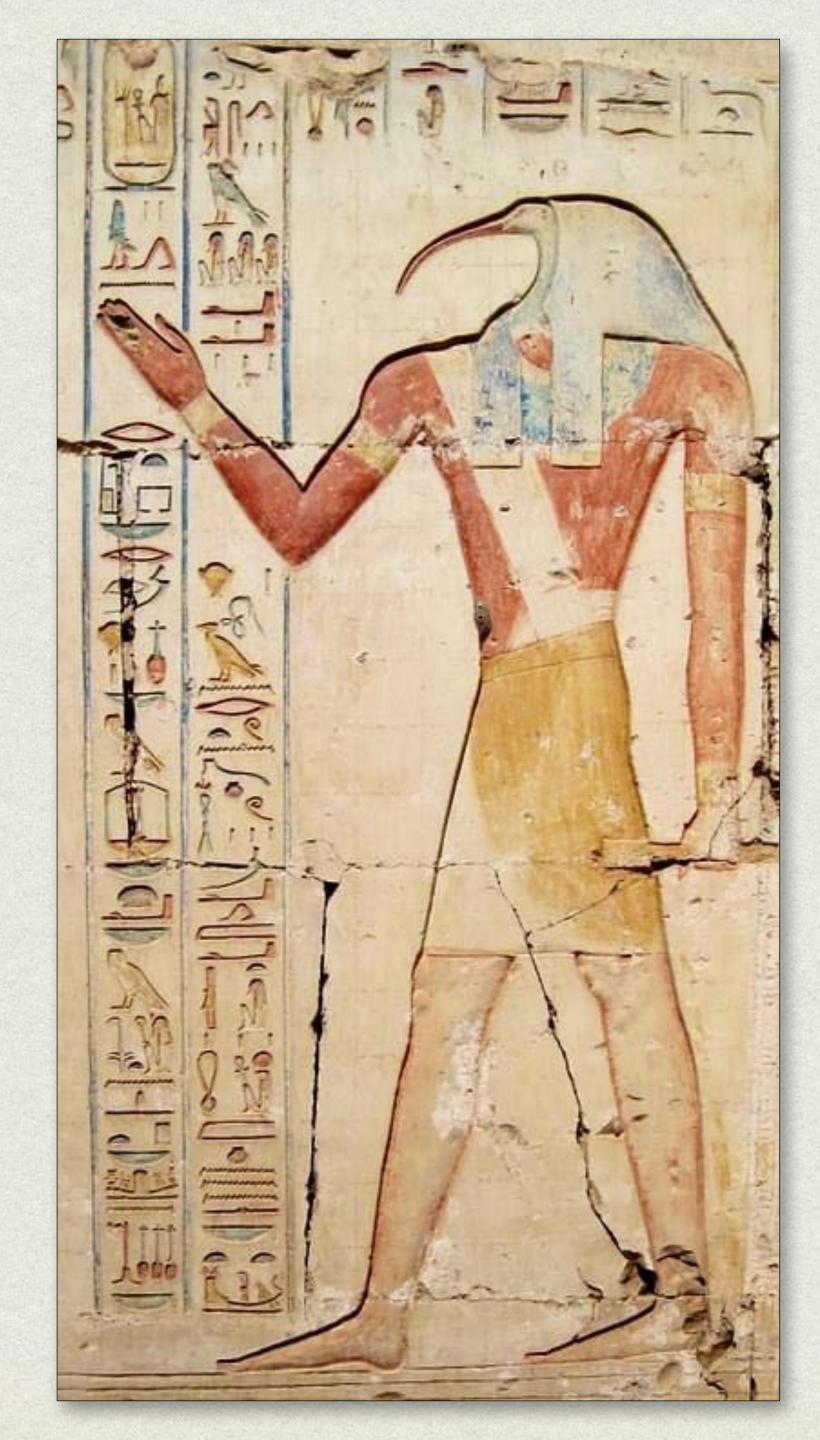
the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures

and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."



Ficinus traces what the Hindus call the Guruparampara chain, or succession of teachers, as follows: "In things pertaining to theology there were in former times six great teachers expounding similar doctrines. The first was Zoroaster, the chief of the Magi; the second Hermes Trismegistus, the head of the Egyptian priesthood; Orpheus succeeded Hermes; Aglaophamus was initiated into the sacred mysteries of Orpheus; Pythagoras was initiated into theology by Aglaophamus; and Plato by Pythagoras. Plato summed up the whole of their wisdom in his Letters." -Orpheus, by GRS Mead, p.18

A relief carving of the Egyptian god Thoth from the Temple of Ramesses II (1279-1213 BCE), Abydos.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pasrophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chesen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accurable to the served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the mids; of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

second book of The Divine Pymander, called Pointandres, or The

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic

The Book of Thoth

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to

those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."



The Book of Thoth is famous among the ancient annals of magic. It was conceived to be a most potent work resplendent with spiritual power. Only the highest grade of initiates were permitted to gaze upon the curious hieroglyphics which it contained. So majestic were these sacred symbols that but to look upon them was to be elevated to the highest parts of wisdom. The book was kept in a golden casket, the key to which was part of the insignia of the High Priest. -MPH's Horizon, Winter 1948, p.28



The Book of Thoth is famous among the ancient annals of magic. It was conceived to be a most potent work resplendent with spiritual power. Only the highest grade of initiates were permitted to gaze upon the curious hieroglyphics which it contained. So majestic were these sacred symbols that but to look upon them was to be elevated to the highest parts of wisdom. The book was kept in a golden casket, the key to which was part of the insignia of the High Priest. -MPH's Horizon, Winter 1948, p.28

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chesen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accurable to the served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the mids; of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



The Book of Thoth

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to

those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities.

When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."



Bust fragment of Prince Khaemwaset, one of the sons of Rameses II, New Kingdom, 19th Dynasty.

Setna [Khaemweset] is a recurring character in ancient Egyptian literature. One of the sons of Rameses II, Setna was an accomplished magician, statesman, scholar, and something of an adventurer. That he existed is no question, but like King Arthur and other quasihistorical figures, his exploits have been inflated over the years.

This story dates to several centuries following the reign of Rameses. By this time stories of Setna had reached epic proportions, and the former court scribe was elevated to the status of mythic hero. This is one of the

more complete stories told about him, and certainly one of the best.

Loudly do the people sing of Setna, son of the Great Rameses, most learned man in Egypt. A great scholar, he was able to read all of the old writings and decipher the most ancient texts. No symbol in Egypt was unknown to him, even the ones on the walls of the crumbling temples from the oldest of days. He was also a mighty magician, perhaps the mightiest in Egypt, for he had learned the magical arts from the secret texts that not even the priests of Amen-Ra could read.



One day he read in a crumbling scroll about another son of another pharaoh who had been a scribe and magician: Nefrekeptah, the son of Amenhotep. He had lived three hundred years earlier and had been regarded as the mightiest magician in Egypt, for he had found and read the Book of Thoth, the secrets of the god of wisdom. The Book of Thoth was a collection of magic that would enable the reader to know the language of the

animals, to cast great spells, even to enchant the sky and the earth itself.

Setna desired the book for himself that he too might drink of its knowledge. He learned that it had been buried with Nefrekeptah at the Memphis necropolis. Setna sought his brother, the mighty Anheru and asked him for help.

"I will go with you, my brother," said *Anheru*, "I shall be your sword and shield."

Sandstone statue of Khaemwaset, son of Ramesses II and High Priest of Ptah at Memphis. 13th century B.C.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his most high Control of the cont in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for librations. He is necessing with all points called Padentic (who time to realisms) and quainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accurring the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepes of the Hermetic cultus. The Divine Pymander consists of seventeen frag-

Vision, is believed to describe the method by which

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter State The Metallica (Experiment (Excludible) Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

The Book of Thoth

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their

use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."



Nefertari stands in front of the seated god Thoth, with the head of an ibis. The text behind Nefertari is from Chapter 94 of the Book of the Dead.

In the 94th Chapter [of the Book of the Dead] the deceased addresses the "guardian of the book of Thoth," and says, "I am endowed with glory, I am endowed with strength, I am filled with might, and I am supplied with the books of Thoth, and I have brought them to enable me to pass through the god Aker, who dwelleth in Set. I have brought the palette and the ink-pot as being the objects which are in the hands of Thoth; hidden is that which is in them! Behold me in the character of a scribe! O Heru-khuti, thou didst give me the command, and I have copied what is right and true, and I do bring it unto thee each day." In the vignette of the chapter we see the deceased seated with a palette and an ink-pot before him. –The Gods of the Egyptians:411

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for librations. He is necessitive and the cup for librations. quainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and awe-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into

another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for librations. He is necessitive and the cup for librations. quainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple.

There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into

another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.



In the middle of the Nile at Koptos, guarded by snakes and scorpions and a mighty serpent who cannot be killed, in an iron box, in which there is a bronze box, in which there is a wooden box, in which there is an ivory and ebony box, in which there is a silver box, in which there is a golden box, there you shall find the Book of Thoth.'

–Legend of Setna [Khaemwaset]

Gold chest found in the tomb of Tutankhamun

7	1	Atman, Spirit, Essential Self	Unmanifested Logos, Essential Self	Paramatman, Cosmic Monad, Self
6	2	Buddhi, Spiritual Soul	Universal Ideation, Second Logos	Alaya, Adi-Buddhi,
5	3	Manas (Mind), Human Soul	Universal Intelligence, Third Logos	Mahat, Cosmic Mind
4	4	Kama (Desire), Animal Soul	Cosmic Energy (Chaotic)	Cosmic Kama, Womb of Fohat
3	5	Prana, Life- essence, Vitality	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6	Linga-sarira, <i>Model-body</i>	Astral Ideation, reflecting terrestrial things	Cosmic Ether, Astral Light
1	7	Sthula-sarira, Physical body	Cosmos, Physical universe	Sthura- or Sthula- sarira

Book of Thoth

Gold

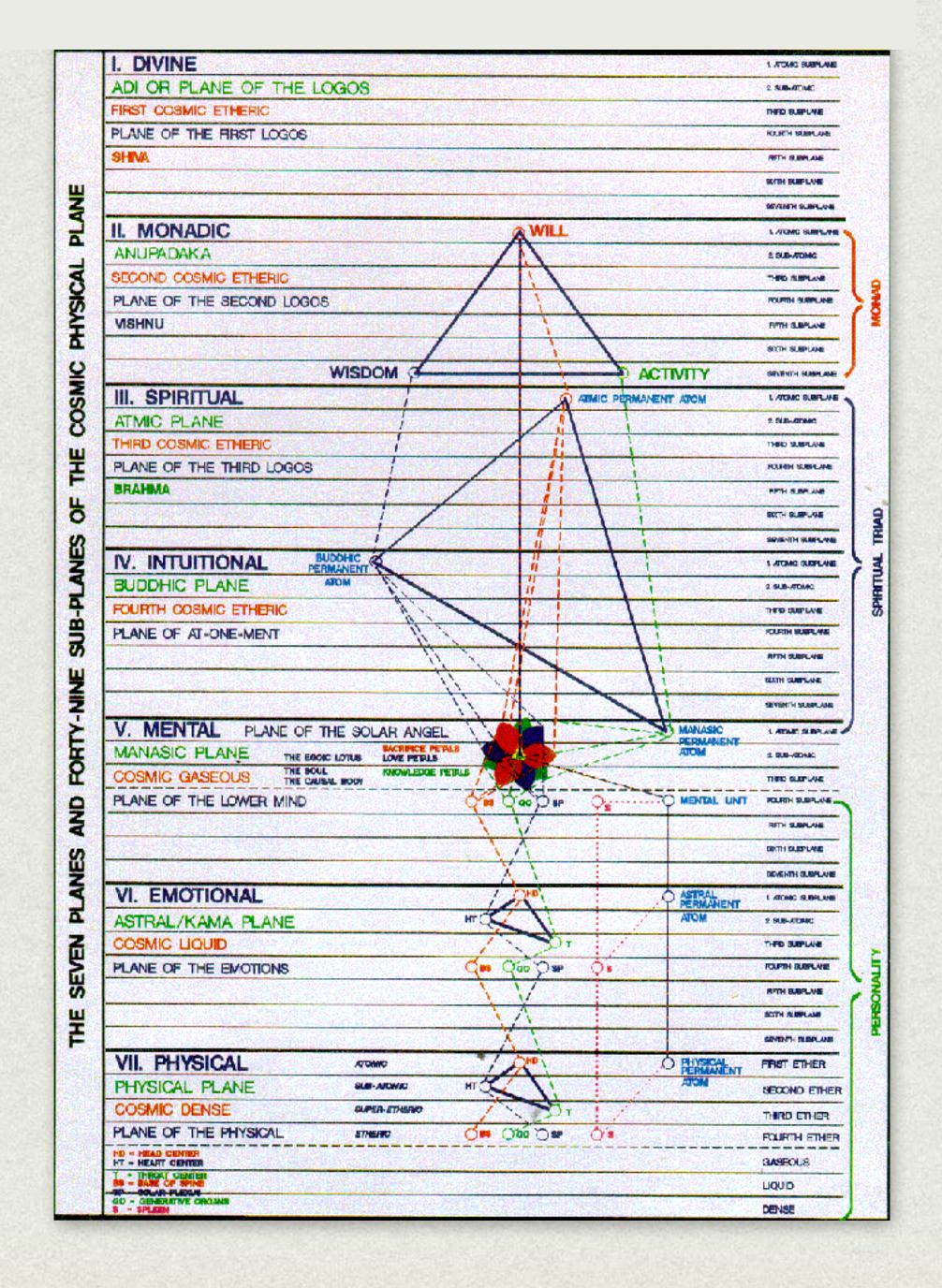
Silver

Ivory and Ebony

Wood

Bronze

Iron



XXXVIII

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thotas was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into

another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

XXXVIII

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thotas was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

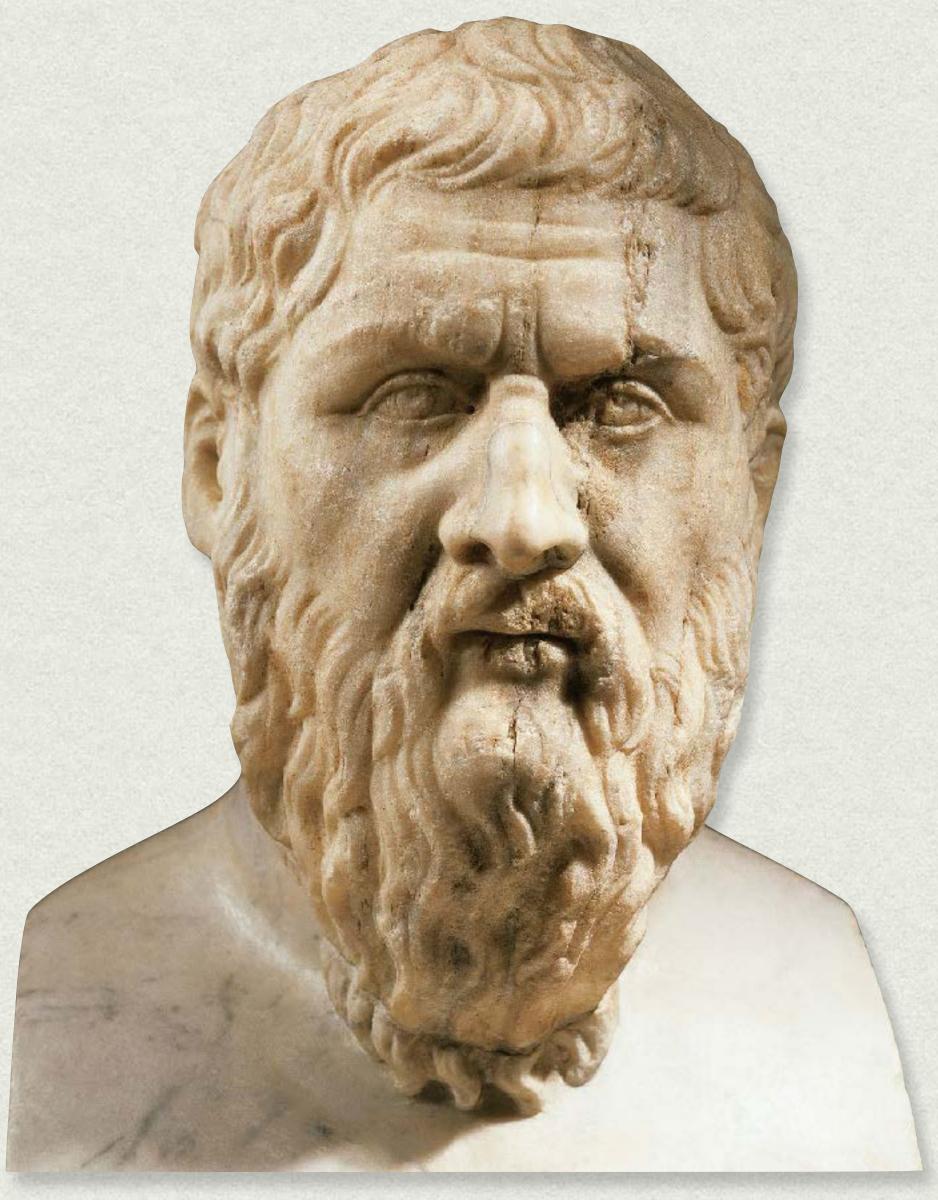
transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried

it sealed in the sacred

casket into another land.

The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.



Plato, marble bust, from an original of the 4th century BCE

The doctrine of Plato was epochmaking in the history of human genius, but it was not his own invention, for, realizing that there is no truth apart from religion, he went to consult the priests of Memphis and to obtain initiation into their Mysteries. In Egypt, however, his initiation could have been imperfect only, for the priests by that time had themselves forgotten the import of their primeval hieroglyphics, as is indicated by the history of that priest who spent three days in deciphering a hieratic inscription found in the tomb of Alcmene and sent by Agesilaus, King of Sparta. Cornuphis, who was doubtless the most learned among the hierophants, consulted the old collections of signs and characters;

in the end he found that the inscription was in the script of proteus being the Grecian name of the Book of Thoth, consisting of movable hieroglyphics, capable of variations as numerous as there are possible combinations of characters, numbers and elementary figures. But the Book of Thoth, being the key of oracles and the elementary work on science, should not have involved such long research before its signs were identified, if Cornuphis had been really proficient in the Sacerdotal Art.

Another proof that primeval truths were obscured at this period is the fact that the oracles which registered their protest on the subject were in a style that was understood no longer.

-The History of Magic:121-2

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thotas was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is

still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. These was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thotas was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

According to legend, the Book of Thoth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into

another land. The book is still

in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sempeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

It has been asserted that the Book of Thoth is, in reality, the mysterious *Tarot* of the Bohemians – a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the

world several secret schools

privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rices. Then the Scole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth was colled "The Lord of the Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountable to the contained also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Taret of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sempeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians- a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools

privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.

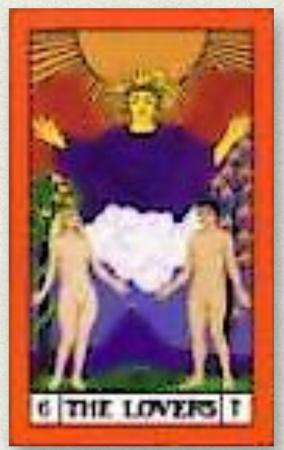










































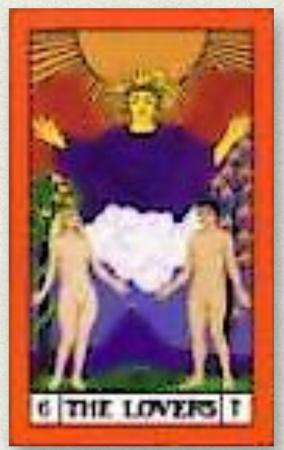
Tarot de Aleister Crowley 1942 · Billerdend o 2 Talkenhinas > 1 Selfoponics o 2 Titlioprotes v » TREGRES S R TRIBBANCS A · DODOWNAS PE WTRRIBBOOKA 2 TRASSMENT S.M. > TRIBANNOS o 2 THERESES A o Tittitidade a 17:00 800 OS / ANH llustrado por Lady Frieda Harris TERMINAS V NTRIUMEOS 0 N TRIADMICS P > TEXAMINOS > E n TRANSMIS = WIRRING OSA THE PROPERTY A









































principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Taret of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sempeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

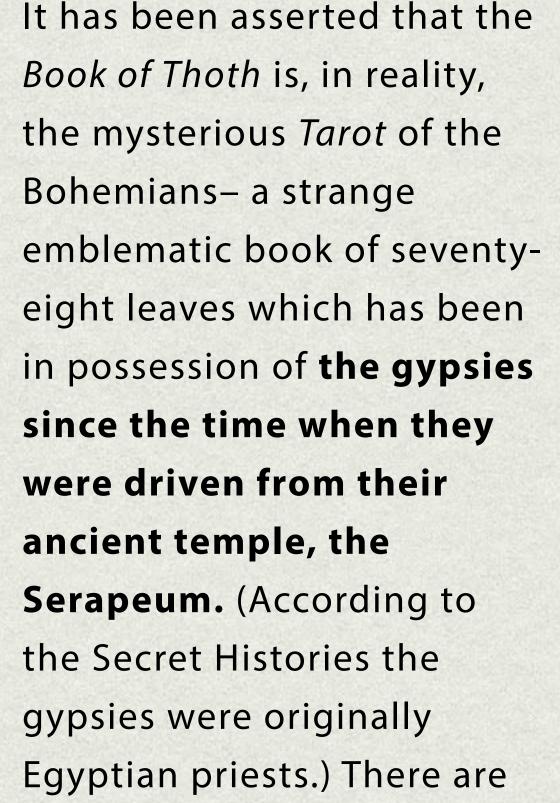
Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

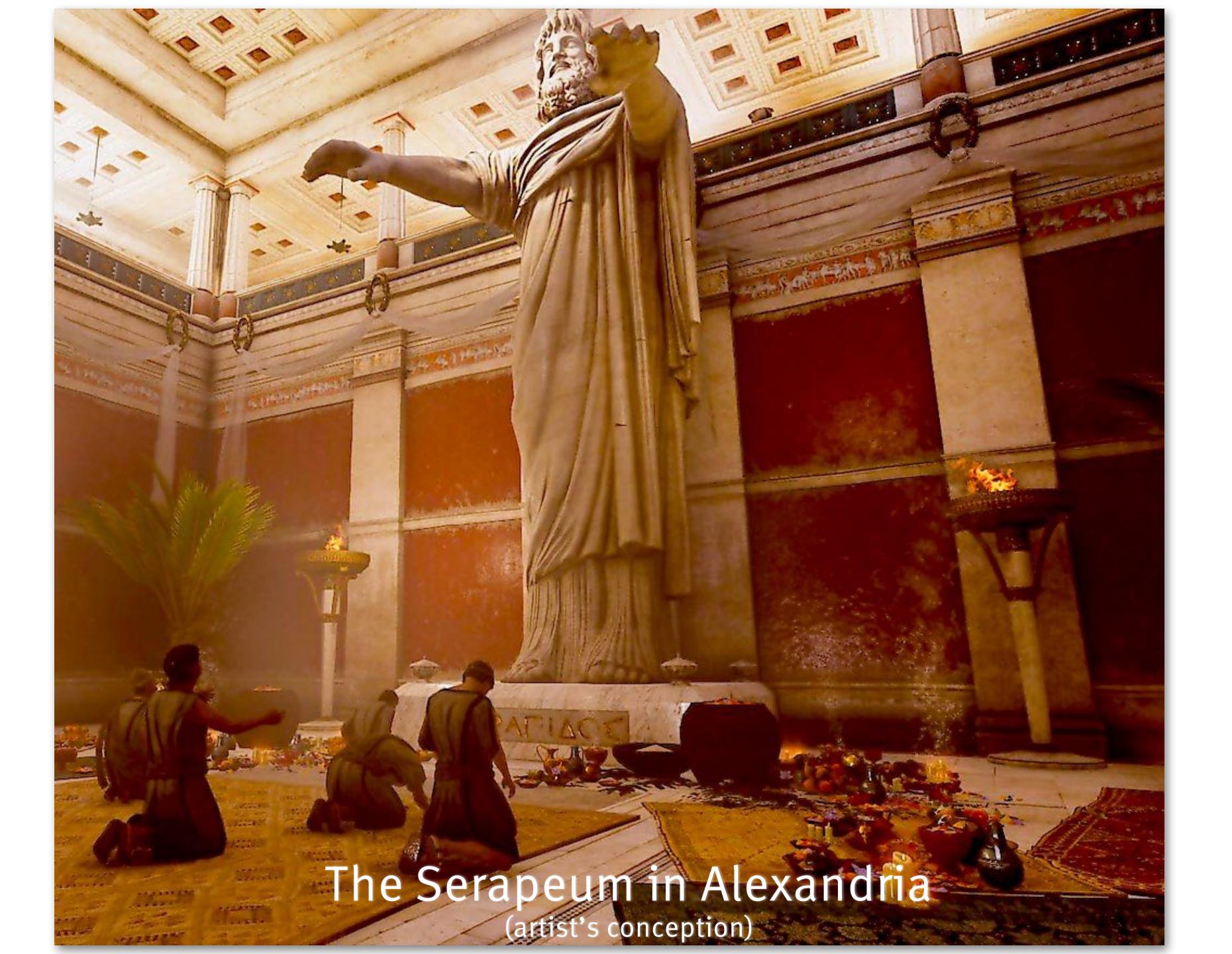
transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



now in the world several

secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.



principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Taret of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sempeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



From Wilkinson's Manners & Customs of the Analone Byyectans.

It has been asserted that the Book of Thoth is, in reality, the mysterious *Tarot* of the Bohemians – a strange emblematic book of seventyeight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in

the world several secret

schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm.

Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo books of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen sucressors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the compensation of the Book of Thoth other than that its pages tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Taret of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sempeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Poimandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



style, and obsolete words have given place to those divine nature revealed to him the mysteries of the

mysterious Tarot of the Bohemians – a strange emblematic book of seventyeight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the

world several secret schools

It has been asserted that the

Book of Thoth is, in reality, the

privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.



Hermes Trismegistus and the Divine Pymander

The "very old Book" is the original work from which the many volumes of Kiu-ti were compiled. Not only this latter and the Siphrah Dzeniouta but even the Sepher Jezirah, the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of Shu-king, China's primitive Bible, the sacred volumes of the Egyptian Thoth- Hermes, the *Purânas* in India, and the Chaldean Book of Numbers and the Pentateuch itself, are all derived from that one small parent volume. Tradition says, that it was taken down

in Senzar, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the Sen-zar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races. –SD1:xliii

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revolution that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his boddly senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate

The Divine Pymander of

POIMANDRES, THE VISION OF HERMES

Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pasrophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

sincerely and tirelessly for it.

tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas

of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his boddly senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



THOTH, THE BIS-HEADED

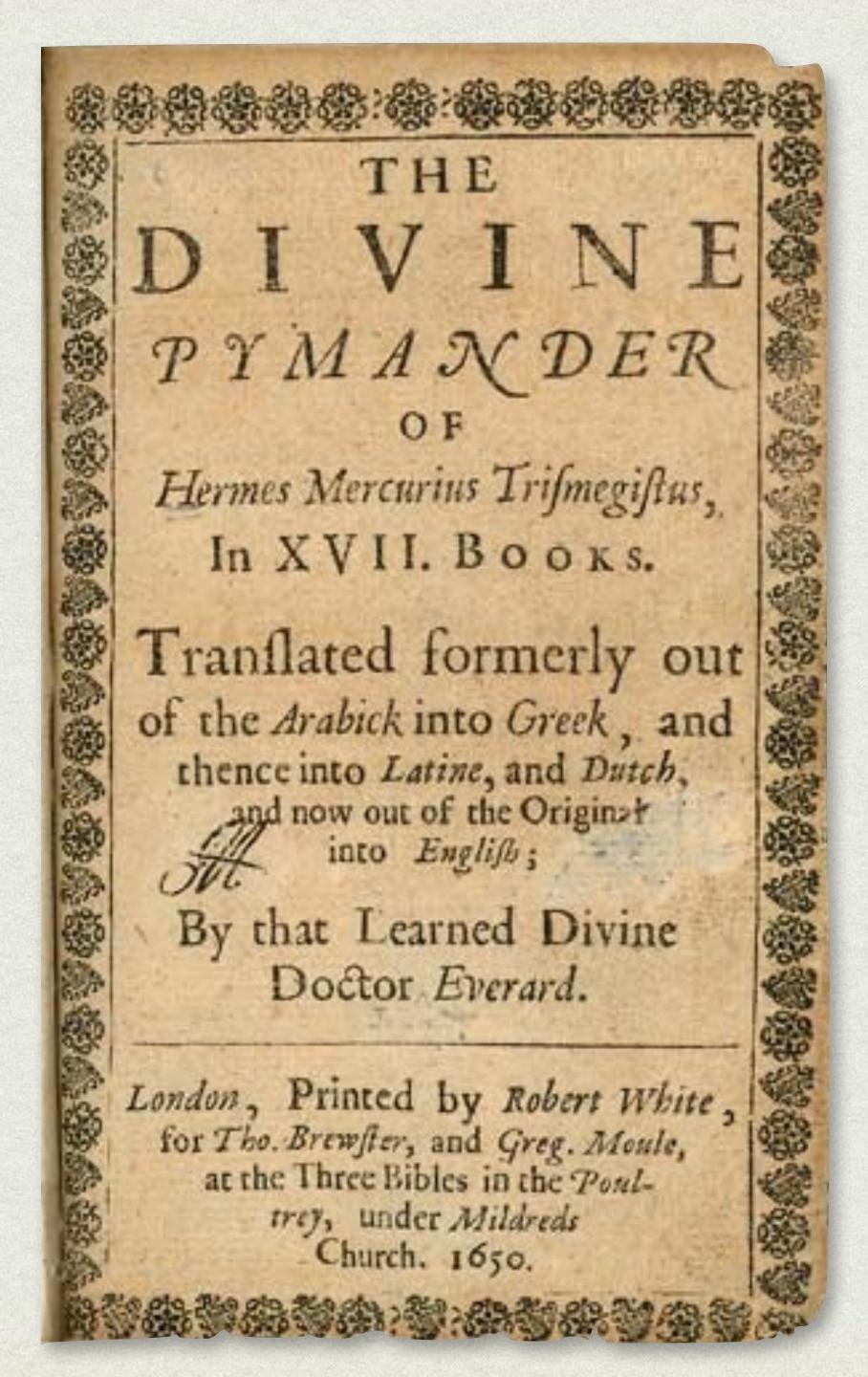
THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of **Hermes Mercurius** Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.



JUDICIOUS READER,

This Book may justly challenge the first place for antiquity, from all the Books in the World, being written some hundreds of years before Moses' time, as I shall endeavour to make good.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rices. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pasrophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his boddly senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

POIMANDRES, THE VISION OF HERMES

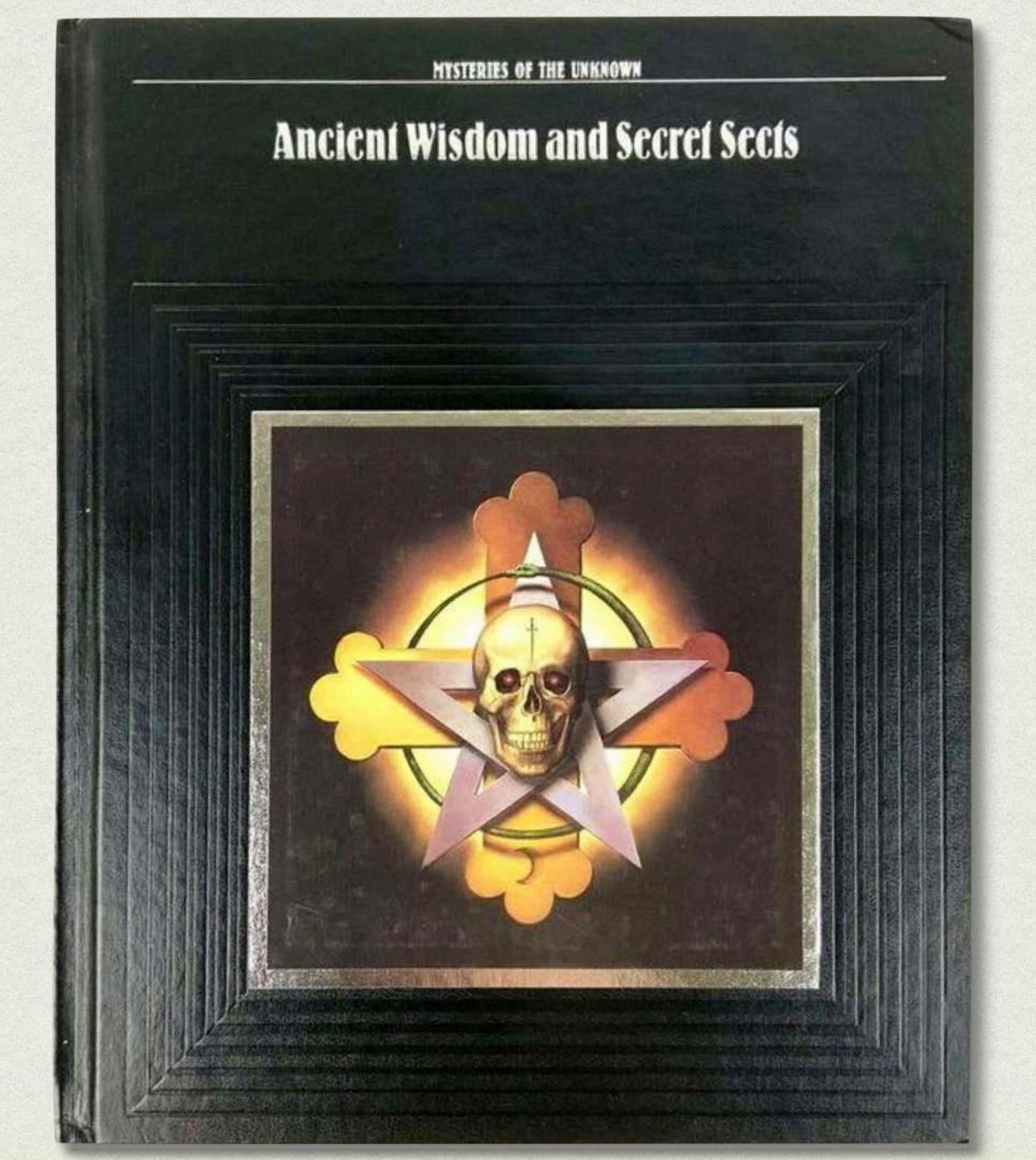
Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

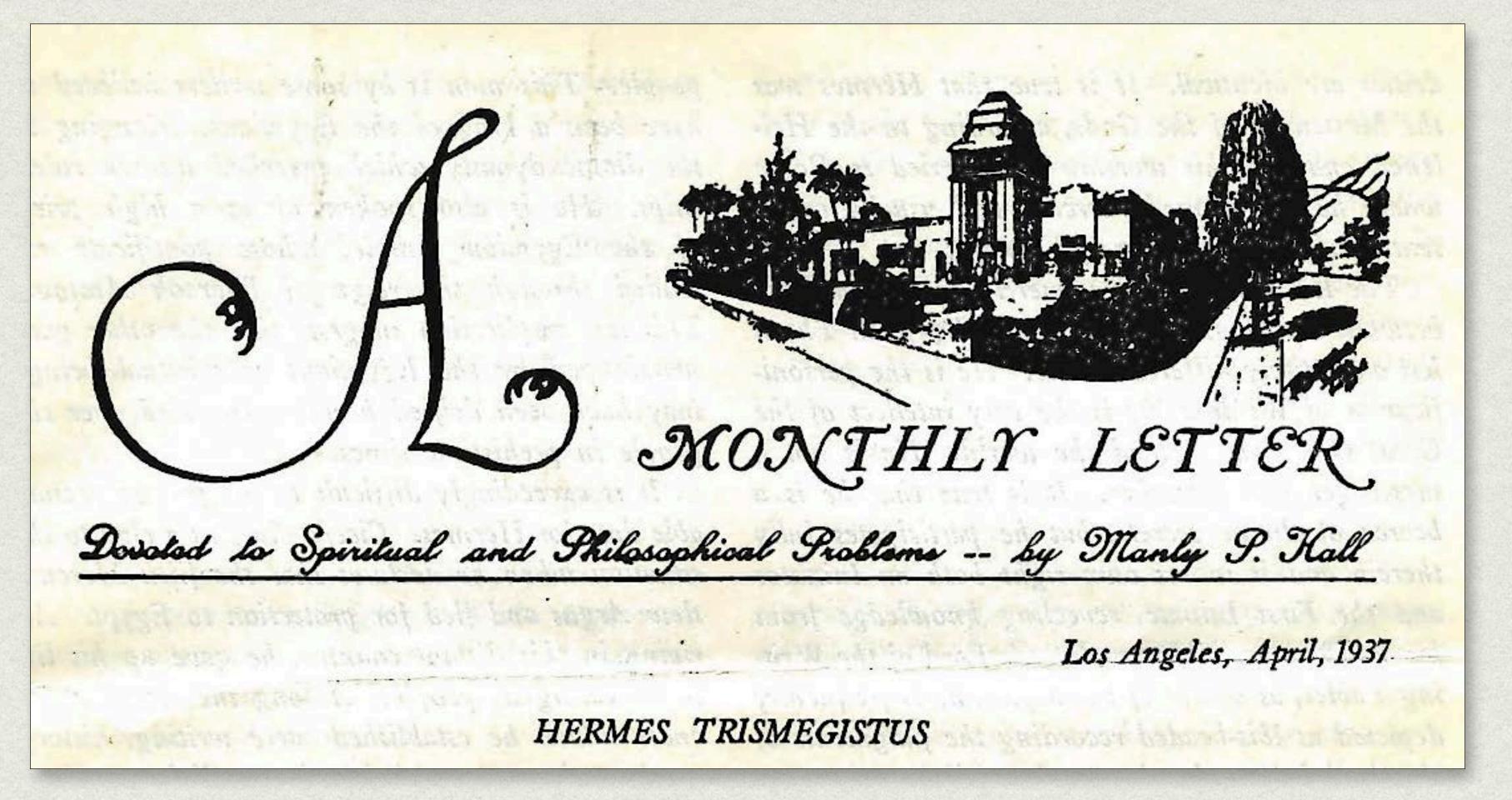
POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen

fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.



Scholars point out that little in the text is truly original. In fact, much of the Hermetic world view is grounded in the philosophy of Plato.



The Hermetic books now known are probably only late versions of older writings. The DIVINE PYMANDER, which is the most important of the Hermetic fragments, does not seem to have been known earlier than the second century, A.D. This has led to the belief that the Hermetic books were actually written

after the beginning of the Christian era by a scholar or a group of scholars, profoundly versed in ancient lore and tradition. It seems to me, however, that there is a deep inspirational quiddity [inherent nature or essence] about these writings which suggests a high and sacred origin. They are too noble intrinsically to

be the production of ordinary mortals. It seems more likely that the older works were fading from the memory of man, and an effort was made to preserve this memory and save the old wisdom from disappearing entirely under the pressure of early Christian proselyting. –MPH's *Monthly Letter,* April, 1937, p.4

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that the width and modes about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rices. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

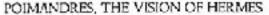
The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revolution that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic

bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He heheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the escretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The **Divine Pymander consists** of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

- I. Discourse of Poimandres to Hermes Trismegistus
- II. Hermes to Asclepius
- III. A sacred discourse of Hermes
- IV. A discourse of Hermes to Tat: The mixing bowl or the monad
- V. A discourse of Hermes to Tat, his son: That god is invisible and entirely visible
- VI. Hermes to Asclepius: That the good is in god alone and nowhere else
- VII. That the greatest evil in mankind is ignorance concerning god

- VIII. Hermes to Tat: That none of the things that are is destroyed, and they are mistaken who say that changes are deaths and destructions
- IX. Hermes to Asclepius: On understanding and sensation:[That the beautiful and good are in god alone and nowhere else]
- X. Hermes to Tat: The key
- XI. Mind (Nous) to Hermes
- XII. Hermes to Tat: On the mind shared in common
- XIII. Hermes to Tat, a secret dialogue on the mountain: On

- being born again, and on the promise to be silent
- XIV. Hermes to Asclepius: health of mind
- XVI. Asclepius to King Ammon:
 Definitions on god, matter, vice,
 fate, the sun, intellectual
 essence, divine essence,
 mankind, the arrangement of the
 plenitude, the seven stars, and
 mankind according to the image
- XVII. Asclepius to King Ammon
- XVIII. Tat to a king: On the soul hindered by the body's affections

- I. Discourse of Poimandres to Hermes Trismegistus
- II. Hermes to Asclepius
- III. A sacred discourse of Hermes
- IV. A discourse of Hermes to Tat: The mixing bowl or the monad
- V. A discourse of Hermes to Tat, his son: That god is invisible and entirely visible
- VI. Hermes to Asclepius: That the good is in god alone and nowhere else
- VII. That the greatest evil in mankind is ignorance concerning god

- VIII. Hermes to Tat: That none of the things that are is destroyed, and they are mistaken who say that changes are deaths and destructions
- IX. Hermes to Asclepius: On understanding and sensation:[That the beautiful and good are in god alone and nowhere else]
- X. Hermes to Tat: The key
- XI. Mind (Nous) to Hermes
- XII. Hermes to Tat: On the mind shared in common
- XIII. Hermes to Tat, a secret dialogue on the mountain: On

- being born again, and on the promise to be silent
- XIV. Hermes to Asclepius: health of mind
- XVI. Asclepius to King Ammon:
 Definitions on god, matter, vice,
 fate, the sun, intellectual
 essence, divine essence,
 mankind, the arrangement of the
 plenitude, the seven stars, and
 mankind according to the image
- XVII. Asclepius to King Ammon
- XVIII. Tat to a king: On the soul hindered by the body's affections

I. Discourse of Poimandres to Hermes Trismegistus

- II. Hermes to Asclepius
- III. A sacred discourse of Hermes
- IV. A discourse of Hermes to Tat: The mixing bowl or the monad
- V. A discourse of Hermes to Tat, his son: That god is invisible and entirely visible
- VI. Hermes to Asclepius: That the good is in god alone and nowhere else
- VII. That the greatest evil in mankind is ignorance concerning god

VIII. Hermes to Tat: That none of the things that are is destroyed, and they are mistaken who say that changes are deaths and destructions

- IX. Hermes to Asclepius: On understanding and sensation:[That the beautiful and good are in god alone and nowhere else]
- X. Hermes to Tat: The key
- XI. Mind (Nous) to Hermes
- XII. Hermes to Tat: On the mind shared in common
- XIII. Hermes to Tat, a secret dialogue on the mountain: On

being born again, and on the promise to be silent

XIV. Hermes to Asclepius: health of mind

XVI. Asclepius to King Ammon:
Definitions on god, matter, vice,
fate, the sun, intellectual
essence, divine essence,
mankind, the arrangement of the
plenitude, the seven stars, and
mankind according to the image

XVII. Asclepius to King Ammon

XVIII. Tat to a king: On the soul hindered by the body's affections

- I. Discourse of Poimandres to Hermes Trismegistus
- II. Hermes to Asclepius
- III. A sacred discourse of Hermes
- IV. A discourse of Hermes to Tat: The mixing bowl or the monad
- V. A discourse of Hermes to Tat, his son: That god is invisible and entirely visible
- VI. Hermes to Asclepius: That the good is in god alone and nowhere else
- VII. That the greatest evil in mankind is ignorance concerning god

- VIII. Hermes to Tat: That none of the things that are is destroyed, and they are mistaken who say that changes are deaths and destructions
- IX. Hermes to Asclepius: On understanding and sensation:[That the beautiful and good are in god alone and nowhere else]
- X. Hermes to Tat: The key
- XI. Mind (Nous) to Hermes
- XII. Hermes to Tat: On the mind shared in common
- XIII. Hermes to Tat, a secret dialogue on the mountain: On

- being born again, and on the promise to be silent
- XIV. Hermes to Asclepius: health of mind
- XVI. Asclepius to King Ammon:
 Definitions on god, matter, vice,
 fate, the sun, intellectual
 essence, divine essence,
 mankind, the arrangement of the
 plenitude, the seven stars, and
 mankind according to the image
- XVII. Asclepius to King Ammon
- XVIII. Tat to a king: On the soul hindered by the body's affections

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pasrophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Missesser. Therefore he has been all the control of Dragon called Hermes by name, and asked him why he thus medi-tated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was *Pointandres*, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the uni-verse and the constitution of the gods. The Dragon acquiesced, bid-ding Triemprisons held its image in his mind. ding Trienegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pasrophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen frag-

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Missesser. Therefore he has been all the control of Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Triangerisms hold its image in his mind. ding Trienegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

POIMANDRES, THE VISION OF HERMES

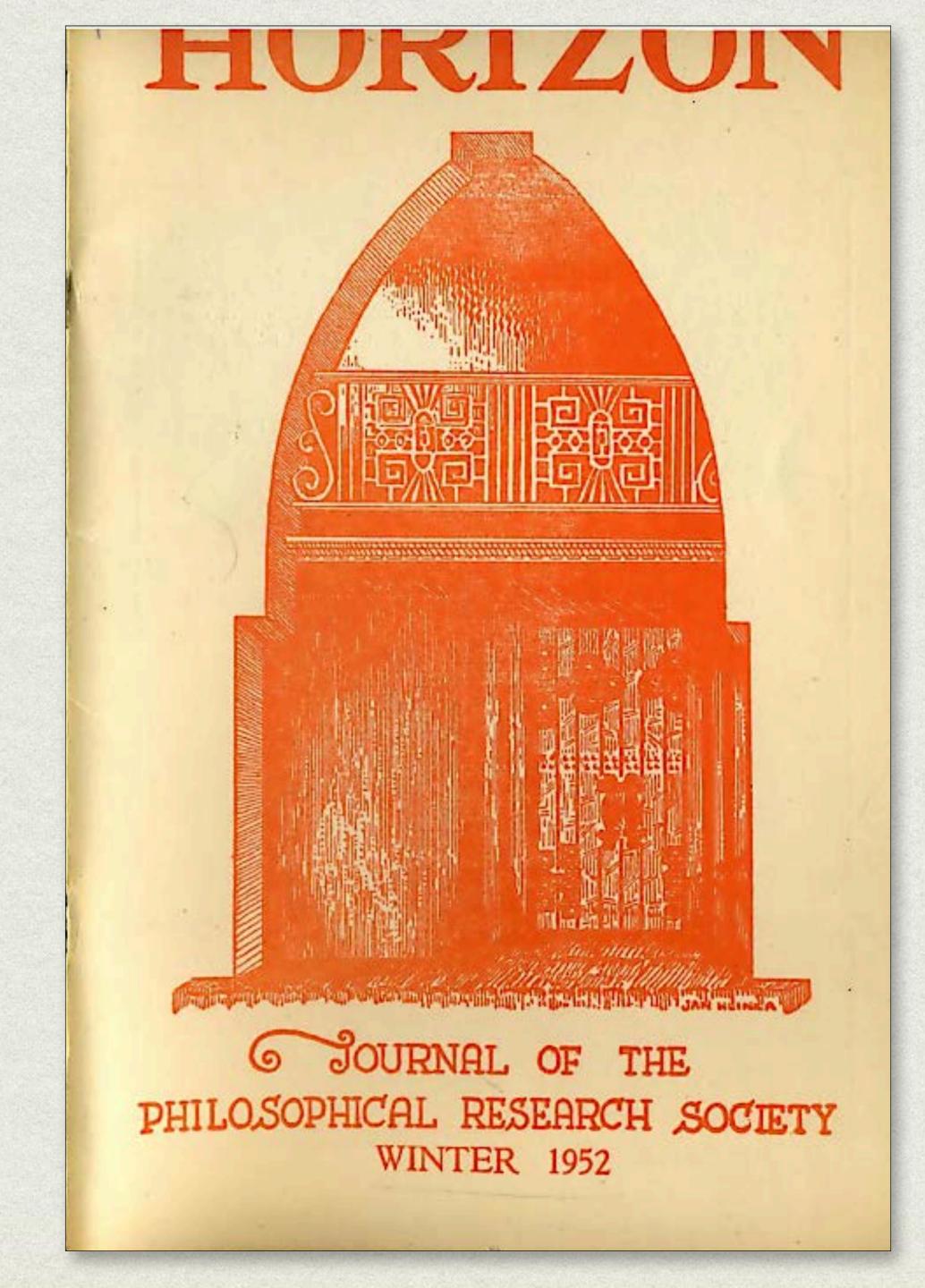
mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

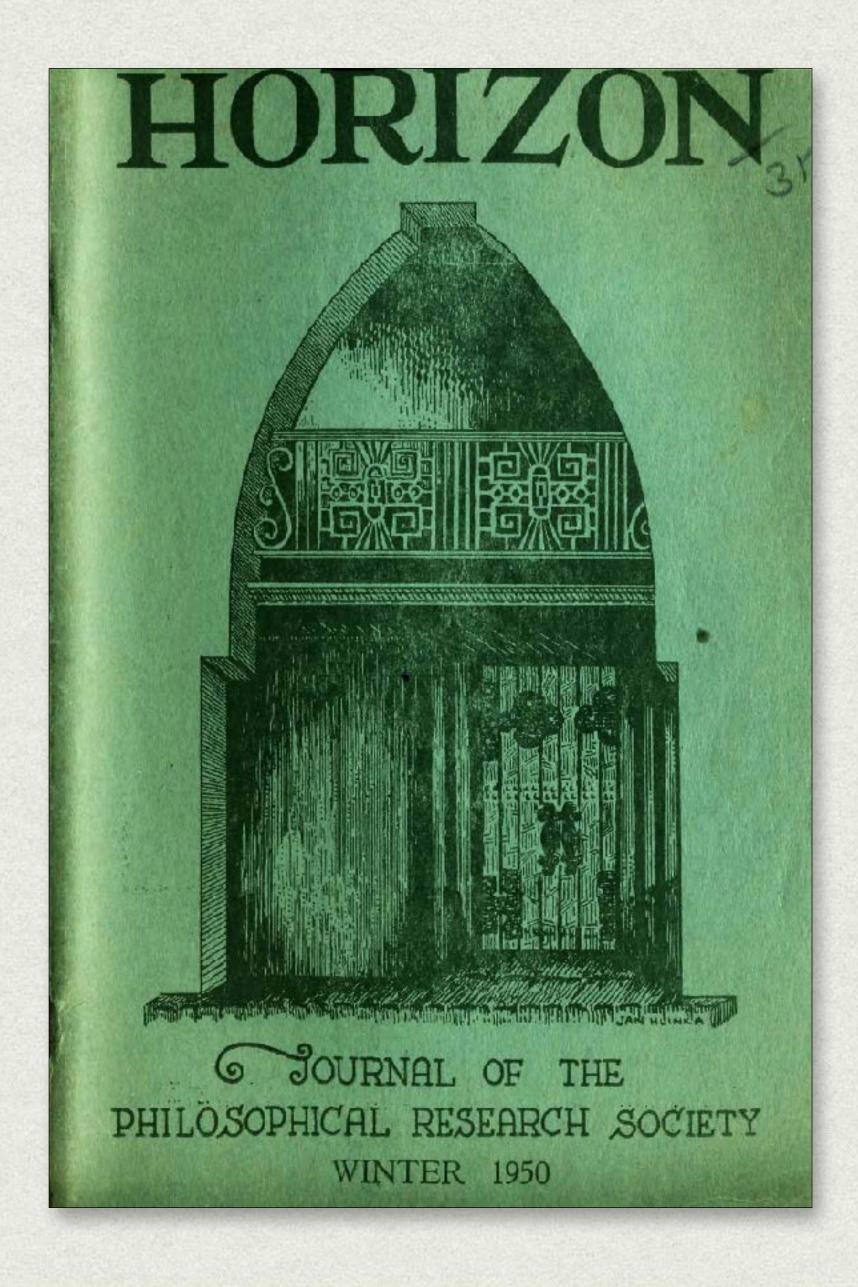
POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.



In The Divine Pymander of
Hermes and the Pistis Sophia,
the descent of Ishtar is almost
exactly repeated with the
substitution of other names. We
find it again in The Mystical
Divinity of Dionysius the
Areopagite. –MPH's Horizon,
Winter, 1952, p.62



In such ancient writings as The Divine Pymander of Hermes and the account of Ishtar's descent through the seven gates, each of the planets bestowed a faculty or power upon the human soul as it descended into incarnation from the sphere of the fixed stars of the zodiac. These seven gifts were successive degrees of limitations. They were called bodies, vestments, or adornments, but by each of them the soul was more closely united with the principle of matter. This investiture constituted the symbolic "fall," and ended when the elements bestowed the physical body.

-MPH's Horizon, Winter, 1952, p.62



principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Historie's and they course all about the laws and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages.

tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spiries of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Populater consists of seventeen frag-mentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revolution that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his

bondage of his boddly senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prestrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then besought Pointandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Tristnegistus hold its image in his mind. ding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary

writings gathered together and put forth as one work. The second book of The Divine Pymander, called Poimandres, or The Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

From Wilkinson's Manners & Customs c/she Ancies: Egyptimes.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-beeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immorrals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erconeously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following inrespectation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret ateanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine

Pymander of Hermes Mercurius

translated out of the Arabic and

Greek by Dr. Everard; Hermetica

Trismegistus (London, 1650),

The Vision is the most famous of

(Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.

From Wilkinson's Manners & Customs c/she Ancies: Egyptimes.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-beeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immorrals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erconeously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following inrespectation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret ateanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

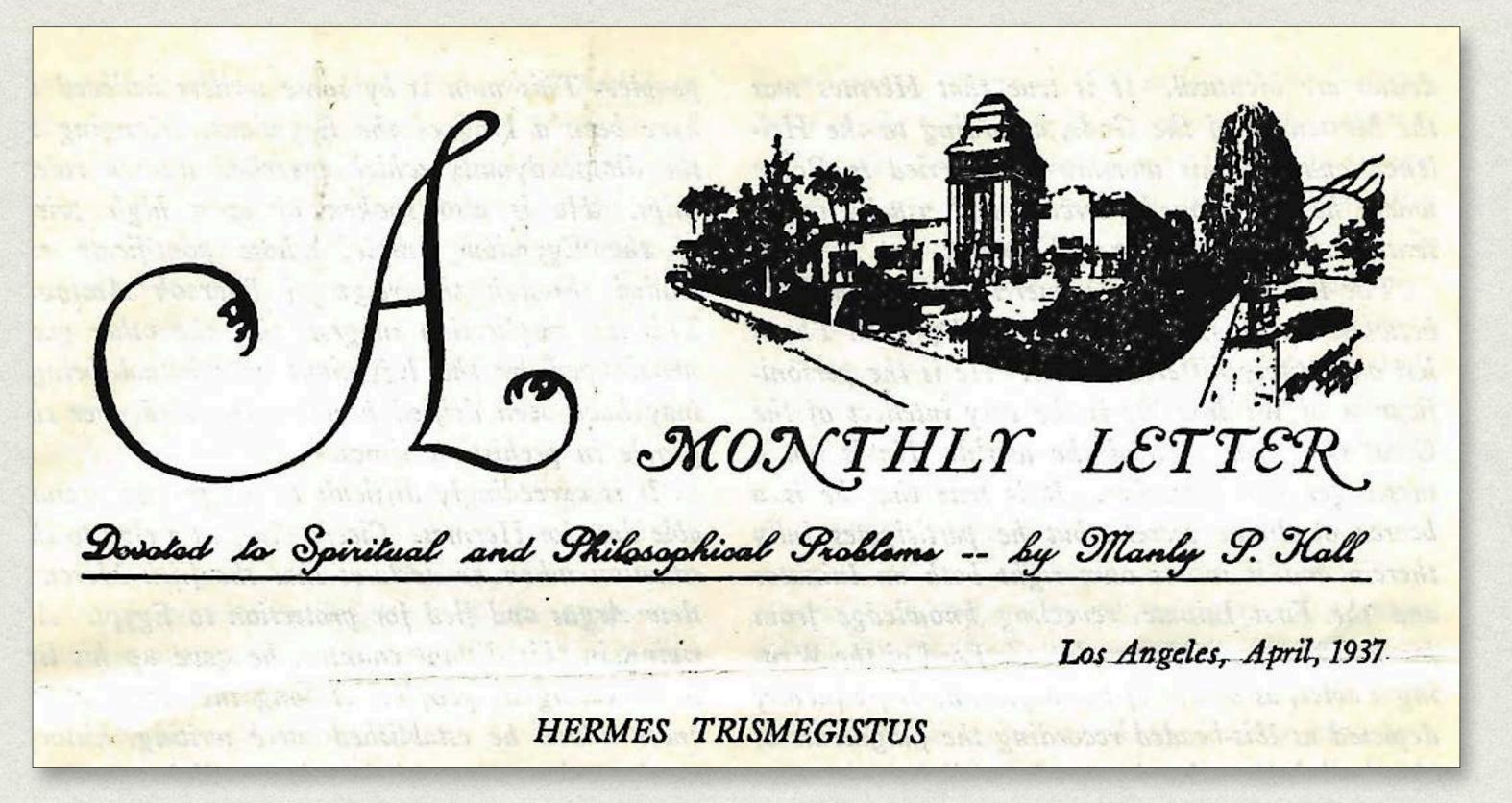
Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and

Greek by Dr. Everard; Hermetica

(Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.



"And the Governors bowed down to the Man who had been fashioned, the metaphysical Man who had no body but was all soul. And each of the Governors bestowed upon the Man one of His qualities so that He gained inwardly seven natures, which were gifts of the Gods of the Seven Worlds.

Now, this divine Man, gazing down into the deep, saw the physical world as though it were a mirror or a smooth ocean, and He beheld his own likeness shadowed in the deep, and like Narcissus in the Greek legend, he became enamoured of his own shadow and desired to descend unto it. Thus desire came into being, and with desire came the fulfillment of it, for that which Mind desires It accomplishes. And the Man descended into the abyss, He entered

into the shadow, and the shadow entered into Him, and the Mind which had been above the Mystery became part of the Mystery, and the lower world received the Mind, and the creatures of the abyss became MIND-FULL and the Man forgot His kinship with the Light and began to struggle outwardly to gain that which was its own inner nature." – MPH's A Monthly Letter, April, 1937, p.6-7

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for librations. He is necessing a painted with all points called Parleytic (who is no received and quainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and sciences. For the sake of clarity, the narrative form style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the

rial things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind. Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of mateThe Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford,

1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.



God took Enoch, as in Genesis 5:24: "And Enoch walked with God, and he was not; for God took him".

Illustration from the 1728 Figures de la Bible; illustrated by Gerard Hoet

From Wilkinson's Manners & Customs of the Analone Byyectans.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo books of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erconeously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following inrespectation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1550). translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret ateanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

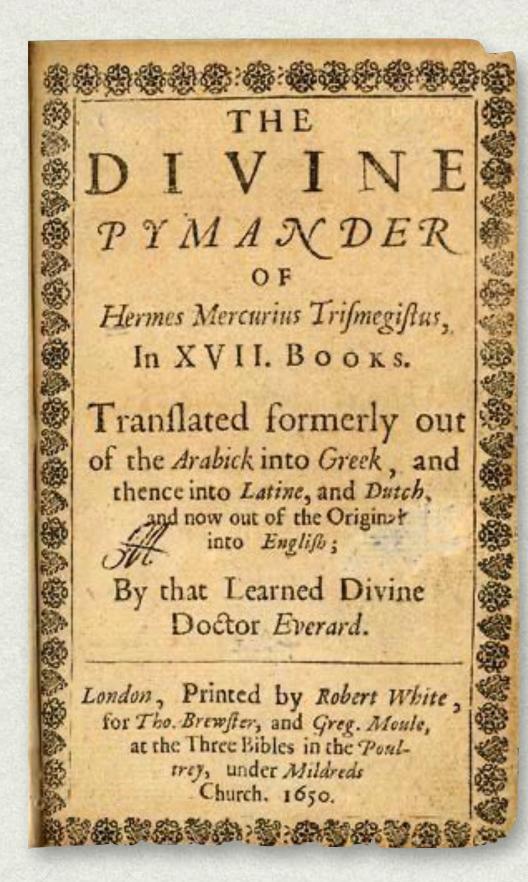
Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

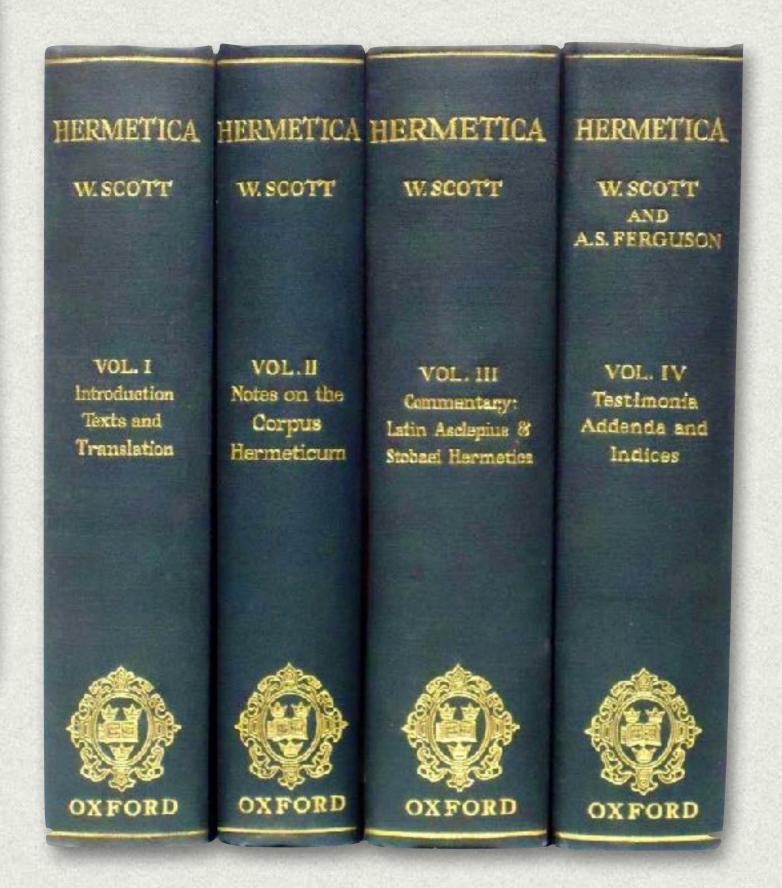
transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

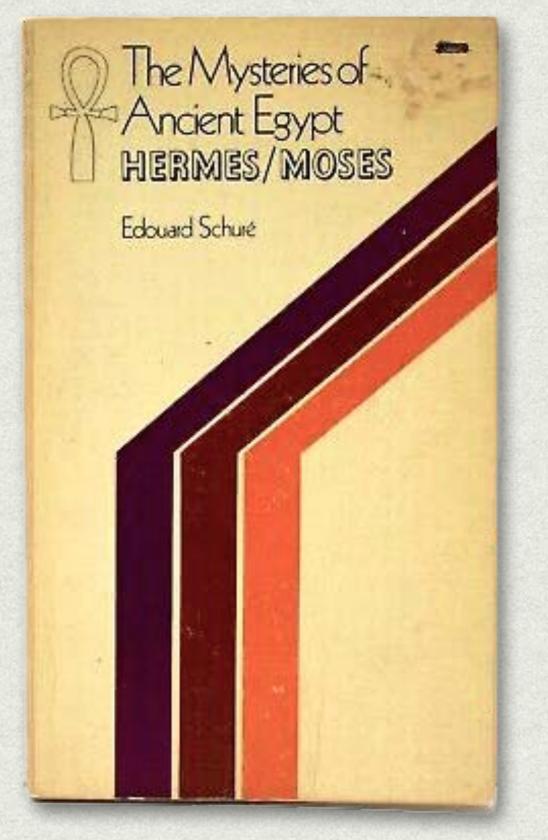
Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine **Pymander of Hermes Mercurius** Trismegistus (London, 1650), translated out of the Arabic and

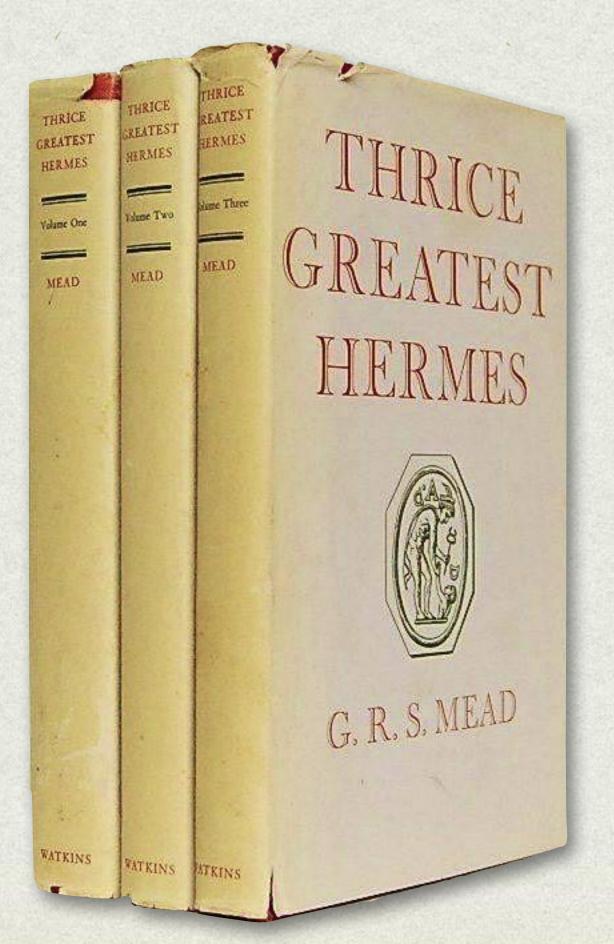
Greek by Dr. Everard; Hermetica

(Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by **Edouard Schure**; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.









From Wilkinson's Manners & Customs c/she Ancies: Egyptimes.

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immorrals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erconeously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoretic philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret ateanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymander of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica

(Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.

principally shown by their sacred ceremonial. For first advances the inger, bearing some one of the symbols of music. For they say that he must learn two of the books of Homes, the one of which contains the bymas of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings, Next in order advances the sacred Scribe, with wings on his bead, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and goography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred tites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Predeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyprian worship; as that relating to sacrifices, first-finits,

hymns, prayers, processions, festivals, and the like And behind all walks the Prophet, with the watervase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic': and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreyewo books of Hermes in dispensably necessary, of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophotol (image-beaters), -treating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest trugedies of the philosophic world was the loss of nearly all of the forcy-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans-and later the Christians-realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the Fww Wilkinson's Moreon C Gustero of the Ancies Egyption. secret schools.

THE BOOK OF THOTH

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Theth was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carstill in existence and continues to lead the disciples of this age into to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Im-

It has been asserted that the Book of Thork is, in reality, the mysterious Tarret of the Bohemians - a strange emblematic book of seventy-eight leaves which has been in passession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsics were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Hern. Hermes in his Book of Thoth revealed to all man kind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midse of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pynander of Hernes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first continues of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Diame Pynander, called Poincoules, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most furnous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Herroes the present author has had these reference works: The Diame Pymonder of Hermes Mercurius Trismegistus (London, 1550). translated out of the Arabic and Greek by Dr. Everard: Hermetica (Oxford, 1924), edited by Walter Scott; Herries, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead, To the material contained in the above volumes he has added commentaties based upon the esoteric philosophy of the anciene Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form h is builtful that the duty sailed Thesis, has been enteen in percent have given place to those bridg Executions not originally Hornes.

style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his boddy senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He behelds figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus medi-tated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Polyandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schute identifies Pointandres as the god Osins.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandreschanged. Where it had stood there was a glotious and pulsating Radiance. This Light was the spiritual meture of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes switted a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate mounings and sighings which seemed to come from the Light swullowed up in the darkness. His mind told Hennes that

the Light was the form of the spiritual universe and that the swirling darkness which had engulfed it represented material substance.

Then out of the imprisoned Light a mysterious and Holy Word came forthandtook its standupon the smoking waters. This Wordthe Voice of the Light-rose out of the darkness as a great pillar, and the fire and the air followed after it, but the earth and the water remained unmoved below. Thus the waters of Light were divided from the waters of darkness, and from the waters of Light were formed the worlds above and from the waters of darkness were formed the worlds below. The earth and the water next mingled, becoming inseparable, and the Spiritual Word which is called Reason moved upon their surface, causing endless turmoil.

Then again was heard the voice of Poimandres, but His form was not revealed: "I Thy God am the Light and the Mind which were before substance was divided from spirit and darkness from Light. And the Word which appeared as a pillar of flame out of the darkness is the Son of God, born of the mystery of the Mind. The name of that Word is Reason. Reason is the offspring of Thought and Reason shall divide the Light from the darkness and establish Truth in the midst of the waters. Understand, O Hermes, and meditate deeply upon the mystery. That which in you sees and hears is not of the earth, but is the Word of God incarnate. So it is said that Divine Light dwells in the midst of mortal darkness, and ignor-

ance cannot divide them. The union of the Word and the Mind produces that mystery which is called Life. As the darkness without you is divided against itself, so the darkness within you is likewise divided. The Light and the fire which rise are the divine man, ascending in the path of the Word, and that which fails to ascend is the mortal man, which may not pareake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of im-

The Dragon again revealed its form to Hermes, and for a long time the two looked steadfastly one upon the other, eye to eye, so that Hermes trembled before the gaze of Poimandres. At the Word of the Deagon the heavens opened and the innumerable Light Powerswere revealed, soaring through Cosmos on pinions of streaming fire. Hermes beheld the spirits of the stars, the celestials controlling the universe, and all those Powers which shine with the radiance of the One Fire—the glory of the Sovereign Mind. Hermes realized that the sight which he beheld was revealed to him only because Poimandreshadspokena Word. The Wordwas Reason, and by the Reason of the Word in-

mighty hammer, It gouged out caverns in

primordial space and cast the form of the spheres in the Archetypal mold, at the same time sowing in the newly fashioned bodies the seeds of living things. The darkness below, receiving the hammer of the Word, was fashioned into an orderly universe. The elements separated into strata and each brought forth living creatures. The Supreme Being-the Mind-male and female, brought forth the Word; and the Word, suspended between Light and darkness, was delivered of another Mind called the Workman, the Master-Builder, or the Maker of Things.

"In this manner it was accomplished, O Hermes: The Word moving like a breath through space called forth the Fire by the friction of its motion. Therefore, the Fire is called the Son of Striving. The Workman passed as a whirlwind through the universe, causing the substances to vibrate and glow with its friction. The Son of Striving. ing thus formed Seven Governors, the Spirits of the Planets, whose orbits bounded the world; and the Seven Governors controlled the world by the mysterious power called Destiny given them by the Fiery Workman, When the Second Mind (The Workman) had otganized Chaos, the Wood of God rose straight way out of its prison of substance, leaving the elements without Reason, and joined Itself to the nature of the Fiery Workman. Then the Second Mind, to-

gether with the risen Word, established Itself in the midst of the universe and whirled the wheels of the Celestial Powers. This shall continue from an infinite beginning to an infinite end, for the beginning and the ending are in the same place and state.

"Then the downward-turned and unreasoning elements brought forth creatures without Reason. Substance could not bestow Reason, for Reason had ascended out of it. The air produced flying things and the waters such as swim. The earth conceived strange four-footed and creeping beases, dragons, composite demons, and grotesque mon sters. Then the Father-the Supreme Mind-being Light and Life, fashioned a glorious Universal Man in Its own image, not an earthy man but a heavenly Man dwelling in the Light of God. The Supreme Mind loved the Man It had fashioned and delivered to Him the control of the creations and workmanships.

"The Man, desiring to labor, took up His abode in the sphere of generation and observed the works of His brother-the Second Mind-which sat upon the Ring of the Fire. And having beheld the achievements of the Fiery Workman, He willed also to make things, and His Father gave permission. The Seven Governors, of whose powers He partook, rejoiced and each gave the Man a share of its own nature.

"The Man longed to pierce the circumference of the circles and understand the mystery of Him who sat upon the Eternal Fire. Hav-

ing already all power, He stooped down and peeped through the seven Harmonies and, breaking through the strength of the circles, made Himself manifest to Nature stretched out below. The Man, looking into the depths, smiled, for He beheld a shadow upon the earth and a likeness mirrored in the waters, which shadow and likeness were a reflection of Himself. The Man fell in love with His own shadow and desired to descend into it. Coincident with the desire, the Intelligent Thing united Itself with the unreasoning image or shape.

"Nature, beholding the descent, wrapped herself about the Man whom she loved, and the two were mingled. For this reason, earthy man is composite. Within him is the Sky Man, immortal and beautiful; without is Nature, mortal and destructible. Thus, suffering is the result of the Immortal Man's falling in love with His shadow and giving up Reality to dwell in the darkness of llusion; for, being immortal, man has the sower of the Seven Governors-also the ife, the Light, and the Word-but being mortal, he is controlled by the Rings of the Governors-Fate or Destiny.

"Of the Immortal Man it should be said Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind—the Dragon—continued its discounts:

The name Herma is a drived from 'Herm,' a form of Chinan, the formation of the Dragon—continued its discounts:

"Before the visible universe was formed its mold was cast. This mold was called the Archetype, and this Archetype was in the Supreme Mind long before the process of creation began. Beholding the Archetypes, the Supreme Mind became enamored with Its own thought; so, taking the Word as a mighty hammer, It gouged out caverns in of the Seven Governors. These, O Hermes,

are the seven races, species, and wheels. "After this manner were the seven men generated. Earth was the female element and water the male element, and from the fire and the aether they received their spirits, and Nature produced bodies after the species and shapes of men. And man received the Life and Light of the Great Dragon, and of the Life was made his Soul and of the Light his Mind. And so, all these composite creatures containing immortality, but partaking of mortality, continued in this state for the duration of a period. They reproduced themselves out of themselves, for each was male and female. But at the end of the period the knot of Destiny was untied by the will of God and the

From Bryant's Mythology.

A GREEK FORM OF HERMES.

"Then all living creatures, including man, which had been herma-phrodicical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason.

cond of all things was loosened.

"Then God spoke to the Holy Word within the soul of all things, saying: Increase in increasing and multiply in multitudes, all you, my creatures and weekmanships. Let him that is enknow himself to be immortal and that the cause of death is the love of the body; and let him learn all things that are, for he who has recognized himself enters into the state of Good."



"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, mak-ing the mixtures and establishing the generations, and all things were multiplied according to their kind. He who through the error of attachment loves his body, abides wandering in darkness, sensible and suffering the things of death, but he who realizes that the body is but the tomb of his soul, rises to immortality."

Then Hermes desired to know why men should be deprived of immortality for the sin of ignorance alone. The Great Dragon answered: "To the ignorant the body is supreme and they are incapable of realizing the immortality that is within them. Knowing only the body which is subject to death, they believe in death because they worship that substance which is the cause and reality of death."

Then Hermes asked how the righteous and wise pass to God, to which Poimandres replied: "That which the Word of God said say I: 'Because the Father of all things consists of Life and Light, whereof man is made.' If, therefore, a man shall learn and under-stand the nature of Life and Light, then he shall pass into the eternity of Life and Light."

Hermes next inquired about the road by which the wise attained to Life eternal, and Poimandres continued: "Let the man endued with a Mind mark, consider, and learn of himself, and with the power of his Mind divide himself from his not-self and become a servant of Reality."

Hermesasked if all mendid not have Minds, and the Great Dragon replied: "Take heed what you say, for I am the Mind-the Eternal Teacher. I am the Father of the Word-the Redeemer of all men -and in the nature of the wise the Word takes flesh. By means of the Word, the world is saved. I, Thought (Thoth)-the Father of the Word, the Mind-come only unto men that are holy and good pure and merciful, and that live piously and religiously, and my presence is an inspiration and a help to them, for when I come they immediately know all things and adore the Universal Father. Before such wise and philosophic ones die, they learn to renounce their senses, knowing that these are the enemies of their immortal souls.

"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shot out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of Mind; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment.

Hermes bowed his head in thankfulness to the Great Dragon who had taught him so much, and begged to hear more concerning the ultimate of the human soul. So Poimandres resumed: "At death the material body of man is returned to the elements from which it came, and the invisible divine man ascends to the source from whence he came, namely the Eighth Sphere. The evil passes to the dwelling place of the demon, and the senses, feelings, desires, and body passions return to their source, namely the Seven Governors, whose natures in the lower man destroy but in the invisible spiritual man give life.

"After the lower nature has returned to the brutishness, the higher

struggles again to regain its spiritual estate. It ascends the seven Rings upon which sit the Seven Governors and returns to each their lower powers in this manner: Upon the first ring sits the Moon, and to it is returned the ability to increase and diminish. Upon the second ring sits Mescury, and to it are returned machinations, deceit, and craftiness. Upon the third ring sits Venus, and to it are returned the lusts and passions. Upon the fourth ring sits the Sun, and to this Lord are returned ambitions. Upon the fifth ring sits Mars, and to it are returned rashness and profane boldness. Upon the sixth ring sits Jupiter, and to it are returned the sense of accumulation and riches. And upon the seventh ring sits Saturn, at the Gate of Chaos, and to it are returned falsehood and evil plotting.

"Then, being naked of all the accumulations of the seven Rings,

the soul comes to the Eighth Sphere, namely, the ring of the fixed stars. Here, freed of all illusion, it dwells in the Light and sings praises to the Father in a voice which only the pure of spirit may understand. Behold, O Hermes, there is a great mystery in the Eighth Sphere, for the Milky Way is the seed-ground of souls, and from it they drop into the Rings, and to the Milky Way they return again from the wheels of Saturn. But some cannot climb the seven-runged ladder of the Rings. So they wander in darkness below and are swept into eternity with the illusion of sense and earthiness.

"The path to immortality is hard, and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal sparks shall escape from the sheaths of substance. Woe unto those who wait, for they must return again, unconscious and unknowing, to the seed-ground of stars, and await a new beginning. Those who are saved by the light of the mystery which I have revealed unto you, O Hermes, and which I now bio you to establish among men, shall return again to the Father who dwelleth in the White Light, and shall deliver themselves up to the Light and shall be absorbed into the Light, and in the Light they shall become Powers in God. This is the Way of Good and is revealed only to them that have wisdom.

"Blessed are thou, O Son of Light, to whom of all men, I, Poi-mandres, the Light of the World, have revealed myself. I order you to go forth, to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of My Mind (The Universal Mind) may be saved by My Mind in you, which shall call forth My Mind in them. Establish My Mysteries and they shall not fail from the earth, for I am the Mind of the Mysteries and until Mind fails (which is never) my Mysteries cannot fail." With these parting words, Poimandres, radiant with celestial light, vanished, mingling with the powers of the heavens. Raising his eyes unto the heavens, Hermes blessed the Father of All Things and consecrated his life to the service of the Great Light.

Thus preached Hermes: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful Realize that your home is not in the earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and change your minds. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and to blend your souls with the eternal Light.

Some who heard mocked and scoffed and went their way, deivering themselves to the Second Death from which there is no salvation. But others, casting themselves before the feet of Hermes, besought him to teach them the Way of Life. He lifted them gently, receiving no approbation for himself, and staff in hand, went forth teaching and guiding mankind, and showing them how they might be saved. In the worlds of men, Hermes sowed the seeds of wisdom and nourished the seeds with the Immortal Waters. And at last came the evening of his life, and as the brightness of the light of earth was beginning to go down, Hermes commanded his disciples to preserve his doctrines inviolate throughout all ages. The lision of Poinandres he committed to writing that all men desiring immortality might therein find the way.

In concluding his exposition of the Vision, Hermes wrote: "The sleep of the body is the sober watchfulness of the Mind and the shutting of my eyes reveals the true Light. My silence is filled with budding life and hope, and is full of good. My words are the blos-soms of fruit of the tree of my soul. For this is the faithful account of what I received from my true Mind, that is Poimandres, the Great Dragon, the Lord of the Word, through whom I became inspired by God with the Truth. Since that day my Mind has been ever with me and in my own soul it bath given birth to the Word: the Word is Reason, and Reason hath redeemed me. For which cause, with all my soul and all my strength, I give praise and blessing unto God the Father, the Life and the Light, and the Eternal

"Holy is God, the Father of all things, the One who is before the First Beginning.
"Holy is God, whose will is performed and accomplished by His

own Powers which He hath given birth to out of Himself. "Holy is God, who has determined that He shall be known, and

who is known by His own to whom He reveals Himself. "Holy art Thou, who by Thy Word (Reason) hast established

"Holy art Thou, of whom all Nature is the image.

"Holy art Thou, whom the inferior nature has not formed.

"Holy art Thou, who art stronger than all powers.

"Holy art Thou, who art greater than all excellency. "Holy art Thou, who are better than all praise.

"Accept these reasonable sacrifices from a pure soul and a heart

stretched out unto Thee. "O Thou Unspeakable, Unutterable, to be praised with silence! "I beseech Thee to look mercifully upon me, that I may not err from the knowledge of Thee and that I may enlighten those that

are in ignorance, my brothers and Thy sons. "Therefore I believe Thee and bear witness unto Thee, and depart in peace and in trustfulness into Thy Light and Life.

"Blessedart Thou, O Father! The man Thou hast fashioned would be sanctified with Thee as Thou hast given him power to sanctify others with Thy Word and Thy Truth."

The Vision of Hermes, like nearly all of the Her is an allegorical exposition of great philosophic and mystic truths, and its hidden meaning may be comprehended only by those who have been "raised" into the presence of the True Mind.



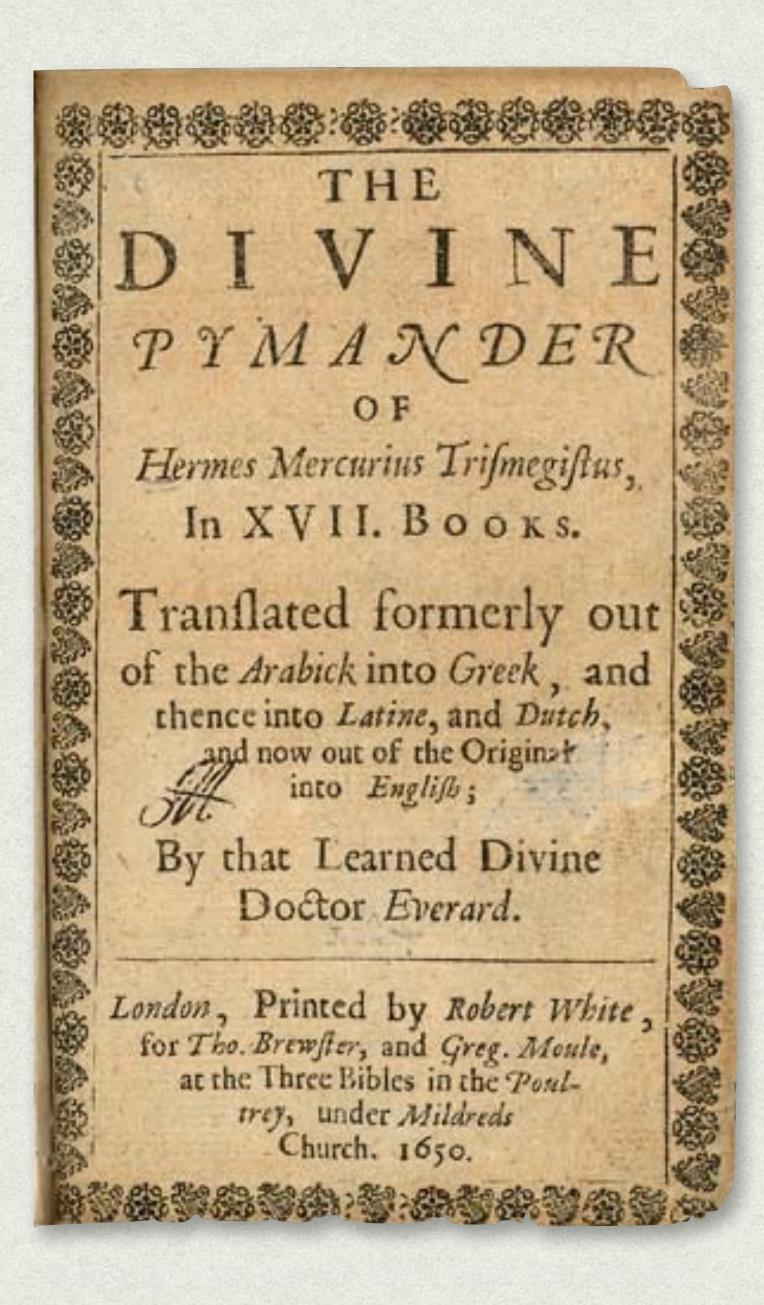
THOTH, THE IBIS-HEADED.

While Hermes still walked the earth with men, he entrusted to his chosen successors the sucred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contained of the pentils respectively and the pentils respectively. tents of the Book of Thoth other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subcereancan divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods

ried it scaled in the sacred casket into another land. The book is the presence of the Immortals. No other information can be given mortals may discover this priceless document if they will search sincerely and tirelessly for it.

XXXXX



- 1. My Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are very heavy of sleep, by reason either of fulness of meat, or of bodily labour. Me thought I saw one of an exceeding great stature, and an infinite greatness call me by my name, and say unto me, "What wouldest thou Hear and See? or what wouldest thou Understand, to Learn, and Know!"
- 2. Then said I, " Who art Thou?"

"I am," quoth he,
"Poemander, the mind of
the Great Lord, the most

- Mighty and absolute Emperor: I know what thou wouldest have, and I am always present with thee."
- 3. Then said I, "I would Learn the Things that art, and Understand the Nature of them and know God."
- "How?" said he. I answered,
 "That I would gladly hear."
 Then he, "Have me again in
 thy mind, and whatsoever
 thou wouldst learn, I will
 teach thee."
- 4. When he had thus said, he was changed in his Idea or Form and straightway in the twinkling of an eye, all things were opened unto me: and I saw an infinite Sight, all things were

- become light, both sweet and exceedingly pleasant; and I was wonderfully delighted in the beholding it.
- 5. But after a little while, there was a darkness made in part, coming down obliquely, fearful and hideous, which seemed unto me to be changed into a Certain Moist Nature, unspeakably troubled, which yielded a smoke as from fire; and from whence proceeded a voice unutterable, and very mournful, but inarticulate, insomuch that it seemed to have come from the Light. -The Divine Pymander, Book 2, verses 1-5

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

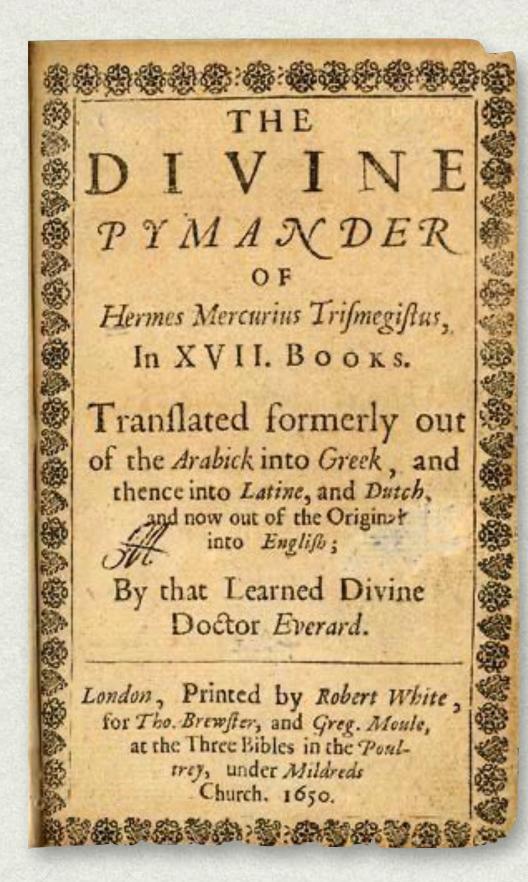
Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

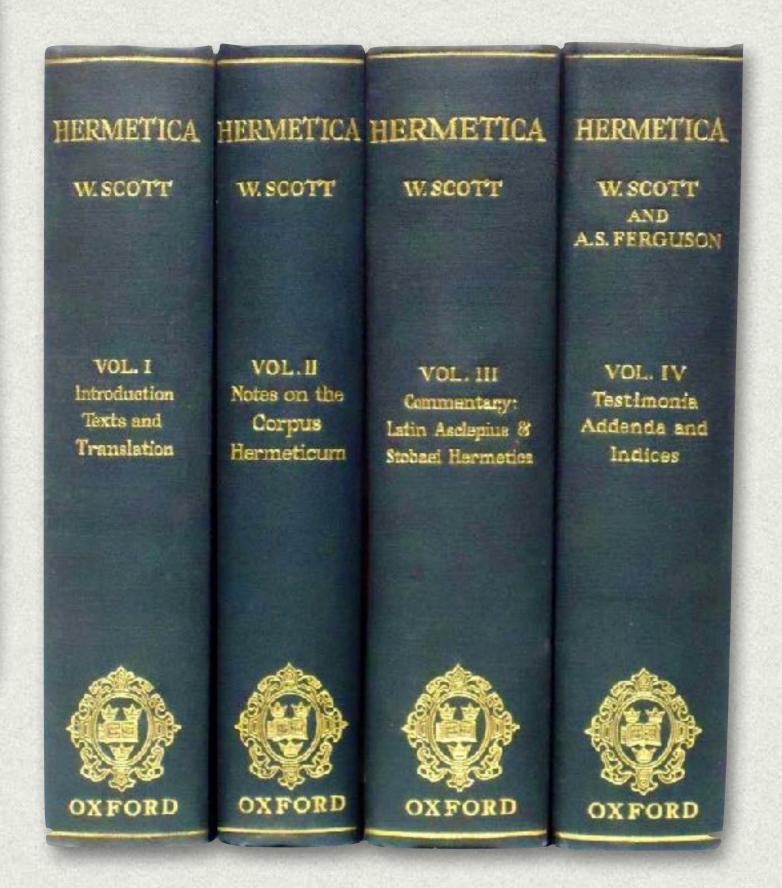


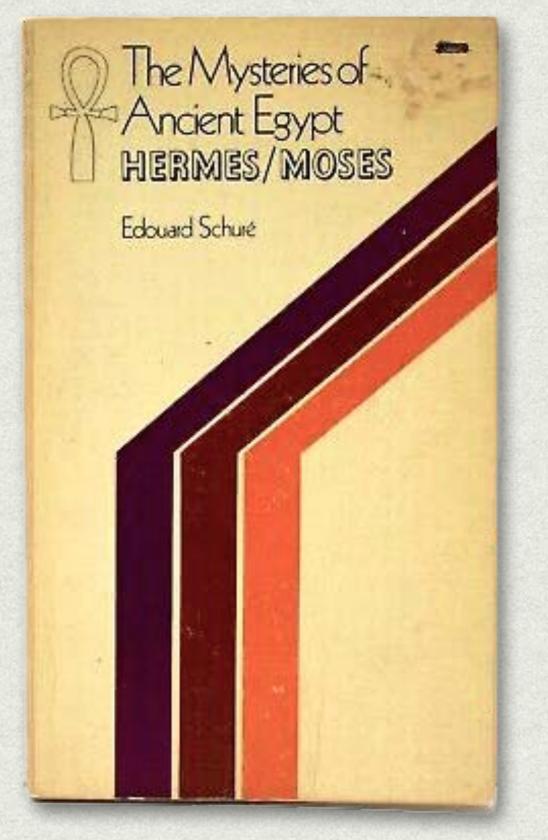
been unfolded to him.

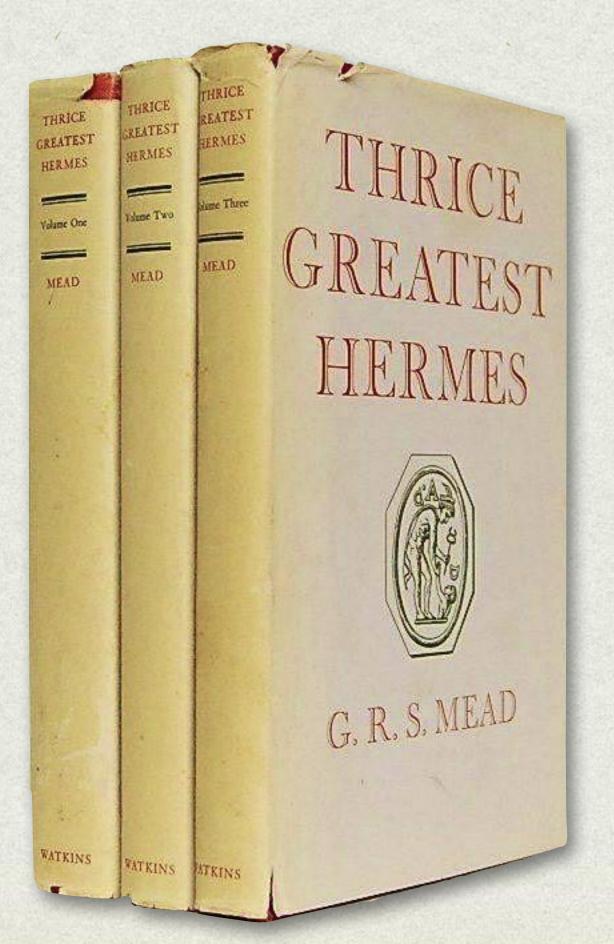
Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as

a dragon.) The Great Dragon









principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



been unfolded to him.

Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as

a dragon.) The Great Dragon

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as

a dragon.) The Great Dragon

Hermes, while wandering in a

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings.

Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the myste has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thoth revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermeric fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been recrified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate ace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trienegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glotious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as

a dragon.) The Great Dragon

Thrice-Greatest Hermes

Studies in Hellenistic Theosophy and Gnosis

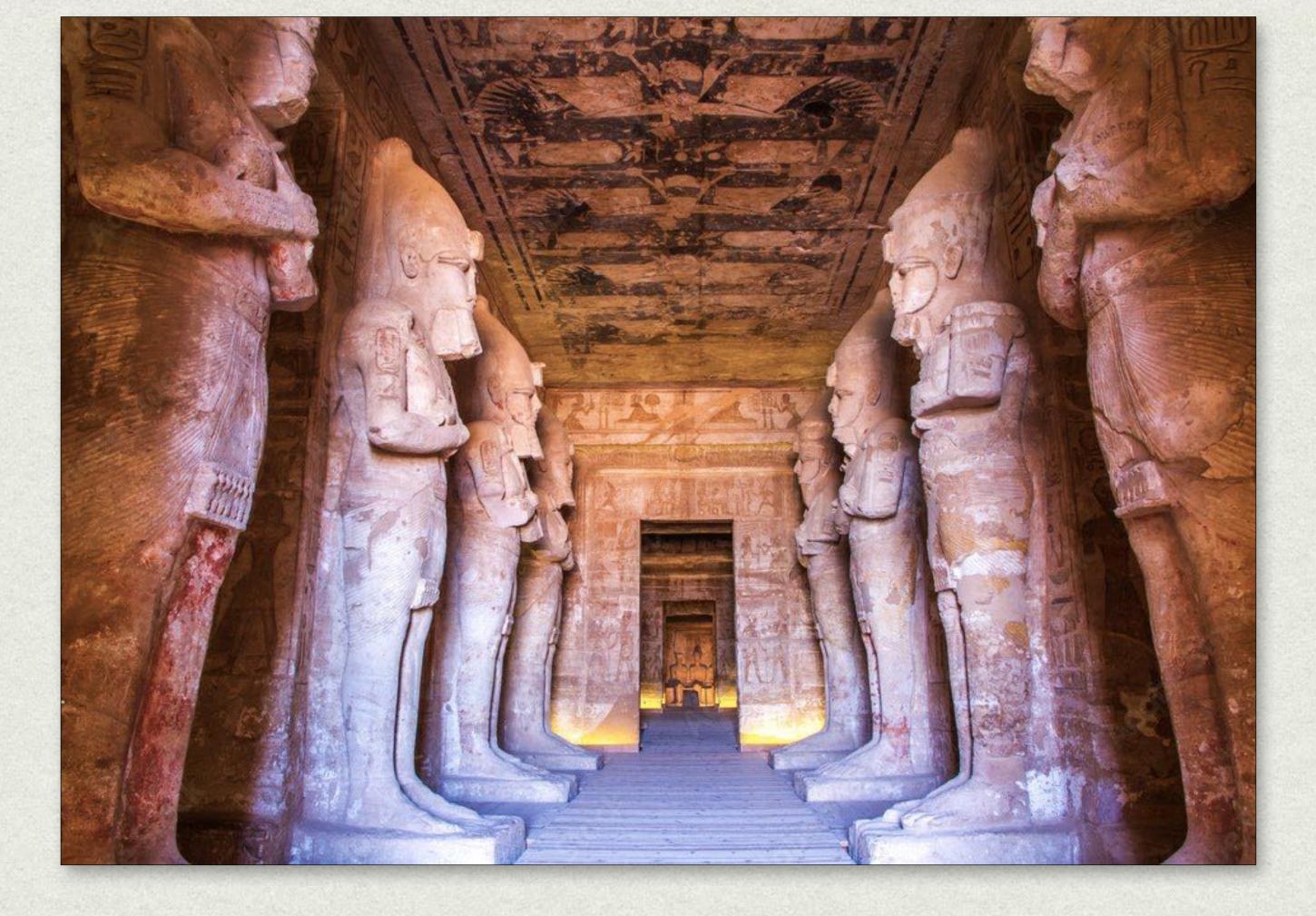
Being a Translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes

G. R. S. Mead

Volume III.—Excerpts and Fragments

London and Benares
The Theosophical Publishing Society

The inner doors of the Temple were thrown wide open to the *Amme-ha-aretz* [people of the land]; but the innermost door still remained closed, for it is a door that is not man-made; it opens into the within of things, and not into some inner court of formal



instruction. That door still remained naturally closed to the unworthy and unknowing; but no Scribe or Pharisee of the established order of things could any longer keep the key thereof in his selfish hands. The key was given to all, but given still mystically,

for it is hidden in the inner nature of each son of man, and if he seek not in himself, searching into the depths of his own nature, he will never find it. That key is the opener of the Gate of the Gnosis... –Thrice-Greatest Hermes, v.3, p.321

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with whar are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Padeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egypare visible, and another about the conjunctions and luminous ap-

to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like.

And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hierarie's and they contain all about the laws, and 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Herrnes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that un-til these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THOTH, THE BIS-HEADED

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accountabled and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoch other than that its pages. tents of the Book of Thoch other than that its pages were covered with strange hieroglyphic figures and symbols, which

gave to those acquainted with their use unlimited power over the pirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Thoth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsiessince the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian prieses.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

Hermes, while wandering in a

rocky and desolate place, gave

himself over to meditation and

prayer. Following the secret

gradually freed his higher

released, his divine nature

instructions of the Temple, he

of his bodily senses; and, thus

consciousness from the bondage

revealed to him the mysteries of

the transcendental spheres. He

awe-inspiring. It was the Great

Dragon, with wings stretching

beheld a figure, terrible and

across the sky and light

streaming in all directions

from its body. (The Mysteries

taught that the Universal Life

was personified as a dragon.)

The Great Dragon called Hermes

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointaidres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Scal. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Everard; Hermetica (Oxford, 1924), edited by Walter Scott Hermes. The Masteries of Emort (Philodelphia Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the escretic philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chusen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseething it to reveal its identity. The great creature answered that it was Pointandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Pointandres as the god Osiris.) Hermes then becought Pointandres to disclose the power of the universe. Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bid-

rial things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



ding Trismegistus hold its image in his mind. Immediately the form of Poimandres changed. Where it had stood there was a glotious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of mate-



Ancient bronze dragons carving in the ancient Dragon King Temple along Yangtze River,

The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence — Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindu serpent Sesha or Ananta, "the Infinite," a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent. -SD1:73

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is acquainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thath is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermerie fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was enoneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a

dragon.) The Great Dragon called



The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the

manifested verbum of the unmanifested logos, and constitutes at one and the same time the mind of the Universe and its immutable law. –SD1:277-8

Simon teaches that the root of all things bifurcated into two powers. Of these, the one appears above, and is the Great Power, the mind of the universe,

directing all things male; the other appears below, the great thought, female, producing all things. Hence, being thus ranged one against the other they form a syzygia (a pair, Copula), and make manifest the intermediate interval, the incomprehensible Air. In this air is the Father, supporting all things. –The Natural Genesis, v.1, p.468-9

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then fortytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming

in all directions from its body.

(The Mysteries taught that the

a dragon.) The Great Dragon

Universal Life was personified as

Hermes, while wandering in a

Thrice-Greatest Hermes

Studies in Hellenistic Theosophy and Gnosis

Being a Translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes

G. R. S. Mead

Volume I.—Prolegomena

London and Benares
The Theosophical Publishing Society

963370

"Osiris is the Heavenly Man, the Logos; not only so, but in straitest connection with this tradition, we have an exposition of the Hermes doctrine." –Thrice-Greatest Hermes, v.1, p.13

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trismegistus (London, 1550), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching across the sky and light streaming

in all directions from its body.

(The Mysteries taught that the

a dragon.) The Great Dragon

Universal Life was personified as

Hermes, while wandering in a

rocky and desolate place, gave

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Flermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars than are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planers; also the description of Egypt, and the chart of the Nile; and the description of the equipment of the puests and of the place conse-crated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously men-tioned, with the cubit of justice and the cup for libations. He is nequainted with all points called Pædeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyp-

tian worship; as that relating to sacrifices, first-fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of loaves. He, as being the governor of the temple, learns the ten books called 'Hieratic'; and they contain all about the laws, and the gods, and the whole of the training of the priests. For the Prophet is, among the Egyptians, also over the distribution of the revenues. There are then foreytwo booles of Hermes in dispensably necessary; of which the six and thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophoroi (image-bearers),—treating of the struc-ture of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about

One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred Book of Thoth. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the Book of Thoth other than that its pages. tents of the Book of Thoch other than that its pages

were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods.

The Book of Theth described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immor-

According to legend, the Book of Thath was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermeric Arcanum. He alone knew what was written in the secret book. The Book of Thoth was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophane initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the Book of Thoth is, in reality, the mysterious Tarot of the Bohemlans-a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Sera-peum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate randidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of Herm. Hermes in his Book of Thath revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of hu-

POIMANDRES, THE VISION OF HERMES

The Divine Pymander of Hermes Mercurius Trismegistus is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The Divine Pymander consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Pymander, called Pointandres, or The

Vision, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had rectived this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The Vision is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following in-terpretation of the symbolic philosophy concealed within The Vision of Hermes the present author has had these reference works: The Divine Pymonder of Hermes Mercurius Trisnegistus (London, 1650), translated out of the Arabic and Greek by Dr. Ever-ard; Hermetica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Hermes (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of he ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and parely from the secret areanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those

Hermes, while wandering in a rocky and desolate lace, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the

transcendental spheres. He beheld a figure, terrible and a we-inspiring. It was the Great Dragon, with wings stretching across the sky and light-streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Herroes prostrated himself before the Diagon, beseething it to reveal its identity. The great creature answered that it was Pointaindres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding Trismegistus hold its image in his mind.

Immediately the form of Poimandres changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate meanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and aweinspiring. It was the Great Dragon, with wings stretching

across the sky and light streaming

in all directions from its body.

(The Mysteries taught that the

a dragon.) The Great Dragon

Universal Life was personified as

Hermes, while wandering in a