



Thoth with Two Uraeus staffs  
Middle Kingdom





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Slide 1: A black and white portrait of a man with dark hair, wearing a suit and tie, looking slightly to the side.

Slide 2: The title page of the book "AN ENCYCLOPEDIA OUTLINE OF Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy" by Manly P. Hall. The text is in a mix of black and red fonts. Below the title, it says "Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages". The author's name "BY MANLY P. HALL" is in bold. Below that, it says "THE ILLUSTRATIONS IN COLOR BY J. AUGUSTUS KNAPP". At the bottom, it says "Subscribers' Edition" and features a circular logo with the letters "MHP". The publisher information at the very bottom reads: "SAN FRANCISCO PRINTED FOR MANLY P. HALL BY H.S. CROCKER COMPANY INCORPORATED MCMXXVII".

Video player controls: 1:16 / 1:46:48, CC, Settings, Full Screen, Maximize, Exit Full Screen

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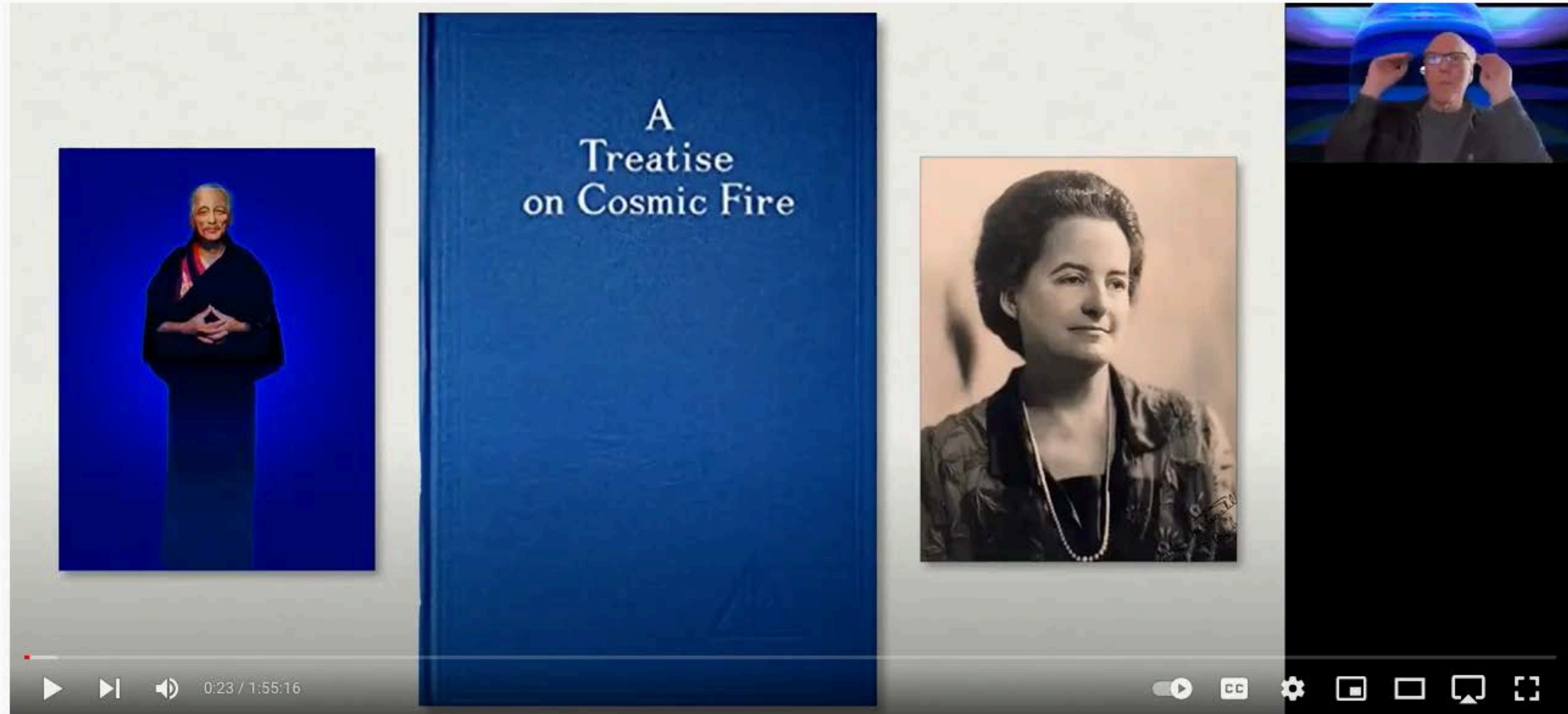
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A Treatise on Cosmic Fire New Fellowship, Program 01  
Program was held on June 24, 2022 and facilitated by Francis Donald  
Francis continues with the Etheric body [Page 84/85-87 TCF]



francis donald secret teachings



The Secret Teachings of All Ages 1

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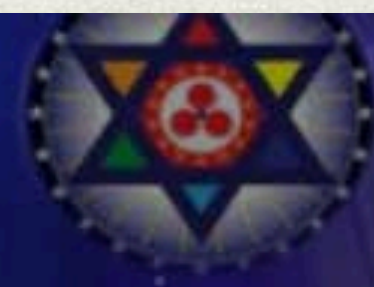
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Esoteric Schools of Meditation, Study and Service



## Morya Federation

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## New Events »

Webinar: The Secret Teachings of  
All Ages, August 7, 2022

New Fellowship of Cosmic Fire  
Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug  
21, 2022



## MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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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 horoscope 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 Scribe-keeper follows those previously mentioned, with the casket of justice and the cup for libations. He is acquainted with all points called Paedetic (relating to training) and Mesochaphic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian writings as to relating to sacrifices, fine, 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 leaves. He, as being the governor of the temple, leaves 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 and upon him 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 Pasophoroi (image-bearers),—treating of the structure of the body, and of diseases, and incantations, and medicines, and about the eyes, and the last about women."

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 one of 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.

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."

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 eldorado 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 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 Hermes. 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

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 Poimandres consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of The Divine Poimandres, 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.

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 Pyramid of Hermes Mercurius Trismegistus (London, 1850), 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 Eduard Schure; and the Theos Greatest Hermetica (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 arcana 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.

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 transcendent spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and highest reaching 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 disappeared. 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 smoky vapor. The air was filled with inarticulate moanings and sighs which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



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

THOTH THE IBS-HEADED. It is doubtful if the deity called Thoth by the Egyptians was originally Hermes. Hermeticism personifies Hermes as Thoth, and it is not impossible to suppose that Thoth was called "The Lord of the Divine Word" and "Scribe of the Gods" (Thoth generally referred to the deity of a man and the head of an ibis). The great symbolic meaning of this deity has been so far from being discovered. A careful analysis of the greater deity of the ibis—especially its head and body—should prove instructive.

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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 forth and took its stand upon the smoking waters. This Word—the 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 ignorance 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 partake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of immortality."

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 Dragon the heavens opened and the innumerable Light Powers were 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 Poimandres had spoken a Word. The Word was Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind—the Dragon—continued its discourse:

"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 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 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 organized Chaos, the Word of God rose straightway 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 beasts, dragons, composite demons, and grotesque monsters. Then the Father—the Supreme Mind—being Light and Life, fashioned a glorious Universal Man in his own image, not an earthly 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. Having 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, earthly 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 illusion; for, being immortal, man has the power of the Seven Governors—also the Life, 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 that He is hermaphrodite, or male and female, and eternally watchful. He neither slumbers nor sleeps, and is governed by a Father also both male and female, and ever watchful. Such is the mystery kept hidden to this day, for Nature, being mingled in marriage with the Sky Man, brought forth a wonder most wonderful—seven men, all bisexual, male and female, and upright of stature, each one exemplifying the natures 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 ether 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 bond of all things was loosened.

"Then all living creatures, including man, which had been hermaphroditical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason. "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 workmanships. Let him that is endowed with Mind know 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 God.'



From Bryant's Mythology.

A GREEK FORM OF HERMES. The name Hermes is derived from "Herm," a form of Chiron, the heron-like Universal Life Principle, generally represented by fire. The Scandinavians worshipped Hermes under the name of Odin, the Teutons as Wotan, and certain of the Oriental peoples as Buddha, or Fo. There are three theories concerning his demon. The first declares that Hermes was translated like Enoch and earned without death the presence of God; the second states that he was buried in the Valley of Elbon and a great treasure placed in his tomb—not a treasure of gold but of books and sacred learning.

The Egyptians viewed humanity as a flock of sheep. The Supreme and Incomprehensible Father was the Shepherd, and Hermes was the shepherd dog. The origin of the shepherd's crook in religious symbolism may be traced to the Egyptian crook. The three scepters of Egypt include the shepherd's crook, symbolizing that by virtue of the power residing in that symbol the initiated Pharaohs guided the destinies of their people.

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"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, making 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 understand 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 endowed 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."

Hermes asked if all men did 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 shut 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 Mercury, 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. Free, 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-ringed ladder of the Rings. So they wander in darkness below and are swept into eternity with the illusion of sense and earthliness.

"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 bid 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 God and is revealed only to them that have wisdom.

"Blessed art thou, O Son of Light, to whom of all men, I, Poimandres, 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, delivering 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 Vision of Poimandres 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 blossoms 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 hath 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 Good.

"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 all things.

"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 art better than all praise.

"Accept these reasonable sacrifices from a pure soul and a heart stretched out unto Thee.

"O Thou Unspeaking, 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.

"Blessed art 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 Hermetic writings, 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.









From Bryant's *Mythology*.

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The Egyptians likened humanity to a flock of sheep. The Supreme and Inconceivable Father was the Shepherd, and *Hermes* was the shepherd dog. The origin of the shepherd's crook in religious symbolism may be traced to the Egyptian rituals. The three scepters of Egypt include the shepherd's crook, symbolizing that by virtue of the power reposing in that symbolic staff the initiated Pharaohs guided the destinies of their people.





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King Hiram of Tyre

This general solvent, or *menstruum universal*, which, at the same time, was to possess the power of removing all the seeds of disease out of the human system, and renewing life, was called the "Philosopher's Stone"– *Lapis Philosophorum* and its possessors were styled Adepts.

The science of Alchemy is as old as the history of philosophy itself. The Egyptian Hermes has been claimed as its author, and many books on the subject of magic are to be attributed to him... –General History of Freemasonry:81

For the secret work of Chiram, or King Hiram in the Kabala, "*one in Essence, but three in Aspect*," is the Universal Agent or *Lapis Philosophorum*. The culmination of the Secret Work is Spiritual Perfect Man at one end of the line; the union of the three elements is the Occult Solvent in the "Soul of the World," the Cosmic Soul or Astral Light, at the other end... –SD2:113





Herm

Chiram

Universal Agent

Lapis Philosophorum (Philosopher's Stone)

Occult Solvent

Menstruum universal









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Shamballa, the Spiritual Hierarchy and Humanity (the Father's House, the Kingdom of God and the World of Men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate (in a fashion unknown before) not only the Father's House, which is the source of all our planetary light but also the spiritual centre from which have come all those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living. –Problems of Humanity:58





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As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in illusive, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none of them dies, but still lives, and they are the first Initiators into, and Founders of the Mysteries. –SD2:267fn

Macroprosopus– Microprosopus





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Bacchus, lord of the humid nature, in being raised again ascends from the waters and, in the character of the twice-born, was called the Fanman or winnower. The initiated in the greater mysteries were purified with water and breathed on, fanned, or winnowed by the purifying spirit. The Two symbols held in the hands of the Egyptian Gods, the *Hek* or *Aut Crook* and the *Khi*, are signs of these Two Truths. The Hook which denotes laying hold of is the determinative of matter as *Aut*. The *Khi* is a fan, the sign of breath or spirit. The “Two Truths” are represented by the Water and the Spirit or ghost in the dual baptism practised in many lands and in all the known Mysteries. The Two Baptisms of the Gnostics were recognised by them as the animal and the spiritual. –The Natural Genesis, v.1:159-60

Osiris with Crook and Flail



Hermes ΚΤΩΝ.



From Bryant's *Mythology*.















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Statue of Hermanubis, white marble, 1st-2nd century CE



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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

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

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#### POIMANDRES, THE VISION OF HERMES

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*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 arcana 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.

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 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 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

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Then out of the imprisoned Light a mysterious and Holy Word came forth and took its stand upon the smoking waters. This Word—the 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 ignorance 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 partake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of immortality."

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 Dragon the heavens opened and the innumerable Light Powers were 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 Poimandres had spoken a Word. The Word was Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind—the Dragon—continued its discourse:

"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 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 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 organized Chaos, the Word of God rose straightway 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 beasts, dragons, composite demons, and grotesque monsters. Then the Father—the Supreme Mind—being Light and Life, fashioned a glorious Universal Man in its own image, not an earthly 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. Having 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, earthly 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 illusion; for, being immortal, man has the power of the *Seven Governors*—also the Life, 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 that He is hermaphrodite, or male and female, and eternally watchful. He neither slumbers nor sleeps, and is governed by a Father also both male and female, and ever watchful. Such is the mystery kept hidden to this day, for Nature, being mingled in marriage with the Sky Man, brought forth a wonder most wonderful—seven men, all bisexual, male and female, and upright of stature, each one exemplifying the natures 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 ether 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 bond of all things was loosened.

"Then all living creatures, including man, which had been hermaphroditical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason.

"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 workmanships. Let him that is endowed with Mind know 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.'



From Bryant's Mythology.

A GREEK FORM OF HERMES

The name Hermes is derived from "Herm," a form of Chronos, the personified Unborn and Life Incorporeal, generally represented by a ram. The Scandinavians worshiped Hermes under the name of Odin; the Teutons as Wotan; and certain of the Oriental peoples as Buddha, or Fo. There are numerous instances of his descent. The first declares that Hermes was translated like Enoch and carried without death into the presence of God; the second states that he was buried in the Valley of Elben and a great treasure placed in his tomb—not a treasure of gold but of beauty and sacred learning.

The Egyptians likened humanity to a flock of sheep. The Supreme and Incomprehensible Father was the Shepherd, and Hermes was the shepherd dog. The origin of the shepherd's crook, in religious symbolism, may be traced to the Egyptian symbol. The three scepters of Egypt include the shepherd's crook, symbolizing that by virtue of the power residing in that symbol the initiated Pharaohs guided the destinies of their people.

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Vâch and Kwan-Yin are both the magic  
potency of Occult sound in Nature and Ether  
— which “Voice” calls forth Sien-Tchan, the  
illusive form of the Universe out of Chaos  
and the Seven Elements. –SD1:138



Kwan-yin



Vach



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**I. DIVINE**

ADI OR PLANE OF THE LOGOS

FIRST COSMIC ETHERIC

PLANE OF THE FIRST LOGOS

SHIVA

**II. MONADIC**

ANUPADAKA

SECOND COSMIC ETHERIC

PLANE OF THE SECOND LOGOS

VISHNU

**III. SPIRITUAL**

ATMIC PLANE

THIRD COSMIC ETHERIC

PLANE OF THE THIRD LOGOS

BRAHMA

**IV. INTUITIONAL**

BUDDHIC PLANE

FOURTH COSMIC ETHERIC

PLANE OF AT-ONE-MENT

**V. MENTAL**

PLANE OF THE SOLAR ANGEL

MANASIC PLANE

COSMIC GASEOUS

PLANE OF THE LOWER MIND

**VI. EMOTIONAL**

ASTRAL/KAMA PLANE

COSMIC LIQUID

PLANE OF THE EMOTIONS

**VII. PHYSICAL**

PHYSICAL PLANE

COSMIC DENSE

PLANE OF THE PHYSICAL

THE EGOIC LOTUS

THE SOUL

THE CAUSAL BODY

SACRIFICE PETALS

LOVE PETALS

KNOWLEDGE PETALS

WISDOM

WILL

ACTIVITY

ATOMIC PERMANENT ATOM

BUDDHIC PERMANENT ATOM

MANASIC PERMANENT ATOM

MENTAL UNIT

ASTRAL PERMANENT ATOM

PHYSICAL PERMANENT ATOM

ATOMIC

SUB-ATOMIC

SUPER-ETHERIC

ETHERIC

FIRST ETHER

SECOND ETHER

THIRD ETHER

FOURTH ETHER

GASEOUS

LIQUID

DENSE

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

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GASEOUS

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DENSE

MONAD

SPIRITUAL TRIAD

PERSONALITY

HD = HEAD CENTER

HT = HEART CENTER

T = THROAT CENTER

BS = BASE OF SPINE

GO = GONADAL PLACENT

S = SPLEEN





### STANZA 3, verse 7

Behold, oh Lanoo ! The radiant child of the two, the unparalleled refulgent glory : Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is Oeaohoo the younger, the \* \* \* He shines forth as the son ; he is the blazing Divine Dragon of Wisdom ; the One is Four, and Four takes to itself Three,† and the Union produces the Sapta, in whom are the seven which become the Tridasa (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters. –SD1:29



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The living structure as it expresses ideas, the intricate beauty of the inner relationships within the expressing Whole, the circulation of the energy which is working out the divine Idea, the points of force and local points of energy which act as power and light stations within that Whole—all these stand revealed to the man who is permitted, as a soul, to meditate upon such a phrase as *inclusive reason*.

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Jacob Wrestling with the Angel  
by Gustave Doré



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The underlying idea in this symbol is very beautiful, and it shows, furthermore, its identical parentage in all the religious systems. Whether in the lotus or water-lily shape it signifies one and the same philosophical idea — namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. For, as soon as Darkness has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

—SD1:380



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





- 1) Pymander– the Primordial Light
- 2) Thought– Divine Ideation
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MICROCOSMIC SENSORY EVOLUTION

Physical.....

- |                   |                   |
|-------------------|-------------------|
| 1. Hearing        | 5th gaseous       |
| 2. Touch, feeling | 4th first etheric |
| 3. Sight          | 3rd super-etheric |
| 4. Taste          | 2nd sub-atomic    |
| 5. Smell          | 1st atomic        |

Astral.....

- |                       |     |
|-----------------------|-----|
| 1. Clairaudience      | 5th |
| 2. Psychometry        | 4th |
| 3. Clairvoyance       | 3rd |
| 4. Imagination        | 2nd |
| 5. Emotional idealism | 1st |

Mental.....

- |                             |     |          |
|-----------------------------|-----|----------|
| 1. Higher clairaudience     | 7th | FORM     |
| 2. Planetary psychometry    | 6th | FORM     |
| 3. Higher clairvoyance      | 5th | FORM     |
| 4. Discrimination           | 4th | FORM     |
| 5. Spiritual discernment    | 3rd | FORMLESS |
| Response to group vibration | 2nd | FORMLESS |
| Spiritual telepathy         | 1st | FORMLESS |

**Buddhic.....**

**1. Comprehension 7th**

- |            |     |
|------------|-----|
| 2. Healing | 6th |
|------------|-----|

**3. Divine vision 5th**

- |              |     |
|--------------|-----|
| 4. Intuition | 4th |
| 5. Idealism  | 3rd |

Atmic.....

- |                   |     |
|-------------------|-----|
| 1. Beatitude      | 7th |
| 2. Active service | 6th |
| 3. Realisation    | 5th |
| 4. Perfection     | 4th |
| 5. All knowledge  | 3rd |



## XXXIX

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The name Hermes is derived from "Herm," a form of Chronos, the personified Unborn Life. Inevitable, generally represented by the Scythians as Wotan, and certain of the Oriental peoples as Buddha, or Fu. There are traditions concerning his descent. The first declares that Hermes was translated like Enoch and carried without death into the presence of God; the second states that he was buried in the Valley of Elben and a great treasure placed in his tomb—not a treasure of gold but of beauty and sacred learning.

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# XXXIX

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Then out of the imprisoned Light a mysterious and Holy Word came forth and took its stand upon the smoking waters. This Word—the 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.

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The name Hermes is derived from "Herm," a form of Chronos, the personified Unborn Life Principle, generally represented by fire. The Scandinavians worshiped Hermes under the name of Odinn, the Teutons as Wotan, and certain of the Oriental peoples as Buddha, or Fo. There are traditions concerning his descent. The first declares that Hermes was translated like Enoch and carried without death into the presence of God; the second states that he was buried in the Valley of Elben and a great treasure placed in his tomb—not a treasure of gold but of beauty and sacred learning.

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"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.

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The name Hermes is derived from "Herm," a form of Chronos, the personified Unborn Life Principle, generally represented by a snake. The Scandinavians worshiped Hermes under the name of Odin; the Teutons as Wotan; and certain of the Oriental peoples as Buddha, or Fo. There are traditions concerning his descent. The first declares that Hermes was translated like Enoch and carried without death into the presence of God; the second states that he was buried in the Valley of Elben and a great treasure placed in his tomb—not a treasure of gold but of beauty and sacred learning.

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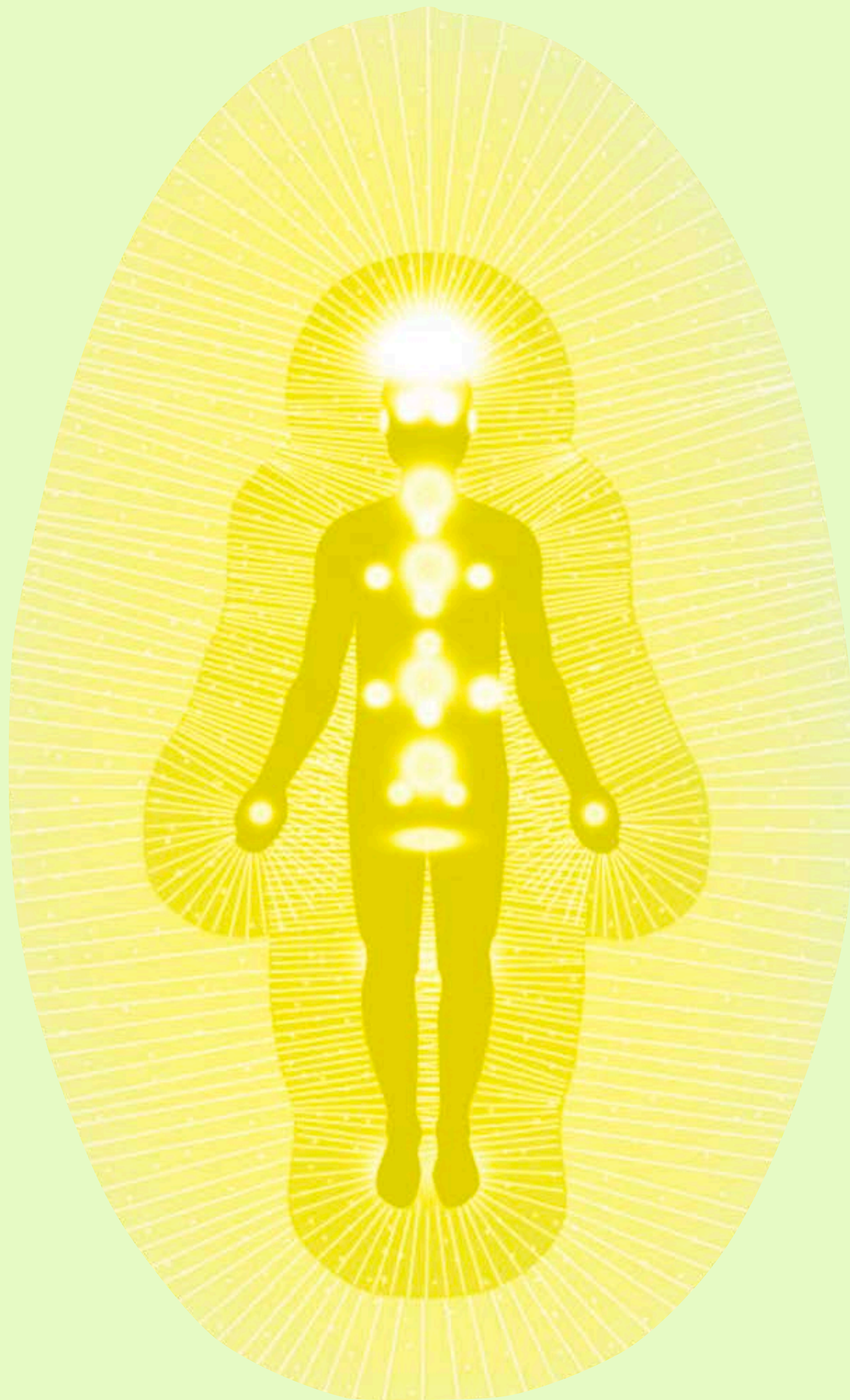


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First. The etheric body is the mould of the physical body.

Second. The etheric body is the archetype upon which the dense physical form is built, whether it is the form of a solar system, or of a human body in any one incarnation. -TCF:81-2



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*"Then came the sons of Thor. They brought Miölnir with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new Earth. . ."*

Verily many are its meanings! In the Macrocosmic work, the "Hammer of Creation," with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two

lines forming the Svastika meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the Microcosm, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the Smaragdine Tablet of Hermes, the uplifted right hand is inscribed with the word "Solve," the left with the word "Coagula." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. –SD2:99



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## STANZA II

"AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. They built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary.

"AUM," said the Mighty One. "Let now the work proceed. Let the Builders of the air continue with the plan."

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man.

"AUM," said the Mighty One, He breathed forth to the fifth, the plane which is the burning-ground, the meeting place for fire. This time a cosmic note is heard beneath the sound systemic. The fire within, the fire without, meet with the fire ascending. The guardians of the cosmic fire, the devas of fohatic heat, watched o'er the forms that formless stood, waiting a point in time.

The builders of a lesser grade, devas who work with matter, wrought at the forms. They stood in fourfold order. Upon the threefold levels in empty silence stood the forms. They vibrated, they responded to the key, yet useless stood and uninhabited.

"AUM," said the Mighty One, "let the waters too bring forth." The builders of the watery sphere, the denizens of moisture, produced the forms that move within the kingdom of Varuna. They grew and multiplied. In constant flux they swayed. Each ebb of cosmic motion increased the endless flow. The ripple of the forms was seen.

"AUM," said the Mighty One, "let the Builders deal with matter." The molten solidified. The solid forms were built. The crust cooled. The rocks congealed. The builders wrought in tumult to produce the forms of maya. When

the rocky strata were completed the work stood in completion. The builders of the lowest grade announced the work was finished.

Forth from the rocky strata emerged the covering next. The builders of the second agreed the work was done. The first and second on the upward way stood forth in fourfold form. The inner five was somewhat seen by those whose sight was keen.

"AUM," said the Mighty One, and gathered in His Breath. The spark within the peopling third impelled to further growth. The builders of the lowest forms, manipulating densest maya, merged their production with the forms built by the watery ones. Matter and water merged produced the third in time. Ascension thus progressed. The builders worked in union. They called the guardians of the fiery zone. [Page 14] Matter and water mixed with fire, the inner spark within the form were blended all together.

The Mighty One looked down. The forms met His approval. Forth came the cry for further light. Again He gathered in the sound. He drew to higher levels the feeble spark of light. Another tone was heard, the sound of cosmic fire, hid in the Sons of Manas. They called to their Primaries. The lower four, the higher three, and the cosmic fifth met at the great inbreathing. Another sheath was formed.–TCF:12-4



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"After this manner were the seven men generated. Earth was the female element and water the male element, and from the fire and the ether 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 bond of all things was loosened.

"Then all living creatures, including man, which had been hermaphroditical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason.

"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 workmanships. Let him that is endowed with Mind know 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.'



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A GREEK FORM OF HERMES

The name Hermes is derived from "Herm," a form of Chronos, the personified Unmoved Life Principle, generally represented by time. The Scandinavians worshipped Hermes under the name of Odin; the Teutons as Wotan; and certain of the Oriental peoples as Buddha, or Fo. There are traditions concerning his descent. The first declares that Hermes was translated like Enoch and carried without death into the presence of God; the second states that he was buried in the Valley of Elben and a great treasure placed in his tomb—not a treasure of gold but of beauty and sacred learning.

The Egyptians likened humanity to a flock of sheep. The Supreme and Incomprehensible Father was the Shepherd, and Hermes was the shepherd dog. The origin of the shepherd's crook, in religious symbolism may be traced to the Egyptian symbol. The three scepters of Egypt include the shepherd's crook, symbolizing that by virtue of the power reposing in that symbol the initiated Pharaohs guided the destinies of their people.

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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.





The Ancient of Days by William Blake



XXXIX

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 forth and took its stand upon the smoking waters. This Word—the 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 ignorance 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 partake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of immortality."

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 Dragon the heavens opened and the innumerable Light Powers were 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 Poimandres had spoken a Word. The Word was Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind—the Dragon—continued its discourse:

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"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 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 organized Chaos, the Word of God rose straightway 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 beasts, dragons, composite demons, and grotesque monsters. 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.

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10. Father-Mother spin a web whose upper end is fastened to spirit — the light of the one darkness — and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is Svâbhâvat. –SD:29





Having sounded the Word, the first aspect, represented by the electric fire at the centre of the lotus, sinks back into quiescence, and becomes an abstraction as far as the self-conscious unit is concerned. The work has been begun, the necessary vibration has been set up, and the whole process then proceeds under law. The solar angels have begun their activity, and until their work has reached a very high stage, the Spirit aspect must become, in the causal body, an analogy to the Silent Watcher. As the solar Angels continue sounding out the mantram which is the basis of their work, the lunar Pitris respond to certain sounds in that mantram (not to all by any means at first) and gather out of those sounds the formula under which their work must proceed. So the Word is the basis of the mantram, and the mantram is the basis of the formula. -TCF:771-2

Anonymous, God the Architect of the Universe (c 1220-1230)