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The Corpus Hermeticum is one of the primary works within the Hermetic Tradition. This Renaissance era craft is nonetheless based upon philosophical materials from far older times, namely the third or fourth century AD,

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from which the primordial material came. Credited to Hermes Trismegistus, the Divine Pymander (sometimes spelled "Poemander") touches upon astronomy, science, nature, and a great deal of theological material. It is presented in the form of discourse; a format which will be familiar to anyone also familiar with Plato's "Republic" and some similar philosophical works of antiquity. Through his discourse with several individuals, Trismegistus attempts to draw upon the overarching philosophy "as above, so below." Thus then, this work describes the very process and ideation behind

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all of existence, the purpose of life, and the nature of good and evil, all through its treatises upon various topics.

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The Corpus Hermeticum are the core documents of the Hermetic tradition. Dating from early in the Christian era, they were mistakenly dated to a much earlier period by Church officials up until the 15th century. Because of this, they were



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allowed to survive and we seen as an early precursor to what was to be Christianity. We know today that they were, in fact, from the early Christian era, and came out of the turbulent religious seas of Hellenic Egypt.

Highly acclaimed new translation of the Hermetica, the only English version based on reliable texts.

This is the edition including all three books. The so-called Hermetic writings have been known to Christian writers for many centuries. The early church

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Fathers (Justin Martyr, Tertullian, Clement of Alexandria) quote them in defense of Christianity. Stobaeus collected fragments of them. The Humanists knew and valued them. They were studied in the sixteenth and seventeenth centuries, and in modern times have again been diligently examined by many scholars. G. R. S. Mead has issued a translation of the whole body of extant literature, with extended prolegomena, commentary, etc. There is a wide difference of opinion as to the date at which this literature was produced. Mead believes that some of the extant portions of it

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are at least as early as the earliest Christian writings, while von Christ assigns them to the third Christian century, and thinks that they show the influence of neo-Platonism. To affirm that they influenced New Testament usage would be hazardous, but they perhaps throw some light on the direction in which thought was moving in New Testament times.

The The Emerald Tablet of  
Hermes & Kybalion compose  
two pillars of Hermetic

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thought. Combined here in one volume, these two works share true wisdom with those ready to receive it. "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." The Kybalion was first published anonymously in 1908 by "The Three Initiates." The true authorship of the work is unknown, although theories suggest it was written entirely or in part by William Walker Atkinson. Atkinson was a prolific writer and supported the New Thought movement of the 19th and early 20th centuries. New Thought included the belief that our realities

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can be manifested by mental effort, which is also suggested in Hermetic principles. Scholars point to similarities in style and content between The Kybalion and Atkinson's own The Arcane Teachings as evidence that he was one (or all) of "The Three Initiates." The Kybalion provides an introduction to the teachings of Hermes Trismegistus--Hermes "the Thrice-Greatest." This "Master of Masters" is said in The Kybalion to have lived 300 years on Earth, and believed by some to be the founder of both astrology and alchemy (precursors to astronomy and

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chemistry, respectively).  
Hermes Trismegistus was  
deified after his death as  
Toth by the ancient  
Egyptians, and Hermes by the  
Greeks. In both pantheons,  
this man-turned-god was  
considered a symbol of great  
wisdom. The Kybalion's  
explanation of Hermetic  
teachings are claimed to  
have been passed down orally  
for centuries, eventually  
reaching "The Three  
Initiates." The fundamental  
Hermetic traditions  
presented in The Kybalion  
consist of seven "working  
principles" Mentalism,  
Correspondence, Vibration,  
Polarity, Rhythm, Cause and  
Effect, and Gender. Within

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these seven principles is true wisdom, tied to no particular place and no particular religion. It is the "sacred flame" kept lit by a chosen few used to "re-light the lesser lamps of the outside world when the light of truth grew dim..." In short, these are the truths of the universe, regardless of era or creed. The Emerald Tablet of Hermes is a short, ancient text attributed to Hermes Trismegistus himself. Unlike The Kybalion, which aims to provide some explanation and instruction, the brief Emerald Tablet has been puzzling and fascinating scholars for over 1,000

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years. Consisting of a mere 14 stanzas, the Emerald Tablet is said to contain the secrets of prima materia--the foundational material of the universe. The Emerald Tablet and its teaching influenced freemasonry and philosophy throughout history. The text of the tablet has been translated and commented on by a variety of scholars, including Sir Isaac Newton who was inspired by its teachings throughout his life and work. The earliest known version of the text comes from an Arabic work written between the 6th and 8th centuries by Balinas. He claimed to have found the



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tablet hidden in a vault beneath a statue of Hermes. Another story claims the tablet was written by Seth, the third son of Adam and Eve. And yet another says the tablet was uncovered and then reburied by Alexander the Great. The source and material of the physical tablet is unknown. It was reported to be a rectangular green stone, with text in raised bas-relief rather than engraved. Some even claim there never was a physical tablet at all, although several accounts claim it was on display in Egypt in 330 BCE. Whatever its origins and history, the work was first introduced to

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the West in the 12th century through Latin translations. Since then, this cryptic text has been translated and re-translated, pored-over and analyzed by philosophers, historians, and theologians alike.

The Divine Pymander By Hermes Mercurius Trismegistus  
The Divine Pymander of Hermes Mercurius Trismegistus in XVII Books was published in 1650 by John Everard. Translated from Marsilios Ficino's Latin translation of 1471, Everard's work represents the first English translation of the Corpus Hermeticum (the "Hermetic body of writings"), the

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foundational documents of the Hermetic tradition, said to have been written by Hermes the Thrice-Great, an avatar or living embodiment of the god Hermes-Thoth. Hermes Trismegistus was said to be an ancient Egyptian priest and magician who was credited with writing forty-two books on esoteric wisdom collectively known as the Hermetic literature or Hermetica. The Pymander (??????????), also spelled Poemandres, Poemander or Pimander is one of the chapters in the Corpus Hermeticum. It means "Man-Shepherd," alluding to God as Divine Mind, and in another sense as "the Good

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Shepherd" or "Shepherd of Men."The Divine Pymander is one of the oldest and most important books on the mysteries. It has been a textbook for generations of hierophants, saints, and sages. Of this book it has been written in 1650, by J. F.: "There is contained in this book that true philosophy. Without which it is impossible to attain to the heights..."As a bonus this book includesCommentary on the PymanderG.R.S. MeadCONTENTSOf Vision and ApocalypseThe Corpus HermeticumThe Great and the Little ManThe PresenceThe Vision of CreationFirst Emanation: Descent of the

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A Translation and Commentary  
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attributed to Hermes  
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