

# *The Divine Pymander of Hermes Trismegistus*



# Hark ye to Thoth-Hermes, the Thrice Great Shepherd of Men.<sup>1</sup>

Translated by the learned Divine Doctor John Everard

Thoth-Hermes Trismegistus is Self-created Logos, the Voice of Egypt's Great Hierophants. The High Priest of Memphis and author of the Book of the Dead is simply a personification of the teachings of the sacerdotal caste of Egypt. Thus the Babylonian Nebo, the Egyptian Thoth, and the Greek Hermes, were all gods of Esoteric Wisdom and golden threads of destiny, i.e., agents of the Sun and revealers of the Secret Doctrine. Wisdom is inseparable from Divinity. — Helena Petrovna Blavatsky

First printed in London by Robert White for Thos. Brewster & Greg. Moule, at the Three Bibles in the Poultry, under Mildred's Church, 1650, as *The Divine Pymander of Hermes Mercurius Trismegistus*. This edition comprises of Everard's translation of Book 2 of 17 on Ποιμάνδρης next to the Greek, which has probably descended from Psellus' archetype, c 11<sup>th</sup> CE.

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| <p>1. Ἐννοίας μοι ποτε γενομένης περι τῶν ὄντων καὶ μετεωρισθείσης μοι τῆς διανοίας σφόδρα, κατασχεθεισῶν μου τῶν σωματικῶν αἰσθήσεων, καθάπερ οἱ ὕπνω βεβαρημένοι ἐκ κόρου τροφῆς ἢ ἐκ κόπου σώματος, ἔδοξά τινα ὑπερμεγέθη μέτρῳ ἀπεριορίστῳ τυγχάνοντα καλεῖν μου τὸ ὄνομα καὶ λέγοντά μοι, Τί βούλει ἀκοῦσαι καὶ θεάσασθαι, καὶ νοήσας μαθεῖν καὶ γνῶναι;</p> <p>2. φημι ἐγὼ, Σὺ γὰρ τίς εἶ; Ἐγὼ μὲν, φησὶν, εἰμι ὁ Ποιμάνδρης, ὁ τῆς αὐθεντίας νοῦς· οἶδα ὃ βούλει, καὶ σύνειμί σοι πανταχοῦ.</p> <p>3. φημι ἐγὼ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· πῶς, ἔφη, ἀκοῦσαι βούλομαι. φησὶν ἐμοὶ πάλιν, Ἔχε νῦν σὺ ὅσα θέλεις μαθεῖν, κἀγὼ σε διδάξω.</p> | <p>1. My thoughts being once seriously busied about things that are, and my Understanding lifted up, all my bodily Senses being exceedingly holden back, as it is with them that are heavy of sleep, by reason either of fullness of meat, or of bodily labour: Methought I saw one of an exceeding great stature, and of an infinite greatness, call me by my name, and say unto me, <i>What wouldst thou hear and see?</i> Or what wouldst thou understand to learn and know?</p> <p>2. Then said I, <i>Who are Thou?</i> I am, quoth he, <i>Poimander</i>, the mind of the great <i>Lord</i>, the most mighty and absolute <i>Emperor</i>: I know what thou wouldst have, and I am always present with thee.</p> <p>3. Then I said, <i>I would learn the things that are, and understand the nature of them, and know God.</i> How? said he. I answered that I would gladly hear. Then said he, Have me again in thy mind, and whatsoever though wouldst learn, I will teach thee.</p> |
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<sup>1</sup> Front page: Hermes Mercurius Trismegistus by Salomon Trismosin, from *Splendor Solis*, Plate II of twenty-two alchemical stages (1532–1535), British Museum.

4. τοῦτο εἰπὼν ἠλλάγη τῇ ιδέᾳ, καὶ εὐθέως  
πάντα μοι ἤνοικτο ῥοπιῇ, καὶ ὁρῶ θεᾶν  
ἀόριστον, φῶς δὲ πάντα γεγεννημένα, εὐδιδόν  
τε καὶ ἰλαρόν, καὶ ἠράσθην ἰδών.

5. καὶ μετ'ὀλίγον σκότος κατωφερὲς ἦν, ἐν  
μέρει γεγεννημένον, φοβερόν τε καὶ στυγνόν,  
σκολιῶς ἐσπειραμένον, ὡς <ῥφει> εἰκάσαι  
με· εἶτα μεταβαλλόμενον τὸ σκότος εἰς ὑγρᾶν  
τινα φύσιν, ἀπάτως τεταραγμένην καὶ  
καπνὸν ἀποδιδούσαν, ὡς ἀπὸ πυρός, καὶ  
τινα ἦχον ἀποτελοῦσαν ἀνεκκλάλητον γοῶδη·  
εἶτα βοὴ ἐξ αὐτῆς ἀσυνάρθρως ἐξεπέμπετο,  
ὡς εἰκάσαι φωνῇ πυρός,

6. ἐκ δὲ φωτὸς . . . λόγος ἅγιος ἐπέβη τῇ  
φύσει, καὶ πῦρ ἄκρατον ἐξεπήδησεν ἐκ τῆς  
ὕγρᾳς φύσεως ἄνω εἰς ὕψος· κοῦφον δὲ ἦν  
καὶ ὀξύ, δραστικὸν δὲ ἅμα, καὶ ὁ ἀήρ  
ἐλαφρὸς ὣν ἠκολούθησε τῷ πνεύματι,  
ἀναβαίνοντος αὐτοῦ μέχρι τοῦ πυρός ἀπὸ  
γῆς καὶ ὕδατος, ὡς δοκεῖν κρέμασθαι  
αὐτὸν ἀπ' αὐτοῦ·

7. γῆ δὲ καὶ ὕδωρ ἔμενε καθ' ἑαυτὰ συμ-  
μεμιγμένα, ὡς μὴ θεωρεῖσθαι <τὴν γῆν> ἀπὸ  
τοῦ ὕδατος· κινούμενα δὲ ἦν διὰ τὸν  
ἐπιφερόμενον πνευματικὸν λόγον εἰς ἀκοήν.

8. ὁ δὲ Ποιμάνδρης ἐμοί, Ἐνόησας, φησί.  
τὴν θεᾶν ταύτην ὃ τι καὶ βούλεται; καὶ,  
Γνώσομαι, ἔφη ἐγώ. Τὸ φῶς ἐκεῖνο, ἔφη, ἐγώ  
Νοῦς ὁ σὸς θεός, ὁ πρὸ φύσεως ὑγρᾳς τῆς ἐκ  
σκότους φανείσης· ὁ δὲ ἐκ Νοῦς φωτεινὸς  
Λόγος υἱὸς θεοῦ.

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 exceeding  
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 trou-  
bled, which yielded a smoke as from Fire;  
and from whence proceeded a voice un-  
utterable, and very mournful, but inarticu-  
late, inasmuch as it seemed to have come  
from the Light.

6. Then from that Light, a certain *holy  
Word joined itself unto Nature*, and out-  
flew the pure and unmixed Fire from the  
moist nature upwards on high; it was ex-  
ceeding *Light*, and *sharp*, and *operative*  
withal. And the *Air*, which was also light,  
followed the *Spirit* and mourned up to  
*Fire* (from the Earth and the Water),  
insomuch that it seemed to hang  
and depend upon it.

7. And the Earth and the Water stayed  
by themselves so mingled together, that  
the Earth could not be seen for the Water,  
but they were moved because of the *Spir-  
itual word* that was carried upon them.

8. Then said *Poimander* unto me,  
Dost thou understand this *vision*, and  
what it meaneth? I shall know, said I.  
Then said he, *I am that Light*, the *Mind*,  
*thy God*, who am before that moist nature  
that appeared out of darkness; and that  
*bright and lightful Word* from the mind  
is the *Son of God*.

9. Τί οὖν; φημί. Οὕτω γνῶθι· τὸ ἐν σοὶ βλέπον καὶ ἀκοῦον, λόγος κυρίου, ὁ δὲ νοῦς πατὴρ θεός. οὐ γὰρ διίστανται ἀπ' ἀλλήλων· ἔνωσις γὰρ τούτων ἐστὶν ἡ ζωὴ. Εὐχαριστῶ σοι, ἔφην ἔγω. Ἄλλὰ δὴ νόει τὸ φῶς καὶ γνώριζε τοῦτο.

10. εἰπόντος ταῦτα ἐπὶ πλείονα χρόνον ἀνῶπιησέ μοι, ὥστε με τρέμειν αὐτοῦ τὴν ἰδέαν·

11. ἀνανεύσαντος δέ, θεωρῶ ἐν τῷ νοῦ μου τὸ φῶς ἐν δυνάμεσιν ἀναριθμήτοις ὄν, καὶ κόσμον ἀπεριόριστον γεγεννημένον, καὶ περιόχεσθαι τὸ πῦρ δυνάμει μεγίστη, καὶ στάσιν ἐσοικεῖναι κρατούμενον·

12. ταῦτα δὲ ἐγὼ διενεόηθην ὁρῶν διὰ τὸν τοῦ Ποιμάνδρου λόγον. ὡς δὲ ἐκπλήξει μου ὄντος, φησὶ πάλιν ἐμοί, Εἶδες ἐν τῷ νῷ τὸ ἀρχέτυπον εἶδος, τὸ προάρχον τῆς ἀρχῆς τῆς ἀπεράντου·

ταῦτα ὁ Ποιμάνδρης ἐμοί.

Τὰ οὖν, ἐγὼ φημι, στοιχεῖα τῆς φύσεως πόθεν ὑπέστη; πάλιν ἐκεῖνος πρὸς ταῦτα, Ἐκ βουλῆς θεοῦ, ἥτις λαβοῦσα τὸν Λόγον καὶ ἰδοῦσα τὸν καλὸν κόσμον ἐμιμήσατο, κοσμοποιηθεῖσα διὰ τῶν ἑαυτῆς στοιχείων καὶ γεννημάτων ψυχῶν.

13. ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλος ὢν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὢν, ἐδημιούργησε διοικητὰς τινὰς ἐπτὰ, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἰμαρμένη καλεῖται.

9. How is that, quoth I? Thus, replied he, understand it: *That which in thee seeth and heareth, the Word of the Lord, and the Mind the Father, God, differ not one from the other; and the union of these is Life.*

*Trismegistus.* — I thank thee.

*Poimandres.* — But first conceive well the Light in thy mind, and know it.

10. When he had said thus, for a long time we looked steadfastly one upon the other, insomuch that I trembled at his *Idea* or *Form*.

11. But when he nodded to me, I beheld in my mind the Light that is in innumerable, and the truly indefinite *ornament* or *world*; and that the *Fire* is comprehended or contained in, or by a great moist Power, and constrained to keep its station.

12. These things I understood, seeing the word, or *Poimander*; and when I was mightily amazed, he said again unto me, Hast thou seen in thy mind that Archetypal Form which was before the interminated and infinite Beginning? Thus [said] *Poimander* to me.

But whence, quoth I, or whereof are the Elements of Nature made?

*Poimander.* — Of the Will and counsel of God; which taking the Word, and beholding the beautiful World (in the Archetype thereof) imitated it, and so made this World, by the principles and vital seeds or Soul-like productions of itself.

13. For the *Mind* being God, *Male and Female, Life and Light*, brought forth by his *Word* another *Mind* or *Workman*; which being God of the *Fire*, and the *Spirit*, fashioned and formed seven other *Governors*, which in their circles contain the *Sensible World*, whose Government or disposition is called *Fate* or *Destiny*.

14. ἐπήδησεν εὐθύς ἐκ τῶν κατωφερῶν στοιχείων [τοῦ θεοῦ] ὁ τοῦ θεοῦ Λόγος εἰς τὸ καθαρὸν τῆς φύσεως δημιουργήματα, καὶ ἠνώθη τῷ δημιουργῷ Νῶ (ὁμοούσιος γὰρ ἦν), καὶ κατελείφθη [τὰ] ἄλογα τὰ κατωφερῆ τῆς φύσεως στοιχεῖα, ὡς εἶναι ὕλην μόνην.
14. *Straightway* leaped out, or exalted itself from the downward Elements of God, *The Word of God*, into the clean and pure Workmanship of Nature, and was united to the *Workman, Mind*, for it was *Consubstantial*; and so the downward born elements of Nature were left without Reason, that they might be the only Matter.
15. ὁ δὲ δημιουργὸς Νοῦς σὺν τῷ Λόγῳ, ὁ περισχῶν τοὺς κύκλους καὶ δινῶν ροιζῶ, ἔστρεψε τὰ ἑαυτοῦ δημιουργήματα καὶ εἶασε στρέφεσθαι ἀπ' ἀρχῆς ἀορίστου εἰς ἀπέραντον τέλος· ἀρχεται γάρ, οὐ λήγει.
15. But the *Workman, Mind*, together with the *Word*, containing the circles, and whirling them about, turned round as a wheel, his own Workmanships; and suffered them to be turned from an indefinite Beginning to an indeterminable end, for they always begin where they end.
16. ἡ δὲ τούτων περιφορά, καθὼς ἠθέλησεν ὁ Νοῦς, ἐκ τῶν κατωφερῶν στοιχείων ζῶα ἤνεγκεν ἄλογα (οὐ γὰρ ἐπέιχε τὸν Λόγον), ἀήρ δὲ πετεινὰ ἤνεγκε, καὶ τὸ ὕδωρ νηκτά.
16. And the *Circulation* or running round of these, as the mind willeth, out of the lower or downward-born Elements, brought forth unreasonable or brutish Creatures, for they had no reason, the Air flying things, and the Water such as swim.
17. διακεχώριστα δὲ ἀπ' ἀλλήλων ἡ τε γῆ καὶ τὸ ὕδωρ, καθὼς ἠθέλησεν ὁ Νοῦς, καὶ <ἡ γῆ> ἐξήνεγκεν ἀπ' αὐτῆς ἃ εἶχε ζῶα τετράποδα <καὶ> ἐρπετά, θηρία ἄγρια καὶ ἡμερα.
17. And the Earth and the Water were separated, either from the other, as the *Mind* would; and the Earth brought forth from herself, such living creatures as she had, four-footed and creeping beasts, wild and tame.
18. ὁ δὲ πάντων πατὴρ ὁ Νοῦς, ὦν ζωὴ καὶ φῶς, ἀπεκύησεν ἄνθρωπον αὐτῷ ἴσον, οὗ ἠράσθη ὡς ἰδίου τόκου· περικαλλῆς γάρ, τὴν τοῦ πατρὸς εἰκόνα ἔχων.
18. But the Father of all things, the *Mind* being *Life* and *Light*, brought forth *Man* like unto himself, whom he loved as his proper *Birth*; for he was all beautiful, having the image of his *Father*.
19. ὄντως γὰρ καὶ ὁ θεὸς ἠράσθη τῆς ἰδίας μορφῆς, παρέδωκε τὰ ἑαυτοῦ πάντα δημιουργήματα, καὶ κατανοήσας δὲ τὴν τοῦ Δημιουργοῦ κτίσιν ἐν τῷ πυρί, ἠβουλήθη καὶ αὐτὸς δημιουργεῖν, καὶ συνεχωρήθη ἀπὸ τοῦ πατρὸς· γενόμενος ἐν τῇ δημιουργικῇ σφαιρᾷ,
19. For indeed God was exceedingly enamoured of his own form or shape, and delivered unto it all his own Workmanships. But he, seeing and understanding the *Creation* of the *Workman* in the whole, would needs also himself *fall to work*, and so was separated from the Father, being in the sphere of Generation or Operation.

20. ἔξων τὴν πᾶσαν ἐξουσίαν, κατενόησε τοῦ ἀδελφοῦ τὰ δημιουργήματα, οἱ δὲ ἠράσθησαν αὐτοῦ, ἕκαστος δὲ μετεδίδου τῆς ἰδίας τάξεως·

21. καὶ καταμαθὼν τὴν τούτων οὐσίαν καὶ μεταλαβὼν τῆς αὐτῶν φύσεως ἠβουλήθη ἀναρρῆξαι τὴν περιφέρειαν τῶν κύκλων, καὶ τὸ κράτος τοῦ ἐπικειμένου ἐπὶ τοῦ πυρὸς κατανοῆσαι.

22. καὶ ὁ τοῦ τῶν θνητῶν κόσμου καὶ τῶν ἀλόγων ζῶων ἔχων πᾶσαν ἐξουσίαν διὰ τῆς ἀρμονίας παρέκυψεν, ἀναρρῆξας τὸ κύτος, καὶ ἔδειξε τῇ κατωφερεῖ φύσει τὴν καλὴν τοῦ θεοῦ μορφήν,

23. ὃν ἰδοῦσα ἀκόρεστον κάλλος <καὶ> πᾶσαν ἐνέργειαν ἐν ἑαυτῷ ἔχοντα τῶν διοικητῶν τὴν τεμορφήν τοῦ θεοῦ ἐμειδίασεν ἔρωτι, ὡς ἄτε τῆς καλλίστης μορφῆς τοῦ Ἀνθρώπου τὸ εἶδος ἐν τῷ ὕδατι ἰδοῦσα καὶ τὸ σκίασμα ἐπὶ τῆς γῆς.

24. ὁ δὲ ἰδὼν τὴν ὁμοίαν αὐτῷ μορφήν ἐν αὐτῇ οὔσαν ἐν τῷ ὕδατι, ἐφίλησε καὶ ἠβουλήθη αὐτοῦ οἰκεῖν· ἄμα δὲ τῇ βουλῇ ἐγένετο ἐνέργεια, καὶ ᾤκησε τὴν ἄλογον μορφήν·

25. ἡ δὲ φύσις λαβοῦσα τὸν ἐρώμενον περιεπλάκη ὅλη καὶ ἐμίγησαν· ἐρώμενοι γὰρ ἦσαν.

26. καὶ διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ γῆς ζῶα διπλοῦς ἐστὶν ὁ ἄνθρωπος, θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον· ἀθάνατος γὰρ ὢν καὶ πάντων τὴν ἐξουσίαν ἔχων, τὰ θνητὰ πάσχει ὑποκειμένος τῇ εἰμαρμένῃ.

20. Having all Power, he considered the Operations or Workmanships of the *Seven*; but they loved him, and everyone made him partaker of his own order.

21. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce and break through the *Circumference* of the Circles, and to understand the power of him that sits upon the Fire.

22. And having already all power of mortal things, of the Living, and of the unreasonable creatures of the World, stooped down and peeped through the *Harmony*, and breaking through the strength of the Circles, so showed and made manifest the downward-born Nature, the fair and beautiful Shape or Form of God.

23. Which, when he saw, having in itself the unsatiable Beauty, and all the operations of the *Seven Governors*, and the Form or Shape of God, he *smiled* for love, as if he had seen the shape or likeness in the Water, or the shadow upon the Earth, of the fairest Human form.

24. And seeing in the Water a Shape, a Shape like unto himself, in himself he loved it, and would cohabit with it, and immediately upon the resolution ensued the operation, and brought forth the unreasonable Image or Shape.

25. Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.

26. And from this cause *Man* above all things that live upon earth is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man. For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.

27. ὑπεράνω οὖν ὧν τῆς ἁρμονίας  
ἐναρμόνιος γέγονε δοῦλος ἀρρενόθηλος δὲ  
ὧν, ἐξ ἀρρενοθήλεος ὧν πατὴρ καὶ ἀϋπνος  
ἀπὸ ἀϋπνου . . . κρατεῖται.
27. And therefore being above all *Harmony*, he is made and become a servant to *Harmony*, he is *Hermaphrodite*, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female, and watchful.
28. καὶ μετὰ ταῦτα, Νοῦς ὁ ἐμός· καὶ αὐτὸς  
γὰρ ἐρῶ τοῦ λόγου.
28. After these things, I said, *Thou art my mind, and I am in love with Reason.*
29. ὁ δὲ Ποιμάνδρης εἶπε,  
Τοῦτό ἐστι τὸ κεκρυμμένον μυστήριον μέχρι  
τῆσδε τῆς ἡμέρας. ἡ γὰρ φύσις ἐπιμιγεῖσα τῷ  
Ἀνθρώπῳ ἦνεγκε τι θαῦμα θαυμασιώτατον·  
ἔχοντος γὰρ αὐτοῦ τῆς ἁρμονίας τῶν ἐπτα τῆν  
φύσιν, οὗς ἔφην σοι ἐκ πυρὸς καὶ  
πνεύματος, οὐκ ἀνέμενεν ἡ φύσις, ἀλλ'  
εὐθύς ἀπεκύησεν ἐπτα ἀνθρώπους, πρὸς τὰς  
φύσεις τῶν ἐπτα διοικητόρων, ἀρρενοθήλεας  
καὶ μεταρσίους.
29. Then said *Poimander*,  
This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of the *Seven*, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females*, and sublime, or on high, according to the Natures of the seven Governors.
30. καὶ μετὰ ταῦτα, ὦ Ποιμάνδρη, εἰς  
μεγάλην γὰρ νῦν ἐπιθυμίαν ἦλθον καὶ ποθῶ  
ἀκοῦσαι· μὴ ἔκτρεχε.
30. And after these things, *O Poimander*, quoth I, I am now come into a great desire and longing to hear; do not digress or run out.
31. καὶ ὁ Ποιμάνδρης εἶπεν, Ἀλλὰ σιώπα.  
οὐπω γὰρ σοι ἀνήπλωσα τὸν πρῶτον λόγον.
31. But he said, Keep silence, for I have not yet finished the first speech.
32. Ἴδου σιωπῶ, ἔφην ἐγώ.
32. *Trismegistus*. Behold, I am silent.
33. Ἐγένετο οὖν, ὡς ἔφην, τῶν ἐπτα τούτων ἡ  
γένεσις τοῖσδε τρόπῳ· θηλυκὴ γὰρ <γῆ> ἦν  
καὶ ὕδωρ ὀξευτικόν, τὸ δὲ ἐκ πυρὸς  
πέπειρον. ἐκ δὲ αἰθέρος τὸ πνεῦμα ἔλαβε καὶ  
ἐξήνεγκεν ἡ φύσις τὰ σώματα πρὸς  
τὸ εἶδος τοῦ Ἀνθρώπου.
33. *Poimandres*. The Generation therefore of these Seven was after this manner:  
The *Air* being *Feminine* and the Water desirous of Copulation, took from the *Fire* its ripeness, and from the aether Spirit, and so Nature produced Bodies after the species and shape of men.
34. ὁ δὲ Ἀνθρώπος ἐκ ζωῆς καὶ φωτὸς  
ἐγένετο εἰς ψυχὴν καὶ νοῦν, ἐκ μὲν ζωῆς  
ψυχὴν, ἐκ δὲ φωτὸς νοῦν,
34. And man was made of *Life* and *Light*, into *Soul* and *Mind*; of *Life* the soul, of *Light* the *Mind*.
35. καὶ ἔμεινεν οὕτω τὰ πάντα τοῦ αἰσθητοῦ  
κόσμου μέχρι περιόδου τέλους  
<καὶ> ἀρχῶν γενῶν.
35. And so all the members of the *Sensible World*, continued unto the period of the end, bearing rule and generating.
36. ἄκουε λοιπὸν, ὃν ποθεῖς λόγον ἀκοῦσαι.
36. Hear now the rest of that speech thou so much desireth to hear.

37. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῶα ἀρρενοθήλεα ὄντα διελύετο ἅμα τῷ ἀνθρώπῳ καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως.
37. When that *period* was fulfilled, the bond of all things was loosed and untied by the will of God; for all living *Creatures* being Hermaphroditical, or *Male* and *Female*, were loosed and untied together with man; and so the Males were apart by themselves and the Females likewise.
38. ὁ δὲ θεὸς εὐθύς εἶπεν ἀγίῳ λόγῳ, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω <ὁ> ἔννουσ ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.
38. And straightway God said to the Holy Word, *Increase in increasing and multiplying in multitude all you my Creatures and Workmanships. And 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.*
39. τοῦτο εἰπόντος, ἡ πρόνοια διὰ τῆς εἰμαρμένης καὶ ἀρμονίας τὰς μίξεις ἐποίησατο, καὶ τὰς γενέσεις κατέστησε, καὶ ἐπληθύνθη κατὰ γένος τὰ πάντα καὶ ὁ ἀναγνωρίσας ἑαυτὸν ἐλήλυθεν εἰς τὸ περιούσιον ἀγαθόν,
39. When he had thus said, *Providence by Fate of Harmony*, made the mixtures and established the Generations, and all things were multiplied according to their kind. And he that knew himself, came at length to the *Superstantial* of every way substantial good.
40. ὁ δὲ ἀγαπήσας τὸ ἐκ πλάνης ἔρωτος σῶμα, οὗτος μένει ἐν τῷ σκότει πλανώμενος, αἰσθητῶς πάσχων τὰ τοῦ θανάτου.
40. But he that thro' the error of Love loved the *Body*, abideth wandering in darkness, sensible, suffering the things of death.
41. Τί τοσοῦτον ἀμαρτάνουσιν, ἔφην ἐγὼ, οἱ ἀγνοοῦντες, ἵνα στερηθῶσι τῆς ἀθανασίας.
41. *Trismegistus*. But why do they that are ignorant, sin so much, that they should therefore be deprived of immortality?
42. Ἔοικας, ὦ οὗτος, τοῦ των μὴ πεφροντικέναι ὧν ἤκουσας.
42. *Poimandres*. Thou seemest not to have understood what thou hast heard.
43. οὐκ ἔφην σοι νοεῖν; Νοῶ καὶ μιμνήσκομαι,
43. *Trismegistus*. Peradventure I seem so to thee; but I both understand and remember them.
44. εὐχαριστῶ δὲ ἅμα. Εἰ ἐνόησας,
44. *Poimandres*. I am glad for thy sake if thou understoodest them.
45. εἰπέ μοι, διὰ τί ἄξιοί εἰσι τοῦ θανάτου οἱ ἐν τῷ θανάτῳ ὄντες;
45. *Trismegistus*. Tell me why are they worthy of death, that are in death?
46. Ὅτι προκατάρχεται τοῦ οἰκείου σώματος τὸ στυγνὸν σκότος, ἐξ οὗ ἡ ὑγρὰ φύσις, ἐξ ἧς τὸ σῶμα συνέστηκεν ἐν τῷ αἰσθητῷ κόσμῳ, ἐξ οὗ θάνατος ἀρδεύεται. Ἐνόησας ὀρθῶς, ὦ οὗτος.
46. *Poimandres*. Because there goeth a sad and dismal darkness before its body; of which darkness is the moist nature, of which moist nature the *Body* consisteth in the sensible world, from whence death is derived. Has thou understood →

47. κατὰ τί δὲ «ὁ νοήσας ἑαυτὸν εἰς αὐτὸν χωρεῖ», ὅπερ ἔχει ὁ τοῦ θεοῦ λόγος;
47. *Trismegistus*. But why, or how doth he that understands himself, go or pass into God?
48. φημι ἐγὼ, Ὅτι ἐκ φωτὸς καὶ ζωῆς συνέστηκεν ὁ πατὴρ τῶν ὄλων, ἐξ οὗ γέγονεν ὁ Ἄνθρωπος.
48. *Poimandres*. That which the Word of God said, say I: Because the Father of all things consists of Life and Light, whereof man is made.
49. Εὖ φης λαλῶν·
49. *Trismegistus*. Thou sayest very well.
50. πῶς καὶ ζωὴ ἐστὶν ὁ θεὸς καὶ πατήρ, ἐξ οὗ ἐγένετο ὁ Ἄνθρωπος. ἐὰν οὖν μάθῃς αὐτὸν ἐκ ζωῆς καὶ φωτὸς ὄντα καὶ ὅτι ἐκ τούτων τυγχάνεις, εἰς ζωὴν πάλιν χωρήσεις. ταῦτα ὁ Ποιμάνδρης εἶπεν.
50. *Poimandres*. God and the Father is Light and Life, of which Man is made. If therefore thou learn and believe thyself to be of the Life and Light, thou shalt again pass into Life. Thus spoke *Poimandres*.
51. Ἄλλ' ἔτι μοι εἰπέ, πῶς εἰς ζωὴν χωρήσω ἐγὼ, ἔφη, ὦ Νοῦς ἐμός;
51. *Trismegistus*. But yet tell me more, O my Mind, how I shall go into Life.
52. φησὶ γὰρ ὁ θεός· «ὁ ἔννουσ ἄνθρωπος ἀναγνωρισάτω ἑαυτόν».
52. *Poimandres*. God saith, Let man, endued with a mind, mark, consider, and know himself well.
53. οὐ πάντες γὰρ ἄνθρωποι νοῦν ἔχουσιν;
53. *Trismegistus*. Have not all men a mind?
54. Εὐφήμει, ὦ οὔτος, λαλῶν· παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὀσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια, καὶ εὐθύς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἰλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῇ στοργῇ, καὶ πρὸ τοῦ παραδοῦναι τὸ σῶμα ἰδίῳ θανάτῳ μυσάπτονται τὰς αἰσθήσεις, εἰδότες αὐτῶν τὰ ἐνεργήματα·
54. *Poimandres*. Take heed what thou sayest, for I the mind come unto men that are holy and good, pure and merciful, and that live piously and religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial Affection and natural Love. And before they give up their bodies to the death of them, they hate their senses, knowing their Works and Operations.
55. μᾶλλον δὲ οὐκ ἐάσω αὐτὸς ὁ Νοῦς τὰ προσπίπτοντα ἐνεργήματα τοῦ σώματος ἐκτελεσθῆναι. πυλωρὸς ὢν ἀποκλείσω τὰς εἰσόδους τῶν κακῶν καὶ αἰσχροῶν ἐνεργημάτων, τὰς ἐνθυμήσεις ἐκκόπτων.
55. Rather I that am the Mind itself, will not suffer the operations or Works, which happen or belong to the body, to be finished and brought to perfection in them; but being the *Porter* or *Doorkeeper*, I will shut up the entrances of Evil, and cut off the thoughtful desires of filthy works.

56. τοῖς δὲ ἀνοήτοις καὶ κακοῖς καὶ πονηροῖς καὶ φθονεροῖς καὶ πλεονέκταις καὶ φονεῦσι καὶ ἀσεβέσι πόρρωθέν εἰμι, τῷ τιμωρῷ ἐκχωρήσας δαίμονι, ὅστις τὴν ὀξύτητα τοῦ πυρὸς προσβάλλων θρώσκει αὐτὸν αἰσθητικῶς καὶ μᾶλλον ἐπὶ τὰς ἀνομίας αὐτὸν ὀπλίζει, ἵνα τύχη πλείονος τιμωρίας,
56. But to the foolish, and evil, and wicked, and envious, and covetous, and murderous, and profane, I am far off, giving place to the revenging *Demon*, which applying unto him the sharpness of fire, tormenteth such a man sensible, and armeth him the more to all wickedness, that he may obtain the greater punishment.
57. καὶ οὐ παύεται ἐπ' ὀρέξεις ἀπλέτους τὴν ἐπιθυμίαν ἔχων, ἀκορέστως σκοτομαχῶν, καὶ τοῦ τον βασανίζει, καὶ ἐπ' αὐτὸν πῦρ ἐπὶ τὸ πλεῖον αὐξάνει.
57. And such an one never ceaseth, having unfulfilled desires, and unsatisfiable concupiscences, and always fighting in darkness; for the *Demon* always afflicts and tormenteth him continually, and increaseth the fire upon him more and more.
58. Εὖ μοι πάντα, ὡς ἐβουλόμην, ἐδίδαξας, ὦ Νοῦς, ἔτι δὲ μοι εἶπέ <περὶ> τῆς ἀνόδου τῆς γινομένης.
58. *Trismegistus*. Thou hast, O Mind, most excellently taught me all things, as I desired; but tell me, moreover, after the return is made, what then?
59. πρὸς ταῦτα ὁ Ποιμάνδρης εἶπε, Πρῶτον μὲν ἐν τῇ ἀναλύσει τοῦ σώματος τοῦ ὑλικοῦ παραδίδως αὐτὸ τὸ σῶμα εἰς ἀλλοίωσιν, καὶ τὸ εἶδος ὃ εἶχες ἀφανὲς γίνεται, καὶ τὸ ἦθος τῷ δαίμονι ἀνενέργητον παραδίδως, καὶ αἱ αἰσθήσεις τοῦ σώματος εἰς τὰς ἑαυτῶν πηγὰς ἐπανέρχονται, μέρη γινόμενα καὶ πάλιν συνανιστάμενα εἰς τὰς ἐνεργείας.
59. *Poimandres*. First of all, in the resolution of the material body, the Body itself is given up to alteration, and the form which it had becometh invisible; and the idle manners are permitted, and left to the *Demon*, and the senses of the body return into their Fountains, being parts, and again made up into Operations.
60. καὶ ὁ θυμὸς καὶ ἡ ἐπιθυμία εἰς τὴν ἄλογον φύσιν χωρεῖ. καὶ οὕτως ὀρμηλοῦσιν ἄνω διὰ τῆς ἁρμονίας,
60. And Anger, and Concupiscence, go into the brutish or unreasonable nature; and the rest striveth upward by Harmony.
61. καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικὴν,
61. And to the first *Zone* it giveth the power it had of increasing and diminishing.
62. καὶ τῇ δευτέρῃ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον,
62. To the second, the machinations or plotting of evils, and one effectual deceit or craft.
63. καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον,
63. To the third, the idle deceit of Concupiscence.
64. καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον,
64. To the fourth, the desire of Rule, and unsatiable Ambition.
65. καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν,
65. To the fifth, profane Boldness, and the headlong rashness of confidence.

66. καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλοῦτου ἀνενεργήτους, 66. To the sixth, Evil and ineffectual occasions of Riches.
67. καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος. 67. To the seventh *Zone*, subtle Falsehood, always lying in wait.
68. καὶ τότε γυμνωθεὶς ἀπὸ τῶν τῆς ἁρμονίας ἐνεργημάτων γίνεται ἐπὶ τὴν ὀγδοατικὴν φύσιν, τὴν ἰδίαν δύναμιν ἔχων, καὶ ὑμνεῖ σὺν τοῖς οὖσι τὸν πατέρα· συγκαίρουσι δὲ οἱ παρόντες τῇ τοῦτου παρουσίᾳ, καὶ ὁμοιωθεὶς τοῖς συνοῦσιν ἀκούει καὶ τιῶν δυνάμεων ὑπὲρ τὴν ὀγδοατικὴν φύσιν φωνῇ τινὴ ἡδεῖα ὑμνουσῶν τὸν θεόν· 68. And then being made naked of all the Operations of *Harmony*, it cometh to the Eighth Nature, having its proper power, and singeth praises to the father with the things that are, and all they that are present rejoice, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the Powers that are above the Eighth Nature, singing Praise to God in a certain voice that is peculiar to them.
69. καὶ τότε τάξει ἀνέρχονται πρὸς τὸν πατέρα, καὶ αὐτοὶ εἰς δυνάμεις ἑαυτοὺς παραδιδόασι, καὶ δυνάμεις γενόμενοι ἐν θεῷ γίνονται. 69. And then in order they return unto the Father, and themselves deliver themselves to the Powers, and becoming Powers they are in God.
70. τοῦτό ἐστι τὸ ἀγαθὸν τέλος τοῖς γνῶσιν ἐσχηκόσι, θεωθῆναι. 70. This is the Good, and to them that know, to be desired.
71. λοιπὸν, τί μέλλεις; οὐκ ὡς πάντα παραλαβὼν καθοδηγὸς γίνῃ τοῖς ἀξίοις, ὅπως τὸ γένος τῆς ἀνθρωπότητος διὰ σοῦ ὑπὸ θεοῦ σωθῆ; 71. Furthermore, why sayest thou, what resteth, but that understanding all men thou become a guide, and way-leader to them that are worthy; that the kind of *Humanity*, or *Mankind*, may be saved by God?
72. ταῦτα εἰπὼν ὁ Ποιμάνδρης ἐμοὶ ἐμίγη ταῖς δυνάμεσιν. 72. When *Poimander* had thus said unto me, he was mingled among the Powers.
73. ἐγὼ δὲ εὐχαριστήσας καὶ εὐλογήσας τὸν πατέρα τῶν ὅλων ἀνείθην ὑπ' αὐτοῦ δυναμωθεὶς καὶ διδαχθεὶς τοῦ παντὸς τὴν φύσιν καὶ τὴν μεγίστην θέαν, 73. But I, giving thanks, and blessing the father of all things, rose up, being enabled by him, and taught the Nature of the Nature of the whole, and having seen the greatest sight or spectacle.
74. καὶ ἤρξamai κηρύσσειν τοῖς ἀνθρώποις τὸ τῆς εὐσεβείας καὶ γνώσεως κάλλος, 74. And I began to Preach unto men, the beauty and fairness of Piety and Knowledge.
75. ὦ λαοί, ἄνδρες γηγενεῖς, οἱ μέθη καὶ ὑπνω ἑαυτοὺς ἐκδεδωκότες καὶ τῇ ἀγνωσίᾳ τοῦ θεοῦ, νήψατε, παύσασθε δὲ κραιπαλῶντες, θελγόμενοι ὑπνω ἀλόγῳ. 75. O ye people, men, born and made of the earth, which have given yourselves over to drunkenness and sleep, and to the ignorance of God, be sober and cease your surfeit, whereunto you are allured and visited by brutish and unreasonable sleep.

76. Οἱ δὲ ἀκούσαντες παρεγένοντο ὁμοθυμαδόν. ἐγὼ δὲ φημι, 76. And they that heard me come willingly and with one accord; and then I said further:
77. Τὶ ἑαυτοῦς, ὧ ἄνδρες γηγενεῖς, εἰς θάνατον ἐκδεδώκατε, ἔχοντες ἐξουσίαν τῆς ἀθανασίας μεταλαβεῖν; μετανοήσατε, οἱ συνοδεύσαντες τῇ πλάνῃ καὶ συγκοινωνήσαντες τῇ ἀγνοίᾳ· 77. *Why, O Men of the Offspring of Earth, why have you delivered yourselves over unto Death, having power to partake of Immortality? Repent and change your minds, you that have together walked in Error, and have been darkened in ignorance.*
78. ἀπαλλάγητε τοῦ σκοτεινοῦ φωτός, μεταλάβετε τῆς ἀθανασίας, καταλείψαντες τὴν φθοράν. 78. Depart from that dark light, be partakers of Immortality, and leave or forsake corruption.
79. καὶ οἱ μὲν αὐτῶν καταφλυαρήσαντες ἀπέστησαν, τῇ τοῦ θανάτου ὁδῷ ἑαυτοῦς ἐκδεδωκότες, 79. And some of *them that heard me*, mocking and scorning went away, and delivered themselves up to the way of Death.
80. οἱ δὲ παρεκάλουν διδαχθῆναι, ἑαυτοῦς πρὸ ποδῶν μου ῥίψαντες. ἐγὼ δὲ ἀναστήσας αὐτοῦς καθοδηγὸς ἐγενόμην τοῦ γένους, τοὺς λόγους διδάσκων, πῶς καὶ τίνι τρόπῳ σωθῆσονται, καὶ ἔσπειρα αὐτοῖς τοὺς τῆς σοφίας λόγους καὶ ἐτρέφην ἐκ τοῦ ἀμβροσίου ὕδατος. 80. But others casting themselves down before my feet, besought me that they might be taught; but I, causing them to rise up, became a guide of mankind, teaching them the reasons how, and by what means they may be saved. And I sowed in them the Words of Wisdom, and nourished them with *Ambrosian Water of Immortality.*
81. ὁπίας δὲ γενομένης καὶ τῆς τοῦ ἡλίου αὐγῆς ἀρχομένης δύεσθαι ὄλης, ἐκέλευσα αὐτοῖς εὐχαριστεῖν τῷ θεῷ καὶ ἀναπληρώσαντες τὴν εὐχαριστίαν ἕκαστος ἐτρέπη εἰς τὴν ἰδίαν κοίτην. 81. And when it was evening and the brightness of the same began wholly to go down, I commanded them to go down, I commanded them to give thanks to God; and when they had finished their thanksgiving, everyone returned to his own lodging.
82. ἐγὼ δὲ τὴν εὐεργεσίαν τοῦ Ποιμάνδρου ἀνεγραψάμην εἰς ἑμαυτόν, καὶ πληρωθεὶς ὧν ἤθελον ἐξηυφράνθην. 82. But I wrote in myself the bounty and benevolence of *Poimander*; and being filled with what I most desired, I was exceedingly glad.
83. ἐγένετο γὰρ ὁ τοῦ σώματος ὕπνος τῆς ψυχῆς νῆψις, καὶ ἡ κάμμισις τῶν ὀφθαλμῶν ἀληθινὴ ὄρασις, καὶ ἡ σιωπὴ μου ἐγκύμων τοῦ ἀγαθοῦ, καὶ ἡ τοῦ λόγου ἐκφορὰ γεννήματα ἀγαθῶν. 83. For the sleep of the body was the sober watchfulness of the mind; and the shutting of my eyes the true sight, and my silence great with child and full of good; and the pronouncing of my words the blossoms and fruits of good things.

84. τοῦτο δὲ συνέβη μοι λαβόντι ἀπὸ τοῦ νοός μου, τουτέστι τοῦ Ποιμάνδρου, τοῦ τῆς αὐθεντίας λόγου. Θεόπνους γενόμενος τῆς ἀληθείας ἦλθον. 84. And thus it came to pass or happened unto me, which I received from my mind, that is *Poimander*, the Lord of the Word; whereby I became inspired by God with the Truth.
85. διὸ δίδωμι ἐκ ψυχῆς καὶ ἰσχύος ὅλης εὐλογίαν τῷ πατρὶ θεῷ. 85. For which cause, with my soul and whole strength, I give praise and blessing unto God the Father.
86. ἅγιος ὁ θεὸς καὶ πατὴρ τῶν ὅλων. 86. *Holy is God, the Father of all things.*
87. ἅγιος ὁ θεός, οὗ ἡ βουλή τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων. 87. *Holy is God, whose will is performed and accomplished by his own powers.*
88. ἅγιος ὁ θεός, ὃς γνωσθῆναι βούλεται καὶ γινώσκεται τοῖς ἰδίοις. 88. *Holy is God, that determineth to be known, and is known by his own, or those that are his.*
89. ἅγιος εἶ, ὁ λόγῳ συστησάμενος τὰ ὄντα. 89. *Holy art thou, that by thy Word has established all things.*
90. ἅγιος εἶ, οὗ πᾶσα φύσις εἰκὼν ἔφυ. 90. *Holy art thou, of whom all Nature is the Image.*
91. ἅγιος εἶ, ὃν ἡ φύσις οὐκ ἐμόρφωσεν. 91. *Holy art thou, whom Nature hath not formed.*
92. ἅγιος εἶ, ὁ πάσης δυνάμεως ἰσχυρότερος. 92. *Holy art thou, that art stronger than all power.*
93. ἅγιος εἶ, ὁ πάσης ὑπεροχῆς μείζων. 93. *Holy art thou, that art stronger than all excellency.*
94. ἅγιος εἶ, ὁ κρείττων τῶν ἐπαίνων. 94. *Holy art thou, that art better than all praise.*
95. δέξαι λογικὰς θυσίας ἀγνὰς ἀπὸ ψυχῆς καὶ καρδίας πρὸς σὲ ἀνατεταμένης, 95. *Accept these reasonable sacrifices from a pure soul, and a heart that stretched out unto thee.*
96. ἀνεκλάλητε, ἄρρητε, σιωπῇ φωνοῦμενε. 96. *O unspeakable, unutterable, to be praised with silence!*
97. αἰτοῦμένῳ τὸ μὴ σφαλῆναι τῆς γνώσεως τῆς κατ' οὐσίαν ἡμῶν ἐπίνευσόν μοι καὶ ἐνδυνάμωσόν με, καὶ τῆς χάριτος ταύτης φωτίσω τοὺς ἐν ἀγνοίᾳ τοῦ γένους, μοῦ ἀδελφούς, υἱοὺς δὲ σοῦ. 97. *I beseech thee, that I may never err from the knowledge of thee; look mercifully upon me, and enable me, and enlighten with this Grace those that are in Ignorance, the brothers of my kind, but thy Sons.*
98. διὸ πιστεύω καὶ μαρτυρῶ· εἰς ζωὴν καὶ φῶς χωρῶ. 98. *Therefore I believe thee, and bear witness, and go into the Life and Light.*
99. εὐλογητὸς εἶ, πάτερ. ὁ σὸς ἄνθρωπος συναγιάζειν σοι βούλεται, καθὼς παρέδωκας αὐτῷ τὴν πᾶσαν ἐξουσίαν. 99. *Blessed art thou, O Father; thy man would be sanctified with thee, as thou hast given him all power.*

## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES**  
**SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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<sup>1</sup> Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS**

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION

