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The Divine Pymander by Hermes
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Manly P. Hall The Principle of Text,
Divine Pymander

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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, from which the primordial material came. Credited to Hermes Trismegistus, the Divine

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Pymaner (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

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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 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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In this Book, though so very old, is contained more true knowledge of God and Nature, than in all the Books in the World besides, except only Sacred Writ; And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of

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which, pretend so much to the knowledge of the Creator, and Creation. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Ancestors' knowledge, being as I said before, The first inventor of the Art of Communicating Knowledge to Posterity by writing, should

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be so high a Divine, and so deep a Philosopher, seems to be a thing more of God than of Man; and therefore it was the opinion of some That he came from Heaven, not born upon Earth [Goropius Becanus]. There is contained in this Book, that true Philosophy, without which, it is impossible ever to attain to the height, and

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Exactness of Piety, and Religion.

According to this Philosophy, I call him a Philosopher, that shall learn and study the things that are, and how they are ordered, and governed, and by whom, and for what cause, or to what end; and he that doth so, will acknowledge thanks to, and admire the Omnipotent Creator, Preserver, and

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Director of all these things. And he that shall be thus truly thankful, may truly be called Pious and Religious: and he that is Religious, shall more and more know where and what the Truth is: And learning that, he shall yet be more and more Religious. The glory and splendour of Philosophy, is an endeavoring to

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Understand the chief Good, as the Fountain of all Good: Now how can we come near to, or find out the Fountain, but by making use of the Streams as a conduct to it? The operations of Nature, are Streams running from the Fountain of Good, which is God. I am not of the ignorant, and foolish opinion of those that

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say, The greatest Philosophers are the greatest Atheists: as if to know the works of God, and to understand his goings forth in the Way of Nature, must necessitate a man to deny God. The Scripture disapproves of this as a sottish tenet, and experience contradicts it: For behold! Here is the greatest Philosopher, and therefore the

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greatest Divine.

This Hermetic Collection contains, The
Kybalion, Corpus Hermeticum: The
Divine Pymander of Hermes, and The
Life and Teachings of Thoth Hermes

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The Hermetica, otherwise known as The Corpus Hermeticum, The Lost Wisdom of the Pharaohs, or The Divine Pyramider is a collection of texts attributed to Hermes Trismegistus (Greek god Hermes and Egyptian god Thoth -- Trismegistus for

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“The Thrice-Greatest ”) which brought forth the principles of the Hermetics with eighteen treaties/tracts. The book is often divided into two main categories: The technical (astrology, medicine and pharmacology, alchemy, and magic) and the religio-philosophical (anthropology, cosmology, theology). The Hermetica, and

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Hermeticism from it, claims that there is One true theology of the world, and said theology is the Root and Source. It presents a tautology to God Itself, that the Source is Source Itself, Source

“ containeth every number, but is contained by none; engendereth every number, but is engendered by no other

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one.” The Hermetica presents that past all our mullings over different gods, there is Source Itself behind all religions. While a lot of The Hermetica is presented as gospel, it is mainly a discourse on principles concerning a hermetic philosophy. It remains a source of continuous, unfolding interpretations. The

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Beauty of this work is not in its rigidity, but its fluidness to be open to new interpretations, which has solidified its staying power for centuries.

The Corpus Hermeticum are the core documents of the Hermetic tradition. Dating from early in the Christian era,

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They were mistakenly dated to a much earlier period by Church officials up until the 15th century. Because of this, they were 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

File Type PDF Corpus Hermeti The Divine Dymador seas of Hellenic Egypt.

The Virgin of the World is one of the most prominent Hermetic books, one of the last monuments of Paganism. The Fragments comprised in this reprint have been the subject of much learned research. In the early centuries of Christianity they enjoyed

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R a high repute as of undoubted genuineness, the Fathers invoking their testimony on behalf of the Christian mysteries, while Lactantius--the "Christian Cicero"--said of them, "Hermes, I know not how, has discovered well-nigh the whole truth." He was regarded as an inspired revealer, and the writings which

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borne his name passed for genuine monuments of that ancient Egyptian theology in which Moses had been instructed. And this opinion was accepted by Massilius Ficinus, Patricius, and other learned men of the Renaissance, who regarded them as the source of the Orphic initiations and of the philosophy of

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Pythagoras and Plato.

Discover how the wisdom and philosophy of Hermes Trismegistus and Hermeticism can be applied to modern life in this beginner-friendly guide to the Hermetic principles. Hermes Trismegistus is believed to be one of the founders of

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Philosophy, and his teachings can be connected to Stoicism, Platonism, esotericism, the Enlightenment, and more. The Little Book of Hermetic Principles delves into seven fundamental truths attributed to Hermes and teaches readers how to incorporate these principles into their own life, including: -The Principle of

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Mentalism and the power of the mind
-The Principle of Correspondence: as
above, so below -The Principle of
Vibration and the power of energy -And
more from The Kybalion. Perfect for
beginners, this little book breaks down
timeless wisdom into easily consumable
chapters, and gives actionable tips on how

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to change one's own life for the better according to the various Hermetic principles. With overviews of The Corpus Hermeticum, The Emerald Tablet, The Divine Pymander, and more, readers will be able to gain perspective on Hermetic teachings beyond the seven principles. Plus, sections on astrology, magic, and

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Alchemy will explore Hermes ' more mystical teachings. This the definitive guide for anyone interested in learning more about Hermeticism and its applications in modern life.

The Divine PymanderByHermes
Mercurius TrismegistusThe Divine

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Pymaner 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 foundational documents of

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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

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literature or Hermetica. The Pymander (μ), 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 Shepherd" or "Shepherd of Men." The Divine Pymander

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Bymador 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

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Book includes Commentary on the
Pymander G.R.S. Mead CONTENTS Of
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Man The Presence The Vision of
Creation First Emanation: Descent of the
Logos Revelation of the Pleroma God
Desiring Himself Second Emanation: Mind

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the Maker
Third Emanation: Descent of
Man
The First Men
To Increase and
Multiply
Love as the Will of God
The Way
of Deathlessness
Ascent of the Soul
The
Eighth Sphere
Thrice-Greatest
Hermes
The Spread of the Gnosis
The
Meaning of "Pymander"
Conclusion
And
over 35 UNIQUE Hermetic

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illustrations This book is jam packed with
mystical information

The Divine Pymander or Poimandres, is
the first tract of the Corpus Hermeticum,
considered to be originally written by
forefather of the hermetic tradition
Hermes Trismegistus, this edition was

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Translated by English preacher and author John Everard, originally published in 1650, being the first English language translation of the key work of Hermeticism.

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