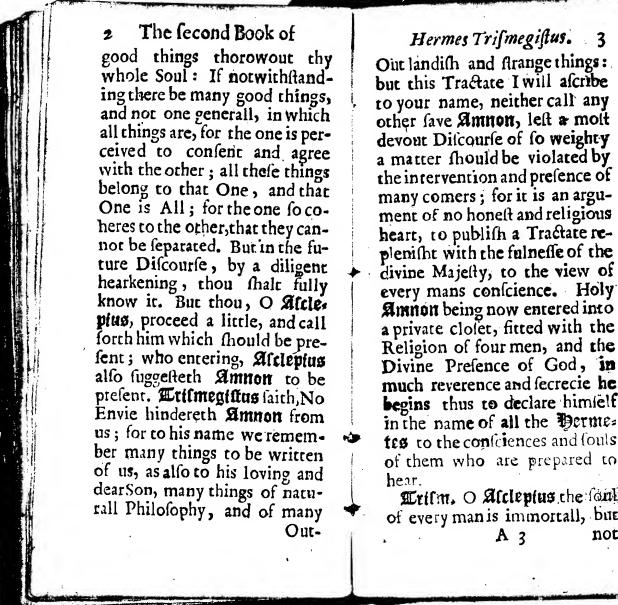
Hermes Trismegistus Divine Pymander and Afclepius. HIS Second Book, CALLED 'Asclepius. Containing fisteen Chapters, 510 With A Commentary. lermes LONDON, Printed for Thomas Brewster, at the three Bibles in St. Pauls Church-yard, near the Welt End. MDCLVII. P

THE Second Book OF Hermes Trismegistus. L

CHAP. I.

Hou, Alclepius, ferves in ftead of a Sun unto me; for God hath brought thee to us, that thou mighteft be prefent with us in thy divine Difcourfe, being fuch which may feem worthy to carry a greater luftre of Piety and Religion, than all the works before done of us, or any gifts inspired by divine Inspiration; which if understandingly thou shalt regard, thou shalt be richly filled with all A 2 good



Out landish and firange things: but this Tractate I will ascribe to your name, neither call any other save Amnon, lest a molt devout Discourse of so weighty a matter should be violated by the intervention and prefence of many comers; for it is an argument of no honest and religious heart, to publish a Tractate replenisht with the fulnesse of the divine Majelty, to the view of every mans conficience. Holy Amnon being now entered into a private clolet, fitted with the Religion of four men, and the Divine Prefence of God, in much reverence and fecrecie he begins thus to declare himfelf in the name of all the Berme= tes to the conficiences and fouls

3

Trifm. O Afclepius the font of every manis immortall, but not A 3



not all alike; for there is a difference both in the time and manner.

Afclep. No indeed, O Trif= megiftus, for every Soul is of one quality.

Trilm. O Asclepius, how quickly hast thou learned, by the very light of reason; for laid I not this, That all things are one, and one all things? that all things were in the Creatour, before he created all things: neither unworthily is he faid to be All, whole parts are all things: therefore in this whole Discourse have a care to remember him, who being One, is All, even the very Greatour of all things; all things descend from Heaven into the Earth, into the Water, and into the Air. The Fire onely, in that it is carried upward, is lively subservient to that which descends ; for what-

Hermes Trismegistus.

5

what sever descends from above is generating, and whatloever ascends upward is nourifhing; the earth alone abiding in it felf, is the receiver of all things, and the refforer of all things Thereceiveth. In this therfore wholly (as you faid) even al things, both the Soul and the World, are naturally' moved and concluded. So the various equality of every shape being differenced, that the Species of the qualities, by distance, may be known to be infinite, yet so united to this, that the whole may feem one, and from that one, all to have their being; wherefore the whole World are the four Elements of which it is compounded, Fire, Water, Earth, Air; one World, one Soul, one God. Now be thou present with me, as much as thou art able, both in minde, and wildom: for the reason of the A 4



the Divinity which is to be known by the divine intention of the understanding, is most like unto a Torrent running with a violent and swift stream from a high Rock, whereby it glides away from the understanding of such, who are either Hearers or Dealers in it.

The COMMENTARY,

This first Chapter teacheth, that all things belong to one, and that all things are one, of one, as from which all things are, One; as all the effects which in their cause are one, as that every mans Soul is immortall : but yet after a different fort. All things descend from Heaven; that which descendeth affords generation, thas which ascendeth and goeth npward, giveth energy life. This thing

and in Hermes Trismegiftw. 7 thing to be one, of which all things are: and this which is all things to move the world, and all the forms of which the world is compounded, to wit, the Fire, the Air, the Water, and the Earth. And as all bodies make one body of one world, (o it will have all the forms of things to make one uniform form of one world, which it salleth the Form of the world; and these are one Body, one Soul, one World, one God; from whom Divine Understanding and the Word paffeth from above, with a [wift lightening downwards, like unto a [wift Torrens, which flows into, and fils all things, and this Divine VVi dom and the VVord, what is it (I pray) but the D.vinity, or Divine VVisdom is felf. which is the Creatour of all things, which as the wife man fings, is the onely Mover of all shings, and which being one can AS do

do all things, and which abiding in it felf changeth all things. This is the first part.

CHAP. II.

Eaven therefore is the lensible preserver of all those bodies whose encrease and decrease the Sun and Moon, have as it were power of. But God who is the Creator of all things is the Governour of Heaven, and of its Soul, and of all things in the world. For from all the lorelaid things, of all which there is a Governour, there is' a frequent influence carried through the world by nature it felf, and by the foul of every Genus and Species in it : for the world is prepared of God to be а

Hermes Trismegistus. a receptacle of every fort of Species or form; and fashioning out nature by the forms hath brought the world by the sour Elements even to Heaven. All the works of God which are pleasing to the eye, and which hang over us are divided into Species, and in that manner I am now about to relate. The Genera, or kinds, of all things fol ow their Species for that the Genus is the cocality, or subflance of ir, & the Species a part of the Benus : wherefore there is a Genus of good Spirits, and Benus of bad as allo of men; and likewise of Birds, and of all things which the world hath, it begets Species like toit felf: there is another Genus of brute Beafts wanting indeed understanding and reason, but yet not a soul or life, whereby it takes delight in Benefits, & pines and mournes



mournes away at injuries. I lay of all things which live on the Earth by the prefervation of Roots, and Plants, whole Spgcles are dispersed throughout the whole Earth, the very Heavenit felf is full of the Majefty of God, whole Genus inhabiteth that place where all spect: es are immortall; for the Species is a part of the Genus, as the Soul a part of man being a point of necessity to follow the quality of it Genus from whence it proceeds, that albeit every the nus or kind be immortall, yet every Species İS TOL immortall; but the Ol= nus of the godhead and the Spectes are immortall, yet the kinds of other things whole eternity remaines in the Genus, albeit it dyes in the Species, is yet preferved by the fruitfulneffe of growing: therefore the Spectes

Hermes Trismegistus. ΪĨ Species are mortall as man is mortall, his foul immortal; yet with every Genus the Species of every Geuus is mixed, lome which before were made, iome made of these; but all these which were made are either of God, oi Angels, or of men; being all formes most like unto their kindes: for it is impossible for Bodies to be formed without the will of God; Species to be fashioned without the help of Spirits, or brute Beasis to be ordered or disciplined without men. Whatloever therefore ill Spirits fivarving from their kind are joyned into the form of any Species of a divine Genus, are by that Proximity and nearnesse accounted like unto Gods, but the Spectes of which Spirus, persevering in the quality of their kind, and these loving the wildom of man are called Spirits :



The fecond Book of 12 rits : there is also the like Spe. cies of men, but more large; for the spectes of mankind is of many Shapes, and full of variery and coming from above from the aforefaid fellowship makes a conjunction of necessiry almost with all other Species, in which respect it comes nearest to God: who with Divine worship hath joyned himself unto God, even in that holinesse he requires: and they come nearest to ill Spirits, who joyne themfelves to them: and those men who are contented with a mediocrity in their Benus, shall be like those Species they refemble and joyne themfelves to.

The COMMENTARY,

The Second Chapter for the better moderstanding of what is and shall

Hermes Trismegistus. 12 (hall be faid, intimateth that Metcurius doth use the word Animal in a far other signification then we have accustomed, as also the word Anima. For out of the Second Dialogue of Pimander he defineth the Soul by motion; wherefore what soever bath a moving faculty by the observance of his Speech, hath Animam & Sout, what soever hath Soul and Body is Animal. The Heaven therefore is an Animal, so likewise the world, Plants, and the Elements. But it is our custome only to call that an Animal, which is a living Creature, and hath sense; Anima we define not only by motion but by Life, Sense, Poluntary motion, and Understanding. Therefore when we hear of the word Animal let us take it in his sense, and not in our But now to the Dialogue; own. he compareth Heaven and Heavenly bodies to other sensible things AS.



as a man to other Creatures; but yet man with other Creatures as a reasonable Soul, and Heaven with other sensible things as a scafible preserver. But that God is the Ruler & Governor of all thingst which are in the world, is nothing else, but that God provideth for all things, dispenses ball things in their kinds and Species, of all which the World is the receptacle, and God imparteth to every one as to a fit instrument some gift or propriety; as the Sun and Moon are the Divine Organs for the Springing and growing of things, and for their encreuse, and decrease, and disposeth of men by Angels, and of brutes by men. But what he fpeaks of spirits, that Species cannot be formed without their help, and that certain have cleaved to a divine Genus, and in nearness and conversation have been accounted like unto Gods, and certain

Hermes Trismegistus. ι I ζ certain in the quality of their Genus to have persevered Lovers of the wildom of men. VVe know, out of the sacred Scriptures, that those Angels which kept not their. first State, but left their habitation, were reserved in everlasting chains, under darkness unto the judgment of the great day : for albeit they counterfeit them selves to be Lovers of men, yet they love them not, but draw them to the (ame damnation which they themselves have had from the Beginning. They counterfeited even to love, when they brought death upon all men, saying, Ye shall not die, but shall be as Gods knowing good and evil : what therefore he here speaketh of Angels or Spirits, cannot seeme fitly to be applyed to any divine knowledge, but to imitate the error of the Gentiles; but what he speaks of men are those which cleave unto God and grow religious,

We



religious; but those which joyn themsfelves unto evil Spirits me confesse to be those which shall be received into the Company of Devils, and thall be joyned unto the evil Angels which thall be refereed, (as hath been faid) in eternal chaines under darknesse unto the great day; for we know it pronounced out of Gods month what he will Jay to them on the left hand in the day of Judgment, Depart from me ye curled into everlasting fire, prepared for the Devill, and his angels; and who are those, but those who are joyned unto them, and love the works of darknessein this life? Thus much for the Second Chapter.

CHAP.

Hermes Trismegistus. 17

CHAP. III.

N this regard, O Asclepius, Man is a great miracle, a Creature both to be reverenced and honored being after the nature & Image of God, as though he were a God. This the Angels know, for as much as they were created after the same nature, but disdained part of the humane Nature,& relied only on the Divine Nature. Otherefore, the more temperate the Nature of man is, and comes nearest to God and to the divinity, the more he de pifeth that part of his, whereby he becomes earthly; all other things below, with whom he muft

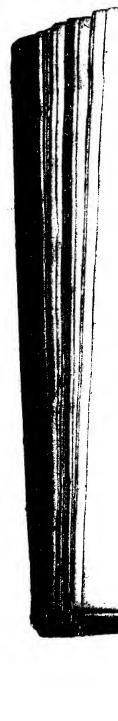


The fecond Book of 18 must needs be, he knoweth with a Heavenly disposition, and are near unto him in way of Charity, yet his defires are in heaven: so therefore he is happily placed in the middeft, that what things are here below him he loveth, and is himfelf beloved of those things above. He inhabiteth the earth, and by his agility is mixed with the Elements, yet by the sharpnesse of his understanding he divech into the depths of the men; all things appear manifest to him neither do the Heavens seem to be above his reach, but as it were near by the quicknesse of his Spirit; no obscurity or darknesse of Air, can disturbe his fanrafie, no thicknesse of ground can hinder his endeavour, nor depth of water hinder his eyefight; all things are the fame with him, even all creatures whether

Hermes Trismegistus. 19 whether they take root from above or below. Things without life, grow upwards from one root into woods and bulhes; some are nourished with two Elements, some with one; the food is for two parts, the Life and the Body, of which the Antmal confisteth. The foul of the World is alwaies nourished by a continuall and refiles agitation. Corporeall things encrease and are nourished by such things which the water and earth affordeth. The Spirit, of which all things are full, is mixt with all things, quickens and inlivens all things, adding sense unto the understanding of man, which fifth part by Divine Inspiration is only granted to man; and which not to be seen in any other Creatures doth beautifie advance and lift up the understanding of manto the knowledge.

I

1



20. The fecond Book of knowledge of divine mysteries; but for that I am put in minde to speak of the understanding, I will hereafter expound the reason of it unto you; for it is most holy, excellent, and no lesse than that which belongs to the Divinity it felf : but now I will dispatch what I began ; for I said in the beginning, that in the nearnesse and conjunction of the Deity onely, men enjoy the favour of God : for wholoever have attained to so much felicity, that they perceive that Divine Sense of Understanding, they are nearest unto the Divinity and Wildom of God, which men onely partake of.

Asclep. O Trismegiüus, there is not a like understanding of all men.

Trifm. O Alclepius, All men have not attained that true Understanding, but apprehending

Hermes Trismegistus. 21 ing some falle fantasie, and that without any true reason, out of a rash opinion, are meerly deceived, which begets wickednesse in the minde, and transforms the best man into the nature and likenesse of a beaf. But of the Understanding and the like, when I come to speak of the Spirit, I will give you the full reason; for man is only of two parts : the one part fimple, which the Græcians call rowdness or which we call the Image of God; but the other fourfold, which the Græcians call noomindy, and we the earthly substance, or pourtraiture, being the body, in which is inclosed that which we have affirmed to be the divine part of man, which is his Soul. In which the pure Divinity of the Soul, with the fense and teeling of a clear confcience, resteth at peace within it felf, as within a Castle of Defence. The

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The COMMENTARY.

This third Chapter extolleth the dignity of man, in which the Authour of so great benefits is chiefly to be acknowledged, and for ever to be praised and landed, who hath honoured man with such excellent gifts; for, as he meaneth, man is made, that he might be like unto Angels, acknowledging them both to be, and that they are born with him, whom he bath to be his Guardians and Prefervers, even from the first beginning of his nativity, confifting of a nature near unto Immortality, marked with the charatter or image of God, compounded of a mortall and immortall, earthly and supernaturall part : but who foareth after divine things, despiseth and undervalaes

Hermes Trismegistus. 22 values these earthly, hath his affistance in immortall and heavenly. things, looks up and lighs after. Heaven, knowing that to be the. place of the better part of him, O of neerest affinity to bis Soul : never-: thelesse, he is placed here in the middest of the world, tying other things here below unto him, with whom (by Divine Ordinance) he knows he must needs be in the bond of love and charity, loving (s these earthlythings, that he may be loved of heavenly. He inhabiteth the earth by his agility, is mixed with the elements, or by the sharp. nesse of his understanding det. scends into the detail All things are manifest to him Heavens feem not to be above bis reach: for that by the quick neffe of his Spirit he perceives them to be (as it were) neer unto him. The darknesse of the air can neither confound the intention of his minde. NOF



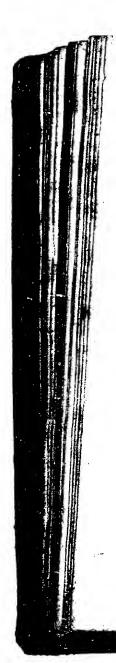
The fecond Book of 24 nor yet the thickneffe of the earth hinder his endeavour, or the depth of the maters obscure his eye-fight, and above all creatures, God hath beautified, advansed, and lifted up the understanding of man, to partake of Divine Knowledge ; the understanding being onsly the celestiall and immortall part, and challengeth a Divine Effence, and fome men have attained to this Divire Knowledge, and therein are. happy, bearing alwayes a zealous and religious minde towards God. Others content themsfelves onely with a fradow of Divine Knowledge, which who fo followeth, errein and reived : for this mist of a man of godinesse, begetteih wickednoffe in their mindes which are for deceived, and tranfforms a man (though by nature a creature good and divine) into the linenoffe and conditions of a beast a la CHAP.

Hermes Trifmegiftus. 25

CHAP. IV.

A Sociep. Why then, O Stills megilius, must man have his abode in the world, and not most happily live in that part where God is?

Trifm. Thou rightly enquit reft, Asciepius: For we also befeech God, that he will enable us to give the reason; for seeing all things depend on his will, then even those also which are most mysterious; the reason of which we endeavour to unfold, by our present discourse: Hear therefore, O Alcleping: The Lord who is the Creatour of all things, whom we truly call God, made the world first, which might be perceived and feen : but yet I affirm it to have na B 2



26 The fecond Book of no sense. For of this, whether it hath or no, I will declare another time; but so that it may be seen of all. Because therefore he made this first, and that the work seemed fair and good unto him, as most full of the varicty of good things, he loved it as a part of his Divinity and Power, and therefore, because it was of fuch excellencie and goodnesse, he would have Man made, that he might behold the works he had thus made, and likewise imitate his Wildom and Providence; for the will of God is the chiefest perfection, in that he fulfilled both his will and his deed, in one and the fame moment of time. When therforeGod perceived that that image of his (the Soul) could not be studious of all things, unleffe he should cloath it with an earthly covering, he builded for ir

Hermes Trismegistus. 27 it this house of clay, confound ing and mixing both parts into one, as much as each body fhould be capable: Wherefore he made Man of an immortall Soul, and mortall Body, that being a Creature thus composed, he might satisfie both ends, which was, to be in admiration of Heaven and to pray for fpis rituall and heavenly things, and to inhabit, and govern thefe earthly things below : and I do not onely avouch the Earth and the Water to be mortall things, which two (out of the four Elements) Nature hath subjected to the use of man; but all other things whatfoever belonging to man, as tillage, pastorage, buildings, ports, Thipping, navigation, traffique, & merchandife, which is the strongest bond of humane Society: And there is a part of the world which is Water and Earth, B 3



28 The fecond Book of Earth that which is the Earthly part of the world is preferved for the knowledge and use of Arts, and discipline without which God would not have the world to be perfit, for necessfity followeth the pleasure of God; and the effects follow his will, for it is not credible that God should be displeased with his own will for he knew long bebefore what would be, and what would please him.

The COMMENTARY,

This fourth Chapter, why God did not place man in the spirituall region but in this world; and the answer is plaine, and also why he formed man of both natures a mortall and immortall; and why the soul which he created after his own Image and likenesse, he put in Hermes Trismegistus. 29

a corporeall and earthy closure : and that the will of God is the chief perfection of things, which nece fity follows , and effect the necessity; for God fulfilled both his will, and his deed in one and the fame miment of time. That he callet h the world, the fecond Deity, is as much as if you (hould call a second ductio and unity; for two is one and one two, but one is absolutely one, but two not absolutely one but by participation and contraction one, and the duity one. So there is one abfolntely God, but the world is not God, but God by participation, being the very stamp of all sensible and detectable things. Thus, for the fourth part of Alclepius.

B4 CHAP.

17

CHAP. V.

DUt, O Alciepius, I observe Dthat thou dolt carnefily defire to heare, how a man may come to enjoy that mulicall harmony and divine Worship, which belongs to heaven. Wherefore hear, O Alclepius, there is one frequent affemblie amongh men for this fervice of God; and this no other Creature can perform but man alone, For God is only pleafed and delighted that man should excoll his admired work, fing praises of thanksgiving unto him, and perform such worship and service as belongs to his holy name. Neither do those heavenly graces unworthily descend into the congregations

A discount and a strain and

Hermes Trismegistus. 3 I tions of men, left that this earthly World should seeme unbeautified in respect of the want of this heavenly and sweet Mufick; but rather that his name who is the Father of all things. might be celebrated with the well tuned voices, and comely prailes of men. So that neither in heaven nor earth this sweet Harmony of thanksgiving might ceale; for there are some men (though few in number) that so divine are indued with and holy a spirit, that their care is only to please, reverence, and ferve the Lord: but wholo ever through the confusion of both natures, the flesh prevailing, have darkned their spirituall understanding, they are so much given over to their own lufts, and are only intent upon these ourward and lower things. Therefore a man is not to be effemed B 5

The fecond Book of 22 esteemed the weaker in respect chat he is in part mortall, but peradventure thereby he may leem the more fitly and effectualley composed to encrease in full knowledge and understanding, to wit, because unlesse he had been made of both natures. he could not have susteined both, therefore was he framedof both that he might have both an earthly and divine choice. I desire thee O Attelepius, not only to harken unto the reason of this tractate; but also to entertain it with much Zeal & fervency of Spirit. For the reason to many is incredible, but to devouter mindes it seemes true and good; wherefore from hence I will begin.

Hermes Trismegistus. 33

The COMMENTARY.

This fifth Chapter fets forth that fiveet Musick granted to meny to fet forth the praifes of God, which we know the prophet did well conceive, who being full of the spirit of God, commanded to sing psalmes anto the Lord with a loud voice, and in the assemblies to praife the Lord, upon the Cymbals, upon the Line, Harp, and Organs, for this is the chief end both of singing and Musicks. The Letter is in: it felf confpictions.

CHAP. VI.

The Lord of evenity is first God, secondly the World, and thirdly Man. The maker of

The



of the World is God, and all things therein governing all things with man whom he hath appointed Micegerent or governor, whom he hath made, properly to take the Charge of his whole work, that both he and the world might be an Ornament of praise unto himself, that by this divine composition of man, the world in Greek might be the more truly called wospos, that is, an Order or Ornament. For he knew himfelf, and knew the world co wit that remembring ... what refemblance it had with his parts, what was for his ule, and what for his service, He might labour to give praise and great thankes unto God and to honour his Image; being not Ignosant, that he wise made also after the Image of God, of which there are two Images, to wic

Hermes Trifmegistus. 35 wit the world and man; whereby it cometh to passe, that for as much as there is but one joyning together on that part, he confilts of foul and fende, and Spirit and understanding he is divine, and thereby may seeme to alcend up into heaven; but on his earthly part which confilts of fire, water, and air, he remaines a mottall Creature upon earth, is altogether fixed on the things below and swallowed up of Nature; for so man is partly divine and partly mortall abiding in one body, but he hath a measure of each. Religion before all men (which a virtuous life follows) leemes only then to be perfit, when there is a contempt of all luftfull defires and unlawfull concupilcence, affisted with all manner of virtues. For all (uch things are contrary to the Soul and



and Spiricuall understanding, which are possessed with a corporal, and earthly defirel which are well called by the name of goods. or possessions, in that they are not born with us but afterwards are possessed of us, wherefore all things of this kind are differing from man that we may even despise the body, and those things which we greedily cover, or any vice or wickednesse. which we luffully defire, for fo far as he is led by reason; so. far he is a man; that contemplacing of the divisity, he may contemn and despile that part of his, which is mortall, but only fo far as necessity compells for prefervation of the foul. For, that man may be most perfect in either part, obserte him in each to be formed of four Elements, or principall parts with two hands and two feet, and other members of his body, with which.

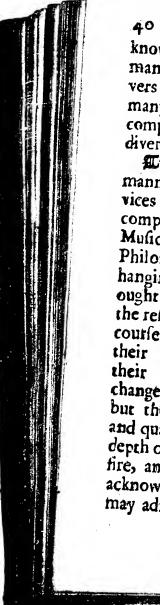
Hermes Trismegifus. 37 which he may do fervice to this lower or earthly world, but with his other four parts, to wit, his understanding, Ionl, memory, and providence, he fearcheth and looketh into all divine causes and things, from whence it happens that man with a Reilles search enquires into the diversities, qualities, and effects of things. But being hindred by the weight, and too much impersection of his body, he cannot properly forelee the true naturall caules of things. This man therefore, fo framed and fashioned, and that for such a miniflery & fervice commanded of the great God, as in decently governing the world, piously worshiping his God, & worthily &fitly obedient to both the wills. of God, what gift doft thou think he shall be recompensed with? for feeing that this world is the work of God, and man. ђу.



38 The fecond Book of by his labour and industry preferveth and encreaseth the beauty of it, joyneth his labour with the will of God, when by the

help of his body, and by daily paines and care he adorneth that species and forme, which by divine wildom he first created, but with that with which our parents were rewarded? with which also that we may be rewarded if it may seem good to his wildome, we do molt earnefly pray and defire, that he will release and free us out of this worldly prison, deliver us from these earthly bonds; and restore us like unto the divine nature, pure and holy. Afelep Thou faiest thevery truth, O Trilmegiftus, for this is their reward who live pioufly towards God, and faithfully to the World; but to them that live otherwife and wickedly, both

Hermes Trifinegistus. 39 a passage is denied them into heaven, and a fearfull change into other shapes, unbeseeming a righteous foul. But to proceed, O Arismegistus, fundry foules under the hope of future eternity are much indangered in this world, which seemes to some incredible, to some Fabulous and to others Ridiculous: for the fruit which is reapded by worldly possessions in this temporall life, seemeth to be a very liveet thing; wherefore it obliquely holdeth the foul, that it cleaveth too much on that part of it which is mortall, neither suffers it to take notice of the divine part, envy hating immortallity: for I will, as it were by foreknowledge tell you. that none after us shall have fimple election, which is true Philosophy; being a frequent beholding a holy worship and knowledge



40 The fecond Book of knowledge of the divinity, for many do confound it after a divers manner; how therefore do many men corrupt this incomprehentible Philosophy, or diversity confound it.

Aritur. O Alcleptus, in this manner mixing it by luttle devices into divers disciplines not comprehensible, Arithmetick Musick Geometrie, but pure Philosophy, and that only hanging upon divine religion, ought to apply it felf wholly to the rest, that it may admire the course of the Starrs and Planets, their appointed stations, and Commutations and changes to confift of numbers : but the dimensions, qualities, and quantities of the earth, the depth of the Sea, the Vertue of fire, and the effects of all these, acknowledging nature that it may admire, adore, and praise art

Hermes Trismegistus. 41

art and an excellent understanding. But to know Musick is nothing elle then to knowtheOrder of all things, which pertakes of divine wildome; for an order of all things artificially pitched upon one generall, will make in divine Melodie a certain fweet founding and most true Harmony.

Afclep. What then shall become of men after us.

Evilm. They shall be deceived by the Subtity of Sophisters, and turned away from pure and divine Philosophy; for out of a pure mind and soul, to worship God, to honour him in his works, and to give thankes unto him for his will, which is only full of goodnesse, this is Philosophie violated or corrupted by no foolish or unscalonable curiosity of the minde; and of these, thus far.

The

The COMMENTARY,

This fixth Chapter discourseth that God is the first God ab folmely, the World the Second, not abfo-Intely but by participation God, as which is the first Image of an absolutely deity; man, the third God by participation of the divinity, and the second Image of God: but God is not an Image, but the truth of all Images, that man may ascend up into heaven by his soul, by his understanding, by his spirit, by his reason, as it were by the Superior Elements. But wherein he is made of fire, of air, of water, and earth, he is subject to death, and to dote upon all worldly things, deprived of that divine part; That the measure after which a man ought to live, is religion which goodnesse follows, and which seems to

Hermes Trismegistus, 43 to be perfit, when being armed with Vertue it despiseth the coveting of other mens goods or any thing hurtfull to it, as posses or any the body it self, and all those things we lust after, even the very sense of appetite. For so far he ought to be called a man, whiles that this opinion is led only by reason, and that in contemplation of the divinity he contemneth and despiseth that part of him which is mortall; more then may serve for the preservation of his life.

Alclepius divineth that of the fucceeding Ægyptians, that there fhall be none after them to attain to the pure Philosophy of the knowledge of God. Now Hermes asketh, to what end man ought to learn the dimensions of the earth, that is Geometry, the qualities, quantities, the depth of the Sea, and the nature of fire, and the effects of all these, that is the Universall Philasophy,



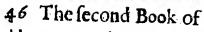
The fecond Book of 44 lofophy of numbers, celestiall globes, and naturall things, certainly to admire, adore, and praise, the Art, excellent Invention and Workman of all these for this is pure Philosophy and only depending. upon divine religion this is Musick, this is harmony, to know the order of all things, which all divinity partaketh of, and which artificially pitched upon one generall, will make in divine melody, a certain well tun'd and most fiveet harmony and that is Philosophy, which is corrupted by no unfit curiosity of the minde, which with a pure soul and mind doth worship the diety, and honour his works, as also to give thanks for the will of God, which is so full of goodnesse, and confirmeth the Prophecy of Alclepius. This is the fixth partiti-011:

CHAP,

Hermes Trismegistus. 45

CHAP. VII.

Fa Spirit, and fuch like, I will now begin. There was God, and Byle, which in Greek fignifieth the world, and the Spirit was in the world; but not as with God, neither are thole things God, of which the world is, wherefore they were nor, when they were not created ; but even then they were in that, from whence they had their being. For tho'e things are not onely faid to be, which are not yet created, but those allo which have not a fruitfulnesse in generating ; so that nothing can be produced and generated of them. Whatfoever things therefore have in them a nature of conceiving, those are things



things apt to ingender, which may be created of these, albeit they ingender, or are created of themselves; wherefore God everlasting, God eternall, neither is, or could be begotten; he both is, hath been, and ever shall be. This is that therefore which in it felf is the whole nature of God.

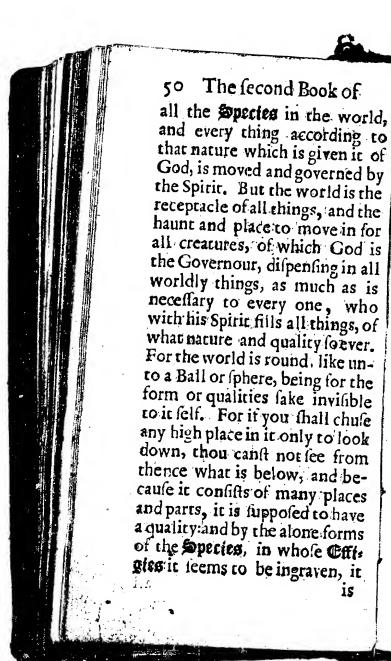
But the nature of the world, and of the Spirit, albeit they feem to be created from the beginning ; yet they have in themfelves a vertue of begetting and procreation, as allo fruitfulnesse; for a beginning is in the quality of the nature, which contains in it self a quality, and nature of conception and birth. This is therefore onely generable, or easie to be ingendered without the conception of another; but that which hath in it onely the vertue of concei-

Hermes Trismegistus. 47 conceiving, is by the mixture of another nature. So they are to be discerned, that this place of the world may not feem to be created with those things which are in themselves, as which hath in it felf the power of whole Nature. I call it a place in which are all things; for neither could all these things be, if a place were wanting which might contain all things; for a place was to be provided for all things that were; for neither the quantities, nor qualities, nor fituations, or effects, can be known of things which are not : cherefore the world, albeit it be not fo created, yet it contains in it felf the nature of all things, as which giveth (in all things) rich and truitfull matter to conceive. This is therfore that whole quality & matter which maybe creared,



ted, albeit it be not created: For as Nature is a fruitfull matter of quality, fo the fame is as fruitfull in malignity. Neither have I faid, O Afclepius and Amnon, which is taid of many, whether God could weahen and turn away evil from the marure of things? To which we infwer not at all; yet for your *akes I will profecute what I began, and give a reason : For they affirm, that God ought all manner of wayes to have freed the world from wickednesse; for he is fo in the world, as though he feems to be a member, or part of it; for it is fo provided and ordained by the most high God, as much as with reason he could then, when he hath vouchlafed to dignifie the mindes of men with sense, discipline, & understanding for with those things in which we excel other creatures, we can only fluin the deceit of

Hermes Trismegistus, fin, guile, and all other corruption. For he, before that he is enfnared in them, shall by the very hght & uglinefie of them, avoid them, that man is guarded with divine knowledge and wildom : for it is the foundation of discipline, confilling in the excellencie of knowledge: for by the Spirit all things are ministered. and refreshed in the world, and (as it were) an organ, or instrument, is subject to the will of the great God. Wherefore hithereo in our souls, let us conceive of that wife Moderatour and sensible Governour of God, which is called the Spirit, or holy Ghost, which comprehends in it left every place, and the fubstance of every ching, and the full matter of things begotten and created ; and whatloever else in the world, either for substance, quality, or quantity : for **a**11



1S

Hermes Trismegistus. S I

is supposed to be visible, when it is fnewed, drawn out, or painted, but indeed it is alwayes to it self invisible. Whereby, the bottom or lowest part of the Sphere (if there be any) is called in Greek & Ms, for i Aiy in the Greek tongue fignifieth to fee, which fight the bottom of the Sphere may want, whereupon the species are called ina, for that they are of an invibile form; and for that they are deprived of light, the Grecians call ass, and for that they are in the bottom of the Sphere, the Latines, Inferi. Theje are therefore the ancient principles, or are (as it were) beginnings and heads of all things contained in any part or parts of these.

Astclep. All these things therefore, as you speak of, which are earthly, O Trilmegiffus, C₃ are

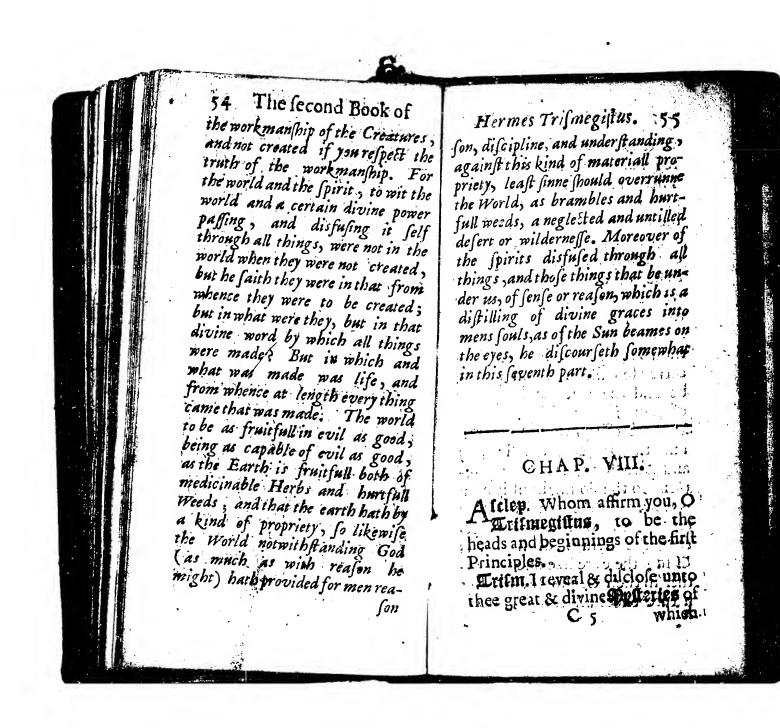
52 The fecond Book of are prefent as well in every **Species**, as in the full substance of every thing.

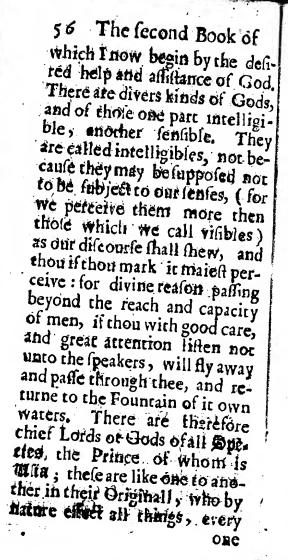
Trifini. Therefore the world nourisheth the bodies, the Spirit the life or toul and fente, or reason; the understanding being a gift with which man is only enriched, neither all men but few who have a hearise judgment to be capable of sogreat a benefit : for as the world is inlightned by the Sun; fo mans minde is illuminated by this light & much more. For whatloever the Sun doth enlighten, by the Eclipfes and interpolition of Earth and the Moon, and by the approach of night, it loseth, and is deprived of that light : but reason when it shall be once mixed with mans Soul it becomes, by that lively & growing mixture, of

Hermes Trismegistur: 53 of one nature with it. So that minds thus qualified are never intangled with milty and obfcure errors. Whereby the fenie or reason may well, be faid tobe the foul or Spirit of God; but I fay not of all, but of fome excellent, and principall ones.

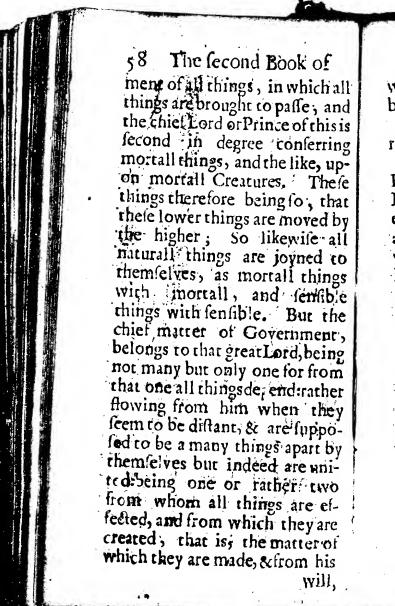
The COMMENTARY.

The feventh Chapter conteineth a hidden Philosophy of the generation, and matter of the World, of the Spirit accompanying it, and of the place. The pould in God be calleth the Cominent place, wherefore he will not have the place of the world to be creased, but that it is created and not created, created indeed if you respect





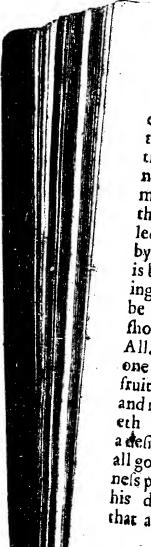
Hermes Trismegistus. 57 oneilluminating one anothers The chief Lord of Heawork. ven or whatsoever is concluded under that name, is Jupiter, for from Heaven Jupiter gives life to all. The chiefe Lord of the Sun, is the Light. For the benefit of light is distributed unto us by the globe of the Sun. There are 34. Lords of the horoscope, or which speculate into the Hours of Nativity, placed alwayes amongst the fixed Planets, the Prince of these they call Mayropos, that is, which hath all inapes or which, in different Species, makes divers The feven wander-Shapes. ing Planets have also their Lords which they call, Fortupe and Fate by which all things are changed which, were firmely flabliffied by the law of nature scaltered by a continual motion. But she Aire is the Organ or inflru-



Hermes Trisinegistus. 59 will by which other things are brought to passe.

Asclep. Again, what is the reusen of this, OArismegistus?

Trifm. This, O'Afclepius. For God the Father, or the Lord of all things, and whatfoever name he is more religioufly and devoutly called of men', which ought for our understanding lake to be reverenced of us, in contemplation of so great a Majefty, we have expressly called him by none of chole names, for if this found uttered, setterh forth the whole will of man or that understanding he shall conceive by the spirit; the substante of which name confilling of a few syllables, is limited and circumscribed , that there might be in man a necessary and familiar entercour e betwixt the voice, & the eares, the fpirit and the understanding, and so of all things by these : Whether then



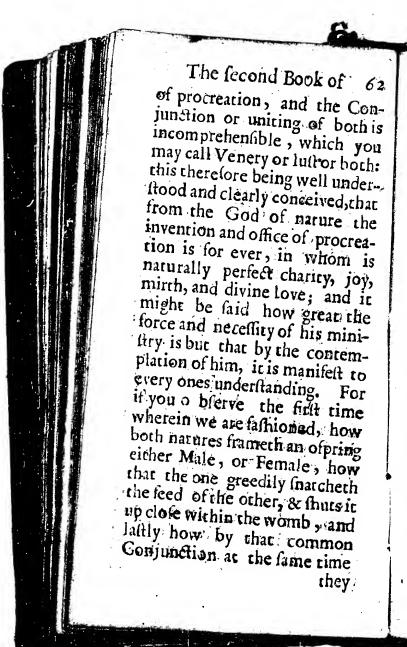
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The fecond Book of then the name of God be complease or wholly in these? for I suppose not, that the efficient caule of all Majelty, and the Father and Lord of all things, can be expressed by one name though compounded of many Syllables : it is necessary therefore that he should be called not by one name but rather by all names, (seeing that he is both one and all things) being meet that all things thould be his name ; or that He fhould be flyled by the name of All. This therefore being but one, as being all, is full of the fruitfulnesse of both natures, and rich in his own will bringeth forth whatfoever he hath a desire to create. His will is all goodne's and this fame goodnels pertaines to all things, from his divinity nature proceeds that all things may be as they are.

Hermes Trifmegistus. 6 I. are, and have been and in all things which shall be, nature hence forward may of it felf be sufficient to beget. Let this therefore be the reason given thee, O Afclepfus, wherefore and how all things, of both fexes are made.

Asclep. You mean God, Erismegikus?

Trism. Not only God, O Asclepius, but all Creatures having life, and all Creatures without life; for it is impossible that any of those things which are, should be unfruitfull, for fruitfulnesse bein⊈ barred from all chings that are, it will be impossible that there be a perpetuity of tho e things which are : for, I fay, that Nature and Reason, and the World do consein in them this nature, and preferve in themfelves all things created; for every Sex is full oť



Hermes Trismegistus. 62 they beget men and women, which the woman for a certain time beareth in her womb. The effects therefore of lo pleasing, and neceffary a work, is committed in the dark, left that by the derifions and mockings of common ignorant fooles; the divinity of nature by the of both fexes; conjunction should be compelled to blush, if it should be subject to the open view of irreligious and ungodly perfons, for there are very few in the world that may be counted modelt and religious, whereby it hapeneth that in many there remaines malice and lewdneffe, through the want of wildome and knowledge in those things which are : for by the understanding of divine. knowledge, and re igion, by which all things are fweetly dilpoled, and ordered, there

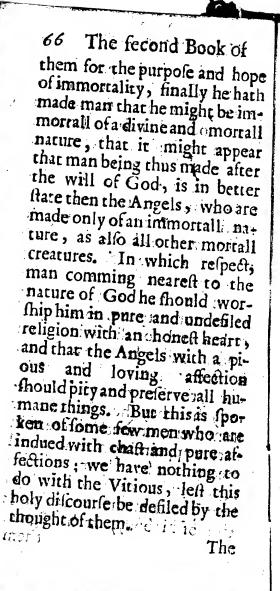


is not only a contempt of > but also medicine for all the evils in the world : but so long as ignorance and want of knowledge abide, there all manner of fin gets head, and wounds the foul with incurable Vices, which being infected, and defiled with them, swells it, as it were with Poylon, which cannot be cured but by a foul furnished with divine graces and understanding. If therefore only to a few this shall be profitable, it is meet to profective and conclude this tractate, to wit, wherefore God hath vouchfased to impart, only unto men understanding and difcipline. Hear therefore, when God the Father, and Lord of all things, had after other inferiour Gods or Angels made man of the corrupter part of the world, and of a like measure

of

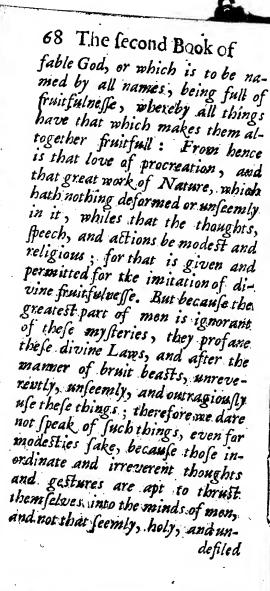
Hermes Trifmegiftus. 65

of divinity, it happened that fin did remain mixed with those Bodies, wich a necessary: desire after food and living, (which nature hath given in common to other living creatures) as affo other affections and vices of the minde incident to mans cor-But the Angels inplicn. which were made of the pureft part of nature, and wanting no helps of Reafon and Knowledge, and in a continuall flate of immortality yet for mity of order, and for disclipine, and understanding he hath ordained by an eternal Law, (being art order by the Law of necessity limited) that they fhouse not be far from them, or much different in nature; appointing man above all creatures to be only endued with reason and knowledge by which he might thun the corruption & vices of his body, hath affigned them



Hermes Trismegistus. 67 The COMMENTARY.

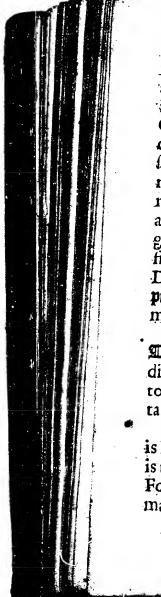
This eighth Chapter treateth of. the materiall Lords or Princes; mhich he calleth Gods : The Lord of Heaven he calleth Jupiter ; the Lord of the Sun, the Light : he. reckons 34 Horoscopes, or markers of the hours of childrens nativity in the same place of the fixed Planets, and the chief of the se be calleth Pantomorphos, and the Lords of the seven wandering Spheres; or Planets, he maketh Fortune, and Fate : also he appointeth a Lord of the air : but these seem to be the fictions of Devils, and certain van nities smelling of the errours of the Gentiles, and which cause those which trust in them, rather to perifh, than to be in any fafety. From hence he returneth to the contemiplation of the most high and inef. fable



Hermes Trismegistus. 69 defiled Ordinance of God : and because few have pure and good affe-Stions, I suppose that we should neither think, or speak much of this matter. Then he addeth, that God hath bestowed onely upon men reason and understanding, whereby that immortall, and divine part of him might (hun vices, which otherwife, by the admixture of his earthly substance, he might easily run into : for by reason of this body and diffoluble part, men must needs fall into lusts, and other temptations of the mind. This, of the eighth Part.

CHAP. IX.

And because we are now speaking of the similitude, and mutuall fellowssip of men and God, acknowledge, O Association, Associatio, Association, Association, Assoc



70 The fecond Book of, Asclepius, the authority and power of man. For as the Lord and Father, or most high God, is the Creatour of the heavenly Gods or Angels; fo Man is the creatour of those gods which are fet in Temples, contented to be neighbours unto men, and are not onely illuminated, but do also illuminate, doing not only good unto men, but allo confirmeth that there is a God. Doft wonder at this, O Afcle: pius, or doft thou doubt of it, as many do >

Afclep. I am confounded, O Trifmegiftus : but giving credit to what you fay, I judge man to be molt happy, who hath attained to fo great bleffednesse.

Trilm. Neither unworthily is he worthy of admiration, who is the greatest amongst the gods. For the **Genus** of all things is manifest without confusion, be-

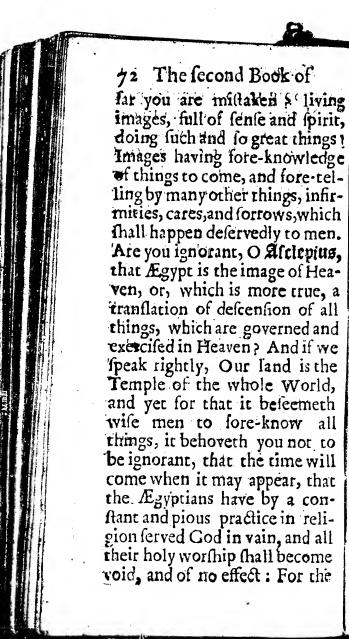
Hermes Trisinegistus. 71

ing propagated of the pureft part of Nature, and the fimilitudes of them to be (as it were) the heads of all; but the Species of the gods, which man reprefents, is fashioned of two natures; Divine, which is the more excellent and noble part; and Earthly, which is that which is here conversant in earth, and which confifts of the whole Fabrick, or leverall parts of the outward Man. So Man being mindfull of his Divine Nature and Originall, remains Aill in the likenesse of God. For as the Father and the Lord hath made eternal Gods, that might be like unto him. So man hath fashioned out unto himfelf gods; after the fimilitude of his own countenance.

Asclep. Do you mean images, O Erismegistus?

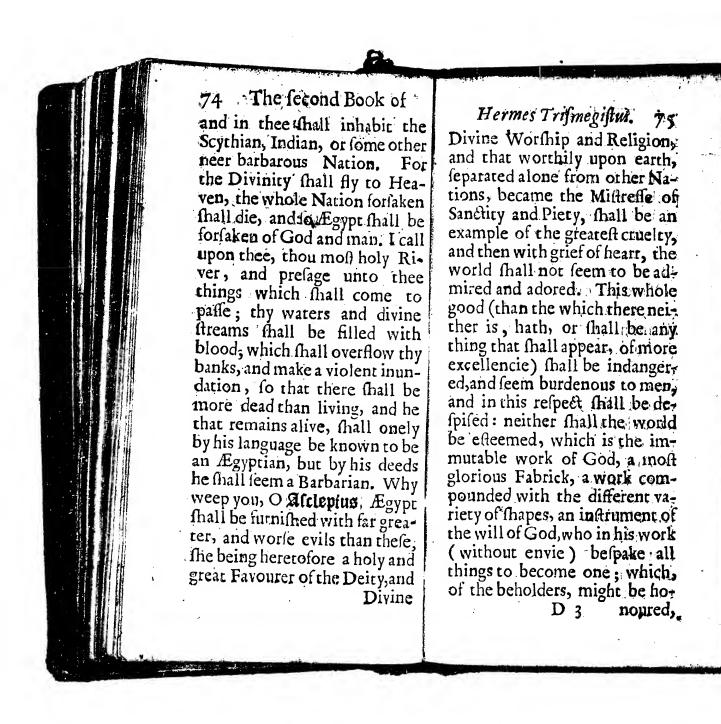
Tifm, Do you not see how D far

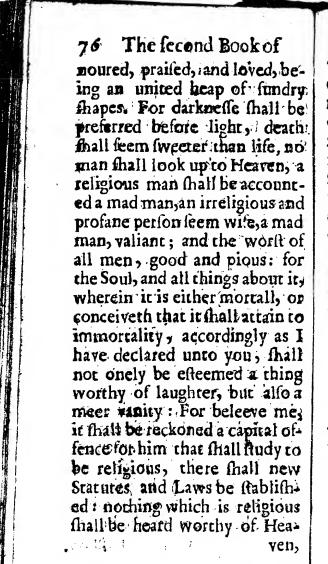
ing



Hermes Trifmegiftus. 73

Divinity shall return back from Earth into Heaven, Ægypt shall be forlaken, and the Land which wasthe feat of the Divinity, (ball be defittate of Religion, and deprived of the prefence of the Deity. For when strangers shall possesses, and fill up this Land and Kingdom, not onely there shall be a neglect of Religion; but, which is more milerable, there shall be Laws enacted against Religion, Piety, and Divine Worship, with punishment inflicted upon those that feem to favour it : then this holy feat shall be full of Iolatry, Idols Temples, and dead mens Sepulchres. O Ægypt, Ægypt, there shall remain only a fained fhew of thy Religion, and which will feem incredible to posterity; and onely letters shall stand ingraven upon thy pillars, which may declare thy pious deeds, D 2 and





Hermes Trismegistus; 77

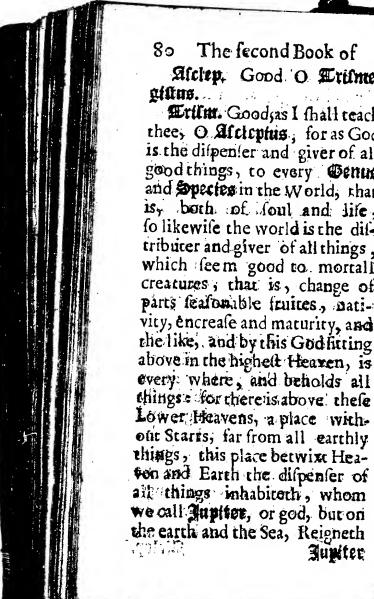
ven, or heavenly things, or be entertained in the hearts of men: there shall be a separation of God, which is much to be lamented, from the Society of men, onely evil angels shall remain mixed with the humanity, which shall violently move to all manner of aucacious milchiefs, fir them up to wars, le. dition, robberies, deceit, and unto all things contrary to the disposition of the Soul, then the Earth shall not stand, the Sea fhall not be failed in ; and in Heaven, the course of the Stars and Planets shall cease, all divine knowledge shall (of necefficy) be buried in filences, the fruits of the earth Mall be corrupted, neither shall the earth be fruitfull, and the air it felf fhall languish with a forrowfull countenance; these and fuch like times shall come; irreligion and D 4 3 :

78 The fecond Book of and confusion of the world, with a fenfleines & vacancy of al good things. When these things shall happen, O Alclepius, then that Lord and Father God Almighty, Governour onely of the world, lookinginto the manners, and voluntary deeds of men ; after his own will (which is his goodnefle) punishing vices, raking away all errours and corruption, and drowning all manner of wickednesse, either by an inundation of waters, or elfe confuming them by fire, or elfe by plague and pestilence, he will end this world, and reflore it to its ancient beauty; fo that the world it felf may feem to be admired and honoured : and God, the Creatour and Reftorer of fo great a work; shall of all men then being, be magnified with continual praises and thankigivings: For this generation of the world,

Hermes Trifmegistus. 79 world, and the reformation of all good things, and the most holy and religious restitution of nature it self, in due time both is, and hath been eternall from the beginning, for the will of God wants beginning; which is the same, and continual in every place.

Aftlep: For the nature of God is the counfaile of his will, and his excellent, goodneffe, his counfaile, O Artimegiffe, us.

Stifm, O Altlepius, his will, proceeds from his counfaile, and his will from his will, neither wills he any thing ambirioufly which is full of all things, and thole which he wills he hath, but he wills all good things, and hath all he wills. For he thinks and wills all good things; but this is God, and the world is the Image of that Good. D 5



The fecond Book of Asclep, Good O Trismes

Erifur. Goodsas I shall teach thee; O. Afcleptus, for as God is the dispenser and giver of all good things, to every Genue and spectes in the World, that is, both of foul and life, to likewife the world is the diftributer and giver of all things. which feem good to mortall creatures, that is, change of parts feafomable fruites, nativity, encrease and maturity, and

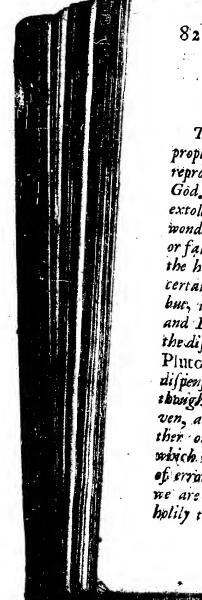
Hermes Trismegistus; 81 Jupiter Pluto, and he is the nourisher, and preferver of all Living and fruitfull morrall Creatures, by the power of all these, Fruits, Trees, Plants, and the ground are refreshed, and the power and effects of other. Gods are diffributed through all things that are. They are distributed that. Ihall bear rule on the Earth, and Thall be placed in the very entrance. of Egppt, in that City which is built in the Weft, or where the Sun lets. To which place all mortall Creatures both in Land and Sea thall haften. Alclep. But at this time

where are they, O Trifing: gistus. Trifm. They are placed in

the great City, in the Libyan Mountain, and chus far this des charation. 3.8

> 1 The

Sec.



The fecond Book of The The COMMENTARY,

This whole Ninth Chapter is prophane. Which Augusting well reproveth in his Book of the City of God. It maintaines Idolatry, extolling and setting it forth with wonderfull praifes; and the decay, or fall of it, it much deplores. In the highest Heaven, the forieth a certain God beholding all things is but, in that place betwixt Heaven and Earth, he placeth Jupiter, the disposer, or Steward; and Pluce Jupicer to be the God, and dispenser on Land; and Sear, as though there were one God in Hear ven, another in the Aire, and anothen on the Land, and Sea; all which contein an infinite impieir of errars : for lost of druine Writ we are uncorruptly, purely, and holily taught, that the Lord he is God

Hermes Trifmegistus. 83 God in Heaven above, and in Earth below, and that there is no. other God: but against Idols and Idolatry the word of God and the hely Prophets do warily admonish is that we be not defiled, with fo great a blot of impiety, nor corrupted with so great an error, for. the Idol it felf is curfed, and him. that made it, and again, the wor-(hipping of cursed Idols is the cause beginning, and end of all mischief. An Idol maker, and this Idol are. both an abomination to the Lord, for both that which is made, with him that it shall be confumed with fire, thele and many more things. of Idolatry out of the Book of wildome, and in Levicicus God him felf out of his own mouth commandeth, I am the Lord your Gody you (hall not make to your felf any Idol, or graven Image, neither shall you erset any monument, or Pillar in your Land to wor(hip



84 The second Book of

worship it And of the Idols of Ægypt, be advertiseth in Ezekiel, Be not pollested with the Idols of. Egype, for I am the Lord your God : and of their abolishing Speaketh by the Same Prophet will destroy their Images and make an end of their Idol Memphis, ba foall no more lead them out of the Land of Agppt. What Mercurius calleth the font Spirit, and Sense of Idols, and Images in that they shall bring difeases, in firmities, and fears upon men., we know without dankt to be evill Spirits, and in affurance to be those of which the Praphet snuly affirm eth, that all the Gods of the gen. tiles, are divils, or evil Spirits; Let this little be sufficient against the impiety of Trilmegikus in this ninth part, for we speake to those who are fealoned with the true knowledge of God, which (as the wiseman saith) to know and understand

Hermes Trismegistus. derstand is perfest righteausnesses and to know his righteou neffe and power is the root of immortality, Lazarelus draweth this place to an Analogie, as though the Idols were the Apostles; the Image of man, Christ; the power given from above, * the holy Ghost; Agypt, the darkneffe of the gentiles; and the perfocution of the Disciples Apostles & Martyrs, the graven pillars den claring their pieges works and than the heart of postering did retaine; nat their works, but their faith only : these are pionsfly invented, but peraduenture far from the Letter; or meaning. I think with Au + gultine that Hermes overfhot bim felf both in this and the \$3. Chapter, for they seem to have the Prophets of the Gentiles, as Balaam and the Sybills, that they may suffer both Light and darkneffe the lucid and obscure intermixture of Prophecies fometimes PHTE. 86 The second Book of pure, and sometimes impure: This, for the ninth Chapter.

CHAP. X.

Ow we are to discourse of, mortality&immortality:for hope and fear of death torments many, which are ignorant of the true reason: for death is caused by diffolution of the body, typed out with labour and the harmony being ended whereby the members of the body are ficted into one composition for lively ules, for the body dieth when the vitall parts of man faile. This is therefore death; a dissolution of the body, and an atter decay of the bodily fenses, about which to take thought for, is to no purpose.; but

Hermes Trismegislus. 87 but there is an other thing necessary, which either ignorance, or mans incredulity seteth leight by.

Asclep. What is that, O Erismegistus, that they are either ignorant of, or believe not to be?

Trifm. Hear therefore, O. Ascleptus, when there shall be a separation of the foul from the body, then the Judgement, and examination of his delerts shall passe over unto the grear God ; and he when he shall see that it is just and righteous shall suffer it to abide in a fit Mansion but if he shall see it to be spotted and defiled with fin and iniquity he will cast it down, and deliver it to Stormes, Whirle-Winds, fire, Lightening, and Tempett; and it shall be inatched up betwixt Heaven and Earth, with worldly tempest, and

Participation of the second second

88 The fecond Book of

and with continual torments be driven into divers places, that in this respect the evenity of them is prejudicious because by an immortall sentence, the Soul is condemned to everlaft= ing judgment; left therefore we be infolded with these miseries, know that we must fear tremble, and beware: for the unbelievers are after their fauits and pleafure in fin compelled to believe nor by words, but by examples, not by threatenings but by the very luffering of punilhmenr.

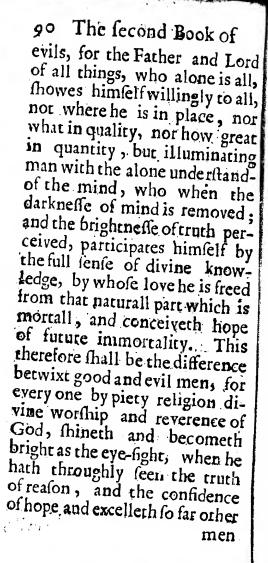
Afslep: Arenot then, O Saif: megiftus, the faults of men punished only by mans Law.

Trifm. Forfooth, O Affrigplus, first all earthly things which are mortall, then those things alfowhich live by corporal reason and which swarve from living after that Law of reason, all Hermes Trismegistu. 89

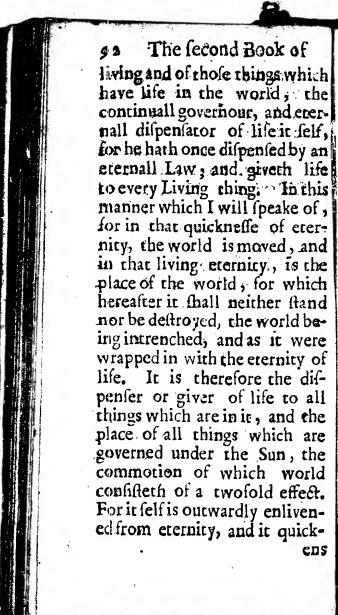
all these according to their deserts and faults are lizble to punishment, but after death so much the forer punishment as their faults have been concealed & unpunished in this life, for God foreknowing all things renders a like punishment to evey one according to the measure and quality of the fault.

Asclep. Who are worthy of the greatest punishment, O II till megisius.

Ertim. Those who being condemned by the Laws of men come to a violent death, which seem not to yeeld unto the debt of nature, but to suffer punishment for their deserts. Contrarywise, God is a sheild and defence unto a righteous man, who loveth piety and religion; for he desendeth such from all manner of dangers and evils,



Hermes Trismegistus. 91 men, as the Sun excelleth other Starrs in his Light : for the Sun it felf not fo much in greatnesse of diety, as in divinity and fanctity illuminateth the other Starrs. For I suppose this, O Asclepius, to be the Second God governing all other things, & illustrating all worldly things whether they be creatures with life orwithout life, for if the creature the world hath, is & shall alwaies be Living, nothing in the world is mortal. For there is no place of mortality, for every living part which is in the world, as in one and the fame continuall living creature, wherefore it ought to be full of life and eternity, if it must always live. The Sun therefore as the world is eternall, and fo is the governour of life and livelinesse, and the continual dispenser of them. He is therefore the God of the · living



Hermes Trifmegistus. 93 ens and inlivens those things which are within it, differing in proportions, and appointed, and prefixed times, all things are known and ordered by the effects of the Sun, and by the course, and influence of the Starrs, all remporall things are established by reason and divine Law, the Earthly seafons are known by the quality of the Aire, as either in the variety of heat, or cold, the Heavenly feafons by the return of the Starrs to the same places, and by the temporall change of tides, and the world is the receptacle of time, by whofe course and motion it is refreshed, but time is kept by order. Order and time make an innovation of all things which are in the world by course,

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94 The fecond Book of

The COMMENTARY.

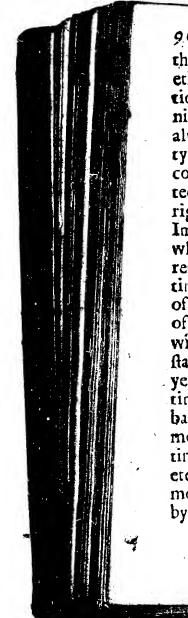
This Tenth Chapter , speaketh of death and the examination of the Soul, when the body shall die, that they shall be most punished after death, whose life justly is taken away by mens Lawes, for the greatneffe of their offences, that God is a defence to the righteous; of the divinity of the Sun, and the world, for he puts the World to be the first fensible God, the Sunte be the Second, that the world shall nevertake rest, nor be destroyed. But we give not the incommunicable name of God, neither to the Sun, nor to the world, and believe that the world shall one day be diffolved. These things therefore being understood, (as the bare words of Hermes (hew,) they fet out the error of the Gentiles, yet

we

Hermes Trismegistus. 95 we do grant by participation to these a divinity, as to excellent works of God. This the tenth part.

CHAP. XI.

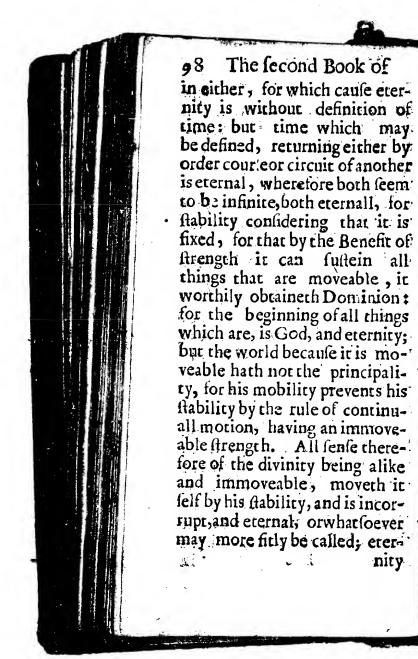
Herefore all things being so, neither of things created, Heavenly things or Earthly, is any thing flable fixed or immoveable, for only God, and worthily he alone is in himfelf from himfelf, and on all fides wholly full and perfect, and this is his firme stability which cannot be removed by the enforcement, or occasion of any other seeing in him are all things, and in all things he is only, unlesse any man will dare to fay that his motion confifteth in eternity, butmuch rather his eternity is unmoveable, intowhich the



96 The fecond Book of the motion of all times returneth, and from which the mo-

tion of all times takes it beginning. God hath therefore been alwayes stable, and his ererniry alwaies alike stable with him, containing the world not created within himfelf, which we rightly call fenfible. The Image of this God is the world, which is made an imitator or resemblance of eternity: for time hath the force, and nature of flability in the very necessity of return again into it self: wherefore albeit eternity be stable immoveable and fixed, , yet because by the mobility of time, motion is alwayes called back into eternity, and that mobility is turned by reason of time, it comes to passe that eternity it self is certainely immoveable, and may feem only. by time to be moved in which it felf

Hermes Trismegistus. 97 felf is, for in that time is all the motion; fo it happens that the stability of eternicy is movedy and the ftability of time, becomes stable by the rule of motion, and loit is credible that God is moved into himfelf , by the fame immoveablencile, for there is an in immoveable motion in the greatnesse of his very flability, for the condition of his greatnesse is immoveable. This therefore which is fo, and not obvious to our senses, is infinite, incomprehensible and ineffimable, which can neither be suftained, reported of, nor found out; whereupon it is uncertain wherein, where, how, and in what fashion it is: for he is reported to be in the greatest stability, and in him is his stability, whether he be God or Eternity, whether the one be in the other, or both E 2 in



Hermes Trifmegistus. 99 nity confifting in the very truth of the high God, full of all fenfible things, and full knowledge abiding as I faid with God, but worldly sense is the receptacle of all fensible things, both for Spectes and disclipine, but humane sense by the strength of memory, for that it remembers all things that it hath done : for divine reason and sense come down continually to many and God would not that excellent, and divine fense should be confounded with all Creatures, lest it should blush in being mixt with brutes. For the understanding of humane sense, of what fort, and how great it is, is wholly in the memory of things paft : for by that frength of memory it is made governour of the earth; but the understanding of Nature, and of the quality and fense of the E 3 world.

nity

The fecond Book of 100

world, may be perceived by all fensible things in the world; eternity, which is the fecond is known to be a fense and quality given of the lenfible world, but the understanding of the quality, and quality of the fenle of the high God, is the alone truth, the fhaddow of which truth in the world is not certainly known in the last line, for where is any thing known by the dimension of time, where there feem to be leafings generations and errors? You fee therefore, O Ascleptus, in what things we are agreed upon, which we handle or which we dare to touch: but I give unto thee thankes, O great God, which hast illuminated me with the light of seeing thy divinity : and you O Tatus, Asclepius, And Amnon, conceale fecretly within your breaks and keep clofe

Hermes Trismegistus. 101 close these divine Mysteries. differeth under-But in this ftanding from fense, for that our understanding commeth by the and diligence of intention, the mind to understand and know the quality of the fenie of the world, but the understanding of the world reacheth to eternity, and to know God who is above it felf, and to it happens unto us men, that as in a milt we fee those things which are in Heaven, as much as it is possible through the condition of humane sense. And this intention or reach in perceiving fo great good things is very narrow and weak, but is most large when it shall see it by knowledge, and the tellimony of a good conference.

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The

102 The second Book of

The COMMENTARY.

The eleventh Chapter discloseth that onely God is immovable and stable, and all other things mutable; God is infinite, incomprehenfible, and is unknown what he is: the holy, incorrupt, and eternall sense of God, treateth of the sense of the world, of the sense of man, of the difference of the understanding from the sense. This is the Sum of the eleventh Part.

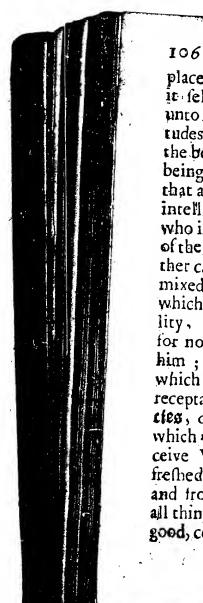
CHAP. XII.

But of Vacuity, which alfo Bwith many feems to be a great matter, I thus think, that a Vacuity neither is, can, or shall be any thing; for all things

Hermes Trismegistus. 103 of the world are most full parts, as the world it felf is full of bodies different in quality and form, having both their form and greatnefle, of which one is greater than another, and one lesse than another, different in strength and weaknesse : for fome of these easily seem to be the Aronger, as the greater : but the lefler and smaller can scarcely, or not at all be feen, which : things to be we know onely by feeling, whereby it happeneth, that many beleeve that these are : not bodies or fubstances, but empry places, which is impossibles for if any thing be named out of the world, if there be any thing (which I hardly beleeve) therein to full of intelligible things, that is, things like to the Divinity, as this place which is called the senfible world, is full of bodies and creatures, agreeing both in E nature :

104 The second Book of nature and quality to it, all whole representations we fee not; but fome exceedingly great, fome exceeding little, and thore, which either through the length of dillance, or that we are dull of eye-fight, they appear to be such unto us, or to be Thore, for their exceeding fmalneffe they are supposed of some not to be. I speak now of Angels, which, I suppose, sojourn with us, and Spirits above us, which are betwixt the pureft part of the air, and the earth, where there is neither place tor Elouds, nor commotion by the motion of any Meteor, Comet, or Signe. In this respect, O A: FERBULIS, thou canft lay nothing to be subject to Vacuity, unlesse thou vauntelt there may be a Vacuity of what thou affirment to be empty, as a Vacuity from the fire, from the water, and from

Hermes Trismegistus. 105 from the like, which although it happens to seem so (For that may be void of fuch things, which are great, or little, which makes it seem empty) yet there cannot be a Vacuity of Spirit, and Air. The like allo we may speak of a place, for the word onely wants understanding ; for a place appeareth what it is, from that of which it is : for when the principall name is taken away, the fignification, or interpretation is imperfect. Wherefore the place of water, the place of fire, or fuch like, we truly fay; for as it is impossible for any thing to be void, or empty, fo the place alone what it is cannot be known. For if you put the place without that of which it is, it shall seem to be an empty place, which I beleeve the world hath not : For if there be no Vacuity, neither a place



106 The second Book of

place appeareth what it is by it felf, unleffe you shall adde untoit, either longitudes, latitudes, or altitudes, as fignes to the bodies of men. These things being so, Ascleptus, and you that are prefent know, that the intelligible World that is God, who is known only by the fight. of the foul, is incorporeal ; neither can any thing corporall be mixed with his Nature, that is, which may be known by quality, quantity, and numbers, for no such thing abideth in him; therefore this world, which is called fenfible, is the receptacle of all fensible Spea cies, qualities, or bodies; all which without God, cannot receive Vegetation, and be refreshed; for all things are God, and from him and his will are all things : that which is wholly good, comely and wife, fenfible and ;

Hermes Trifmegistus. 107 and intelligible, belongs to him alone, and without this there neither is, hath, or shall be any thing; for all things are from him, in him, and by him, both qualities of many shapes, and great quantities, and greatnelle exceeding measure, and varieties of Species and Forms, which if you shall understand, O Alcles pins, you will give God thanks, and if you shal wel observe the whole, you that by true realon perfectly learn, that the world it felf is fensible, and all things that are in it, to be covered (as with a garment) from that upper world for every kinde of creature, O Asclepius, of what kind soever, as well mortal; immortal, or rational, whether it be a living creature, or be not, each of them retain the image and form of their kinde, and albeit every kind of creature pola lefleth,



108 The fecond Book of festeth the full form of his kind; yet in the fame form of thews, they are all unlike one to another, as the Genus of men, although it be uniform, that a man may naturally be known, yet all of them are in the same form unlike to themselves; for the spectes, which is divine, is incorporeal, and whatoever else is comprehended in the foul, or mind : leeing therefore these two, of which the Form . confifteth are corporeal, and incorporeal, it is impossible that every Form should be created, or born like one to another, the moments of hours and climates differing, and being diftant, but are changed fo often, as an hour hath minutes, in which is that God of all shapes we have spoken of ; therfore the species, or Form, remaineth, begetting fo often from it felf, fo many, and fo.

Hermes Trifinegistus. 109

fo different shapes, as the course of the world hath moments, which world is turned by conversion and changes, but the **Species** is neither turned, nor changed. So the Forms of each kind are permanent and stable, but unlike to themselves in the fame Form.

Afclep, And the world changeth his Species, or Form, O Erifmegillus.

Etilm. Do you perceive therefore, O Afcleptus, that all things are spoken unto thee, as to one in a fleep, or in a dream? For what is the world, or of what consistent it, but of all things created?

Afclep. Therefore you mean to fpeak of the Heaven, and of the Earth & of the Elements, Arifmegistus - For other things are more frequently changed into Forms, the Heaven moyflening,

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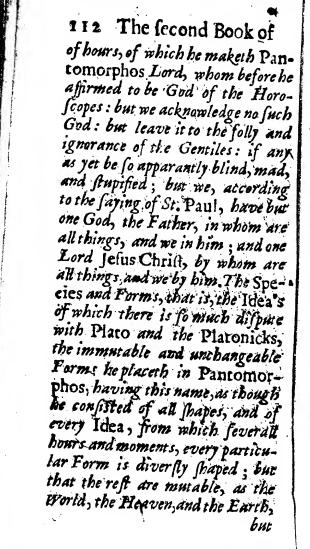
or drying up, cooling or heating, bright or lowring. In one Form of the Heaven, these things are, which Forms are altered by the Form, also the Earth hath alwayes many alterations of her Form; as when it bringeth forth fruits, and when it nourisheth her fruits, and when it giveth fundry and divers qualities, and quantities of all fruits, and places, and times, for the qualities, lents, relishes, and forms of all trees, flowers, and berries., The fire allo hath many and diving alterations; for the Forms of the Sun and the Moon, they are of all shapes; for they are (as it were), our looking-glasses for representation. But of these things enough.

The

Hermes Trismegistus. IIF

$\begin{array}{c} \text{The} \\ \text{COMMENTARY.} \end{array}$

This twelfth Chapter declareth, that there is no Vacuity, or Emptineffe in things; that Angels are conversant, and dwell with us, who, in regard of their too much fubtilty, are not perceived of us; that Spirits posses the purer part of the Air the alone name of a place to be void, that it belongs to some what, which being not understood, it cannot be conceived what a place is, and that is common to all Relatives. He affirmeth an intelligible World, with which the fenfin ble World, and all things in it, are veiled as with a garment seeing who is contained in the intelligible World, that the Forms of all kinds what soever, that are of one shape, are unlike, and that according to the circles, moments, and minutes, oI

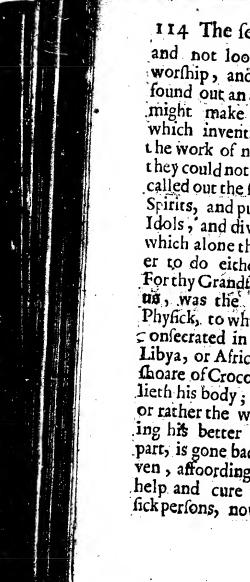


1.1

Hermes Trismegistus. 113 but there are who account Mercurius his Pantamorphos, and Plato his Idea to be meer forged things and fittions. This is the summe of the twelfth Chapter.

GHAP. XIII.

Et us return again to man, and to reason, by which divine gift, man is called a reasonable creature, for those things are leffe to be wondered at, (albeit they deserve admiration) which are only spoken of man. But of all wonders this is the greatest wonder, that man could find out and supply the divine nature : because therefore, our forefathers erred much, being incredulous about the reason and nature of the Gods, and



114 The second Book of and not looking into divine worship, and religion, they found out an art whereby they might make them gods; to which invention they joyned the work of nature, and becaufe they could not make fouls, they called out the souls of Devils or Spirits, and put them into their Idols, and divine Mysteries, by which alone the Idols had power to do eicher good or hurt. For thy Grandfather, O. Alclepius, was the first inventer of Phyfick, to whom a Temple is confectated in a mountain of Libya, or Africa, near unto the shoare of Crocodiles, in which lieth his body; the reft of him, or rather the whole of him being his better and Spirituall part, is gone back again to Heaven, affoording all manner of help and cure to diseased and fick persons, now by vertue of his

Hermes Trismegistus. 115 his diety, as he was wont to give before by art or skill of Phylick, and Dermes which was the name of my Auncestors, doth not he now in his Country rereining that firname, cure all perfons that come from all parts to him > Alfo Ifis the wife of. Ofiris being well pleafed how much good the hath done ? and displeased, how much evil do we know? for it is an easy matter, for earthly gods to be displeased, feeing that they are made of the fame nature that man is, wherevpon it happened that these holy creatures were called upon, and their soules worshipped throughout every City, by the Ægyptians who living confectated them fo that they continued in their Lawes, and were called by their names : for this cause O Asclepius, those which seem to some worthy to be worthinped



116 The second Book of

ed and honoured to others seem, otherwise, therefore Ægyprian Cities are wont to fall out, and warr one with another.

Altclep. And what is the quality or substance O Artisme giftus of these earthly Gods ?

Trifm. It confisterho Afcles ping, of herbs, of Stones, of Spices which have in them a naturall power of divinity, and for this cause they are delighted. with often facrifices, Hymns, praises, and most sweet musick' refembling an Heavenly harmony, that that which is Heavenly may by a Heavenly and frequent use be allured into the Idol, and there flay a long time, as glad and defirous of humane lociety: fo man is the feigner of the gods, and you: thould not suppose the effects of these eatthly gods to be cafinal, O Acceptus the Heavenly Gods. inhabite

Hermes Trifmegistus. II7 inhabite the highest heavenly places fulfilling and preferving that order which he hath received. But these our Gods, regarding pecaliarly certain things, and foretelling some things by lot and conjecture, foreseeing many things and after a manner helping them, become as it were by a friendly alliance aiders unto mens affairs.

The COMMENTARY.

This Thirteenth Chapter is full of impiety like unto the ninth, wherein Mercurius will have a. manto be most divine, and most to be admired; he is certainly most impious, and profame, to wit that he (hall be the inventer of Idolatry, that he should thrust in devilish Spirits called up into Idols,

118 The second Book of Idols, and adde Rites, and facrifices concerning Elculapius Mercurius, Ifis, Ohris, which were worshipped of the Agyptians; and of those plants and creatures which in Egpyt were effeemed holy, and bad in reverence of herbs, and Stones, musick and hymns; with which they did appease & reconcile those Spirits which were put into their Idols and Images, which still some Pythonists are accustomed to do at this day (O naughty age) who think that they have Spirits closed up either in rings or boxes: a most impious fort of men, hatefull to God and man; a very profest enemie : and against this profane error of impiety, St. Augustine well inveigheth in his book of the City of God. This for the 13. Chapter.

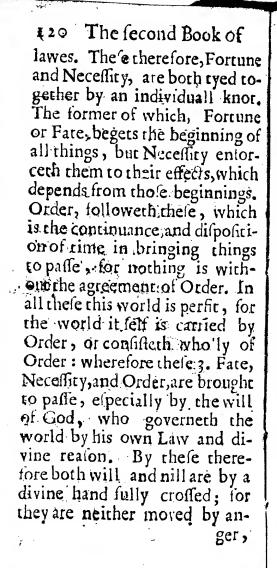
CHAP,

Hermes Trismegistus. 119

CHAP. XIV.

A stlep. What part therefore of the world do the fates abide in , I Triimegiüus ? If the Heavenly Gods beare universal rule, do the earthly Gods which we call Fortune and Fate inhabite in particular places ?

Trism. O Ascieptus, that is the necessity of all things that are governed, that they are alwayes joyned and lincked together: this is therefore the efficient cause of things, or the most high God, or next unto God, which second effect is God, or the discipline, of all earthly and Heavenly things, stablished by divine F lawes.



Hermes Trismegistus. 121 ger, nor bowed by favour, but lerve the necessity of eternall reason, which Eternity is unchangeable, immoveable; and insoluble. Fate therefore is the first; which, the seed being asit were cast in, receives the encrease of all future things. Neceffity follows, by which all things are enforced violently to their effects. The Third is Order, which preserveth the frame of those things which Fate and Necessity hath disposed of. This is therefore eternity, which neither hath beginning nor ending, which by a fixed immutable law of continuall motion is preferved. It rifeth and falls oftentimes by course, fo that when the times vary, it riseth again in those same parts in which it fell, for so reason a voluble rotundity that all are fo firmely joyned that you cannot F 2

122 The fecond Book of

not know what is the beginning of volubility, when all things feem to go before, and follow themfelves, for chance and fortune are mixed in all worldly things.

COMMENTARY.

The fourteenth Chapter Speaketh of the Destinies, which he calleth Fate, Necessity, and Order: others, Clotho, Lachefis, and Atropos. About which the Ethnicks were not wont lesse to trifle, than about other gods, which they. feigned unto them selves, coyning new and wonder-working Deities: but Mercurius treats of these more briefly and sparingly, and (as it were) doubtfully, like as these three (hould be the determination, and predestination of the Divine Will; which Necessity of things, as they be,

Hermes Trismegillus. 123 be, follows; which lastly Order preserves, even as it is stablished by Divine and Eternall Law: So that the first Fate is Divine Predestination ; the second, Consequence of things; and the third, Preservation. And these three, or the Divine Law, or those things. that follow the course of Divine Law, contein the order both of finite causes, and those which are according to nature, but yet Fate admitteth in casuall things indefinite, and inde:erminate causes beyond nature: but of these let others judge. And this for this pre-Sent part.

CHAP. XV.

WWE have spoken of all things as we could, and as the divinity would suffer... F 3 and

124 The fecond Book of and permit : It onely remaines that we praise God and pray unto him, and fo return to the care of the body. For treating sufficiently of divine matters, we have fatified our minds as it were with the food of the foul. But as they passed out of the cloyfter, when they began topray to God, they looked back towards the South; for when the Sum settech, if any man will pray to God, he ought to look. that way; as allo when the Sun rifeth, to look Eaft : Now as they were laying their prayers, Asclepius said, with a low voice.OZatius let us put the Father in mind that he command that we should dedicate our prayers unto God, with an a ddition of frankincense, and incense. Arismegistus hearing of it, and being moved, faith. better O Asciepius, for Guels this

Hermes Trisinegistus. 125 this is like unto theft when you pray unto God to burn frankinfence, and the like: for nothing is wanting unto him, who himlelf is all things, for in him are all things; but let us give thanks, and adore him, for these are the cheil facrifices of God, when thankes are given of mortall men. We give thee thankes, O great and glorious God, for by thy grace only we have attained. to the Light of thy knowledge. Thou Name, holy and worthy. to be honoured, one name by which God as a Father is devoutly to be praised, because thou vouchsatest to give unto all fatherly piety religion and love, or whatloever thing elfe is of most efficacy, when thou dost reward us with sense, reason, and understanding; with sense. that we may know thee; with realon, that we may look up un-10 · F 4-

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126 The second Book of to thee, and fearch into thy divine nature; with understanding that knowing thee we may rejoyce in thee, and being preferved by thy Majefly, we may. delight our selves in thee, that thou wast pleased to shew thy self wholly unto us : let us give thankes that thou hast youchfafed to confecrate us, who - are placed in thele earthly tabernacles to be heirs of eternity.. For this is only mans congratulation and knowledge of thy Majefiy. We have known thee, thou great Light, by reason we: have known thee to be the. most wife and sensible God, O. true way of Life, O fruitfull encrease of all naturall things; we have known thee in the full conception of thy whole nature, we have known thee in thy eternity, for in all this our prayer adoring the bonnty of thy

Hermes Trismegistus. 127 thy goodnesse, we only beseech thee, that thou wilt be pleased to continue us in the love of thy knowledge, and that by this kind of lifewe be never separated from thee: desiring this we betake us to a pure Supper without sector.

The COMMENTARY.

This Fifteenth Chapter religiously endeth the Dialogue with giving of thankes. When thanksgiving and adoration is ended, Mercurius, Asclepius Amnon and Tatius, the Four men which filled the holy place or cloister, according to the religious Rites of the Ægyptians, betake themselves to a pure banket not consisting of flesh: and thus far Hermes, of the will of God.

FINIS.

Some Books prined and fold by Thomas Brever, at the three Bibles near the West-End of Pauls.

N Epitomy of all the Common and Statute Laws of England, in Fol. The Faithfull Councellor or Marrow of the Law in Englifh, in quarto. The Priveledges of the People vindicated, in quarto. All three by W. Shephard, Esquire, in quarto. The Retired man meditations, or the Mystory and Power of godlinesse, shining forth, in the Living Word to the unmasking themystery of iniquity &c. in quarto.byH. Pane,Knight, Cornelius Agrippa his Occult Philosophy in three Books, in quarto.

Mr.

Mr. Baxters Aphorisms of Justification, Examined and answered, by I. Crandon, in quart. An Exposition of the whole Book of Canticles by I. Robotham, in quarto. Gospel Holinesse or a Saving

Sight of God and the glorious Priveledge of the Saints, by Water Craddock, Preacher of the Gospell, in quarto.

A Description of Jerusalem, with a Map, by H. lesse, in quarto.

The Right Constitution of a Common-Wealth, with some Errors of Government, and Rules of Policy, in Octavo. A Brief History Containing most of those Notable Occurrences and Revolutions that happened in the late contests betwixt King and Parliament : being a short mention of things from 1637.to 1643. by T. May. Elquire. Milk

Illi a scriptury Milk, for Babes in Christ or Meditations, Observations, and ins non rocodio hui Experiences, with divers Cales amploctor, et suspició of confcience Refolved, byMr. Fynch. A Warning-Piece for the Slum-Que Intelligo pulation sunte aty ouismodi on bring Virgins, being some Awaking Meditations upon Chrifts own Watch word, illa, jud non sapro, Arbibror. Math, 26.41. By Geo: Scortreth Preacher of. the Gospel in Lincoln. The Divine Pimander of Hermes Trismegistus, in the same Lux alia Solu, alis Lychnozw 1/2 Volume. The Bible in Welfb with feverall other Welfb Books. Lazarus and his Sifters difcourse of Paradile or a conference about the Excellent things of the other world. A Discoverer of some Plots 133 - 233 of Lucifer, against the Children of men. GLASGOW LIBRARY: