

THREE INITIATES

VERBA SECRE-
TORVM HERMETIS.

VERVM, SINE MENDA-
CIO CERTVM & VERISSI-
MVM, QVOD EST INFERI, EST SV-
PERIVS, & QVOD EST SV-
PERIVS, EST SICVT QVOD EST INFERIVS. AD PERPE-
TRANDA MIRACVLA REI VNL, ET SICVT OMNES RES
FVERVNT AB VNO, MEDITATIONE VNIVS; SIC OMNES RES
NATAE FVERVNT AB HAC VNA RE, ADAPTATIONE. PATER EI,
EST SOL, MATER EIVS LVNA; PORTAVIT ILLVD VENTVS IN VENTRE
SVO; VTRIX EIVS TERRA EST. PATER OMNIS TELESMI TOTI, MVNDI
EST HIC. VIS EI, INTEGRA EST. SI VERSA FVERIT IN TERRAM, SEPARABIS
TERRAM AB IGNE, SVBTILE à SPISSO, SVAVITER CVM MAGNO INGENIO ASCEN-
DIT à TERRA IN COELVM, ITERVMQVE DESCENDIT IN TERRAM, & RECIPIT VIM
SVPERIORVM & INFERIORVM. SIC HABEBIS GLORIAM TOTI, MVNDI! IDEO FVGI-
ATA TE OMNIS OBSCVRITAS. HIC EST TOTIVS FORITVDINIS FORITVDO FORTIS;
QVIA VINGET OMNEM REM SVBTILEM, OMNEMQVE SOLIDAM PENETRABIT. SIC MVNDVS
CREATVS EST! HINC ERVNT ADAPTATIONES MIRABILES, QVARVM MODVS HIC EST. ITAQVE
VOGATVS SVM HERMES TRISMEGISTVS, HABENS TRES PARTES PHILOSOPHIAE TOTIVS MVNDI.
COMPLETVM EST QVOD DIXI DE OPERATIONE SOLIS.

Stuff Deutsch:

Wahrhaftig, sonder Lügen gewiss und auff das aller wahrhaftigste, dis so UNTEN ist, ist gleich dem OBERN;
Und dis so OBEN ist, ist gleich dem VNTERN: damit man kan erlangen und verrichten Miracula oder wünder
reichen EINES EINIGEN DINGES. Und gleich wie ALLE DINGE von EINEM DINGE ALLEINE geschaffen,
durch den willen und Geboth EILIES EINGEN, der es bedacht; also entspriessen und kommen ALLE DINGE von
denselben EINEM DINGE, durch schickung und Vereinigung zusammenfügung. Die SONNE ist sein VATER, und
der MOND ist seine MUTTER; der WINDT hat in getragen in seinem Bauch: Seine ERNEHRERIN oder Amme
ist die ERDE. Dieser ist der VATER ALLER VOLLKOMMENHEIT dieser gantzen Welt. SEINE MACHT
ist VOLLKOMMEN, wann ES ver wandelt wird in ERDE, So schick das Erdreich vom FEWER scheiden, und
das Subtile von dem dicken oder groben gantz Lieblich mit großer bescheidenheit und verstaude. Es steigt von der
ERDEN in HIMMEL, und vom HIMMEL wieder zur ERDEN, Und gewinnet also die Krafft der oberen und
Vnteren. ALSO WIRSTU HABEN ALLE HERRLIGKEIT DER GANTZEN WELT. Derhalben werde von der
aller Verstand und Verwögenheit. Dis ist von aller STERCKE die STERCKESTE STERCKE; Dann es kan
über winden alle Subtiligkeit, und durchdringen alle Veste. ALSO IST DIE WELT GESCHAFFEN, Dahero ge-
schehen seltzame Vereinigungen, und weilen MANCHERLEY WUNDER gewincket; welcher Weg, dieselben
zu würcken, dieser ist. Und bin darinn genad HERMES TRISMEGISTVS, habende dreij theill der WELT-
HEIT der gantzen Welt. Es ist erfüllet alles was Ich gesagt habe von dem WERCKE der SONNEN.

MERCURIUS TRISMEGISTUS, in PIMANDRO.

Cum de RERVM NATVRA cogitare, ac MENTIS aciem ad SVPERNA erigere, sopitis iam corporis sensibus, quemadmodum acci-
dere solet ijs, qui ob fatiuitatem, vel defatigationem, lomno gravati sunt: subito mihi visus sum cernere quandam immensa maone
tudine corporis, qui me nomine vocans, in hunc modum clamaret: Quid est, o Mercuri, quod & AVDIRE & INTVERI desideras? Quid
est, quod DISCERE, atq; INTELLIGERE cupis? Tum ego, Quisnam es, inquam? Sum, inquit Ille, PIMANDER, MENS DIVINAE PO-
TENTIAE, ac tu vide quid velis, IPSE vero TIBI VBIq; ADERO. Cupio, inqua, RERVM NATVRAM DISCERE, DEVMq; COGNO-
SCERE. Ad haec Ille: TVA ME MENTE COMPLECTERE, ET EGO TE IN CVNCTIS, OVA OPTARIS, ERVDIAM. Cum
haec dixisset, mutavit formam, et VNIVERSA SVBITO REVELAVIT.

Sic et cupis DOCTRINA
filio fidei. AMEN.

THE KYBALION

umido Radical
ire, in sinu cer
faces luculetis
durantur: h.

Three Initiates

The Kybalion

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Table of Contents

[INTRODUCTION](#)

[CHAPTER I](#)

[CHAPTER II](#)

[CHAPTER III](#)

[CHAPTER IV](#)

[CHAPTER V](#)

[CHAPTER VI](#)

[CHAPTER VII](#)

[CHAPTER VIII](#)

[CHAPTER IX](#)

[CHAPTER X](#)

[CHAPTER XI](#)

[CHAPTER XII](#)

[CHAPTER XIII](#)

[CHAPTER XIV](#)

[CHAPTER XV](#)

INTRODUCTION

Table of Contents

We take great pleasure in presenting to the attention of students and investigators of the Secret Doctrines this little work based upon the world-old Hermetic Teachings. There has been so little written upon this subject, notwithstanding the countless references to the Teachings in the many works upon occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of this present volume.

The purpose of this work is not the enunciation of any special philosophy or doctrine, but rather is to give to the students a statement of the Truth that will serve to reconcile the many bits of occult knowledge that they may have acquired, but which are apparently opposed to each other and which often serve to discourage and disgust the beginner in the study. Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner doors in the Temple of Mystery through the main portals he has already entered.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the tens of centuries which have elapsed since the lifetime of its great founder, Hermes Trismegistus,

the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy.

Contemporary with Abraham, and, if the legends be true, an instructor of that venerable sage, Hermes was, and is, the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient teachings of India undoubtedly have their roots in the original Hermetic Teachings.

From the land of the Ganges many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned ones, all of whom regarded Hermes as the Master of Masters, and his influence was so great that in spite of the many wanderings from the path on the part of the centuries of teachers in these different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation, in the various lands of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, and when the wicks became clogged with foreign matter. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom. These men devoted their lives to the labor of love which the poet has so well stated in his lines:

"O, let not the flame die out! Cherished age after age in its dark cavern—in its holy temples cherished. Fed by pure ministers of love—let not the flame die out!"

These men have never sought popular approval, nor numbers of followers. They are indifferent to these things, for they know how few there are in each generation who are ready for the truth, or who would recognize it if it were presented to them. They reserve the "strong meat for men,"

while others furnish the "milk for babes." They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food. But still these men have never forgotten or overlooked the original teachings of Hermes, regarding the passing on of the words of truth to those ready to receive it, which teaching is stated in The Kybalion as follows: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." And again: "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." But their customary attitude has always been strictly in accordance with the other Hermetic aphorism, also in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

There are those who have criticized this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back over the pages of history will show the wisdom of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. The Hermetists have never sought to be martyrs, and have, instead, sat silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force upon a race of barbarians the truth capable of being

understood only by the elect who had advanced along The Path.

And the spirit of persecution has not as yet died out in the land. There are certain Hermetic Teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of "Crucify! Crucify."

In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these Principles—if not, then you must develop yourself into one, for otherwise the Hermetic Teachings will be as "words, words, words" to you.

THE THREE INITIATES.

CHAPTER I

[Table of Contents](#)

THE HERMETIC PHILOSOPHY

"The lips of wisdom are closed, except to the ears of Understanding"—The Kybalion.

From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home of the Pyramids and the

Sphinx, was the birthplace of the Hidden Wisdom and Mystic Teachings. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the masterminds of that ancient land had gathered together.

In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the days of the Great Hermes. In Egypt was located the Great Lodge of Lodges of the Mystics. At the doors of her Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land.

But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egypt in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his

birthplace—and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt—long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

As the years rolled by after his passing from this plane of life (tradition recording that he lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods—calling him "Hermes, the god of Wisdom." The Egyptians revered his memory for many centuries—yes, tens of centuries—calling him "the Scribe of the Gods," and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; "the great-great"; "the greatest-great"; etc. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes"; "meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era.

And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods." So it was with Ancient Greece and Rome. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings.

But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. But it is not found in books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant;

from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. And yet, the Hermetic Philosophy is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "THE KYBALION," the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another.