

THE BOOK OF
THE REVELATION OF HERMES

KNIHA
HERMOVO ZJEVENÍ
VE VÝKLADU THEOPRASTA PARACELSA
O NEJVYŠŠÍM TAJEMSTVÍ SVĚTA

Hermés, Platón, Aristoteles a další filosofové, vzkvétající v různých dobách, kteří představili umění a zejména zkoumali tajemství něčeho stvoření, ti všichni horlivě hledali prostředek, jak by se tělo člověka uchránilo před rozkladem a bylo obdařeno nesmrtevností. Bylo jim odpovězeno, že neexistuje nic, co by mohlo smrtelné tělo zbavit smrti, ale že existuje Jedna věc, která může oddálat rozklad, obnovit mládí a prodloužit krátký lidský život (jako u patriarchů). Smrt totíž byla uložena jako trest našim prvním rodičům, Adamovi a Evě, a nikdy neodejde od všech jejich potomků. Proto výše uvedení filosofové a mnozí další s velkou náručí hledali tuto Jedinou věc a zjistili, že to, co uchovává lidské tělo před zkázou a prodlužuje život, se vzhledem k ostatním živům chová jako nebe, z čehož pochopili, že nebe je látká nad čtyřmi živly. A stejně jako Nebesa jsou vzhledem k ostatním prvkům povadována za páťou substanci (neboť jsou neznízitelná, stálá a netrpí žádnou cizí přiměsí), tak i tato Jedna věc (ve srovnání se silami našeho těla) je neznízitelnou podstatou, vysušující všechny zbytečnosti našich těl, a byla filosoficky nazvána výše uvedeným jménem. Není ani horká a suchá jako oheň, ani studená a vlnká jako voda, ani teplá a vlnká jako vzduch, ani suchá a studená jako země. Je to však obratné, dokonale výrovnaní všech živlů, správné smíšení přírodních sil, nejzvláštnější spojení duchovních ctností, nerozlučné spojení těla a duše. Je to nejčistší a nejuslechitelnější látká neznízitelného těla, kterou nemohou znítit ani poškodit živly a kterou vytváří Umění. Z ní Aristoteles připravil jablíko prodlužující život svou vůni, když patnáct dní před smrtí nemohli kvůli stáří ani jíst, ani pit. Tuto duchovní Podstatu neboří Jedna věc, která byla Adamovi zjevena shůry a po níž velmi toužili svatí Otcové, tu také Hermes a Aristoteles nazývají Pravdou bez Lži, nejjistější ze všech jistých věci, Tajemstvím všech Tajemství. Je to Poslední a Nejvyšší Věc, kterou je třeba hledat pod nebesy, podivuhodný závěr a cíl filosofického dila, jímž jsou objeveny rosy nebes a pěvnosti Země. Co lidská čista nemohou vyslovit, to vše se nachází v tomto Duchu. Jak říká Morelius: "Kdo má toto, má všechno a nepotřebuje žádnou jinou pomoc. Neboť v něm je všechno časné štěstí, tělesné zdraví a pozemské bohatství. Je to duch páté substance, pramen všech radostí (pod paprsky měsíce), příznivec Nebe a Země, Hybatel moří a větrů, Vypuzovatel deště, udržující silu všech věci, vynikající duch nad nebeskými a jinými duchy, dávající zdraví, radost, mír, lásku; zahání Nemávist a Smutek, přináší Radost, vyhání všechno Zlo, rychle léčí všechny Nemoci, ničí Chudobu a Bídou, vede ke všemu dobrému, zabránuje všem zlým slovům a myšlenkám, dává člověku touhu jeho srdce, přináší zbožným pozemskou čest a dlouhý život, ale zlým, kteří ho zneužívají, Věčný trest."

To je Duch pravdy, kterou svět nemůže pochopit bez zásahu Ducha svatého nebo bez poučení těch, kdo ji znají. Ten má tajemnou povahu, podivuhodnou silu a bezmezovou moc. Svatí od počátku světa toužili spatřit jeho tvář. Avicennou je tento Duch nazýván Duší světa. Neboť jako Duch pohybuje všemi údy Těla, tak i tento Duch pohybuje všemi těly. A jako je Duch ve všech čelech Těla, tak je i tento Duch ve všech elementárních stvořených věcech. Mnozí ji hledají a málokdo ji nachází. Je pozorován zdaleka a nalézána zblízka, neboť existuje v každé věci, na každém místě a v každé době.

The Of The Revelation Of Hermes

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