

THE BOOK OF THE REVELATION OF HERMES

KNIHA

HERMOVO ZJEVENÍ

VE VÝKLADU THEOFRASTA PARACELSA

O NEJVYŠŠÍM TAJEMSTVÍ SVĚTA

Hermés, Platón, Aristoteles a další filosofové, vzkvétající v různých dobách, kteří představili umění a zejména zkoumali tajemství nižšího stvoření, ti všichni horlivě hledali prostředek, jak by se tělo člověka uchránilo před rozkladem a bylo obdařeno nesmrtelností. Bylo jim odpovězeno, že neexistuje nic, co by mohlo smrtelné tělo zbavit smrti, ale že existuje Jedna věc, která může oddálit rozklad, obnovit mládí a prodloužit krátký lidský život (jako u patriarchů). Smrt totiž 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 námahou hledali tuto Jedinou věc a zjistili, že to, co uchovává lidské tělo před zkázou a prodlužuje život, se vzhledem k ostatním živlům chová jako nebe, z čehož pochopili, že nebe je látka nad čtyřmi živly. A stejně jako Nebesa jsou vzhledem k ostatním prvkům považována za pátou substanci (neboť jsou nezničitelná, stálá a netrpí žádnou cizí příměsí), tak i tato Jedna věc (ve srovnání se silami našeho těla) je nezničitelnou podstatou, vysušující všechny zbytečnosti našich těl, a byla filosoficky nazvána výše uvedeným jménem. Není ani horká a suchá jako oheň, ani studená a vlhká jako voda, ani teplá a vlhká jako vzduch, ani suchá a studená jako země. Je to však obrátne, dokonale vyrovnání všech živlů, správné smíšení přírodních sil, nejzvláštnější spojení duchovních ctností, nerozlučné spojení těla a duše. Je to nejčistší a nejušlechtlejší látka nezničitelného těla, kterou nemohou zničit ani poškodit živly a kterou vytváří Umění. Z ní Aristoteles připravil jablko prodlužující život svou vůní, když patnáct dní před smrtí nemohl kvůli stáří ani jíst, ani pít. Tuto duchovní Podstatu neboli Jednu Věc, která byla Adamovi zjevena shůry a po ní velmi toužili svatí Otcové, tu také Hermes a Aristoteles nazývají Pravdou bez Lži, nejjistější ze všech jistých věcí, Tajemstvím všech Tajemství. Je to Poslední a Nejvyšší Věc, kterou je třeba hledat pod nebesy, podivuhodný závěr a cíl filosofického díla, jímž jsou objeveny rosy nebes a pevnosti Země. Co lidská ústa nemohou vyslovit, to vše se nachází v tomto Duchu. Jak říká Morienus: "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 sílu všech věcí, vynikající duch nad nebeskými a jinými duchy, dávající zdraví, radost, mír, lásku: zahání Nenávist a Smutek, přináší Radost, vyhání všechno Zlo, rychle léčí všechny Nemoci, ničí Chudobu a Bídu, vede ke všemu dobrému, zabraňuje 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 sílu a bezmeznou moc. Svatí od počátku světa toužili spatřit jeho tvář. Avicennou je tento Duch nazýván Duší světa. Neboť jako Duše pohybuje všemi úděly Těla, tak i tento Duch pohybuje všemi těly. A jako je Duše ve všech údech Těla, tak je i tento Duch ve všech elementárních stvořených věcech. Mnozí ji hledají a málokdo ji nachází. Je pozorován zdaleka a nalézán zblízka, neboť existuje v každé věci, na každém místě a v každé době.

The Of The Revelation Of Hermes

Jin-Ying Zhang



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