made by Jesus to Peter, which was repeated thrice.

Another interpretation of the 'thrice greatest' tag is the
significance of the numerology of the 'three' in its expansive and
educative mode.

The Trismegistus represents part of a collection of ancient
Egyptian occult teachings which are distinguished from the
'Hermes prayers' of Egyptian magic and the Hermetic
alchemical literature. In fact, they stand alone. They comprise:

(a) The Corpus Hermeticum (body of the teachings), which
includes The Poimandres, a collection of fourteen sermons,
and The Definitions of Asclepius involving instructions
from Hermes to the said Greek healer.

(b) The Perfect Sermon, also known as the Asclepius as it is
addressed to a character of that name. This exists only in
the old Latin version, the Greek now being extinct.

(c) The Excerpts from Stobaeus. There are twenty-seven of
these excerpts from otherwise lost sermons that were
'found' and re-translated by one John Stobaeus, a pagan
scholar from the end of the fifth and beginning of the sixth
centuries. Stobaeus collected extracts, some of which are
very long, especially the collection entitled The Virgin of
the World, from the Greek authors and occult schools of
his day. In your author's opinion this one is among the
best of the twenty-seven excerpts appearing in the form of
a series of instructions from Isis to her son, Horus, in the
art of Egyptian magic and the Egyptian mysteries.

(d) The references and fragments from the early Christian
fathers. The early Christian scholars and Church doctors
frequently commented on the Hermes Trismegistus and
there are twenty-five short fragments of note that have
come down to us. Because of the heretical nature of the
Hermetic doctrine these writers tended to speak out
against it, which very act has, in fact, helped to keep it
alive. It is interesting to note, however, that in spite of their
opposition, they definitely convey an underlying
acknowledgement of, if not an actual respect for, the
Trismegistic power and philosophy.

(e) References and fragments from the early philosophers, not
necessarily Christian. From Zosimus, Fulgentius and
Iamblichus we obtain three fragments and from Julian, the