

HE WHO DOES NOT UNDERSTAND, LET HIM EITHER BE SILENT OR LEARN.

FIRE

THE HIEROGLYPHIC MONAD OF JOHN DEE, OF LONDON,

DEDICATED TO

MAXIMILIAN, BY THE GRACE OF GOD
EMPEROR OF THE ROMANS, KING OF BOHEMIA AND HUNGARY
MOST WISE RULER.

AIR



FROM THE DEW OF HEAVEN AND FROM THE FATNESS OF THE EARTH MAY GOD GIVE TO THEE. Gen. 27.

WILLEM SILVIUS, ROYAL PRINTER, ANTWERP, 1564.

John Dee

The Hieroglyphic Monad

Contents

To the Most Excellent Majesty of the Illustrious King
Maximilian,

To the Printer, Willem Silvius:

The Hieroglyphic Monad:

Theorem I.

Theorem II.

Theorem III.

Theorem IV.

Theorem V.

Theorem VI.

Theorem VII.

Theorem VIII.

Theorem IX.

Theorem X.

Theorem XI.

Theorem XII.

Theorem XIII.

Theorem XIV.

Theorem XV.

Annotation.

Theorem XVI.

Theorem XVII.

Theorem XVIII.

Theorem XIX.

Theorem XX.

Theorem XXI.

Theorem XXII.

Corollary.

Theorem XXIII.

Our Canon of Metathesis.

Theorem XXIII.

To the Most Excellent Majesty of the Illustrious King Maximilian,

John Dee, of London,

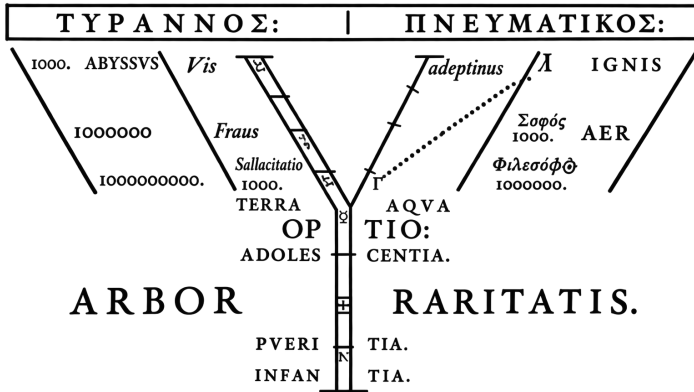
wishes him the most prosperous rule.

WHAT *two reasons can move a man of my station, a KING so great, to present with so small a gift, both of these have now impelled me to do it. Namely, my very great goodwill toward your Majesty, and, as for the gift itself, though small, both its great rarity and its goodness, which is not to be despised. Your admirable Virtues have aroused in you, and secured for you, my everlasting goodwill; and they are so great that those who have not seen them with their own eyes will give others only moderate credit, since those who tell of them, though most truly, tell of the rarest things. But those who have contemplated them diligently and closely in person will confess that they labour under the greatest poverty and want of words and speech, as soon as they wish to pour themselves out in oratory upon the whole breadth of those virtues. The causes of this I myself, having lingered*

for some time last September at Pozsony in your Kingdom of Hungary, came to know as an eyewitness, most splendid and tested in various ways.

Now concerning the Rarity of the gift (small indeed in bulk) of which I should speak, in as few words as possible, with the whole effort of my searching mind there occurred to me a consideration of humanlife, twofold, and running in different directions (of which nearly all enter upon one), to be considered in this way. As soon as, the course of infancy and boyhood being finished, the Choice of what kind of life they shall next enter upon begins to torment the minds of the young, then, hesitating somewhat in doubtful judgement at the fork in the road, they at last decide: either (captivated by love of Truth and virtue) to strain every sinew to philosophizing for the whole remaining span of life; or (those, certainly, ensnared by worldly enticements, or burning with desire for riches) to lead a soft and profitable life, and to labour anxiously by every means. And of the latter you may readily find a thousand; whereas of the former (those, that is, who more sincerely devote their effort to Philosophy) you could scarcely point out one who has tasted even the first and true foundations of Physics. But as for him who has searched more deeply and fully into the causes of celestial powers and actions, and of the

Origin, State, and Death of other things: not even one in a thousand of those who have turned wholly to the study of Wisdom can the Republic of Letters bring forward. What, then, of him who, having overcome all these difficulties, has aspired to the contemplation and comprehension of Supercelestial Virtues and Metaphysical Influences? WHERE in the whole orb of the earth (in these our most lamentable times) shall we hope there is even ONE magnanimous HERO of this kind? For according to the progress of the THOUSANDTH Proportion of our earlier reckoning (not rashly adopted): FROM A HUNDRED MYRIADS OF THOSE SINCERELY PHILOSOPHIZING, BUT FROM THE PROMISCUOUS LOT OF MEN, FROM A HUNDRED THOUSAND MYRIADS, WE MUST EXPECT THIS ONE MOST FORTUNATE OFFSPRING. The HIEROGLYPHIC Figure of this RARITY, thus demonstrated, we shall depict upon the so-called Pythagorean letter. There, to your Excellency looking more attentively, greater Mysteries (worthy of consideration) will seem to present themselves, described in this way from our COSMOPOLITICAL Theories.



In which degree of this threefold Rarity, now philosophically explained, (most Clement KING) I should wish this gift of mine to stand and to be reckoned, you yourself, who excel in knowledge of the greatest Arts and the most secret Things, and abound in them, can easily guess. But as to placing it in the lowest and first kind of philosophizing, I do not think that I have done this arrogantly. Even if, from the ground, one may sometimes seem to wish to raise his head higher, from that same degree of GOODNESS, then, I dare to promise your Highness abundant fruits to be hoped for from this gift of mine. And this gift of ours is endowed also with this Rarity: that it is woven together, to the very last thread of its discourse, in that kind of writing in which,

up to this very day, I could neither learn by hearsay nor understand from the records of our forebears that any complete work has ever been achieved.

Though I may call it Hieroglyphic, whoever examines it more deeply will confess that there lies beneath it both light and, as it were, Mathematical strength; and to bring this about in matters so Rare is, it is clear, rare enough. Is it not Rare, I ask, that the common Astronomical Characters of the Planets (until this hour Marks that were dead, or mute, or at least as if Barbarous) should now be imbued with immortal Life, and be able, in every Language and Nation, to explain most eloquently their own powers? To which is added this also, a thing very Rare: that their outward Forms have been recalled and restored to their mystical Symmetries (by the best Hieroglyphic arguments), as if they had once been the same in an earlier Age, or such as our forefathers might have wished. In the Marks of the Dodecatemories of the Ecliptic, with what new and happy success we have attempted to achieve the same, and to see it, is as Rare as it is altogether New. And to enclose all these things in one single, and that Hieroglyphic Character of MERCVRII, CVRII, (fortified beforehand with a certain point), is altogether most rare. Truly, then, he may be named for us the Restorer and Renewer of all Astronomy, and the

Messenger of our IEOVA in this kind, so that we might either be the first to found anew this Sacred Art of Writing, or, it being wholly extinct and blotted out from all the memory of men, recall it by his admonitions. And this has been done by us in such a way that, most gently, and as if of their own accord, all those Hieroglyphic Interpretations set themselves forth in the midst; nothing Violent, or as it were Improper, can appear throughout the whole little Work.

And that these things, thus, with the LONDON our SEAL OF HERMES (for the everlasting memory of men) should be sealed, so that in it there is not one superfluous Point, and, for signifying the things we have said (and far greater ones), not one Point is lacking: all will be compelled to confess it supremely Rare. But above all others, those who can profess their name in the deeper Inquiries of Philosophy and Wisdom. For thus will bear witness the Grammarians, when they see themselves reminded here that an account must be given of the forms of Letters, their Position, their Places in the Alphabetical Order, their various Ligatures, their Numerical Value, and very many other things (which ought to be considered concerning the primary Alphabets of the Three Languages). As elsewhere I once discoursed apologetically, it is as Rare to find a Grammarian who, in

Grammar; can exactly defend that there is ONE Science, to be learned from ONE man, as it is to find that Man whom we have shown above on earth to be Most Rare. But so great are the Mysteries that I find in these matters, which have their most solid Foundations laid (both of that Grammatical Art, and of those Mysteries which may be drawn out by the aid of the same) in the Sacrosanct Scriptures of ALMIGHTY GOD, that I could not explain them even in a large Book, nor does this place now seem to require it. Nor should you wonder, O Illustrious King of the Romans, that I now report in passing that Alphabetic Literature contains great Mysteries (since HE HIMSELF, who ALONE is the Author of all Mysteries, compared HIMSELF to the First and the Last Letter. (Which is to be understood not only in the Greek Language, but can be demonstrated in the Hebrew and in the Latin too, by various ways from that Art.) O, how great, then, must be the Mysteries of the Intermediate ones! And it is no wonder that this is so established in letters: since all things Visible and INVISIBLE, Manifest and most Hidden (by Nature or by Art), emanating from God Himself, must be searched out by us with most diligent Inquiry, to proclaim and celebrate His GOODNESS, WISDOM and POWER. Hence Paul said that MANKIND is without any excuse, even if it had no other written Record of these things than what,

from CREATION, by the very Finger of GOD, is inscribed in all Creatures. But this I do not now pursue. I am not so curious as to wish to demand these things of all Grammarians; rather, I would both make witnesses of those very men who labour to dig out the hidden Mysteries of Things, that we have demonstrated a certain RARE Example in this Genus (from our MONAD), and also admonish them in friendship that the first and mystical letters of the Hebrews, Greeks, and Latins proceeded from God alone and were delivered to Mortals (whatever human Arrogance is wont to boast), and that the Figures of them all came forth from Points, Straight Lines, and the Circumferences of circles, disposed with wonderful and most wise Artifice. And although the eternal Wisdom of our Heavenly Father has taught us that every sense of the Mosaic Law is to be considered, down to the fulfilment of every jot and tittle, as though in IOD and Chireck (from which all the Letters and Vowels of the Hebrews arise) the final point of Legal Consideration were reached by analysis, yet it is not contrary to us, while the UNITY OF THE POINT CHIRECK REMAINS UNMOVED, to embrace the TRINITY OF CONSUBSTANTIAL MONADS, VISIBLE IN THE UNITY OF IOD ITSELF, FORMED FROM ONE DESCENDING STRAIGHT LINE AND TWO DIFFERENT PARTS OF A CIRCUMFERENCE. Whence, with the same labour, we

discover quite plainly that the first Men could not have constructed so Stupendous a Fabric of Hebrew Letters and Nekudoth from such Mystical Principles without the most present Inspiration of the Divine Will. Though these are the Least of the things weighed by the Judgements of common Grammarians, yet when the Wise duly consider how they adapt themselves to every Generation of Letters and Nekudoth, and by how wondrous an Artifice, they teach them the greatest and very many Mysteries (a most perfect Anagogy). But having thus dismissed these Philosophers of Letters and Language, I shall bring forward my MATHEMATICIANS as the most sincere Witnesses of the Rarity of this our gift. Will the ARITHMETICIAN (I do not say the LOGISTICIAN) not marvel that his Numbers, which he used to store away, abstracted from corporeal things and free from everything sensible, in the recesses of the Dianoea, and there to handle by the various Actions of the Mind, are here, in our Work, shown and made Concrete and Corporeal, and that their Souls and Formal lives are separated from them for our uses? Will he not marvel most to see so great an Offspring of the MONAD, to which no other Monad or Number is added, and to which nothing can be applied extrinsically in order to multiply it? Will he not be seized with the greatest admiration, in the most subtle and general

Rule of the Thing and the Census, that, of ONE THING proposed like a Chaos (fit to resolve every Arithmetical Doubt), the CENSUS itself and the Value, or Estimation (of the Power latent in the THING itself), is here explained, always at the first Examination, by the number TEN, exact operations of Division and Equation (or as that Art prescribes) having first intervened? The GEOMETER (my King) will begin to hesitate whether he is quite sure of the Principles of his own Art (which is very wonderful), when he understands, here, murmured in Secret, and as his own: that a CIRCLE wholly Equal to the SQUARE is given by the Mystery of this Hieroglyphic Monad. And that the so-called SWEATS of Archimedes can here be compensated by most excellent Fruit, although he himself did not attain the Problem he attempted. In great things it is enough to have willed. The MUSICIAN, with what amazement may he justly and most deservedly be struck, when without Motion and Sound he shall here understand the inexplicable and Celestial HARMONIES? And the ASTRONOMER, will he not most regret the cold endured under the open sky, the vigils and the labours, when here, without any injury of the Air to be borne, under a roof, with windows and doors closed on every side, at any given Time he can observe most exactly with his eyes the Revolutions of the Celestial Bodies? And that

without any Mechanical Instruments made of Wood or Brass? And the PERSPECTIVIST will condemn the dullness of his own Wit, he who laboured by all means to make a Mirror along the Line of the Parabolic Section of the Cone (suitably turned in a circle), so as to torment any proposed Matter (liable to fire) with incredible Heat from the Sun's Rays; since here, from the Trigonal Section of a Tetrahedron, a Line is displayed, from whose Circular Form a Mirror can be made which (even with Clouds withdrawing the Sun) can reduce any Stones or Metals whatever, as it were, to Impalpable Powders, by force of Heat (truly the greatest). And he who has sweated over the subtle Speculation of WEIGHTS all his lifetime: how well will he judge his Labours and expenses to have been placed, when here the Mastery of our MONAD will teach, by most certain Experience, that the Element of Earth can float above Water? No differently, those who have most diligently winnowed the reasons of the PLENUM and the VACUUM (an argument disputed from the very cradle of Philosophy), and have seen that the Surfaces of the nearest Elements are co-ordinated, connected, and joined together by God Best and Greatest, by that Law and (as it were Indissoluble) bond of Nature, so that, by leading and driving Fire, Air and Water up, down, hither, thither (as they please), they can most

confidently show Marvels to men (and these, by various Inventions, are indeed useful to the Commonwealth, as the whole Artifice of Hydraulics shows, and the rest of Hero's Thaumato-poetica, as it now pleases to name them). But that any Machine could draw the Element of Earth upward, into Fire, through Water, none of that Profession will claim for himself. Yet the Theories of our MONAD demonstrate that this can be done. O Wisest King, lay these things up in the most secret Treasuries of your Mind and Memory.

Now I come to the CABALIST, the Hebrew: when he sees that his so-called Geometry, Notariacon and Tzyrurph (as it were the three chief Keys of his Art) are practised outside the bounds of the Holy Tongue, so called; indeed, that from everywhere (from whatever comes to hand, visible and Invisible) the Marks and Characters of this Mystical Tradition, received (from God), are gathered together; he will then either call this Art too HOLY, (compelled by truth, if he understands), or else he will confess that, not of the Jews only, but of all Peoples, Nations and Languages, truly without respect of persons (ἀπροσωποληψία), there is the same most Benevolent GOD, and that no Mortal can excuse himself for ignorance of this our Holy Language. This I called, in our Aphorisms for the Parisians, the REAL CABALA, or

that of τοῦ ὄντος (of Being); just as I call that other, vulgar one the Cabalistic GRAMMAR, or that of τοῦ λεγομένου (of what is said), which rests on the well-known Letters that Man can write. But this one, which is born to us by the Law of Creation (as Paul hints), the REAL CABALA, is also a certain more Divine GRAMMAR: since it is the Inventress of New Arts and the most faithful Explicatress of the most Abstruse, so that others may henceforth attempt it by this example of ours. You will not shrink, I know well (O KING), though I now dare to set forth this MAGIC Parable in your Royal Presence: this our Hieroglyphic MONAD possesses a certain Terrestrial Body, lying hidden in the Centre of the Centre; which, by what means it is to be ACTUATED by divine Power, it itself teaches without Words. To it, once ACTUATED, the Gonetic Influence of the Moon and the Sun is to be COUPLED (in perpetual Marriage), although before, in Heaven or elsewhere, they were most SEPARATED from the SAME Body. This Gamaea having been made (by God's Nod) (when I interpreted to the Parisians τῆς γαμῆς αἶαν: that is, the Land of Marriage, or the Terrestrial Sign of Influential Conjugation), upon its Native Earth it can be Nourished or Irrigated no further than until the Completion of the FOURTH great and truly Metaphysical Revolution. With this progress finished, he who nourished it will himself first pass into

METAMORPHOSIS, and thereafter will very rarely be seen by the eyes of Mortals. This, O Best King, is the so often sung (and without Crime) INVISIBILITY OF THE MAGI: which (as all later Magi will confess) is granted to the Theories of our MONAD. The most expert PHYSICIAN too will, from the same Theories, most easily attain the Mystic will of Hippocrates. For he will know WHAT is to be added to WHOM, and what taken away; so that he will gladly then be willing to confess that the Art itself, and MEDICINE itself, are contained under the great Compendium of our MONAD. The BERYLLISTIC, here, in a Crystalline Plate, can see most exactly everything that goes on under the Heaven of the MOON, on Earth or in the Waters; and in the Carbuncle, or אֶדֶם Stone, he will explore the whole Aerial and Fiery Region. And if the twenty-first Theory of our Hieroglyphic MONAD satisfy the VOARCHADUMIC, and VOARH BETH ADUMOTH itself furnish matter for Speculation, he will confess that he need not travel to the Indies or the Americas for the sake of Philosophizing.

Finally, as to the ADEPT kind (whatever either ARIOT: ON the Art can supply or promise, or the labours of twenty years of the great Hermes have attained), although I have elsewhere written about it to the Parisians, illustrated by

its own MONAD peculiar to it (with an Anagogical Demonstration), yet we constantly assert to Your Royal Majesty that ALL THIS is expressed by the Analogical Work of our Hieroglyphic MONAD so much to the life that no more similar Example could be set before mankind. This ought to convert him into itself in two ways: namely, to Swallow the Dignified Work itself, and to Imitate the Dignification of the Work.

Enough has now been said by me (indeed I fear, if the common herd of men were to hear it, more than enough) of the Rarity of this our Theoretical Gift; grant it, O King Maximilian, (by the Honour of the Threefold Illustrious Diadem), and grant that its Goodness be defined within the same limits. Let it suffice, therefore, (singular Glory of all Kings), that when we have demonstrated more carefully how Rare this our Gift is, no one (though most slanderous, with the wantonness of an Envious Tongue) can yet mutter that it is an Aesopic Bird. So far, indeed, is it from bearing the Unworthiness of Calumny justly, that all the most Modest and Wisest Philosophers will confess that they will not disdain to join with me in singing Praise and Honour to that Phoenix, from the Wings of whose Mercy Alone we have drawn, with Fear and Love, all these most Rare Theoretical Plumes, against our Nakedness introduced through Adam; that with them we might

resist, much more briskly, certain harshest colds of Ignorance, and cover the Foulness of Errors from the eyes of those who philosophize, most zealous of Honest TRUTH. And although we rely here on no human Authority at all, yet wherever some notable saying or writing of some most Ancient Philosopher could opportunely be illuminated by our Light, there we have not refused to present it in a friendly way to our Posterity: as in certain Mysteries of Hermes, Ostanes, Pythagoras, Democritus, and Anaxagoras; into which we descend from our Hieroglyphic Demonstrations, not as though begging credit in these matters from them. And so great a Rarity is everywhere accompanied by a Goodness joined to it, that we PROTEST that nothing, whether openly or covertly, has been set down by us in this little book which is not likewise Honest, sincere, fitting to Human Dignity, and most Useful for the pursuit of most perfect Piety and true Religion. And as no one can OPΘOTOMEIN (cut straight) in such arduous Mysteries, except he who has the whole most perfect Amplitude of them, so no one would sooner betray his Infancy, Malice, or Arrogance than he who should dare either to Condemn as Impious, or to Reject as frivolous, anything of what we have here commended to Your Wisdom. Since no one can adduce a witness for this matter who is either Keener in Judgement, or more

Expert in Practice, or more Powerful in Authority, or more Faithful in Sincerity, than that Highest King of Kings, the Almighty, who has made MAXIMILIAN King, Your August Majesty will therefore be to me in place of all others. For you to have these our things Approved and held Ratified will not only stop the mouths of many three-penny Grammaticasters, but will also raise the spirits of many who philosophize: some lying now on the ground because of the proclaimed Uncertainty of such great Mysteries, others fearing, on account of the Rarity of the Matters, the Proud judgments of the Unskilled, who are wont to condemn Good studies together with Bad (rashly and promiscuously, from the mere Similarity of a name), with the (at times) most lamentable destruction of the best books. It can be most clearly established that both of these have, at various times, brought very great harm to the Christian Commonwealth: when a Mind apt for handling and undertaking such great matters is either terrified by the former reason, or, having already made no mean Progress, sees the whole so noble and so divine study of the Mysteries condemned, rudely and arrogantly, by Unskilled Judges. But it belongs to another place to provide each honest Science with its own rivals: false ones indeed, Shadowy, Odious, Troublesome, and Useless to the Society of Men. These Alone, and in the

way that common men pursue and practise them, we admit are to be hissed off and condemned, not only by the Common judgment but by that of every wisest man; and we too advise that this be done most diligently. But those who do not know whether those BODIES exist, or where, or of what kind they are, OF WHICH these are the most tenuous Shadows: in what way do they, of men not common, dare, or at least by Right can, condemn Studies not common? LET JUSTICE BE DONE. To each his Own, thus, be rendered in these matters. To the Vulgar Smatterers, who not only pursue the Shadows of the Great Arts, but most wickedly counterfeit and adulterate them, let us ascribe Trifles, Error, and every Impiety; but as for the more advanced in Good and Solid studies, and in honest morals both confirmed and most distinguished by their integrity, either to Inflict Violence upon them (on account of the light Calumny of the Vulgar), or to call their Name and studies into Hatred, or their Life into peril: that seems to me, O King, not only inhuman, but Unjust and as it were Impious. For just as the Shadows of all Bodies whatsoever, everywhere, have COMMON BOUNDS with the Bodies themselves (which is well known to Mathematicians), in the same way the Sages also permit these Phrases of Speaking and Writing to be Common to the Shadows and to the true Bodies themselves. Here

the Unskilled, Rash, and Presumptuous Apes catch at SHADOWS alone, bare and Empty, while the wiser Philosophers themselves enjoy the Solid doctrine of BODIES and its most pleasing fruit. And so we see that this truly comes about: that from the former, what they thought they had (the shadowy), as not Solid and Sincere, is most justly snatched out of their hands; and to those who handle the Bodies, all honest and lawful Comprehension and Knowledge of the Shadows is granted. It is therefore necessary, O King, OPΘOTOMEIN (to cut straight) between SHADOW and BODY, and to distinguish the bounds, powers, and uses of each. That is the Sword of JUSTICE, Royal and Imperial, whose office it is, as of many others, so also this, to discharge a Divine Function. And by a certain Art, indeed, at times the Sages themselves gladly admit SHADOWY figures within the Sinuous windings of the Bodies themselves, lest, when Asses rush rudely into the Gardens of the Hesperides, the choicest Lettuces be offered them, since Thistles suffice for them. You will pardon me, O King, for reproving the World concerning Injustice (by the authority of Christ); nor do I wish these things, in this place, at these Times, and especially in the presence of your celebrated Wisdom, to be reckoned in any way Parerga: nay, not even Superfluous. And so much for this. This my Offspring, then, the

HIEROGLYPHIC MONAD (in Conception indeed of London, but in Birth of Antwerp), I most humbly Offer to Your Most Serene Majesty, earnestly entreating of you that you not disdain to become its Godfather now with me; and afterwards, when it shall be both greater in age and more commendable in its fidelity, that it may always be able to serve you in your presence. I wish it henceforth to be held yours, O Most Clement KING, who, as you seemed to me throughout the whole time of the birth to stand before my eyes with a most gracious Aspect, so in that way made easy and unhindered for me the Labour of bringing it forth into the Light. For what I had carried in my mind for seven continuous years^a, that same, by your incredible Magnetic Virtue across so great an Interval, in the space of only twelve Days I have most peacefully brought forth into this common Air. May that Sacrosanct TRINITY grant that this be Happy and Auspicious, both for Your August Highness and for my most ardent studies of sincerest truth; that Trinity which (founded in the Omnipotence of the Ineffable MONAD before all Ages) lives and reigns Eternal; to Whom Alone all Praise, Honour, Virtue and Glory be always rendered and sung by every Creature. AMEN.

Antwerpiæ.
Anno 1564. Januarij, 29.

To the Printer, Willem Silvius:

His singular friend;

JOHN DEE OF LONDON,

S. D. P.

YOU see, my friend, excellent Willem, how uniquely dear and most illustrious I hold the Virtues of the most Illustrious King MAXIMILIAN: to whom, from the Shrines of my Heart, I communicate Rare and most excellent Secrets; and I have taken care that they be communicated to him in such a way that more people also throughout the World (both in his Honour, on account of his exceptional and Royal virtues, and that Others may take from him an example for themselves, since he can both most wisely attend to the Royal Helm of Kingdoms and yet also amply learn the Stupendous Mysteries of Philosophers and Sages) — more, I say, may enjoy these same things through your Diligence and Faith. There are therefore two things I must chiefly beg of you. One: that everywhere you imitate (as far as you can) my careful Diligence in the Variety of Letters,

Points, Lines, Diagrams, Figures, Numbers, and the rest; lest that very Body which I (by the NOD OF GOD) have brought forth well Formed in every part should come into the Light either Maimed or Deformed through the Negligence of Printing: unworthy, indeed, of so great a King; truly unworthy of the Studies and the greatest labours of those who philosophize, which they wish to expend in examining it most deeply and often. Yet I seem to myself sufficiently safeguarded against that misfortune, since I have chosen you as the Typographical Parent of this newly Born work: you, who by your care can send it forth in every way neat and well Composed in its Members.

THE SECOND thing I would wish you to perform is not slight: namely, that you in no way put these Little Books into the hands of the Promiscuous kind of men. Not that I begrudge them these things, or better; but suspecting that this evil will arise from it: not only that, wretched men, they can never extricate themselves from that Labyrinth (meanwhile tormenting their Wits in incredible ways, and providing very badly for the business of their household), but also that they will either persuade Others (to whom the way is impassable) to enter upon the Journey, or will most wickedly lie about its Certainty as though it had been

explored by them — Impostors and Masks of men; or finally will dare to Deny that such are the GREAT WORKS OF GOD, or most rabidly to accuse my Sincerity: then at last in despair, as at first they Rashly attacked these Mysteries with the greatest Presumption. But in this business of such moment, if I have known you well for many years now (whether on account of our friendship, or the Usefulness to the Christian Commonwealth, or at least on account of the Heroic Virtues of the most wise MAXIMILIAN himself, which have nothing Common with the lot of the Vulgar of men), you will take care, I hope, that I may not seem to have sought your Faith in vain. You will take care indeed; and, through you, all the most Honest Booksellers.

Farewell.

Ex Museo nostro Antverpiensi:
Anno 1564. Januarij 30.

The Hieroglyphic Monad:

BY JOHN DEE, OF LONDON,

*Explained Mathematically, Magically, Cabalistically, and
Anagogically: To*

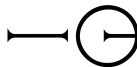
THE MOST WISE MAXIMILIAN, KING OF THE ROMANS,
OF BOHEMIA, AND OF HUNGARY.

Theorem I.

Through the straight Line and the Circle came the first and simplest Bringing-forth into Light, and representation, of Things, both of those not existing and of those lying hidden in the wrappings of Nature.

Theorem II.

But neither can a Circle be made artfully without a Straight line, nor a Straight line without a Point. Therefore by the reasoning of the Point and of the Monad, Things first began also to be; and those things that are affected by a periphery (however great they may be) can in no way lack the service of the Central Point.



Theorem III.

The conspicuous Central Point of the HIEROGLYPHIC Monad, therefore, represents the EARTH, around which both the SUN and the MOON, and the remaining Planets, complete their Courses. And since in this office the SUN holds the highest dignity, we mark it (by way of excellence) with an Entire Circle and a Visible Centre.



Theorem IV.

Although the Moon's Semicircle is here, as it were, Higher and Prior to the Solar Circle, yet it observes the SUN as its Lord and King: it seems so to delight in his Form and nearness that it both rivals him in the Magnitude of its semidiameter (as it appears to common men) and always turns its Light toward him; and it so desires to be imbued with SOLAR Rays that, as if Transformed into him, it vanishes from the whole Sky, until after some Days it appears in precisely this horned figure which we have depicted.

Theorem V.

And indeed, with the Lunar Semicircle drawn over to the Solar completion, there was made Evening and Morning, one Day. Let this then be the First, on which the Light of the Philosophers was made.

Theorem VI.

We see here the SUN and MOON resting upon a Rectilinear Cross. This can signify, quite fittingly, by Hieroglyphic reasoning, both the TERNARY and the QUATERNARY. The TERNARY, indeed: from two Straight lines and a Point common to both, as a Copulative, so to speak. The QUATERNARY, truly: from 4 Straight lines enclosing 4 right Angles, each of them twice (for this purpose) repeated; (and thus, there, most secretly, the OCTONARY also offers itself; which I doubt whether our Predecessors, the Magi, ever beheld: and you will note it especially). The Magical TERNARY of the first Fathers and Sages consisted of BODY, SPIRIT, and SOUL. Whence we have here, manifest, the Primary SEPTENARY. Namely, from two Straight lines AND a Common Point: then from 4 Straight lines separating themselves FROM One Point.



Theorem VII.

When the Elements are displaced outside their natural Seats, their dislocated homogeneous Parts will teach the experimenter that they naturally make their Returns to those Seats along Straight lines. It will not be absurd, therefore, to intimate, by 4 straight lines running out from a single, Indivisible Point into Opposite directions, the Mystery of the FOUR ELEMENTS (into which each of the Elementates can at last be resolved). This too you will note diligently: Geometers teach that a LINE is produced BY THE FLUX OF A POINT; we here advise that it is made by a similar reasoning, in that our Elementary Lines are produced in our Mechanical Magic from the continual Fall of a DROP (as a Physical Point, as if by FLUX).

Theorem VIII.

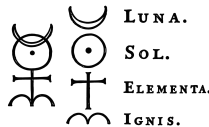
Moreover, the Cabalistic Expansion of the QUATERNARY, according to the phrase of the customary Numeration (when we say One, two, three, four), exhibits the DENARY in sum. As Pythagoras himself used to say: for 1, 2, 3, and 4 make ten. Not rashly, therefore, was the Rectilinear CROSS (that is, the Twenty-first letter of the Roman Alphabet), judged to be made of 4 straight lines, adopted by the most ancient Latin Philosophers to signify the DENARY. Its place, too, is defined at the very point where the TERNARY, drawing its force through the SEPTENARY, establishes it.

Theorem IX.

But this will be seen to suit our MONAD, the SUN and the MOON, most excellently: since, by the Magic of the 4 Elements, a most exact SEPARATION of them into their Lines will have been made; and then, through the Peripheries of those same Lines (for to the Magnitude of any given line one may describe a Circle, by the laws of Geometry), a Circular CONJUNCTION will have been made in the SOLAR Completion. For then it cannot be hidden how much the DENARY Proportion of the Cross serves our MONAD, the SUN and the MOON.

Theorem X.

That figure of the Dodecatemorion of Aries which is in use among Astronomers (being, as it were, Acioxedes, and Pointed) is known to all; and it is agreed that from this place of the sky the Beginning of the Fiery Triplicity is marked. To signify, therefore, that the ministry of fire is required (in the Practice of this MONAD), we have added the Astronomical sign of Aries. And thus briefly we complete one Hieroglyphic Consideration of our MONAD: which we wish to be put forth thus in a single Hieroglyphic Context.



THE MOON AND SUN OF THIS MONAD WISH THEIR ELEMENTS TO BE SEPARATED, IN WHICH THE DENARY PROPORTION SHALL FLOURISH; AND THAT TO BE DONE BY THE MINISTRY OF FIRE.

Theorem XI.

The Mystic Mark of Aries, composed of two Semicircles joined at a common Point, is most aptly assigned to the place of the Equinoctial Nycthemeron. For the Time of

twenty-four Hours, distributed in the manner of the Equinox, denotes our most Secret Proportions. Ours, I say, with respect to the Earth.

Theorem XII.

The most ancient wise Magi have handed down to us the Hieroglyphic Marks of the five Planets: all of them composed, indeed, of the Characters of the MOON or of the SUN, together with the Hieroglyphic Sign of the Elements or of Aries. Like those which you see figured here. Each of these, in Hieroglyphic fashion, it will not be difficult to explain from the Foundations we have laid before. But first we shall now treat Paraphrastically of those that have the Character of the Moon; then of the Solar ones. Our LUNAR Nature, when through the knowledge of the Elements it has once been revolved around our Earth, was called mystically SATURN. And for the same reason it also had the name of JUPITER, and retained this more secret figure. And the Moon, elementated for a third time, they marked more obscurely thus. This they are wont to call MERCURY. How LUNAR it is, you see. That this is produced by the FOURTH Revolution, although Some Sages would have it so, will yet not be contrary to our Secret proposal: provided that the most Pure Magical Spirit, in place of

the Moon, administers the Work of the whitening; and that by its Spiritual virtue the SUN ALONE, through the Middle, as it were Natural, day, speaks with us Hieroglyphically without words: introducing into the most Pure and Simplest Earth, prepared by us, those 4 Geogamic figures, and IMPRESSING them; or, in place of them, that other one.

☿		Saturnus.	♂	♂	Mars.
♂	♂	Iupiter.	♀		Venus.
♀		Mercurius.	♀		Mercurius.

☿	♂	☾	♀	♂
---	---	---	---	---

Theorem XIII.

Is not, then, the Mystic Character of MARS compounded of the Hieroglyphs of the SUN and of ARIES, with the Elemental Mastery (in part) intervening? And that of VENUS, I ask, is it not from that of the SUN and the Fuller Explication of the Elements? These Planets, therefore, look to the SOLAR *circuit*, and to the Work of *rekindling*: in whose progress there at last becomes

Conspicuous that other Mercury, the Uterine Brother, indeed, of the former. That is, when the Magic of the Elements has been Completed in the Lunar and the Solar, as the Hieroglyphic Messenger himself speaks most expressly to us, if only we are willing to fix our eyes upon him and lend him a more attentive ear. And (BY THE NOD OF GOD) this is that most Celebrated MERCURY of the Philosophers, the MICROCOSM, and ADAM. Yet some of the Most Experienced were wont to place the SUN himself in his place and degree. This we, in this our age, cannot accomplish, unless we were to set over this Gold-coral Work some SOUL separated from the BODY by the Pyronomic art. Which is both difficult to do, and most dangerous on account of the Fiery and Sulphurous vapours which it brings with it. But that SOUL, certainly, could perform marvels. Namely, both to bind with Indissoluble chains the LUCIFER to the Disc of the MOON (or at least of MERCURY), indeed even the PYROENT; and in the Third place (as they wish) (to complete our SEPTENARY Number) to exhibit to us that SUN of the PHILOSOPHERS. For the signifying of the SECRETS of these two Theorems, see how exactly, how openly, this ANATOMY answers to our HIEROGLYPHIC MONAD.

Theorem XIV.

		4: 		
		3: 		
6: 	2: 		4: 	5: 
		 		

TOTIVS
ASTRO-
NOMIÆ
INFERIO
RIS, ANA-
TOMIA
MONADI-
CALIS.

That this whole Mastery depends on the SUN and MOON has now been clearly confirmed. Of this too that Thrice-greatest Hermes once admonished us, asserting the SUN to be its Father, and the MOON its Mother; and we Know that it is nourished in LEMNIAN EARTH. Namely, as the LUNAR and SOLAR Rays exercise a Singular INFLUENCE around that same Earth.

Theorem XV.

Therefore we propose to Philosophers, for their Consideration, the Labours of the SUN and MOON about the Earth. Of this, indeed, how it is that while the SOLAR Radiance abides in Aries, she herself then, in the Neighbouring Sign (namely Taurus), receives a new Dignity of Light and is EXALTED above the powers innate in her. This Nearness of the LUMINARIES (more notable than the others) the ancients explained by a certain mystic Character, marked with the Name of TAURUS. That this is the EXALTATION of the MOON has been handed down in memory from the very first age of Men (among the Tenets of Astronomers), and is very well known. But only those understand the Mystery who have come forth as perfected Hierophants of the Mysteries. And by a similar reasoning they said that TAURUS is the HOUSE of VENUS: namely of chaste and

Prolific CONJUGAL LOVE; for thus ἡ φύσις, τῇ φύσει τέρπεται: as that great OSTANES laid up in his Most Secret Mysteries.

Of the SUN, moreover, by what reasoning He himself, after admitting some Eclipses of his Light, receives MARTIAL Strength; and in the HOUSE of the same (namely our Aries) is said to Triumph, as in his own EXALTATION. These most Secret Mysteries our MONAD too demonstrates most clearly and perfectly: namely by the Hieroglyphic figure of TAURUS depicted here, and by that of MARS which we adduced in Theorems 12 and 13, which indicates the SUN heading Straight into ARIES. From the present Theory, moreover, another Cabalistic Anatomy of our MONAD offers itself, of which this is the true and ingenious explanation: THE EXALTATIONS OF THE MOON AND SUN, THROUGH THE KNOWLEDGE OF THE ELEMENTS.

Taurus		LVNAE EXAL- TATIO.
		ELEMENTA.
Aries		SOLIS EXAL- TATIO.

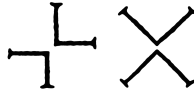
Annotation.

I think two things here are especially to be noted: first, that this Hieroglyphic figure of Taurus exactly represents for us the Greek Diphthong 8, the always singular Genitive Ending of the First Declension. Second, that by an apt Local Metathesis it doubly shows us ALPHA with the Circle and Semicircle merely touching, or (as here) cutting each other.

Theorem XVI.

Now we must philosophize briefly about the CROSS, as befits our purpose. Our CROSS, although it is made (as we said) of two Straight lines, and those equal, nevertheless does not cut them into equal lengths at their mutual crossing. But we have wished both equal and unequal parts to be found in the Mystical distribution of our Cross. Thereby hinting that in the power of the two lines thus cut (because they are of equal Magnitude) the virtue of an Equilateral CROSS also lies hidden. For when a CROSS is bidden, in the most general terms, to be made from equal Straight lines, a certain JUSTICE of NATURE requires that it be made by an equal Crossing of the lines. According to the Rule of this Justice, concerning the Equilateral CROSS (such as is the twenty-first letter of the Latin alphabet)

we shall propose the following things for consideration. Of a CROSS, » rectilinear, rectangular, and equilateral, if through the common » point of intersection, and through Opposite angles, a Straight line » be conceived to pass anywhere: on either side of the line so » passing, the parts of the Cross thus made are wholly similar and » equal: and their figures are the same as that letter of the Latins which is accepted as the FIFTH of the Vowels, and which among the most Ancient Latin Philosophers was in very common use for denoting the QUINARY: and I consider that this was done by them not absurdly, since it is the Conformable Half of our Denary. From the figure of that letter, therefore, thus doubled (arising from this Hypothetical division of the Cross), in the manner in which both represent the QUINARY (although one is upright, the Other here inverted), we are admonished that the Square Multiplication of Square Roots is here imitated (which here wonderfully falls upon a CIRCULAR NUMBER, namely the QUINARY), whence it is certain that TWENTY-FIVE is produced (as the letter itself is also the twentieth, and the Fifth of the Vowels). Now, however, we shall consider another position of the equilateral CROSS itself: namely that which is similar to the Position of our MONADIC CROSS; and that a similar bipartite Division of the Cross (as above) is made here, we suppose.



Whence the doubled figure of another letter of the Latin Alphabet also shows itself: one upright, the other inverted and turned away; which (by the most ancient custom of the Latins) is in use for representing FIFTY. This, it seems to me, was first established for the following reason: that it too is indeed a Sign of the QUINARY, essentially derived from our Denary of the Cross; but located in that position in which the Cross itself, the greatest of all Mysteries, is the most consummate Hieroglyphic Sign: whence, embracing the Power of the DENARY in its QUINARY Virtue, it rejoices in the NUMBER FIFTY as in its own Offspring. O MY GOD, HOW GREAT ARE THESE MYSTERIES! And its Name is EL. Nay, in this respect too it seems to regard the Denary virtue of the Cross itself, that it is placed in the Middle Position between the first Letter of the Alphabet and the Denary of the Cross itself, and from either of the two it is, in order, the Tenth. And when we have shown that in the CROSS there are two integral parts of this kind (considering now only their Numeral force), it is most evident that a HUNDRED grows from them. But if, by the Law of Squares, they undergo Mutual Multiplication, they will yield for us Twice a Thousand,

Five hundred: whose SQUARE, compared with the Square of the former Circular Number and applied to it, will again restore the HUNDRED; just as the CROSS itself, unfolding itself according to the Power of its DENARY, will be acknowledged to be a CENTURION. And yet, since it is but a single Character of the CROSS, it also represents One. Here, therefore (besides other things most worthy of note), from these Theories of the CROSS we have now been taught to Count and Progress in this manner: One, Ten, Hundred, the DENARY Proportion of the CROSS thus carrying us forward.

Theorem XVII.

As can be clear from the Sixth Theorem, in our CROSS FOUR right angles are to be considered: to each of which the preceding Theorem taught us to attribute the signification of the QUINARY, when they are located in one manner; but when they hold the other Position, the same Theorem admits that they become the Hieroglyphic Signs of the NUMBER FIFTY. Thus it is most evident that the CROSS commonly denotes the DENARY; then that in the order of the Latin Alphabet it is the twenty-first letter (whence it came about that the Sages, called Mecubales, signified twenty-one by the same Letter); and finally that it can also be considered Most

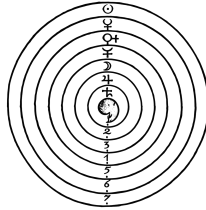
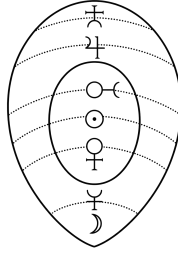
Simply, as it is seen to be One Sign, whatever other power and magnitude it has. From all these things we see that it can be concluded, by the best Cabalistic Demonstration, that our CROSS can signify to the Initiates, with wonderful Brevity, TWO HUNDRED FIFTY-TWO. For FOUR times FIVE; FOUR times FIFTY; TEN; TWENTY-ONE; and ONE make two hundred and fifty-two. This Number, just as we are able to derive it in two other ways from what has been set forth, so we commend the same to Cabalistic Novices to be worked out, thus studying brevity; judging, however, the varied and ingenious production of this Magisterial Number worthy of the Consideration of Philosophers. Nor shall I conceal from you another Mystagogy here, a memorable one. Seeing that our CROSS permits itself to be Divided into two other letters: if, just as we first weighed in a certain way their Numeral virtue, so now in turn we COMPARE THEIR VERBAL FORCE WITH THE CROSS ITSELF, we shall understand with the greatest Admiration that from it there ARISES LIGHT: the Final and Magisterial WORD (from that Conspiracy and Consent of the TERNARY in the Unity of the Word).

Theorem XVIII.

From our twelfth and thirteenth Theorems it can be gathered that Celestial Astronomy is, as it were, the Parent and Mistress of the INFERIOR. Therefore, with our Cabalistic eyes lifted up to Heaven (Illuminated by the Theory of the aforesaid Mysteries), we shall behold such an ANATOMY of our MONAD, exact to the letter, showing itself to us always thus in the LIGHT OF NATURE and in LIFE, and by its own NOD most openly disclosing the most Secret Mysteries of this Physical ANALYSIS. That the figure of the EGG is to be applied to this COORDINATION we were taught by the Celestial MESSENGER, when we were at some time Contemplating the Theoretical and Celestial Motions. For that it traces in the Aether, by its Course, an OVAL Circuit is most well known to Astronomers. And since a Word to the Wise ought to be Enough, behold our Interpretations of this Celestial Counsel (thus Hieroglyphically set forth), wholly Consonant with what has been said! Thus Warned, let the most wretched Alchemists learn to recognize their various Errors: what the WATER of the Albumen of EGGS is; WHAT OIL comes from the YOLKS; what the LIME of EGGS is. From this let those most unskilled Impostors, to their Despair, understand these things, and very many others like

them. Here we have almost the WHOLE PROPORTIONED BY NATURE. This is that EAGLE'S EGG which the SCARAB once broke, on account of the INJURY which the Violence and Cruelty of that BIRD had inflicted on Timid and Brutish Men. Some, indeed, fled to the Scarab's cave (to Implore Aid), yet were not thereby delivered; but the Scarab alone, reckoning that this INJURY must by all means be avenged, as he was ready with eager mind and Constant Will, so also for accomplishing it lacked neither Strength nor Ingenuity. Hence, while the Scarab pursued the EAGLE by various Attempts, using the most Subtle Art of DUNG, he at last brought it about that her EGG (even when it had been deposited in Jove's Lap) was CAST DOWN to the EARTH and so BROKEN. And by this or some other means the Scarab would at last have wiped the whole Eagle Species from the Earth, had not Jupiter (guarding against so great an evil) arranged that, at that time of the year when the Eagles carefully tend their EGGS, no SCARABS should fly about them. Yet I would advise those who are vexed by the Cruelty of that BIRD to learn from the Heliocanthari themselves (who live thus by hiding in fixed Courses of Times) a most Useful art: for even though they may not do it themselves, it would nonetheless be far most welcome to them to be able to take Vengeance on their Enemy by their own

INDICATIONS and Signs. And here (O King) that I am trying to play not Aesop but Oedipus, they would admit, were they present, into whose Minds it first came to discourse thus of the Highest Mysteries of Nature. There are certainly some I know of who, by the SCARAB'S ARTIFICE, if they had the DISSOLVED EAGLE'S EGG, would first TEMPER the LIME of it with the pure and whole Albumen. Then they would smear that TEMPERAMENT all over with the whole liquor of the YOLK, in an artful order, rolling and rolling back, as Scarabs roll their Balls together. Thus a great METAMORPHOSIS of the EGG would come about: the ALBUMEN itself now disappearing and, as it were, enfolded (after those many Revolutions, like those of a Helix) in the YOLKY LIQUOR itself. Such a Hieroglyphic sign of this Artifice will not displease the Stewards of NATURE. In earlier ages, we read, such an Artifice was much celebrated by the gravest and most Ancient Philosophers as most certain and most useful. Anaxagoras certainly made from this Magistery, afterwards, an excellent Medicine, as may be seen in his little book *περὶ τῶν ἐκστροφῶν φυσικῶν*. Whoever applies his mind more sincerely to these Mysteries will most clearly perceive that there is nothing here outside the Hieroglyphic virtue of our MONAD.



Theorem XIX.

That the SUN and MOON infuse their Corporeal Powers into all the lower Elemented Bodies far more strongly than all the other Planets, the PYRONOMIC ANALYSIS of all Corporate things demonstrates by its Effect: for the MOON's rays pour back the Watery Humor, and the SUN's the Fiery Liquor, by which the TERRESTRIAL CORPULENCE of Mortal Things is Sustained.

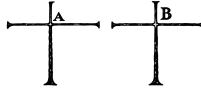
Theorem XX.

Although in the Hieroglyphic manner above we have demonstrated with sufficiently good reason that the ELEMENTS are signified by Straight Lines, here

nevertheless we shall give a most Exact Speculation concerning the, as it were, CENTRAL POINT of our CROSS. In the Consideration of our TERNARY, that cannot in any way be Absent, in that Position of our BINARY. For if it could be absent (whoever, Unskilled in Divine Mathesis, would contend it), let him Suppose it Absent. Then our BINARY will not remain, but a QUATERNARY will emerge, by the removal of that Point and the Discontinuance of the unity of the Lines. But that the Binary remains, our Adversary has supposed along with us; therefore the same thing will be both BINARY and QUATERNARY, in the same consideration. Which, *among the impossibilities* is sufficiently Manifest. That POINT, therefore, must be present by every Necessity, which with the BINARY constitutes our TERNARY, nor can anything Else be SUBSTITUTED in its place. Yet it is not of the Hypostatic Property of the BINARY itself, nor in any way a Part. That it is not a Part is demonstrated thus. All Parts of a Line are Lines. But that it is a POINT the hypothesis confirms. Therefore it is not any Part of that BINARY, and much less of the Hypostatic Property of the Binary. Hence it is above all TO BE NOTED that it both has its Own HYPOSTASIS, and nonetheless is contained in the LINEAR Lengths of our BINARY itself. And since it thus seems to be COMMON TO BOTH, it is held that IT ALSO RECEIVES A CERTAIN

SECRET IMAGE OF THE BINARY. Whence we here DEMONSTRATE the QUATERNARY RESTING IN THE TERNARY. Do thou, my God, forgive me, I beseech thee, if I have now sinned against thy Majesty by revealing so great a Mystery in Public Writings. But I hope that only those who are Worthy will truly Understand it. Let us now proceed to that QUATERNARY which we assigned to our CROSS. There let us weigh whether that POINT which is Represented THERE can be Absent. Mathematics indeed teaches us that it can be removed. For not only, WITH IT SEPARATED, is our QUATERNARY LEFT, but it will be made far more DISTINCT and likewise CLEARER in the eyes of all, NO PART OF ITS SUBSTANTIAL PROPORTION DEPARTING, BUT THE SUPERFLUOUS POINT OF CONFUSION BEING THUS CONDEMNED AND CAST OUT. O Omnipotent Divine Majesty, HOW GREAT A WISDOM IN THY TITTLES AND JOTS, DESCRIBED AND ARRANGED IN THY LAW, AND WHAT AN INFINITY OF INEFFABLE MYSTERIES, WE MORTALS ARE COMPELLED TO CONFESS, IF THE GREATEST EARTHLY SECRETS AND ARCANA CAN BE EXPLAINED AND MOST FAITHFULLY DEMONSTRATED BY THE VARIED TESTIMONY OF THIS ONE POINT, PLACED AND EXAMINED BY ME (BUT IN THY LIGHT)? Of a POINT, namely, in the divine TERNARY in no way SUPERFLUOUS, BUT of a POINT considered in the realm

of the FOUR ELEMENTS, FECULENT indeed, CORRUPTIBLE, DARK. O thrice and four times Blessed are those who can ATTAIN that POINT of the TERNARY (as it were the COPULATIVE), and BANISH that foul and SUPERFLUOUS one of the QUATERNARY and leave it to the Prince of Darkness. Thus we shall arrive at the Ornaments of SNOWY CLARITY and of WHITE GARMENTS, O MAXIMILIAN, whom God (by this Mystagogy, or some one of the Austrian Family) may one day make Greatest (even if I should then be sleeping in Christ) to the Honor of his Fearful Name, amid those, those abominable and moreover intolerable Darknesses (of the Point SUPERFLUOUS on EARTH). But lest I myself now pour out Superfluous words (in an unsuitable place, of course), I shall at once withdraw within the bounds of my Proposal. And since I have now finished my Discourse to those whose Eyes sit in their Heart, my Speech must now be turned to those whose Hearts still stand out in their eyes. What we have said in this place, behold, the drawn figure of the CROSS can in some way represent. First, of the POINT NECESSARY in Two Equal LINES (crossed equally and unequally), as here at A. Then, at B (as a certain Vacancy of the removed superfluous Point), you see FOUR straight Lines, distinct, SEPARATED from the POINT previously common to them, with no detriment thereby befalling them.



This is the way by which Our MONAD, progressing through the Binary and the TERNARY, is restored to ITSELF alone in the Purified QUATERNARY, through the Proportion of Equality. (For every Whole is Equal to all its parts.) And while this is being done, Our MONAD meanwhile admits nothing of External Unities and Numbers, since it most exactly suffices for itself, being most absolute in all its own Numbers. Into the Amplitude of these Numbers it is diffused in Magical ways; and then, by the uncommon Industry of the Artificer, and to the greatest Advantage of the Monad itself (in Dignity and Power), it is restored to its First and Proper MATTER. Meanwhile, whatever does not Belong to its genuine and hereditary Proportion is cut away in every manner and with diligence, and the Dregs are cast out forever.

Theorem XXI.

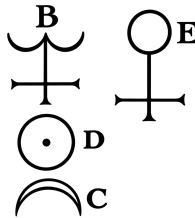
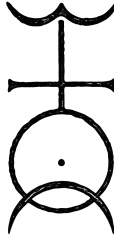
IF what lay Involved in the inner Recesses of our MONAD were brought out into the Light, and, the places being exchanged, its First Parts, the as it were Exterior ones, were enclosed in the Middle Place, you have seen

Above what Philosophical Transformation of the MONAD would result. But now we shall set before you another Local Commutation of the Mystic MONAD: those Parts from which our Hieroglyphic Characters of the SUPERIOR PLANETS offered themselves to us before being here set Upward; and in that arrangement the remaining Planets in turn each obtaining that Position which Plato seems almost to have assigned to them, if they are rightly derived from this Position. For at the very Apex of the Ram, Saturn, Jupiter and Mars meet; then, descending, the Cross serves Venus and Mercury. Finally follow the Sun himself, and the lowest, the MOON. But these things are to be discussed in another place; yet I did not wish to conceal these Philosophical Treasures of our MONAD, and so we have thought it advisable to give at least one reason why the Position of the MONAD is thus changed. But see and hear other, greater things concerning this Position, which I know to be to your benefit, and which can be explained in few words. Let us therefore divide the MONAD (placed in this new manner) into the Anatomical members B, D, C. In that new TERNARY, the FIGURES of D and C are known even to Rustics. But that THIRD one, which is designated by B, cannot so easily be recognized by All. Nor is this lightly to be considered: that those so well-known FORMS D and C show ESSENCES separate and

different from that B; secondly, that the horns of that C are seen turned downward, as it were toward the EARTH; and that part of D which illuminates C itself looks toward the earth, that is, downward, in whose Center alone is the Visible POINT, truly TERRESTRIAL. And finally, that both D and C here make their Hieroglyphic Indication toward the Lower places more than B does. Now Earth can Hieroglyphically denote to us STABILITY and FIXATION. What kind of things D and C are, therefore, I leave to be concluded from this. Whence anyone can now also note a Great SECRET: how what we said before of the SUN and MOON can hence receive a fuller and most necessary Interpretation, they having been, up to this place, set upward, and the Lunar Horns raised upward. But of this enough. Let us now examine the NATURE of that THIRD one, according to the Foundations of our Hieroglyphic Art. First, it seems to bear on its Head a DOUBLE MOON. Or our Ram (but Mystically inverted). Then it has annexed the Hieroglyphic Sign of the Elements. As to the Doubled MOON, it can be explained thus (according to the subject Matter): THE DOUBLE DEGREE OF THE MOON. We speak of those degrees by which those skilled in Physics can find only FOUR among all Created NATURES: namely, TO BE, TO LIVE, TO SENSE, and TO UNDERSTAND. Noting, then, that the first Two of these

Degrees are present in this, we shall say: THE MOON EXISTING, LIVING. Some, however, define Life by Motion. And of MOTION there are Six very well-known Species. The CROSS which is joined to it certainly denotes that the Artifice of the Elements is required here. Moreover, in these our Theorems, as we have most often taught that the SEMICIRCLE is the Hieroglyph of the MOON, so also the Whole Circle signifies the SUN. Here, however, there are two Semicircles, but SEPARATED (yet Copulated at the common POINT), which, if aptly joined (as they can indeed be by art), can present to us the SOLAR and Circular Plenitude. From these considered together, it is evident that we can thus, in summary, bring forth this Sentence Hieroglyphically: THE MOON EXISTING, LIVING, TO BE TREATED THROUGH THE MASTERY OF THE ELEMENTS: HAVING THE POWER TO REPRESENT SOLAR PLENITUDE, ITS SEMICIRCLES BEING SIMULTANEOUSLY CONNECTED BY ART. Let it be completed, then, and let that CIRCLE (which we mentioned) be made, as we have marked here by the letter E. Let us remember, therefore, first, that this SOLAR DEGREE did not come to us from Nature, but is already ARTIFICIAL and MADE; and that it presented itself to us at first sight; and in its Nature (namely in B) with its Parts Loose, Fluid, dissolved, not SOLIDLY compacted into a solar form. Next, that the

Semidiameter of these Semicircles is not equal to the Semidiameter of D and C (born thus for us, and best known to all), but much Smaller. Whence it is Clear that this B is not of so great an Amplitude as D and C themselves are. And E itself well confirms this for us, this circular work having been advanced from B into the form E. For from it there emerges for us only the Character of VENUS. We have therefore now made it plain, by these Hieroglyphic Syllogisms, that from B we must not hope for a true D; nor was there at first a true C in the nature of B; whence it was not a TRUE, living MOON. Of LIFE, therefore, and Motion you may also now doubt whether they truly and Naturally stand so; yet, as we have now Elucidated for the Prudent, ALL things that are said in similar phrase (of B) will be at least ANALOGICAL; and as also what we briefly touched upon above concerning C and D, ANALOGICALLY, they Properly suit B itself with its ELEMENTS. What we have adduced concerning the Nature of the Ram, too, must exactly suit it, since it bears the same Figure of it on its head (though inverted); as also the same Mystic Mark of the Elements is joined to B itself.



Since from this Anatomy, however, we see that from the single body of our MONAD (dissected by such art) this new TERNARY has come forth, we therefore cannot doubt that Members of this kind will embrace a mutual SYMPATHY among themselves, and, as if of their own accord, will admit a MOST ABSOLUTE MONADIC UNION: so vigorous is the MAGNETIC power in these MEMBERS.

Finally, it pleased me to note this (for the recreation of the mind): that B itself most readily exhibits to us as many RUSTIC letters as it bears Points, to be seen above on its Head and, as it were, Forehead: those three, namely; and also about six others (in sum, three times

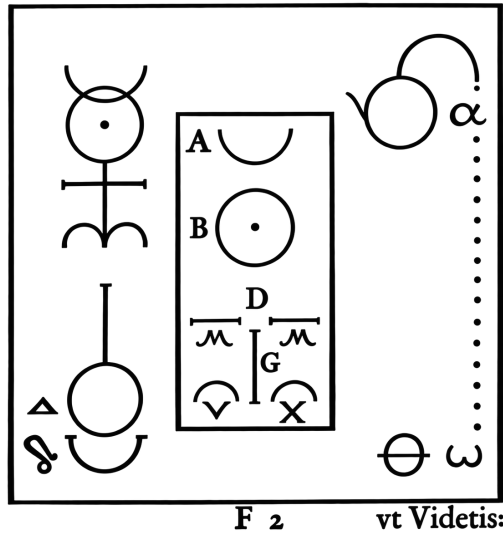
three), very RUDE and unpolished, fluid and rolling, such that you see they have been made from Semicircles, one or several. But in the hands of the Experienced and lettered there is a firmer and more stable method of FORMING THOSE LETTERS. Here I had before my eyes an infinity of Mysteries, but I wished to break off this Theory with this Jest. Yet I understand that I shall help forward the efforts of some, if (our MONAD having been restored to its former Mystic Position, and its several Members artfully composed) I at least admonish and urge them to unearth more accurately NOW WHO that ARIETINE FIRE of the FIRST TRIPLICITY was; WHO that Equinoctial one of ours; WHO was the cause that the SUN COULD BE EXALTED ABOVE ITS COMMON DEGREE; and to run through the many other earlier matters in WISER SECOND MEDITATIONS. But we, hastening now to other things, wished only to point out the way to others with a finger (on which they ought to persist), not only in a friendly manner but also most faithfully, passing over in silence, as we said, the Conspicuous infinity of other Mysteries.



Theorem XXII.

That the Mysteries of our MONAD are not yet exhausted will easily be seen if I now present for Your Royal Serenity's inspection certain more secret Vessels of the HOLY ART (altogether Cabalistic ones, to be revealed to the Initiated alone), cautiously drawn from the workshop of that same MONAD. Having therefore wisely DISSOLVED the whole KNOT of our MONAD, let us add literal Marks to the single parts (for the sake of distinction), as you see done here. We note, then, that α is a certain Artificial Vessel, made from A and B, since M itself (with the SEMIDIAMETER common to both, and already Manifested) is what makes it. And this letter differs from the First of the Greek Alphabet solely by a local Metathesis of the parts, as you see; for from the Straight line, the Circle and the Semicircle, we are the first to teach its True and Mystic Symmetry (although we also noted above that the same can be made from a Circle and a Semicircle, all things nevertheless come back to the same Mystic purpose). But λ and δ are, in the first place, as it were Images of other Vessels (λ , indeed, of a GLASS one; δ , of an Earthen one). In the second place, however, λ and δ can remind us of a certain Pestle and Mortar, to be prepared from (truly) such Material, so that with them we may grind into the finest

Powders Artificial pearls that have not been pierced, crystalline and beryl plates, chrysolites, then precious rubies, carbuncles, and other Most Rare Artificial Stones. Finally, what you see marked with ω is a little Vessel most Full of Mysteries, differing from the Last letter of the Greek Alphabet itself (now restored to its first established Mystagogy) by the manifest local Metathesis of its parts alone, and that too consisting of two Semicircles. Concerning the Common and Necessary matters of Vessels, both their shapes and the Materials from which they ought to be made, there is no need for us to speak in this place. This, however, must be considered: that α seizes the Occasion to perform its Office from the Most Secret and briefest ARTIFICE of the Breathing-hole; and (המלח המורי ששם נשוח סם או) (אחד ממעל נבוא liroVnium) it will draw out for Beginners of the WORK a most ready Primordial Specimen, until in the meantime a more artful Way of Preparing the SUBTLER matters becomes known to them. But in the glass λ (in the performance of its chief function) all external Air and Wind would bring great damage.



But ω is the MAN OF ALL HOURS.

Corollary.

Of the Sacred Art, who can now not scent out the sweetest and most wholesome Fruits springing from the Mystery of those two letters alone? Some of these, to be seen as in a mirror, we shall bring somewhat closer from our GARDENS OF THE HESPERIDES, bringing into the midst nothing from outside our MONAD. For the Straight Line itself that appears in Alpha is homologous to that part of the Cross of the last Anatomy which is marked with the Letter M; the rest, too, can be made plain from where they come here.

	Exiftens ante Elementa.	Adam Mortalis Mafculus & Fœmina.	Mortifi- cans	Adumbras- tus.	Natus in Stabulo.
	Elemētāris economia.	Elementalis Genealogic Confum- matio.	Crux.	Crux.	Holocau- stum in Cruce
	Exiftens poft Elementa.	A D A M I M M O R- T A L I S.	Vivificans.	Manifestif- fimus.	Rēx Rēgum Ubique.
Conceptus Singulari In- fluentia.	Potentia Semen.	Creatio Hyles.	Matrimo- nium Tet- refec.	Principium	
Paffus & Se- pultus.	המורה Virus Denaria.	Depuratio Elementalis.	Crucis Martyriū.	Medium.	
Refurgens, propria vir- tute.	Gloria Triiuphus.	Transfor- matio.	Matrimo- nium Divinum.	Finis,	

By these few words I know that I give such persons not only *starting points* , but Proofs, to those in whom a fiery Vigor thrives and swells within, and a celestial Origin, so that they may now readily lend an ear to great Democritus, *that of Fortune* as he foretells *the stream, a release from all toil for those who wish to succeed*, that this Doctrine is not *Folly* , but a “Mystery and Arcanum”: as also to him who asserted that the world is guided by the creative Word, so that the God-minded and God-born man may learn, through the true working, both theological and mystic words.

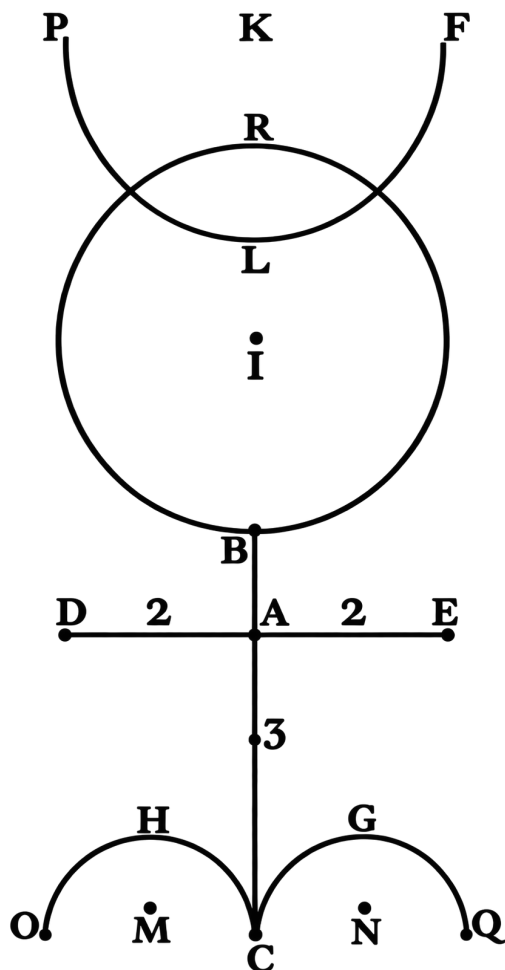
Theorem XXIII.

The Symmetries, then, which we have observed in the Hieroglyphic Construction of our MONAD, and which it will be pleasing for those who wear the same on Rings or Seals, or otherwise possess it, to observe, we set forth here, carefully noted down. In the Name of JESUS CHRIST, fixed to the CROSS for us (whose Spirit, swiftly writing these things through me, I both wish and hope that I am only the Pen), from our CROSS of the ELEMENTS we shall now seek all these Measures. And this indeed for the following reason (according to the MATTER OF THE ARGUMENT PROPOSED): that beneath the Heaven of the MOON, whatever takes the Beginning of its Generation is either compacted from the FOUR Elements, or is itself indeed an Elemental ESSENCE, and that in various ways, not commonly known. And since in no Created thing are the Elements themselves in Equal Proportion or power, yet by Art they can in certain things (as the Sages know) be brought back to Equality, in our CROSS we establish Equal and not Equal parts. For in another respect we can call the Same and the Different, or the One and the Many, admitting in Secret the Property of the equilateral CROSS (as we noted above). But if we were to bring into the open the reasons (which we hold) for each of the SYMMETRIES

set down here, or were to demonstrate their causes in any other way than we have done, abundantly enough for the Wise, throughout the whole little work, we should overleap the Limits of our Purpose, not rashly prescribed to us.

Having taken some Point in the plane, say A, let a sufficiently long straight line be drawn through it on both sides, which shall be C A K; and above the line K C, from the Point A, let a Perpendicular be erected, produced on both sides to a sufficient Length (to Infinity, geometers are wont to say, wisely forestalling inconveniences), which let be D A E. Now in A K let a Point be taken, wherever you like, and let it be B. Having now first A B (the common Measure, namely, of our work), let a Triple of it be taken from A toward C, and let it be A C. Let A E be made the Double of A B itself. And let A D be the Double of A B. So that the whole D E is the Quadruple of A B. Thus, then, we have made our ELEMENTAL CROSS, from A B, A C, A D, and A E, namely from the QUATERNARY of Lines. Now, from B K let a straight line be cut off equal to A D, and let it be B I. With center I and Interval I B let a Circle be described, which let be B R, cutting the line A K at the point R. From the point R toward K let a straight line equal to A B be cut off, and let it be R K. At the point K

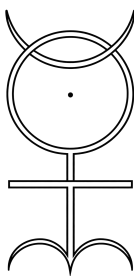
let a straight line of sufficient length be drawn out on both sides (at right angles with A K itself), which let be P, K, F. From the point K itself toward F let a straight line equal to A D be cut off, and let it be K F. Then with center K and Interval K F let a Semicircle F, L, P be described, so that F, K, P is its Diameter. Finally, at the point C let a Perpendicular to the straight line A C be drawn, extended on both sides to sufficient length, and let it be O, E, Q. Next, from the line C O, and at the point C, let a straight line equal to the line A B be taken, and let it be C M. With center M and interval M C let a Semicircle C, H, O be described, whose Diameter is C, M, O. And finally, in a similar way, from the straight line C Q, and at the Point C, let a line equal to A B be cut off, and let it be C N. With center N and length N C, then, let a Semicircle C, G, Q be made, of which C N Q is the Diameter. Now we declare that all the requisite SYMMETRIES in our MONAD have been explained and described.



Yet I would advise the Craftsman that the whole line C K consists of nine such parts as our FUNDAMENTAL line A B is one. Hence he can approach the completion of this same work by another way. Then, that all Diameters and Semidiameters ought to be marked here with

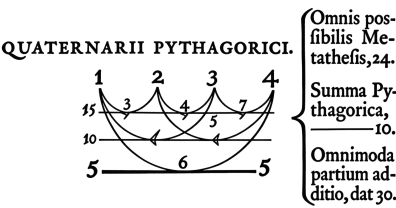
obscure lines (as the Craftsmen say). And no visible CENTER is to be left, except the Solar Center, which you see here marked with the letter I. And no letters are to be added. Then, for Ornament (not for any Mystical Necessity, which we need not consider in this connection), the Craftsman may add to the Solar Circumference a superficial Breadth (a single parallel being described on the inside). (The distance of the parallels can be made by a fourth or fifth part of A B, or thereabouts.) To the Lunar one, however, he may give that Appearance which is wont to appear first in the Heaven after its Conjunction with the Sun: namely, quite Horned. This will be done if from the point K, toward R, that fourth or fifth part (which we mentioned) of the line A B is taken; and upon the end of that line, as Center, with the Lunar Semidiameter, that second part of the Circumference is drawn, to a sharp contact with both ends of the former Semicircle. Something similar can be done at the points M and N, perpendiculars being erected there, on which a sixth part of A B itself, or less, is taken; where, the Center being made, with the former Semidiameters M C and N C, those second, as it were Semicircles, are drawn on the outside. Finally, through the straight lines of our Cross themselves, Parallels can be drawn on both sides, at a distance from the middle of an eighth or tenth part

of A B: so that our CROSS may in that way be composed of FOUR Surfaces, as if of Lines, whose breadth is a fourth or fifth part of the straight line A B. These Ornaments I wished to adumbrate in some way in the appended figure. All of which each person may do according to the judgement of his own mind, provided that meanwhile no Injury (or the least) be inflicted on our Mystical SYMMETRIES; lest, through such negligence, in the progress of time, the Hieroglyphic Commensurations, these true (and most necessary) ones, be disturbed, or the new Discipline perish: a Discipline far more ample and greater than we were able, or indeed willing, to explain in this little book. As TRUTH, the Daughter of Time, will teach, by the NOD OF GOD.



BUT those things which can be obvious to anyone exercising himself in these Symmetries of our MONAD, we shall now set before the eyes methodically.

Beginning first from the QUATERNARY of the Lines of our CROSS, in that respect in which anyone can simply declare that there are FOUR Lines. Then concerning the QUATERNARY of the same lines, as they have, in another mode, a peculiar and Mystical partition and ratio. Thirdly, by the Numbers which we have artfully elicited, either in this place or from the other Theorems throughout the little book, we shall show by some examples that certain useful Offices have been destined by God in NATURE; and we shall insert others in suitable places, which, rightly understood, will bear no small fruit; and we shall complete these as briefly as possible.



Our Canon of Metathesis.

In natural order, from the First Monad, any number of Numbers having been set down: if from the First to the Last a Continued multiplication is made, namely of the First by the Second, the product by the Third, and that Product by the Fourth, and in like manner up to the last:

QVATERNARIII ARTIFICIALIS.

Continuata multiplicatio, — dat — 12.

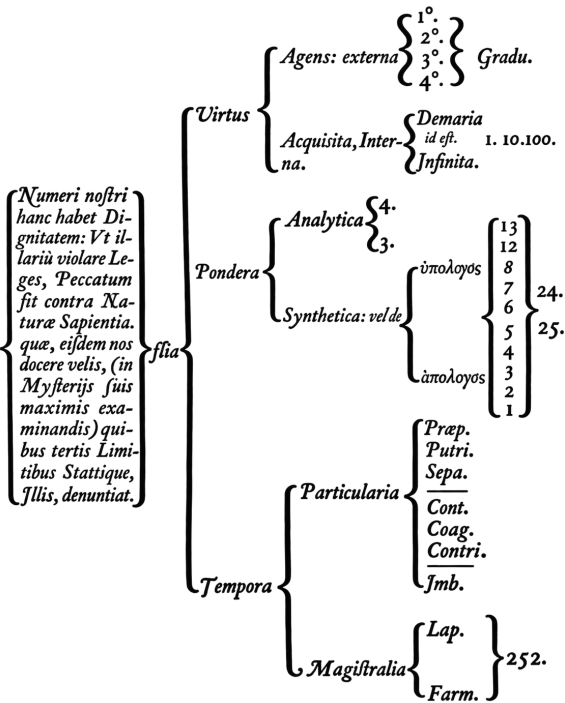
Simplex additio, — dat — 8.

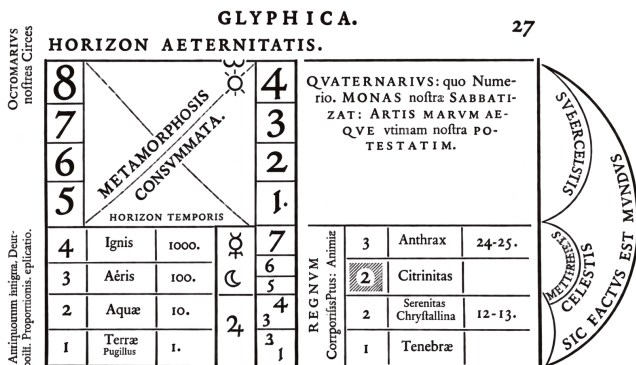
Omnimodæ partium additionis, Summa — est — 24.

Omni pos-
sibili Me-
taphisi-
Quater-
narii, Ae-
qualis:
Quæ auri
phylicam
24 Karat,
determi-
nat Sani-
tatem, &
Bonitatem
Summam:
Supra ter-
ram dum
habetur,
ter. sic.

70

MEASURES OF TIMES, and finally in prescribing certain DEGREES to the Power and Virtue of Things, we present in the following Diagrams, to be weighed.





From these Diagrams more can be drawn out (if they are considered more deeply) than it is fitting to set forth in plain words. This one singular thing, however, we point out above the rest (published by us as the first, together with this whole new art): that a Reason is here set in the open why the QUATERNARY, or DENARY, puts a certain end to Numerations; and we assert that the cause which our Elders gave was not absolute and exact, but this one, which we shall now relate.

After this MONAD has been restored to itself entirely, fully, and Physically (then indeed it is the MONAD, MOST UNITED, and judged by the Magi to be UNITY), it is neither in the power of NATURE nor of any ART to impel THE SAME more often than four times, through Supercelestial Revolutions, to make any Progress or MOTION: (And from this is begotten That,

» which we wish, on account of its eminence, to be so marked,)
» And for this reason, that neither in the Elemental world,
» nor the Celestial, nor the SUPERCELESTIAL, is there any
» CREATED INFLUENTIAL Power, which,
» then, would not have been most absolutely Enriched and Endowed.

The true Effect of which, FOUR most illustrious Men philosophizing together (of old) achieved in Work: whence, long Astonished at the Greatest Miracle of the Matter, they at last turned themselves wholly thereafter to singing and proclaiming the Praises of God Most Good and Most Great, who in that way had bestowed on them such great Wisdom, and a most ample Power and Dominion over the other CREATURES.

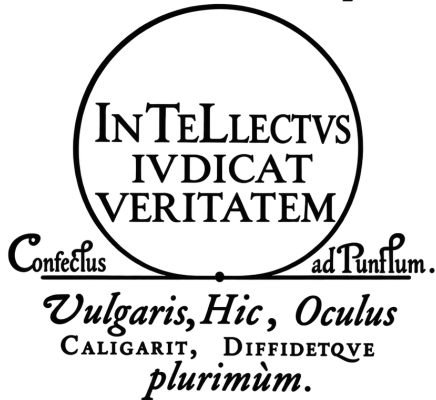
Theorem XXIII.

AS we began the Opening of this Little Book from the Point, the Straight Line, and the Circle, and so from our MONADIC POINT led round into a Circle the LINEAR Extreme Effluxion of our ELEMENTS, nearly analogous to the Equinoctial itself, which completes its circuit in 24 Hours: SO now at last, in this our Twenty-FOURTH

Theorem, we shall complete and conclude the ALL-MANNER METATHESIS of the QUATERNARY (defined in number as 24) AND ITS METAMORPHOSIS: To the HONOR AND GLORY of Him WHO (witness John, Chief Prelate of the Divine Mysteries, in the FOURTH part of the FOURTH Chapter of the Apocalypse, the LAST part) sits on the Throne: In Whose MIDST AND ROUND ABOUT, FOUR Living Creatures (each having SIX WINGS) without rest, DAY and NIGHT, say: Holy, Holy, Holy, Lord God Almighty: WHO Was: and WHO Is: and WHO is to come: WHOM also, from 24 Seats placed ROUND ABOUT, 24 ELDERS, falling down (CASTING DOWN THEIR GOLDEN CROWNS) adore, saying: Worthy art Thou, O Lord, to receive GLORY and HONOR and POWER: FOR THOU HAST CREATED ALL THINGS: And for THY WILL THEY ARE: AND WERE CREATED. AMEN, SAYS THE FOURTH LETTER, Δ:

*Cui, D E V S, Voluntatem Ha-
bilitatemque dedit, Diuinum
hoc Myſterium, aternis Sic con-
ſignare Literarum Monimen-
tis : Laboresq, hoſce Suos, pla-
cidiffimè abſoluere, Ianna-
rij 25: die eiſdem 13,
Incubatos:*

An. 1 5 6 4. Antwerpia.



ANTWERP PRINTED BY WILLEM SILVIUS, ROYAL
PRINTER: THE DAY BEFORE THE CALEND'S OF APRIL,
IN THE YEAR 1564.

