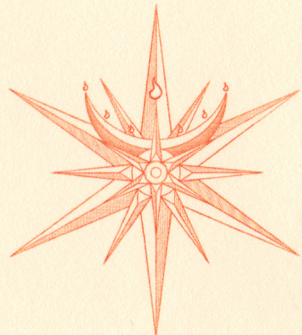


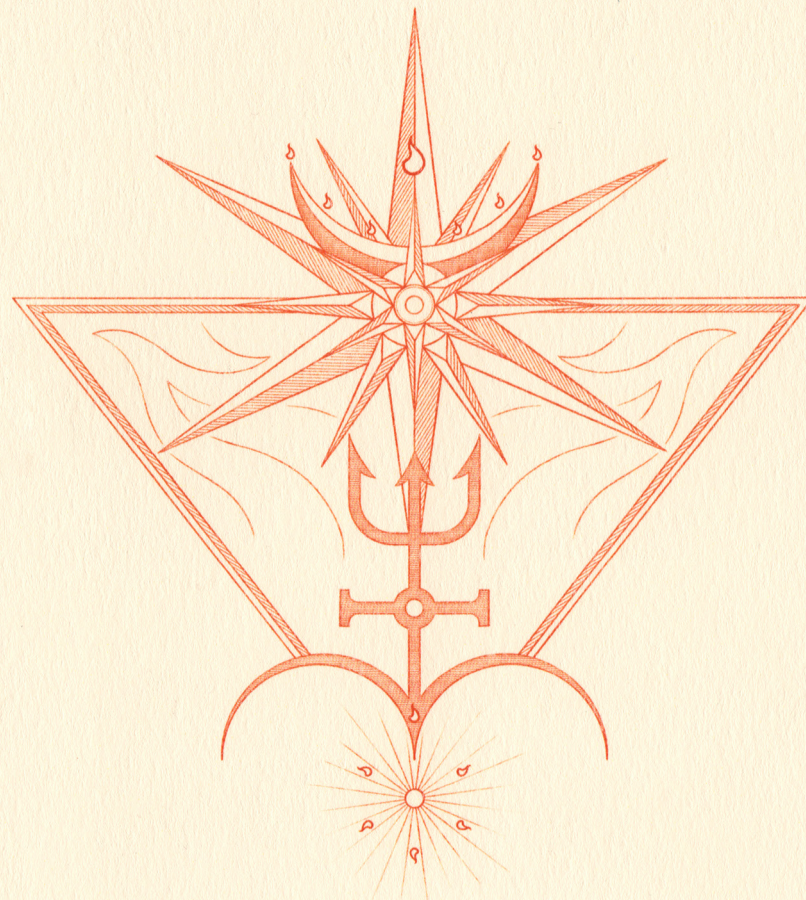


MONAS AEQUILIBRIS

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BALÁZS TÁTRAI
Budapest, 2017–2018



MONAS AEQUILIBRIS

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BALÁZS TÁTRAI

*„An nescis, mi fili,
quantilla prudentia mundus regatur?”*

•

AXEL OXENSTIERNA

CONTENTS

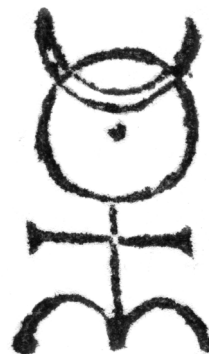
PREFACE	•	8
FUNDAMENT	•	12
WORLD	•	14
TRIDENT	•	16
FIRMAMENT	•	22
ASSOCIATIONS	•	26

PREFACE

In 1564, Dr. John Dee shared with us his mysterious and enigmatic work, the *Monas Hieroglyphica*. A powerful symbol to remind us that our world is united and complete, even if it seems irreparably fragmented. Now, 450 years later, we live in an age where the physical dominates over the psychical. Science over spirituality. But this is only the most recent way of making sense of the world – in Dee's time there was no such distinction between the two. Intoxicated by our own achievements, we proudly call this *progress*.

These physical and psychical aspects are merely different echoes of the same reality. If we listen to the world through only one of these echoes, we oversimplify things in the name of either science or spirituality and rob ourselves of the beauty of this existence.

When we hear music, we perceive it for what it is: an uplifting or melancholic melody that evokes certain feelings in us and moves us in a way that only music can. Is that just a chemical reaction? It may well be. But does that make the musical experience any less miraculous?



Dee's Monas Hieroglyphica

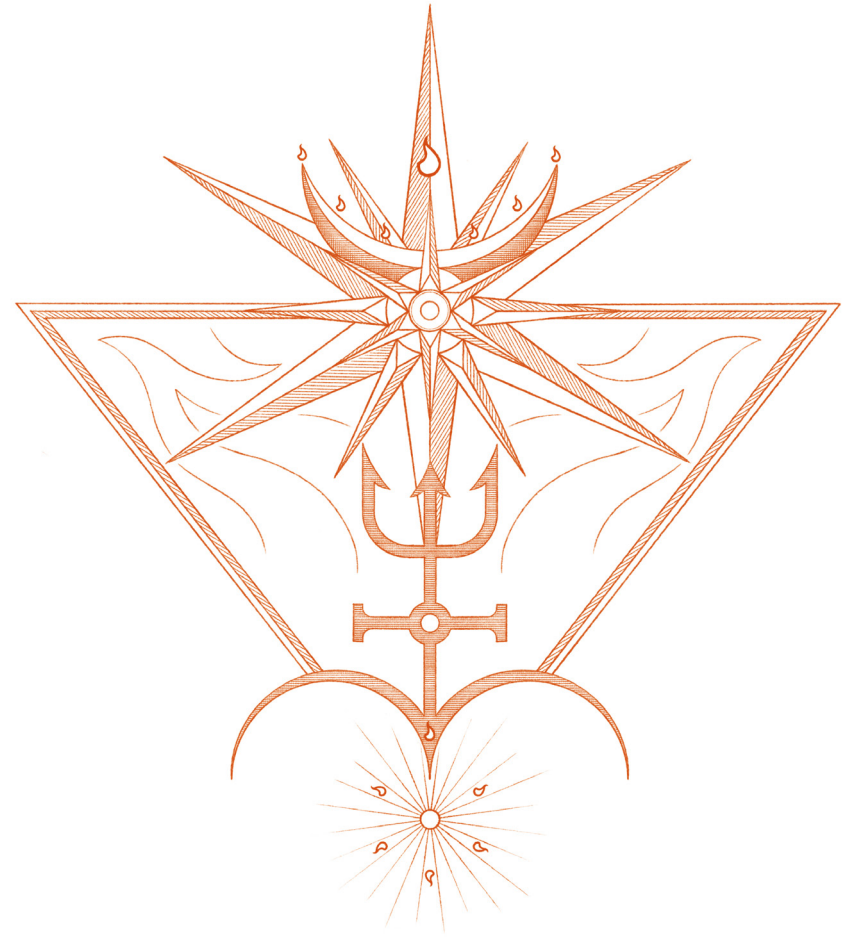
Dee's Monad is as simple yet powerful today as it was the moment he first depicted it. However, as we perceive our world as an increasingly fragmented reality, we need more and more complex symbols to remind us of its original wholeness.

In this booklet we will examine one such complex, "modern" symbol. Born of the spirit of its time, this new symbol knows its place: just as there were more perfect symbols a thousand years before Dee's, so is our *Monas Aequilibris* a lesser work compared to his Monad¹.

1. *Monas Aequilibris* is neither a replacement nor a modern update of John Dee's Monad. We will note every important difference between Dee's symbol and ours.

Dee says in theorem XXIII "...do not commit any fault, however small, against the mystical symmetry" and "*This Monad (...) is truly the Monad Unitissima, the proved unity of the images*".

Since *Monas Aequilibris* is a lesser symbol, focusing on a specific aspect of his great work, we try to find solace in theorem XXI: "*Many other excellent things should also be studied in happy and wise meditations*" – in the hope that it might temper our arrogance.



Monas Aequilibris

"Without divine inspiration, no man is great"

CICERO

PHASE 1

FUNDAMENT

1.1 Imagine our perfect, uncorrupted form. A divine state in which we are in constant balance with ourselves and others. The symbol of the Sun represents this mysterious fundament, the lost paradise we all long for.

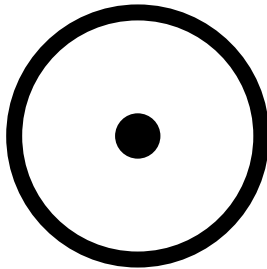


Fig 1.1 Divine unity

1.2 After the expulsion from this Garden of Eden, this original form was shattered into pieces. Today we would call this cataclysm the Big Bang in the context of the macrocosm¹ or the violent moment of birth in the microcosm. The symbol of Aries can be seen as the Sun disk broken in two, representing chaos and raging fire².

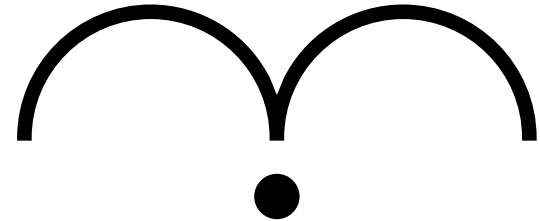


Fig 1.2 The cataclysm

1. Another analogy is nuclear fission. Cinematic example in *Twin Peaks: The Return*, Part 8 by David Lynch and Mark Frost. An example of this fire can also be found in Fludd's *De Musica Mundana*.
2. Dee creates the sign of Venus by looking at his Monad upside down and connecting the two semicircles that are now above the cross. We didn't reduce the size of the Aries symbol because we wanted to emphasize that it can be seen as the shattered state of the original unity. It was also our aim not to depict the symbol of Venus, which is considered feminine, as inferior. Since the shattered Sun disk is a central part of our system, it cannot be represented with less significance than the other parts.

"Out of nothing I created a strange new universe"¹

BOLYAI

PHASE 2

WORLD

2.1 It is from this primordial fire that the elements emerge. This is the universe we live in, the macrocosm. John Dee's detailed explanations of the ternary and quaternary apply here as well². These elements ultimately build our body to house our spirit, enabling us to understand the world and within it, ourselves.

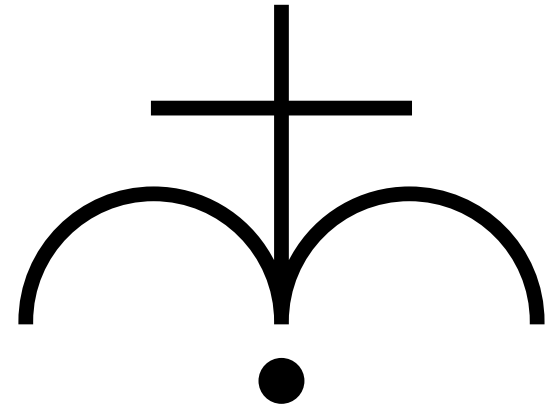


Fig 2.1 The elements emerging from chaos

1. János Bolyai: Hungarian mathematician, one of the founders of non-Euclidean geometry.

2. Theorems XVI, XVII and XX.

PHASE 3

TRIDENT

3.1 The first conscious level, the microcosm. We will use Neptune's trident to represent our three primal forces: Spiritus, Corpus and Anima. When these forces are in balance, the trident becomes the Sceptre of the World, as seen in the hands of Poseidon and Shiva.

Mastery of these primal forces is essential to achieve equilibrium and restore our divine state in this world.

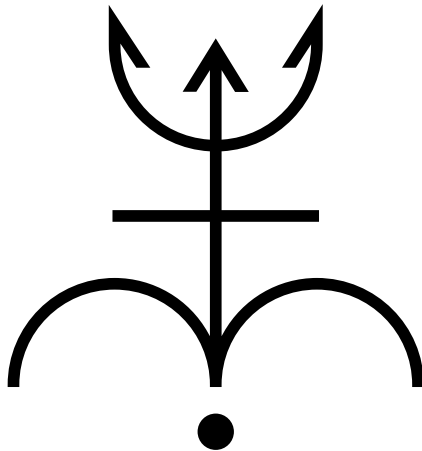
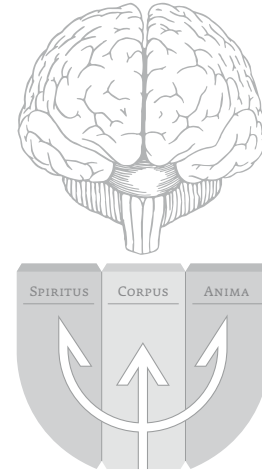


Fig 3.1 Le Sceptre du Monde



The three forces in relation to the hemispheres of our brain:

SPIRITUS – The spirit on the left is the guiding force of this phase. This is our rational mind that keeps us under conscious control and directs our growth towards the firmament. This force is unique to us, no other living being possesses it.

CORPUS – The body in the centre, grown directly from the elements, represents the material world. All of our most primal instincts are also here. We should not confuse these instincts with the divine Anima, for they are intertwined with the material world, while the Anima dwells above it, in the firmament.

ANIMA – The soul on the right is a great force of both the fundament and the firmament. It is something that cannot be mastered alone. It is unifying and collective: it pervades every living being and is thus the link between us and other creatures.

3.2 All these forces must be in harmony in order to grow. They must point to the stars of the firmament. Even the slightest imbalance makes it impossible for the trident to become the Sceptre and hold the Sun – the disk would fall and break again.

These forces can be out of balance at any time. It is likely that if one is out of balance, so are all the others. Equilibrium is achieved when they are in harmony with each other. On the next page are some examples of the under- and over-functioning of these forces.

TERNARY IMBALANCES

SPIRITUS



*"If a cluttered desk is the sign
of a cluttered mind, what is the significance
of a clean desk?"*

LAURENCE J. PETER

*"I'm not so well these days,
I've been on the wrong diet: eating and
drinking my own thoughts"*

COLD LAZARUS
British television drama

CORPUS



"Reality is crumbling away from disuse"

BAUDRILLARD

*"I want to flesh out my passions
and impassion my flesh"*

ÉMILE ARMAND

ANIMA



*"If he doesn't burn to ashes,
man will get used to hell in hours"*

BÉLA HAMVAS

REPORTER:
"What are you angry about?"
BASQUIAT, SMILING:
"I don't remember"

3.3 When the trinity of ourselves is mastered, so that the trident is in balance, our original form can be restored. Similar to the fundament, we will represent this state with the symbol of the Sun. At this stage we are able to reconstruct the Sun disk to house the Anima – but this is the last level we can achieve on our own.

There's no Sun without fire, but this fire is not the same as the destructive force of chaos. Now it is tamed by the Spirit-led Sceptre. It is under conscious control again.

Keeping this structure in balance is our daily task, for it is not something that can be achieved once and forgotten. It is a constant, recurring, circular growth towards the firmament.

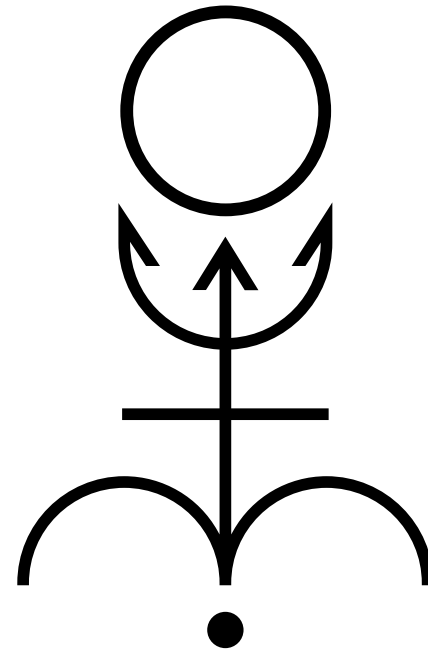


Fig 3.3 The reconstructed Sun disk balanced by the Sceptre of the World

*"It ascends from the earth to the heaven and again it descends to the earth
and receives the force of things superior and inferior"*¹

HERMES TRISMEGISTUS

PHASE 4

FIRMAMENT

4.1 We have reconstructed our Sun disk, but this is not enough to achieve equilibrium, as it is fragile in its current state. We have built the Great Work² of ourselves under the guidance of the Spirit, and now we need to balance this tower by letting in the divine Anima.

As we are still made of spiritual fire, we need the balancing power of water. This soothing element is brought to us by the Moon³ to realise the original state of Adam androgynous⁴ where these complementary forces were together in balance.

The Moon represents our complementary pair, for we cannot progress further alone. One is the condition of Two, which creates unity⁵.

4.2 Water is represented by its alchemical symbol, the downward triangle. Drawn by the tidal forces of the Moon, water flows gently from the fundament to the firmament, through all that we have discussed so far. It brings the divine Anima from the fountainhead of the unconscious to our reconstructed symbol of perfection, preventing the Great Tower of ourselves from collapsing.

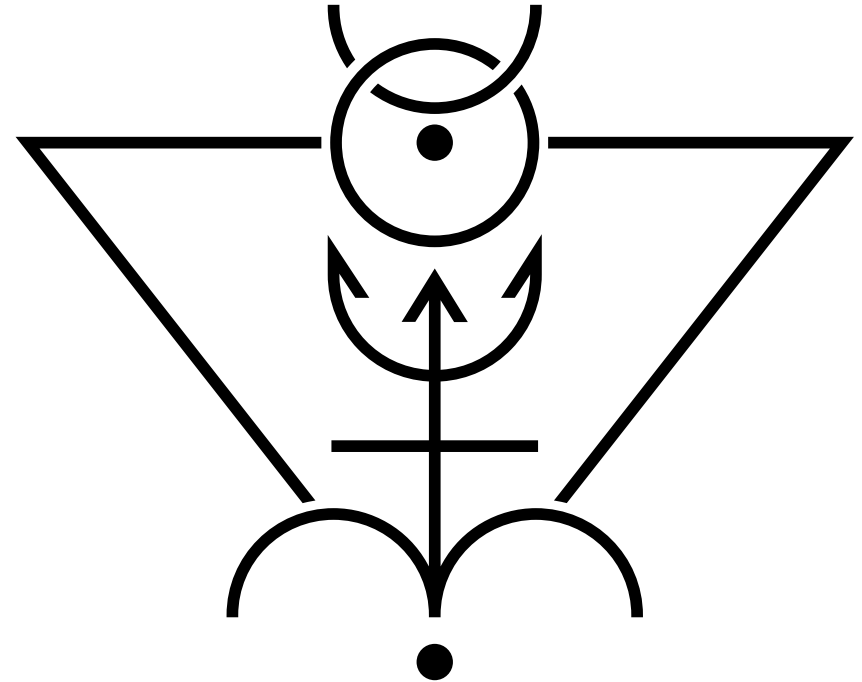


Fig 4.1 Monas Aequilibris

1. Newton's translation of the Emerald Tablet.

2. Magnum Opus, the Great Work of alchemy.

3. Although historically the Moon represents the feminine and the Sun the masculine, these forces are present in all of us, regardless of gender (cf. yin-yang).

4. Here Adam refers to humanity, not to a single man.

5. "Az Egy feltétele a Kettő, ami az egységet megteremti" – Béla Hamvas

4.3 Monas Aequilibris is a symbol of balance. We have climbed all the steps necessary to restore our original form – a divine duty that is the same for all of us.

Our Monad has been carefully crafted to utilize the power of geometry. The triangle standing at its apex is the ultimate symbol of maintained balance, and so it has the same proportions as the Great Pyramid of Giza.

The height of the pyramid is calculated by drawing a circle from the centre of its base line with the same circumference as the perimeter of its base square. If we cut the pyramid in half, we get a right-angled triangle. If the base of this right-angled triangle is 1, then its side is equal to φ and its height is $\sqrt{\varphi}$. The base of the complete triangle (2×1) divided by its height is almost precisely $\pi/2$.

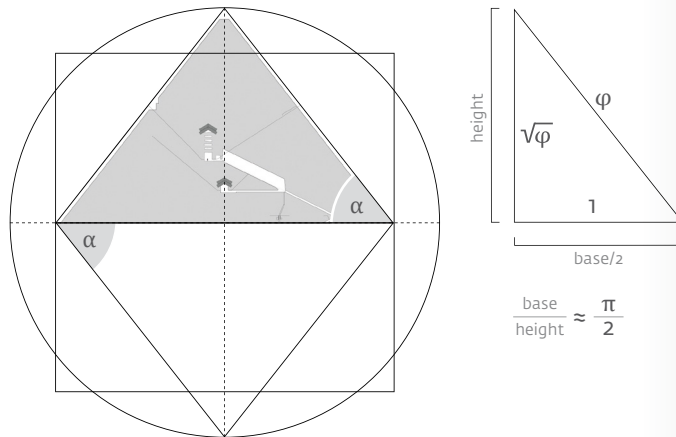


Fig 4.3.1 Constructing the triangle
Scale of 1:2

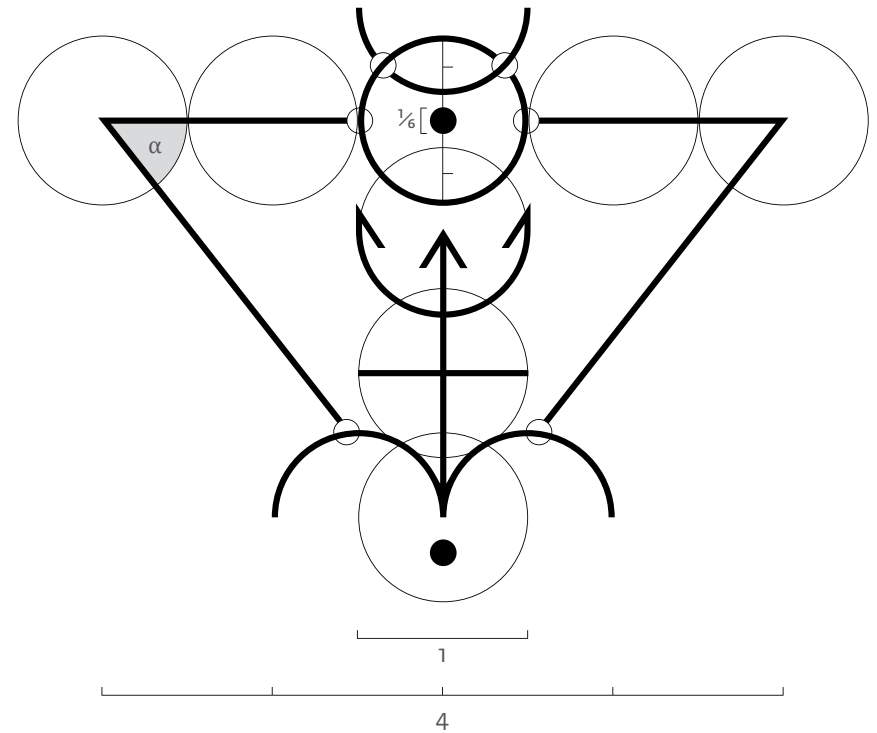


Fig 4.3.2 Constructing the Monad
Scale of 1:1

ASSOCIATIONS

L'UOMO VITRUVIANO

5.1 Da Vinci's efforts to square the circle resulted in his famous illustration, the Vitruvian Man. Our Monad fits perfectly into this structure without any modification, and this happy coincidence opens the way to new interpretations.

- **A FIRM SPOT**

*"Give me a firm spot on which to stand, and I shall move the world"*¹ – ARCHIMEDES

Although the Garden of Eden is lost to us, there will always be a clear memory of this divine state in our unconscious.

- **WALK THE EARTH**

Our legs are in the cross of the elements. Although they are not essential, our legs symbolise our desire for adventure – even if we are unable to move.

- **GUT FEELINGS**

The ternary is over our primal organs. The Spirit and Anima seem to want to go straight up to the firmament, but the Vitruvian Man clearly reminds us that the bodily functions are as essential to our being as the other two. The arrow of Corpus points directly to our navel, the centre of the circle in which we stand.

- **CELESTIAL SIGNS**

The reconstructed Sun embraces our sublime qualities and covers everything that makes us human. The core of the Sun is over our throat, which is related to speech². Before we speak, we should look at our heart below. Our head and eyes are at the zenith of the Sun's circle. In the next section we will go further by looking at the Eye of Horus.

1. See also: "ἐγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς." – MATTHEW 16:18

2. "And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought them to Man, to see what he would call them; and whatever Man called each living soul, that was its name." – GENESIS 2:19

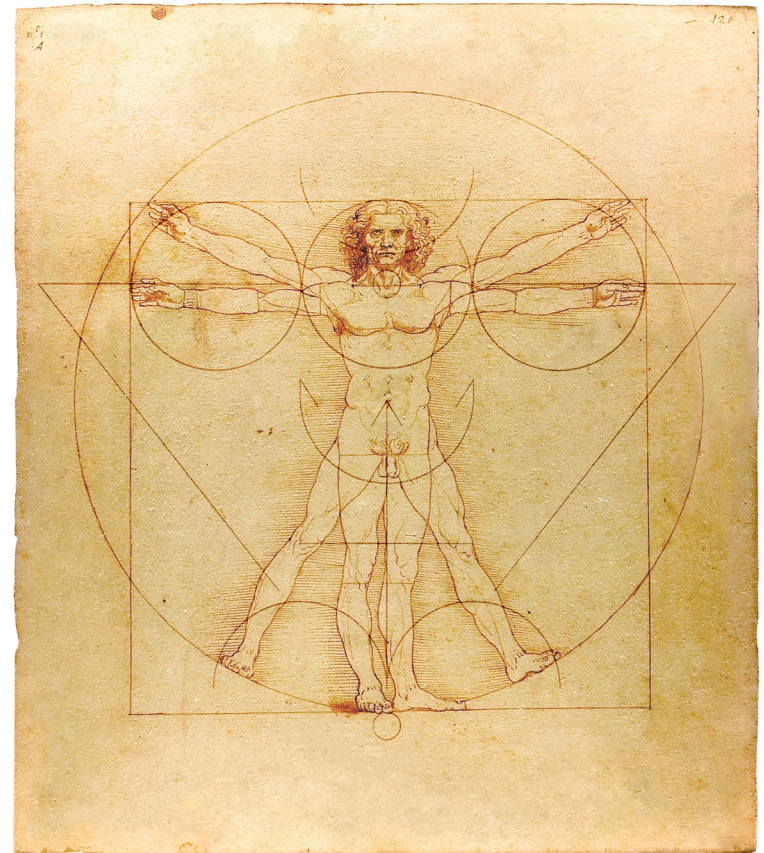


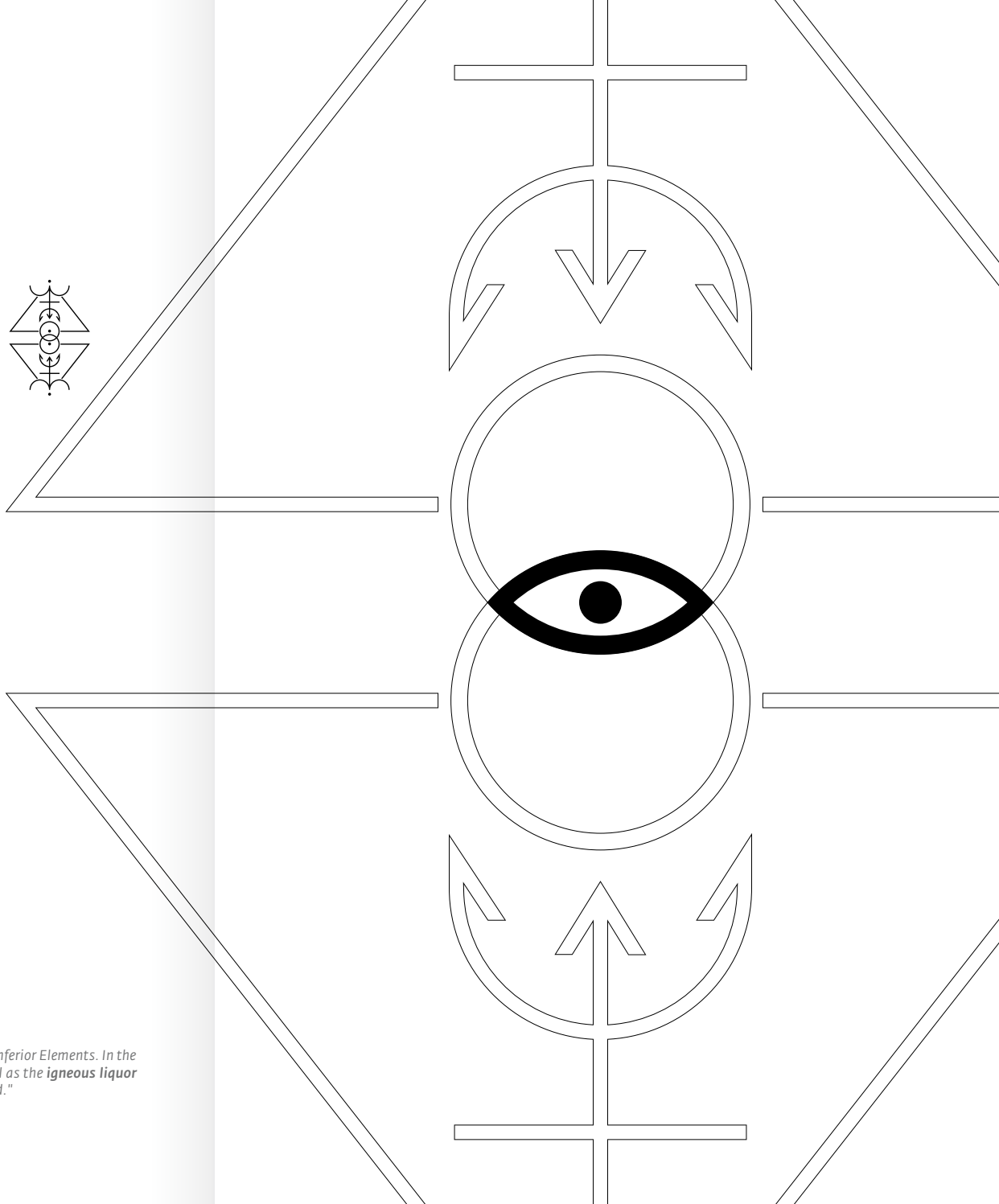
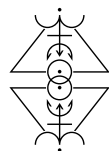
Fig 5.1 Dies Microcosmicus

THE EYE OF HORUS

5.2 So far, the Monas Aequilibris has been applied on a personal level, but we can take our symbol further, to a social level. Let's start by looking at the relationship between two individuals.

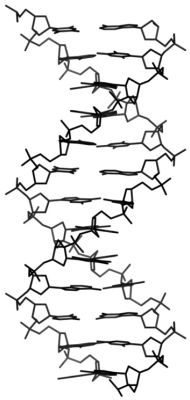
The symbol of the Moon is clearly our pair's Sun, intertwined with our own circular symbol of perfection. And vice versa, our Sun can be seen as the Moon from the perspective of our pair. This helps us to realize that we are in fact all the same: the differences we see are only illusions, the result of our different points of view. If the connection is strong, we can unite the two points within the intersection, creating the Eye of Horus.

His left eye is the Moon, the right is the Sun; here they are combined as one to symbolize our unity. This eye acts as a protective shield that further strengthens our stance, now on a social level¹.



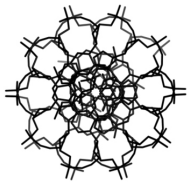
1. Dee: "The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements. In the pyrognomic analysis all metals lose the **aqueous humour of the Moon** as well as the **igneous liquor of the Sun**, by which all corporeal, terrestrial, and mortal things are sustained."

MANDALA

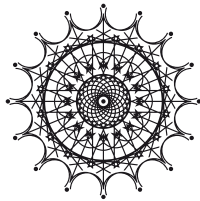
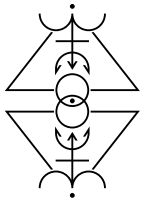


5.3 We can extend this into an even broader image by thinking of this duo as part of the spiralling double helix of a DNA molecule.

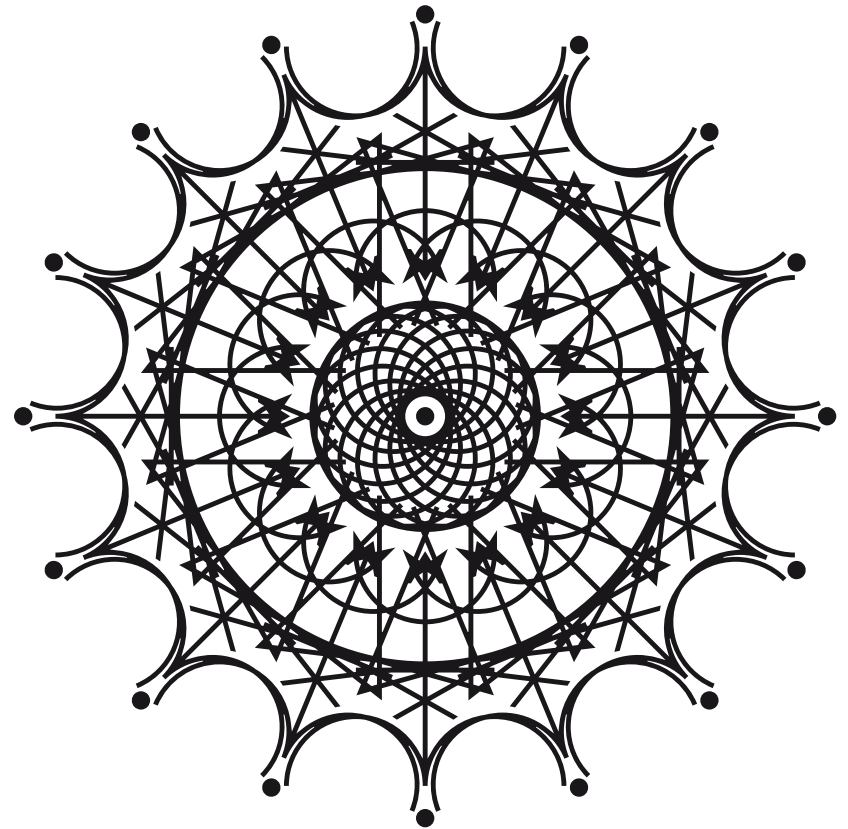
Raised to a higher level, our symbol now seeks connections in the context of society. If we represent the duality of the couple with the number 2 and raise it to the fourth power (quaternary), we get 16. Let's multiply our pair sixteen times. This gives us a mandala, similar to a drawing of a DNA spiral from above. All the points at the edge are drawn towards the centre, symbolizing our common goal: to reunite with each other.



DNA double helix



Mandala



KABBALAH

5.4 Our Monad has become a rather complex symbolic system with far-reaching possibilities for association. At this point, any comparison with similar systems should be a light-hearted play, for these systems are complete in themselves.

With this in mind, let's continue our meditations and see how our Monad harmonizes with the Tree of Life of Kabbalah.

♦ FUNDAMENT

In the context of our Monad the fundament would be the **Kingdom** that is connected to the **Crown** of the firmament.

♦ WORLD

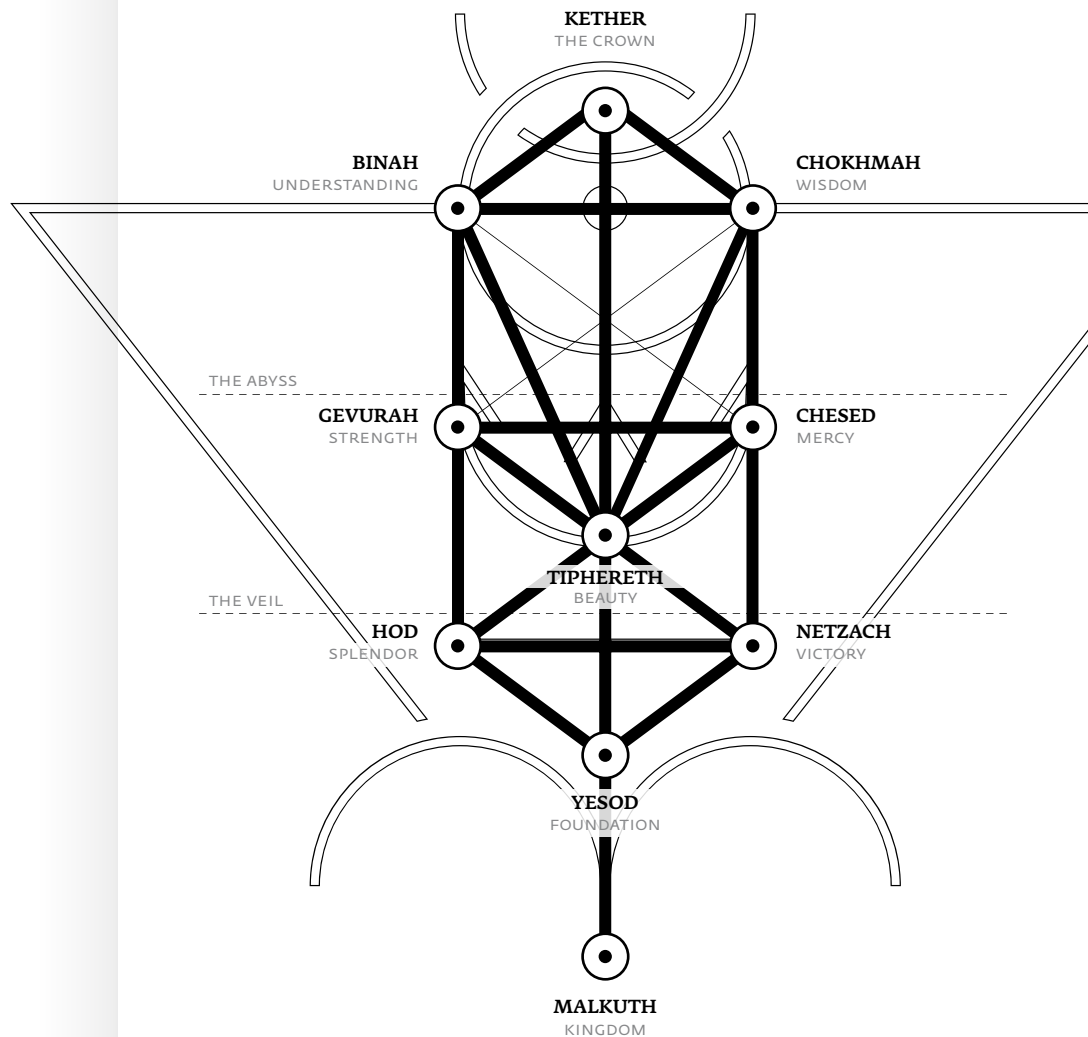
The **Foundation** is the first step after the cataclysm. It is below the *Veil*, along with **Splendor** and **Victory**, indicating that these are unconscious levels of reality.

♦ TRIDENT

Beauty is at the intersection of the three forces, at the root of Corpus. **Strength** is on the rational side of Spirit, while **Mercy** is on the intuitive side of Anima¹.

♦ FIRMAMENT

The final triad is found above the Abyss, indicating its divine nature. **Understanding** is on the rational side, while **Wisdom** is always intuitive. Da'at is also within the circle of the reconstructed Sun, at the heart of the Vitruvian Man.

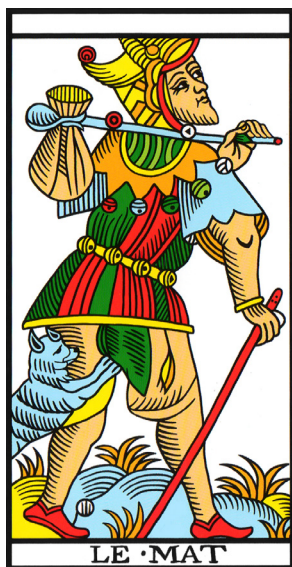


1. In our interactions with each other, the Mercy of Soul should always take precedence over the Strength of Spirit:

"If a great country can lower itself before a small country, it will win over the small country; and if a small country can lower itself before a great country, it will win over the great country." – LAOZI

TAROT DE MARSEILLE

5.5.1 The Tarot de Marseille is another complex system with interesting associations with Monas Aequilbris¹. We must emphasize that the Tarot, like the Tree of Life, is a complete system in itself. The cards don't have a fixed interpretation, nor should they. Because it is such an intuitive symbolic system, we must be careful not to attach a fixed meaning to the cards.



We will focus on the 22 cards of the Major Arcana. These cards, like our Monad, can help us in our spiritual development. The hero of this journey is the only card without a number, the **Fool**.

Since The Fool is our agent, we will not place them in the Monad at all. The 21st card is the **World**, which corresponds to the firmament, the destination of our journey.

The remaining 20 cards can be divided into two threads or cycles: 1–10 and 11–20. Up to the **Wheel of Fortune** is the first round. After that, as so often in life, we have to start again.

We will use the Tree of Life as an overlay to connect the cards to our Monad. In some interpretations the cards are placed on the connecting lines, but we feel that they are more like landmarks, like the Sephiras themselves. We shall let the Fool walk along this path to reach their destination.



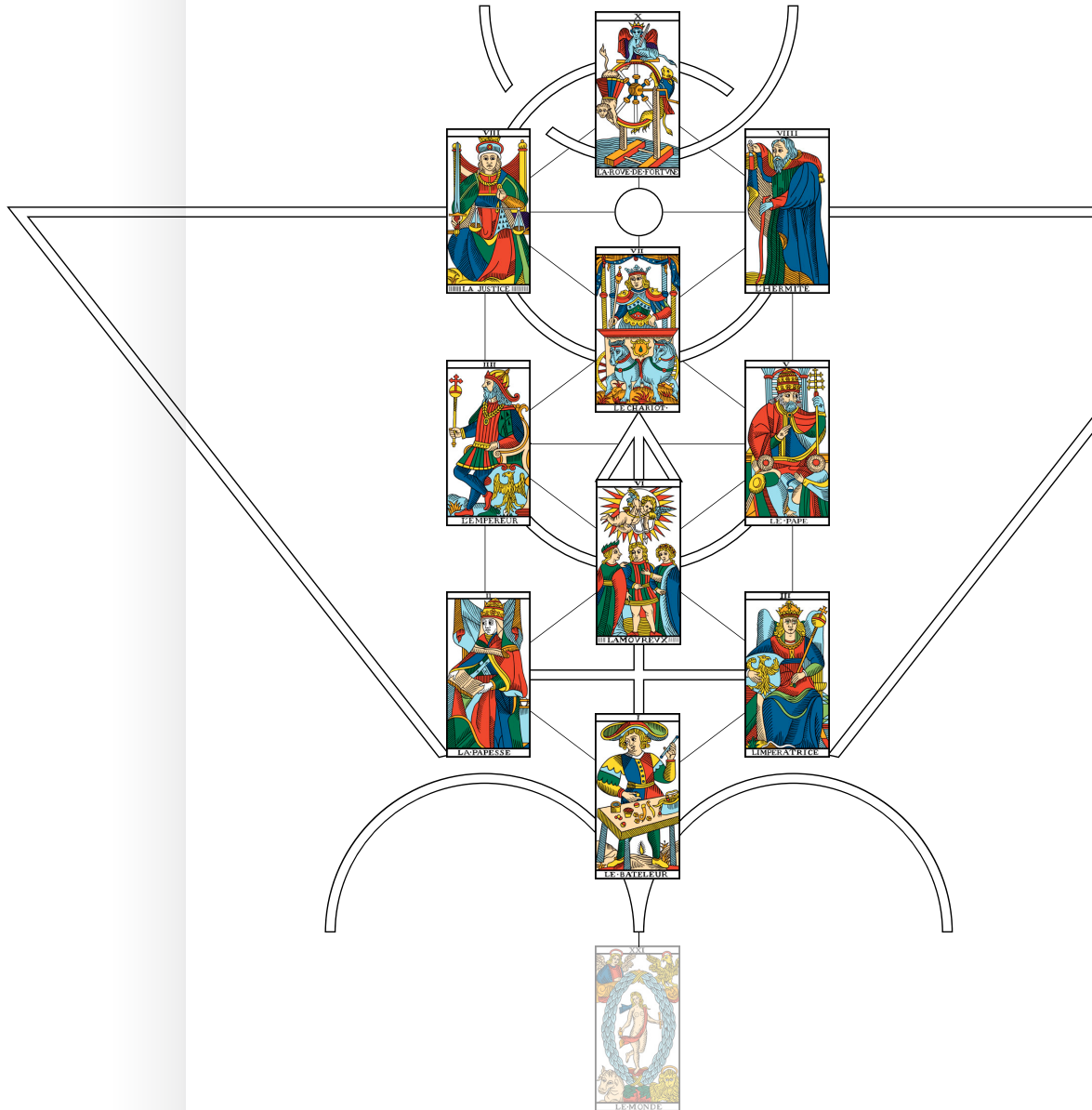
1. The cards shown here were reconstructed by Alejandro Jodorowsky and Philippe Camoin from early decks of the Tarot de Marseille. See The Way of Tarot by Jodorowsky and Marianne Costa.

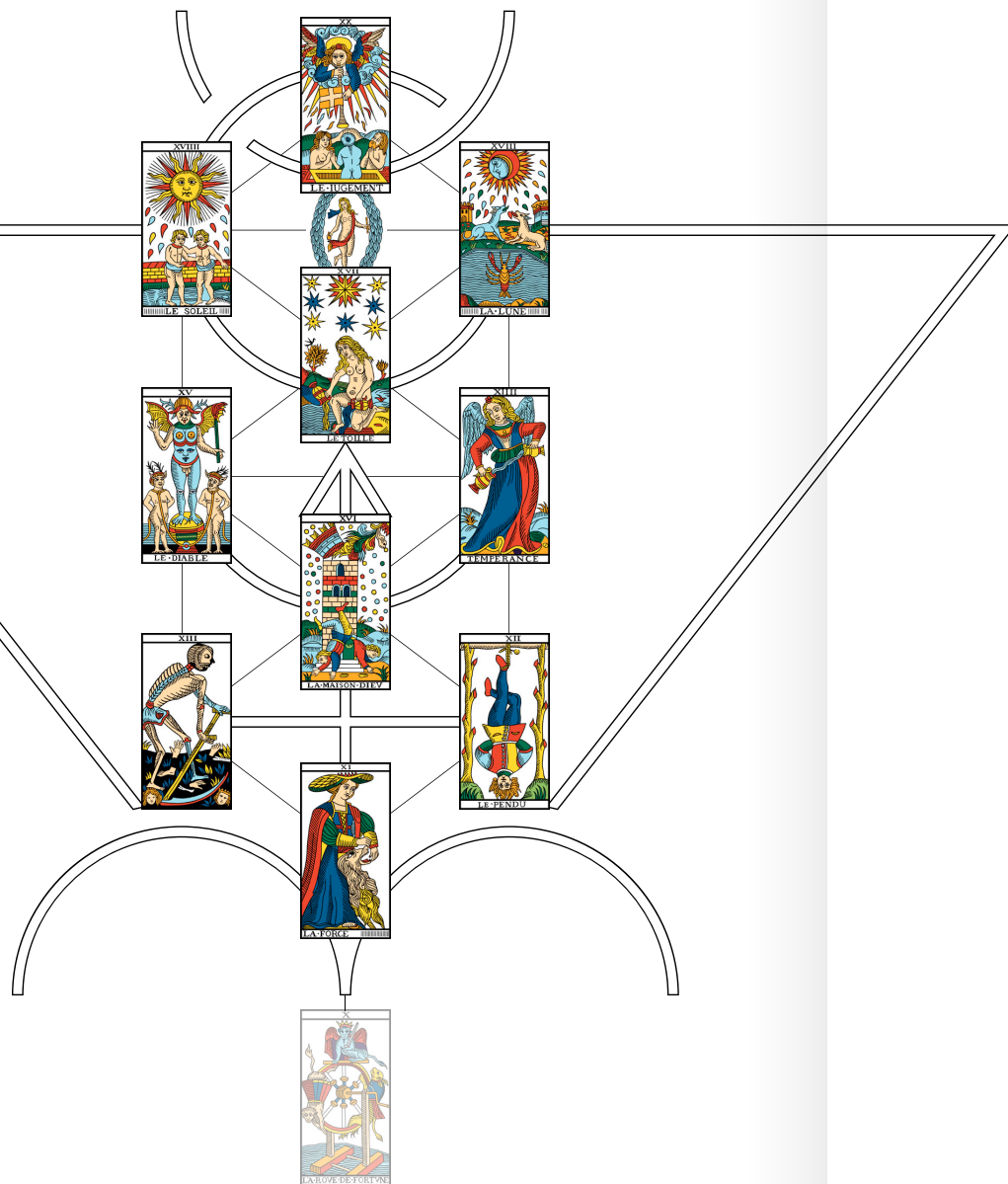
5.5.2 At the fundament we see the afterimage of the divine World, forever etched in our memory. The **Magician** marks the first step of the Fool's journey, which will eventually take us to the firmament.

The **High Priestess**, the **Empress**, the **Emperor** and the **Pope** are important steps along the way, but they are preoccupied with the outside world. They all look away, oblivious to the **Lover** in the centre. The Lover marks the first step from the turba that surrounds us to our inner universe. If the Fool can break out of the endless cycle of mundane tasks, they can move on.

The next step is the **Chariot**, who opens the way to the firmament. He leads his horses with glory in Kabbalah's Da'at, with stars painted over his head, marking the celestial phase we are about to enter. **Justice** on the rational side looks directly at us, while the **Hermit** in the Sephira of Wisdom looks inward.

The first cycle is complete. Our Magician has become the wise man of the Hermit, but we are far from reaching the divine World. To continue, we need to re-examine the journey we have taken so far. The **Wheel of Fortune** helps us to trace our path back to the beginning, in the hope that we can start again with renewed vigour. Like the Hermit, we should accept that we cannot progress further in the material world – it's time to begin a journey inward. This may feel like a retreat, but it isn't. It is a blessing in disguise.





5.5.3 Fate has not only brought us back to the starting point, but it has also completely reversed our reality. What was left is now right and vice versa. Behind each card from the first set is its pair from the second set. You can see this in action: find the 2nd card on page 37, then turn the page back and find the 12th card behind it.

After such a life-shattering experience, we need **Strength** to get up and continue our journey. We must face the **Hanged Man** and the **Nameless Arcanum** before we can continue. On the Hanged Man's tunic, we can see the ten Sephira of the Tree of Life as a reminder of the first cycle we have already completed – and what we are about to repeat, now on a higher level.

Temperance and the **Devil** are the final steps before we reach the **Tower**. As in the first cycle, we find solace here and this marks another a turning point in our journey. Note how the angel of Temperance looks at the Tower and her jet of water becomes the beam that opens the crown-like roof.

The **Star** signals the long-awaited entry into the celestial realm. But unlike in the first cycle, this is no longer just a promise. The stars from the Chariot's blanket shine brightly on the inner sky within us. Above the pillars of the **Sun** and **Moon** is **Judgement**, marking the final stage of our journey. Now everything we've done in our lives will be measured against Ma'at's feather.

If deemed worthy, the Fool can finally complete their journey and enter the divine World we have so diligently sought.



BOOKS

LAOZI · **Tao Te Ching**

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A láthatatlan történet: Poseidón

SU LA CE · **Lin-csi**

*After these "happy meditations"
let's quiet down our mind with music:*

My Favorite Things

•
THE JOHN COLTRANE QUARTET



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