NUMBERS:

THEIR

OCCULT POWER AND MYSTIC VIRTUE.

BEING A RÉSUMÉ OF THE VIEWS OF THE

KABBALISTS,

PYTHAGOREANS,

ADEPTS OF INDIA,

CHALDEAN MAGI,

AND

MEDIÆVAL MAGICIANS,

BY

W. WYNN WESTCOTT,

FRA. ROSÆ CRUCIS, F.T.S.,

HONORARY FELLOW OF THE HERMETIC SOCIETY; AUTHOR OF "THE ISIAC TABLET,
"EVERBURNING LAMPS," "ORIGIN OF THE ZODIAC," "FREEMASONRY AND
THE KABBALAH," "ENGLISH TRANSLATION OF THE
SEPHER YETZIRAH."

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PREFACE.

SEVEN years have passed since this essay was written, and the MSS. pages have been lent to many friends and students of mystic lore and occult meanings. It is only at the earnest request of these kindly critics that I have consented to publish this volume. The contents are necessarily of a fragmentary character, and have been collected from an immense number of sources; the original matter has been intentionally reduced to the least possible quantity, so as to obtain space for the inclusion of the utmost amount of ancient, quaint, and occult learning. It is impossible to give even an approximate list of works which have been consulted; direct quotations have been acknowledged in numerous instances, and (perhaps naturally) many a statement might have been equally well quoted from the book of a contemporary author, a mediæval monk, a Roman historian, a Greek poet, or a Hindoo Adept: to give the credit to the modern author would not be fair to the ancient sage, to refer the reader to a Sanscrit tome would be in most cases only loss of time and waste of paper. My great difficulty has been to supply information mystic enough to match the ideal of the work, and yet not so esoteric as to convey truths which higher Masters have ordered to be still concealed. Esoteric knowledge is open to all who with ardour combined with humility seek it, but it is not to be offered to the scorner as an object for contumely.

I must apologise for the barbarous appearance of foreign words, but it was not found practicable to supply Sanscrit, Coptic, Chaldee and Greek type, so the words have had to be translated. Hebrew and Chaldee should of course be read from right to left, and it was at first intended so to print them in their converted form, but the appearance of Hebrew in English letters reversed was too grotesque; ADNI is a representation of the Aleph, daleth, nun, yod, of "Adonai," but INDA is

sheer barbarity : in the case of Hebrew words I have added the pronunciation.

The "Secret Doctrine" of Mme. Blavatsky, a work of immense erudition containing a vast fund of archaic doctrine, has supplied me with valuable quotations, which are the only recent additions to this treatise. If any readers desire a deeper insight into the analogies between numbers and ideas, I refer them in addition to the works of Eliphaz Lévi, Athanasius Kircher, Godfrey Higgins, Michael Maier, and John Heydon ; I have quoted from each of these authorities, and Thomas Taylor's "Theoretic Arithmetic" has supplied me with a great part of the purely arithmetical notions of the Pythagoreans, the elucidation of which was mainly due to him. In conclusion, I request my readers,—

Aut perlege et recte intellige,
Aut abstine a censura.

W. WYNN WESTCOTT, Fra. Ros. Cru., F.T.S.

396, Camden Road, London, N.

The author will be pleased to receive additions and suggestions, from earnest students of either the Eastern or Western schools of Occultism.

PART I.

PYTHAGORAS, HIS TENETS AND HIS FOLLOWERS.

PYTHAGORAS, one of the greatest philosophers of ancient Europe, was the son of Mnesarchus, an engraver, he was born about the year 580 B.C. either at Samos an island in the Ægean Sea, or as some say, at Sidon in Phœnicia. Very little is known of his early life, beyond the fact that he won prizes for feats of agility at the Olympic Games ; having attained manhood, and feeling dissatisfied with the amount of know-ledge to be gained at home, he left his native land and spent many years in travel, visiting in turn most of the great centres of Learning. History narrates that his pilgrimage in search of wisdom extended to Egypt, Hindostan, Persia, Crete, and Palestine, and that he gathered from each country fresh stores of information, and succeeded in be-coming well acquainted with the Esoteric Wisdom as well as with the popular esoteric knowledge of each.

He returned with his mind well stored, and his judgment matured, to his home, intending to open there a College of learning, but this he found

to be impracticable owing to the opposition of its turbulent ruler Polycrates. Failing in this design he migrated to Crotona a noted city in Magna Græcia, which was a colony founded by Dorians on the South coast of Italy. It was here that this ever famous Philosopher founded his College or Society of Students, which became known all over the civilized world as the central assembly of the learned of Europe ; and here it was in secret conclave that Pythagoras taught that occult wisdom which he had gathered from the Gymnosophists and Brahmins of India, from the Hierophants of Egypt, the Oracle of Delphi, the Idæan cave, and from the Kabbalah of the Hebrew Rabbis and Chaldean Magi. For nearly forty years he taught his pupils, and exhibited his wonderful powers ; but an end was put to his institution and he himself was forced to flee from the city, owing to a conspiracy and rebellion which arose on account of a quarrel between the people of Crotona and the inhabitants of Sybaris : he succeeded in reaching Metapontum where he is said to have died about the year 500 B.C.

Among the ancient authors from whom we derive our knowledge of the life and doctrines of Pythagoras, and his successors, the following are notable :—

B.C. 450.—Herodotus who speaks of the mysteries of the Pythagoreans as similar to those of Orpheus.

B.C. 394.—Archytas of Tarentum who left a fragment upon Pythagorean Arithmetic.

B.C. 380.—Theon of Smyrna.

B.C. 370.—Philolaus ; from three books of this author it is believed that Plato compiled his book Timæus ; he was probably the first who committed to writing the doctrines of Pythagoras.

B.C. 322.—Aristotle ; refer to his " Metaphysica," " Moralia magna " and " Nicomachean Ethics." Nicomachus of Stagyra was his father.

B.C. 276.—Eratosthenes, author of a work entitled " Kokkinon " or " Cribrum " a " Sieve to separate prime from composite numbers."

B.C. 40.—Cicero ; refer to his works " De Finibus " and " De natura Deorum."

50. A.D.—Nicomachus of Gerasa ; Treatises on Arithmetic and Harmony.

300. A.D.—Porphyry of Tyre, a great philosopher, sometimes named in Syriac Melekh or King, was the pupil of Longinus and Plotinus.

340. A.D.—Jamblicus wrote " De mysteriis," " De vita Pythagorica," " The arithmetic of Nicomachus of Gerasa," and " The Theological properties of Numbers "

- 450. A.D.—Proclus in his commentary on the " Works and Days "
  of Hesiod, gives information concerning the Pythagorean views
  of numbers.

- 560. A.D.—Simplicius of Cilicia a contemporary of Justinian.

- 850. A.D.—Photius of Constantinople has left a Bibliotheca of the
  ideas of the older philosophers.

Coming down to more recent times the following authors should be
consulted : Meursius, Johannes, 1620 ; Meibomius, Marcus, 1650 ; and
Kircher, Athanasius, 1660. They collected and epitomized all that was
extant of previous authors concerning the doctrines of the Pythgoreans.
The first eminent follower of Pythagoras was Aristæus who married
Theano the widow of his master : next followed Mnesarchus the son of
Pythagoras ; and later Bulagoras, Tidas, and Diodorus the Aspendian.
After the original school was dispersed the chief instructors became
Clinias and Philolaus at Heraclea ; Theorides and Eurytus at Meta-
pontum ; and Archytas the sage of Tarentum.

The school of Pythagoras had several peculiar characteristics ; every
new member was obliged to pass a period of five years of contemplation
in perfect silence ; the members held everything in common, and re-
jected animal food ; they were believers in the doctrine of metempsy-
chosis ; and were inspired with an ardent and implicit faith in their
founder and teacher. So much did the element of faith enter into their
training that " *autos epha* "—" He said it " was to them complete proof.
Intense fraternal affection between the pupils was also a marked feature
of the school, hence their saying " my friend is my other self" has be-
come a by-word to this day. The teaching was in a great measure
secret, and certain studies and knowledge were allotted to each class and
grade of instruction : merit and ability alone sufficed to enable anyone
to pass to the higher classes and to a knowledge of the more recondite
mysteries. No person was permitted to commit to writing any tenet, or
secret doctrine, and so far as is known no pupil ever broke the rule, until
after his death and the dispersion of the school.

We are thus entirely dependent on the scraps of information which
have been handed down to us from his successors, and from his and their
critics. A considerable amount of uncertainty, therefore, is inseparable
from any consideration of the real doctrines of Pythagoras himself, but
we are on surer ground when we investigate the opinions of his
followers.

It is recorded that his instruction to his followers was formulated into
two great divisions, the science of numbers, and the theory of magnitude:
the former division included two branches, arithmetic and musical
harmony ; the latter was further subdivided into the consideration of
magnitude at rest—geometry, and magnitude in motion—astronomy.

The most striking peculiarities of his doctrines are dependent on the

mathematical conceptions, numerical ideas, and impersonations, upon which his philosophy was founded.

The principles governing Numbers were supposed to be the principles of all Real Existences ; and as Numbers are the primary constituents of Mathematical Quantities, and at the same time present many analogies to various realities, it was further inferred that the elements of numbers were the elements of Realities. To Pythagoras himself, it is believed that the natives of Europe owe the first teaching of the properties of Numbers, of the principles of music, and of physics ; but there is evidence that he had visited Central Asia, and there had acquired the mathematical ideas which form the basis of his doctrine. The modes of thought introduced by Pythagoras, and followed by his successor Jamblichus and others, became known later on by the titles of the " Italian school," or the " Doric school."

The followers of Pythagoras delivered their knowledge to pupils, fitted by selection, and by training to receive it, in secret ; but to others by numerical and mathematical names and notions. Hence they called forms numbers ; a point, the monad ; a line, the duad ; a superficies, the triad ; and a solid, the tetrad.

Intuitive knowledge was referred to the Monad type ⊙ •
Reason and causation „ „ „ Duad type o—o
Imagination (form or rupa) „ „ Triad type △
Sensation of material objects „ „ Tetrad type □

Indeed, they referred every object, planet, man, idea and essence, to some number or other, in a way which to most moderns must seem curious and mystical in the highest degree.

" The numerals of Pythagoras," says Porphyry, who lived about 300 A.D., " were hieroglyphic symbols, by means whereof he explained all ideas concerning the nature of things," and the same method of explaining the secrets of nature is once again being insisted upon by the new revelation of the Secret Doctrine, by Madame Blavatsky.

" Numbers are a key to the ancient views of cosmogony—in its broad sense, spiritually as well as physically considered, and to the evolution of the present human race ; all systems of religious mysticism are based upon numerals : the sacredness of numbers begins with the Great First Cause, the One, and ends only with the nought or zero—symbol of the infinite and boundless universe." Isis Unveiled, vol. ii. 407.

Tradition narrates that the students of the Pythagorean school at first classed as Exoterici or Auscultantes, listeners, were privileged to rise by merit and ability to the higher grades of Genuini, Perfecti, Mathematici, or the most coveted title of Esoterici.

PART II.

PYTHAGOREAN VIEWS ON NUMBERS.

THE foundation of Pythagorean Mathematics was as follows:

The first natural division of Numbers is into EVEN and ODD. An EVEN number being one which is divisible into two equal parts, without leaving a monad between them. The ODD number when divided into two equal parts leaves the monad in the middle between the parts.

All even numbers also (except the duad—two—which is simply two unities), may be divided into two equal parts, and also into two unequal parts, yet so that in neither division will either parity be mingled with imparity, nor imparity with parity: the binary number two cannot be divided into two unequal parts.

Thus 10 divides into 5 and 5, equal parts, also into 3 and 7, both imparities, and into 6 and 4 both parities; and 8 divides into 4 and 4 equals and parities, and into 5 and 3 both imparities.

But the ODD number is only divisible into uneven parts and one part is also a parity and the other part an imparity, thus 7 into 4 and 3, or 5 and 2; in both cases, unequal, and odd and even.

The ancients also remarked the monad to be "odd" and to be the *first* "odd number," because it cannot be divided into two equal numbers. Another reason they saw was that the monad added to an even number, became an odd number, but if evens are added to evens the result is an even number.

Aristotle in his Pythagoric treatise remarks that the monad partakes also of the nature of the even number, because when added to the odd it makes the even, and added to the even, the odd is formed.

Hence it is called "evenly odd." Archytas of Tarentum was of the same opinion.

The Monad then is the first idea of the odd number; and so the Pythagoreans speak of the "two" as the "first idea of the indefinite duad," and attribute the number 2 to that which is indefinite, unknown, and inordinate in the world; just as they adapt the monad to all that is definite and orderly. They noted also that in the series of numbers from unity, the terms are increased each by the monad once added and so their ratios to each other are lessened, thus 2 is 1 + 1, or double its predecessor; 3 is not double 2, but 2 and the monad, sesquialter; 4 to 3 is 3 and the monad, and the ratio is sesquitertian; the sesquiquintan 6 to 5 is less also than its forerunner, the sesquiquartan 5 and 4, and so on through the series.

They also noted that every number is one half of the total of the numbers about it, in the natural series; thus 5 is half of 6 and 4. And

also of the sum of the numbers again above and below this pair, thus 5 is also half of 7 and 3, and so on till unity is reached; for the Monad alone has not two terms, one below and one above, it has one above it only, and hence is said to be the "source of all multitude."

"Evenly even" is another term applied anciently to one sort of even numbers, such are those which divide into two equal parts, and each part divides evenly, and the even division is continued until unity is reached, such a number is 64. These numbers form a series, in a duple ratio from unity: thus 1, 2, 4, 8, 16, 32. "Evenly odd" applied to an even number, points out that like 6, 10, 14, and 28, when divided into two equal parts, these are found to be indivisible into equal parts. A series of these numbers is formed by doubling the items of a series of a odd numbers, thus:

1, 3, 5, 7, 9, produce 2, 6, 10, 14, 18.

Unevenly even numbers may be parted into two equal divisions, and these parts again equally divided, but the process does not proceed until unity is reached; such numbers are 24 and 28.

Odd numbers also are susceptible of being looked upon from three points of view, thus:

"First and incomposite," such are 3, 5, 7, 11, 13, 19, 23, 29, 31, no other number measures them but unity, they are not composed of other numbers, but are generated from unity alone.

"Second and composite" are indeed "odd," but contain and are composed from other numbers, such are 9, 15, 21, 25, 27, 33, and 39; these have parts which are denominated from a foreign number, or word, as well as proper unity, thus 9 has a third part which is 3; 15 has a third part which is 5; and a fifth part 3; hence as containing a foreign part, it is called second, and as containing a divisibility, it is composite.

The Third Variety of odd numbers is more complex and is of itself second and composite, but with reference to another is first and incomposite: such are 9 and 25; these are divisible, each of them that is second and composite, yet have no common measure; thus 3 which divides the 9 does not divide the 25.

Odd numbers are sorted out into these three classes by a device, called the "Sieve of Eratosthenes" which is of too complex a nature to form part of a monograph, so discursive as this must be.

Even numbers have also been divided by the ancient sages into Perfect, Deficient and Superabundant.

Superperfect or Superabundant are such as 12 and 24.

Deficient are such as 8 and 14.

Perfect are such as 6 and 28; equal to the number of their parts; as 28—half is 14, a fourth is 7, a seventh is 4, a fourteenth part is 2 : and the twenty-eighth is 1; which quotients added together are 28.

In Deficient numbers such as 14, the parts are surpassed by the

whole ; one seventh is 2, a half is 7, a fourteenth is 1 ; the aggregate is 10, or less than 14.

In Superabundant as 12, the whole surpasses the aggregate of its parts ; thus the sixth is 2, a fourth is 3, a third is 4, a half is 6, and a twelfth is 1 ; and the aggregate is 16, or more than 12.

Superperfect numbers they looked on as similar to Briareus the hundred-handed giant, his parts were too numerous ; the deficient numbers resembled Cyclops who had but one eye ; whilst the perfect numbers have the temperament of a middle limit and are the emulators of Virtue, a medium between excess and defect, not the summit as some ancients falsely thought.

Evil is indeed opposed to evil, but both to one good. Good, however, is never opposed to good, but to two evils.

The Perfect numbers are also like the virtues, few in number ; whilst the other two classes are like the vices, numerous, inordinate and indefinite.

There is but one perfect number between 1 and 10, that is 6 ; only one between 10 and 100, that is 28 ; only one between 100 and 1,000, that is 496 ; and between 1,000 and 10,000 only one, that is 8,128.

Odd numbers they called Gnomons, because being added to squares, they keep the same figures as in Geometry : see Simplicius, liber 3.

A number which is formed by the multiplication of an odd and an even number together he called Hermaphrodite or "arrenothelus."

In connection with these notes on parity and imparity, definite and indefinite numbers, it is to be noted that the old philosophers were deeply imbued with the union of numerical ideas with Nature—in its common acceptation, and also to the natures, essences or substrata of things.

The nature of good to them was definite, that of evil indefinite ; and the more indefinite the nature of the evil the worse it was. Goodness alone can define or bound the indefinite. In the human soul exists a certain vestige of divine goodness (Buddhi), this bounds and moderates the indefiniteness and inequality of its desires.

It may be demonstrated that all inequality arises from equality, so that obtaining as it were the power of a mother and a root, she pours forth with exuberant fertility all the sorts of inequality ; and did space and time allow it could be also shown that all inequality may be reduced to equality.

Iamblichus in his treatise on the Arithmetic of Nicomachus throws another light on numbers ; he says some are like friends, they are Amicable numbers, as 284 and 220.

Pythagoras, being asked what a friend was, said ἕτερος ἐγω = " another I." Now this is demonstrated to be the case in these numbers, the parts of each are generative of each other according to the nature of friendship.

Ozanam, a French mathematician, A.D. 1710, gives examples in his "Mathematical Recreations" of such Amicable Numbers. He remarks

that 220 is equal to the sum of the aliquot parts of 284, thus $1+2+4+71+142=220$; and 284 is equal to the sum of the aliquot parts of 220, thus $1+2+4+5+10+11+20+22+44+55+110=284$.

Another such pair of numbers are 17,296 and 18,416.

Very curious speculations as to the relation between Numbers, and marriage and the character of offspring from it, are to be found scattered through the writings of the Philosophers. Plato in his Republic, has a passage concerning a geometric number which divinely generated will be fortunate or unfortunate. Nicomachus also speaks of this same number, and he calls it the Nuptial number; and he passes from it to state that from two good parents, only good offspring can come : from two bad parents only bad : and from a good and a bad parent only bad : whence he warns the Republic against wedlock in a confused or disorderly manner, from which the progeny being depraved, discord will result. Simplicius in his commentary on the 2nd Book of Aristotle "on the Heavens" remarks that Pythagoras and his followers claimed to have heard the music of the Spheres, to have heard an harmonic sound produced by the motion of the planets, and from the sound to have calculated by numbers the ratio of distance and size of the Sun, Moon, Venus, and Mercury. To this Aristotle objected, but perhaps the difficulty might be solved : in this sublunary sphere all things are not commensurate, nor is everything sensible to every body alike. Animals can be scented, and their presence definitely known by dogs when at great distances from them, and when man is in complete ignorance of their existence. Some of the ancients thought the soul had three vehicles the terrestrial body, an aerial one in which it is punished, and an ethereal one luminous and celestial in which the soul abides when in a state of bliss. It may be that some one by purification of the senses, by hereditary magical power, or by probity, or by the sacred operations of his religion, may perceive, with a terrestrial body laid aside, things imperceptible to us, and hear sounds inaudible to us still in bondage ; or with mantle partly unfolded some adept or truth-seeker may perceive, with eyes upraised, sights invisible to mortals, whilst yet his ears are deaf to the sounds beyond us both. For why do we see the stars, while yet we hear not their motion :

> Why come not angels from the realms of glory
> To visit earth, as in the days of old ?
> Is heaven more distant
> Or has earth grown cold ?

PART III.

THE KABBALAH ON NUMBERS.

Many nations of antiquity made use of the letters of their alphabets as substitutes for any independent signs to typify numerical conceptions. It

is with the Hebrew letters as numerals that we are chiefly concerned, and to a smaller extent with the Greek. Ancient records show that the Greeks used their numbers almost exclusively for every-day purposes; while the Jewish Rabbis added to their practical value special peculiar purposes, and looked to them to furnish deeper views of nature, existence, and doctrine. No doubt can exist that the ancient Egyptians were fully aware of the wondrous mysteries which numbers are able to disclose, so considering that Greece, and neither Judea nor Babylon, succeeded to the empires of ancient Egypt, it is a curious fact, how little knowledge of the dogmas of the Hierophants of Sais, Memphis and Thebes, Greek literature has transmitted to us.

The Jewish Rabbis discovered so much of interest and importance behind the merely superficial value of numbers and of words as their ιepresentatives, that they gradually developed a complete science of numerical conceptions apart from mathematics; this took the name of Kabbalah or Qabalah, Cabbala, or even Cabala, words variously misspelt from QBLH—the Received doctrine, from the root QBL meaning to Receive.

The Greeks as aforesaid did not develop nor use their letters as numbers for mental conceptions, yet in the Middle Ages we often find Greek letters used to transliterate Hebrew similars, and so there was formed a bastard Greek Kabbalah on the Hebrew type.

It must be constantly borne in mind that all Hebrew words or numbers are read from right to left, or the reverse of English words; but in their English transliteration, they are here in English order.

The corresponding numerals, Greek and Hebrew letters, are here given with their English names, and the English synonym letters are also added.

A	B	G	D	H	V	Z	CH	TH
Aleph	Beth	Gimel	Daleth	He	Vau	Zain	Heth	Teth
א	ב	ג	ד	ה	ו	ז	ח	ט
1	2	3	4	5	6	7	8	9
Alpha	Beta	Gamma	Delta	Epsilon	*Episemon*	Zeta	Eta	Theta
α	β	γ	δ	ε	ϛ	ζ	η	θ

Y or I or J	K	L	M	N	S	O	P
Yod	Kaph	Lamed	Mem	Nun	Samekh	Ayin	Pe
י	כ	ל	מ	נ	ס	ע	פ
10	20	30	40	50	60	70	80
Iota	Kappa	Lambda	Mu	Nu	Xi	Omicron	Pi
ι	κ	λ	μ	ν	ξ	ο	π

Tz	Q	R	Sh	T
Tzaddi	Quoph	Resh	Shin	Tau
צ	ק	ר	ש	ת
90	100	200	300	400
Koppa	Rho	Sigma	Tau	Upsilon
ϟ	ρ	σς	τ	υ

K	M	N	P	Tz	
Final Kaph	Final Mem	Final Nun	Final Pe	Final Tzaddi	Dotted Aleph
ך	ם	ן	ף	ץ	א
500	600	700	800	900	1000
Phi	Chi	Psi	Omega	*Sanpi*	Alpha dashed
φ	χ	ψ	ω	ϡ	ą

Note that there were no proper Greek Letters for 6, 90, and 900, so they used special symbols, *episemon* (vau, or bau, digamma) for 6; *koppa* for 90; and *sanpi* for 900—ϛ ϟ ϡ

At some periods the five finals were not used for the hundreds, but instead Tau was written for 400 and other hundreds added; thus 500 was TQ. Another point of importance is that the Jews never write JH Jah for 15 because it is a Deity title, they use instead 9, 6 thus TV : the Kabbalists did use JH because they desired to call attention to the holy name in the number.

In some cases we find the Greeks to have used their letters in direct order for purposes of numeration, as may be seen in some copies of very old poems (the 24 books of the Homer's Iliad and Odyssey for example) in which the stanzas bear the letters consecutively, in a similar manner to the Hebrew letters heading the portions of the 119th Psalm in our Bibles.

The word Kabbalah includes the Hebrew Doctrines of Cosmogony and Theology as well as the Science of Numbers. The former is specified as the Dogmatic Kabbalah, the latter as the Literal Kabbalah.

By means of associating the ancient doctrines of Numbers with the letters of the alphabet, the Planets, Stars, Zodiacal signs and other Astronomical terms, a form of divination became practised, by which the professors attempted to foretell the future, life and death, good and evil Fortune, detection of theft etc., an ample explanation of which may be studied by the curious in the " Holy Guide " of John Heydon.

With this system is associated the practice of pure Astrology, the divination of Fate by means of the Heavenly bodies, especially the formation of the so-called Horoscopes—schemes of the arrangement of the Planets at the moment of Birth, from which all the important phases of the life can be inferred—by some few persons.

THE Kabbalah became a means of handing down from one genera-
tion to another hidden truths, religious notions, secrets of
nature, ideas of Cosmogony, and facts of history, in a form
which was unintelligible to the uninitiated ; and the revealing of the
secrets and the methods of interpretation was veiled in mystery, and
only to be approached through Religion.

The more practical part of the system was involved in the three
processes of :—

GEMATRIA, NOTARICON, and TEMURA.

Gematria, a method depending on the fact that each Hebrew letter
had a numerical value. When the sum of the numbers of the letters
composing a word was the same as the sum of the letters of another
word however different, they perceived an analogy between them, and
considered them to have a necessary connection. Thus certain numbers
got to be well known as meaning certain things ; and not words only,
but sentences were treated in this manner : thus, as an example, referring
to Genesis xviii, v. 2, we find the words " and lo, three men," Vehennah,
shalisha, VHNH SHLSHH, this set down in numbers becomes 6, 5, 50
5, 300, 30, 300, 5, which amount to 701 : now the words " these are
Michael, Gabriel, and Raphael," " Alu Mikhael Gabriel ve Raphael,"
ALV MIKAL GBRIAL V RPAL converted are 1, 30, 6, 40, 10, 20, 1,
30, 3, 2, 200, 10, 1, 30, 6, 200, 80, 1, 30, also amounting to 701, and the
Rabbis argued that these two sets of three beings were identical. Some
Christian Kabbalists point out that in Genesis xlix., v. 10 we find " Yebah
Shiloh," YBA SHILH, " Shiloh shall come," which amount to 358 ; and
that the word " Messiah," MSHYCH is 40, 300, 10, 8, or 358 ; but so is also
Nachash the Serpent of Moses, NCHSH, 50, 8, 300; and I must remark that
the claim to translate SHILH, or, as some ancient Hebrew MSS. write it,
SHLH, by " Shiloh," in the sense of Jesus Christ, is far-fetched. The
word is simply " rest," or " peace," in its simplest meaning : but also is
the Scorpio of the Chaldean zodiac (related to Nachash, serpent) ; and
" Judah " of whom Jacob is talking in the prophecy is the sign of the
zodiac, Leo, for " Judah is a lion's whelp " (the Chaldean zodiac has a lion
couchant), " he crouches as a lion." In this sense, then, " the sceptre
shall not depart from Judah," *i.e.*, power shall not leave Leo, until Shelah,
Shiloh, or Scorpio shall come up or rise. Astronomy teaches that as
Leo passes away from the meridian, Scorpio rises. The title "Comforter,"
" Menachem," MNCHM, 40, 50, 8, 40, amounting to 138, and the title

" The Branch," applied to the Messiah in Zechariah iii., v. 8, namely, TzMCH, 90, 40, 8, also 138, are of the same number. Metatron, the great angel MTHRTHN, and Shaddai SHDI, translated " Almighty," are both 314. The letter Shin, SH, = 300, is used as a glyph of "the spirit of the living gods," Ruach Elohim RUCH ALHIM, which transmutes into 200, 6, 8, 1, 30, 5, 10, 40, or 300.

Notaricon, a word derived from the Latin *notarius*, a shorthand writer, means the construction of a word from the initial or final letters of the several words of a sentence ; or *vice-versa* the construction of a sentence of which each word in order begins with the several letters composing a given word : processes of contraction and expansion, therefore.

Refer to Deuteronomy xxx., v. 12, and find that Moses asks, " Who shall go up for us to heaven ? " the initials of the words of the sentence, MY YOLH LNU HSHMYMH, read " My yeolah lenu hashemimha," form the word MYLH or " Mylah," which means "Circumcision," and the final letters form the word Jehovah, YHUH or IHVH, suggesting that Jehovah pointed out the way, by circumcision, to heaven. Again the first six letters of the book of Genesis, BRASHIT, Berasit, translated " In the beginning," but more properly " In wisdom," are the initials of the words BRASHIT RAH ALHIM SHYQBLU ISHRAL TURH, read " Berasit rauah Elohim shyequebelu Israel torah," which mean " In the beginning, God saw that Israel would accept the Law."

The famous Rabbinic name of power, "AGLA," is formed of the initials of the sentence, " Tu potens in sæculum Domine," ATH GBUR LOULM ADNI, Ateh gibur loulam Adonai. The word " Amen " is from AMN, the initials of " Adonai melekh namen," ADNI MLK NAMN, meaning " The Lord and faithful King."

Temura means Permutation ; sometimes the letters of a word are transposed according to certain rules, and with certain limitations ; at others each letter of a word is replaced by another according to a definite scheme, forming a new word, of which permutation there are many recognised forms. For example, the alphabet of 22 letters is halved and the two sets placed one over the other in reverse order thus :—

A	B	G	D	H	V	Z	Ch	Th	Y	K
T	Sh	R	Q	Tz	P	O	S	N	M	L

then A is changed to T, and V to P, and so on ; so Babel=BBL becomes Sheshak *i.e.*, SHSHK used by Jeremiah xxv., v. 26. This form is called Atbash or AT-BSH ; it will be seen that there must be 21 other possible forms, and these were named in order, thus, Albat, Agdat, etc. ; the complete set was called " the combinations Tziruph." Other Permutations were named Rational, Right, Averse and Irregular ; these are produced by forming a square and subdividing it by 21 lines in each direction into 484 smaller squares, and then writing in each square a letter in order successively from right to left, or from above down, or

the reverse. The most popular mode of permutation has however been the form called "Kabbalah of the Nine Chambers," produced by the intersection of two horizontal and two vertical lines, forming nine spaces, a central square, and 4 three-sided figures, and 4 two-sided figures, to each are allotted certain letters; there are several modes even of this arrangement.

This method is used in a superficial manner in Mark Master Masonry and is completely explained in the teaching of the "Hermetic students of the G. D."

A further development of the Numerical Kabbalah consists of arithmetical processes of Extension and Contraction; thus Tetragrammaton is considered as Y 10, H 5, V 6, H 5, or 26, but also may be spelled in full YVD 20, HA 6, VV 12, HA 6, or 44

Again the Kabbalists extended a number by series. Zain Z or 7 becomes 1 and 2 and 3 and 4 and 5 and 6 and 7 or 28. After another manner they contracted, as 28 was equal to 2 and 8 or 10: again Tetragrammaton 26 became 2 and 6, or 8, so every number was reducible to a primary numeral. In this manner, within certain restrictive laws, every word had analogies with certain others, thus, AB father 1 and 2 are 3, IHV Jehu 10 and 5 and 6 are 21, 2 and 1 are 3. AL ShDI, Al Shaddai, God Almighty, 1, 30, 300, 4, 10 or 345 becomes 12 and then 2 and 1 are 3 ; HVA or Hoa 5, 6, 1, are 12, and then 3 ; and GDVLH Gedulah 3, 4, 6, 30, 5, are 48, and are 12 and 3.

Another method of substitution leading to results of an opposite character is the substitution in any word of similar letters of another group, hard for soft, or sibilant for dental, thus in TM=perfect, exchange TH for T, and obtain ThM meaning defiled ; SHAN secure, tranquil, becomes SAN battle ; SHKL wisdom, becomes SKL foolish. In the word Shaddai SHDI Almighty, with soft sibilant and soft dental or Shiddah, a wife ; if we replace with a hard dental, a partial change of meaning is effected ShThH Sittah, an adulterous wife ; both letters hardened completely change the sense STH Seth, a fallen man, a backslider, STHN Satan, adversary.

I cannot, without Hebrew letters, explain well the change of sound in the Shin SH, from SH to S, but it is marked by a dot over the right or left tooth of the three teeth of the letter.

A deep mystery is concealed in the Genetic account of the conversion of the names of Abram ABRM into Abraham ABRHM and that of his wife Sarai SHRI into Sarah SHRH, see Genesis xvii., v. 5-15, on the occasion of the conception of Isaac YTzChQ or YSHChQ from the root SHCHQ or TzChQ "laugh," when Sarah was 90 and Abraham 100 years old, this was on the occasion of the covenant made by Jehovah with Abram, and the institution of circumcision of males in token thereof. Now here we have the addition of an H or 5, the essentially Female Letter to the name of Abraham, and a conversion of a

Yod into He, Y into H, in the case of Sarah, and then their sterility is destroyed.

Some learned men consider Abraham to be a conversion of Brahma the Hindoo Deity. The name splits up curiously. AB is father, BR is son, AM is like OM or AUM a deific name of Power ; RM meant "he is lifted up." Blavatsky remarks that Abraham and Saturn were identical in Astro-symbology, the Father of the Pharisees was Jehovah, and they were of the seed of Abraham.

The number of ABRM is 1, 2, 200, 40 or 243, the number of the man figure Seir Anpin, representing Microprosopus.

Read Pistorius, Ars Cabalistica, for the effect of adding H 5 to men's names, see page 969 ; also Inman, Ancient Faiths, article Abraham ; Secret Doctrine i. 578, ii. 77 ; also C. W. King, The Gnostics.

The name Sarah also has a curious set of similars in Hebrew, SRH, princess ; SAR, flesh ; SOR, gate ; SCHR, black ; SOR, hairy seir ; SRT, incision ; SR and SRR, navel ; and note the Sacti of Brahma is Sara-swati, watery ; Sara refers to SRI, Lakhsmi, Aphrodite, and all are related to Water and Luna, Vach Sophia of the Gnostics, and the ideal Holy Ghost, all feminine.

S. L. MacGregor Mathers says 243 of Abram becomes 248 by adding H, and Sarai 510 becomes 505 by taking 5 off, putting H for Y, and the total of the two names is unaltered, being 753 ; 248 is the number of the members of Microprosopus and of RCHM, rechem or Mercy.

Before leaving this subject, a reference must be made to the Magic Squares, of the Planets etc. ; to each planet belongs a special unit, and secondarily other numbers.

Thus the Square of Saturn has three compartments each way, and in each subdivision is a unit, 1 to 9, so arranged that the columns add up to 15 every way, and the total being 45. The Square of Jupiter has a side of four divisions, total 16, each line adds up to 34, and the total is 136.

The Square of Mars is given here as an example, each side five, total squares 25, each side counting 65, and total 325.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Similarly the four several numbers of Sol are 6, 36, 111, 666. Of Venus 7, 49, 175, 1225. Of Mercury, 8, 64, 260, 2080.

Of Luna 9, 81, 369, 3321. Each number then becomes a name ; take the case of Mercury ; 64 is alike DIN and DNI, Din and Doni ; 260 is Tiriel, TIRIAL, and 2080 is Taphthartharath, TPTRTRT.

The Chaldeans associated mystic numbers with their Deities, thus to
Anu 60, Bel 50, Hoa 40, Sin 30, Shamash 20, Nergal (Mars) 12, and
Beltis 15.

It will be noticed that the great number of Sol is 666, called Sorath,
SURT, the number of the Beast, about which so much folly has been
written. One famous square of five times five divisions, amounting in
most directions to 666 is formed of the mystic words *sator, arepo, tenet,
opera, rotas.* Of these the first, third, and last number 666, but *opera*
and its reverse number only 356. The number 608 is notable, being in
Coptic, PHRE, the Sun 500, 100, 8 and in Greek we find VHS, 400,
8,200, which becomes IHS in Latin, for the Greek Upsilon changes to Y
and I in Latin, and so we obtain the anagram of " Iesus hominum
Salvator."

Kircher points out a Greek example of magic squares ; the names
Jesus and Mary, IESOUS and MARIA have a curious relation. Iesous
is 10, 8, 200, 70, 400, 200=888. Now take Maria, 40, 1, 100, 10, 1=152.
Set 152 in a Magic Square of Three, *i.e.,* nine compartments, thus,
1—5—2, 5—2—1, 2—1—5, then the totals are all 888. The letters of
Iesous also make a magic square of 36 divisions, adding every way to
888. Consult the " Arithmologia " of Kircher.

Remember " *illius meminit Sybilla de nomina ejus vaticinando,*"
" *onoma sou monades, dekades, ekaton tades okto,*" or " *nomen tuum* 8
unitates, 8 *denarii,* 8 *centenarii.*"—See St. Augustine, *De Civ. Dei.*

Note the mystic word Abraxas is 1, 2, 100, 1, 60, 1, 200=365 in Greek
letters.

As a curiosity note that the Roman X for 10 is two V's which are
each five ; C, or, squarely drawn, L, for 100 consists of two L's which
are each 50. Priscian says I for one was taken from i in the middle of
the Greek *mia* female of *eis,* one, and V for five because it was the fifth
vowel. To remember Hebrew numerals note AIQ=1, 10, 100 ; and in
Greek AIRA=1, 10, 100, 1,000.

PART IV.

THE INDIVIDUAL NUMERALS.

CHAPTER I.—THE MONAD.

THE number One or the Monad has been defined by the Mathematician
Theon of Smyrna as " the principle and element of numbers, which while
multitude can be lessened by subtraction, is itself deprived of every
number and remains stable and firm " ; hence as number it is indivisible,
it remains immutable, and even multiplied into itself remains itself only,
since once one is still one, and the monad multiplied by the monad
remains the immutable monad to infinity. It remains by itself among

numbers, for no number can be taken from it, or separated from its unity. Proclus observed : " the first monad is the world itself, the second is the inerratic sphere, then thirdly succeed the spheres of the planets, each a unity, then lastly are the spheres of the elements which are also Monads " ; and these as they have a perpetual subsistence are called wholenesses— *holotetes* in Greek.

The Monad, Unity, or the number One received very numerous meanings. 'Photius tells us that the Pythagoreans gave it the following names :—

1. God, the First of all things, the maker of all things.

2. Intellect, the source of all ideas.

3. Male and Female—both together produce all things ; from the odd proceed both odd and even.

4. Matter, the last development of universality.

5. Chaos, which resembles the infinite, indifferentiation.

6. Confusion. 7. Commixion. 8. Obscurity, because in the Ineffable principle of things, of which it is the image, all is confused, vague and in darkness.

9. A Chasm, as a void.

10. Tartarus, from its being at the lowest extremity, is dissimilarly similar to God, at the highest end of the series.

11. The Styx, from its immutable nature.

12. Horror, the ineffable is perfectly unknown and is therefore terrible.

13. Void of Mixture, from the simplicity of the nature of the ineffable.

14. Lethe, oblivion, ignorance.

15. A Virgin, from the purity of its nature.

16. Atlas, it connects, supports, and separates all things.

17. The Sun. 18. Apollo. 19. Pyralios, dweller in fire. 20. Morpho. 21. The Axis. 22. Vesta, or the fire in the centre of the earth. 23. Spermatic Reason. 24. " The point within a circle," " the Central Fire Deity."

25. The Lingam, upright pillar, figure I.

The Monad being esteemed the Father of number is the reason for the universal prejudice in favour of Odd Numbers over Even ones which are but copies of the first even number the Duad, or universal Mother ; the father being more esteemed than the mother, for " Might."

Odd numbers were given to the greater Gods, and even ones to the inferior and terrestrial deities.

The number one is represented in the Roman and Arabic systems, by an upright simple line, but in many old systems whose numerals were their letters we find that almost universally the letter A, from being chosen to commence the set of letters, had the task of representing the Monad.

In Numeration note that the Romans began with lines I, II, III, IIII, and then followed the Acute Angle V for 5, then for ten this was doubled

X, for fifty the angle was laid down and became L, for a hundred, two fifties, one inverted became C, for five hundred C and L became D D.

Hermias, the Christian philosopher, author of " Ridicule of the Gentile Philosophers," quotes from the Pythagoreans. " The Monad is the Beginning of all things "—" *arche ton panton he monas.*"

The figure of one signifies, identity, equality, existence, and preservation, it signifies " living man " alone among animals " erect " ; on adding a head we make of it P, the sign of creative Power, (paternity, Phallus, Pan, Priapus, all commencing with the Vocable P).

Another dash added, and we have man walking, advancing, with foot set forward, in the letter R which signifies " iens," " iturus " or " advancing."

Compare Unity, *solus*, alone, the unique principle of good ; with *sol*, Sun God, the emblem of supreme power ; and they are identical.

The Duad.

This also was said to represent a large number of different objects and ideas ; things indeed so dissimilar that a modern is at his wits' end to understand how such multiplicity arose.

And first it is the general opposite to the monad, the cause of dissimilitude, the interval between multitude and the monad. Of figures, those which are characterised by equality and sameness, have relation to the Monad ; but those in which inequality and difference predominate are allied to the Duad. Monad and Duad are also called Bound and Infinity.

1. It was called " Audacity " from its being the earliest number to separate itself from the Divine One ; from the " Adytum of God-nourished Silence," as the Chaldean oracles say.

2. It was called " Matter " as being definite and the cause of Bulk and division.

3, It is called " the interval, between Multitude and the Monad," because it is not yet perfect multitude, but is parturient with it. Of this we see an image in the duad of Arithmetic, for as Proclus observes : " The duad is the medium between unity and number, for unity by addition produces more than by multiplication, but number by addition produces less than by multiplication ; whilst the Duad whether added to itself, or multiplied by itself produces the same.

4. " Fountain of Symphony," and " Harmony."

5. Erato, because it attracts the Monad, like Love, and another number is formed.

6. Patience, because it is the first number that endures separation from the Monad.

7. Phanes, or Intelligible Intellect.

8. It is the fountain of all Female divinities, and hence Nature, Rhea and Isis.

9. Cupid, just as Erato, from desiring its opposite for a partner.

In Astronomy, we speak of 2 nodes, Caput and Cauda Draconis; and in Astrology of 2 aspects of the planets, Benefic and Malefic. In Masonry we especially note 2 Pillars, and 2 parallel lines.

The Chinese speak of Blue, as the colour of Heaven, because made up of Red, Male, and Black, Female; of the active and the passive; the brilliant and the obscure.

The followers of Pythagoras, spoke of two kinds of enjoyment. First, lasciviousness and indulgence of the Belly, like the murderous songs of Sirens; Second, honest and just indulgences, which bring on no repentance.

Hierocles, says 2 things are necessary to life, the aid of kindred, and benevolent sympathy.

A notable ancient Egyptian hieroglyphic was formed of two serpents in connection with a globe or egg, representing the world. Another celebrated pair, in connection with worship, is the association of a tree and a serpent, referring as some say to the Mosaic account of the Tree of Knowledge, and the Tempter Serpent. Some have supposed that it is only since the condemnation " on thy Belly shalt thou go " that the Serpent has been limbless, and obliged to crawl.

Note, it has been argued and by a great churchman too, that the whole tale rests on error, and that for serpent, we should read " Ape " (Adam Clarke). This is substituting one error for another.

In the orgies of Bacchus Mænades, the worshippers had snakes twined in their hair and danced, singing " Eve, Eve, by whom came the sin," see Clemens Alexandrinus, Protrept. 9.

Duality introduces us to the fatal alternative to Unity or Good, namely EVIL; and to many other human and natural contrasts— night and day, light and darkness, wet and dry, hot and cold, health and disease, truth and error, male and female, which man having fallen from his high estate, from spirit to matter, cannot avoid associating himself with. Two is a number of Mourning and Death, misfortunes are apt to follow; turn to our History of England, see the unhappiness of Kings numbered the second of each name, William II., Edward II., and Richard II. of England were all murdered. The Romans dedicated the 2nd month to Pluto, God of Hades, and on the 2nd day of it they offered sacrifices to the Manes. Pope John XIX. instituted the Fête des Trépassés (All Souls Day) on November 2nd, the second month of Autumn.

THE TRIAD.

PHOTIUS observes that the Triad is the first odd number in energy, is the first perfect number, and is a middle and analogy.

The Pythagoreans referred it to Physiology; it is the cause of all that has the triple dimension.

It is also the cause of good counsel, intelligence, and knowledge, and is a Mistress of Music, mistress also of Geometry, possesses authority in whatever pertains to Astronomy and the nature and knowledge of the heavenly bodies and connects and leads them into effects.

Every virtue also is suspended from it and proceeds from **it**.

In Mythology it is referred by Nicomachus to :

1. Saturn, Time, past, present, and future. 2. Latona. 3. The Horn of Amalthea, the nurse of Jupiter. 4. Polyhymnia, amyng the Muses.

Number being more increased by multiplication than it is by addition, the number 3 is, properly speaking, the first number, as neither the Duad nor Monad are so increased.

It is a " Middle and Analogy " because all comparisons consist of three terms, at least ; and analogies were called by the ancients " middles."

It was considered the Mistress of Geometry because the triangle is the principal of Figures.

With regard to the Heavenly bodies, the number Three is important ; there are 3 quaternions of the celestial signs, the fixed, the movable, and the common.

In every Zodiacal sign also there are 3 faces, and 3 decans, and 3 lords of their Triplicity ; and among the planets there are 3 Fortunes ; and 3 Infortunes ; according to the Chaldeans also, there are 3 ethereal worlds prior to the sphere of our Fixed Stars.

On account of the perfection of the Triad, oracles were delivered from a Tripod, as is related of the Oracle at Delphi.

With regard to Music, 3 is said to be Mistress because Harmony contains 3 symphonies, the

Diapason, the Diapente, and the Diatessaron.

Ezekiel, xiv., v. 14, mentions 3 men who saw a creation, destruction, and a restoration ; Noah of the whole world, Daniel of the Jewish world Jerusalem, and Job of his private world.

Note the Hindoo Trinity of Brahma, who consists of Brahma, Vishnu and Siva ; Creator, Preserver, and Changer.

The living were of old called " the 3 times blessed " (the dead 4 times blessed.

There were Three cities of Refuge on each side of the Jordan.

Three Fates, Clotho, Lachesis, Atropos.

     „   Furies : Tisiphone, Alecto, Megæra.

     „   Graces: Euphrosyne, Aglaia, Thalia ; says Hesiod.

     „   Judges of Hades : Minos, Æacus, Rhadamanthus.

     „   Horæ: Hesiod says they were Eunomia (Order), Dike (Justice), Eirene (Peace).

Jupiter's thunder is " triformis." Hecate is always called " triple."

Neptune's spear is a trident.

Pluto's dog Cerberus had 3 heads.

There were Three founders of the Roman Empire ; Romulus, B.C. 753, Camillus, B.C. 389, expelled the Gauls, and Caius Marius, B.C. 102, who overthrew the hordes of Cambrians and Teutons.

The Jewish Rabbis say that the Sword of Death has 3 drops of Gall, one drops in the mouth and the man dies, from the second comes the pallor of death, and the 3rd turns the carcase to dust. See Purchas, " The Pilgrimage," 1613.

A letter Yod within an equilateral triangle was a symbol of the ineffable name Jehovah, and was so used by the Jews.

The moderns have pointed out that this form suggests the idea that they knew something of a triune God. Other monograms of Jehovah were also triple ; thus 3 rays , and the Shin ש, and three jods in a triangle.

Under the number 3 also we may in passing mention the Royal Arch sign, the " Triple Tau," three T T T united : the manner of its explanation, and the ideas which it represents, are not fit matters for description in this work. Note also 3 stones of the arch, 3 Principals and 3 Sojourners; 3 Veils; and in the Craft Lodges, 3 officers, 3 degrees, 3 perambulations.

In the Roman Cultus, the number 3 is of constant occurrence, as for example see Virgil, Eclogue 8, The Pharmaceutria ; the priests used a cord of 3 coloured strands, and an image was carried 3 times round an altar.

" Terna tibi hæc primum triplici diversa colore."

The Druids also paid a constant respect to this number ; and even their poems are noted as being composed in Triads.

Indeed it is impossible to study any single system of worship throughout the world, without being struck by the peculiar persistence of the triple number in regard to divinity ; whether as a group of deities a triformed, or 3 headed god, a Mysterious Triunity, a deity of 3 powers, or a family relationship of 3 Persons such as the Father Mother and Son of the Egyptians, Osiris, Isis and Horus.

And again in the various faiths we see the chief Dignity given in turn to each person of the Triad : some rejoice in the patriarchal unity, some in the greater glory of the Son, and others again lavish all their

adoration on the Great Mother ; even in trinities of coequal males, each
has his own special worshippers, note this especially among the Hindoos,
where for example the followers of Vishnu are called Vaishnavas : to
complicate matters too, in this case each deity has his female potency
or sakti, and these also have their own adherents.

THE TETRAD. 4.

The Pythagoreans, said Nicomachus, call the number four " the
greatest miracle," " a God after another manner," "a manifold divinity,"
the "fountain of Nature," and its " key bearer." It is the "introducer
and cause of the permanency of the Mathematical discipline." It is
"most masculine" and "robust ; " it is Hercules, and Æolus. It is
Mercury, Vulcan and Bacchus. Among the Muses, Urania. They also
called it Feminine, effective of Virility, and an Exciter of Bacchic fury.
In harmony it was said to form by the quadruple ratio, the symphony
disdiapason. They called it Justice, as the first evenly even number.

As a type of Deity, we all know of the famous Hebrew title Tetra-
grammaton or unpronounceable name Jehovah IHVH : this name was
disclosed by the Kabbalistic Rabbis as a blind to the populace, and to
hide their secret tenets.

Almost all the peoples of Antiquity possessed a name for Deity
consisting of four letters, and many of them considered 4 to be a Divine
number, thus :—

Hebrew Yehovah IHVH, and IHIH called Eheie, and AHIH called
Aheie.

Assyrian	ADAD.	German	GOTT.
Egyptian	AMUN.	French	DIEU.
Persians	SYRE or SIRE,	Turkish	ESAR.
Greek	THEOS,	Tartar	ITGA.
Latin	DEUS,	Arabian	ALLH, Allah.

Samarian JABE see Theodoret.

Egyptian TEUT, TAUT, THOTH.

In Sanchoniathon we find the Deity called IEVO.

In Clemens Alexandrinus „ „ „ JAOU.

The Tetractys says, Theo of Smyrna in the edition of Ismael Bullialdo
1644, page 147, was not only principally honoured by the Pythagoreans
because all symphonies exist within it, but also because it appears to
contain the nature of all things, hence their oath " Not by him who
delivered to our souls the Tetractys " (that is Pythagoras) this tetractys
is seen in the COMPOSITION of the first numbers 1. 2. 3. 4.

But the 2nd Tetractys arises from the increase by MULTIPLICATION
of odd and even numbers beginning from the Monad.

The 3rd subsists according to Magnitude.

The 4th is in simple Bodies, Monad-Fire, Duad-Air, Triad-Water
Tetrad-Earth.

The 5th is of the figures of Bodies, Pyramid-Fire, Octahedron-Air, Icosahedron-Water, Cube-Earth.

The 6th of Vegetative Life, Seed-Monad or point; if it increase in length—duad-line; in breadth—triad-superficies; in thickness—tetrad-solid.

The 7th is of Communities; as Man, House, Street, City.

The 8th is the Judicial power. Intellect, Science, Opinion, Sense.

The 9th is of the parts of the Animal, the Rational, Irascible and Epithymetic soul, and the Body they live in.

The 10th Tetractys is of the Seasons of the Year, spring, summer, autumn, winter.

The 11th Tetractys is of the Ages of Man, the infant, the lad, the man, and the senex.

And all are proportional one to another and hence they said "all things are assimilated to number."

They also gave a four-fold distribution of goods to the soul and Body, to the Soul, Prudence, Temperance, Fortitude, Justice; and to the Body Acuteness of senses, Health, Strength, Beauty.

The Objects of desire are 4: viz., Prosperity, Renown, Power, Friendship.

The celebrated 4 Causes of Aristotle, may be mentioned here:

Divinity as the cause—by which; or $\upsilon\pi'$ $o\upsilon$ up ou.

Matter—from which; or $\epsilon\xi$ $o\upsilon$ ex ou.

Form—through which; or $\delta\iota'$ $o\upsilon$ di ou.

Effect—with reference to which; or $\pi\rho o s$ $o\upsilon$ pros ou.

The Dead also are called 4 times Blessed; and the Living but thrice blessed.

The number 4 being the completion of the quaternary group of point, line, superficies and body, has also this character that its elements 1, 2, 3, and 4 when summed up are equal to 10, which is so perfect that we can go no further, but to increase we must return to the Monad.

It was also called Kosmos, the World, because it formed the number 36, when its digits were thus combined:

$$
\begin{array}{r}
1+2 = 3 \\
3+4 = 7 \\
5+6 = 11 \\
7+8 = 15 \\
\hline
36
\end{array}
$$

being the sum of the first four odd numbers with the first four even numbers.

Plutarch, De Anim. Procr. 1027, says the world consists of a double Quaternary; 4 of the intellectual World, T'Agathon, Nous, Psyche and Hyle; that is Supreme Wisdom or Goodness, Mind, Soul, Matter, and four of the Sensible world, forming the Kosmos of Elements, Fire, Air, Earth and Water; pur, aer, ge and udor: $\pi\upsilon\rho$, $a\eta\rho$, $\gamma\eta$, $\upsilon\delta\omega\rho$.

Four is the number of the moons or satellites of Jupiter and Uranus. The Arabians analysed Female Beauty into nine fours ; as :

Four Black	— Hair,	eyebrows,	eyelashes,	eyes.
Four White	— Skin,	white of the eyes,	teeth,	legs.
Four Red	— Tongue,	lips,	cheeks,	gums.
Four round	— Head,	neck,	forearms,	ancles.
Four long	— Back,	fingers,	arms,	legs.
Four wide	— Forehead,	eyes,	seat,	lips.
Four fine	— Eyebrows,	nose,	lips,	fingers.
Four thick	— Buttocks,	thighs,	calves,	knees.
Four small	— Breasts,	ears,	hands,	feet.

See Lane, Arabian Nights.

In the Rosicrucian writings of Behmen, Fludd, and Meyer, we find the occult dogma that the four elements are peopled by spirits, beings who may have influence on the destiny of Man ; thus the Earth was inhabited by Gnomes ; the Air was inhabited by Sylphs ; the Fire was inhabited by Salamanders ; and the Water by Undines ; these are now commonly called " Elementals." See Lives of the Necromancers, W. Godwin ; Michael Maier ; Jacob Behmen's Works.

The existence of Elementals, scoffed at by the educated classes, is really suggested in a large number of places in both Old and New Testaments, the inspired volume of the Christians : examine, for example, Judges ix. 23 ; I. Samuel xvi. 14 ; Psalm lxxviii. 49 ; Acts xvi. 16, xix. 13, xxvii. 23 ; Ephesians vi. 12, ii. 2.

Francis Barrett mentions the 4 Consecrated Animals, Lion, Eagle, Man and Calf, emblems of the Kerubim on the terrestrial plane ; 4 Archangels, Michael, Gabriel, Uriel, Raphael ; note, all end in the Deity name, el, *i.e.* AL, of the Hebrews.

But above all consider the meaning of the Canticle " Benedicite omnia opera " in the book of Common Prayer, " O ye stars, O ye showers and dew, O ye fire and heat, O ye winds, O ye green things, O ye mountains and hills, bless ye the Lord, praise him and magnify him for ever." These phrases are either folly, or else they recognise the spiritual essences or beings inherent in the elements and created things. Again, read hymn 269 in Hymns Ancient and Modern, a most orthodox volume. " Principalities and powers, watch for thy unguarded hours," and hymn 91, " Christian dost thou see them, on the holy ground, how the troops of Midian compass thee around." If these are not the evil elementals, what are they ?

The Gnostics said that all their edifice rested on a 4 pillared Basis ; Truth, Intelligence, Silence, Bathos.

Note the Earth was formed on the 4th day, according to the allegory found in the Jewish " Genesis."

The figure of 4, as Ragon remarks, is the upright man, carrying the triangle or Divinity, a type of the Trinity of Godhead.

Note 4 elements, 4 sides of a square and 4 angles ;

4 qualities, cold, hot, dry, damp, 4 humours ;

4 seasons of the year ; 4 quarters of the horizon ;

4 Rivers of Eden ; Euphrates, Gihon, Hiddekel and Pison ;

4 Rivers of the Infernal Regions ; Phlegethon, Cocytus, Styx and Acheron ;

4 elements of Metaphysics ; Being, essence, virtue, action.

4 Masonic virtues.

4 Evangelists and Gospels ; Matthew, Mark, Luke, John.

One of the abstruse dogmas of the Kabbalah concerns the Four Worlds of Emanation ; Atziluth, Briah, Yetzirah and Assiah ; these are not worlds in any ordinary sense, but rather planes of development and existence, the former the most diaphanous and exalted, the others becoming more and more concrete and manifest ; the ten Sephiroth exist on each plane, those of the higher planes being more sublime than those of the lowest ; each world has a secret name and number.

Vulcan gave Apollo and Diana arrows on the 4th day of their Nativity : this says Sir Thomas Browne is the Gentile equivalent to the Creation of the Sun and Moon on the 4th day.

THE PENTAD, 5.

From the Nicomachean Extracts we derive our knowledge of the Pythagorean doctrine of the number five.

It is an eminently spherical and circular number because in every multiplication, it restores itself and is found terminating the number ; it is change of Quality, because it changes what has three dimensions into the sameness of a sphere by moving circularly and producing light : and hence

" Light " is referred to the number 5.

Also it is the " Privation of Strife " because it unites in friendship the two forms of number even and odd ; the 2 and 3. Also Justice from throwing things into the light.

Also the " unconquered " from a geometrical reason which may be found in Alexander Aphrodisiensis, Commentaries on the 1st Book of Aristotle's Metaphysics.

Also the " Smallest extremity of Vitality " because there are three powers of Life, vegetable, psychical, and rational ; and as the Rational is arranged according to the hebdomad, and the Psychical according to the hexad, so the Vegetative power falls under the control of the Pentad.

Proclus on Hesiod gives two reasons for its semblance to Justice " because it punishes wrong, and takes away inequality of possession, and also equalizes what is less, to benefit."

Also named Nemesis, for it arranges in an appropriate manner all things celestial, divine and natural.

4

And Venus, because the male 3 triad and the female 2 or dual, odd and even are conjoined in it: Venus was sometimes considered herma-phrodite, and was bearded as well as full bosomed.

And Gamelia, that is referring to marriage.

And Androgynia, being odd and masculine, yet containing an even female part.

Also a " Demi-goddess," because it is half of the Decad, which is a divinity. And " Didymus " because it divides the Decad into two equal parts. But they called it Pallas, and Immortal, because Pallas presides over the Ether, or 5th Element (akasa) which is indestructible, and is not *material* to our present senses. And Cardiatis or Cordialis, because like a heart it is in the middle of the body of the numbers, thus :—

$$1 \quad 4 \quad 7$$
$$2 \quad 5 \quad 8$$
$$3 \quad 6 \quad 9$$

The ancients had a maxim " Pass not above the beam of the balance," that is—be not cause of injury ; for they said let the members in a series form a Balance Beam

thus when a weight depresses the Beam, an obtuse angle is formed by the Depressed side and the Tongue Vertical, and an acute angle on the other. Hence it is worse to do, than to suffer injury, and the authors of injury sink down to the infernal regions, but the injured rise to the gods. Since however injustice pertains to inequality, equalization is necessary which is effected by addition and subtraction.

Plutarch in his treatise on the Generation of the Soul according to Plato, states that the Pentad is called " trophos " which equals Sound because the first of the intervals of a Tone which is capable of produc-ing a sound, is the fifth ; it is also a type of " Nature."

The Pentalpha or 5 pointed star, an endless complex set of angles, was the emblem of Health, Hygeia; it forms 5 copies of the capital letter A. It is also called the Pentacle, and erroneously the Seal of Solomon, and was said to be a device on the signet of the Ancient Grand Master of the Mysteries.

Kenneth Mackenzie remarks that being formed by the union of the first odd and even numbers, 5 was considered of peculiar value and used as an Amulet or Talisman powerful to preserve from evil, and when inscribed on a portal, could keep out evil spirits ; it is found almost everywhere in Greece and Egypt.

The early Christians referred to the Pentad the 5 wounds of Christ.

Diodorus calls five "the union of the four elements with Ether." There are 5 orders of Architecture; and 5 Senses of the human body now commonly known and described (but the whole are seven). Geometry is technically called the 5th Science. In Masonry the grand scheme is the 5 points of Fellowship and note also 5 Brethren can hold a Fellowcrafts lodge. It is also called the Pyramid, from the arrangement of Monads, thus three below, then two, then one above them. Note the system of 5 regular Euclidean bodies, tetrahedron, hexahedron or cube, octohedron, dodekahedron and icosahedron.

The Emblem of health and safety the Pentacle, the Masons' signet mark (according to Stukely) was the device borne by Antiochus Soter on a war-banner, to which was ascribed the signal victory he obtained.

The Ancients esteemed this number as a measure for drinking, they mixed 5 parts of water with their wine, and Hippocrates added $\frac{1}{3}$ of water to milk as a medical draught.

Phintys the daughter of Callicrates describes the Five virtues of a Wife : Mental and Bodily purity ; abstaining from excess of ornament in dress ; staying at home ; refraining as females then did, from celebrating public mysteries; piety and temperance.

In Roman marriage ceremonies it was customary to light 5 tapers and to admit the guests by fives, see Plato in Leg. IV.

The Jews classed a Bride's attendants by fives—five wise and five foolish virgins.

Jewish references to five are many—5 gifts to the priests, 5 things which might only be eaten in the camp. Not to eat fruit from a tree until it was five years old. The trespass offering imposed on the Philistines, 5 golden emerods and 5 golden mice. Joseph gave Benjamin 5 suits of Raiment—Joseph presented only 5 of his brethren to Pharaoh. David took 5 pebbles when he went to fight Goliath.

There are Five Articles of Belief in the Mahometan faith—in Allah, in Angels, in the prophet, the day of judgment, and predestination.

The Five duties of a Member of the Christian church were stated by the Fathers : To keep holy the festivals ; to observe the fasts ; to attend public worship; to receive the Sacraments ; and to adhere to the customs of the church.

St. Paul said he preferred to speak 5 words in a language understood by his hearers than 10,000 in an unknown tongue.

In arranging an Horoscope some astrologers used only 5 aspects of the planets—the conjunction, the opposite, sextile, trigonal and tetragonal ; and the evil or good fortune of the person seemed to depend on them.

Among the Romans a display of 5 Wax Candles indicated that a Marriage was being celebrated ; and special prayers were also made on such occasions to these 5 deities, Jupiter, Juno, Venus, Pitho, and Diana. See Rabelais, 3. 20.

One of the two main divisions of Flowering Plants is characterised by

a predominance of the numbers 4 and 5 ; these plants have almost a total absence of the numbers 3 and 6 in the component parts of their flowers. These are the Exogens or Dicotyledons ; on the other hand the Monocotyledons or Endogens have a constant predominance of the numbers 3 and 6, and a total absence of 4 and 5 symmetry.

There are 5 kinds of intercolumniations in Architecture, mentioned by Vitruvius, determined by the proportions of height and diameter, viz : Pycnostyle, systyle, eustyle, diastyle, and aerostyle.

The Triad society of China, concerning which we find an article in the *Freemasons' Quarterly Review*, 1845, p. 165, boasts of great antiquity ; it resembles Freemasonry in some points: five is a chief mystical number in its concerns. Its seal is pentangular, on its angles are 5 characters representing TOO or Saturn, MUH or Jupiter, SHWUY or Mercury, KIN or Venus, and HO or Mars.

In the Infernal World are 5 terrors and torments ; Deadly bitterness, horrible howling, terrible darkness, unquenchable heat and thirst, and a penetrating stench ; says poor old John Heydon quoting some mediæval father of the Church. He was admitted a Zelator among the Fratres Ros. Cru. but was never received among the Magistri.

Five styles of architectural columns are described : Tuscan, Doric, Ionic, Corinthian, and Composite.

Sir Thomas Browne, 1658, notes an ancient Greek division of vegetables into five classes :—

Dendron δενδρον, Arbor, Tree ;

Thamnos θαμνος, Frutex, Bush ;

Phruganon φρυγανον, Suffrutex, herb ;

Poa ποα, Herba, grass ; and

Askion or gymnon ασκιον or γυμνον, fungus, mushroom and sea weed.

Note the Quintuple section of a Cone—Circle, Ellipse, Parabola, Hyperbola, and Triangle. Agathe tuche, that is Good fortune, is the old title of Astrologers for the 5th house (succedent) of the Heavens, as shewn in an Astrological Figure, and which refers to offspring, success in hazardous schemes of fortune or pleasure, and wealth.

THE HEXAD. 6.

NICOMACHUS calls it "the form of form, the only number adapted to the Soul, the distinct union of the parts of the universe, the fabricator of the Soul, also Harmony," and it is properly "Venus" herself.

It is also Zygia, Nuptialia ; and Androgynæ, who Pliny tells us were an African tribe who had "dextra mamma virilis, læva muliebris." Among the Fates it is Lachesis. Among the Muses it is Thalia.

Six is also Benevolence, Peace, and Health, Acmon, one of the Cyclops (*akmon*, an anvil), and Truth.

By the Pythagoreans it was called "the Perfection of parts."

As to "Marriage," it is a number equal to its parts, and marriage is a ceremony to sanction the production of offspring similar to the Presant.

Formed by the multiplication of the first (beyond unity) odd number and the first even, it resembles the union of Male and Female, as in Marriage or in Androgyneity, Health and Beauty, on account of its symmetry.

It was called "all-sufficient," παναρκεια, panarkeia.

According to the Pythagoreans, after a period of 216 years, which number is the cube of 6, all things are regenerated, and they said this was the periodic time of the Metempsychosis.

When multiplied into itself, like the pentad, six has also always itself in the unit place, thus, 6, 36, 216, 1,296, 7,776.

On the 6th day Man was created according to Genesis. On the 6th day of the week Jesus died on the cross.

In a Freemason's Lodge there are 6 Jewels, three of which are immovable and lie open in the lodge for the Brethen to moralize upon, while the other three jewels are transferable from one Brother to another at the periodical changes of officers.

In the Hebrew "Book of Creation," the "Sepher Yetzirah," the Hexad is spoken of, the units representing the four quarters of the World, North, South, East, and West, and also height and depth, and in the midst of all is the Holy Temple. See my translation, cap. i. v. 11, on page 9, and notes on p. 25.

The Druids had a religious mysterious preference for the number 6. They performed their principal ceremonies on the 6th day of the moon,

and on the 6th day of the moon began their year. They went 6 together to gather the sacred mistletoe (misseltoe), and in monuments and plates now extant we often find 6 of their priests grouped together. See Mayo II. 239.

An astronomical period of 600 years, spoken of as the " Naros," the Cycle of the Sun, the Luni Solar period or Sibylline year, consisting of 31 periods of 19 years, and one of 11 years, is often referred to in old works on the Mysteries. It seems to have been known by the Chaldeans and ancient Indians ; it is a period of peculiar properties. Cassini, a great astronomer, declares it the most perfect of all astronomic periods.

If on a certain day at noon, a new moon took place at any certain point in the heavens, it would take place again at the expiration of 600 years, at the same place and time, and with the planets all in similar positions.

It is supposed that one recurrence of this period is referred to in the 4th Eclogue of Virgil, the poem, which, as is well known, has been spoken of as an allusion to the Messiah, Jesus.

" The period sung by the Cumæan Sibyl has now arrived, and the grand series of ages (that series which occurs again and again in the course of a mundane revolution) begins afresh. The virgin Astræa returns, the reign of Saturn commences, and a new progeny descends from heaven."

It has been calculated by some savants, by the late Dr. Kenealy in particular, that a Messiah, or divine teacher, has been sent to the world every 600 years, thus :—

Adam, the first messenger from the Gods to our race on earth.

Enoch, the second, 600 years after.

Fo-hi, the third, to China in particular.

Brigoo, Brighou, a Hindoo prophet.

Zaratusht, Zoroaster, the fifth, to Persia.

Thoth, Taautus, sent to the Egyptians. (Hermes Trismegistus ?)

Amosis, or Moses the Jewish law-giver, the seventh.

Lao Tseu, a second to China, 600 B.C. the eighth.

Jesus the ninth, to the Jews first and then to the Gentiles.

Mohammed the tenth, he flourished about A.D. 600.

Chengiz Khan the eleventh, A.D. 1200 conquered Persia.

Who the special messenger of 1800 was, the author is ignorant.

The secret of the Naros, the Apocalypse, and the Mediatorial sacrifice have been considered *the* secrets of the Great Mysteries. Circumcision was possibly an outward sign of Initiation.

Jesus, at any rate, writes the author of the " Book of God," appeared at the 9th Naros, and no one can deny that such a messenger was expected. Juvenal, oddly enough too, mentions in Satire XIII. v. 28,

" Nona ætas igitur "—" now is the ninth age "—which indeed it was, though how he knew it is a mystery.

N.B.—Naros is not to be confused with " Saros," a cycle of the moon of 18 years and 10 days, which was known to the Chaldeans and Greeks, a period after the expiry of which the eclipses of the moon recur similarly.

The circumference of a globe has been fixed at 360 degrees, six sixties ; the hour divided into 60 minutes, each of 60 seconds. The Tartars had a period of 60 days, the Chinese also ; and the Asiatics generally a period of 60 years.

The Babylonian great period was 3,600 years, the Naros multiplied by 6. The " Lily " which in all the old Annunciation pictures Gabriel presents to the Virgin has 6 leaves, and the flower shews 6 petals all alike, around a central three-headed stigma as is botanically correct.

One of the three main divisions into which plants are arranged by Botanists, is typified by a predominance of the numbers 3 and 6, in all parts of the flowers, 6 leaves forming a perianth, 6 stamens, and a 3 lobed stigma with a 3 or 6 celled ovary is the common arrangement.

Berosus, " One the Chaldean Kings," mentions three periods of time: a Sossus of 60 years ; a Naros, or Neros of 600 years, and the Saros, 3,600 years. There seems some confusion here with the Saros of 18 years and 10 days.

Bailly in his Astronomie Ancienne, p. 31, says The Brahmans used the numbers 60 and 3,600 in computing time. The Chaldeans also did so. The Brahmins have also an Antediluvian period of 600 years. The Tartars and Chinese also used a period of 60 years in their computations of time.

Under the number six too, we must not omit to mention the symbols of the double triangle or Hexapla ; used at present as a sign in the degree of the Royal Arch in England. It must not be confused with the Pentalpha ; the true Solomon's seal is the Hexalpha : the Pentalpha is the Pythagorean sign of Hygieia, Health. In Christian Churches we find this symbol used to express the union of the Divine and human natures, deemed to exist in Jesus, the Christ of the New Testament. The blending of the two triangles has also been used to typify the union of Fire and Water ; for the whole symbol of fire was the triangle apex upward, and that of Water the same apex downward : the symbols of Air and Earth were two similar triangles, each with a cross bar.

THE HEPTAD. 7.

The Heptad, say the followers of " Pythagoras," was so called from the Greek verb " sebo," to venerate (and from the Hebrew SHBO, seven, or satisfied, abundance), being Septos " Holy," " divine," and " motherless," and " a Virgin."

From Nicomachus we learn that it was called " Minerva," being unmarried and virginal, begotten neither by a mother, i.e. even number,

nor from a father, *i.e.* odd number : but proceeding from the summit of the Father of all things, the Monad ; even as Minerva sprang all armed from the Forehead of Jove or Zeus.

Hence also Obrimopatrē, or daughter of a mighty father, and Glaucopis, shining eyed, and 'αμητωρ and αγελεια, Ametor and Agelcia, she that carries off the spoil.

And " Fortune," for it decides mortal affairs.

And " Voice," for there are seven tones in every voice, human and instrumental : because they are emitted by the seven planets, and form the music of the Spheres.

Also Tritogenia, because there are 3 parts of the Soul, the Intellectual, Irascible, and Epithymetic (desiring), and 4 most perfect virtues are produced. Just as of the three intervals, length, breadth, and depth, there are four boundaries in corporeal existence—point, line, superficies and solid.

It is called " Agelia " from Agelai, herds, as groups of stars were called by the Babylonian sages, over which herds ruled 7 angels.

Also Phylakikos, φυλακικος = preserving, "guardian," because the Seven Planets direct and guide our universe.

Also Ægis, from Pallas Athene, or Minerva, the bearer of the breastplate or ægis, also Telesphoros, leading to the end, because the 7th month is prolific ; and Judgment, because their Physicians, looked for a crisis on the 7th day, in many diseases.

Among other curious problems and speculations the Pythagorean philosophers attempted to prove that offspring born at the full term, 9 months, or at 7 months, were viable, *i.e.* might be reared, but not those born at 8 months, because 8 consists of two odd numbers (male only) 5 and 3 ; but in 9 and 7, male and female numbers are united, as $5+4=9$ and $4+3=7$, whilst eight can only be divided into two odd or two evens, *i.e.*, similar sexed numbers.

In respect to life and its divisions, they remarked the ages are measured by the number 7.

In the first 7 years the teeth are erupted.

> second 7 years comes on ability to emit prolific seed.
> third 7 years, the growth of the beard as manhood.
> fourth 7 years strength reaches its maximum.
> fifth 7 years is the season for marriage.
> sixth 7 years the height of intelligence arrives.
> seventh 7 years, the maturity of reason.
> eighth 7 years, perfection of both.
> ninth 7 years, equity and mildness, passions become gentle.
> tenth 7 years, the end of desirable life.

Solon the Athenian Lawgiver, and Hippocrates the physician, also used this 7 year division of life.

The Pleiades, a group of seven stars in the constellation Taurus, was thought of mighty power over earthly destiny ; there were seven also of the Hyades, daughters of Atlas ; and the seven stars which guided the sailors. Ursa Major, in which the Hindoos locate the Saptarishi, seven sages of primitive wisdom, are a group of the first importance and are easily recognised.

Duncan, in his Astro Theology, gives 7 stages of life with associated planets ; thus, Infancy, Moon, Lucina ; Childhood, Mercury, Knowledge ; Youth, Venus, Love ; Manhood, Sol ; Full Strength, Mars ; Maturity of Judgment, Jupiter ; and Old Age, Saturn.

Some philosophers have said that our souls have 7 foci in the material body, viz., the five senses, the voice, and the generative power.

The body has seven obvious parts, the head, chest, abdomen, two legs and two arms.

There are seven internal organs, stomach, liver, heart, lungs, spleen and two kidneys.

The ruling part, the head, has seven parts for external use, two eyes, two ears, two nostrils and a mouth.

There are seven things seen, body, interval, magnitude, colour, motion and permanency.

There are seven inflections of the voice, the acute, grave, circumflex, rough, smooth, the long and the short sounds.

The hand makes seven motions ; up and down, to the right and left, before and behind and circular.

There are seven evacuations, tears from the eyes, mucus of the nostrils the saliva, the semen, two excretions and the perspiration.

Modern medical knowledge corroborates the ancient dictum that in the seventh month the human offspring becomes viable.

Menstruation tends to occur in series of four times seven days, and is certainly related to Luna in an occult manner.

The lyre has 7 strings, corresponding to the planets.

There are 7 vowels in English and some other tongues.

Theo, of Smyrna also notices that an average length of an adult's intestine is 28 feet, four times seven, and 28 also is a perfect number.

The number 7 is also associated with Voice and Sound, with Clio the Muse ; with Osiris the Egyptian deity ; with Nemesis, Fate,—Adrastia, not to be escaped from ; and with Mars.

As to the sacredness of the number 7, note among the Hebrews oaths were confirmed by seven witnesses ; or by seven victims offered in sacrifice ; as see the covenant between Abraham and Abimelech with seven lambs, Genesis, cap. 21, v. 28, 21—28 ; the Hebrew word seven, also Sh B O H, is derived from, or is a similar to Sh B O to swear.

Clean beasts were admitted into the ark by sevens, whilst the unclean only in pairs.

The Goths had 7 Deities from whom come our names of week days; Sun, Moon, Tuisco, Woden, Thor, Friga, Seatur, corresponding, of course, to the planets.

Apollo, the Sun God, had a Greek title Ebdomaios, sevenfold.

The Persian Mithras, a Sun God, had the number 7 sacred to him.

Note the Mysterious Kadosch Ladder of 7 steps ascent and 7 steps descent, the one side Oheb Eloah, Love of God; the other Oheb Kerobo, love of the neighbour.

Plato, in his Timæus, teaches that from the number seven was generated the soul of the World, Anima Mundana (Adam Kadmon.)

The seven wise men of Greece were:

Bias who said, "Most men are bad," B.C. 550.
Chilo „ "Consider the end," B.C. 590.
Cleobūlos „ "Avoid extremes," B.C. 580.
Periander „ "Nothing is impossible to perseverance," B.C. 600.
Pittâcus „ "Know thy opportunity," B.C. 569.
Solon „ "Know thyself," B.C. 600.
Thāles „ "Suretyship is ruin," B.C. 550.

The Seven Wonders of the World are thus enumerated:

1. Pyramids of Egypt.
2. Babylon, Gardens for Amytis.
3. Tomb of Mausōlus, King of Caria, built by Artemisia, his Queen.
4. Temple of Diana at Ephesus, 552 B.C. Ctesiphon was the chief architect.
5. Colossus of Rhodes, an image of the sun god, Apollo, of brass 290 B.C.
6. Statue of Zeus, by Phidias.
7. Pharos of Egypt, built by Ptolemy Philadelphus, of white marble, 283 B.C. or the Palace of Cyrus is sometimes substituted.

Sanskrit lore has very frequent reference to this number: note

Sapta Rishi, seven sages
Sapta Loka, seven worlds
Sapta Dwipa, seven holy islands
Sapta Samudra, seven holy seas

Sapta Kula, 7 castes
„ Para, 7 cities
Sapta Arania, 7 deserts
Sapta Parna, 7 human principles.
Sapta Vruksha, 7 holy trees.

The Assyrian Tablets also teem with groups of sevens—

7 gods of sky; 7 gods of earth; 7 gods of fiery spheres.

7 gods maleficent; seven phantoms; spirits of seven heavens, spirits of seven earths.

THE Chaldean notion seems to have been that 7 was a holy number which became nefast under certain conditions. The opposite sides of a die added together are always seven in total numeration, the 4 opposite 3, 6 opposite 1, and so on.

It used to be asserted, says John Heydon, that every seventh Male born without any female coming between, can cure the King's Evil, by Word, or Touch.

St. James, iii. v. 17 gives the 7 characters of wisdom.

After Birth the 7th hour decides whether the child will live, in 7 days the cord falls off, in twice 7 days the eyes follow a light, thrice 7 days turns the head, 7 months gets teeth, twice 7 months sits firmly, thrice 7 months begins to talk, after 4 times 7 months walks strongly.

After 7 years, teeth of second set appear.

After 14 years is the arrival of generative power.

After 21 the hair of Manhood is completed.

After 28 we cease to grow, at 35 is the greatest strength, at 49 is the greatest discretion, and 70 is the natural end of Life.

The Moon passes through stages of 7 days in increase, full, decrease, and renewal.

Naaman was ordered by Elisha (an initiate) to take

Seven dips in Jordan, to cleanse himself from Leprosy ; note the

Seven years for Repentance ; 7 churches of Asia (or Assiah),

Seven Angels with Trumpets, 7 candlesticks of the Holy Places,

Seven seals, 7 trumpets, 7 kings, 7 thousands slain,

Seven vials of wrath to be poured out, *pace* the Apocalypse,

Seven members make a lodge perfect, although 5 may hold one.

Francis Barrett, in his " Magus " catalogues 7 Birds, Fishes, Animals, metals, stones, and members of the Body.

It has been said there are seven apertures of the skull to correspond with the planets.

There are Seven Degrees in the Oriental Order of Sikha and the SAT B'HAI. (7 Brothers) ; but I have grave doubts of the authenticity of the present order of the name.

From the relative length of their courses the ancients constructed a Planetary Ladder, with Vowel Symbols, thus :

Moon	Merc.	Venus	Sun	Mars	Jupit.	Saturn
a	e	ee	i	o	u	oo

These symbols were used in mystical knowledge, as an Inscription at the Temple of Apollo at Delphi shews, where E I meant the Sun and its nearest Planet, *i.e.*, Sun and Mercury; and Mercury was often represented as a Dog, following a Sun Man.

The Oracle of Claros (Macrobius, Saturnalia, 1. 18) said that IAΩ (the Gnostic Deity), was the Sun and the first and last of the planetary set, hence the 7 Concentric spheres.

Duncan assigns these Minerals and Animals to the 7 old Heavenly Bodies.

Moon, Bull, Silver	Mars, Wolf, Iron
Mercury, Serpent, Quicksilver	Jupiter, Eagle, Pewter
Venus, Dove, Copper	Saturn, Ass, Lead
Sun, Lion, Gold	

Note also the number of 7 pipes in the Musical instrument at the mouth of the old deity Pan, the Great Whole, a Sun God (not the later Rural Pan).

An ancient symbol of the universe was a Ship with seven pilots, in the centre of the ship, a Lion ; possibly from an idea that the Sun first rose in Leo.

Note Aries has now supplanted Taurus, as the sign of the Vernal equinox ; Taurus was the sign at the early fabulous periods of the earth —it was displaced about 300 B.C.

The sign becomes changed every 2,160 years by the precession of the equinoxes : Pisces will follow Aries.

Mr. Subba Row describes the Seven Primary Forces of Nature as six powers resumed in a seventh. These are called Sakti (Mahamaya) and are related to Kanya *i.e.*, Virgo, as the 6th Zodiacal Sign : they are Parasakti, force of light and heat ; Inanasakti, intellect ; Itchasakti cause of voluntary movements ; Kriyasakti, energy of will ; Kundalini sakti, the life force shewn in attraction and repulsion, positive and negative ; Mantrika sakti, the power of sounds, vibration, music, words and speech ; these are summarized in Daivi prakriti=the Light of the Logos.

Our physical senses known as 5, are an incomplete set, there are indeed 7 forms or modes of perception, as appears in the highest developments of the " Chabrat zereh aur bokher," and as described in the oldest Sanskrit occult science of the Upanishads ;—smell, taste, sight, touch, hearing—and 6th, Mental perception, with 7th, spiritual understanding : the two latter were not dwarfed and materialized into noticeable organs in this fifth Race of beings, to which Man now belongs. For a fuller explanation see the " Secret Doctrine " of Mme. Blavatsky. The Archaic scheme recognized Seven States of Matter ;—homogeneous, aeriform nebulous or curdlike, atomic, germinal fiery elemental, fourfold vapoury, and lastly that which is cold and dependent on a vivifying Sun for light and heat.

Our Earth, symbolised by MALKUTH of the Kabbalah, is the seventh of a series, and is on the Fourth plane ; it is generated by Jesod the foundation the Sixth World, and after complete purification will in the 7th Race of the 7th Cycle become re-united to the Spiritual Logos and in the end to the Absolute. Our earth has been already thrice changed, and each cycle sees seven kings (as of Edom [H. P. B.]). Seven is the key to the Mosaic creation, as to the symbols of every religion. There are Seven Planes of being, the upper three are subjective and un-knowable to mankind, the lower four are objective and may be comtemplated by man as metaphysical abstractions : so there are the seven Principles in Man, and the upper triad are parted from the lower group of four at dissolution.

The Seven Principles constituting Man are variously named by the Esoteric Buddhism, by the Vedantic scheme, and by other philosophers, but they correspond in idea ; first from above come Atma, a ray from the Absolute ; Buddhi, spiritual soul ; and Manas, human soul ; these are the superior triad, which separates at human death from the lower tetrad of principles. The lower four are Kama rupa, the passions ; Linga Sarira, the astral body ; Prana, life essence ; and Sthula Sarira the lower body : see the dogmas of Esoteric Buddhism.

The Kabbalah divides these into four planes of the Soul, which are further separated by adepts ; these are Chiah, Neschamah, Ruach, and Nephesch, which correspond to the symbolical worlds of Atziluth, Briah, Yetzirah, and Assiah.

There is an occult reference in the Seven stars in the head of Taurus called the Pleiades, six present and one hidden—said to be daughters, of Atlas, who pursued by Orion were changed by Zeus in mercy into pigeons (peleia). The missing one is Merope, who married the mortal Sisyphus, and hides herself for shame. Seven was the number of the Rabbis who left the " Greater Holy Assembly " ; ten had formed it, three had passed away from the " Sod," SVD, mystery. See MacGregor Mathers, in his translation of The Greater, and Lesser Holy Assembly or the HADRA RBA QDISHA and HADRA ZUTA QDISHA. Frater Mathers is one of the demonstrators of the Kabbalah to the Rosicrucian Society.

THE OGDOAD 8.

is the first cube of energy, and is the only evenly even number within the decad. The Greeks thought it an all powerful number ; they had a Proverb " all things are eight."

Camerarius in his Nicomachus' Arithmetic, calls it Universal Harmony : because musical ratios are distinguished by this number.

The Ratio of 9 to 8 is sesquioctave, this forms a tone and is attributed to the Moon.

| 12 to 9 is sesquitertian | . | . | . | . | } Mercury |
| 12 to 8 is sesquialter | . | . | . | . | |

16 to 12 is sesquitertian	} Venus
16 to 8 is duple	
18 to 12 is sesquialter.	} Sun
18 to 9 is duplex	
21 to 9 is duple sesquitertian	Mars
24 to 18 is sesquitertian	⎫
24 to 12 duple	⎪ attributed to
24 to 8 is triple	⎬ Jupiter
18 to 12 sesquialter	⎪
12 to 8 „	⎭
32 to 24 sesquitertian	⎱ Saturn
32 to 8 quadruple	⎰
36 to 24 sesquialter	⎫ Are ascribed to
36 to 18 duple	⎪ the 8th or Inerra-
36 to 8 quadruple	⎬ tic Sphere which
24 to 18 sesquitertian	⎪ comprehends all
	⎭ the rest

Hence the ogdoad was also called "Cadmeia," because Harmony was looked upon as the wife of Cadmus; and Cadmus meant the Sub Lunary World, as Olympiodorus says. Eight was called also Mother, and Rhea, Cybele and Dindymene, from being the first cube, and a cube representing the earth.

The eight persons saved from the flood of Genesis, are synonyms of many octaves of gods, such as the 8 Cabiri great gods of Samothrace; see Bryant and Faber on this myth.

There are 8 Beatitudes of the Christian religion, Matthew, cap. v.

Eight is the number of the Moons of Saturn.

There have been several Masonic orders concerned with this Noachite Ogdoad, as the Prussian masons, Knights of the Royal Axe, or Prince of Libanus, the Noachites, and the Royal Ark Mariners, which is a subsidiary order to the Mark Master Masons.

Macrobius says the Ogdoad was the type of Justice, because it consists of evenly even numbers, and on account of its equal divisions.

John Heydon tells us that 8 Events befall the Damned, and that there are 8 rewards of the Blessed.

The number 8 is sacred to Dionysos, who was born at the 8th month: the isle of Naxos was dedicated to him and it was granted to the women of Naxos, that their children born in the 8th month should live, whereas it is usual for such to die, although those born in either the 7th or the 9th month are usually reared.

The Jews were accustomed to practise Circumcision on the 8th day.

THE ENNEAD. 9.

T HE Ennead is the first square of an odd number, it was said to be like the Ocean flowing around the other numbers within the Decad; no further elementary number is possible, hence it is like the Horizon because all the numbers are bounded by it. We find that it was called Prometheus, and "Freedom from Strife," and "Vulcan," because the ascent of numbers is as far as 9, just as the ascent of things decomposed by fire is as far as the sphere of Fire (the summit of the air), and Juno because the Sphere of the air, is arranged according to the novenary system, and "sister and wife to Jupiter" from its conjunction with the Monad. And "Telesphorus" or "Bringing to an end" because the human offspring is carried 9 lunar months by the parent. And *teleios* or perfect for the same reason, and also called "Perfect" because it is generated from the Triad, which is called "Perfect."

Attention is called to its being an emblem of Matter which ever varying is never destroyed; so the number 9 when multiplied by any number always reproduces itself, thus:—9 times 2 are 18 and 8 plus 1 are nine: and so on as below:

$$9 \times 3 = 27 \; ; \; 2+7=9 \qquad 9 \times 12 = 108 \; ; \; 1+8+0=9$$
$$9 \times 4 = 36 \; ; \; 3+6=9 \qquad 9 \times 13 = 117 \; ; \; 7+1+1=9$$
$$9 \times 5 = 45 \; ; \; 4+5=9 \qquad 9 \times 14 = 126 \; ; \; 6+2+1=9$$
$$9 \times 6 = 54 \; ; \; 5+4=9 \qquad 9 \times 15 = 135 \; ; \; 5+3+1=9$$
$$9 \times 7 = 63 \; ; \; 6+3=9 \qquad 9 \times 16 = 144 \; ; \; 4+4+1=9$$
$$9 \times 8 = 72 \; ; \; 7+2=9 \qquad 9 \times 17 = 153 \; ; \; 3+5+1=9$$
$$9 \times 9 = 81 \; ; \; 8+1=9 \qquad 9 \times 18 = 162 \; ; \; 2+6+1=9$$
$$9 \times 10 = 90 \; ; \; 9+0=9 \qquad 9 \times 19 = 171 \; ; \; 1+7+1=9$$
$$9 \times 11 = 99 \; ; \qquad 9 \times 20 = 180 \; ; \; 8+1+0=9.$$

In John Heydon's Holy Guide 1662, we find that he asserts the number 9 to have other curious properties:—"If writ or engraved on Silver, or Sardis, and carried with one, the wearer becomes invisible, as Caleron, the Brother-in-law of Alexander, did, and by this means lay with his Brother's concubines as often as he did himself Nine also obtaineth the love of Women. And the 9th hour our Saviour breathed his last; on the 9th day the ancients buried their dead; after 9 years Numa received his laws from Jove; note the 9 Cubits stature of Og king of Basan, who is a type of the Devil, and there are 9 orders of Devils in Sheol (what we call Hell). It prevails against Plagues and

Fevers; it causes Long life and Health, and by it Plato so ordered events that he died at the age of nine times 9."

There are Nine orders of Angels, says Gregory A. D. 381, in Homily 34, Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels.

From a Christian point of view the numbers represent:—

1. Unity of the Godhead   2. the hypostatic union of Christ.
3. Trinity.   4. Evangelists.
5. Wounds of Jesus.   6. is the number of sin.
7. Gifts of the spirit.   Rev. 1. 12. and Jesus 7 times spoke on the
cross.   8. Beatitudes.
9. Orders of Angels.   10. Commandments.   11. Apostles beside
Judas.

12. Original Apostolic College.

13. College completed by St. Paul.

The Nine Muses of ancient Greece were called daughters of Zeus and Mnemosyne (Memory), and were Calliope, poetry; Clio, history; Melpomene, tragedy; Euterpe, music; Erato, love, inspiration and pantomime; Terpsichore, dancing; Urania, astronomy; Thalia, comedy; and Polyhymnia, eloquence.

The Novensiles are the nine Sabine Gods: viz.—Hercules, Romulus, Æsculapius, Bacchus, Æneas, Vesta, Santa, Fortuna and Fides. The Sabines became merged with the Romans about 266 B.C.

The Nine gods of the Etruscans were Juno, Minerva, Tinia, Vulcan, Mars, Saturn, Hercules, Summanus, and Vedius; the Etruscans also became united with the Romans.

Note in Macaulay's poem of "Horatius" "Lars Porsena of Clusium by the *nine* gods, he swore," in 596 B.C. Lars Porsena, led the Etruscans; they were then most powerful: from the Etruscans the Romans took much of their law, custom, and superstition.

It is by nines that Eastern presents are given, when they would extend their magnificence to the greatest degree, as mentioned in Comte de Caylus' Oriental Tales, 1743.

Barrett's Magus notes also 9 precious stones, 9 orders of devils, 9 choirs of angels—he copies from John Heydon.

Note in this connection the Nundinals, the Romans marked the days by letters into parcels of 8 days, and on every 9th day the people left their pursuits and went to the towns to market; these nundinals are a type of our Dominical letters, a set of seven marking out the 8th days. They also held a purification ceremony on Male infants on the 9th day of Life, hence the presiding goddess of this rite was called Nundina.

There is a Masonic order of "Nine Elected Knights," in which 9 roses, 9 lights and 9 knocks are used.

The Mahometans have 99 names of the deity. Some Jews have taught that God had 9 times descended to earth; 1st in Eden, 2nd at the

confusion of tongues, 3rd at the destruction of Sodom, 4th to Moses at Horeb, and 5th at Sinai, 6th to Balaam ; 7th to Elisha ; 8th in the Tabernacle ; and 9th in the Temple at Jerusalem ; and that his 10th coming as the Messiah would be final.

The ancients had a fear of the number Nine and its multiples, especially 81 ; they thought them of evil presage, indicating change and fragility.

Nine choirs of Angels, 9 orders of Devils, at the 9th hour the Saviour died.

Nine is also " earth under evil influences."

John Heydon " Holy Guide," and Ragon in his Maçonnerie Occulte thus associate numbers with the Planets.

Sun 1 and 4	Venus 6
Moon 2 and 7	Saturn 8
Jupiter 3	Mars 9
Mercury 5	

and the Zodiacal Constellations thus :—

1 Leo	2 Aquarius	3 Capricornus	4 Sagittarius
5 Cancer	6 Taurus	7 Aries	8 Lilia
9 Scorpio	10 Virgo	11 Pisces	12 Gemini.

THE DECAD, 10.

The Decad, number ten, or PANTELEIA which meant " All complete " or " fully accomplished," is the grand summit of numbers, which once reached can not be passed ; to increase the sum we must retrograde to the Monad.

The Pythagoreans were entranced with its virtues and called it, Deity, Heaven, Eternity and the Sun.

Ten being the recipient or receptacle of all numbers was called Decad, from *dechomai*=to receive, and hence Heaven, which was ordained to receive all men.

Like the Deity it is a Circle, with visible centre, but its circumference too vast for sight.

It is the sum of the units of the number four as previously mentioned, a holy and Deistic number, thus $4+3+2+1$ are 10, and thus ten gains splendour from its parentage.

Also spoken of as " Eternity," which is infinite life, because it contains every number in itself, and number is infinite.

It is also called Kosmos, that is the " Universe." Proclus says : The decad is mundane also, it is the world which receives the images of all the divine numbers, which are supernaturally imparted to it.

It is called " the fountain of eternal nature," because if we take the half, five as the middle number, and add together the next above and the next

6

below, viz., 6 and 4 we make 10 and the next two in a similar manner 7 and 3 are 10; and so on 8 and 2 and 9 and 1 give the same result.

All nations reckon by the Decimal scale of notation, to which they were no doubt led from the convenience of counting the ten digits of the hands.

It is also spoken of as *Kleidoukos*, that is, "having custody of others," the magazine of the other numbers, because other numbers are branches from it: also called Fate, which comprises all sorts of events: Age, Power; Atlas, because it supports the 10 spheres of Heaven; Phanes; Memory; Urania; and "The first Square, because it consists of the first four numbers."

Two old conceits were that the Tenth Wave of the Sea is always larger than others; and that Birds laid the 10th egg of a larger size than the others.

The word Ten was used by the Hebrews, instead of "a large number," so that care must be exercised in translating this, and thus Nehemiah interprets "ten generations" of Deuteronomy, 23, v. 3, to mean "for ever." Nehemiah, 13, 1.

The Kabbalists called 5, 6 and 10 circular numbers, because when squared, the result shews the same number in the figure thus:

$$5 \text{ times } 5 \text{ are } 25 \quad \text{and} \quad 5 \text{ times } 25 \text{ are } 125$$
$$6 \text{ times } 6 \text{ are } 36 \quad \quad 6 \text{ times } 36 \text{ are } 216$$
$$10 \text{ times } 10 \text{ are } 100 \quad 10 \text{ times } 100 \text{ are } 1,000.$$

An old periphrasis mentioned by Shakespeare is, "I'd set my Ten Commandments in your face," meaning her finger nails, for scratching. See 2 Henry VI. 1. 3.

The Mahometans say that ten animals are admitted to Paradise.

1. Kratim, the dog of the Seven Sleepers.
2. Ass of Balaam.
3. Ant of Solomon.
4. Whale of Jonah.
5. The Calf offered to Jehovah by Abraham instead of Isaac (not Ram).
6. The Ox of Moses.
7. The Camel of the prophet Saleeh.
8. The Cuckoo of Belkis.
9. The Ram of Ismael.
10. Al Borek, the animal which conveyed Mahomet to heaven.

"We find 10 generations from Adam to Noah, 10 from Shem to Abraham; and 10 spiritual graces of Christianity, Love, joy, peace, long-suffering, gentleness, goodness, faith, prudence, meekness, and temperance," says Dr. G. Oliver; although where he gets 10 generations from Adam to Noah, I know not.

Under 10 also falls the mention of the Pythagorean Triangle, Tetractys consisting of an equilateral triangle enclosing ten YODS: thus the upper is the Monad, the second line the Duad, the third the Triad, and the 4th the Quarternary or Tetrad: representing the four forms of point, line, superficies and solid. A similar form is given by Hebrew Kabbalists, to form 72 the deity number by placing in a triangle four Yods, three Hehs, two Vaus and one Heh final, being the letters IHVH of the Tetragrammaton.

Note that ten is used as a sign of fellowship, love, peace, and Union, in the masonic third token, the union of two five points of Fellowship.

In the Bible we notice 10 Commandments, 10 instruments to which Jewish Psalms were sung, 10 strings in the Psaltery, and that the Holy Ghost descended ten days after the Ascension.

Tucer, Rabanus, and Raymond Lully associate the numbers 8 to air, 5 to Fire, 6 to Earth and 12 to Water.

Apuleius states that among the Egyptians it was customary to fast 10 days, before sacrificing.

The Ten Sephiroth form the essence of the Hebrew dogmatic Kabbalah, a subject which is too vast and complex to be entered up in this volume on numerals. A mere glance at the Sephirotic emanations of the absolute Deity from the mathematical point of view is all that can be attempted; the Kabbalah Unveiled of my Rosicrucian Frater, S. L. Macgregor Mathers, should be studied.

From the Absolute Passive Negativity, AIN proceeds AIN SOPH the Limitless, and then AIN SOPH AUR Boundless Light which concentrates in the first manifestation of the Sephiroth, which is the Crown, KTR, Kether: from Kether proceeds CHKMH, Chochmah, Wisdom, an active masculine potency, and BINH, Binah, Understanding, as passive feminine power.

These three form the Supernal Triad. The fourth and fifth are CHSD, Chesed, Mercy, active and male, and GBVRH, Geburah, Strength, passive and female.

The sixth sephira is the notable TPART, Tiphereth, Beauty, the central sun, the logos, the Manifested Son : this completes a second triangle, the reflection of the former.

Number seven is NTzCH, Netzach, Victory, active, and the eighth is HVD, Hod, Splendour, passive ; the ninth is YSVD, Yesod, the Foundation, completing the third trinity, or triangle.

MLKT, Malkuth, the Tenth Sephira, completes the emanations, she is the Bride of Microprosopus, the Son, the Sun, logos, she is the inferior Mother, Queen, and the Manifested Universe. The whole Ten are viewed as reigning over Four Worlds or Planes of Existence ; there are the Worlds of Aziluth, Briah, Yetzirah, and Assiah. Malkuth on the plane of Assiah alone is the visible tangible universe.

These ten Sephiroth are the prototypes of everything spiritual, and also of every part of creation: they are traced in the angelic host and in our universe, three superior, and seven succedent exist in all things ; the lower seven are obvious to the uninitiated, but in some manifestations the supernal triad is veiled to the profane.

Some occultists phrase it thus—three are subjective and unattainable to *man*, seven are objective and comprehensible ; thus, seven archangels are commonly named, and we have known only of seven great planets of our system.

But in some cases even the whole of seven are unknown ; we acknowledge but five senses in man, but there are two more awaiting comprehension.

These Ten Sephiroth are not only viewed as triads from above below, but are also imaged in three columns entitled the Pillars of Severity, and Mercy, with the median of Benignity or Mildness.

But this scheme is not for this treatise, nor can the Sephirotic alliance with the Planetary symbols, the angelic host, the divine names, and the Book of Thoth, or Tarot be here described ; these subjects present a gold mine of wisdom all concealed and undreamt-of by the outer world, but amply explained and illustrated in the secret rituals and dogmas of the mystic order now partly known to the world as the " Hermetic Students of the G. D." being the old Kabbalistic " Chabrath zereh aur bokher," from whose parent stem the Rosicrucian Fraternities also arose.

PART V.—ON THE HIGHER NUMBERS.
UPON THE NUMBER ELEVEN.

THIS seems to have been the type of a number with an evil reputation among all peoples. The Kabbalists contrasted it with the perfection of the Decad, and just as the Sephirotic number is the form of all good things, so eleven is the essence of all that is sinful, harmful, and imperfect ; with the Ten Sephiroth they contrasted the Eleven Averse Sephiroth, symbols of destruction, violence, defeat, and death. On the oldest Tarot cards, the trump called the Tower struck by Lightning, number XVI, shows the Ten Divine Sephiroth on one side and the Eleven Averse Sephiroth on the other side.

John Heydon says that by it we know the bodies of Devils and their nature ; the Jews understand by it Lilith, Adam's first wife, a she-devil, dangerous to women in confinements ; hence they wrote on the walls :—
ADM CHVH CHVO LILIT, that is, " Adam, Eve, out of doors Lilith."

Jesus, in Matt. xii, 43, plainly allows the doctrine that evil spirits may haunt fields, which Grotius says the Jews think, and their words Demon and Field are similar, being SHDIM (fields), and SHDIM (evil deities) ; the Siddim are mentioned in Psalm cvi, 37.

It is called the " Number of Sins " and the " Penitent," because it exceeds the number of the Commandments, and is less than twelve, which is the number of Grace and Perfection. But sometimes even eleven receives a favour from God, as in the case of the man who was called in the eleventh hour to the vineyard, who yet received the same pay as the others.

ON TWELVE.

This number has a perfect and notable character, and was highly esteemed by most nations of antiquity. Almost all the twelves will be found to be allied, either obviously or in a concealed manner, with the Signs of the Zodiac, twelve signs or partitions of the great circle of the heavens—twelve times thirty degrees forming the perfect cycle of 360 arithmetical degrees of the circle : each sign was further sub-divided into three decans. There are many of the learned who believe the twelve sons of Jacob, and twelve founders of tribes, are allegorical only. The group of twelve Apostles seems to have been the traditional twelve descendants of the patriarch Jacob. Note also the twelve stones of the breastplate of the Jewish High Priest, by which it is supposed divination was performed. Under the notice of the number twelve, we may mention the " Twelve Grand Points of Masonry," which used to form a part of the lectures in the Craft degrees. Twelve events in the ceremony of initiation, referred to the sons of Jacob, are given by Mackey :

1. To Reuben was referred the opening of the Lodge—he was the first-born son.

2. To Simeon, the preparation of the land—he prepared the destruction of the Shechemites.

3. To Levi, the report or signal—he gave the signal in the attack on the men of Shechem.

4. To Judah, the entrance of the land—that tribe first entered the promised land,

5. To Zebulun, the prayer—the prayer and blessing of his father fell on him in preference to Issachar.

6. To Issachar, the circumambulation—an indolent tribe, who required a leader.

7. To Dan, the advance to the Altar—for a contrast to their rapid advance to idolatry.

8. To Gad, the obligation—on account of Jephthah's vow.

9. To Asher, the entrusting ; with rich Masonic blessings—resembled the Fathers of their land.

10. To Naphtali, the investment and declared " Free "—the tribe of Naphtali had a peculiar freedom given by Moses.

11. To Joseph, the N.E. corner — because Ephraim and Manasseh, (grandsons) represented him, newest comers.

12. To Benjamin, the closing of the Lodge—as being the last son of the Patriarch.

The following associations of Birds, Animals, and Flowers, with heavenly bodies has the authority of the Greco-Roman mythology :—

Greek.	Latin.	Bird.	Animal	Vegetable.
Pallas	Minerva	Owl	She-goat	Olive
Aphrodite	Venus	Dove	He-goat	Myrtle
Helios	Sol	Cock	Bull	Laurel
Hermes	Mercury	Ibis	Dog	Hazel
Zeus	Jupiter	Eagle	Hart	Horse-chestnut
Demeter	Ceres	Sparrow	Sow	Apple
Hephaistos	Vulcan	Goose	Ass	Box
Ares	Mars	Magpie	Wolf	Dog-wood
Artemis	Diana	Daw	Hind	Palm
Hestia	Vesta	Heron	Lion	Pine
Hera	Juno	Peacock	Sheep	Thorn
Poseidon	Neptune	Swan	Horse	Elm

The astrologers associated colours with the twelve Signs of the Zodiac, thus :—

With Pisces, white
  ,, Aquarius, blue
  ,, Capricorn, black or brown
  ,, Sagittarius, yellow or green
  ,, Scorpio, brown
  ,, Libra, black or crimson

With Virgo, black and blue
  ,, Leo, red and green
  ,, Cancer, green and brown
  ,, Gemini, red
  ,, Aries, white
  ,, Taurus, white and yellow

They are also associated with Sex, and the contrast of Day and Night.

Pisces	Female	Nocturnal		Virgo	Female	Nocturnal
Aquarius	Male	Diurnal		Leo	Male	Diurnal
Capricorn	Female	Nocturnal		Cancer	Female	Nocturnal
Sagittarius	Male	Diurnal		Gemini	Male	Diurnal
Scorpio	Female	Nocturnal		Taurus	Female	Nocturnal
Libra	Male	Diurnal		Aries	Male	Diurnal

And, again, there are other characters which astrologers deem of importance, thus:—

Pisces	Water	Northern	Common	Fruitful
Aquarius	Air	Western	Fixed	
Capricorn	Earth	Southern	Cardinal	
Sagittarius	Fire	Eastern	Common	
Scorpio	Water	Northern	Fixed	Fruitful
Libra	Air	Western	Cardinal	
Virgo	Earth	Southern	Common	Barren
Leo	Fire	Eastern	Fixed	Barren
Cancer	Water	Northern	Cardinal	Fruitful
Gemini	Air	Western	Common	Barren
Taurus	Earth	Southern	Fixed	
Aries	Fire	Eastern	Cardinal	

Lastly, the twelve signs are allotted to the planets as their houses:—

> Pisces—the night house of Jupiter
> Aquarius—the day house of Saturn (Uranus)
> Capricorn—the night house of Saturn
> Sagittarius—the night house of Mars
> Libra—the day house of Venus
> Virgo—the night house of Mercury
> Leo—the sole house of Sol
> Cancer—the sole house of Luna
> Gemini—the day house of Mercury
> Taurus—the night house of Venus
> Aries—the day house of Mars.

This is very fully explained by Coley in his Astrology, and also by John Middleton in his Astrology, 1679.

Herodotus tells us that the Egyptians founded the system of a twelve-God theology : Euterp. iv. The Hebrews certainly at times worshipped the Sun, Moon, seven planets, and the Star Rulers of the Twelve Zodiacal Signs : see 2 Kings xxiii, 5, and Job xxxviii, 32. Dunlop, in his "Vestiges," remarks that of the names of the twelve months in use among the Jews, several are identical with names of Deities, as Tammuz, Ab, Elul, Bul. Groups of twelve Gods are to be noticed in the religions of many of the ancient nations, as the Chaldeans, Etruscans, Mamertines, Romans, etc.

In Scandinavia the great Odin had 12 names—personified attributes.

The Kabbalists esteem the 12 permutations of the Tetragrammaton, IHVH, VHHH, HHHV, HVIII, IHHV, IVIIII, HVIH, VIHH, IHHVI, HHIV, HIVH, VIHHI.

THIRTEEN.

Thirteen was the sacred number of the Mexicans and people of Yucatan: twelve of many tribes of North American Indians, as of so many nations of antiquity: this had an astronomical connection, because the Stars and Sun were Gods to them. The method of computation among the Mexican Priests was by weeks of 13 days; consult Dunlop's " Vestiges." Their year contained 28 weeks of 13 days and 1 day over, just as ours contains 52 of 7 days and one day over. Thirteen years formed an Indiction, a week of years, the 13 days over forming another week. Four times 13, or 52, years was their cycle. In Yucatan there were 13 " Snake Gods " (see Stevens' " Yucatan," and Gama's " Ancient Mexicans.")

Janus of the Romans is the God of the 12 months, and is drawn with 12 altars beneath his feet. He is the same as Assyrian Ain, Ion, Jan; ON of Eastern nations (Dunlop's " Vestiges," 31).

John Heydon gives the following information :—

Prosperous numbers are		1	2	3	4	7	9	11	13	14
Very good	„		16	17	19	20	22	23	10	26	27
Indifferent	„			5	6	8	12	15	18	21
Very bad	„			24	25	28	29	30

13 is the number of the Hebrew word Achad (ACHD), unity. Old authors state that 13 is a number used to procure agreement among married people. [An unlucky number at a meal.]

14 days of Burial, in the Master's degree: 14 parts into which the body of Osiris was divided: a type of Christ, sacrificed on the 14th day of the month: has been used to cure the sick.

15 is a token of spiritual ascensions: also the deity name Jah, and of the 8th Sephira Hod.

16 means Felicity; a square number.

17. In the treatise " De Iside et Osiride," Plutarch says Osiris was killed on the 17th day of the moon, and hence when the moon was at the full—and from that reason the Egyptians abominate the number 17, and so did the Pythagoreans—they called it Antiphraxis (obstruction), because it falls between the square number 16 and the oblong number 18.

18 was deemed a protection against thieves.

19. The number 19 is famous as being the number of years in the Metonic Cycle; the cycle of the revolutions of the moon, after which she returns to have her changes on the same day of the solar year. Meto lived 433 B.C.; he was an Athenian; he published his discovery at the Olympic Games in the above year. The exact period is, however, 18 years and 10 days. The Calippic period of four cycles, or seventy-six

years, was invented by Calippus, B.C. 330, to correct Meto. John Heydon says that the number 19 facilitates births and menses.

23. This day of September is notable because the moon which comes to the full within a fortnight of it, is called the harvest moon, which rises three days in succession at the same time, instead of getting daily later.

24 is an evil number, referring to Cain, QIN, but not of his numeration, which is $100+10+50=160$, or else $100+10+700=810$.

26. The number of Jehovah, IHVH, $10+5+6+5$.

28. A division of the Zodiac into 28 mansions of the moon, was probably earlier than the solar division into 12 parts. Proctor believes that Solar Astronomy of the 12 signs arose about 2170 B.C., in a country of about 36 degrees of north latitude, and Taurus was the first constellation of the Zodiac.

35. The number of Agla (AGLA), a composite Kabbalistic wonder-working name.

36. Plutarch, "De Iside et Osiride," calls the Tetractys the power of the number 36, and on this was the greatest oath of the Pythagoreans sworn ; and it was denominated the World, in consequence of its being composed of the first four even and the first four odd numbers ; for 1 and 3 and 5 and 7 are 16 ; add 2 and 4 and 6 and 8, and obtain 36.

31. The number of El, God = AL. $1+30$.

32. The number of the Paths of Wisdom, of the Sepher Yetzirah, being 10 Sephiroth and 22 letters of the Hebrew alphabet.

50. The number of the Gates of Binah (BINH) the Understanding (see Mathers, "Book of Concealed Mystery," I, 46).

42 is notable because of the 42-lettered name of God, taught by the Kabbalists.

45. The number of Adam (ADM).

65. The number of Adonai, translated "Lord" (ADNI).

67. The number of Binah, Supernal Mother, the 3rd Sephira.

72 has a large number of mystic references—to the 72 angels bearing the names of God—derived from Exodus xiv, 19, 20, 21, by the Kabbalists ; there is an important set of 72 pentacles which, placed in pairs, forms a series of 36 talismans ; it is also the number of Chesed (CHSD) the Sephira-Mercy.

73. The number of Chocmah (CHKMH), Wisdom, the 2nd Sephira.

91 is the number of AMN and of Tetragrammaton Adonai (IHVH, ADNI).

80. The number of Yesod, foundation, 9th Sephira.

216. The cube of 6 ; 216 years, the period of the Pythagorean Metempsychosis.

243. Circles of Seir Anpin.

365. The Greek numeration of Abraxas, a talismanic word.

270. Worlds of the Idra Rabba, or Greater Holy Assembly.

314. The number of Shaddai, Almighty (SHDI).

345. The number of El Shaddai (AL SHDI) ; and of SHMH (Shemah), the Name.

370. Directions of thought.

496. The number of Malkuth (MLKT), the Kingdom, the 10th Sephira.

474. The number of Daath, DOT, Secret Wisdom.

543. The number of the mystic name Aheie asher Aheie, " I am that I am " (AHIH ASHR AHIH).

608 is a very notable number, representing the Sun. Martianus Capella, of the 5th century, says : " The Sun is called in Italy the ' God Sol ' ; at the Nile, Serapis ; at Memphis, Osiris ; he is also Attis ; Adonis at Byblos ; and Ammon in Libya ; also Typhon, Mithras, and Pluto ; his holy name is of three letters, which number 608. In Chaldee and Hebrew 608 is Cham, or Ham (CHM), which also means heat." In Greek Y.H.S. from U.H.S. = 400+8+200=608. Tyre (TRCH) is also an example of 608.

620. The number of Kether (KTR) the Crown, or 1st Sephira.

622 years from the Christian era is the date of the Hegira, or flight of Mahomet from Mecca, from which year the Mahometans reckon their calendar.

632 years A.D. is the foundation of the Persian mode of reckoning years, from their king Yezdegird.

646. The total numeration of Elohim, or Aleim (ALHIM), being 1+30+5+10+600 ; or avoiding the use of final mem, we get 1+30+5+10 +40 ; neglecting the tens 1+3+5+1+4, and placing these figures in a circle, we get the sequence 31415, notable as the value of π, or the relation of a diameter to circumference of every circle.

640 is Shemesh, the Sun (SHMSH) ; Mem is water ; place the three letters one above the other, and we get SH, fire, sun, rising above and sinking below the waters.

650 has been referred by Godfrey Higgins to Noah, Menes, and Bacchus. Noah, in Hebrew, is NCH or 58.

666 is the pet number of Godfrey Higgins, as referred to Rasit (RSVT), 200+60+6+400, which he insists means Wisdom—or as most believe—Beginning or Principle.

801 is the number of alpha and omega, 1+800, the Peristera or Dove, vehicle of the Holy Ghost ; being 80+5+100+10+200+300+5+100+1 = 801.

813 is the numeration of ARARITA, a very important Kabbalistic word, its letters being collected from the initials of the sentence, " One principle of his unity, one beginning of his individuality, his vicissitude is one."

1000-headed serpent is Sesha or Ananta, emblem of eternity.

1081. The number of Tiphereth, the central Sephira, the Sun, Beauty, Microprosopus, Son-God.

1322. First year of Egyptian cycle of Sothis, B.C. ; Rameses II. came to the throne.

1889. Last year A.D. is the 4991st year of the Kali-Yuga of the Hindu sages; this Yuga is to continue 432,000 years.

3102 is the number of years B.C. which corresponds to the beginning of the Hindu Kali-Yuga or Black Age, era of the last deluge.

3·14159, the value of Π, ratio of diameter to circumference of a circle.

Bode's Law is a curious arithmetical and astronomical puzzle—

Take the series of numbers	0	3	6	12	24	48	96	192
Add 4 to each of them . .	4	4	4	4	4	4	4	4
And obtain the numbers .	4	7	10	16	28	52	100	196

These show the relation of the ancient planets to the Sun, as to distance, in the order Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus. The planet corresponding to 28 is missing, and seems to be replaced by the asteroids. Uranus was re-discovered in 1781.

The Platonic Year, or Great Period, according to Tycho Brahé, is 25,816 years; Ricciolus, 25,920 years; Cassini, 24,800 years; Norman Lockyer now gives 24,450 years.

It is the period of time determined by the revolution of the equinoxes, or the space of time wherein the stars and constellations return to their former places in respect to the equinoxes, by means of a constant precession. The equinoxes moving backwards or westwards, meeting the Sun constantly earlier. In the time of the oldest Greek observations, the equinoxial points were in the first stars of Aries and Libra respectively; they are now in Pisces and Virgo. When these names were given the Sun entered Aries at the Vernal equinox, and sign and constellation coincided; now they do not, so do not be confused by our still calling the first sign of spring Aries, although the Sun is really at such time in Pisces: every 2,160 years the sign is changed. Precedent to Aries the Sun at the Vernal equinox entered Taurus.

PART VI.

THE APOCALYPTIC NUMBERS.

1st Resurrection, Revelation xx. 5.

2nd Death, xx. 14.

2 Witnesses, xi. 3.

2 Olive Trees } before throne of God of the Earth, xi. 4.
2 Candlesticks }

2-Horned Beast who spoke like a Dragon, xiii. 11; his number is 666.

3 Woes, ix, 12.

1/3 part of Vegetation killed, viii. 7—do. of Sea became Blood, and do. of Fish died, viii. 8—do. of Waters became bitter, viii. 11—do. of Sun, Moon, Stars, viii. 12.

3½ days, Bodies lay unburied, xxi. 9.

4 quarters of the Earth, xx. 8.

4 Beasts, full of eyes and have 6 wings, iv. 6-9 ("Beasts" should be *living things.*—W.)

4 Horses, White, Red, Pale, Black.

4 Horns of the golden altar before God, ix. 13.

4 Angels of the Euphrates, ix. 14.

4 Angels of the Winds of the 4 corners of the Earth, vii. 1.

6 Wings of the Beasts (living things), full of eyes, iv. 8.

7 Churches, i. 20.

7 Candlesticks, i. 20.   Represent the 7 Churches.

7 Stars, i. 20 ; ii. 1.   Represent 7 angels of the Churches.

7 Angels of the Churches, i. 20.

7 Lamps stand near the Throne, iv. 5.

7 Seals, v. 5, opened by the Lamb, produce 4 horses, etc.

7 Trumpets, viii. 2.   Given to 7 Angels.

7 Thunders utter their voices, x. 3.

7 Plagues held by 7 Angels, xv. 1.

7 Vials of Wrath, xv. 7.

7 Spirits of God, v. 6.

7-horned and 7-eyed Lamb, v. 6 ; near the Throne are the 7 Spirits of God.

7-headed and 10-horned Scarlet Beast, on which is a Woman, xvii. 3

7-headed and 10-horned Dragon with 7 Crowns, xii. 3.

7-headed and 10-horned Beast rose out of sea, xiii. 1.

10 Crowns on Ten horns of beast which had 7 heads, xiii. 1.

10-horned Dragon with 7 heads, xii. 3.

10-horned Beast with 7 heads rose out of sea, xiii. 1.

10-horned Scarlet Beast with 7 heads, on which was a woman, xvii. 3

12.Tribes of Israel.

12 Apostles of the Lamb. xxi. 14.

12 Gates of the New Jerusalem ⎫
12 Angels guarding them   ⎬ xxi. 12.
                               ⎭

12 Foundations of the Walls of the New Jerusalem.

12 Stars on the head of the Woman, xii. 1.

12 sorts of Fruits on the Tree of Life, xxii. 2.

24 Elders around the Throne, on 24 seats, iv. 4-10.

42 months the Gentiles tread over the outer court of Temple, xi, 2.

42 months the 7-headed Beast to have power to Blaspheme, xiii. 5.

144 cubits, the height of the Walls of the New Jerusalem, xxi. 17.

666, number of the Beast.

1000 years, Dragon bound for, xx. 2-3.

1000 years, Souls of the Faithful to live and reign, xx. 4.

1260 days, the two Witnesses prophesy, xi. 3.

1260 days, the Woman to be in the wilderness, xii. 6.

12,000 of each Tribe chosen.

12,000 furlongs, length of the sides of the New Jerusalem, xxi. 16.

144,000 chosen from the whole of the Tribes.

100,000,000, or ten thousand times ten thousand Angels, round the Throne, v. 2.

Date Due