The Kabala of Numbers

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THE
KABALA OF NUMBERS

INTRODUCTION

The science of numbers is of remotest antiquity. Among the Aryans and Greeks, the Assyrians and Egyptians, we find indications of a development which gave to numbers their real significance and employed them in a system of symbolism which had respect to something more than mere enumeration.

While it is true that a figure is a symbol denoting a quantity, it is also a fact that a quantity thus symbolised may denote much more than a mere number, as we may learn from chemical analysis, where two bodies consisting of an equal number of atoms of the same elements are of an entirely different chemical nature. This is the case as between phenylisocyanide and benzonitrile. But here we have a difference in the arrangement of the atoms, the single atom of nitrogen being active in the one and passive in the other molecule. The position serves, however, for a general thesis which regards all bodies as compounded of elements drawn

from a single base, their specific differences being due to the domination of one over another element in them. The astrologers affirm that individual character answers to a similar analysis, for where as all men are constituted from the same cosmic forces, one has more of Saturn in him than others, being born under the dominance of that planet, while another has more of the nature of Mars, on account of its ascendancy or elevation at his birth, corresponding differences of character being observable in them, the one being ponderous, melancholic and tacturn, the other energetic, enterprising and demonstrative. Man, in fine, is a modification of cosmic elements, a composite of cosmic forces, like any other body. But also something more. Behind the coloured glass there is always the light. The intelligence striking through the composite of personal organisation reveals itself as character.

Similarly, behind the cosmos there is an Intelligence which manifests to us through cosmic elements as Nature. God geometrises, and in Nature we have the geometrical expression of the Divine Intelligence. Crystallisation takes place according to definite laws. All the superior metals crystallise at the angle or complemental angle of a regular polygon, which may be inscribed in a circle; and theses angles are those which are indicated by the astral science as operative. Water, which the ancients referred to in a mystical sense as the mother of all things, their material base, crystallises at an angle of 60 degrees. The universe is but the

crystallised ideation of God; it is a divine thought- form. It is by the study of numbers, therefore, that we may learn the laws of divine expression, from the constitution of the universe down to the most trivial occurrence in its evolutional progress. What we call an event is but a displacement and rearrangement of the parts of our sphere of reality. Changes taking place in the cosmos are accompanied by changes in all its constituents, and these changes may converge to a cataclysm. They may also produce a shower of rain, an epidemic, or a rise of a penny per cental in the price of wheat. Admitting man's relations to the cosmos, and it would be difficult to deny them, there is really no end to the concatenation of effects which may arise from any single cosmic disposition, as for instance, Sun oppose Mars, when our earth lies in the diameter of the Martian sphere of influence.

In the study of numbers, therefore, we are not concerned with figureology, or mere symbolism, but with quantities and geometrical relations. This study has its principles, its alphabet, its language and terminology, and its signification. In the course of these pages I shall endeavour to show that there is a signification attaching to numbers which for lack of a better term I must call occult; for although it would be a comparatively easy matter to trace a relationship existing between man and the universe, it would be by an arguement of a mystical nature only that any connection between numbers and events could be traced. Yet, if I show that this connection exists, there will be at least sufficient

ground on which to establish such an argument, from which, possibly, might arise a deeper under- standing and wider appreciation of that ancient key to the mysteries of the universe which was rediscovered and partially formulated by Baron Swedenborg in the Doctrine of Correspondences. In this doctrine, Matter is the ultimate expression of Spirit, as Form is that of Force. Therefore, for every spiritual Force there is a corresponding material Form. The whole of Nature thus becomes an expression of the underlying spiritual world, and its physiognomy is to us the chiefest source of inspiration. The laws governing this expression are traceable only in terms of numbers, i.e. of geometrical ratios. The moral sense is only a subconscious recognition of the integrity and harmony of natural laws, a reflex of the greater environment. There is an analogy between the laws of Matter and those of Mind. They may arise from a common cause. The science of numbers is the key to both.

CHAPTER I

THE POWER OF NUMBERS

Figures are the means employed by us to express definite quantities. They do not express anything of quality. Thus, if we say 2 eggs and 2 eggs make 4 eggs, we leave out of consideration the fact that one or more of them may be bad. From this we learn that 2, or any other number, is potentially good or evil, its quantity being unaffected.

Every number has a certain power which is not expressed by the figure or symbol employed to denote quantity only. This power rests in an occult connection existing between the relations of things and the principles in nature of which they are the expressions.

Revelation first took a demonstrable form when man evolved the numerical sequence 0 1 2 3 4 5 6 7 8 9, by whatever symbols it was expressed.

In this series 0 stands for infinity, the Infinite boundless Being, the *fons et origo* of all things, the Brahmanda or egg of the universe, the solar system in its entirety; hence universality, cosmopolitanism, circumambulation, voyaging. But also for negation, circumference,

limitation, and privation. Thus it is the universal paradox, the infinitely great and the infinitely small, the circle of infinity and the point at the centre, the atom.

1 symbolises manifestation, assertion, the positive and active principle. It stands for the Logos, the manifestation of the Infinite and Unmanifest. It represents the ego, self-assertion, positivism, egotism, separateness, selfhood, isolation, distinction self-reliance, dignity, and rulership. In a religious sense, it symbolises the Lord. In a philosophical and scientific sense, the synthesis and fundamental unity of things. In a material sense, the unit of life, the individual. It is the 0 made manifest. It is the symbol of the Sun.

2. The number of antithesis; also of witness and confirmation. The binomial, as plus and minus, active and passive, male and female, positive and negative, profit and loss, etc. It stands for the dualism of manifested life – God and Nature, Spirit and Matter, and their relationships. It denotes agreement, also separation, the law of alternation, subject and object, reflection. As uniting in itself opposite terms and principles, it denotes creation, production, fruition, combination. Primarily the two conditions, the manifest and the unmanifest, the explicit and the implicit. The symbol of the Moon.

3. The trilogy; the trinity of life, substance, and intelligence, of force, matter, and consciousness Creation, preservation, and resolution. The family – father, mother, and child. The three dimensions. The

three postulates – the thinker, the thought, and the thing. Duality reflected in consciousness, as in time and space, making a trinity of states, as the past, present, and future; therefore, extension of the self; the self-extensive faculty; volition; procedure; penetration. The symbol of Mars.

4. The number of reality and concretion. The material universe. The cube or square. Physical laws; logic; reason. Appearance, physiognomy, science. Cognition by perception, experience, knowledge. The cross, segmentation, partition, order, classification. The swastika, the wheel of the law, sequence, enumeration. The intellect; consciousness, as discerning between the spiritual and material, the noumenal and phenomenal worlds, represented by the higher and lower triad. Hence discernment, discretion, relativity. The symbol of Mercury.

5. Expansion is represented by this number. Inclusiveness, comprehension, understanding, judgement. Increase, fecundity, propagation. Justice, reaping, harvesting. Reproduction of self in the material world, fatherhood, rewards and punishments. The seed-fruit or pomegranate, multiplication. The symbol of Jupiter.

6. The number of co-operation. Marriage, interlacing, a link, connection. Reciprocal action, counterpoise. The interaction of the spiritual and material, the mental and the physical in man, the psyche, psychology, divination, communion, sympathy. Psychism, telepathy, psychometry.

Alchemy. Conversion. Concord, harmony, peace, satisfaction. Goodness, beauty and truth, as tested by harmony. Attainment, restitution. Intercourse, reciprocity. Connubiality, the relations of the sexes. The symbol of Venus.

7. The number of completion. Time and space. Duration, distance. Old age, decadence, death, or endurance, stability, immortality. The seven ages, days of the week, etc. The seven seals, principles in man, notes and colours. The triad and quaternary; the perfect man, Adam Kadmon; the cycle of evolution; wisdom, perfection, equipoise, balance, rest. The symbol of Saturn.

8. The number of dissolution. It denotes the law of cyclic evolution, the breaking back of the natural to the spiritual. Reaction, revolution, fracture, rupture, disintegration, segregation, decomposition, anarchism. Lesion, separation, divorce. Inspiration following respiration, afflatus, genius, invention. Deflection, eccentricity, waywardness, aberration, madness. The symbol of Uranus.

9. The number of regeneration. A new birth. Spirituality, sense-extension, premonition, going forth, voyaging. Telaesthesia, dreaming, clairvoyance, clairaudience. Reformation, nebulosity, pulsation, rhythm; reaching out, extension, publication; archery, prediction, revelation; a thought-wave, apparition, wraith, mist, cloud, obscurity, exile, mystery. The symbol of Neptune. These are some of the links in the almost endless chain of associated ideas centring about the nine digits and the cipher. In some systems of

interpretation, the cypher is put last, so that the first and last are brought together to form 10, the perfect number in the decimal system; but in the Hebrew scheme, the number 12 has that distinction, being the product of 3 into 4, as 7, another sacred number, is their sum. The foregoing interpretation of the numbers is applied to the unit value of any number, as 731 = 11 = 2, in which 2 is the unit value. Thus all numbers have final reference to one of the nine digits.

The following Minor Key to the interpretation of numbers may prove useful, being in many respects more concise and easier of application than the foregoing:-

In this system –

1. Denotes individuality and possible egotism, self-reliance, affirmation, distinction.
2. Relationship, psychic attraction, emotion, sympathy or antipathy, doubt, vacillation.
3. Expansion, increase, intellectual capacity, riches and success.
4. Realisation, property, possession, credit and position, materiality.
5. Reason, logic, ethics, travelling, commerce, utility.
6. Co-operation, marriage, reciprocity, sympathy, play, art, music, dancing.
7. Equilibrium, contracts, agreements, treaties, bargains, harmony or discord.
8. Reconstruction, death, negation, decay, loss, extinction, going out.
9. Penetration, strife, energy, enterprise, dividing, anger, keenness.

In this scheme the answering planets are respectively –

1. The Sun
2. The Moon (New)
3. Jupiter
4. The Earth or Sun
5. Mercury.
6. Venus
7. The Moon (Full)
8. Saturn
9. Mars

Although in the Hebraic system the number 12, as already stated, appears to have stood for perfection, the earliest enumeration would seem to have been made from Chaldean sources, which is distinctly decimal. Thus we have-

1	2	3	4	5	6	7	8	9
א	ב	ג	ד	ה	ו	ז	ח	ט
10	20	30	40	50	60	70	80	90
י	כ	ל	מ	נ	ס	ע	פ	צ
100	200	300	400	500	600	700	800	900
ק	ר	ש	ת	ך	ם	ן	ף	ץ

thousands being indicated by a dot over any of these numeral letters. Here it is clearly seen that the notation of numbers did not have any other than the decimal basis.

The Greeks, according to Liddell and Scott, employed the following system of enumeration :—

1α	2β	3γ	4δ	5ϵ	$6\digamma$	7ζ	8η	9θ
10ι	20κ	30λ	40μ	50ν	60ξ	$70o$	80π	$90\koppa$
100ρ	200σ	300τ	400υ	500ϕ	600χ	700ψ	800ω	

A stroke to the right above, raised the power of a

unit by 100; the one on the left,below, raised it by

1000. Thus $\epsilon = 5$, $\epsilon' = 500$, $_{,}\epsilon = 5000$.

The vau = 6, and samech = 60, of the Hebrew are not represented, nor is the final $\gamma = 900$.

By a slight variation from the above scheme, but by a method consistent in itself, the following kabalism has been developed from the Apocalypse[1]:—

Ὁ Νικων	The Conqueror	= 1000
Ἐπιστημων	Intuitively Wise	= 999
Ἰησοῦς	The Higher Mind	= 888
Σταυρος	The Cross	= 777
Ἠφρήν	The Lower Mind	= 666
Ἐπιθυμια	Desire	= 555
Σπειρημα	Serpent Coil	= 444
Ακρασια	Sensuality	= 333

These are the seven principles of the human being, and represent the stages of his evolution from the animal to the divine.

The principles corresponding to them in the esoteric philosophy of the East are –

The Conqueror	Atma
Intuitively Wise	Buddhi
The Higher Mind	Buddhi-Manas
The Cross	Antaskarana
The Lower Mind	Kama-Manas
Desire	Kama
Serpent Coil	Lingam
Sensuality	Sthula

[1] *The Apocalypse Unsealed, by James M.Pryse*

The use of glyphs in the form of literal numbers, for the purpose of veiling certain revelations or teachings not intended for general readers, is a feature peculiar to all Oriental systems. The Hindus have such glyphs, and they also make use of numbers to veil their knowledge. Thus, we have what are called Mantrams used as invocations in the ordinary way, but understood by the instructed to cover choice secrets of natural or spiritual knowledge. The Acharyavagabhedya mnemonic gives the number of days expired from the beginning of the Kali Yuga to the beginning of the reformation under Sri S'ankaracharya, namely, 1,434,160, which, being reduced to years, gives K.Y. 3927. But, as the Kali Yuga began in 3102 B.C. (February), we derive the year A.D. 825. The great philosopher was therefore twenty years of age, having been born on the 8th April (O.S.) 805 A.D. [2]

The value of pi, which expresses the relations of the circumference to the diameter of a circle, was concealed in the great cycle known as the Age of Brahma, 311,040,000,000,000 years. This age is one hundred years of Brahma, and a Brahmic year is therefore 3,110,400,000,000 solar years. This number is again divided by 360, which gives the value of the Brahmanic Day or 8,640,000,000 years. Then, by adding together the value for the age, year, and day of Brahma, we have 314159, etc., which is the familiar value of pi or very nearly, 355 divided by 113.

[2] *Light of Truth (Siddhanta Dipika), July 1910 et seq.Edited by V.V.Ramanan, Madras

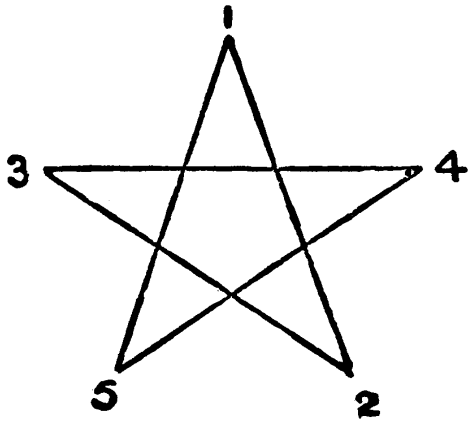
Similarly, the Hebrews expressed this value in the name of the seven male-female creative powers, Elohim (trans. God), thus –

א a = 1 = 1
ל l = 30 = 3
ה h = 5 = 5
י i = 1 = 1
מ m = 40 = 4

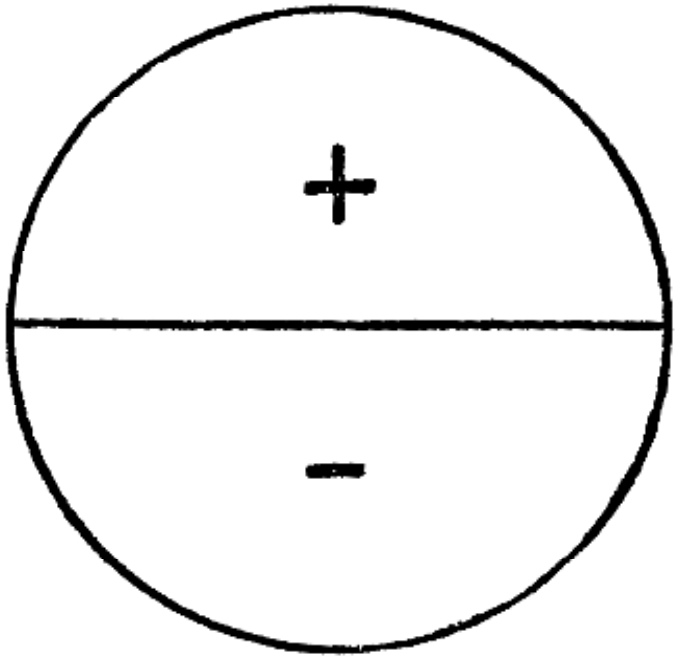
Value 14

These 14 correspond to the seven Prajapatis and their S'aktis, the positive and negative, active and passive, principles in the Oriental cosmogony.

These figures being disposed at the angles of a pentagram, the symbol of the Grand Man, the Adam Kadmon of the Kabalists, are found to read 31415.



and they express the following geometrical and cosmogonical concept:-

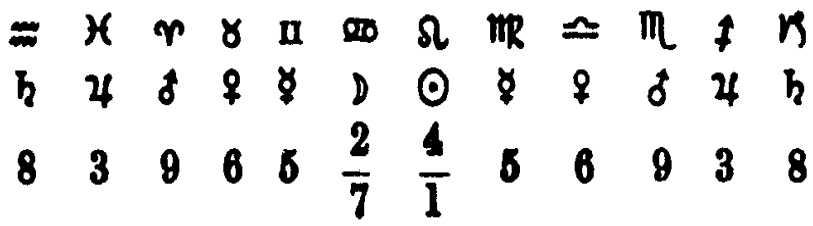


A kabala, as embodying any secret information, may assume a variety of forms – literal, numerical, or hieroglyphic; but as we are now concerned chiefly with the nature and power of numbers, it will be advisable to confine ourselves to these, their connection with the literal form, and the uses to which they may be applied. In this connection we shall have to make use of a symbolism which has relation to the planetary system. It will be well, therefore, in this place to give the planetary numbers as revealed by John Haydon in his Holy Guide:-

The number of the Sun is 1 positive
The number of the Sun is 4 negative

The number of the Moon is	7 positive.
The number of the Moon is	2 negative.
That of Saturn is	8
That of Jupiter is	3
That of Mars is	9
That of Venus is	6
That of Mercury is	5.

It will be seen that an extension of these numbers according to their cosmic order yields the glyph of the divine number 15, which, as expressing the name Jah, the Hebrews replace in their enumeration by i.e 9 and 6. Thus, we have the signs of the zodiac and the planets ruling them, with their numerical values –



Then the sum of the five planetary numbers, plus half the value of Sun and Moon together = positive 35, and negative 34. The sum of these is 69 = 15, and +35-34 = 1. Hence the saying "Jehovah elohanu, Jehoval achad," has reference to this one source of all creations, for achad = 1814 = 14, the Bi-septenary of Powers employed in the creation.

It will be necessary for the reader to bear in mind the numerical values of the planets, and also the days of the week ruled by them:-

Sunday	ruled by Sun.
Monday	ruled by Moon.
Tuesday	ruled by Mars.
Wednesday	ruled by Mercury.
Thursday	ruled by Jupiter.
Friday	ruled by Venus.
Saturday	ruled by Saturn.

In the course of this study of the Kabala of Numbers we shall have frequent occasion to refer to these values.

The values given by Haydon appear to be without any or due foundation, and those who have used these planetary numbers have hitherto offered no reason for attaching particular values to the several planets.

In the course of the following exposition I have supplied this deficiency and have given the paradigm from which Haydon derived his values, which are traditional among the Kabalists.

It may be well to note that, among the various alphabetical systems of enumeration, the most common in use is the Hebraic; but that which is capable of the most universal application is the phonetic, which is related to the planetary values.

CHAPTER II

GEOMETRICAL RELATIONS OF THOUGHT

Before we can begin to understand how numbers may have any symbolical meaning or any necessary significance in our daily life, we must consider the geometrical relations of our thought.

The unit idea of Being is expressed in the form of a circle, which is zero, of indefinite dimension, being either the infinite totality or the smallest particle. When we posit Being we include all within the circumference of our thought and perception. When we posit a being, we place the point within the circle. We know that that, or any other of its kind, is the centre of its own circle. Thus every unit of life has its own universe, its sphere of influence, and its relations with the things of its sphere of existence. It is a microcosm, a centre of cosmic energy, a reflection in time and space of the One.

If we trace the action or direction of this unit of life we follow a definite line of thought, or sequence of events, involved in its progress. The point has been put in motion, has been given direction; the point generates the line.

What we at first conceive to be a straight line of definite direction we soon perceive to be a curve, the directing force being outside of the life-sphere of that unit.

We discern that it has an orbit, and is responding to a gravitational pull. So that what was generated within the circle answers to the circle.

Further, we see that none of these units pursues a perfect or circular orbit, but that its course is marked by a certain eccentricity which entails that at certain stages of its career it wanders further from its gravitational centre than at others, and then we observe that its progress is slower.

Also, we observe that none of them keeps to a uniform plane, but shows a certain inclination or list of its own – sometimes being above and again below the normal plane. Moreover, it is seen to have an obliquity or deviation from the upright, and an oscillation on its own line of obliquity. It is, in fact, an average human being or a planet, as you please. It is a little world in itself, a microcosm.

Now get back to the point, which is merely position. The point is put in direct motion and the line is generated. This line, when put in direct motion, generates the superficies; and this, again, the solid. Given a line in motion, we may derive the circle or the square, the symbol of the spirit or that of Matter. From the motion of the circle we may derive the cylinder or pillar, and the sphere. But if one limb or semicircle remains fixed, its complement will by its motion describe an ellipse,

and at two points lying in the same plane the centre of the circle will coincide with the foci. Beyond these three motions we cannot proceed. It is similar in the case of the square, and its resultant cube, cylinder, and cone.

Therefore our thought, which is three dimensional, is capable of generating from the evolutions of a point these figures – the sphere, the cone, and the cube; and their superficial equivalents – the circle, the triangle, and the square; with their perverts – the oblong and the ellipse. These figures have always been used in symbolical thought to represent states of consciousness. But we are only concerned with them as related to the numbers 1, 3, 4, which denote God, Humanity, and Nature – Osiris, Horus, Isis. For we answer to the universal paradigm of the One Being, compounded of spirit, soul, and body.

Therefore we consent in our very being to this necessary geometrical relation of thought, and since all geometrical relations are expressions of numerical ratios, we give natural assent to the power of numbers on which, in the Pythagorean concept, the universe is founded. That this is truth the great Kepler has demonstrated, and also Newton. When, therefore, we ascribe certain qualities or properties to a number, it is on account of a particular connotation or association of ideas impressed upon us by reference to universal standards, principles, and laws. Thus, the circle, with its centre, represents to us the sun; and by correspondence of the natural with the spiritual, it also conveys the idea of the Deity. For, as all

bodies within the system are illumined and warmed by the rays of the sun, which is their gravitational centre, so all souls are enlightened and quickened by the wisdom and love of God, who is their universal attractor. And as there is but one Sun who is supreme in the system, so there is but one God who is the universal Lord. It answers to the number 1.

So the triangle represents to us and connotes the idea of humanity, in its threefold aspect of spirit, soul, and body, its three-dimensional world of relativity and thought, and its threefold concept of time. It answers to the number 3.

The cross represents matter, but the cross is only the cube unfolded. Its number is 4.

What we have said of certain numbers we hold to be true only by reason of the correspondence existing between the higher and lower worlds, the sphere of causes and that of effects, the noumenal and phenomenal worlds. Not that numbers have any qualities or virtues of their own, but that they acquire such by reason of their quantative relations to the causative world, which is the world of thought. A number is a seal or impress of natural law as surely as is the shape of a flower, the sound of an atmospheric vibration, the colour of an etheric wave. The orbit of a planet has relation to its mass, bulk, and velocity; and similarly the significance of a number answers to definite archetypal or noumenal relations.

By all of which we mean no more than this: that

there is a system of interpretation in numerology which is supported by experience, but has its origin beyond the realm of the phenomenal world. If no such system existed, it would be impossible to prove the geometrical relations of thought. But this is done daily by those who make use of numbers for purposes of divination.

Divination may be regarded as both a science and an art. It assumes the properties of a science when there is conscious process of discrimination, calculation, and interpretation involved. It may be called an art when it is conducted by subconscious and automatic means. This distinction is necessarily only a crude one, and open to many objections. I think I am right in saying that the activity of what we call the subconscious mind, in contra-distinction to the attentive mind, and the related functioning of the automatic faculty, are facts admitted by science. But, however that may be, it is nevertheless a fact that there is a certain submerged area of the mind-sphere which is linked up with the World-Soul and is capable of automatically reflecting the things contained in the memoria mundi. This we see in the phenomena of psychometry, telepathy, and spontaneous clairvoyance. I regard astrology as in the nature of a science, as much so as astronomy, on which it is based, but inclusive also of the higher chemistry of nature, which has regard to the properties and reactions of the celestial bodies. The man who affirms the solidarity of the solar system and denies inter-planetary action is an illogical fool. If he affirms

interplanetary action and denies the possibility of planetary influence in human life, without inquiring whether such is a fact or not, he is a mere impostor.

The whole universe is linked up by such correspondence as is affirmed by astrologers to exist between the macrocosm and man. I cannot tell you why the sign Aries is related to the encephalon. I can only assert it as a fact in nature brought home to me by repeated experience of the effects of planets in that sign. We know that there is a force in nature which we call the attraction of gravitation. Science recognises the fact while yet unable to demonstrate the attraction. What has been hitherto regarded as a "pull" will later be more successfully demonstrated as a "push". Professor Hinton has said: "We know a great deal about the How of things; it is the Why we do not understand". I totally disagree with him. We are deplorably ignorant of the first principles of existence. Our science is a mere record of observed phenomena and experimentation. It must always be so while we are ignorant of the nature of Life itself.

On the other hand, we leave our science behind, and make appeal to philosophical and religious principles when answering to the Why of existence. In such circumstance as this it will be convenient to regard the whole universe merely as a symbol of mind. The laws of thought imposed upon us by nature are as fully satisfied here –

as by the most complex demonstration of the Principia of Newton or the three laws of Kepler. It is merely a matter of interpretation if we regard the universe as a symbol; and what else it, or any part of it, may be I have not yet discovered.

All symbols, i.e. ideographs, are geometrical expressions of thought. So figures are expressions of numbers, as numbers are of quantitive relations. When the astronomer affirms that the planets move in elliptical orbits, he is employing a symbol and expressing a quantitive relationship. He is not expressing a fact, for he knows that no body could describe an ellipse about a moving focus and not be left behind in space. Yet he affirms the elliptical orbit and the proper motion of the sun through space at one and the same. When affirming the elliptical orbit, he finds it convenient to posit a symbolical or fixed focus in the sun and a kenofocus in space. The demonstration is elaborate. It answers to observed phenomena. But so did the epicycle of Ptolemy. The ancient Chinese formulated a theory of eclipses which was found to be workable and in line with events, but they had no conception of the earth as a spheroid. So, whether it be epicycle, ellipse, or cycloidal curve, it is pure symbolism; an expression of quantitive relationship, not necessarily of fact.

Similarly, when the chemist uses the symbol H_2O for water, he expresses a quantitive relationship which does not inform us in any way concerning the process by which nature derives the fluid from the two gaseous volumes. You are left to discover the nature of oxygen

and that of hydrogen, and whether the compound is mechanical or chemical. In this case it is mechanical, as if one should take two apples and one orange, and say, “Here is fruit”.

If we admit the symbolism of the astronomer and that of the chemist, recognising it as an empiricism, we may not be accused of being unreasonable in asking that ours may be recognised on the same grounds.

Whatever science we may study we shall find that it has its own terminology, its symbolism, and its empirical methods. Mathematics, as the basis of all science, is itself a universal symbolism, a language into which all knowledge is eventually translated and rendered communicable. The key to all knowledge is in the science of numbers.

CHAPTER III

NUMEROLOGY

Having cleared the ground by a general consideration of the principles involved in the science of numerology, we may now proceed to an exposition of the subject both from a traditional and empirical point of view. I trust I have made it clear that no claim is made for any occult power or mystic virtue inhering in numbers as such. If they possess any such power, it is solely by reason of associated ideas in the human mind. I regard numbers only in the light of symbols, and in this light I conceive it quite possible, nay, even probable, that the higher Intelligences who guide the destinies of mankind may employ them as an universal language in order to signal to our minds something concerning the trend of things which is essential to our welfare. If minds may be instructed by visions, dreams, and oracles, they may also, and more generally, be so by means of the mute language – I might say indeed the mute eloquence – of numbers. If, as Pythagoras said: "The world is built upon the power of numbers," then numbers must be the key to the understanding of the world. That many remarkable

prophecies have been, and can be, made by means of numbers is certain, and both Nostradamus and l'Abbe Goachim made use of them for this purpose. It was the recognition of the numerical value of letters that caused a change of name whenever a change of vocation or destiny was intended. The change of Abram's name to Abraham, that of Jacob to Israel, and similar occurences recorded in the Hebrew Scriptures, have a definite pointing in this direction.

Some systems proceed by literal values, i.e. the numerical power of letters, and others by the sound or phonetic values. I may give an instance of the two methods for the purpose of distinction:-

N	a	p	o	l	e	o	n	e
5	1	8	6	3	1	6	5	1

=36 =9, Mars.

B	u	o	n	a	p	a	r	t	e
2	6	6	5	1	8	1	2	4	1

=36 =9, Mars.

Here the phonetic values of the letters of both Christian and surnames amounts to a unit value of 9, which is the number of Mars, of fire, and the sword, of incision, direction, force, violence, and strife. It is a name that is "painted red all over". The key used is that of Haydon.

The literal enumeration, using the Hebraic values for the same name, yields Napoleone = 361 = 10 = 1, Sun; Buonaparte = 815 = 5, Jupiter, which, according to the ancient Hebrew interpretation, would denote dignity, power, egotism, rulership, increase, and expansion.

A highly fortunate combination of names.

(B's note; I have studied Napoleone in great depth as have many. The keys to this man are in his use of astrology as well as numerology. This is foremost at the heart of the man.)

At various stages in his remarkable career, he changed his signature from Napoleone Buonaparte (the original Corsican form) to Napoleon Buonaparte, Napoleon Bonaparte, Napoleon, and finally N-----.

Many interpreters have used, with great success, the values attached to numbers by the Tarot,[3] especially the Twenty-two Major Keys, which, as I have elsewhere shown, represent the three stages of initiation into the Mysteries, consisting of the ten, seven, and three steps respectively, and ending in 21, "The Crown of the Magi," or 22, "The Fool."[4]

In the Tarotic enumeration, in its present form at least, the Twenty-two Keys are thus briefly
defined:-

I. The Magician. Symbol of the Creator, who produces the universe apparently by the magical power of thought. The adept Symbol of the creative will, volition, desire, mastery of physical forces.
II. The Priestess. Symbol of the divine Sophia, creative imagination (allied to the creative will), Isis or Maya. Symbolises the Gnosis, the creative power, attraction and repulsion, the law of the sexes, chemical affinity, imagination.
III. The Empress. The first product of the divine will and imagination, Urania. Symbolises ideation,

[3] The Key to the Tarot, A.E.Waite. London: Wm. Rider& Sons, Ltd
[4] *A manual of Occultism. Wm. Rider & Son, Ltd, 1911*

production, expansion, growth, riches, plenty.

IV. The cube, or the Emperor. Realisation of the virtues, affirmation and negation, discussion and solution. Happiness by attainment. Material effects. The concrete. Establishment, foundation.

V. The Hierophant or Master. Denotes the universal law, religion, discipline, precept and teaching. Liberty, regulation.

VI. The Two Ways, or the Lovers. Denotes discrimination, knowledge of good and evil, conscience. Privilege and duty, instinct, sex relations.

VII. The Chariot of Osiris. The knowledge of the seven principles, magnetic power, intellection, sensation, fulfilment of ambitions.

VIII. Justice. The sword and balance. Denotes retribution, judgement, reason, moderation, temperance, impartiality.

IX. The Hermit or Veiled Lamp. Denotes incarnation, prudence, circumspection, classification, selection, science, discovery, carefulness.

X. The Sphinx, or Wheel of Fortune. Cause and effect, the moral law, periodicity, revolution, circulation.

XI. The Muzzled Lion. Denotes power, force, determination, conquest, direction of force, determination, mastery, vitality.

XII. The Sacrifice. Spiritual debasement, reversal, overthrow, inversion, madness, depolarisation, loss, undoing.

XIII. Death the Reaper. Change, reaction, disappointment,

denial, catalepsy, collapse, ruin and death.

XIV. The Two Urns. The vital forces, friendship, social obligations, reciprocal affection, chemistry.

XV. Typhon or Satan. Evil, wilfulness, mystery, controversy, fatality, passion, malice, riot and lawlessness.

XVI. The Stricken Tower. Sudden calamity, pride of intellect, ostentation, cataclysms, earthquakes, storms, overthrow, accidents.

XVII. The Star. Faith, assurance, hope, illumination, intuition, birth, success, expectations.

XVIII. The Twilight or Moon. Darkness, doubt, hesitation, negation, imbecility, lunacy, an adverse change.

XIX. The Great Light or Sun. Vital energy, magnetism, joy, happiness, strength, success, honours, elevation, attainment.

XX. The Resurrection. Spiritual awakening, genius, aspiration, activity, new regime, utility, work, occupation.

XXI. The Crown. Long Life, power, adeptship, steadfastness, endurance, position, honours, distinction, wealth, inheritance.

XXII. Folly. Necessity, privation, egotism, credulity, error, vanity, blindness, ruin, insanity.

As in the enumeration of name values, it is the unit value which is finally significant, though the gross value is of some consideration. It may be convenient to reduce one or two of the alphabets to their numerical equivalents. The following are the unit values of the letters standing against them in the two enumerations, viz.:-

Hebraic	Pythagorean
1 – A I Y Q J	1 – A K T
2 – B C K R	2 – B L U
3 – G L S	3 – C M X
4 – D M T	4 – E O Z W
5 – E N	5 – E O Z W
6 – U V W X	6 – F P J
7 – O Z	7 – G Q V
8 – F Ph P H	8 – H R Hi
9 – Th Tz	9 – I S Hu

The phonetic values, which have relation to the planetary enumeration, are as follows:-

1 – A E Y or I (long)
2 – B, K, R, PP, G (hard), O (short), Q, X
3 – J, G (soft), Sh, L
4 – D, T, M
5 – N
6 – U, OO, V, W, S
7 – Z, O (initial)
8 – P, Ph, F, H (aspirate), Ch (hard)
9 – Th, Tz

Now each of these systems has to be employed in relation to its own method of interpretation

(B's note; Sepharial is correct here. Each system is used according to its own methods.)

The Hebrew method is employed for the kabalistic interpretation of the Scripture as in the Zohar. It is especially suited to the Tarotic interpretation by the Twenty-two Major Keys.

The ancient writers veiled their secrets by employing one of three methods:-

The Temurah, in which the letters of a word were replaced by others after a definite method. They first wrote the alphabet in three lines, representing the units, tens, and hundreds. These lines, each of nine letters, were again divided into three groups, making nine in all. Any letter falling in the same group could be interchanged with another in the same group. Thus-

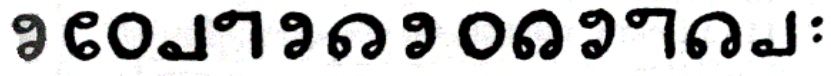
9	8	7	6	5	4	3	2	1
מ	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ך	ת	ש	ר	ק

(a) Gimetria. This was an arithmetical method by which each word was replaced by another having the same numerical value.
(b) Notaricon. Selection was made of certain letters according to the rules of art, these letters being taken from the beginning, middle, or end of the words in a sentence, so as to produce a single word from their combination.

Finally, they had a secret writing, which was based upon the Temurah. Thus the sentence,

“God said: Let there be light,”. Appears in this

glyph as follows :—



The Pythagorean alphabet is used in connection with the interpretation employed in that system.

In this system, every number up to 50, rising thence by tens to 100, has a definite signification; and every succeeding hundred has a separate meaning. To these original interpretations others of a fanciful nature have since been added, as 365 =”astronomy and astrology”, no doubt on account of the division of the year into 365 days; and 666 =”enmity, secret plots, maliciousness”, because of its use in the Apocalypse as the number or name of The Beast, which some took to be the devilincarnate, while others fitted it to the names of several illustrious persons in history, imputing to them an evil character; when in fact, as Mr James Pryse has shown, it meant no more than the animal mind – i.e. the natural or lower intelligence of the average man.

The value or signification of the numbers, according to the Pythagorean scheme, is as follows:-

1. Impulse, passion, ambition.
2. Death, fatality, destruction.
3. Religion, faith, destiny.
4. Solidity, strength, power.
5. Marriage, pleasure, joy.
6. Perfection of work.
7. Rest, happiness, equilibrium.
8. Protection, justice.
9. Grief, anxiety, maiming.
10. Reason, success, aspiration.
11. Discord, offence, deceit.
12. A fortunate writing – a town or city.
13. Wickedness, wrong.
14. Sacrifice, loss.

15. Virtue, culture, integrity.
16. Luxury, sensuality, good-fortune.
17. Misfortune, disregard, oblivion.
18. Miserliness, hardness, tyranny.
19. Foolishness, insanity.
20. Wisdom, rigour, melancholy.
21. Mystery, fecundity, production.
22. Chastisement, penalty, hurt.
23. Revolt, bigotry, prejudice.
24. Travelling, exile, inconstancy.
25. Intelligence, progeny.
26. Benevolence, charity.
27. Bravery, heroism, daring.
28. Gifts, tokens, omens.
29. News, a chronicle.
30. Marriage, celebrity, celebration.
31. Goodness, aspiration, publicity.
32. Marriage nuptials, consummation.
33. Gentleness, virtue, grace.
34. Suffering, retribution, penalties.
35. Health, peace, competence.
36. Intuition, genius.
37. Fidelity, marital joys.
38. Malice, greed, deformity.
39. Laudation, honours.
40. Wedding, feasting, holiday.
41. Disgrace, scandal, abuse.
42. Short life, misery.
43. Worship, religion, sanctuary.
44. Elevation, kingship, ovation, magnificence.
45. Progeny, population.
46. Fecundity, fruitfulness.

47. Long life, happiness.
48. Justice, judgement a court.
49. Avarice, copidity.
50. Freedom, release, easiness.

60. Marital bereavement.
70. Initiation, science, integrity, virtue.
80. Protection, recovery, convalescence.
90. Affliction, disfavour, error, blindness.
100. Divine favour, ministry of angels.

200. Hesitation, fear, uncertainty.
300. Philosophy, knowledge, protection.
400. Long journey, pilgrimage, exile.
500. Holiness, sanctity, selection.
600. Perfection, perfect performance.
700. Might, domination, authority.
800. Conquest, empire, power.
900. Strife, war, feuds, eruptions.
1000. Mercy, charity, sympathy.

In the calculation of a name the values given above in the Pythagorean alphabet are set down in place of the letters. The total is then made, and the number is dissected by hundreds, tens, and units.

Thus, by taking out the unit values in the name of the great Liberal Minister of State, William Ewart Gladstone, we have :-

William	=	4922913	=30	=3
Ewart	=	54181	=19	=1
Gladstone	=	721491545	=38	=2

Then, from the total 312 we derive:-

300 = philosophy, knowledge,
12 = a fortunate writing, a city,

and from the unit value of the sum 312 we get 6 = "Perfection of work", the very characteristic of the man.

The phonetic alphabet is used in connection with the planetary significations as given in Chapter I.I consider these values as altogether the most reliable and uniformly satisfactory. It should be observed that only those letters which contribute to the sounding of the word or name are to be employed. I have already given an instance in the case of Napoleone Buonaparte, the sum and unit values of which name = 9, the number of the sword, strife, etc. Tested by the same code, we have:-

Gladstone	= 23146465	= 31	= 4
William	= 6314	= 14	= 5
Ewart	= 16124	= 14	= 5
	Sum	= 14	= 5

Here the number 5 dominates the characteristic signature, being inherent in the personal names of the great statesman, displaced in the family name and appearing in the sum of the whole appellation. It denotes reason, logic, ethics, travelling, commerce, utility.

It will be seen that logic, ethics, and utility are outside the sphere of party politics, universally

ascribed to this character, and are dominant in the enumeration of the name. A glance at his most successful opponent in the political world will be of interest:-

Benjamin	= 2153145	= 21	= 3
Disraeli	= 472131	= 18	= 9
	Sum 12		= 3

Here we have expansion, increase, capacity, riches, and success repeated in the forename and the sum, while in the surname 9 contributes that element of strife, energy, enterprise, and keenness which is associated with the political career and policy of this striking and successful personality.

The conjunction of Jupiter = 3 and Mars = 9 in the name denotes a tendency to extravagance, while it also contributes an index of tremendous enthusiasm. In the combination of Mercury = 5 and the Sun = 4 in Gladstone's name, on the other hand, we have a more careful, orderly, and practical disposition indicated, the predominance of the number 5 giving logic and rhetoric in a marked degree.

In the name of John Milton we have the Sun and Moon combined, showing genius, change, travelling, distinction; but the sum of the name is 8, which closes the life in tribulation and deprivation.

The illustrious name of William Shakespeare is compounded of a double Mercury, which confers reason and logic, and yields the sum of 10 = 1, the Sun, denoting honours, distinction, individuality.

His eminent contemporary, Francis Bacon, Lord

Verulam and Viscount St Albans, yields the values:-

Francis	= 821566	= 28	= 1
Bacon	= 21225	= 12	= 3
	Sum 4		

the numbers showing individuality, distinction, ambition, riches, increase, expansion, pride, realisation, and materiality; a fortunate combination in many respects.

There is another kabala of great interest and instruction which has respect to the date of birth, and brings out successive periods of good and evil fortune in the life, when interpreted by the Tarotic alphabet from which it is derived; but this I must deal with in another chapter.

CHAPTER IV

VARIOUS METHODS OF KABALISM

It has already been shown that the Hebrews, Aryans, and Greeks had each their methods of kabalism – that is, of using numbers in place of letters, and of giving to numbers a specific significance. It will now be my objective to illustrate some of the more generally approved methods of kabalism, so that others may apply their own tests and gain advantage of personal experience in this study.

The Hebrew alphabet has special reference to the Tarot – which is obviously of Semitic origin, although it has received a more catholic interpretation. The method of applying the Tarot to the resolution of a person's signature is as follows:-

The values of the letters are set down against a person's name and multiplied successively by the number answering to the converse position of the letter in the name. The Christian and surnames being thus dealt with, the totals of each name are extended and added together, to which also the place of the Sun at his birth is added. The sum of all is the key number

of the name, and this, added to the year in which the person is born, yields the sum of the nativity, which, when extended and added, gives the Tarotic signature of the person. Thus;-

John Milton, 9th December 1608 (O.S.) =
19th December (N.S.) Sun in 9th sign, 28th degree.

J	1+4 = 4	M	4 x 6 = 24	Sign	Degree
o	7 x 3 = 21	i	1 x 5 = 5		
h	8 x 2 = 16	l	3 x 4 = 12		
n	5 x 1 = 5	t	4 x 3 = 12		
		o	7 x 2 = 14		
		n	5 x 1 = 5		
sum	46		72	9	28

Then 4+6+7+2+9+2+8 = 38 Key
1608 Year

Sum 1646

Here the key number, 38 = 11, answers to the Tarotic Key called *The Muzzled Lion*, which denotes force, determination, mastery, vitality; while the sum of the nativity, 1646 = 17, answers to *The Star of the Magi*, denoting hope, illumination, intuition, success. This interpretation is certainly apposite to the character and work of the epic poet.

The key number, when thus obtained from the Sun's position and the enumeration of the name,

is further applied to the current year in order to obtain the signature of that year. Thus:-

Key number	38
Year	1674
Sum	1712 = 13

Then 13 is the signature of the year 1674 in regard to John Milton, native of the 28th degree of Sagittarius.

The 13th Major Key of the Tarot is *The Reaping Skeleton*, change, collapse, reaction, death; and in the year 1674 John Milton died.

Other examples of an equally striking nature will be found in my Kabalistic Astrology.

Another method of using the Tarot Keys consists in adding together the year and the age a person attains in that year, making a sum which answers, when reduced, to one of the Tarot Keys. Thus Napoleon was born in 1769. He became First Consul for life in 1801, aged 32. 1801 + 32 = 1833 = 15, an evil portent.*Typhon* seated upon the iron cube in the Inferno.

Emperor in 1804, aged 35. 1804 + 35 = 1839 = 21.
The Crown = position, power, honour, distinction.

Divorced Josephine in 1809, aged 40. 1809 + 40 = 1849 = 22. *The Blind Fool* = selfishness, vanity, inconsequence, blindness, detachment, conspicuous folly, etc.

Defeated at Waterloo, 1815, aged 46. 1815 + 46 = 1861 = 16. *The Stricken Tower* = the descent of Typhon, pride of intellect and its consequences, humbling of the autocrat, overthrow, reversal, ruin, catastrophe.

It is not necessary to multiply instances. These will occur to every reader, and considerable interest will be found to attach to the calculation and interpretation of the numerical values of personal instances. It will hardly be necessary to point out that only great import attaches to the names and dates of great men. Where one literally gains a crown under the 21st Key of the Tarot, another, of less ambitious life and smaller powers, should be well pleased with a commensurate fulfilment such as a rise in position or some passing honours. The measure of one's soul in the universe is an equation not easily solved, and I know of no means outside of direct revelation – other than astrology which can aid in that direction. Yet it is well known in what sphere of activity the powers may be most profitably employed, and to this end the Kabalists have devised a key based upon the square of three, which is the Table of Saturn or Fulfilment. The square of 3 is 9, and if we arrange the digits 1 to 9 in such form that they make a magic square, i.e. so that it counts to the same total in any direction, we shall have this figure:-

4	9	2
3	5	7
8	1	6

Here it will be seen that the sum of any three figures, in any direction, = 15, which number has already been mentioned as one of the sacred numbers, as it embodies the name of the Deity.

These numbers, 1 to 9, are divided into three groups, namely, the spiritual, the intellectual, and the material. Thus, the Sun 1, Jupiter 3, and Mars 9, are the spiritual numbers. The Moon 7, Mercury 5, and Venus 6, are the mental numbers; while Saturn 8, Sun 4, and Moon 2, are the physical numbers. We have, therefore, a second arrangement of these nine figures, which now stands as follows:-

3	1	9
6	7	5
2	8	4

On the base line we find the vital or solar principle, the astral or lunar, and the principle of mortality involved in their association, represented by Saturn.

In the middle region we have the emotional principle of Venus and the intellectual or Mercurial principle, united as Hermes-Aphrodite, to form the psychic or soul principle proper to the human being

in process of evolution, represented by the positive lunar principle.

In the superior region there are represented the principles of freedom, that of expansion, and that of individuality, denoted by Mars, Jupiter, and the Sun respectively.

The next step is to take the date on which a person was born, employing always the date at noon preceding the hour of birth, for this is the true solar date, being 12 hours behind the secular date. Thus, 26th June, at 5.40 p.m. = 26th, while 26th June, at 9.00 a.m. = 25th, the 26th day not being complete until noon of the 26th. Let us suppose, for instance, a person born on 26th June at 10 a.m., in the year 1899. This gives us the date 25/6/99. The century figures are not employed. From this we derive the following table:-

-	-	9’
6	-	5
2	-	-

The first point that strikes us is the double 9; but as this is common to the year, it must not be taken as specially applicable to the person, but to the generation. He comes, then, of a stock making for spiritual enfranchisement, zealous and

enthusiastic. Next we observe the 6 as peculiar to the month of the birth. This gives artistic faculty and intellection, tending to expression in art. Next we have the 2 as still more closely related to the individual. It shows material changes, flexibility, unstable fortunes, no strong bias, but much sensibility.

Lastly, the number 5 claims our attention, and this is the number which gives the final and personal touch to the direction of the character and fortunes. It shows a capable intellect allied (through 6) to the artistic and ornamental; some accomplishments.

Next we take the sum of the figures 25699 = 31 = 4, which shows a practical tendency to the whole character, a disposition to realise.

Finally, we take the combinations represented by the planets.

Moon (2), conjunction Venus (6).
Mars (9), conjunction Mercury (5).

The first of these shows art, music, poetry; the social accomplishments; refinement. The other denotes keenness, alertness, acumen, with some degree of cupidity, cunning, and opportunism.

Having observed that the sum of the nativity is 4, it will be seen that any date whose figures add to the unit value of 4 will be fortunate to this person; while those which have the unit value of 8 will be unfortunate. The key to this effect being that the Sun (4) is opposed by Saturn (8), Saturn tending to destroy both Moon and Sun. For, on the material plane, Saturn (8) is the element of corruption involved by the relations of the Sun

(male) and Moon (female) elements of Nature, as here shown:-

_	_	_
_	_	_
Moon	Saturn	Sun

But, in its relation to the higher union of the Sun (spirit) and Moon (soul), it subserves the purposes of development and evolution, being, as it were, the corruptible husk whence spring the spiritual germ and its envelope or sheath. Wherefore, it is said: “It is sown in corruption; it is raised in incorruption”, which has reference to the soul of man. For which reason we posit the numerical analogue:-

_	Sun _
_	Moon _
_	Saturn _

It will be seen that the planetary numbers are employed throughout, and also the planetary interpretations as already set forth. In this scheme:-

1. stands for individuality, domination, egotism.
2. Flexibility, change, instability, travelling.
3. Expansion, increase, growth, opulence, congestion, riches.

4. Realisation, materiality, practical results, pride, ostentation.
5. Realisation, materiality, practical results, pride, ostentation.
6. Intellection, learning, activity, commerce, language, science.
7. Art, poetry, music, the social accomplishments, affection, love, sympathy.
8. Psychic force, influence, popularity, voyages, adaptability, versatility, progress.
9. Corruption, disease, death, decay, loss, hurt, imperfection, obstruction, privation.
10. Freedom, energy, keenness, acumen, zeal, penetration, fire, fever.

The following synoptical charts will prove of interest:-

Napoleon I 14/8/69			Cecil Rhodes 5/7/52		
_	1	9	_	_	_
6	_	_	_	7	5’
_	8	4	2	_	_

Sum, 28 = 1. Sum, 19 = 1.

Conjunctions
Sun & Mars
Sun & Saturn

Conjunctions
Moon & Mercury 2

Shakespeare 3/5/64			Milton 19/12/08		
3	_	_	_	1’	9
6	_	5	_	_	_
_	_	4	2	8	_
Sum, 18 = 9			Sum, 21 = 3		
Conjunctions Jupiter & Venus Mercury & Sun			Conjunctions Sun & Mars Moon & Saturn		

The most amusing parallelism, and one that I think will conjure an answering smile to the lips of my readers, is to be found in the following:-

Cagliostro 19/6/43			Sepharial 19/3/64		
3	1	9	3	1	9
6	_	_	6	_	_
_	_	4	_	_	4
Sum, 23 = 5			Sum, 23 = 5		
Conjunctions Sun & Jupiter Sun & Mars Venus & Jupiter			Conjunctions Sun & Jupiter Sun & Mars Venus & Jupiter		

This clearly shows some constitutional affinity, and the same may be traced in the famous parallelism of St Louis of France and King Louis XVI, thus:-

St Louis			Louis XVI		
23/4/1215			23/8/1754		
3	1	_	3	_	_
_	_	5	_	_	5
2	_	4	2	8	4
Sum, 15 = 6			Sum, 22 = 4		

Wherein we see that in the chart of St Louis the Sun is dominant and conjoined with Jupiter, while in the case of Louis XVI the superior Sun is in obscuration, and Saturn involved by a conjunction with the inferior Sun and Moon. In the one case we have the Christian saint who was anxious to give up his throne and become a monk; and in the other an unfortunate monarch who was deposed and executed, his son being consigned to prison, where he died.

Now, by the numerical values of the names Louis IX and Louis XVI, we obtain:-

Louis IX	= 3619	= 19 = 1, Sun
Louis XVI	= 36116	= 17 = 8, Saturn

clearly showing the difference of their fortunes. Those who would purse the subject, however, may find some interest in the remarkable kabala of the

two kings of France set forth in my Manual of Occultism.

The chart of Oliver Cromwell shows a remarkable feature. He was born 4/5/1599, or, old style, 25th April of the same year:-

_	_	9’
_	_	5
_	_	4

Sum, 27 = 9

Here the zeal, fire, and sword of Mars is most conspicuous, as it comes twice in the year number and also in the sum of the nativity; the conjunctions being Mars and Mercury, Mercury and Sun.

The unfortunate exile, Napoleon III, has a chart quite in line with his known character and destiny. He was born on the 29th April 1808, of which the chart is:-

_	_	_
_	_	_
2	8	4

Sum, 14 = 5

Conjunctions: Moon and Saturn
Sun and Saturn.

A fairly rotten basis on which to effect a restoration.

It would be possible to adduce an indefinite number of instances in which the character and fortunes are clearly denoted. I may here cite an illustrious example or two before concluding:-

Queen Victoria, 23/5/19—

3	1	9
_	_	5
2	_	_

Sum, 20 = 2
Conjunctions: Sun & Jupiter; Sun & Mars; Mars & Mercury.

Horatio Nelson, 29/9/58

_	_	9’
_	_	5
2	8	_

Sum, 33 = 6.

The deprivation of the right eye and right arm are shown by the conjunction of Moon and Saturn;

the dominant double Mars, the zeal and fighting genius of the great admiral; while Mars and Mercury conjoined point to his astuteness, acumen, and alertness of mind. The sum 6 gives that Venusian touch to the character which is in line with the best traditions of the naval profession.

It should be carefully observed that the old style dates must be converted to the new style before dealing with them; and, further, that the astronomical date must be taken in all cases, the observation being that, when the birth took place in the afternoon, the date is the same as the secular or civil date; while if it took place in the morning, the astronomical date will be that of the previous day in the civil calendar.

Emperor William II has a characteristic chart:-

27/1/59

_	1	9
_	7	5
2	_	_

Sum, 24 = 6

The conjunctions are those of Sun and Mars, denoting the spiritual zeal and tireless energy of an enthusiastic nature, with Moon and Mercury, showing learning, activity, commerce, etc. The

sum of the nativity gives just that touch of art and sociability which rounds off the corners of a naturally intense and keen nature.

The chart of the Empire, proclaimed 18th (morning) of January 1871 = 17/1/71, is very remarkable:-

_	1'''	_
_	7''	_
_	_	_

Sum, 17 = 8
Conjunctions: Sun & Moon.

It shows a triple Sun and double Moon, which surely ought to make it shine; but the sum of the chart is unfortunate.

The chart of the Union of Ireland and Great Britain does not show elements of stability:-

2nd January 1801

_	1'	_
_	_	_
2	_	_

But, if it was effected in the forenoon, then a double Sun presides over its destiny, to the greater advantage of the kingdom.

On the whole, I think, it will be seen that the chart of the Square of Three, when properly dealt with, is capable of yielding some very striking results, both in regard to character and fortune. The Chinese use this chart in their divinations, and it is, perhaps, the oldest form of which we have any record.

CHAPTER V

NUMBER, FORM, COLOUR, SOUND

The system of numerical kabalism I am here unfolding is linked up with other subjects through an astrological radition. Once we admit the possibility that numbers may have an othic or symbolical value in human affairs, we have to seek for a key to this relationship.

But, before doing so, it should be made clear what it is we are affirming. It is this: Numbers have a signification or symbolical value irrespective of our recognition of their symbolism, and (b) what we are led to recognise as natural causation. Let us look at these two theorems for a moment. If I posit the formula of the law of permutations $(2^n - 1)$ I am putting up a symbol which is intended to signify or signal something to the mind, as, for instance, that the possible combinations of any three principles, sounds, or colours, = 2 x 2 x 2 – 1 = 7. You may or may not read the signal, but that does not in any way alter either the law expressed by the formula or the truth of the expression. I say, therefore, that numbers have a symbolical value irrespective of our recognition of their symbolism. I have already affirmed

the universe as a symbol. It existed, and has existed, for immense ages as a symbol, quite outside of our recognition as such. We are only now beginning to read its meaning. God[5]* has been signalling us from our nfancy. We have been ages learning the code; but we have it, and now we are engaged in reading the message.

The ancients displayed their knowledge of the symbolism of nature when, after the Triune Deity, they placed the seven great powers or archangels. "The One produced the Three, the Three produced the seven. These ten are all things".

There is no natural sequence between the number 8 and the things that number signifies to us. We find it attaching to all that is sinister and unfortunate. It is the chief terminal number, as we have seen, as it denotes death, decay, ruin, privation, loss, imperfection, and corruption. The idea is universal. The eighth division of the heavens is astrologically held to signify death and loss. The 8th sign of the zodiac is Scorpio, with its associated symbols Serpentarius and Draconis, nocturnal, poisonful, and death-dealing. After the 7th day of creation or unfoldment, death makes its appearance in the world.

That is to say, after the universe has attained its fullness of evolution, it will begin to devolve, as a tree has put forth leaf and flower begins to die down to its root. In our kabalism also we find this number in evidence wherever there is maiming, physical or mental

.

[5] * The Lord Creator of our universe, not the inscrutable Absolute and Unmanifest

imperfection, as in the case of Nelson, injured in sight and limb; Milton, blind of both eyes; Louis XVI, decapitated; and an unfortunate host of others. I cite only an instance. If we can trace this covert agreement between the symbolism of nature and events of human life, or expressions of individual character, we may surely affirm that it exists apart from natural causation, for there is no causative relationship between the occurrence of a number in a man's name or the date of his birth, and any event or characteristic we may associate with such a number.

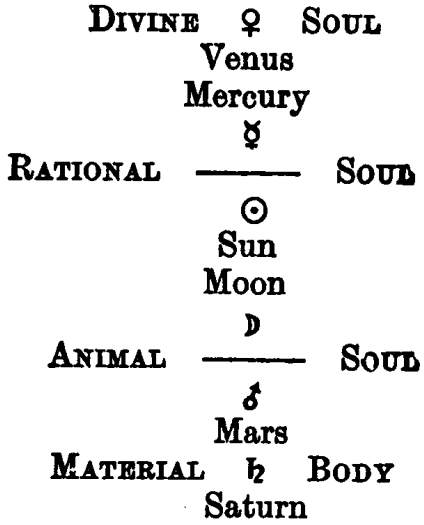
A number, then, is merely a quantitative relationship, and a figure is that by which we symbolise it. The human personality is only a symbol by which a man expresses himself to his fellows. The physical universe is the personality of the universal Soul.

Accepting numbers as symbolical, therefore, we are led to seek for the key to this relationship. It exists, and can be traced to the ascriptions of the ancient astrologers. They affirmed planetary action in human life, and traced a connection of a symbolical nature between the domination of a particular planet and the repetition of a certain number in the life of an individual. Had they been the ignorant instead of the most enlightened of their time, they would have given to numbers something more than a symbolical signification. As it was, they regarded them as part of the system by which the gods signalled us, and in this light also they regarded the whole cosmos, the sun, moon, the planets, comets, and stars, as portents carrying to

us not an influence in a natural or causative sense, but a significance in a symbolical sense. They learned to interpret the language of nature, and hence arose their systems of astrology and numerology, which latter they afterwards used to hide their secrets from the uninitiated. Hence arose kabalism.

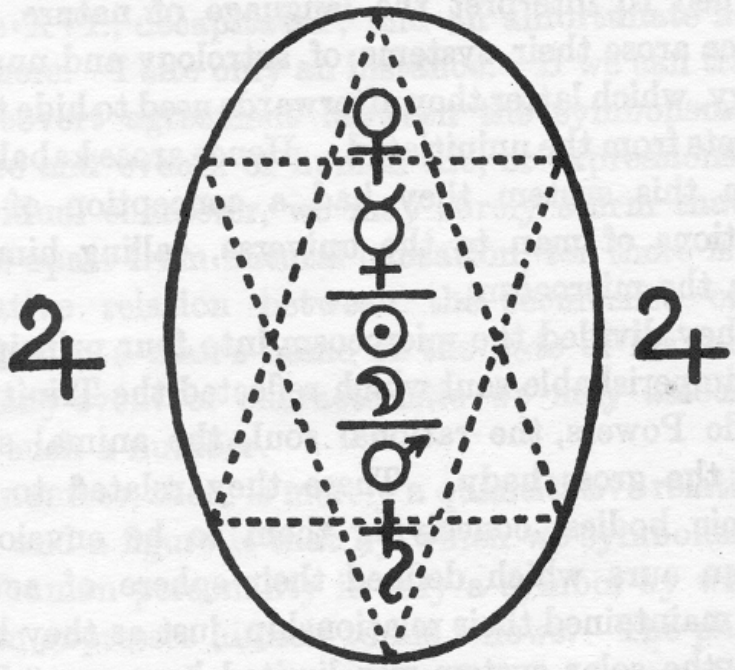
In this system they had a conception of the relations of man to the universe, calling him, in fact, the microcosm.

They divided the microcosm into for principles, the imperishable soul which reflected the Trinity of Deific Powers, the rational soul, the animal soul, and the gross body. These they related to the cosmic bodies, conceiving them to be enveloped by an aura which defined their sphere of action and maintained their relationship, just as they held that the solar system was limited by a crystalline sphere. They placed them in this order:-

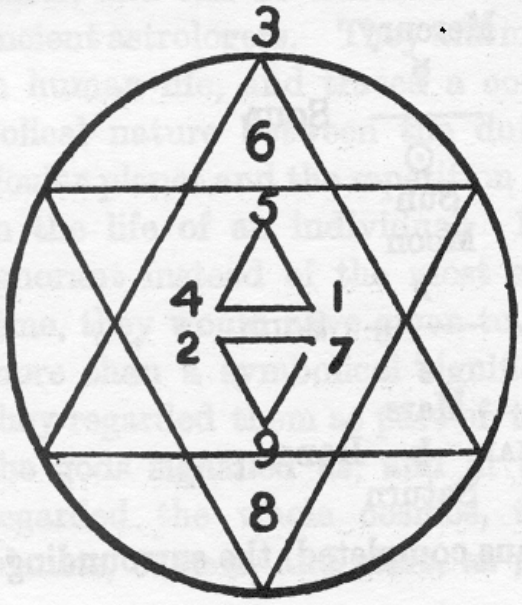


The cosmos was thus completed, the surrounding

and enfolding sphere of Jupiter, which they called the auric body, being thus represented—



Now, by replacing these cosmic symbols with their corresponding numerical symbols, the basis of this system of numerology is at once apparent—



The total of these figures is 45 = 15 x 3, the triple name, in the understanding of which we are exhorted to praise.

Having shown the basis of the planetary enumeration, which will better appeal to students of esoteric philosophy than to others, I may now proceed to a consideration of planetary forms.

Observe, then, that 9 is associated with all sharp, keen, and pointed things, such as are made of steel and iron, spears, lances, scalpels, swords, knives, flints, tongues of flame, etc.

8 is a symbol of involution, and represents all serpentine and scroll forms, the convolute and double convolute, the letter s, and all sibilant sounds, as in hissing.

7 represented by crescent forms, dexter curves, and horned shapes.

6 is associated with symmetrical and well-formed bodies, graceful curves and rounded figures, in which symmetry and balance are the prevailing feature.

5 is related to sharp but disjointed forms, articulations, links, and jointed bodies.

4 is connected with square bodies, rectangles, crosses, and horizontal lines.

3 with triangles, tripods, and bodies having three divisions; also with integumenta, envelopes, and spheroids, ovals, and bodies capable of expansion and contraction.

2 is a number associated with sinister curves, forms having round bases, as bowls, vases, etc., parallels and pairs of things, such as pillars, etc.

1 represents upright columns, monoliths, spheres, circles, perpendicular lines, and orifices.

The colours associated with the planets, numbers, and forms, are:-

9	Red or crimson.
8	Black or deep brown.
7	Silver or opalescence.
6	Pale blue or turquoise.
5	Indigo or dark blue.
4	Orange or ruddy gold.
3	Violet.
2	Yellow or cream.
1	White.

The notes or sounds answering to the planetary and therefore also to the numerical powers, and their appropriate colours, are as follows:-

C	D	E	F	G	A	B
Sun	Saturn	Mercury	Moon	Mars	Venus	Jupiter
4/1	8	5	7/2	9	6	3

Those of my readers who have a faculty for interpretation will do well to consult the 1623 folio of Shakespeare's *Taming of the Shrew*, in which the key to this "gamouth", or gamut of the spheres, is set forth to some extent under a glyph of names and words. I am very certain that Shakespeare was neither Kabalist nor Rosicrucian, but he employs knowledge of both faculties. The astrologer will observe that the poet was born with Neptune in the midheaven, a position of no little significance.

Some mystics consider that Uranus falls into the system of numerology by regarding it as the first of a new gamut, corresponding to the Sun, then 1 + 9 = 10 Uranus, while Neptune, “the superior Venus”, will have to wait realisation until we have evolved up to 6 + 9 = 15, which is a deific height to which, for the moment, we need not aspire, contenting ourselves by “filling up the spaces in between”.

CHAPTER VI

NAMES, NUMBERS, AND INCIDENTS

One of the most interesting forms of the kabalism of numbers is that which relates names to incidents by means of the numerical value of letters.

To each letter of the alphabet a unit value is given, the valuation following the Hebrew code, as already given. These values are the multiplied by the inverse order of the letters, the products being finally added together. The unit value of the sum of these products constitutes the kabalistic key number. This key number being referred to the Tarot, an interpretation is obtained.

Each of the Tarotic numbers has a fourfold interpretation, namely, a spiritual, intellectual, psychic, and physical, the correspondence running through from the world of principles to that of causes, thence to the world of effects, terminating in the world of ultimates, which is the concrete world of physical phenomena.

The full interpretation of the Twenty-two Major Keys of the Tarot will be found in my *Manual of Occultism*, but I have thought it wise to give a brief rendering of the keys in these pages, as the reader is constantly referred to them. The method

followed in this kabalism will easily be understood by the following example:-

Francis Bacon, which is
8215213 21275 = 39

Francis has 7 letters, therefore the highest multiplier will be 7. Then

7 x 8 = 56
6 x 2 = 12
5 x 1 = 5
4 x 5 = 20
3 x 2 = 6
2 x 1 = 2
1 x 3 = 3

Sum, =104 = 5

Bacon has 5 letters, and the multiplication begins with that number and falls to unity:-

5 x 2 = 10
4 x 1 = 4
3 x 2 = 6
2 x 7 = 14
1 x 5 = 5

Sum, = 39 = 12

The interpretation of the whole name is therefore as follows:-
5. *The Hierophant* or Master of the Secrets = universal law, discipline, religion, liberty within the limits of the law.
12. *The Sacrifice* = repression, inversion, overthrow, downfall, the debasement of that which is superior to the ends of the inferior.
For the sum of the name we have 5 + 12 = 17,

The Star of the Magi. This denotes revelation, knowledge, illumination, success. "The star" presiding over the destiny indicates a remarkable birth, a brilliant career, but danger of untimely dissolution or obscuration. In connection with this kabala I am glad to be able to cite an instance of Bacon's mastery of kabalism which was published in the *Associated Accountants' Journal* recently. It employs an anagram, cryptogram, and a numerical kabala. In the 1623 folio edition of *Love's Labours Lost,* Act iv. Sc. i., occurs the concatenabolic word "honorificabilitudinitatibus", which is found to be the key word of the anagram: *Hi ludi orbi tuiti F. Baconis nati*, which is rendered: These plays entrusted to the world were created by F.Bacon. The numerical value of the letters follows the order of the alphabet, the letters I and J being identical. Then the word is enumerated thus:-

H	O	N	O	R	I	F	I	C	A
8	14	13	14	17	9	6	9	8	1

B	I	L	I	T	U	D	I	N
2	9	11	9	19	20	4	9	13

I	T	A	T	I	B	U	S
9	19	1	19	9	2	20	18

The first and last letters in each part of the anagram are used for the kabala, thus:-

8	H	I	9
11	LUD	I	9
14	ORB	I	9
19	TUIT	I	9
6	F.		
2	BACONI	S	18
13	NAT	I	9
$\overline{73}$	+	$\overline{63}$	= 136

This is the first key.

The second key is obtained by adding together the value of all the letters included between the first and last in each word:-

U D	R B	U I T
20, 4	17, 2	20, 9, 19

A C O N I A T
1, 3, 14, 13, 9, 1, 19 = 151

The last key is found in the number of letters in the word: Honorificabilitudinitatibus, which is 27, and also in the cryptogram, *Hi ludi orbi tuiti F. Baconis nati*, which also is 27. Reference to the folio under these numbers:-

Page 136
Line 27
Word 151

disregarding all words in parenthesis, brings us to the remarkable word (honorific., etc.) from which we set out in this most remarkable kabalistic enumeration. Bacon was a Rosicrucian, and would be familiar with the employment of the kabala in all its forms. Can we say the same of Shakespeare? If not, we must conclude on the evidence before us that a man of immeasurably greater erudition and faculty set his seal and signature upon his own work and committed it to the play-actor for production, casting his bread upon the waters in certain knowledge that it would return to him after many days.

An interesting kabala may be derived from the use of the following values:-

A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	
1	2	3	4	5	6	7	8	9

It has been used to show the affinity or connectedness between names used in conjunction, and those also that are used in substitution or become welded by association and the force of circumstance. By this code

William	= 34	= 7
Gladstone	= 34	= 7
Napoleon	= 38	= 2
Bonaparte	= 38	= 2
Jack	= 7 for John	= 7
Flo	= 7 for Florence	= 7
Harry	= 7 for Henry	= 7.

This observation is by "Numerary" = 7, whose Christian names are William = 7, and Henry = 7. He gives the following instances of associated names:-

Crippen = 9 Le Neve = 9

As casual observations they are useful and interesting, but the code does not lend itself to a symbolical interpretation. The Hebrew code in connection with the Tarot, and the planetary code in connection with astrology, do, on the other hand, lend themselves to a very consistent symbolism. Thus, it has been shown that the name of a warship has a numerical value which, when reduced within the limit of the 22 keys or letters of the Hebrew alphabet, answers to the ascription of the

Point of the Tarot, to which it is directly referred by that number.

Among American ships there stands out in tragic relief the ill-fated *Maine*, = 41155 = 16, and Point 16 of the Tarot is *The Stricken Tower*, the citadel overthrown, catastrophe, etc.

Among our British vessels there are three which bear the sinister names of:-

Serpent	= 3528554	= 32	=5
Viper	= 61852	= 22	
Cobra	= 27221	= 14	

Point 22 is *Blind Folly*, unforeseen danger, error. Point 14 is *The Two Urns*. The vessel broken in two.

The significance of the number 8, which is the serpentine or reptile number, and its associations with death and loss, has already been mentioned. Among vessels whose value is 8 there is the troopship *Birkenhead* = 2122558514 = 35 = 8.

The *Royal George*, another ill-fated vessel, has the value 12, *The Sacrifice*, the victim, reversal, overthrow, etc.

In the *Manual of Occultism*, I publish a kabala called the "Secret Progression". It is there applied to the solution of a somewhat complex problem, which was this:-

The number of births which took place in 36 large towns in Great Britain in a particular week of the year were given from the published reports

of the Registrar-General. It was required to find the number which would take place in the same towns in a corresponding week in the ensuing year. This problem was successfully resolved by the kabala of the Secret Progression.

This kabala, when perfected, answers four tests, viz. : the minor additive, the major additive, the minor differential, and the major differential. The whole process having been displayed in the instance cited, I will only, in this place, give an illustration of the two additive keys. This case concerned a lottery result submitted to me by a correspondent. The past five winning numbers in the first thousand were:-

342, 651, 298, 542, 631,

and I had to find the next.

Minor Additive

1.	342	= 9	= 9				
				=12	= 3		
2.	651	=12	= 3			= 7	
				= 4	= 4		=14
3.	298	=19	= 1			= 7	
				= 3	= 3		=13
4.	542	=11	= 2			= 6	
				= 3	= 3		=12
5.	631	=10	= 1			= 6	
				= 3	= 3		
6.	?		2				

There is a numerical series of 14, 13, 12, which requires that the number shall be one whose integers add up to 2, 11, or 20.

Major Additive

342
= 993 = 21
651 = 43
= 949 = 22 = 77
298 = 34
= 840 = 12 = 58
542 = 24
= 1173 = 12 = 39
631 = 15

? 3

This yields a number which, added to 631, gives a sum the integers of which have a unit value of 3. From these two numerical series 14, 13, 12, - 77, 58, 39, which show equal intervals, we have obtained some notion of the constituents of the number required. The Major Additive Key gives us a closer inspection, but there are yet too many numbers answering to the requirements of the process. These are rapidly disposed of by the Differential Methods (minor and major), and in effect we have the number 497, which answers all the tests. Its integer = 2 as required by the Minor Additive process, thus, 4+9+7 = 20 = 2. When added to 631, the last winning number, the sum of 1128 = 1+1+2+8 = 12 = 3, as required by the Major Additive. The number of the winning ticket in the first thousand of the 6th series was 497. (B's note; Gann would often fly to Cuba where, among other things he would play and win the Lotteries. Obviously the above methods are important and need to be understood.)

A correspondent sends me the following case of a successful divination by this kabala. The figures are taken from the actual results of a public lottery held at stated intervals. The numbers used are from 1 to 90, and out of these only one number is drawn. The previous five winning numbers were 30, 46, 77, 30, and 79. The 6th is required to be known. Then,

By the Minor Differential

30	= 3					
		= 7				
46	=10		=11	= 2		
		= 4				= 8
77	=14		=15	= 6		
		=11				=12
30	= 3		=24	= 6		
		=13				=16
79	=16		=19	=10		
		6				
?	10					

The intervals being equal, the number required will be one whose integers add to 10.

By the Major Differential

30						
	16	7	7			
46				11	2	
	31	4	4			8
77				6	6	
	47	11	2			12
30				6	6	
	49	13	4			16
79				10	10	
	?	6	6			

The intervals being equal, the number required is one whose difference of 79 yields a number whose integers add to 6.

There is no need to proceed further, as there is only one number fulfilling the requirements of both tests, viz. 19, whose integers add to 10 and whose difference of 79 yields 60, whose integers add to 6. Number 19 was the winning number. These numerical progressions appear to have been successfully used by that much-abused initiate who called himself Count Cagliostro. They have

been found to have a connection with the sequence of events when derived from a radical epoch. Thus the House of Brunswick began with George I. in 1714, which is therefore a radical epoch. Then by progression:-

George I ascends	1714
1+7+1+4	13

George II ascends	1727
1+7+2+7	17

Stuart Rebellion	1744
1+7+4+4	16

George III ascends	1760
1+7+6+0	14

American Rebellion	1774
1+7+7+4	19

French Revolution	1993
1+7+9+3	20

The Grand Alliance	1813
Prince George Regent.	

The fall of Robespierre the Incorruptible, in 1794. affords an epoch in the history of France. Thus:-

Robespierre fell	1794
1+7+9+4	21

Napoleon fell	1815
1+8+1+5	15

Charles X fell	1830
1+8+3+0	12

Death of Duc d'Orleans	1842

(Eldest son of Louis Philippe and heir to French throne)

Thus history reveals to us this correlated successiveness or law of numerical sequence which we find to have representation also in the lives of individuals. Those who diligently apply themselves to the study of numerology will continually find confirmation of this law, which is observed by nature in cosmic relations, as in the common expression of Kepler's law, by which we know that a projectile force varies inversely as the square of the distance, the application of which to the solar system gave rise to Bode's law, which is thus represented:-

Mercury	0	+	4	=	4	*3.9*
Venus	3	+	4	=	7	*7.2*
Earth	6	+	4	=	10	*10*
Mars	12	+	4	=	16	*15.2*
*	24	+	4	=	28	
Jupiter	48	+	4	=	52	*52*
Saturn	96	+	4	=	100	*95.4*
Uranus	192	+	4	=	196	*191.8*

these figures being an approximation to the proportional distance of the planets from the Sun, where R.V. Earth = 10. The actual figures in these terms are shown in italics in the last column.

If the planets had no influence on one another, and their motions were consequently uniform, then their distances would not display the proportional differences noted.

The whole groundwork of astronomical science points to the regard which nature has to quantitive relations – that is to say, to numbers – and

consequently the study of numbers, their properties and combinations, serves to educate the mind to an anticipation of the greater problems of celestial laws by the operation of which the universe is what it is and the destiny of man such as we find it, both racial and individual.

Nothing could be more convincing in regard to the integrity of Nature and her conservancy of the established relationships of her components than the astronomical fact that, in a system of mutual interaction – here everything is in a condition of unstable equilibrium – the ratio of the distances and motions of the planetary bodies remain undisturbed. Thus, while constantly maintaining the invariable laws of her constitution, Nature affords opportunity of change, development and evolution to every living product.

CHAPTER VII

CHANCE EVENTS

When we speak of a chance event, we really express our ignorance of the law governing the occurrence. We do not seriously assume to mean that Nature has not provided for such event, or that it had no natural causation. We speak of coincidences, as when an astrologer makes a singularly pointed prediction which afterwards proves to be in line with the facts. But we must not think that in the use of that word we have disposed of the scientific possibility of prediction. We may take comfort in it as did the old lady in the blessed word "Mesopotamia", but that is all that it can do for us. The use of the expression "coincidence" is a scientific statement of a fact. We assert thereby that the time and circumstance prescribed in the prophecy coincide with the event in fulfilment – that the prediction, in short, is true to time and nature of event.

But many coincidences make a law. If some apples fell off the trees into space, some obliquely into our neighbour's garden, and others directly to the earth, the law of gravity would never have

been discovered. Ages ago things were supposed to fall because they were heavier than air, and a good deal of suffering would have been spared the pioneers of scientific thought had this belief been maintained. The fact, however, that all the apples fell in lines perpendicular to the tangent of the earth's circumference, i.e. in a straight line towards the earth's centre, and that one of them coincided with the thinking-box of a scientific man, set the whole world wondering. The attraction of gravitation had been discovered. Modern science has said much which is contrary to the *Principa* of Newton. To-day it has stumbled up against certain phenomena which seem to indicate that, after all, it may not be the attraction of gravitation that does these things. he facts do not answer to the theory of attraction. When it is seen that intermolecular either is negative to spatial ether it may be found convenient to look at the obverse side of the door, and, instead of reading "pull", the scientist may find "push" as an answer to his question. In other words, bodies may be impelled towards the earth by the "push" of spatial ether, instead of being drawn to the earth by the "pull" of the earth's mass. So much, then, for the argument from coincidence. Suppose that, instead of relegating everything we do not understand to the domain of chance, we endeavour to seek a law which shall not only include the facts but render the prediction of others of a similar nature possible. I will hazard a suggestion which may form a working basis for an intelligible theory of prediction.

We have already viewed the universe as the personality or embodiment of a Creative Power. We have seen that it is a symbol, and that it answers to a system of physiognomy by which we have learned something concerning the character of the Creator whose forces ensoul it. Let us, then, regard the universe as man. The Rosicrucians so regarded it, and called it Adam Kadmon; Swedenborg called it the Grand Man, the Macroprosopus.

The astrologers have for many ages related the encircling zodiac to the zones or divisions of the human body. Aries they found to correspond to the head, Taurus to the neck, Gemini to the arms, and so down to the feet, which corresponded to Pisces. "As above, so below"; the great is reflected in the small. The circle of the zodiac has its mundane relations. An empiricism continued through many centuries determined the signs corresponding to various areas of the earth, to territories, kingdoms, cities, and towns.

The method employed was that of the scientific experimentalist. Here is a toxin, let us see what effect it will have when injected. The experiment yields certain results, and research is made for an antidote, something that will neutralise the action of the poison. Or, a bacteriologist makes a culture of germs and studies their effects upon animal bodies. He also experiments on the culture itself to ascertain what medium favours the development of the germs, and what tends to sterilise the medium and render it fatal to the development of the germs. Then, by empirical means, he has two great facts

before him: (a) that certain germ cultures produce certain morbid conditions in animal bodies, and (b) that certain media neutralise the action of these germs.

The astrologers followed the same method. They observed the effects following immediately upon the ingress of the various planets into the signs of the zodiac, and what happened during the stay of the planet in each sign. They determined the specific natures of the planets and their modifications by a careful and patient empiricism. Then the deductive method was more extensively employed, and, from like causes, like effects were anticipated. A retrospective calculation gave them the means of ascertaining the past effects of planetary positions, while a prospective calculation enabled them to predict what might reasonably be expected from identical causes in the future.

When two clouds are electrified, one becomes negative to the other, they rush together, and their impact produces thunder; while the discharge of electricity produces lightning, as if the terminals of a battery were brought together. The lightning flash is only a big spark.

Now, the astrologers had already discovered that Mars was a positive planet and a heat producer, while Saturn was a negative planet and a cold producer. They were naturally curious to observe what effects would transpire when these planets were in conjunction, i.e. in the same part of the heavens as seen from the Earth's centre.

There were two means open to them, one being

to “wait and see”, the other retrospection. By a combination of the known orbital motions of the two bodies, they were able to construct a table of the past conjunctions of these planets through the entire circle of the zodiac. Astronomy, chronology, and history conspired to the result, and the effects of the conjunctions of Mars and Saturn in the successive signs of the zodiac were predicable in a general manner for all time. Needless to say they were of an adverse, and most frequently of a violent, nature.

There is a conjunction of these planets every alternate year, the conjunction falling in the next sign on each occasion; so that in 265 years it performs nine revolutions, and comes nearly to the same place in the zodiac.

If we trace the conjunction through recent years, we find a singular uniformity of ill effects attending upon the countries ruled by the sign of conjunction. Sagittarius rules Spain and Italy, the opposition Gemini ruling the United States; Capricorn rules India, Aquarius rules Russia, Pisces rules Portugal, Aries rules England, Taurus rules Ireland, Cancer rules Scotland and Holland, Leo rules France, according to ancient observations. Let us trace some recent events:-

1897. November, Mars and Saturn conjoined in Sagittarius.
Hispano-American War, 1898.
1899. December, conjunction in the same sign.
King Humbert of Italy assassinated, 1900

1901. December, conjunction in Capricorn.
Bande-Mataram Agitation, 1902.
1903. December, conjunction in Aquarius.
Russo-Japanese War, 1904.
1905. December, again in Aquarius.
Russian Revolt, 1906.
"Red Sunday", 1906.
1907. December, conjunction in Pisces.
Assassination of King & Crown Prince of Portugal, 1908; followed by revolution.
1909. December, conjunction in Aries.
Death of King Edward VII, 1910.
Democratic Ascendancy, 1910.
1911. August, conjunction in Taurus.
1913. August, conjunction in Gemini.

What we may expect to follow will best be defined by reference to the past effects of similar positions. The last conjunction in Taurus was 1881. This was the year of the Agrarian outrage in Ireland, and the murder of Burke and Cavendish in Phoenix Park.

Using our greater period of 265 years, we find the following parallel:-

1644. Saturn & Mars in Aries.
+265 Marston Moor. Overthrow of the Royalists, 1644.

1909 Democratic Ascendancy, 1910.
Death of King Edward, 1910.

1646 Saturn & Mars in Taurus.
+265 The Irish Rebellion, 1646.

1911. The Irish Protest, 1911

1648. Saturn & Mars in Gemini
+265 London invested by Cromwell, 1648.
King Charles in flight.
The House of Lords abolished, 1648.
King Charles beheaded, 1649.

1913

1650. Saturn & Mars in Cancer.
+265 Great Floods in Holland, 1650.
Scotland invaded and reduced by
Cromwell, 1650.

1915

The question now arises, what connection have planetary periods with numerology? In a general sense they tend to establish the physiognomy of Nature as a scientific study. If the powers that be elect to signal us by means of celestial phenomena, why not by numerical figures? If by planetary periods we may trace the periodicity of events, why not by numerical sequences?

What we have to remember is that there is no such thing as chance in a universe controlled by law. We have to reduce all our observations to a statement which, if not conformable to any known law, is at least not in conflict with such laws as we know. A law should include all the facts. A theory should be sufficiently elastic to admit new observations. An

intelligent theory of the universe leaves room for variety of interpretation.

The Hindus say that the period of 120 years is the sum of a human life. Ptolemy, who had no associations with Hindu thought, ascribed the periods of the planets as follows:- Moon 4 years, Mercury 10, Venus 8, Mars 15, Jupiter 12, and Saturn 30, and all these periods are comprehended in 120, which is their least common measure.

From this we derive a very interesting kabala as follows:-

Moon	4 years into 120	= 30
Saturn	30 years into 120	= 4

The Moon and Saturn are opposed to one another in nature, and rule opposite signs.

Mercury	10 years into 120	= 12
Jupiter	12 years into 120	= 10

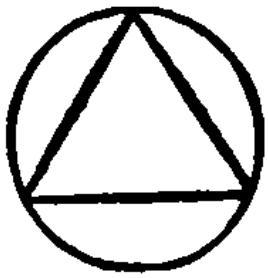
Jupiter and Mercury are opposed to one another, and rule opposite signs.

Venus	8 years into 120	= 15
Mars	15 years into 120	= 8

Venus and Mars are opposed to one another, and rule opposite signs; the whole scheme being thus symbolically expressed:-

Plan.	Signs.	Per.	Per.	Signs.	Plan.
♂	♈ ♏	15	8	♎ ♉	♀
♃	♐ ♓	12	10	♊ ♍	☿
♄	♑	30	4	♋	☽

Outside of this scheme is the Sun, ruler of Leo, with a period = 1 year = 360 degrees, embracing 3 times 120, the symbol of divinity, of the Trinity in Unity.



The period of Mars multiplied by that of Venus = 120 years.
The period of Jupiter by that of Mercury = 120 years.
The period of Saturn by that of the Moon = 120 years.

In one day the Sun completes its apparent circuit of the heavens, and advances 1 degree, making 361 degrees. This quantity is 19 x 19, and Ptolemy gives the period of the Sun as 19 years. It is also to be observed that the Sun and Moon are conjoined in the same point of the zodiac every 19 years. Thus we see that there is a connection between periodicity and the symbolism of the heavens, and between symbolism and numerology.

(B's note; Both Sepharial and Jensen have this scheme in their books, an explanation can be found in Raphael's "Manual of Astrology".)

CHAPTER VIII

REDUCTION TO LAW

We have now come to the point where it will be advisable to attempt the task of reducing these detached or chance experiences to law.

In this process I shall make use of three keys already referred to in this work, but not yet clearly set forth.

The first is the astral key, the second the name key, and the third the number key. The last two may conveniently be dealt with together in a separate chapter. I will take the astral key first as being the foundation of the system of symbolism I am about to use.

The circle of 24 hours is a natural symbol corresponding to the zodiacal circle of the year. Every day the Sun rises, passes the meridian of a place, and sets upon the west horizon, completing a day of mean value 12 hours, the night being of value 24 – D.

At the equinoxes, March 21 and September 23, the Sun rises at 6 and sets at 6, the day being at the mean value. During the summer the day is longer and in winter shorter than the mean, according to the latitude of the place.

The circle of 24 hours is divided into day and

night. The day of 12 hours (+ or -) is divided into 12 equal parts called planetary hours, which are each of equal length, but more or less than 60 minutes according to the season of the year.

The planetary enumeration of the hours begins at local sunrise, the first hour being ruled by the planet which gives its name to the day, thus:-

Sun	rules	Sunday
Moon	rules	Monday
Mars	rules	Tuesday
Mercury	rules	Wednesday
Jupiter	rules	Thursday
Venus	rules	Friday
Saturn	rules	Saturday.

Then the Sun will rule the first hour on Sunday, the Moon the first hour after sunrise on Monday, and so on. The other planets rule in rotation, as shown in the following table of Planetary Hours:-

HORARY SPECULUM

PLANETARY HOURS	Sunday	Monday	Tuesday	Wed	Thursday	Friday	Saturday
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

The night hours begin at 13 in continuation of this table, which only gives the 12 diurnal hours. If the nocturnal of Sunday are continued on after Saturn 12, it will be found that they terminate at Mercury 24, and the first hour after sunrise on Monday, is ruled by the Moon.

The next thing to determine is the hour of local sunrise. A very slipshod and wholly erroneous method in common use – through the agency of a would-be Kabalist, who should be astronomer also but is not – consists in adding the longitude west of Greenwich to the time of sunrise at Greenwich. This would be a correct procedure for the time of the Sun's meridian passage if applied to the right ascension of the Sun or the time of its apparent transit at Greenwich; but, in regard to sunrise, it leaves out of consideration the important factor of ascensional difference due to latitude of the place.

The calculation is not difficult, so that I do not hesitate to inflict it upon my readers, especially as they are presumed to have a penchant for figures:-

Formula. To the log. tan. of the latitude of the place, add the log. tan. of the Sun's declination = the log. sine of the Sun's ascensional difference under the said latitude.

Add this ascensional difference to 90 degrees when the Sun's declination is south, and subtract it when the declination is north. Multiply the result by 4, and call the degrees minutes, and the minutes call seconds. The result will be the time before noon at which sunrise occurred locally. There is, of course, a small second difference due to the

variation of declination, but this is quite inconsiderable if the declination be taken for 6 a.m. every day.

Example. Time of sunrise, 30th April 1911, at Greenwich. Sun's declination from Ephemeris at

6 a.m.	14 deg 26 min. N	
Lat. of Greenwich	51 deg 28 min. N	
Then tan. log. 14d 26m		9.41057
+ tan.log. 51d 28m		0.09888

		9.50945

=sine 18d 51m
\+ 90d 0m

108d 51m

Multiply by 4	= 435m 24s	= 7h 15m 24s
Take from		12h 0m 0s

Mean time of sunrise		4 44 36

But, on reference to the almanac, it will be seen that the Sun is before the clock by 2^m 44^s ,i.e. the Sun passed the meridian nearly 3 minutes before the clock indicated noon. Therefore, from

	4	44	36
Take		2	44

	4	41	52

remains the Greenwich mean time of sunrise.

Astronomers further correct this quantity by aberration, parallax, and nutation; but with these we are not concerned in the present instance.

Now, let us find sunrise at Liverpool on the same

day, the latitude of the place being 53d 25m, and the declination of Sun as before.

Log. tan.	53d 25m	0.12947
Log. tan	14d 26m	9.41057

Log. sine	20d 17m	9.54004
To	90d 0m	
add	20d 17m	

	110d 17m	Multiply by 4

$441^m\ 8^s$ = $7^h\ 21^m\ 8^s$

We have already found that the ascensional difference for London was on 30th April, 18d 51m, and for Liverpool it is 20d 17m. The difference of 1d 26m multiplied by 4 gives $5^m\ 44^s$ as the difference due to latitude only, so that, if the place were in the same meridian as London, the Sun would rise on it nearly 6^m earlier than London. But Liverpool is $12^m\ 16^s$ W. of London, and thus we have:-

+	12^m	16^s
-	5	44

+	6	32

to be added to the Greenwich mean time of sunrise, which is found, in its corrected value given in the almanac, to be = 4.37 a.m.

Then to:-

Sunrise, London	4^h	37^m a.m.
Add Liverpool equation		7

Time Liverpool Sunrise	4	44

which is a very different thing from merely adding the W.long. to the time of Greenwich sunrise, as given by the author of *The Mysteries of Sound and Number*, thus:

By the almanac	4^h	37^m	a.m
Liverpool West		12	
	4	49	

It naturally follows that a system which requires that the time of an event be known within 4 mins. must in these circumstances prove an egregious failure, and require any amount of juggling with the phonetic values in order to accommodate itself (after the event) to the facts.

The view of the Kabalist is that the divisions of time should be natural and not artificial, and that the phonetic values should be constant.

We have found the beginning of our natural day at sunrise. Let us now find the length of the day

The time of sunrise	4^h	39^m	52^s
Taken from	12	0	0
	7	20	8
Multiply by 2			
= Length of day	14	40	16

An easy rule is to multiply the time of sunrise by 2, and it will give the length of the night, which, taken from 24 hours, gives the length of the day, which is double the time of sunset. Thus:-

Sunrise at	4^{hh}	39^{m}	52^{s}
			2
	---	---	---
Length of night	9	19	44
From	24	0	0
	---	---	---
Length of day	14	40	16

And $7^{h}\ 20^{m}\ 8^{s}$, the time of sunset, x2 = $14^{h}\ 40^{m}\ 16^{s}$, as before.

Divide the length of day by 12 to obtain the duration of each planetary hour of the day. As

$14^{h}\ 40^{m}\ 16^{s} / 12 = 1^{h}\ 13^{m}\ 21.33^{s}$

This quantity, being added successively to the time of sunrise, will give the beginning of the 12 planetary hours. Thus for the given day we have:-

BEGINNINGS OF HOURS

Sunday, 30 April 1911

1	Sun	04:39:52	a.m.	8	Sun	01:13:21	p.m
2	Venus	05:53:13	a.m.	9	Venus	02:26:42	p.m
3	Mercury	07:06:34	a.m.	10	Mercury	03:40:03	p.m
4	Moon	08:19:56	a.m.	11	Moon	04:53:25	p.m
5	Saturn	09:33:17	a.m.	12	Saturn	06:06:46	p.m
6	Jupiter	10:46:38	a.m.	13	Jupiter	07:20:08	p.m
7	Mars	12:00:00	a.m.				

It will be seen that there are 6 planetary hours from sunrise to noon, and 6 from noon to sunset. The former are positive, and the latter negative. In the present demonstration, we are concerned with the latter part of the day during the negative hours.

The planetary numbers have already been given, and on the Sunday in question they rule as follows

SUNDAY

Morning			Afternoon		
Sun	1	positive	Mars	5	Negative
Venus	6	positive	Sun	4	Negative
Mercury	5	positive	Venus	3	Negative
Moon	7	positive	Mercury	9	Negative
Saturn	8	positive	Moon	2	Negative
Jupiter	3	positive	Saturn	1	Negative

This means that during the afternoon of Sunday the first hour is ruled by Mars, whose number is 9, but as it is a negative hour it is represented by 5, which is the negative of 9. Thus:-

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

We thus see that the positive and negative values of all the planets add to a sum whose unit value is 5 or 9, whence we have the kabalistic value 5+9 = 14, i.e. the two aspects (male & female, positive & negative) of the Sevenfold Powers.

SUBDIVISIONS

We have obtained the length of the natural day, and also that of the planetary hours. We now have to subdivide the hour into 7 equal parts as nearly as may be, giving to each part a successional rule, and therefore a numerical value.

It will then be seen that each section yields an event which is in harmony with its nature.

For this purpose take the negative hours in the afternoon of Tuesday, the 26th April 1910. The time from noon to sunset is $7^h\ 11^m$. Divide this by 6 and obtain $1^h\ 11^m\ 50^s$ for the length of each planetary hour of the afternoon.

This quantity has now to be divided by 7 in order to obtain the planetary subdivision of the hour. This amounts to $10^m\ 16^s$ nearly.

We are now able to construct a table as follows:-

HOURS NEGATIVE

(Commencement of hours on Tuesday 26th April 1910).

Mars 1. 11.50 p.m
Sun 2 23.40 p.m.
Venus 3. 35.30 p.m.
Mercury 4. 47.20 p.m

Tuesday, 26th April 1910.

Sunset $7^h\ 11^m$. Hor. $1^h\ 11^m\ 50^s$. Div. $10^m\ 16^s$.

	H:M:S		H:M:S		H:M:S		H:M:S
Mars	01:11:50	Sun	02:23:40	Venus	03:35:30	Mercury	04:47:20
Sun	01:22:06	Venus	02:33:56	Mercury	03:45:46	Moon	04:57:36
Venus	01:32:22	Mercury	02:44:12	Moon	03:56:02	Saturn	05:07:52
Mercury	01:42:38	Moon	02:54:28	Saturn	04:06:18	Jupiter	05:18:08
Moon	01:52:54	Saturn	03:04:44	Jupiter	04:16:34	Mars	05:28:24
Saturn	02:03:10	Jupiter	03:15:00	Mars	04:26:50	Sun	05:38:40
Jupiter	02:13:26	Mars	03:25:16	Sun	04:37:06	Venus	05:48:58
Hor	Mars	Hor	Sun	Hor	Venus	Hor	Mercury

In bringing this matter of numerical values to the test, we must have recourse to names. On the above date there was racing at Newmarket,

and the following were the names of the winners of the several races:-

2:00 Boabdil.
2:30 Brillante
3:00 Castellane.
3:30 Ulster King.
4:00 Paltry.
4:30 Grain.
5:00 Glacier.

The period from 1:53 to 2:03 p.m. is ruled by the Moon. The hour being negative, we consult the sign in which the Moon is placed on this day, and find by the almanac that it is Scorpio, ruled by Mars, whose number is 9.

Boabdil = 261243 = 19 = 9.

The period from 2:24 to 2:34 is ruled by the Sun, whose negative number is 8.

Brillante = 223154 = 17 = 8.

The period from 2:54 to 3:05 is ruled by the Moon in Scorpio = 9, or negative 5.

Castellane = 21641315 = 23 = 5.

The period from 3:25 to 3:35 is ruled by Mars, positive 9.

Ulster King = 236412252 = 27 =9.

The period from 3:56 to 4:06 is ruled by Moon, negative 2.

Paltry = 823421 = 20 = 2.

The period from 4:27 to 4:37 is ruled by Mars.

Grain = 2215 = 10 = 1.

This is a first exception. The period from 4:58 to 5:08 is ruled by the Moon in Scorpio = 9, or negative 5.

Glacier = 23162 = 14 = 5.

But this may be thought fortuitous or possibly

forced. Let us therefore look at the next day, 27th April, when the winners were as follows:-

2:00	Betsy Jane	Period Mars
2:30	Desespoir	Period Moon
3:10	Neil Gow	Period Sun
3:45	Lady Frivoles	Period Saturn
4:15	Orne	Period Sun
4:45	Acunha	Period Moon.

The Moon was now in Sag = Jupiter = 3 positive, 6 negative.

Betsy Jane = 21461315 = 23 = 5, won in negative Mars 5.

Desespoir = 41616822 = 30 = 3, won in Moon period with Moon in Jupiter's sign = 3.

Neil Gow = 51322 = 13 = 4, won in period of Sun negative.

Lady Frivoles = 314182637 = 35 = 8, won in period of Saturn.

Orne = 2251 = 10 = 1, won in period of Sun.

Acunha = 12651 = 15 = 6, won in period of Moon in 3 or negative 6.

It is not my purpose in this place to formulate a racing system, but merely to demonstrate the value of sounds, their relationship to numbers, and the connection of both with symbolical planetary periods, which links the whole matter together into a single concept, namely:-

The circle = infinity or zero, since all circles are equal to one another and converge in the point in the centre.

We can now pass on to a consideration of other kabalas.

CHAPTER IX

NUMBER AND AUTOMATISM

There is a great variety of kabalas in existence; but most of them have fallen into disuse, owing, no doubt, to the general disposition to rely wholly upon the rational faculty, or what is called the common-sense judgement of things. This doubtless is all that is left to the average man, since the intuition has been dulled by constant dependence on external phenomena, and the instinctive or automatic faculty has been left behind in the process of evolution. But, as we have seen in the course of our demonstration, the soul of man (the luni-solar principle) gravitates between the animal and the divine, between instinct and intuition. The automatic faculty at play in the domain of sense is called instinct, while its operation in the domain of the intellect are recognised as intuition. Divination, which depends so largely upon this faculty, is universally associated with the symbolism of numbers.

One such system may here be cited. Everybody knows the magic formula called Abracadabra, which some derive from the limitless or eternal,

but which I think may be with greater reason defined as the creative word. The form it takes is that of an inverted triangle, a rectangle, or a double equilateral.

The two forms are here displayed:-

```
A B R A C A D A B R A
  A B R A C A D A B R
    A B R A C A D A B
      A B R A C A D A
        A B R A C A D
          A B R A C A
            A B R A C
              A B R A
                A B R
                  A B
                    A
```

```
A B R A C A D A B R A
  B R A C A D A B R
    R A C A D A B
      A C A D A
        C A D
          A
        C A D
      A C A D A
    R A C A D A B
  B R A C A D A B R
A B R A C A D A B R A
```

From this paradigm the numerologists invented a scheme of divination which takes this form:-

A question being put in so many words as is convenient for its expression, the number of the words is counted and set down; and this figure is followed by the number of letters in each of the words.

The figures in this line are then successively added together, the first with the second, the second with the third, the third with the fourth, and so on until they have been paired and added, the one to the other. The sum, abated by 9 whenever it exceeds that amount, is set down beneath, so as to form a second line of figures. These are then treated in the same manner, by successive pairing and addition, and a third line

is produced. Each successive line being one figure less than the one above it, it follows that the process eventually brings out a single figure. It is this figure that is dealt with in the divination. The number is referred to its planetary equivalent and the interpretation made thence in accord with the nature of the question.

A single illustration will doubtless suffice. A person asks : “Shall I gain my desire”? There are 5 words in this sentence, so the figure 5 is set down. “Shall” contains 5 letters, “I” 1, “gain” 4, “my” 2, “desire” 6. Then the first line will stand thus : 551426, and the kabala, when completed, will be as follows:-

5	5	1	4	2	6
	1	6	5	6	8
		7	2	2	5
			9	4	7
				4	2
					6

Here the resultant figure is 6, which is the number of Venus, and in reference to the question it reads:- “There will be a peaceful and satisfactory conclusion resulting in pleasure”.

Had the number 8 been the resultant, it would import delay or probable disappointment, for 8 is the number of Saturn = privation.

Had 3 resulted, then Jupiter would augur acquisition, and that readily; for Jupiter denotes increase, acquisition, expansion, good fortune.

6 brings peaceful solutions and pleasures;

5 travelling, activity, worry, and anxiety, restlessness, etc.; 2 or 7 bring changes, uncertainty and vacillation. But 7 is powerful with the influence of women or the public, and 2 shows a faint heart and a change of intention or desire. As 7 is the number of "completion" and the Moon denotes women, we may understand the cryptic utterance:

"The stone that the builders rejected, the same shall become the head of the corner" (corner- stone or capital), an interpretation that should gratify the vanity of those who clamour for women's rights, but will be realised only by those who wisely recognise and use their privileges.

A variant of this kabala is as follows:-
The resultant digit being an even number, the triangle is searched along the right side and the top line for three other even numbers, which are extracted in order as they occur, But if the resultant be odd, then the left side and tops are searched for three other odd numbers.

These, when found, are set down together with the resultant first obtained, and the whole are then added together. The sum is then divided by 9, and the remainder is the number from which the augury is taken.

Thus, in the example given, the resultant being 9, an odd number, the left side of the triangle of figures yields three others, viz.: 771, all being odd. Then 9+7+7+1 = 24 = 6, from which the augury would be taken and an interpretation made in terms of Venus in relation to the question.

Here it should be remarked that the divination is to be effected always by a method which has previously been determined upon, for the numbers signify nothing of themselves. They gain their significance by the associations we attach to them in our thought, and in this sense only are they symbolical, i.e. by association or by employment. If, therefore, Nature employs a numerical symbolism, we may conformably employ certain numbers as symbols, and indeed all numbers, by reference to their components or their unit values. The method employed is therefore of importance, for it would be unreasonable to use one method for deriving our symbol, and another for its interpretation. Decide, therefore, what method of divination you intend to employ, and use that method both in enumeration and interpretation of your question.

Nature uses a symbolism which is wholly unintelligible to the great majority of people, and this fact appears to sustain the argument that numbers have a significance apart from our recognition of it. This, at first sight, may appear contradictory to what I have just said regarding the significance of numbers; but I spoke of them as symbols, and they appear as symbols only when we have learned their true significance and begin to employ them as expressions of quantitive relations. Nature exists quite apart from our individual consciousness, as natural history will inform us, but we cannot exist as individuals apart from the consciousness of Nature. Consequently, nothing of our thought or experience is outside of natural expression. It is, therefore,

entirely symbolical, and our best divinations are those which are derived from a strict regard to the language and figuring of Nature.

When I said that Nature uses a symbolism, and that it has consciousness of us as individuals, I regarded it mediately as the expression of Divine Intelligence. It is in reality the Deity, who is conscious in and through Nature, as man is conscious in and through his body.

The celestial motions are part of the symbolism we are considering; each of the planets is a symbol of some special focal centre of deific force. The Moons are symbols, and so are comets. The Sun has been used by us as a symbol of the deific Power for ages. It is probably so used throughout the humanities of all its satellites. It is the first and greatest revelation of God to man.

By Saturn and Jupiter and all of the bodies of the system exist and perform their functions, and symbolise the different aspects and quantities of the One, altogether apart from the consciousness and understanding of the average clodpole. Therefore, we say Nature is a symbol, and that it attains signification for us only when we understand it. Its language being understood, we may employ it, interpreting its dark passages by aid of the few sentences of which we are sure.

If cosmos had no laws, if the planets moved in mixed orbits as they listed and at varying velocities irrespective of their mutual distances, their numbers would cease to have any basis or significance and 2 x 2 = 9 would be as true as that 2 + 2 = 4. It has

been suggested that probably the decimal system of enumeration was universally adopted because when a man had counted up to ten he had no more "digits" on which to count. This may be true, probably is; but it does not solve for us the problem as to why man had ten digits, or, although a freak may be furnished with twelve, Nature gets back to the decimal basis as speedily as possible, as if anxious to correct an error. And it is said, too, that there cannot be more than ten ciphers, because unity, 1, and zero, 0, begin and end the expression of the Deity; and when combined they are phi, the source of all things and the end of all, the alpha and omega, united as the symbol of the palingenesis. But so also do all the other pairs, as 2 and 8 = 10, 3 and 7 = 10, 4 and 6 = 10, for 1 and 9 are the same as 1 and 0. In effect, we find only 5 is left behind, unpaired and unrelated; and 5 is the symbol of Mercury, the intelligent principle in man which stands in the midst of the universe and cognises that which is above and that which is below. The secret of numbers is open to every one who uses his five senses, and reflects upon the quantitive relations of the things sensed.

We are as much subject to the laws of sense as to those of thought. Our enumeration is no more arbitrary than our perceptions of colour or sound. Certain combinations of colour and of sound satisfy the sense, while others, on the contrary, offend it. But what of the barbarian standards? Do they not point the fact that ours is a cultivated sense? They do; and by this culture

we intend nothing but the bringing of our own senses into harmonious relations with a higher standard of perception – that is to say, into close relations with the soul of things. If we have finer perceptions of harmony, it is because we have finer mental perceptions of the harmonies of Nature. Before figures were invented to express quantities, there was a mental perception of quantitive relations. The idea of Venus de Milo existed in the sculptor's mind before it received material expression in stone. The idea will persist after the figure has perished by the hand of Time. Number, as a universal concept, is variously expressed by figures of different forms. These forms are inconstant, as also are those by which we express sound, but number and sound as mental phenomena persist after we have ceased to see and hear.

CHAPTER X

THOUGHT-READING BY NUMBERS

What I have previously said in regard to the geometrical relations of thought will have prepared the reader for the following illustration of the process of thought-reading by means of numbers. Thought is of two orders, conscious thought elaborated by the functions of the attentive mind, and unconscious, or what is now called subconscious, thought. This latter function of the mind is abundantly illustrated by the phenomena of spontaneous telepathy. At any moment a person's mind is negative to some others and positive to the rest. Every brain, while functioning, creates definite vibrations or waves in the etheric ambient.

These waves impinge upon the brains of others, and, if in syntonic relations with them, will cause an apperception of personality, so that the individuals affected will immediately create a mental image of the person whose thought is projected, and whose presence is shortly made apparent to the senses. There is then the proverbial "talk of angels". Yet it will be found upon inquiry not only that the transmitter is unconscious of any

efforts towards self-projection, but wholly oblivious of the vicinity of the percipient. The conclusion based upon a close study of this familiar but little understood phenomena, is that the subconscious, or subliminal, mind of the projector is not only aware of the presence of other minds, but is capable of projecting itself into immediate relations with them. This projection is received by the percipient as a subconscious impression which presently

wells up in the region of the attentive mind in such way as to create a subject of thought. Extremely sensitive persons not only have an apperception of a presence, but also a vision. By the same or similar functioning of the subconscious mind, we are made aware that certain people are inimical to our interests. We smother the impression in deference to our good taste, or "the proprieties", admit them to our confidence, and everlastingly regret the fact that we did not act upon our "first

impressions". There is, as I have said in a former chapter, a part of us which is in touch with the world-soul, and capable of sharing in the universal experiences of that universal principle.

The world-soul is again in its turn linked to the universal soul. The world-soul is the planetary or earth consciousness; the universal consciousness is centred in the solar sphere, which is the coordinating centre of the system, spiritually, psychically, and physically. That is why the seers and prophets call the Lord of the Universe the "Day Star" and the "Sun of Righteousness".

But to get back to our position. The geometrical relations of thought are such that every idea is capable of numerical expression, and this fact appears to have been known to the Orientals, for it was from one of them that I had first illustration of it. It was the occasion of a meeting of friends interested in spiritual and psychic matters. I was invited by a Swami to take in hand or think of any object I might select. I immediately complied, taking special precautions that sight of the object was not obtained by him. In his absence from my room I took a postage-stamp, of value one anna, and placed it in a rather large box, holding this latter in my hand. I then recalled the Swami and bent my thought upon the stamp within the box. The Swami asked me to give him a number, the first that came into my mind, and I gave him one. He then immediately described the subject of my thought. It was of "square" form, but longer than

it was broad; very thin, it had two colours on one side only, its edges were like a saw, and the value of it was one anna. Needless to say, I was much impressed by the experiment, but said at once that the number asked for was only a blind, and that it was a feat of direct thought-reading without contact. The event proved that I was quite wrong, for he presently described things spoken about in letters as yet unopened, and further made prediction of certain events which afterwards transpired. On each occasion he required that I should give him a number. Finally, he convinced me most forcibly by revealing the process to me so that I was myself able to repeat the experiments quite successfully, and have since used the method on many occasions for describing people's thoughts, answering questions, predicting events, and finding lost things. It is a feat for which one may claim no merit, being wholly dependant on the working of the subconscious mind in the consultant himself. The argument is that the subliminal mind knows that concerning which the supraliminal mind exercises itself, but it lacks the means, while the attentive mind is functioning, of impressing itself. In the use of numbers, however, it finds an automatic means of expression.

It is my intention to give the reader a partial knowledge of the process, sufficient, in fact, to enable him to make experiment of the numerical relations of thought. I remember that one of the earliest opportunities I had of testing my proficiency in this method was when, on a

certain evening, I was suddenly surprised to see my vis-a-vis at the dinner-table put her hand to her throat with an expression of alarm. I gave her instant attention, and was relieved in some measure when she exclaimed: “I have lost my coral necklace, with all my keepsake pendants on it”! I immediately undertook to trace the lost article, and having got a number from her, I announced that the article would be found near an iron railing or partition, and close to where a horse was standing. So much I learned from the number given to me. What followed was merely diplomatic resource, or, as a dramatic artist would say, “business”. I knew that the lady had just been walking by the riverside, and I also knew that kine and horses were at grass in the fields beyond the hawthorn hedge which ran along one side of the tow-path. I did not, however, recollect any iron gate or railing. The suggestion of a hunt was quickly followed up, and I led the way, keeping an eye open in the gathering gloom for indications of some iron. We had gone about half a mile when the whinny of a horse was heard, and I laughingly remarked that that was half the necklace. Coming up to the place where the horse stood, we found to our immense satisfaction that its nose was resting on a length of iron railing which had been introduced to repair a gap in the hedge. We stopped at that, and on striking a light, found the broken necklace on the towpath where, in another step, we should have crushed it under foot. This was the beginning of a career of usefulness in numerology, which has now been

under cultivation for many years. We never talk of things being lost nowadays. We say they are “unnumbered”, or that “the ticket has come unstuck”. We find them by the aid of numbers. Other incidents connected with the power of thought- reading by numbers will be found in my *Manual of Occultism*. And now, to dispense with the undesirable personal element, let us see how much of the method can be discreetly communicated.

On a question arising in the mind of a nature which cannot be answered by reference to the ordinary channels or means of information, let 9 numbers be set down spontaneously as they occur, and to these let there be added always the figure 3, whether that figure has been previously employed or not. Make a sum of the 10 figures, and observe the nature of the figures which are represented in the sum. For the interpretation of the numbers I must refer the reader to succeeding chapters, as the matter is of some length.

The process employed is based upon the occult fact that, if the mind is concerned about a any matter, the figures that are then automatically delivered by the mind bear a direct relationship to the nature of the thought, and in themselves afford the means of a solution. An instance of this may be cited from the Scripture, which the Kabalists have revealed. In the prophecy of Jacob concerning the future of his sons, Judah is referred to as a lion’s whelp. “The sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh shall come”. The sceptre is Regulus the law-giver is Cepheus,

and Shiloh or Shuleh is Cor Scorpio, whose rising is the signal for Regulus to depart from the midheaven with its opposition point of Cepheus from the nadir. The last two words of this sentence are given below in Hebrew with their numerical values.

י	Iod	=	10	ם	Mem	=	40
ב	Beth	=	2	ש	Shin	=	300
א	Aleph	=	1	י	Iod	=	10
ש	Shin	=	300	ח	Heth	=	8
י	Iod	=	10				
ל	Lamed	=	30		Total	=	358
ה	Hé	=	5				
	Total	=	358				

From this we learn that the spontaneous utterance of the dying patriarch, "Shiloh shall come"! contained the numerical revelation of the Messiah.

When, therefore, we speak of thought-reading by numbers, we do not refer to the conscious thought of the transmitter, nor to any special psychic faculty in the percipient, but to the subconscious thought, or knowledge rather, of the transmitter, whose external or attentive mind is seeking a solution; and to the system of numerology which enables that solution to be found either by oneself or another.

In the East, but more especially in India, the science of numbers has been continuously

studied, not only with a view to the higher mathematics but for purposes of cryptic expression and divination.

Thus, they number the years according to a certain sequence, from 1 to 60. The year of the cycle is then multiplied by 2. From the product 3 is subtracted. The result is then divided by 7, and the remainder will indicate the crop conditions of the year according to the following sequence:-

The remainder being

1. Dearness and scarcity.
2. Plentitude and cheapness.
3. Average yield and steadiness.
4. Dearness and poverty.
5. Plenty and cheap.
6. Adequate at steady value.
0. Scarcity and famine prices.

From this we learn that there is an expectancy of similar conditions every 4th year, with an intervening period of famine every 7th year. (B's note; The above is VERY interesting!)

They have also a numerical system of Arudha by which lost things are found. The number of the asterism occupied by the Moon, the age of the Moon and quarter are added together, and from these, 3 is subtracted. The sum is multiplied by 8 and divided by 7, if

1 remains, the article is underground.
2. It is in a pot or kumbha.
3. The article is in water.
4. In the open air.
5. In a shell or husk.
6. In manure or soil.
7.In ashes.

I have not made experiment of this method, as the losing habit is not upon me, and the Victorian code conduces to honesty among menials; but it appears to me that the possibilities in regard to the whereabouts of a lost article are by no means exhausted in this category of seven places.

I have, however, seen hidden things exactly located by means of a system of sulyana based upon similar factors, but it was confined to the house in which the divination was made.

CHAPTER XI

THE SIGNIFICANCE OF NUMBERS

In the preceding chapter I have given the rule for the automatic resolution of questions by means of numbers. The mind having been fixed upon the question to be asked or the matter upon which information is sought, nine numbers are set down, to which 3 is added, and the total is then referred to the nature of the question.

EXAMPLE

What am I thinking of ?

985627142 = 44
add 3

47

The answer: “You are thinking of a value, measure, or weight, a matter of proportion, and of yourself in certain relations”.

THINGS THOUGHT OF

The sum of 10 numbers being:

1.You think of position, of elevation, things above you, a master or progenitor, a pinnacle, head, or prominence, and its levelling or downfall.

2. Of distance, things remote, a journey or a foreign land.
3. You think of a personal event, an ailment, probably a fever, heat, or anger.
4. Of a domestic affair. The family circle. Love and pleasure; of the heart, or something greatly desired.
5. Of marriage; an understanding or agreement; of things in union or harmony.
6. Of news, things related, a brother, means of communication, journeys.
7. Of a house, of things underground, of land or water in expanse, of the ocean, change, or removal.
8. Of antique things or foreign products, a foreign country, of the Orient.
9. Of a death or loss, of defective contracts, of means of restitution.
10. Of an unfortunate alliance, troublesome agreement, or disputation.
11. Of the value of property, a mine, or matter relating to real estate.
12. Of pleasant surroundings, some festivity, gala, convivial meeting, fine clothes and personal comforts.
13. Of money, speculative matters, gain.
14. Of a short journey, a cruise, or matters connected with messages across the water; a female relation.
15. Of a bereavement or death; funereal vestments, mourning; a loss or misfortune.
16. Of a fortunate and happy alliance, a wife, a good understanding or agreement.

17. Of a servant; or nearer to yourself, of some discomfort, disease, or ailment.
18. Of a pleasant journey; a thing of gold; love, domesticity, or joy; a brother, or a message desired.
19. Of some restraint, confinement, imprisonment, seclusion; a child.
20. Of a journey or letter; something carried; yourself in communication with another; a roadway.
21. Of gain, money, some financial advantage, things in possession, of something white and silvery, a rupee.
22. Of an unfortunate marriage or a sick partner, a bad contract, difficulties, an enemy or rival.
23. Of good living, rich clothes, plentiful food, faithful servants, good health, creature comforts, position.
24. Of uncertain position; a family dispute; children; an unfortunate venture; illicit love affairs.
25. Of much gain, great wealth, gold, the sun, something shining or brilliant.
26. Of peaceful possession, good property, the house, of level ground, foundations.
27. A closed place or room, a short journey by boat; of a brother, or person in relation to yourself; a letter or a messenger.
28. Of yourself in imagination; of white linen; a bowl or silver pot; a new moon.
29. Of ill-health; a blood disorder; poor fare; a time of poverty and trial.

30. Of happy children, a pleasant experience, union, a fortunate dowry or legacy.
31. Of something underground, a snake in the house, a scorpion or reptile, a foreign land.
32. Of a king or rajah, a golden vestment, the sun, your own individuality and character.
33. Of a pleasant message, a good position, a brother, some distinction.
34. Of financial benefit, a purchase of food or other necessaries, grain, etc., some corporeal benefit.
35. Of a female, a birth, a plot or scheme, something secret to yourself; a confinement.
36. Of a loss by speculation, a sick child, an unhappy family, misery and trouble.
37. Of an unfortunate contract, an unhappy marriage, a house or property, a stable.
38. Of a death by malaria or enteric fever; of a journey, a message; of a sister; a neighbouring tank or pool.
39. Of a closed place or temple; a gilded chamber, a king's sequestration or exile.
40. Of money, things of value, jewels or apparel, the price of grain.
41. Of yourself or your figure, your apparel, investiture, food, position, credit.
42. Of a friend, a woman of quality, a patroness or her favour, a gathering of people, a convention.
43. Of ancestral property, an old man, an old building, the value of minerals, a cemetery.
44. Of a brother, a letter from across the seas or from a great distance, a book of theology, a sastra, of good health, of personal comforts, a luxury.

45. Of a marriage, of gain or loss, a thing of small value, an anna, tilt, bias, inequality, fraud.
46. Of a friend, a man of position and honour; something of gold, of value, a jewel, a ring of gold.
47. Of yourself, of justice, of equity, of value, measure, weight, proportion, peace, satisfaction, rest, a death.
48. Of a robing-room, a private place, a servant in hiding, a woman's health, of news from a distance.
49. Of a change of position, your own mother, a thing of distinction, a capitol, a woman in power, a queen or rani.
50. Of a painful journey, a sister in distress, a doleful message, a call to office.
51. Of gain and affluence, a stake or bet, of children, money from afar, a profession.
52. Of personal disease or death, things lost, hidden, or occult, of a manservant; a red cloth; hot food; a doctor; yama; a reptile.
53. Of high office, the rajah or king, a man in power, loss of gold, a dead lion.
54. Of a dangerous illness, a woman in distress, of a wife, a girl, a contract or agreement, four walls.
55. Of a death, alost paper, a message gone astray, a young girl, a gathering, a friend.
56. Of a foreign country beyond the seas, of a sea voyage, a s'akti, a religious gathering, a publication, a ship, a ghost.
57. Of acquired wealth, a hoard or store, a pension or inheritance, a male relative.
58. Of acquisition, personal influence, a grandee,

vakil or lawyer, a judge, guru or prohita, instruction, the Vedas, a Brahmin; personal property, estate.

59. Of a death-chamber, a hospital or sick-room, a male child; the household fire, a venture or hazard.
60. Of a Parsee; a religious ceremony; a foreign king; a Rishi; samadhi; Brahma; the sun of heaven; I'shvara; time.
61. Of food; trading; fine apparel; a male friend; a market-place or exchange; a manservant; a Vaishnavite Brahmin.
62. Of a writing or agreement; an undertaking or contract; a legal process; position; mastership; a father.
63. Of a dead woman; some lost property; a winding-sheet or death cloth; a waning moon; the wife's dowry; an ablution.
64. Of yourself in regard to position; of acquired property; an inheritance; an old man; duration; a bargain or exchange.
65. Of a short journey and return; going and coming; a foot journey; a closed room; a fortunate confinement; a sister; a mantram.
66. A smashana or burning ground; a rocky place; minerals; a medical adviser; a dead friend; a burning house; dry ground or sand.
67. A dead rajah; the loss of gold; the wife's dowry; a girdle; a sick child.
68. Of a female child; the home circle; a position of trust; security.
69. Of clothing; a servant; a ship; merchandise;

food stuffs; trade; a thing of science; a vedanga.

70. Of a wife; an agreement; a public gathering; a full moon.
71. A water pot or kumbha; an old association; a friend; yourself with others in company; a private place or room; a warder.
72. Of wealth; a princely friend; a Brahmin; a religious meeting; of sandals and things in pairs.
73. Of a brother; a position; the death of a ruler; a quick journey; an angry message; honours; succession; a writing.
74. Of a brilliant sun; a great shining; eyesight; a proud wife; a powerful enemy; hunting.
75. Of a pleasant place; a rich estate; moksha; buried treasure; cattle.
76. Of a son; a place of learning; a schoolhouse; a bride; a Bramhachari.
77. Of a white turban or dhoti; a serving-maid; medicine; water; drinking.
78. Of an aged friend; an institution; an old alliance; a hospital; a man in prison.
79. Of oneself; of increase and prosperity, position, power, and affluence; of extremities, the feet; a pair of sandals; an understanding; a judge or advocate.
80. Of gain; a risk of loss; a loss by fire; of a foreign land; a far-off death; a pralaya; a voyage.
81. Of a rich relative; fine apparel; golden ornaments; personal health; ripe fruit.
82. Of a peaceful death; a rich dowry; a

pleasant message; an elephant ride; a journey for profit; a sister.

83. Of trading; a treaty or agreement; a lease of property; a gateway or passage; a bride or betrothal.
84. Of a daughter; a tank or bathing-place; a public festival; Durga; a holiday; clean linen; of one beloved.

At this point the enumerations cease, since there are numbers employed and none can be more than 9, so that $9^2 + 3 = 84$ will complete the resolutions. There are, it will be observed, several interpretations to each resultant number, but when the kabala is worked out to its finality, there is little doubt as to which interpretation to use. Thus, from the resultant figures 36 I obtain, by change of components, the number 156; and 36 = 9, while 156 – 3 = 153 = 9. From 57 = 12, I get the permutation 123, and 123 – 3 = 120 = 12. Then, by a process of selection, a particular signification is derived. he property of the figures employed is of some interest, and, in fact, of eventual importance.

RESULTANT, 36 = 9
Permutations

156 – 3	= 153	= 9
165 – 3	= 162	= 9
516 – 3	= 513	= 9
561 – 3	= 558	= 9
615 – 3	= 612	= 9
651 –3	= 648	= 9

RESULTANT, 57 = 12 or 3

Permutations

123 – 3	= 120	= 12 or 3
132 – 3	= 129	= 12 or 3
213 – 3	= 210	= 3
312 – 3	= 309	= 12 or 3
321 – 3	= 318	= 12 or 3

I may now proceed to another aspect of the same kabala.

CHAPTER XII

OF THINGS LOST

As will probably be understood when the basis of this kabala is known, the divination may extend to a practically unlimited variety of affairs. Questions concerning the diagnosis of disease, concerning, investments, finance, property, position, occupation, domestic and social affairs, can be readily resolved by an extension of the first part of the divination, i.e. what is thought of. For if, in this system, the number does not answer to the thing or matter in mind, then no resolution can be made, and the consultant must free his mind of all other matters, concentrate on the simple question or object, and then deliver another series of numbers. It generally transpires, however, that the number reveals the matter in question at once, and the number is then dealt with according to rule.

To deliver a resolution in regard to all the affairs of life would of itself fill a large volume. I shall therefore content myself by a single resolution of things lost. The number being given as before and resolved, if the resultant be

1.The object must be looked for in a principal

room near white linen. A fair child should be questioned.
2.It will be found in the house by aid of a serving maid, in or close to a vase or bowl.
3.In a passage or between papers.
4.The article is in your possession, and is not lost.
5.You will get it back yourself with very little seeking. Look under a hat, turban, or other headgear.
6.Where sandals or boots are kept, probably on a shelf, stand, or rack.
7.Ask your servant, a maid especially connected with the wardrobe.
8.On a shelf or horizontal ledge. A servant or workman will find it.
9.A child has it among some clothing. 10. You get it back. It is in the chief room.
11.You must take a short journey to a tank, pool, or stretch of water.
12.You have not lost it, but mislaid it near your work, in your office, or by books and papers. It is safe.
13.Look where you keep your cloak, shawl, or shoulder wraps. It is near neck-gear.
14.Under a turban or hat. If outside, try a lavatory, sewer, or drain. Doubtful recovery.
15. Ask the wife (or husband), and, failing that source, look through the stables or where horses are kept.
16.The cook will enlighten you. You will recover it.

17.On a shelf or section of a cabinet, where works of art or valuables are kept.
18.The thing is lost in the house, and will be recovered from among clothes.
19.A short distance off in a dry, arid spot or sandy lane.
20.The article is not lost, but mislaid only. It will be found by water, or close to fine linen.
21.You have the article yourself. It is in a box or case which folds in two parts.
22.The thing is on a shelf in the house, and will be speedily found.
23.A short distance away; try another room where clothes are kept.
24.You hold the article. It is not lost in any sense.
25.A speedy finding among your personal effects. Find something white and round. It is there.
26.Ask the oldest man in the house. He will have placed it in safety.
27.Search the stables and question the ghariwan or coachman.
28.A dead loss. Spare yourself the trouble of seeking it.
29.An old servant or syce will give you a hint. The article is returned.
30.You will get it back by inquiry among the children or students. Lost in play.
31.In a closet or drain of the house. By good fortune you get it back again.
32.On a near verandah or ledge; something oblong.

33.You have it, and will find it among your effects, probably in a dhoti or clothes.
34.Near a fire, or in a principle room by a fireplace. It is quite close, and will be soon recovered.
35.In a secret spot near water. Your wife's (or husband's) private room. Try a washing stand.
36.Will be returned by an ayah or a guardian of children.
37.In a shrine-room or private apartment. Will be found on the premises.
38.You will get it back by a short journey to a place of ablution used by you.
39.The article is not lost, but put aside upon a shelf.
40.You will find it in your dhoti or other article of apparel; rolled in a turban, loin-cloth, etc.
41.Where the wife's or husband's shoes are kept. In the house.
42.In the house of the bawarchi or cook. Near some water or a kumbha.
43.Not far away. Try the pandal of the ghariwan and the stables. You get it back.
44.You have it. Look among the oil-pots or lamps. It will need purifying.
45.It is as good as found. Put your hand on a shelf and take it.
46.Your partner has it in safe custody.
47.Two servants are working together; question them. The one who is uneasy on his feet could inform you.
48.Where you keep the drinking water.

49.As good as lost for ever. If found, will be badly damaged.
50.Not lost, but in a box or receptacle of two parts. You have it.
51.You will immediately recover it from a place of ablution.
52.Ask your partner or the chief woman of the house; her relatives may help you. It has changed hands.
53.A manservant has it in possession now. He will restore it.
54.It is in the family circle. Try the children's quarter.
55.It is on the premises near a rain-pipe, or where water is.
56.A short distance away. A communication with your last halting-place will discover it.
57.You have the article; it is in a saddle-bag, a hip pocket, or where your sporting tackle is kept.
58.It is in two persons' hands, and may, with difficulty, be recovered. It has been treated for.
59.An old servant has it. It will be found among bread or in a cake, or in flour.
60.It appears to be lost beyond recovery.
61.In the lower part of the house, near sandals or boots, socks or hose.
62.A journey off. You will not recover it.
63.You have the article. It is in an old, dark place, or among old effects.
64.The article is in your possession. It has been mislaid and forgotten, and will be recovered in due course. Look in dark corners and high places.

65.It has gone out of your possession and will be recovered if at all by employing an agent.
66.It is lost by conspiracy of two servants. It can hardly be recovered. The man with the maimed hand is the one to interrogate.
67.You will recover it by the aid of a young person or child.
68.It is at the top of the house. A servant will fetch it.
69.A distance away. Your last halting-place. Near to a pyal or entrance to a house of a relative.
70.You have the article. It is where water is kept.
71.The article is not lost, but is in your possrssion. Begin at your feet and you will soon have it in view.
72.It is in your possession, close to a kumbha or water-pot.
73.You will recover it by official inquiry.
74.A faithful servant will restore it to you.
75.The article has gone into the hands of young fellows. It will be restored but in a damaged condition or depreciated in value.
76.It is in the house, where bread and cereals are kept.
77.A short distance off. It will be brought to the house by a servant.
78.Some little way off, near oxen. Will hardly be recovered.
79.You have the article. It is close to some steel or iron.
80.The article is in your possession. In a thing of

two parts, a box or case; footgear is close at hand.
81.Look among clothes, and you may be fortunate enough to find it.
82.Where the cooking is done, in a kitchen. Test the khansamah.
83.A young girl will recover it for you. It is near a tank or pool.
84.It is in the house, in a double receptacle, box, or case.

It will be seen that many of the foregoing divinations are particularly pointed and explicit. If true and dependable they are undoubtedly very remarkable. They are true in my personal experience, and I have used them for years and on various occasions, so that I am in a position to speak for them. It is remarkable how completely successful they may prove in the hands of a person possessing the power of divination. This, of course, lies at the root of any divination, whether it has a numerical basis or any other form of symbolical foundation. If the divinatory faculty is there, any form or system may be used, but some are capable of yielding a closer result than others, and for this reason are to be preferred. If the divinatory faculty is not present in a person, he must, when consulting another, make use of a proxy or agent in whom such faculty has been proved by experience to exist. If a person void of the faculty shuffles a pack of cards, or uses figures as a means of divination, the most expert Cartomante or

Kabalist will prove ineffectual, since they can only interpret what lies before them. It is better that they should conduct the divination from first to last. The faculty does not necessarily lie with the Kabalist. His work begins and ends with the interpretation of the numbers submitted to him. Consequently, we frequently find that a person who is in no way a "sensitive", nor even possessed of ordinary intuitive powers, but who is nevertheless a good Kabalist, knowing how to interpret the symbolism of numbers, gets credits for being a most remarkable "medium", as if nothing in the world that is to be talked about can be accomplished without the aid of disembodied spirits. Let me say at once that one who is an occultist is the very last to be regarded as a medium. Save in the ultimate sense that we are all, from archangel to microbe, "fulfilling the Word" in some capacity or other, it cannot be said that we are played upon by the larvae of a morbid and earth-bound humanity. The occultist does not get his information "through", as spiritualists and psychic phenomenalists are wont to say, but he gets it direct from Nature, whose symbolism he has learned to read.

If the "spirits" whom the gobe-mouches listen to with such rapt attention were capable of demonstrating their superior condition by the revelation of knowledge transcending that of the average embodied human, they would make such demonstration in such form and at such times as that the whole world would benefit from it. The fact that we have not added one syllable to the

sum total of human knowledge by this means since the dawn of modern spiritualism, ought to prove the futility of the whole pursuit. There are phenomena without doubt, which prove the existence in Nature of certain unfamiliar forces, but they prove nothing that is spiritual, are most frequently grossly material, and in no instance are they to be compared with the daylight performances of the Indian Yogi. The spiritualist seance has only succeeded in perpetuating the fact of post-mortem existence, of which the world at no time has been seriously in doubt, but it has failed to prove to us immortality. Indeed, it presents only a doubtful case for spirit identity. If its claims were not so foolishly preposterous, its contribution to modern speculative problems would be received with greater respect and consideration. The results of years of patient study and research having recently been described by a certain ignoramus as due to the exercise of a special psychic faculty or to spirit communications, compels this discrimination, in which I trust I have done no hurt to the feelings of any sincere investigator into what are called spiritual phenomena.

CHAPTER XIII

THE KABALISM OF CYCLES

It would appear that the origination of the decimal system of enumeration, which proceeds from one to nine and recommences the series at a higher power, increasing successively by tens, was an implicit recognition of the law of cyclic recurrence. There is no reason why units should not have gone from 1 to 13. The Hebrews may be said to think in twelves but count in tens, and this counting by tens is universal. Thus, while we have twelve months answering to the twelve signs, the seven days answering to the seven anciently recognised bodies of the solar system, there is in all Oriental nations a predilection for the method of counting by tens. This cyclic law has been recognised not only in science, but also in commerce, finance, and even agriculture. The suggestion, therefore, that events in terms of nine, is not in itself a very exceptional statement. The fact that its application to specific cases yields results of a surprisingly exact nature, tends rather to confirm the view of the Kabalists, who regard the number 9 much as the Alchemists regarded

their “Red Dragon” as a species of general solvent. Thus, any number being reduced to its unit value, as 1911 = 12 = 3, the addition of the number 9 will produce the same unit value successively as 1920 = 12 = 3, 1929 21 = 3, 1938 =21 = 3, etc.Hence, in the conception of those who see significance in numbers, the application of any factor to this cyclic series must have some special pointing.

Such a factor is to be found in the numerical value of a person’s name, as we have already seen, and this, when applied to the year in which that person was born, or in which any great crisis was reached, is found to have a kabalistic significance when reduced to terms of the Tarot – a favourite but by no means the only method of interpretation.

One such kabala occurs to me as worthy of citation in regard to this law of cycles. According to this kabala it was seen that the year 1815 was destined to be one of great significance to the “Little Corporal Violet”.

Napoleon was born in 1769, and attained his 46th year in 1815. If now we add together 1815 and 46 we obtain 1861 = 1+8+6+1 = 16. Referring this number to the Tarot keys we find No.16 = “The Stricken Tower”, a man falling headlong from an eminence, his crown falling in advance of him. It denotes the judgement of Heaven, reversal, danger of ruin, disaster, catastrophe.

Cecil Rhodes, the “Colossus” of South Africa, was born in 1853 and attained his 49th year in 1902.

Then 1902+49 = 1951 = 16, again "The Stricken Tower"! Miss Sophia Hickman, of the Royal Free Hospital, was found poisoned in Richmond Park in August 1903. She was born on 22nd June 1874, and entered her 30th year in 1903. If to 1903 we add 30, the sum 1933 = 16.

M.Carnot, the French President, was born in 1837, and in 1894 attained 57 years of age. Then 1894 + 57 = 1951 = 16.

The poet Shelley was born in 1792, and entered his 30th year in 1822. The year 1822 + 30 = 1852 = 16.

It will be seen, therefore, that this number 16, and also 13, which is the "Reaper" or "The Reaping Skeleton", i.e Death, are the most singularly fatal in the whole 22 keys of the Tarot.

This cyclic recurrence of certain like incidents observed in several cases appears to have led to the construction of what are called "Alfridaries". By these tables it is presumed that the life is subject to successive combinations of planetary influence during its entire course. The starting point is from the Sun or Moon according to the time of day at which the birth took place. If in the afternoon from the Sun, and in the morning from the Moon. For those who were born after noon were held to be generated under solar influence, while those born after midnight were regarded as Moon born. An example of an alfridary is appended:-

ALFRIDARY

After	Moon	Mercury	Venus	Sun	Mars	Jupiter	Saturn	Moon	Mercury	Venus	Morn
Sun	1	8	15	22	29	36	43	50	57	64	Moon
Venus	2	9	16	23	30	37	44	51	58	65	Mercury
Mercury	3	10	17	24	31	38	45	52	59	66	Venus
Moon	4	11	18	25	32	39	46	53	60	67	Sun
Saturn	5	12	19	26	33	40	47	54	61	68	Mars
Jupiter	6	13	20	27	34	41	48	55	62	69	Jupiter
Mars	7	14	21	28	35	42	49	56	63	70	Saturn

By this alfridary we see that a person born at 4 p.m. would commence life under the joint influence of the Sun and Moon, the second year being under the Moon and Venus, the third under Moon and Mercury, and so on; the 8th year being under Mercury and the Sun; and the dangerous periods would be those under the influence of Mars from 29 to 35, and Saturn from 43 to 49; the grand climacteric at threescore years and ten, and falling under the influence of Saturn and Mars conjoined, the 33rd and 49th years being similarly prone to ill effects. But I think it will be conceded that any such cut-and-dried method of prognostication as

is here imposed, is agreeable neither to experience nor reason. In the numerical system, however, it is different, inasmuch as the progression is made not by years only, but by reference to the age attained in successive years, and as the Tarot extends only to 22 points, which is not a multiple of 9, there is not that degree of repetition which characterises the alfridaric prognostics. Thus, a person born in 1864 = 19, *Illumination*, attains the age of 1 year in 1865, the sum being 1866 = 21; the age of 2 in 1866, the sum 1868 = 23; but as there are only 22 points or keys, 23 will be equal to 1.

Then follows the series:-

1867, age	3, sum 1870	= 16
1868, age	4, sum 1872	= 18
1869, age	5, sum 1874	= 20
1870, age	6, sum 1876	= 22
1871, age	7, sum 1878	= 2
1872, age	8, sum 1880	= 17
1873, age	9, sum 1882	= 19
1874, age	10, sum 1884	= 21
1875, age	11, sum 1886	= 1
1876, age	12, sum 1888	= 3
1877, age	13, sum 1890	= 18
1878, age	14, sum 1892	= 20
1879, age	15, sum 1894	= 22
1880, age	16, sum 1896	= 2

etc.

This idea of the cyclic law, or law of periodicity, has arrested the attention of scientists, among whom we may cite Mendelieff, who has shown

that the atomic weights of the elements follow the natural octave; and Sir William Crookes, whose *Genesis of the Elements* develops the same idea in regard to the differentiation of protyle via the hydrogen base by a graduation of the vibration frequency and a proportionate diminishing of the mean free path or play-space of the various atoms. Then, again, the researches of Prof. Ray Lancaster in regard to sunspots has shown that the solar disturbances come sporadically, i.e. in groups, at definite and well-defined periods. It has been shown, too, that these periods correspond to periods of famine, etc.

Periodicity is, of course, at the base of planetary motions, and therefore also of cosmic changes.

In human life we observe that there is a tendency of any action to automatically repeat itself, so that what was primarily a voluntary act tends to fall into the region of the automatic, and so become a habit. Let us suppose that nature has a habit of procedure peculiar to its constitution, then it will, in effect, observe a course which reveals a periodic law, another name for numerical sequence. We call it a law because it responds to a numerical sequence, not because we pretend to an understanding of its causation.

But we really have no need to cite a supposititious case, for we well know that nature has such a habitual course as that suggested, and this is at the root of the vaticinations of the astrologers. Lunations and eclipses run in cycles, as also do the conjunctions and oppositions of the planets of the

system. There is the 19 year cycle of the lunation, at the end of which they recur in the same part of the zodiac – that is to say, at the same distance from the equinox on the same day of the year. If any effects of a physical nature can be rightly attributed to the combined action of the luminaries, then such effects will follow a cyclic repetition every nineteen years. The phenomenon of the tides is, I think, sufficiently obvious to be accepted as a basis of our argument without dissent. But we have no reason to suppose that Nature ceases to exist where we cease to perceive her; indeed, the revelations of modern science during the past twenty years sufficiently attest the folly of accepting the ordinary sense perception as the criterion of evidence. That being so, we are entitled, by a philosophical consideration of the relations of noumena and phenomena, to posit a possible extension of tidal influence into the domain of phreno-psychic functions.

And if the luminaries so act to produce visible effects in the physical world, and appreciable effects also in the super-physical world, we may argue similarly in regard to the conjunctions and oppositions of other bodies of our system, since we are well assured of its solidarity. Then the conjunctions of Mars and Mercury, of Jupiter and Saturn, of Saturn and Mars, etc., will have their specific effects in the economy of the system; and this brings us immediately to the fact of periodicity in natural phenomena. For if a conjunction of Mars and Mercury takes place in a particular part of the zodiac today, it will again have place in the same

celestial region at the end of every successive period of 79 years; and similarly with the other planets, as Saturn and Mars in 30 years, Jupiter and Saturn in 60 years, and so of the rest, some being of greater frequency and less effect, others of less frequency and proportionately greater effect, according to their distances from the Sun and their consequent velocities.

Now, since the periodic times of the planets bear a definite known ration to their distances from the centre, Nature is seen to observe quantitive relations; which is actually what we look for in, as define as, cosmic law. Without this regard to numbers, the cosmos would be chaotic and unintelligible to us. But it is so well sustained by its laws, and so thoroughly harmonious in its relations, that we are able to say to within a minute of space where any celestial body will be found hundreds or thousands of years hence, and where it was as many years ago.

But what of those radiant bodies which occasionally make incursion to our system, the comets and the star showers? Although their density is exceedingly small, and their action upon the planetary bodies practically nil from a gravitational point of view, their presence and great velocity must produce terrific perturbations in spatial ether, and that these visitants affect our atmosphere is evident from their luminosity, since etheric vibration becomes light only within our atmosphere. Similarly, they may produce great heat and consequent drought and famine, and also they may affect men's minds by the dependence of our thought and feeling on physical conditions.

Finally, they may be symbols or signs by which something we do not quite understand is signalled to us by the Great Intelligence. If we study them we may find out their meaning. When the hieroglyphics of Egypt were first discovered they formed an entire unknown language. But by great patience the symbolical writings of the ancient priests of Isis and Osiris and Amen Ra have been deciphered by the Egyptologists, and the language reconstructed so far as to be quite intelligible.

If Nature is the book of God and the revelation of God to man, then, by the deciphering of natural symbols, we may arrive at an understanding of the divine language, the will and intention it expresses, and the purpose of creation with which God has been trying to impress us throughout the ages.

Eventually we may find that in the study of the universal language we are realising ourselves, entering into the history and future of our own evolution, and then it will appear that cosmic laws are human laws, as well economic and social as moral and spiritual, and that the universe is man, the embodiment of divine thought, the expression of a perfect geometry, a complex mathematical formula which, when resolved, will be found to follow the numerical resolution:-

1/7	= .142857	5/7	= .714285
2/7	= .285714	6/7	= .857142
3/7	= .428571	1	= .9 to infinity
4/7	= .571428		

that is to say, a recurring decimal in terms of unity.

CHAPTER XIV

SUCCESS AND FAILURE

When we look round upon life, we are constantly struck by the inequalities existing between faculty and its material efficiency. The market value of any kind of ability is, of course, determined by the economic law of supply and demand, and a man of exceptional ability in some particular field of work will find little call for his labours. It is not so much that they are not wanted, but that he lacks the faculty of creating a demand by impressing others of their need for his work. The man who discovered the process of making magnesia by the ton ought to have been worth a million pounds at least. The fact that he died a poor man does not detract from his chemical ability; it only shows that he lacked the commercial instinct, a common defect of the real student in any department of knowledge. There are, however, other and more subtle causes at work to produce failure of this sort where success of another sort is conspicuous. Every man is, in fine, a Number. He is embodied number. That is to say, the mass-chord of his whole

constitution is in terms of a single digit, to which he answers in the gamut of life. If, for instance, his number is 3, then he is in sympathetic vibratory relations with all others whose number is 6, and in syntinic relations with those whose number is 3. But he would be in discordant relations with all men whose number is 5. Now let us suppose, as our kabala indeed suggests, that the number 3 answers to the theological, and that 5, in terms of the same kabala, answers to the commercial. We can understand at once the fundamental difference existing between these natures. Again, let 9 respond to and represent the executive faculty, then we may expect an affinity or sympathetic relationship with 5, the commercial faculty. Our kabala informs us that 9 and 5 are in such relations.

Similarly, in regard to 3, which denotes increase, expansion, optimism, and growth, and 8, which denotes decrease, privation, destruction, loss, and pessimism, they are in opposition, and are mutually destructive.

Consequently, we may derive some benefit of a practical nature from the measure of our own selves, and an understanding of the faculty we are designed to represent in the economy of life. If the name of a person should appear too slender an argument for differences of faculty and function, differences of fortune and of character, then let the date of birth stand as symbol of the man – without reference to his potential or measure of power, but merely in regard to his dominant characteristic and faculty.

If we find it answers, as must be the case where the kabalism is truely made, then it will afford an immediate key, not only to the character of the man, but also to the means by which he can most effectively pursue the line of least resistance, and so make the greatest progress.

For it will be seen at once that he is not likely to prosper or effectively work out his destiny in association with persons whose key number is opposed to his own; and on the contrary, he will improve his fortunes and reinforce his powers by uniting his efforts to those of others whose key number is the same, or at least of a sympathetic nature. Thus, a man born under the signature of Mars and the number 9, would blight his prospects by alliance with one born under Mercury and the number 5.

But it is perhaps a waste of words to argue each case on its own merits, and the ground can be covered by a single tabular statement of the sympathies and antipathies represented by the key number of an individual. This number, I need hardly add, is the result of adding together the day, month, and year of birth. In this scheme the year is generic, the month specific, and the day individualistic. For there are many thousands born every year, about one twelfth being born in each month; while a comparative few come out under the particular day, still fewer in any hour, and less still in any minute. Thus, in London the population of 4,758,218 in 1907, with a birth-rate for the year of 25.6 per thousand of the population,

gives 121,810 births in the 12 months. Then we have, in round figures:-

Per year	121,810
Per month	10,150
Per day	338
Per hour	14

We see how busy a place London is from a psychic point of view, and how souls come tumbling into existence at the rate of 14 per hour on account of the enormous vortex of attraction which is set up by the whirl of its great activity and desire force.

It has already been shown how the smaller periods of time are calculated from the planetary days and hours, and hence we may say that the line of demarcation is fairly well defined in every case.

Thus, a person born on Tuesday, 26th April 1910, at 4.05 in the afternoon, would be primarily under the dominance of the planet Mars Tuesday; in a more intimate sense under the planet Venus, governing the hour, and specifically under the influence of the Moon, which governs the exact minute of the birth.

From these elements we have the figures 532, all being negative, and the sum of these is 10 = 1, which is the key number of that individual. This method will be found more exact and representative even than the kabala of the Table of Three already dealt with in these pages.

Now, having the key number of an individual,

we can apply it in a variety of ways to the ordinary affairs of daily life. Knowing his number, a man may choose a house by the agreement of its number or name-value with his own, may make choice of a wife, select a fortunate day on which to transact important business, and otherwise variously dispose himself in regard to an environment which by numerical selection is calculated to reinforce and uphold his effectiveness.

The choice of a day must be made by its number, and likewise the hour and subdivision of the hour; while association with any other person should be controlled by regard to his key number of birth, or if this be not known, by comparison of the two dates from the Table of Three. For it frequently happens that a person does not know the hour of his birth, still less the exact time, and in these cases the Table of Three may conveniently be used. But in every case comparison must be made from the same basis and by the same method, whether by the Table of Three, the enumeration of the name, the Tarot, or any other means.

CHAPTER XV

THE LAW OF VALUES

We have already seen, when considering the principle of enumeration, that numbers express only quantitive relations unless we elect to regard them symbolically, when they assume a significance of an entirely different nature. We have seen that unity = 1 can be expressed in terms of an indefinite state of eternal becoming, as when 1 = .9 to infinity. It is also possible to say 1 = 1 + x, where x is an infinite potential. For aught we know, the amoeba is potential man. Natural history seems to lend colour to the conception of a continual progression in the scale of evolution. We do not know how inorganic matter becomes organic, how the mineral becomes translated into the vegetable and the vegetable into the animal, but here and there we find examples of the transition. We cover the whole ground of manifold creation by a single word when we speak of differentiation, and the whole process of infinite progression of the forms of life when we define evolution. At the root of all is the one Life, the one Substance, the one Great Intelligence, from which all proceeds and to which all aspires.

Quantitive relations have no fixed value. Before we can say 2+ 2 = 4 we have to posit a qualitative value which has regard to the nature of things thus put together. Here we are giving to numbers something more than the power to express quantitive relations, we are giving them a qualitative value. We exercise this discrimination when we seek to form a cricket team or an eight-oar crew. It is not merely a question of 11 men or 8 men, but of 11 cricketers and 8 oarsmen. Hence it is not the fact that 11 men make a cricket team. They must first learn to play cricket.

Moral values attach to numbers quite as much as do exchange values. Shakespeare expressed this fact in the saying: "He is well paid who is well satisfied". One can give a small boy a penny and a workman a shilling and get more work in exchange from the boy while giving equal satisfaction to both. Yet the needs of the man in a given time are not eleven times greater than those of the boy in the same time. Hence the penny and the shilling obtain a moral value in addition to their exchange value. Each is a token, and intrinsically of equal value in certain circumstances, so that 1 = 1 + 11 is a possible expression of fact.

Nature has more regard to potentiality than to potency, to future possibilities than to present circumstance. Consequently, we find that her expressions of value are not fixed, but have always a cumulative adjunct represented by $+x^n$, which we understand to mean indefinite evolution – as, for example, Adam=1+4+4=9+x^n

When the poet speaks of "the diapason closing strong in man", we apprehend his meaning but disagree as to his values. He leaves out of sight the fact that Nature as instrument is not affected by the limitations that are imposed upon ourselves, and that the divine harmony is not realised in man as we know him, because he is not a plenary expression of the soul of the Great Performer. The theme, if pursed to its logical conclusion, will bring us again to the fact that all values are relative, and since we are mainly concerned in this place with numbers as expressions of human relations – that is, with their symbolical values – we may pursue the study along these lines to greater advantage.

That perspicuous thinker and fine poet, George Macdonald, LL.D., in his *Phantastes*, has this pertinent passage:- "They who believe in the influence of the stars over the fates of men, are, in feeling at least, nearer the truth than they who regard the heavenly bodies as related to them merely by a common obedience to an external law. All that man sees has to do with man. Worlds cannot be without an inter-mundane relationship. The community of the centre of all creation suggests an inter-radiating connection and dependence of the parts. Else a grander idea is conceivable than that which is already embodied. The blank, which is only a forgotten life, lying behind the consciousness, and the misty splendour, which is an undeveloped life, lying before it, may be full of mysterious revelation of other connections with the worlds around us than

those of science and poetry. No shining belt or gleaming moon, no red and green glory in self encircling twin-stars, but has a relation to the hidden things of a man's soul, and, it may be, with the secret history of his body as well. They are portions of the living house wherein he abides".

This thought is a very vital one. It suggests the concept of the idealist that nothing exists for us save in our consciousness,, all things being related to us through our senses and our thoughts. Whatever affects the consciousness affects the man, and in an intimate sense is man, as Henry Sutton has so well expressed it:-

"Man doth usurp all space,
Stares thee in rock, bush, river, in the face;
Never yet thine eyes beheld a tree;
'Tis no sea thou seest in the sea
'Tis but a disguised humanity.
To avoid thy fellow, vain thy plan;
All that interests a man is man.

These lines have the endorsement of George Macdonald, who quotes them in his *Fairie Romance* with evident appreciation. The idea of all Nature being a "disguised humanity" is excellent, the phrase unique, and we, as students of the book of God's revelation, have to find the story of man's origin, history, and development in the world about us, as well distant as near.

In the sense that Henry Sutton has so well put it, we may infer by human relations all of his powers, needs, hopes, joys, and aspirations that can find sublunary expression; and that which presses him

most closely in daily life is his need. It is not what a man has, but what he wants, that shapes his course and determines his efforts. It is man's need that gives to things their market value and makes opportunity for faculty and capital.

Thus we get a new value for the number 8 and the planet Saturn, which stand as symbols of privation. We see them as the cause of all striving, and, in effect, 8 = evolution; and since evolution involves growth, expansion, development, the expression and realisation of potential faculty, we find that 8 is potentially 3.

In a universe where everything is in a state of flux, where the status quo is an unstable equilibrium, we find that reaction is the law. For every rise there is a fall, for every flow an ebb, for every perihelion an aphelion, for every flood a drought. The experience is universal, and so fully recognised by the man in the street as to have given rise to the following jingle, which probably had its origin with some unfortunate speculator on the Stock Exchange:-

"After the rise, the fall;
After the boom, the slump;
After the fizz and the big cigar,
The cigarette and the hump"!

It expresses a recognition of the law of action and reaction, which is responsible for the stability of the universe.

We have already found that 8 = privation. We have connoted death, decay, ruin, injury, maiming, with this unfortunate number. It has been ascribed

to Saturn, the planet whose mass-chord of vibration is most inimical to us of the earth sphere whose number is 4 (materiality), and our satellite the Moon whose numbers are 7 (increscent) and 2 (decrescent). Let us trace this influence in terms of cosmic law. The planet Saturn was in the sign Sagittarius in the year 1898. For many centuries prior to this date it had been known by observation that this sign of the zodiac "governed" Spain. Not that any disrespect was intended to the king, or even to Don Caesar de Bazan, but that the fortunes of that country were found to answer to the affections of that sign by the successive incursions of the various planets – as was noted by Kepler, who found it not beneath him to confess that "A most unfailing experience of the course of human events in harmony with the changes occurring in the heavens has instructed and compelled my unwilling belief".

In 1898, therefore, we find Spain, in strict agreement with this dictum, suddenly plunged into a most unexpected and unfortunate war with the United States of America. "Spanish Fours" went down with a run on the Stock Exchange, and thousands of Spanish holders of the Government Stock were ruined. Spain lost her possessions in the West Indies and the Philippines, and a heavy indemnity was imposed when finally it capitulated. Altogether, some 100,000 men were killed during the hostilities. It was a black hour for Spain indeed. Since then the Spanish "Maine" has had a new meaning, for it has been officially ascertained by the salving of the American war-vessel that it was

not blown up by any Spaniard, but exploded from its own magazines, the explosion taking place from within and not outside of the vessel. There was, therefore, no adequate casus belli, and if we could eliminate Saturn and the number 8 from the sign Sagittarius in the year 1898 = 1+8+9+8 = 26 = 8, we should find no reason to suspect that there might be one. Yet it is significant that the present writer specifically predicted this great struggle between America and Spain, the concomitant rise in the price of wheat, the loss of life and territory sustained by Spain, and the reconstruction of its Government Stock in the following year.

The Russo-Japanese war took place in 1905, and was similarly attended by the transit of Saturn through Russia's ruling sign Aquarius. The prediction of its defeat was an easy matter to those instructed in natural symbolism, and the revolution, also specifically predicted, was the result of Saturn and Mars being conjoined in Aquarius.

When Saturn passed into Pisces, which rules Portugal, the unrest and dissatisfaction of the populace found signal expression in the assassination of the King and Crown Prince, and was shortly followed by the revolution, due to the conjunction of Saturn and Mars as before, which deposed the monarchy.

Now, if we look at the corresponding values of the chief securities of these countries, we shall find that they reflect the "depression" of the public mind due to the influence of Saturn. Spanish Fours, prior to the war, were in the

region of 80. In 1898 they fell to something under 30. Russias show the following remarkable fluctuations:-

5 per cent Loan (1822)

1897 = 154 1906 = 90

4 per cent Bonds

1896 = 105 1906 = 71

3 per cent Bonds

1898 = 96 1907 = 61

3.5% Gold Loan (1894)

1897 = 103 1906 = 60

The figures given are the highest and lowest between the years 1895 and 1907 for the several securities. We thus see that the lowest for the period of 12 years is touched at the time of Saturn's influence.

Portuguese 3 per cent stock stood at 72 in 1906,
and the influence of Saturn was such as to bring the value down to 58 in 1908.

Japan, ruled by Libra, shows no corresponding depreciation as did Russia from influence of Saturn, for in 1906 the 4.5% (1905) Bonds stood at the highest point of over 97 since the date of issue, and in 1910, when Jupiter = 3 (increase and expansion) was in Libra, the price went up to over 102.

The evidence is sufficiently marked to dispel all doubt as to the action of the planets upon human affairs, and we may consider the observation of Kepler to be justified.

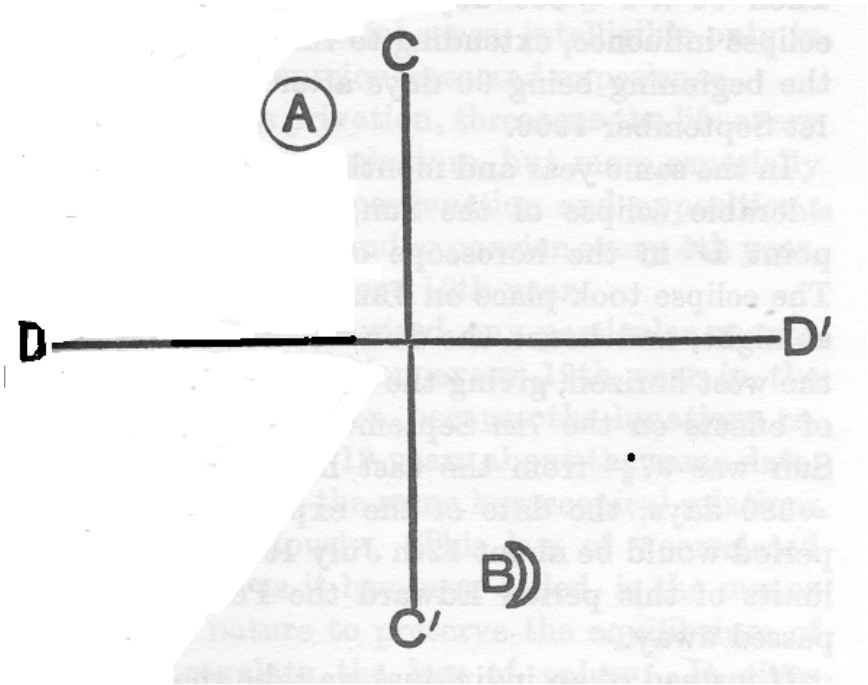
Now we, as Kabalists, are chiefly concerned with the fact that the integrity of Nature is upheld by this coincidence of symbolism with "the course of mundane events". In these pages I have endeavoured to show that symbology extends far beyond the circle, the cross, or any other geometrical form which ordinarily is employed as such. I have brought in figures and numbers as symbols, and have linked them with sounds and colours. But this does not exhaust symbolism, nor does the application of the symbology of form, colour, sound, and number to individual character and fortune constitute the whole subject. We must extend our symbolism to the entire universe, and our interpretations must have regard to the evolution of the human race as a whole. The Kabalists, following the lines already instituted by the observations of astrologers, have attempted such an universal symbolism.

The twelve labours of Hercules, the feats of Samson, and the progress of Israel from the captivity to the partitioning of Palestine, are so many symbols or ideographs set up to signal the evolutional progress of the race. Each is capable of a zodiacal interpretation (vide Drummond's *Edipus Judaicus*). Those who would pursue the subject of zodiacal symbolism in relation to the great epochs of human history should endeavour to obtain the works of C.Massey, E.V.Kenealy, J.Mackay, and Capt. Drayton, in each of which some glimpses of the system of interpretation are to be found.

In the present instance, we are concerned chiefly

with the kabalism of numbers in relation to the law of values. This cannot be effectively followed apart from a study of cosmic elements, the planets of the solar system, the cycles of the lunations and eclipses, and the divisions of the heavens called the signs of the zodiac. It is the recurrence of these planetary periods and luni-solar cycles that constitutes the ebb and flow of human affairs and the corresponding changes or fluctuations in values.
The cycle of Saturn is 30 years, of Jupiter 12, of Mars 15, of the Sun 19, of Venus 8, of Mercury 10, and of the Moon 4. The saros or eclipse cycle is 18 years 10.5 days, which, in 3 cycles, amounts to 54 years 1 month, and in 36 cycles to 649 years, after which the eclipses begin again and recur on the same days of the year. Those who have studied the marked physical effects due to, and coincident with, central eclipse, especially when the Moon is in perigee, i.e. at nearest distance from the Earth, will be prepared to allow that such may also have an effect upon individuals. Tycho admitted the symbolism of eclipses, and has given us examples of his interpretations, while Kepler has argued for their causative relations with humanity. It is an ancient belief, much better sustained by observation than many of our modern scientific theories, and can be accepted on the authority of those who have made the matter a subject of study for many years. Applying this observed malefic influence of eclipses to the problem of values, let A be the place of the sun at the birth of a person, that of a ruler or president; let B be the place of the

Moon; and CC' the meridian; and DD' the horizon respectively.



It will be found that whenever an eclipse of either luminary shall fall on any of these points, a period of sickness, depression of fortune, loss and disaster, will follow, such period commencing as many days from the date of eclipse as the luminary is degrees from the horizon it last crossed, whether E. or W., and the duration being equal to four times the number of days that the luminary is distant in degrees from the horizon to which it is proceeding. Thus, for example, there was a total eclipse of the Moon on the night of the 3rd June 1909, which accordingly fell on the point A in the horoscope of H.M. King George V, then Prince of Wales; the

eclipsed Moon being then about 90 degrees from the west horizon and an equal distance from the east horizon. Then 90 x 4 = 360 days as the duration of this eclipse influence, extending to the end of May 1910, the beginning being 90 days after the birthday, or 1st September 1909.

In the same year and month there was also a considerable eclipse of the Sun, which had place at point D' in the horoscope of King Edward VII. The eclipse took place on June 17th, just before 11.30 at night, and hence the Sun was about 82.5 degrees from the west horizon, giving the beginning of the period of effects on the 7th September 1909, and, as the Sun was 97.5 degrees from the east horizon, and 97.5 x 4 = 390 days, the date of the expiry of the eclipse period would be about 12th July 1910. Within the limits of this period Edward the Peacemaker had passed away.

If instead of an individual we take the horoscope of a nation, we shall find the same rule holds good, but this statement is open to the objection that whereas the individual horoscope is certainly known from the moment of birth, that of a nation has to be empirically determined by a long series of observations. We do not certainly know by what method Nature partitions the zodiac among the nations, or how she determines the destiny of any country from the affections of a particular sign, but we know from experience that in some particular manner there is a correspondence between the signs and the several members of the human body, and between the signs and various countries which are found to answer to them.

The facts cannot be disputed; the reasons are perhaps obscure, and it is therefore convenient to regard the whole scheme as having a human significance and, in a special sense, intelligible only in terms of human consciousness and experience.

Then Saturn, as privation, threatens the life every 7 or 8 years by its quadrature, but more especially every 15 years by its conjunction and opposition; while Jupiter gives increase and expansion every 4^{th} year, and more especially every 12^{th} year.

Events that characterised any particular month are apt to find repetition every 19^{th} year in the same month of the year, because the lunations repeat themselves after 19 years about the same date, and are therefore in the same horoscopical relations as 19 years previously. This law of "correlated successiveness", as it has been called, is the means employed by nature to preserve the equilibrium of things and regulate the law of values. It gives rise to diversity of fortune, and thus fosters inter- dependence among the various sections of humanity. For, while it is true that one governs and another serves, one has wealth and another lack of means, it is also true that nothing is effected save by the consent of that which is below. We see this in horoscopy, where the Sun promises some good by its benefic aspect to some planet in the horoscope, but is unable to bring it into effect until the Moon comes to the same or a similar aspect in the horoscope. The gods will that there should be a beginning of the millennium tomorrow if not today, but humanity does not like it so, and the great day of

universal peace and goodwill is indefinitely postponed. A king is ruler by the will of the people, for none can be king without subjects, and therefore we see that it is one of Nature's economic laws that the superior depends upon that which is inferior, while that which is beneath receives the sanction and purpose of its existence from above.

A man whose signature is 3 can become rich by expenditure and the free use of that which he possesses; while one whose signature is 8 can only become so in course of time by frugality, patience, self-denial, privation, and hard saving. For Jupiter demands expansion, liberty, largesse, and generosity from those whom he endows, while Saturn demands a "time contract" and much durance from his subjects. Mars, on the other hand, requires a risk, a hazard, a speculation or daring exploit, something that is "touch and go", as a fuse in a mine or a match to gunpowder. In every department of life it is always the same mandate under a variety of conditions. "Take what thou wilt, but pay the price", as Emerson has wisely said.

A man whose signature is Mars, whose number is 9, will have a positive and forceful nature. He may express it in lawlessness and open violence, and bring himself under the penalty of the law; or he may undertake some great pioneer work in which concentrated energy, direction of force, intrepidity, zeal and intensity are effective characteristics, and so gain honours and emoluments for himself. At quite an early stage in the study of the law of values we find that a number signifies a definite

characteristic, but does not indicate anything concerning the manner of its expression. The influence of 8 may operate to produce reservation, conservation, steadiness, or it may tend to deprivation, misfortune, and misanthropy. Character is the expression of individuality as seen through the coloured glass of personality and environment. Numbers are a key to this expression, but they do not inform us as to individual attributes or inherent powers. Nature, however, is jealous of her products, and observes the law of conservation of energy in human destiny as in cosmic operations, and conceivably follows the lines of least resistance by adapting environment to aptitude, or, at all events, affording suitable birth-conditions to every evolving entity.

Similarly, Saturn = 8, may tend to a scarcity of an article by diminishing production or supplies; in such case the price of the commodity will be temporarily enhanced. On the other hand, it may operate to diminish the demand for the article, which consequently falls in value. The key to this interpretation of 8, or any other number or corresponding planet, is one of the arcana of kabalistic and astrological science which have been successfully applied to the question of values for many years past, not only as to the greater periodic movements of the various markets, but also the monthly and daily fluctuations, so that the whole matter is in evidence and in every way confirms the view of Kepler concerning the concurrence of mundane events with changes occurring in the heavens.

The introduction of this subject of the law of values, and the study of it from the point of view indicated at the outset of the present work, is the outcome of an admonition received many years ago from a man of known commercial ability and sufficient common sense to harbour a belief in the solidarity of the universe and the consequent probability of planetary influence in human life. “Make your science practical, and it will be recognised”, he said, and in order to do so we must interpret the language of Nature into terms of everyday life. Neither astrology nor kabalism is a religion. They will never save a soul from self- destruction, but they can throw a welcome light upon the dark and narrow paths through which many a starved and belated soul has to push its way towards the place where humanity has set its camp. Where there was tyranny and servitude, oppression and slavery, opulence and indigence, happiness and misery in a world already made, the light of natural symbolism reveals an infinity of changing conditions and a universal service of indefinite opportunity occurring to each and every soul in a world that is for ever in the making. For the teaching of the universal symbolism is a scientific optimism for which we have the warrant of analogy. Whatever may be the sun to which a soul may be attracted, we know that it is answering to a gravitational pull and slowly but surely approaching the consummation of its purpose. At this period in its career it may be in aphelion, far away in the drear wilderness of life, with a minimum

of light and heat to cheer it on its way. But the law of compensation is for ever at work, and, as surely as a soul is now in aphelion, it will some day be in perihelion, bathed in the sunshine of a perfect day and as near as the law of his being will permit to the object of his ambitions. Further, we know that at every successive revolution he will come to a place that is a little nearer to the heart of being. The law of evolution is cyclic or periodic, it is never retrogressive, but always progressive. The spiral course of a gravitating body has given rise to the idea among superficial observers that humanity retrogresses or continually pursues the same unchanging orbit. Closer observation will show that, whereas it appears to return to the same place, it is in reality a little nearer to its gravitating centre at every revolution. In a single revolution, the increment is inappreciable; in a thousand or ten thousand it becomes considerable. Today the Earth is neared to the Sun than it was twenty centuries ago, and the Moon is further away from the Earth; but also the velocity of both has changed, and the Earth turns upon its axis in a shorter interval of time. We are getting closer to the centre of gravity; we are, as is our planet, answering to the inward ull. The best of men are deifying, most of us a-humanising, still; but all are gradually, imperceptibly – yet surely – evolving. We need no other argument than that afforded by cosmic law to uphold the doctrine of optimism. The laws of periodicity, of cyclic progress and of gravitation, ensure the working out of the law of compensation, and this

is the basis of our law of values which here has been partially considered. We learn from the law of values that rise and fall, increase and decrease, gain and loss, are only relative and at most but temporary terms, having no permanent value in a scheme that demands continual progress. But also it affords us that measure of opportunity which is required for the exercise of our faculties and powers, and the old adage, "Needs must when the devil drives", is only another expression of the fact that "Necessity is the mother of invention", and equally that "Suffering is the cause of evolution", for:-

"Stronger than woe is will;
That which is good
Doth pass to better, best".

Without restriction and pain, without need and suffering, there would be no sustained effort towards expansion, and without effort no development of power and faculty.

Thus we see how the study of the universe as symbol leads us to a more just conception of the Divine Economy, and how the law of values, when worked out to its last equation, speaks only of the beneficence of God. Incidentally it may serve us to improve our opportunities and make the best of life by timely effort in work that is agreeable to our natures and within the range of our faculties, as indicated to us by the kabala of numbers and other means of interpretation available to us. What I have here tried to show is the fact that $1 = 1 + x^n$, and $8 = 3$. To have succeeded, if only partially, will be

to have given to the kabalistic theory a new value, lifting it to the position of a gospel of optimism, at the same time inviting the philosophical consideration of a new law of values, which has regard to the scientific fact of human evolution and the moral incident of individual aspiration.

I have already said that neither kabalism nor astrology is a religion, and I do not see cause to depart from this statement. I am inclined to think, however, that both may contribute something to the structure of a true religion which has regard to the symbolical value of the universe as the revelation of God to man. Emerson, in his essay on "Idealism", has seized upon this idea and embodied it in the following fine phrase, which I venture to quote from memory: "The idealist views the world in God. He sees the whole circle of events, of persons and things, not as painfully accumulated, atom by atom, act after act, in an age creeping past, but as one vast scene painted on the instant eternity by the hand of God for the eternal contemplation of the human soul".

The laws of thought imposed upon us by $2^2 = 4$ (materiality) may be changed by an altered relation to the universe, and it may then appear that the apparent changes taking place in the world about are reflections answering to changes in our consciousness, and that the great picture of man in the image and likeness of God, the "fulness of the stature of Christ", has never undergone any change since the world began.

CHAPTER XVI

BRUNO'S SYMBOLISM

Throughout this work we have been able to trace that unity in diversity and that diversity in unity which constitutes a canon of faith. We see throughout the manifest universe a unity as to essence and a diversity as to expression which was perhaps better understood by Bruno than by his inquisitors who formulated the doctrine.

Bruno was the originator of the Doctrine of correspondences which was afterwards and perhaps more patiently illustrated by Swedenborg. The Nolan philosopher was an originator of the Hermetic doctrine "As above, so below", for he affirmed that the smallest thinkable body is a mirror of the universe.

As to the Doctrine of Correspondences, we have this formula from him: What harmony is to the universe, so is virtue to the individual and social law to the community. What light is to the stars, so is intelligence to the spirit and science to humanity. Here we have the correspondences of harmony, virtue, and social law. Also of the universe, the individual, and humanity. Bruno recognises that

man as individual is an embodiment of the universe, and that the same quality and the same conditions as those which are required to uphold the universe are essential to humanity and each of its members. This clearly shows that he was a deductive philosopher, arguing from universals to particulars. He further shows that light in the physical world, intelligence in the spiritual world, and science in the social world are correspondences. Further, he shows that the mathematical point, the physical atom, and the spiritual monad are correspondences. This infers something more than a mere analogy or similitude. It argues a direct interaction or continuity the one with the other. It means, in fact, that the physical atom is the ultimate expression of the spiritual monad, and that without the latter there could be no physical existence whatsoever, since the physical universe is the bodying forth of the spiritual. Hence physically we have the atom, intellectually the point, and spiritually the monad. This monad is the divine spark or scintilla in the human being, the "light that lighteth every man when he cometh into the world".

Astronomically this monad is the Sun, the centre and source of life and light to our system of worlds. It is the ultimate manifestation of the Central Fact of Being, the manifestation to us of the divine Wisdom and Love. Without its continual radiation the worlds would be but barren wilderness and lifeless orbs revolving in space. Indeed, they could hardly be said to exist as worlds. So without

the Wisdom and Love of God directing and vitalising the human soul it could produce nothing of good and would be but the play of natural forces. But inasmuch as this play of natural forces is nothing but an expression of the Divine Will, even they could not be said to exist apart from the Source of their expression. Thus we see how Bruno rightly apprehended the spiritual significance of the physical facts of the universe, and how he regarded the integrity of things to consist in their divine dependence.

Because of this essential unity of all things the number One has come to be invested in all kabalistic systems with singular and even divine attributes. Thus we see how in the universal system 1 symbolises manifestation from zero 0, the positive and active principle in all forms of life. It stands also for the Logos, which is the manifestation in time and space to us of the Divine Unmanifest Being. It represents also individuality; in a religious sense the Lord, and in a scientific sense the underlying unity of things. A symbol of the Sun.

In the Tarot it indicates “the Magnus”, which is a symbol of the Creator, who produces the universe by the magical power of His ideation. Even the Ephesians, punctilious in all the externals of religion, erected an altar “to the Unknown God”, fearing lest in the construction of their pantheon they had ignorantly omitted one to whom recognition was due; and it was the custom among the ancients either to add or remit one from the allotted number. Thus there came to be “luck in odd numbers” of which one was

the first and most significant.

These are ideas which, as Bruno said, "germinate like amputated roots, ancient truths which are again unfolded, occult verities that are now revealed, constituting a new light that during the long night has been hidden beneath the horizon of our consciousness, and now, little by little, makes its way towards the meridian of our intelligence". For these truths were expressions of the Soul of Things, in which the philosopher had implicit faith, for always beyond the thing of form he beheld the soul of it, which was its imperishable part.

Thus he speaks of the Soul of the World as "the formal constitutive principle of the world and of all that it contains; for all things, although not animal, are animate". And this doctrine is again and again repeated in the various works of this intuitive thinker, as in the *Ceneri*, where it is said: "Everything participates in Life, there are innumerable lives not only in us but in all composite bodies, and when we regard a thing which is said to be dying, we should rather understand that it changes, and that there is an end to that accidental composition and configuration, whilst there yet remain those things that are incorrupt and for ever immortal. ....Nothing is ever annihilated or lost to being save the accidental, exterior, and material form it holds". Concerning Matter itself, Bruno held that it was eternal and indestructible as to its essence, though evanescent and mutable as to form: "All the difference that we see in bodies is in regard

to their form, complexion, constitution, and other properties and relationships, which is nothing more than a different mode of the same substance, the unchangeable and eternal essence in which are all forms, constitutions, and members, unmanifest and homogeneous".

From the Spirit, which is the life of the universe, proceed the life and soul of whatsoever is living and ensouled and understood to be immortal, as also are all the bodies as to their substance, being not otherwise dead save in that they are subject to dispersion and aggregation, which is clearly expressed in Ecclesiastes: "That which is to be hath already been, verily there is nothing new under the sun". For Bruno spoke of spontaneous generation, of the origin and transformation of the species, in a manner that was foreign to the thought of his times.

Bruno was enabled to anticipate much of modern scientific and philosophical thought solely because he had studied a pure Kabalism, which recognised Number as implicit in all the works of the Spirit. Consequently, he protests against "the foolish and unreasoning idolaters", meaning of course those who upheld the crass orthodoxy of his day in Europe, who, he affirmed, "have no cause to deride the magic and the divine cult of the Egyptians, which in all things and in all effects, according to the scope of each, contemplated the Divine....They knew, did those sages, that God was in all things and that divinity was latent in Nature". It is from this point of view that we are able to

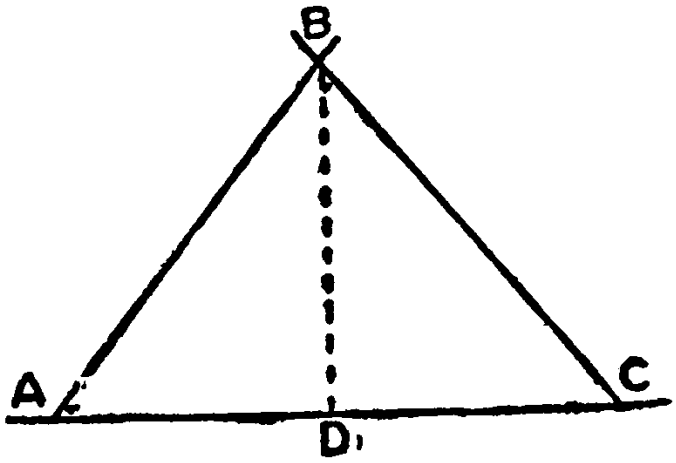
raise the study of Kabalism to its true and proper place among the sciences, and endow it with the virtue and quality of a system of thought. All that we know or can ever know of the Supreme Mind and Will is embodied and expressed in Nature, and the study of natural phenomena must therefore be our guide to true religion. For the reversion of man to the Divine is through Nature to Nature's God by means of contemplation. It is not then enough that we study to know the relations of things themselves to one another, but we must study the relations of things in themselves to the source of their existence.

As in music the tones bear a certain proportional relativity to one another without violating the sense of harmony, irrespective of the exact number of vibrations constituting the tonic, so the whole universe embodies a certain relativity of its parts, irrespective of the exact measurement of any one of its bodies.

Thus a stringed instrument may be raised or lowered in pitch without in any way affecting its manipulation or the relative value of its notes. Similarly the distances of the planets from the Sun may be increased or reduced from what we now assume them to be, without in the least affecting our astronomy or altering in any way the relative distances of the various bodies from their common centre. In a manifest universe there is no such thing as an absolute standard, everything is relative. We see and know things only in relation to one another. It has been said, for instance, that "the

distance from the Earth to the Sun is the measuring rod by which we compute all other (astronomical) distances", and although we may concede that others may know better than the late J.R.Hind F.R.S., their standard remains the same.

If two observers look at the same body in space from two widely sundered points of view, their lines of vision will intersect one another at an angle which is proportionate to the distance of the body – the nearer the



body the greater the angle. This angle is called Parallax, and by knowing this angle and the distance between the observers we can find the length of the perpendicular which bisects it and the angle of Parallax, and this length will be the distance of the body from the Earth.

Let A and C be the observers, and B the body in space. Then the angles at A and C are known by observation, and thence is derived the angle at B. Having the two angles and the base we can find the other sides and also the length of the perpendicular

BD, which is the distance of the body B.

We have already seen that, as regards the solar system, the orbits of the several planets are what we hold them to be only in regard to a stationary Sun, whereas we are confidently assured that the Sun is itself in motion through space, which by no means interferes with the relative distances of the bodies themselves, but entirely dispels any idea of a fixed relationship such as that implied by the elliptical orbit. And if we take the physical fact that all bodies at 37 times their own diameters from the eye appear to the spectator as of equal size, then some of our notions about the distance of bodies in space will have to be revised. Relative truths are all that we can hope for in regard to anything in this universe, since everything is conditioned by our own consciousness and sense limitations, but the relations of our perceptions should nevertheless be true.

This relativity of perception and apprehension of the universe about us puts us in the position of interpreters. We take the phenomenon as a signal, and from a series we establish a code which thereafter we apply to a variety of different sets of phenomena. This constitutes our science. Kabalism in the same manner establishes a certain relativity between numbers, which we regard as the quantitive relations of things, and thence arises a system of interpretation which is capable of a universal application.

But this does not give us an absolute value for

One. Thus it may stand for unity in the abstract as the principle of being or existence. On the other hand, it may symbolise Deity, the universe, ego, the atom, the monad, or aught else that in itself is a sole entity.

There is thus a relativity in Unity as well as essential identity, although in things of a kind relativity is usually regarded as beginning with Two. For we see that the atom is related to the individual, and the individual to the universe, and the universe to its Lord, who is in sole relations with the Unmanifest Deity, the Absolute or Zero, 0. There are what Swedenborg would call "discrete degrees" between each of these existences. But if we have two atoms or two egos, two monads, etc., the two are on the same plane of existence as one another, and are therefore continuous of each other, as to the plane of their existence, while remaining separate entities, which is what Swedenborg calls a "continuous degree".

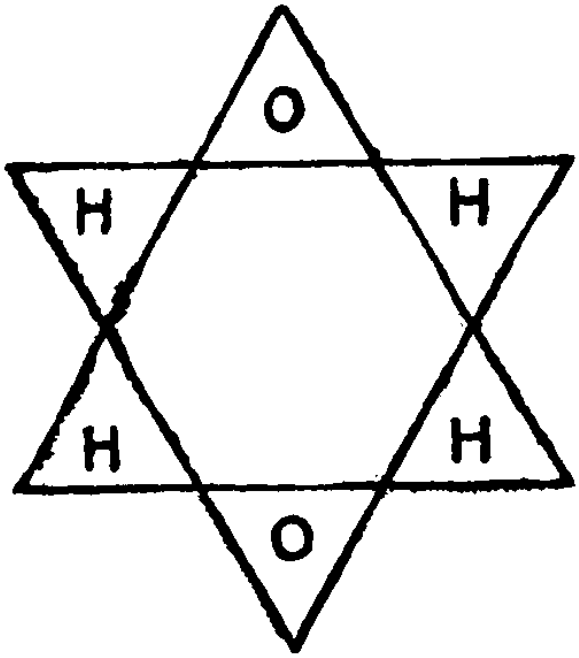
Now as all planes are in continuity, as required by their existence as planes, we may say that matter is continuous of matter throughout the universe, that mind is continuous of mind, and spirit of spirit. Further, from what we have already argued about discrete degrees, we are able to say that matter is the substratum of mind, as mind is of spirit, and spirit of Deity. Moreover, the doctrine of the Immanence of God requires that He is present in all His creations, not immediately as oxygen in air, but mediately as the will and consciousness are in the body of man. Therefore

by a variety of dependencies, all existences upon all planes are linked together, and together constitute the body of God. Thus when we speak of the Living God we should understand that conscious Will which is the life of the universe and expressed in all its operations, relations, and conditions. But even so we are at liberty to reflect that this universe of ours is but an infinitesimal part of the existent, and ought therefore to be regarded rather as a molecule belonging to the Corpus Dei and not the entire body.

Here we come at once to the monadology of Leibnitz, which was so fully apprehended by Bruno as to constitute an essential part of his philosophy. In this system of thought we regard every part, every atom, as reflecting every other part of the body to which it belongs, and therefore every universe comes to be a reflex of the Divine, as if a light falling upon a crystal sphere should illuminate the entire sphere and therefore all of its parts or molecules, and thus there would be a myriad molecules, each consisting of millions of atoms, all illuminated from a single source of light; and, mirabile dictu, every atom is a sphere in itself.

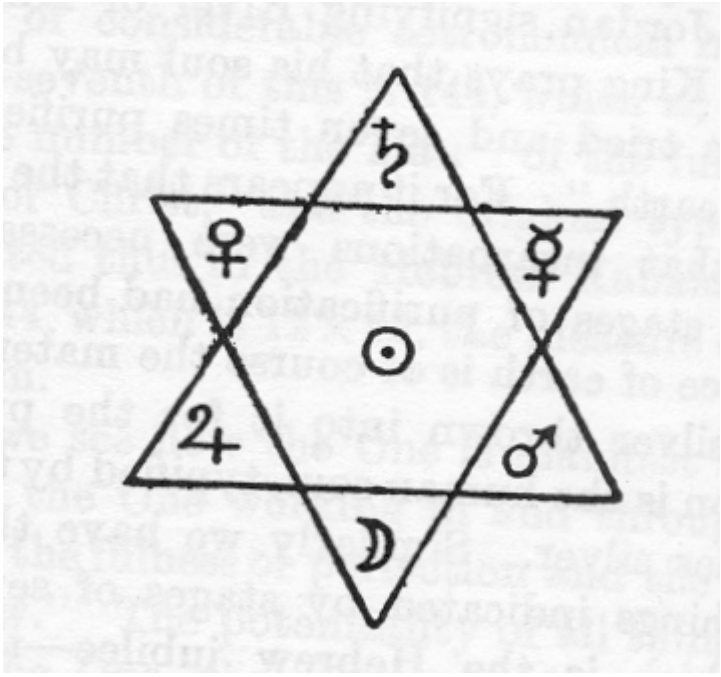
If we now take the idea of continuity in matter we shall find that it can only be worked out on the principle of the hexagon. No other form is capable of affording contact with an equal number of units of the same form and size as itself. There is a magic in the number Six which enters freely into all Nature. Water, for example, crystallises at an angle of 60 degrees, which is one-sixth of the circle.

Hence water was held among the Theurgists to be the prime base of all this world's evolutions. Six is the number of perfection of work, industry, occupation; and as Nature is regarded as the mother of all things, so the astrologers put the mother symbol as the sixth sign of the zodiac. The significance of the interlaced equilateral triangles is already well known. It illustrates the sacred nature of the number Six. Perhaps the better formula of water = $2H_2O$ will appeal to the scientific mind in symbol.



It may be convenient to regard all matter from the point of view that the atom is a hexahedron rather than a sphere. My faith in ancient creeds is by no means exhausted, for at all points I find them to be more imaginative and suggestive than the dry formularies of modern anomalistic science. To the extent that a theory of matter is universal and capable of spiritual interpretation it is to be preferred.

For the reason that Six was found to be a number representing Creation, the number Seven attained a dignity and significance which we can only compare with the divine attributes. It was the point within the triangles, the centre of the hexagon, which by existence constituted a unifying factor and gave it a particular virtue. It was at once seized upon by the Hermetic philosophers to indicate the totality of things. Ir became related to the Sabbath, and was used to signify fulness and completion. So a week was made to consist of seven days, and a great cycle of seven millenniums. The Kabalists brought it out from the Oriental mysteries to typify the seven creative forces, the three lords with their s'aktis – Brahma, Vishnu, S'iva – Saraswati, Lakshmi, Parvati. They symbolised the solar system under a glyph, which employed the seven bodies known at that time. Thus:-



We have the symbol of the Sun holding the central position, surrounded by a ternary of the three

major planets, Saturn, Jupiter, and Mars, and a complemental ternary of the three minor bodies, Venus, Mercury, and the Moon.

The symbols were repeated in the seven lamps and the branches of the golden candlestick. The septenary idea is indigenous to the Hebraic system, and is found in evidence at all stages of its development, from the Chaldean conception of the Creation to the establishing of the Covenant and the building of the Temple. There can be little doubt that the ceremonial of the Jews was based upon astronomical ideas then current, and St Paul bears testimony to this in speaking of the ordinances of Moses and the construction of the Tabernacle, which he says was ordained "after the pattern of things in the heavens". The leper was told by Elijah to wash himself seven times in the river Jordan – a cryptic symbol of the Gilgaluth or cyclic law of rebirth, the name Jordan signifying River of Knowledge. David the King prays that his soul may be "tried as silver is tried and seven times purified in the furnace of earth". For it appears that the Hebrews believed that incarnations were necessary until the seven stages of purification had been effected. The furnace of earth is of course the material body, and the silver thrown into it for the purpose of purification is the human soul, typified by the Moon, which rules silver. Similarly we have the perfection of things indicated by stages of seven times seven, which is the Hebrew jubilee – though for some reason unknown we have adopted the custom of celebrating the jubilee at the end of the fiftieth

year, instead of the end of the forty-ninth or beginning of the fiftieth, - and we find that “seven times seven” and “seventy times seven” are numbers that indicate completeness and perfection, a Sabbath of Sabbaths. Thus the Israelites are represented as having passed around the walls of Jericho seven times each day for seven days, after which they celebrated the jubilee (horn-blowing).

In connection with the subject of the Gilgaluth or cyclic revolutions of the human soul, we have to employ the symbols of the Sun and Moon as representing spirit and matter, or the natural elements of fire and water. “Except ye be born of water and the Spirit, ye cannot enter the kingdom of God”, is in this sense apposite. The numbers of the Sun and Moon are respectively 36 and 28, which being multiplied into one another yield 1008, a number of considerable astronomical importance; and one-seventh of this is 144, which is, as we have seen, the number of the Man “of the fulness of the stature of Christ” and the original type Adam is enumerated thus in the Hebrew Kabala – A1, D4, M4, or 144, which is 12 x 12, the measure of the New Jerusalem.

Thus we see how the One is manifest in the Six, and how the One working in and through the Six produces the fulness of perfection and the “fulfilling of the law”. The potentiality of all things is therefore in the One, the phenomenal manifestation in the Six.

CHAPTER XVII

COSMIC ANALOGIES

In a former chapter I have shown that the value of Pi = 3.14159 is contained in the sum of an age, a year, and a day of Brahma. I am not in a position to prove that the ancient Hindus, in instituting these periods, had any idea whatsoever of the mathematical ratio of the diameter to the circumference of a circle, but I should be quite prepared to find that all their great periods were but multiples of some that are commonly observed in astronomy.

It remains a singular fact that Kepler's law of the distance of the planets being regulated by their velocities so that they describe by their vectors equal areas in equal times, is in direct relations with the value Pi x a^2, which represents the area of a circle. Here we employ the value of 3.14159, and this, we have seen, is comprehended in the following periods:-

Brahmic Age	3,110,400,000,000 years
Brahmic Year	31,104,000,000 years
Brahmic Day	86,400,000 years

	3,141,590,400,000 years

This seems to be directly related to the Hindu, conception of the ages already referred to as the Gold, Silver, Copper, and Iron Ages or Yugas, known as the Satya, Treta, Dvapara, and Kali Yugas respectively. For we find upon enumeration that they are of value as follows:-

Satya Yuga	1,728,000 years.
Treta Yuge	1,296,000 years
Dvapara Yuga	864,000 years
Kali Yuga	432,000 years.

The total of these years is 4,320,000 solar years.

The Brahmic Day therefore bears a definite relationship to the Dvapara Yuga and to the Satya Yuga. Also we observe that the half of the Great Year of Plato (25,920 years) is 12,960 years, which is the one hundredth part of the Treta Yuga. So that there can be very little doubt that these astronomical periods of the ancients are all linked up together in such manner as to form a complete system of astronomical chronology. The difficulty is to trace them to their source. It is of course observed that they are formed on a numerical progression of 1234 = 10, and that the sum of the four ages is 10 times the value of the first, as 432,000 and 4,320,000. This would be the case with any numerical series in the ratio of 1234. I think, however, that the basis of the system is to be found in the multiple of 72, that being the number of years in which the precession of the equinoxes amounts to one degree of the ecliptic. There are 60 minutes in 1 degree and 60 x 72 = 4320, which

gives us the basis of the yugas. Also 6 times 60 = 360, the number of degrees in the circle, and 6 times 4,320 = 25,920, which is the Great Year. That which was know as the Naros of 600 years, during which one of the twelve manifestations of the Deity was presumed to rule on the Earth, gives us the value 600 x 12 = 7200 years, and 60 times this is 432,000 years, which is the length of the Kali Yuga. These inquiries are extremely interesting to pursue.

The ancients knew of a motion of the Earth's axis which had reference to the obliquity of the ecliptic, and they appear to have used these ages in order to indicate the times during which the pole of the Earth passed through a definite number of degrees.

The belief is supported by the observations of various astronomers such as Herschel, Maskelyne, and others, who have shown that the diminution amounts to half a second per year of fifty seconds per century, and this is exactly one hundredth of the precession of the equinoxes.

If therefore we take the progression of 1, 2, 3 times the value of twelve revolutions of the circle = 360 x 12, we shall get the basic value of the cycle 4320 years x 1, 2, 3, thus:-

1	=	4,320 years
2	=	8,640 years
3	=	12,960 years

Total		25,920 years

which is the Great Year, the entire precessional

revolution and the value of six cycles of 4320 years. Therefore it appears that the number of the degrees in the circle multiplied by the number of the signs of the zodiac is equivalent to the Precessional Year or Great Year divided by six.

There may possibly be other grounds for deriving the cycle first of all referred to, namely, the Brahmic Age, but the above appears to me to be the most likely, and the correspondences are too close to be overlooked even by those who have a scientifically educated dislike for "round figures". Nevertheless, so far as the precessional increment is concerned, there is nothing whatsoever to show that the present rate of precession is constant. It is estimated at 50.2453 seconds, but the records clearly show that it was formerly less than now. Probably a consideration of the true cause of precession will lead eventually to the fact that the variation is plus up to a certain point in the solar orbit and afterwards minus, and the mean will be fifty seconds exactly.

This would answer exactly to the theory of Kepler, in which the elliptical orbit requires that the Sun has an aphelion and perihelion of its own, and that its motion in space is therefore variable, being greatest at the perihelion and least at the aphelion, as is the case with the planets of this system and also of the satellites.

I do not consider that the ages of the ancients were the products of the imagination, but that they were invented from observation in the first place and afterwards augmented on speculative grounds.

For I have shown that there is a basis from which they could very well have originated, and this basis is an astronomical one.

If the theory of the continuous change in the obliquity of the ecliptic, due to the Earth's gradual change of axial inclination, be true, it will follow that at one time the axis must have been in the plane of the orbit, and the polar regions would have marked alternations of summer and winter, such as the planet Mars now undergoes from the same cause, and the equatorial belt of the Earth must then have been one perpetual ice-belt. At the present time, when the axis is assuming the perpendicular, we get a more uniform distribution of the Sun's rays throughout the year over the whole surface of the globe; but the ideal condition from the point of view of haditability will be when the axis is quite vertical to the plane of the orbit, for then there will be no difference between summer and winter in any particular latitude.

Another point of considerable interest is left out of account in the earlier pages of this work when citing Bode's Law (p. 72). The discussion of the point did not seem apposite to the matter immediately in hand, but it may here be dealt with in connection with the cosmical facts we are considering.

The proportionate vectors of the planets, excepting Mercury, etc., are given on the basis of a progression of $3(2^{n-2}) + 4$, from which we see that the Earth equals 10. Neptune is omitted from this series, but it may be added by doubling the figures

for Uranus and adding 4, thus 192 x 2 = 384, to which 4 being added we get 388 as the value for Neptune. The actual distance of the body is usually given as 2760 millions of miles from the Sun, and this would work out at 300 times the vector of the Earth. This clearly shows that Bode's Law is but an approximation which would work out if the sizes of the various bodies were proportionate to their velocities as these are to their distances from the centre. But Neptune is affected by Jupiter and Saturn as well as by Uranus, and the net result is that it is much nearer than is required by the law above cited.

When, however, we come to consider the planet itself we find that it is in a state of chaos, not far removed from nebulosity, and so remote from the Sun as to be in these conditions quite uninhabitable unless we presume, as we certainly have cause to do, that it has a dense atmosphere, and therefore is capable of retaining the heat generated from itself. It would then only require that the bodies upon it should be tenuous and of small gravity, and there would then be nothing against its habitability. Indeed, it seems part of Nature's economy to continue to open up in space new centres of activity in preparation for the advent of man in proportion as the planets nearest the Sun become from their age and proximity to the Sun, gradually less suited to the habitation of man.

On these grounds we have every reason to regard with respect the ancient Puranic concept of the Laya Centres or vortices from which the

worlds are evolved. The gamut of the solar system is raised a tone without the relativity of its parts being at all affected. It is even possible that the discarnate humanity of this system will find new habitations in the planets which are ex-Saturnian. Then Uranus will become the higher Mercury, or a repetition of Mercury's life an octave higher in the scale of things, and Neptune will thus be the higher Venus of our system and the habitat of the discarnate Venusians. The extra-Neptunian planet will, on this basis, become the future abiding place and seminary of the Earth's humanity, at a time when our planet is no longer habitable or fails to afford the requisite conditions for further evolution. The idea is not so fanciful as it looks. The seer of Patmos saw "a new heaven and a new earth" opened up before his exalted vision. We cannot otherwise regard these distant planets of our system than as latent centres of future activity and evolutionary progress, and as, so far as we know, both light and heat are necessary for the continuance of life, it is only reasonable to assume that by the time these planets are capable of sustaining life upon them they will be considerably nearer the Sun than they are now. But we speak of times that are immensely remote, but with which, as evolving monads, we shall probably be intimately concerned. At all events we have to regard these distant planets either as inhabited by a humanity physically adapted to the peculiar conditions they afford, or as seed-grounds for a future humanity.

We cannot regard them as purposeless, for there is no analogy from which to argue.

Nature appears to indulge in these octaves. As a writer more than twenty years ago observed:- "When the first note of a new octave is evolved, man first begins to live". In the evolutional scale we have the several stages – igneous, gaseous, fluidic, mineral, vegetable, animal, and human. The eighth note is a repetition of the first, but on a higher gamut, and what in the primal stage of the Earth's evolution was the igneous life of the physical monad, here in the new scale is represented by the fusion of the spiritual monad with the higher forms of matter as comprised in the nervous organism of man. This union of the physical and spiritual monads constitutes that beginning of the new octave referred to above. What is known as the Uranian Age is now opening up to the world, and during its course of 2160 years the seeds of a higher humanity will be sown in soil that is already prepared for it in the great intellectual areas of the world. This is the age of the "pouring out of the Spirit upon all flesh", represented zodiacally by the sign Aquarius. Out of the celectial seeding-ground represented by the "Milky Way" new suns will be evolved. But not in two thousand years can these future worlds evolve further than to form nucleoli. In man, however, already prepared for the inception of the seeds of a higher and more abundant spiritual growth, it may well be that the subsidiary cycle of the present race of humanity can give rise to a

tremendous output of extraordinary faculty and the realisation of social ideals and scientific attainments such as the world has not experienced at any time since the dawn of life upon this planet.

For whereas there have been previous Uranian Ages in the course of the great solar cycles, at every return humanity is found at a successively higher stage of evolution, and therefore capable of responding in a higher degree to the impulses of the Spirit. In all there are 100 cycles or Great Years, amounting to 2,592,000 years, during which a complete revolution is formed, and then a new direction is given to the axis of the Earth, bringing our globe into new relations with the circumambient stars. When we consider the fact that the furthest star in the confines of space is knit closely to our earth as to all other worlds throughout the vast empyrean, this new relativity of our world will be seen as the cause of a new evolution when " a new heaven and a new earth" may be said to be actually produced.

These dreams of the ancient seers and philosophers will be found on examination to be grounded in astronomical facts. So great is their significance and so ingenious their conception, we cannot but be struck with the various discoveries, astronomical and geographical, which conspire to uphold them. From another point of view, the theory of new centres opening up in space as the march of human evolution in connection with cosmic changes seems to require, we have collateral proof of this, so far

as Uranus and Neptune are concerned, from the facts of astrology. In this system it is found that Uranus answers directly to intellectual genius of an inventive and original type, so that at times it appears that those who are affected by it are almost inspired. The planet is said to denote inventive genius, inspiration, inventive faculty, originality, eccentricity, a precocious and wayward mind. It answers to electrical energy in the physical world, and is typified by the lightning flash.

Neptune, on the other hand, appears to be indicative of the artistic genius, and has special relation to rhythmic vibration, sense of harmony. The planet is prominent in the horoscopes of those who are aesthetically disposed, and a study of the characters of those born under its direct influence will reveal the fact that they answer to the planet Venus on a higher gamut. Undoubtedly there are as yet inadequate means for the full expression of these higher vibrations in the human organism, but to the extent to which they manifest they are unmistakably abnormal and even supernormal in their effects.

Such being the case, we have every reason to regard these occult concepts with due respect, and to seek if possible a means of accommodating them to our scheme of thought in regard to human faculty. The effort of Nature to evolve special nervous conditions for the expression of these latent and higher faculties of the soul may give rise to an ill-considered association of abnormal

mental and psychic faculties with forms of insanity, when in fact they are only premonitory indications of a condition which in process of time will come to be regarded as normal.

Viewed from the point of view of numerology, we exhaust our gamut at the number 7, and Uranus will therefore be 8 and Neptune 9. But these quantities will have to be applied to the planets Mercury 5 and Venus 6, to which they are octaves, and thus we have for Uranus 8+5 = 13 = 4, and for Neptune 9+6 = 15 = 6. This comes into line with the statement in the *Secret Doctrine* that Uranus is the same as the Sun, for which the latter is a substitute; and we have already seen that 4 is a number directly related to the Sun in the kabalistic system of numerology. Also we have seen that Mercury is the alternate of the Sun, which answers to the number 4, while here we have Uranus in terms of Mercury represented by 13 = 4 vide *Cosmic Symbolism*, chap. xiv).

As to Neptune, we find the ancient name for this god of the Greek pantheon was Poseidonis, and that the horse was his symbol; and further, that he was given the dominion of the seas, specifically the Mediterranean. He is symbolised as a creature having a horse's head and the body of a large fish, sometimes also as having the foreparts of a goat and the hind-part of a porpoise. The idea of the sea-horse suggests at once the two signs Pisces and Sagittarius, both ruled by Jupiter in the astrological system (*Astrology*, p.28), and for a long time Neptune has been associated by astrologers with the sign Pisces,

as Uranus with the sign Aquarius.

Now Jupiter, as the ruler of the signs Pisces and Sagittarius, is of the value 3 in the kabalistic system, and this is the alternative of Venus 6 (*Cosmic Symbolism*). Then, if we regard Neptune as the higher Venus, we naturally associate him with the numbers 3 and 6, which are those of Jupiter and Venus. Also if we regard the planet Uranus as being the higher Mercury and this latter as the alternate of the Sun, then Leo, the sign ruled by the Sun, will find its negative in the opposite sign Aquarius, which is ruled by Uranus and here associated with the number 4, which hitherto has been regarded as the Sun's negative number. This opens up an entirely new system of enumeration, and we shall find that Sun = 1, Lilith = 2, Jupiter = 3, Uranus = 4, Mercury = 5, Venus = 6, Moon = 7, Saturn = 8, Mars = 9, and Neptune, as the alternate of Jupiter and the higher Venus = 6. Here, however, we are on the horns of a dilemma, for we cannot regard Neptune and Venus as having the same value, but we may truely say that Venus = 6 and Neptune 9+6 = 15. But in such case and to preserve the analogy we should have Mercury = 5 and Uranus 9+5 = 14, which employs the two Sun numbers 1 and 4, and produces something that is yet quite distinct, but which, in its concrete expression, is 5. This seems the more reasonable, and consequently we have to regard our gamut as containing nine notes and not an octave merely. In such case we must

retain the negative value of the Sun = 4 and consider Uranus as of value 14. Thus:- 1 Sun, 2 Lilith, 3 Jupiter, 4 Sun (negative), 5 Mercury, 6 Venus, 7 Moon, 8 Saturn, 9 Mars, ... 14 Uranus, 15 Neptune. Here we see that Uranus and Neptune are raised a whole nonate by the addition of the number 9. This number stands for the planet Mars, and denotes the power of the will. The raising of humanity therefore is thus symbolised numerically as dependant on the exercise of the volitional faculty. Nothing can raise the mind except the will to be raised. The millennium could begin tomorrow if we willed it. Individual progress is controlled by the power of the individual will. The will to do, the will to be, these are the determining factors in all human evolution and the final factors in the process of natural selection.

Atmane atmanam upasya, Raise the self by the self, is the mandate of Krishna, as of Buddha and all the great teachers. "Not everyone that saith.....but he that doeth....." St Paul exhorts us to "work out our own salvation" and to become "a law unto ourselves". In *The Light of Asia,* bk.8, it is said:- Ho !

Ye suffer from yourselves, none else compels,
None other holds you that ye lag and stay
And whirl upon the wheel, and hug and kiss
Its spokes of agony, its tyre of tears,
Its nave of Nothingness !

CHAPTER XVIII

SOME RECONDITE PROBLEMS

The idea involved in the preceding chapter is common to all religious systems, and consequently we may expect it to be reflected in any system of kabalism which has regard t the unfolding of human destiny this unfoldment is the natural means by which man draws near to the attainment of the "full stature of Christ", which, as we have seen, is kabalistically represented by the square of 12, or 144, the enumeration of the name of the primal ancestor, or of that race of humanity which became "sons of God" by the inbreathing of the Spirit (*Cosmic Symbolism*, chap. i). What in the animal man is merely desire becomes in the Adamic race converted into will, and this same force of divine energy working in man will eventually bring him to a state where he is both mentally and physically capable of a fuller expression of the Spirit.

Doubtless it is the fact that in the process of evolution each individual goes through the whole gamut of development from 1 to 9, i.e. from mere vital functioning to the expression of individual

will in its quest after freedom from limitation and bondage. But some study of particular cases in connection with the doctrine of spiritual hierarchies has led me to the conclusion that each individual is permanently related to some one spiritual hierarchy, which, through a dependency of states, spiritual, mental, and psychic, is ultimately expressed in a group of incarnations coming directly under the influence of some particular constellation, star, and planet.

Thus the particular destiny comes to be controlled by the asterism which is rising at the time of one's birth, that under which a person is said to be born, and this asterism is related to a particular part of the Cosmic Man and answers to some specific function in the Cosmic Mind. And this may be taken as a partial explanation of Emerson's exhortation to "Hitch your wagon to a star", which is serviceable advice if you only know which one. It explains why a variety of individuals born under the direct influence of one of the planets are found to be altogether dissimilar in their tastes and pursuits, and different in their objective. For the planet is but one and the last of a series of screens through which the spiritual monad expresses itself in the process of incarnation. It thus becomes of greater importance to know what "star" one is born under than what planet. For the planets are but seven in number, or nine if we regard the luminaries as in the category of apparent planets, while the stars are innumerable, and together as celestial molecules constitute that Grand Man or Cosmic Body which

according to all mystical philosophers is the “vestment of God”.

In a true philosophical system of cosmogony we shall find that as Deity is expressed in Nature and Spirit in matter, so every physical atom is the expression of a spiritual atom, and thus there are two monads, the physical and the spiritual, the one working up through the various stages of physical evolution to the up building of the human form, and the other working downwards by a process of involution for final expression in the inspiring of the human form. The union of the two monads is the supreme fact of the alchemy of the soul, and the process of their fusing and complete interaction is represented in the unfolding of individual consciousness and the establishing of the will to be and the will to do in man. Until this union was effected it could not be said that the human soul existed in the man-form or human animal, for the psyche is the child of Spirit and Matter. Traced to their source, these two, Spirit and Matter, must be regarded as essentially one, although in some systems of speculative philosophy the one (Matter) is regarded as a reflection of the other.

In developing these ideas I am but extending the cosmical conceptions of Bruno into the realm of the true Kabala. We observe one cosmic energy or life working through a variety of states of matter to the production of various kinds of forces, and we understand that essentially all matter is identical, but apparently different by reason of a variety of characteristics produced in

the process known as differentiation. The various stages at which energy is arrested by matter appear to answer to states of consciousness in man, for all consciousness appears to be the result of resistance. Individual consciousness or what is called self-consciousness is thus the product of the incarnation of the monad. If we take an etheric vibration or an electric current and set up resistance to it we shall get light as the result. By slowing this down again we get a partial conversion into heat, and by further resistance we institute the phenomenon of combustion. The descent of the monad through the successive planes of matter thus gives rise to successive states of consciousness from the various degrees of resistance set up by the material conditions through which it passes. The physical body of man and the cosmic body of the universe thus represent resistance coils of the greatest power, and it is therefore in its associations with gross matter that the centre of spiritual energy we call the monad is capable of elaborating the degree of consciousness and the forms of intelligence which relate it to the material world. Thus it is that Vulcan = Mars = Will, is both the desire that tends to the forging of our material bonds and also the volition necessary for our release from those shackes. And we see that Saturn 8, the symbol of restriction, is the cause of transition to Jupiter 3, which is the symbol of expansion, and finally to 9 Mars, which is freedom.

There arises another point of some interest both

astronomical and kabalistic, which I have incidentally referred to in the foregoing chapter, where the numbers allotted to the planets require that 2 is the value of Lilith. To many of my readers this name will be unfamiliar, and I may therefore explain that among the Kabalists there is a tradition that Lilith was the first wife of Adam, who was changed into a night spectre in consequence of her refractory conduct. She is described as especially inimical to women and children, and from all accounts appears somewhat akin to the hag known as the Banshee, the apparition of whom in any house is certain disaster to its occupants.

Cosmically Lilith is the second or rather the first satellite of the Earth (Adam), and is no longer a luminous body, but revolves still about the Earth in an orbit at a mean distance of 1,040,000 miles in 119 days. Proctor in his *Other Worlds than Ours* asserts that in his opinion there is every reason to believe that there are myriads of these dead and non-luminous bodies floating about in space, any one of which may be the occasion sooner or later of a vast cosmic cataclysm as the result of a collision. The satellite Lilith is only visible to us under certain conditions, namely, when at a particular angular distance or elongation from the Sun and at the time of its transit over the disc. From observations made by Waltemath of Hamburg and various records both before and since his discovery, we are able to establish the synodical revolution of the planet as 177 days. Thus there is recorded a transit of a black spot over the disc

of the Sun on 27th March 1720, by Dr Alischer at Fauer; another in the following year by the same observer on the 15th March; another at St Neots, Huntingdon, on the 6th June 1761, recorded by a writer in the *London Chronicle*; another seen by Lichtenberg and Sollnitz on 19th November 1762; another by Hoffman near Gotha on 3rd May 1764; another by Supt. Fritsch at Quedlinburg on 25th March 1784, recorded in Bode's *Astron. Alk.,*1805; another by Dr Ritter, of Hanover, on 11th June 1855; another by Gowey on the 4th September 1879 at N.Lewisburg, Ohio; another on 4th February 1898 at 1.30 p.m., seen by Dr. Zeigler and eleven other persons, and seen at Wiesbaden on the same day at 8.15 a.m.; another on the 4th February 1898. Now, as we cannot accuse these several authorities of aberration or conspiracy, we are bound to accept their statements as veridical. A cursory examination will show that every one of these dates of transits are separated by a period of 177 days to within a few hours. Then, as the motion of the Sun will be about 174 degrees in the same period, the satellite will have travelled 360 + 174 = 534 degrees in 177 days, which gives its mean diurnal motion as about 3 degrees and its revolution as 119 days. Retrogressive computation shows that the satellite should have been in conjunction with the Sun on the 13th September 1618; and 11 days before this Riccioli, as recorded in the *Almagestum Novum*, vol. ii. p. 16, saw a fiery red globe to the west of the Sun. Cassini the elder and Maraldi saw the transit on the 7th November in the year 1700,

and it was seen again in Hungary on the 23rd December 1719, like a red sun with a white line across it.

If the Moon, an old and worn-out body, still perseveres in its orbit, there seems no reason why other bodies more remote from us should not have persisted. It is altogether probable that as the Moon is now receding from the Earth, so formerly the further satellite was much nearer the Earth than now; and indeed the suggestion may be hazarded that even before the Moon was in the position of a prime luminary to our globe Lilith may have been functioning in that capacity. We have only to assume, as I think we may, that the Sun has a direct pull on the body somewhat greater than that of the Earth, and we at once see that at the conjunction, when the satellite is between the Sun and the Earth, the former pulls it a little out of its course, so that at no successive revolution does it return to the same relative position as regards our globe, but is always being urged towards a wider orbit and a commensurately slower velocity as required by Kepler's law. This is found to be the case in regard to the Moon, and it must be so in regard to any other satellite of the Earth. Possibly Lilith held the same or similar relations to the Earth in a former period of activity (manvantara) as the Moon does in the present period of our terrene life. For it is not believed, at all events by the Kabalists, that this is by any means the first period of life through which the Earth has passed, but that it has had successive periods of alternate

activity and quiescence (manvantaras and pralayas), and emerged from its last long sleep about eighteen and a half million years ago. I have stated the case briefly in the opening chapter of *Cosmic Symbolism*, and need not therefore discuss the grounds of this belief again. Enough has been said to institute a basis for the enumeration of Lilith, which for various reasons may be regarded as of value 2, in contrast and complement to the Moon = 7, which has already been established.

Speaking of the Sun and Moon as the male and female symbols of cosmos in relation to the humanity of this globe, we are reminded that a wider interpretation was given to this symbolism by substituting the Earth as mother in place of the Moon. This leaves out of consideration the moot question as to the origin of the Moon. It is at present our satellite. That it was always so does not transpire from any astronomical evidence, and I shall not say that they are wrong who assert that the Moon was mother of the Earth and not the contrary. The fact that at the present time our globe is estimated to be about fourteen times larger than the Moon proves nothing as to seniority, for we know that the Moon is a dead world, or at least a sleeping one, and that it has gone through a process of shrinkage during the course of ages which has left it a mere remnant of what it once was. We are, of course, astronomically aware of the fact that the Moon has for many ages been receding from the Earth; and we also know that it has reached absolute zero in its axial rotation, which shows

that its vitality is at lowest ebb. If it were to rotate slower than now – and it makes exactly one rotation while it revolves around the Earth it would appear to rotate from West to East upon its axis, contrary to its present motion, and we should have the gradual revelation of a thing as yet unbeholden, the other side of the Moon !

On the other hand, if the Moon were suddenly caught in one of those great cosmic streams of energy which Sir Hiram Maxim speaks of with such remarkable intuition, the Moon's rotation on its axis would immediately be accelerated, the planet would begin to live again, and, roused from its long slumber, it would enter upon a new day of activity and development. The evolution of new forms of life would begin anew, and the now barren globe would in process of time become a centre of teeming life. Who knows how long this catalepsy may last, or how soon the sleeper may awaken? But awake or asleep it is regarded by the Kabalists as the mother of our world, and it holds true among astrologers that "the Sun is the father and the Moon the mother of every mundane event".

CHAPTER XIX

GOD GEOMETRISES

When Goethe called architecture “frozen music” he was impressed by the same idea as that which caused Plato to define the Deity as the Great Geometer.

Whether we view a noble edifice, a magnificient landscape, or the vast canopy of heaven “studded o’er with gold”, we are looking at concrete thought. The universe has been variously described as “the vestment of God”, the “bodying-forth of divine Thought”, and “divine Ideation in expression of form”. The day of belief in the fortuitous concurrence of atoms is now far gone and possibly will never return to the human mind in quite the same positive form. Science has made vast strides towards the theological position, and philosophy in the middle ground between them is seen to be making discreet but unmistakable advances towards the argument from design. The more we learn of the laws of the universe around us the more evident to our minds does the design and purpose of creation become, the more acceptable the idea of a beneficent Creator. A man cannot be intimate

with Nature, or study the laws of matter closely, without finally swerving to a belief in an Intelligence at the back of things. Everywhere on all sides, and in an almost infinite variety of forms, he beholds the Trinity of Life, Substance, and Intelligence expressed as force, matter, and consciousness. In the mutual attraction of molecules, in chemical combinations, in the building up of cells into tissue and organisms by assimilation of inorganic matter, he sees elective affinity and the operation of a magic which he does not understand. He does not pretend to know what is the nature of that interpreter which converts inorganic into organic matter, still less what it is that renders an organism the vehicle of an intelligent will. He observes, however, that faculty, function, and instrument are immediately related. He may have a conception of life apart from any particular form that lives, but there is no possible conception of embodied life apart from function, and function implies faculty, which is not merely an expression of life but also of a living intelligence. It is perhaps hardly conceivable that one should have even a broad idea of the laws of life and the constitution of the cosmos and not regard those laws and that studied order of evolution as in some intimate relations with an Intelligence of a supreme nature, and as a partial expression at least of such an Intelligence. The question then arises as to the means of this expression. It is implied in the terms “law” and “cosmos”.

The terms are correlative. According to Leibnitz

there could be no cosmos apart from pre-established harmony, which harmony is the effect of intelligence in operation. Then we have Intelligence as faculty, Cosmical Evolution as function, and Cosmos as instrument. All that is possibly knowable to us as sublunary creatures concerning that Intelligence as faculty, is to be learned from a study of cosmical functions and the world about us.

The universe is not in itself a plenary expression of an Infinite Intelligence or Omniscient Being. It is not an infinite universe; on the contrary, it is in itself a comparatively small one, and our Sun, which is its gravitational centre, is a star of no great magnitude. It is, moreover, a satellite, answering to a gravitational pull from a greater focal centre in the confines of space. The solar system has an orbit, and, from the view-point of Plato, the Sun takes 25,920 years to complete its revolution. If we take the mean precession of the equinoxes, 50" per year, and divide it into 360 degrees, we shall have 25,920 years, which is the Great Year referred to by the great philosopher. It is suggested that the proper motion of the Sun in space is the true cause of the phenomenon known as precession. If this be so, and I see nothing against it, although I am aware it is not the argument used by modern astronomers, then the distance of the Sun from its gravitational centre is calculable in terms of a mean vector. We know nothing, of course, of the eccentricity of its orbit, but we know from observations extending from Hippararchus, through Ptolemy, to Copernicus and Kepler, and continued by modern astronomers.

that the solar system is moving in the direction of the constellation Hercules, the stars of which are opening out, while the stars in Gemini are closing in.

Leaving the consideration of these higher and more speculative astronomical problems to others, we may consider the bearing of the main facts of astronomy upon the kabala of numbers. We have already seen that the universe is only intelligible because it is an expression of Intelligence. Its intelligibility lies in the fact that it responds to the law of numbers, whence we may argue that numbers are the means employed for the expression of the Divine Intelligence. The facts fully maintain this view.

A planet moves in an orbit about the Sun at a mean distance determined by its mass, volume, and magnitude. Its velocity, or mean motion, in its orbit depends again on its mean distance, and its revolution or periodic time is dependant on its velocity. The whole mechanism is unified by the law of Kepler, which requires that the planets describes equal areas in equal times by their motions round the Sun, and hence it follows that the squares of the periodic times of the planets are to each other as the cubes of their mean distances from the Sun.

From this we see that the universe itself is governed by mechanical laws which are intelligible, and therefore are expressions of Intelligence. We see, also, that this Intelligence is expressed in terms of numbers, which we use to signify quantative relations. The same ordered and intelligible

relationship may be observed in regard to the properties of the elements, chemical combinations, crystallisation, etc. The phenomena of light and sound, as developed in colour, art, and music, contribute to the same testimony, while telegraphy has quite recently given us a new view of the finer forces of Nature in the phenomena of syntonic vibration.

There is, indeed, no coherent view of the forces of Nature apart from an ascription of intelligence behind them.

It is only when we come to the symbolical use of numbers that we are faced with any degree of difficulty. If the Kabalist gives a characteristic to a number, he is in the position of one who has no other argument than that derived by experience. He cannot tell you why 9 should be an incisive number, or why it should signify cutting, wounding, severance, strife, sharp words, or a sword, but he can link it up with the planet Mars and the colour red by a symbolism which is mainly dependent on its universality. But this universality is in itself the strongest argument in favour of its recognition. If it were an isolated experience, or one that depended wholly on tradition, then we should have good reason to question its truth. The symbologist is, however, supported by the empirics of all nations; for whether as the Chinese Ho-sing, the Persian Marduk, the Chaldean Coah, the Coptic Kham, the Greek Vulcan, the Indian Angarika, or the Latin Mars, the same planetary body has the same characteristics ascribed to it. Adam, the perfect man,

made in the image and likeness of the Elohim, is enumerated thus: 1a4d4m = 144 = 9. Adam means red. It is also the Hebrew number of "the fulness of stature", or 12 x 12. It is, of course, only a convenient symbolism which connects the number 9 with this planet; but, inasmuch as the whole universe is a symbol of that Intelligence which created and sustains it, we have no cause to quarrel with the Kabalist when he, in common with the scientist, avails himself of its convenience. It appears rather an advantage to designate a characteristic by a number, when the language or symbolism of numbers is known; as if, by the physiognomy of a man, he should be described as one of much combativeness, it would be convenient to say that his characteristic is 9; or that one of much joviality, bonhomie, and expansiveness should be characterised by 3; as convenient, indeed, as the geometrical formula Pi x a^2 for the area of a circle, or H^2SO^4 for sulphuric acid.

The point we have to bear in mind in all these speculations is that there is a geometry in nature which is discoverable and cognisable, but which exists quite apart from our recognition of it. It is not a feature imposed upon it by our laws of thought, but, on the contrary, our laws of thought are determined by it; and this seems to be the reason why the whole of our being, the incident of our lives, and our relations to the external world, answer to a numerical law.

When, therefore, we say that "God geometrises", we mean something more than the mere observance

of geometrical law in the creation and ordering of the cosmos; we intend also the imposing of a geometrical law of thought upon humanity. Our concepts are those of Unity, our thought is in terms of the Triad, our perceptions answer to the Septenate. We are compounded of universal elements, and respond at all points of our being to the geometrical ratios of an elemental life. But also we are more than elemental beings, and potentially greater than the universe in which we exist; for we are in a conspiracy of thought with the divine, taking knowledge of the gods as we are able to understand their language, learning to use the elements and the forces of nature, and entering freely into the scheme of our own conscious evolution and unfoldment.

And if, in the endeavour to penetrate some of the more subtle mysteries which encircle our lives, the Kabalist makes trial of the numerical key, he has, at least, the sanction of those who are learned in the cryptography and symbolism of Oriental writings as well as the authority of traditional practice; and should he succeed in opening even one of the seven portals which guard the Temple of Truth, he may account himself as fortunate beyond those who merely stand outside and take note only of the external lineaments of the edifice, not caring what great treasures may be displayed within.