

THE NUMBER KEY TO ANCIENT WISDOM

A HANDBOOK

EXPOSITORY OF THE PRINCIPLES
OF THE ASTRONOMICAL WISDOM-
DOCTRINE IN GREEK AND HEBREW
CRYPTOGRAPHY

*With Introduction, Copious Exemplifications, and
Tables of 300 Prime Numbers and 100
Upward Summations*

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INTRODUCTION

By the method detailed in this handbook it is conceived there will be disclosed as attaching to letter combinations in the Hebrew and Greek alphabets significances so mutually harmonious as to outline a system of transcendental philosophy that is consistent as well as profound. Possibly some such method is adumbrated in the expression of the gospel writer, "The Key of the Gnosis" (Luke xi. 52). Be this as it may, it may be ventured that conscientious application of it, coupled with adequate recognition that the Bible is (amongst other things) an astronomical presentation, should convince that the starry heavens are indicated as comprising a valid working-model of life and its issues.

Life and its issues have ever been, and must always be, the matters for gravest human concern. The most advanced of the race, as the result of well-directed and persistent effort, have been granted a knowledge of these undreamed of by the rest; and so far as has been practicable have from time to time taken means to share this with their fellows, to encourage the latter to embark upon and continue the discipline leading to advancement. One such means has been written instruction. But an older and, in some important respects—such as greater directness and more permanent availability—a better one has been oral teaching reinforced by frequent recourse to natural analogy. Such analogy is available and adequate to a limited extent only: but within such limitation is serviceable; and the more general the character of the analogy, the less upon the whole will be the limitation upon its service. The most general of the natural sciences are admittedly mathematics (including its numerical branch) and astronomy: the latter,

in the measure that it treats solely of the motions of heavenly bodies, being justly accounted the purest form of applied mathematics. Hence it is within the provinces of these sciences that the truest and safest analogies will be likely to be found.

Amongst the astronomical illustrations in this book first importance should be assigned to two: the sun's apparent precessional retardation and the mid-heaven position upon the ecliptic, that is to say, upon that which appears to be the path in the heavens of the sun in consequence of the latter's actual encirclement yearly by the earth. The former of these is owing and is equal in amount, though reverse in direction, to an apparent displacement, in the direction of the sun's apparent annual course upon the ecliptic and relatively to its positions (including the equinoctial points or equinoxes) thereupon, of star (including sign) position: a displacement known as "precession," which, resulting from a slow cyclic actual changing of the earth's inclination amounting to an annual average of merely 50 seconds of the arc, makes the retardation take 25,920 years to complete its circuiting in reverse order of the twelve equal signs named in their seasonal (monthly) succession in the "Fifty" section in this book,—a movement far too sluggish for perception by ordinary physical means. To turn about the Pauline writer's dictum (II Cor. iv. 18): "That which is of seasonal (proscaira) connection is physically perceptible; but that which is aeonian (aionia), or precessional, not so." The three aeons, or precessional sign-eras, of 2,160 years each—the last, the present and the next—are made to symbolise respectively the bodily, the psychical and the spiritual stages in advancement.

The latter illustration refers more particularly to a star-cluster near the ecliptic within the lunar sign Cancer, "the Crab," close to the boundary of the solar one, Leo, "the Lion." This cluster, which had various names, including "the Crib" and "the Beehive," was at one time in mid-heaven position: and to some extent

at least the ancients considered the celestial position then to be the standard one for reference. Chaldean philosophers and Platonists styled the cluster "the Gate of Men," in accordance with the then current belief that through it souls passed from heaven into human bodies. There are probable allusions to this in the reply to Nathanael, which speaks of seeing "heaven open; and the angels of God ascending and descending upon "differential humanity's Successor"; in "the Gate of Heaven" and similar language at the "Jacob's ladder" experience; and in Rev. iii. 8; iv. 1. The teaching that has been associated with this position is that the human individual, if fitted by discipline to avail himself of it, has the chance when "at the top of his bent," at the mid-heaven of experience, to step right out from the cosmic into the Hypercosmic; and so to cut himself completely and finally clear from the endless and futile treading of the ever-moving "Wheel of Genesis", or Making-become, of James iii. 6. This is the tide of opportunity neglect to take which at the flood entails the unsatisfying continuance in shallows.

Turning now to the subject of numbers, it may be remarked in the first place that with the exception of those of the Roman system—one of a construction that is arbitrary and unadaptable for secret cryptographic writing—the only numbers generally used in Europe until about the close of the millennium of our era figures were introduced by the Arabs were the letters of Greek or Hebrew which impart to everything they compose a definite numerical value and consequent hidden meaning.

It has been suggested that some further explanation is desirable of the psychological scale of states or stages referred to in connection with triplicated digits. Perhaps it may serve to add here a brief 'résumé' of an editorial by Dr. Rolt-Wheeler in "The Seer" for May, 1931, upon the modern western terminology of the initiatory "Fraternity of the Inner Light" of Bayswater, London.

The seven planes or levels in ascendant order are: (1) the physical or material body; (2) the psychic or etheric double; (3) the astral; (4) the lower mental or concrete mind; (5) the upper mental or abstract mind; (6) the lower Spiritual or concrete Spirit; and (7) the upper Spiritual or abstract Spirit. Plane (1) concerns animal needs; plane (2)—called also the lower astral—has to do with the instincts born of habit-reactions and the passions born of desire-reactions; plane (3), the upper astral, that of the astral body, the vivifying self of the physical, has for motive-power attraction, expressing itself physically in construction and inwardly in emotion; plane (4) is that of the mental body, with its memory to compare and conceive and its imagery to give inner concretion or embodiment; plane (5) is that of what is known as the causal body, partly because that of the abstract mind which considers causes, as opposed to the concrete which deals with effects, and partly because developments thereon cause universal life to pass into particular lives; plane (6), that of The Spiritual body, of "the Ray" or Spiritual specialisation, attained by a few in moments of ecstasy; and plane (7), that of the Atomic or Divine Consciousness body, which is but little differentiated and has harmony and union for its motive and which only the very highest, the Spiritual Leaders, can even envisage. The three last compose the Individuality: the remainder, the Personality.

The bulk of present humanity belong to the second plane: and the dwellers on the higher diminish with ever-increasing steepness to extreme rarity. But these planes are within each individual and mutually interpenetrate: and the individual belongs to one or other in accordance with his predominant characteristics. The task is the gradual betterment of character by bringing to bear upon it the influence which is superior to it in the scale.

The adding of the several numerical values of the letters of a word to form the numerical value of the

word was, as practised by Hebrew Kabbalists, a method known by the name "Gimetria."

The substitution under Rule (ii) for an irreducible number or factor of its rank number as such would appear—testing tending to demonstrate certainty—to have been a practised device for securing that all numbers shall be factorially reducible to one or more of the first thirteen, so as to derive from them their meaning or blend of meanings. Similarly with regard to substitution under Rule (v) and to the viewing of upward summations as imparters of their own significances and of additional emphasis.

If, however, inquiry be made as to the reasons for alleged significances and for the limitation to thirteen, replies will necessarily be conjectural and should be received as tendered with all due reservations. The following remarks are offered as possibly helping elucidation.

A standpoint has a front, a rear and two sides: four things regardable as neighbouring pairs of opposites symmetrically disposed and forming with the fifth thing—the standpoint itself in the middle—a symmetrical cross. In this three-dimensional universe the three-dimensional or solid form of four-sided planes that is most symmetrical is the cube. If five equal cubes be adjoined as above, a symmetrical solid cross will result. Millenniums ago Accadians and Chaldeans figured such a cross as sunk centrally within the sun's orb: whence its name, "solar cross." The twenty-two exposed squares of its constituent cubes were marked each with a different character correspondent to the Hebrew as given in this book and of like numerical value. Commencing with A on the left-hand edge, the succession of markings proceeded downwards in its encircling, to end next to A with the letter L. On the front centre, in line with A, was inscribed M; with N to its left, followed by a similar rotation: on the back centre, Tz; with Q to its left, succeeded similarly by the remainder of the characters.

Such a cross, laid flat, will appear to the observer circuiting it at its level a regular cosmos: an arrangement of twelve squares set vertically, each at right angles with its neighbours. This, being physically visible, will associate a physically perceptible cosmos with the number twelve. Mentally there will be, where outward perception ceases, conception of a thirteenth element; of an interior, at least spatial, which gives actuality to the form physically perceived: the conception in the present case being of an interior comprising an inner core no part of which is physically perceptible at the level of observation. On the perceptible squares the numbers total 105: and change of level will enable reading of the remainder. The total for the whole is 1495: that for the exposed ends, M and Tz, 40 and 90, of the inner core, 130 or 13.10—"Ceasing of cosmic principle." Subtracting it from the 1495, the difference is 1365, or 13.105—"Ceasing of 105," of what is represented by the totality of the edge-square values.

Resuming consideration of the first thirteen numbers and their relationships and significances, attention may be drawn to the further facts following.—The extremity of the cross marked A or 1 is backed by that marked Z or 7: which suggests that conceptional principle, though in contrast with the Integral, is in some sense to be regarded as offspring. The next extremity in order of succession—that marked D or 4—is balanced by that marked Y or 10: suggesting that impulsive differential principle is being restrained by the controlling cosmic principle, its eventual successor. And each extremity or cardinal number is viewed as an actor, with the numbers symbolizing his acting and its result in immediate sequence. (The numbers 11 and 12 must in this case be substituted for the numerical values of the K and L of an alphabet conformed with a decimal notation.) It is noteworthy, moreover, that the sum of the above cardinal numbers is 22, the number of the alphabetical letters; that the sum of the adjoining cardinals 1 and 10 balances that of 7 and 4, their oppo-

sites, as 11, the disciplinary "cosmic functioning"; that 12, "the manifested cosmos," is the complement between 5—the sum of the adjoining cardinals 1 and 4, "the differential potency"—and 17, that of their opposites 7 and 10, "the Integral" (17, 7th Prime Number); that the difference between opposites is in every instance 6, "the manifested differential," of which normal humanity is the type; and that the sum of the first twelve numbers, the 12th upward summation, 78, is the product of 6 by 13 and signifies "the ceasing (13) of the manifested differential" (6). As for the number thirteen, it stands apart in virtue of its representing a mediating stage between the cosmos as manifested (12, or $13-1$) and $13+1$, or 14: which last is 2.7,—"the actualizing (2) of the Hypercosmic" (7).

Lest it be felt that there has been a straining of the Euclidean axiom "Things which are equal to the same thing are equal to one another," it is submitted that this remains true to the extent that the equality is legitimately attributable.

THE LETTER-NUMBER KEY

TRANSLITERATION FROM GREEK

The Greek letters are named—alpha (a), beta (b), gamma (g), delta (d), epsilon (e), zeta (z), eta (ee), theta (th), iota (i), kappa (c or k), lambda (l), mu (m), nu (n), xi (x), omicron (o), pi (p), rho (r), sigma (s), tau (t), upsilon (y or u), phi (ph), chi (ch), psi (ps) and omega (oo).

The letter or letters that follow each name are its English letter or letter combination—capitals being employed where usual. Initial or 'rho' aspiration is represented by placing an 'h' before the vowel or after the 'rho'; but this is not to be accounted a separate letter. And an underwritten 'iota' is not transliterated and, in computations, must not be reckoned of numerical value.

TRANSLITERATION FROM HEBREW

The Hebrew letters are named—aleph (A), beth (B), gimel (G), daleth (D), he (H), vau (V), zain (Z), cheth (Ch), teth (T), jod (Y), caph (K), lamed (L), mem (M), nun (N), samech (S), ain (O), pe (P), tzaddi (Tz), koph (Q), resh (R), schin (Sh) and tau (Th).

The Hebrew characters for the names are usually represented in English by the letters, or the letter-combinations, above adjoined. The vowels used in the original are often incorrectly shown in English vocalizing of words, and checking with their Hebrew typing is essential—distinguishing in English being scarcely practicable here.

GREEK NUMBER-LETTERS

The Numerical Values of the Greek letters are—1 (a), 2 (b), 3 (g), 4 (d), 5 (e), 6 (st), 7 (z), 8 (ee), 9 (th), 10 (i), 20 (k and c), 30 (l), 40 (m), 50 (n), 60 (x), 70 (o), 80 (p),

100 (r), 200 (s), 300 (t), 400 (u and y), 500 (ph), 600 (ch), 700 (ps) and 800 (oo).

The above are the only number-letters occurring in words. It should be noted that there is no Greek letter-number for 90; and also that st in a word has two distinct numerical values., viz.: 6, its signal value, and 500, its compound value as being the sum of 200 and 300. Consequently, a word (and an expression comprising a word) that contains an 's' and a 't' which are adjacent will be found to have two distinct numerical values, each claiming separate consideration.

HEBREW NUMBER-LETTERS

The Numerical Values of the Hebrew letters are—
1 (A), 2 (B), 3 (G), 4 (D), 5 (H), 6 (V), 7 (Z), 8 (Ch), 9 (T), 10 (Y), 20 (K), 30 (L), 40 (M), 50 (N), 60 (S), 70 (O), 80 (P), 90 (Tz), 100 (Q), 200 (R), 300 (Sh) and 400 (Th).

The final Hebrew forms of K, M, N, P and Tz must for word-evaluation be counted respectively as above. Vowel-points can only be indicated in Hebrew type; and their respective numerical values must accordingly be ascertained from a grammar or lexicon. It is preferable for evaluation purposes to write the word or expression backwards, as in Hebrew, and with the vowel-points represented by their appropriate number-letters rather than as customarily written and vocalised. Thus the expression "the Spirit of God" (Gen. i. 2) as MYHLAChVR rather than 'Ruach Elohim': the letter-values are then easily seen to correspond. Their total in this instance has the value of Sh; the significance of its name ('Shin') being "tooth" and the shape of the Hebrew character for it being that of a grinding-tooth—the frictional instrument in mastication process.

PRINCIPLE OF THE WORD-NUMBER

The Numerical Value of a Combination of Greek or of Hebrew Alphabetical Letters is the *sum* of the separate values of the several letters constituting the combination.