

## THE SYMBOLISM OF NUMBERS

An Essay by John W. Hawkins

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Symbol: Something that represents something else by association, resemblance, or convention; especially, a material object used to represent something invisible. (From Latin "symbolum", a sign or a token, which in turn is from Greek "sumballein", to throw together, compare.)

Symbolism: The revelation or suggestion of intangible conditions or truths by artistic invention.

- The American Heritage Dictionary

In "The Nature of Reality (Part I)" several pages were spent exploring the symbolism connected with the numbers 3, 6, and 7. In this essay I would like to explore number symbolism in a little more depth based on ancient cabala as well as on the insights of those writers and philosophers which are found in the volumes of the "Great Books of the Western World".

The use of numbers as symbols is as old as language itself, but that which the numbers "symbolize" (i.e. the reality that lies behind the outward sign) precedes a written language altogether. I obviously have no way of "proving" this rather outlandish statement except perhaps by an appeal to the opinions of those older and wiser than I and to your intuitive faculty, which can quickly decide whether or not what is being said has the ring of truth.

"In symbolism, numbers are not merely the expressions of quantities; but idea-forces, each with a particular character of its own." (J. E. Cirlot, "A Dictionary of Symbols", p. 220)

"The very numbers you use in counting are more than you take them to be. They are at the same time mythological elements (for the Pythagoreans, they were even divine); but you are certainly unaware of this when you use numbers for a practical purpose." (Carl Jung, "Man and His Symbols", p. 40)

Outwardly, of course, the use of numbers began in the simple (at least to us) process of counting like objects (deer, woolly mammoths, children, etc.) Primitive peoples had little use for large numbers. I understand that there are still aboriginal tribes in the world today whose numbers consist of one, two, three, and many. Similarly, you may recall from my essay, "Reality (Part I)", the verse from the Tao Te Ching by Lao Tsu: "From the Tao came One; from One, Two; from Two, Three; and from Three, the many things." Thus the Almighty Himself, according to Lao Tsu, began the universe by first differentiating the undifferentiated into a unity, thence into a duad, and then into a ternary, from which sprang the manifold

universe as we see it today.

When larger numbers were required by our remote ancestors, they made "scores" or "tallies" on a stick or tablet, one score or tally for each event. ("Score" comes from the Anglo-Saxon word "sceran" meaning "to cut", from which we also get words like "shears" and "shore" as to shore up a building with cut timbers. "Tally" comes from the French word, "tailler" also meaning "to cut" from which we get "tailor", one who cuts material.) Even as late as 351 B.C. a Greek inscription was found using seven lines for the number seven. (Encyclopedia Americana, Vol. 20, p.492). Even some of our own number symbols (which are based on Arabic numerals) are merely cursive (i.e. connected) forms derived from Hindu line representations of numbers:

\_\_\_\_\_ becoming 1; \_\_\_\_\_ becoming 2; \_\_\_\_\_ becoming 3

The numbers 4, 5, 6, 7, 8 and 9 likewise derive from Arabic symbols for these numbers, which several times removed derive from Hindu letters, which in turn are derived from the Bactrian alphabet. (ibid) (Bactria, by the way, is now located in Northeastern Afghanistan.) The symbol for zero, however, which is primarily used to mark off the powers of ten, (e.g. 10, 100, 1000 etc.) did not come into use until the modern era. (The earliest known use is in an Indian document in 738 A.D.) (ibid)

The scheme using letters of the alphabet to represent numbers was used not only by the Hindus but by the Greeks, Romans and Hebrews as well. The use of the letters I, V, X, L, C, D, and M by the Romans for the numbers 1, 5, 10, 50, 100, and 1,000 respectively is well-known. (e.g. MCMLXXXVII stands for the year 1987.) My high school Latin teacher, Mrs. Barnett, couldn't understand though how the Romans used these symbols for arithmetic calculations. The answer, which I learned many years later, is that they didn't. (If you don't believe it, try multiplying MCDXLVII by MDLXXVI.) Rather they, as well as the Greeks, used the abacus for performing calculations.

Not as well-known, however, are the number-letter correspondences used by the early Greeks and Hebrews. You will recall in "Reality (Part II)" my discussion of the magical quality of words to primitive people. Numbers assigned to letters and then added together also were means by which they could get behind the letters themselves into the very core meaning of a name or word. (Current attempts by so called numerologists to apply similar schemes to the English language are, to say the least, highly questionable since there are about as many schemes as there are numerologists.)

The schema for assigning numerical values to letters by the Greeks and the Hebrews is similar but far from identical. In the first place the languages do not have a common origin: Greek is derived from the Indo-European tree (as are Sanskrit, Persian, Latin, German and English) while Hebrew is a Semitic language of which Arabic is the only one still spoken to any extent. In the second place

there were twenty-seven characters in the ancient Greek alphabet while there are only 22 characters in the Hebrew one. The numbers assigned to the various letters in the ancient Greek and Hebrew alphabets (as found in Manly Hall's "The Secret Teachings of All Ages", page 69) are as follows:

Hebrew Name	Letter(s) Used Here	Equivalent Number	Greek Name	Letter(s) Used Here	Equiv. Number
Aleph	A	1	Alpha	A	1
Beth	B	2	Beta	B	2
Gimel	G	3	Gamma	G	3
Daleth	D	4	Delta	D	4
He	H	5	Epsilon	E	5
Vau	V	6	Digamma	*	6
Zain	Z	7	Zeta	Z	7
Heth	e	8	Eta	e	8
Teth	Th	9	Theta	Th	9
Jod	J	10	Iota	I	10
Kaph	K	20	Kappa	K	20
Lamed	L	30	Lambda	L	30
Mem	M	40	Mu	M	40
Nun	N	50	Nu	N	50
Samech	X	60	Xi	X	60
Oin	O	70	Omicron	O	70
Pe	P	80	Pi	P	80
Tzadi	S	90	Episemon	bau *	90
Koph	Ko	100	Rho	R	100
Resh	R	200	Sigma	S	200
Shin	Sh	300	Tau	T	300
Tau	T	400	Upsilon	U	400
			Phi	Ph	500
			Chi	Ch	600
			Psi	Ps	700
			Omega	o	800
			Sanpi	*	900

\* These are archaic Greek letters and are seldom found in Greek texts. Thus no English letters were needed.

Note: When used at the end of a word, the Hebrew Tau has the numerical value of 400, Caph 500, Mem 600, Nun 700, Pe 800, Tzadi 900. A dotted Alpha and a dashed Aleph have the value of 1,000.

Even though the languages have different origins and characters, the similarity of the English transliteration of the names of the letters is striking as are the numerical values assigned to the letters until reaching those designated R, S, and T. Perhaps the story in the Old Testament of all people on earth having one language prior to the building of the Tower of Babel is not so "far fetched" after all.

Numerology at one time may have been an exact science but no longer. Even the rules for determining the numerical value of a name are varied. Some, for example, say that the Hebrew word for "man", or in the transliteration of Hebrew letters used in this essay, "AJSh" (whose numbers are 1, 10, and 300) has a value of 113 (ignoring the zeros); another that the values should be added together (1+10+300=311); while still others prefer that all numbers greater than nine should be added

together so as to yield a single digit ( $3+1+1=5$ ). That method seen most frequently (at least in the texts available to me), however, is the simple addition of the numerical values assigned to the numbers, which in the example above would produce the number 311 for the word "man". By and large, therefore, this is the convention that will be followed in the examples of name-number equivalents discussed below. Also the convention is used of portraying Hebrew letters from left to right even though in the Hebrew language they are always written from right to left.

In number symbolism it often occurs that related concepts produce the same numerical value. For example, the Greek word for the Holy Spirit is "TO AGION PNEUMA" (using the above transliterations for the Greek letters). The addition of the numerical equivalents for each of these letters produces the number 1080. Similarly, the Greek word for "fountain of wisdom" is "PeGe SOPhIAS", which also produces the numerical value of 1080. The well-known number of the Anti-Christ (called the number of the Beast in Revelations) is 666. "Kircher shows that the names of Anti-Christ as given by Iraneus all have 666 as their numerical equivalent. TEITAN ( $300+5+10+300+1+50$ ), LAMPETIS ( $30+1+40+80+5+300+10+200$ ), ANTEMOS ( $1+50+300+5+40+70+200$ ), and LATEINOS ( $30+1+300+5+10+50+70+200$ )." (Manly P. Hall, op. cit., p. 188). Likewise the Greek word ePhReN, which signifies the lower mind, totals 666.

Also certain names are composites of two numbers each of which stands for another name or concept. For example, the number of the Anti-Christ (666) when combined with the number of the Holy Ghost (1080) produces the number 1746. This number represents the "hierosgamos", the mystical marriage of fire and water, the "grain of mustard seed" at the tip of the Pyramid, the fusion of mercury and sulphur. "From this union between the terrestrial current (accumulated in the rocky mass of the pyramid) and the divine spark of celestial fire at its apex was born the life essence, the 'elan vital' of the vitalists." (John Mitchell's "The New View Over Atlantis", Harper and Row, 1983, p. 155-7). This was formerly known as "The Spirit of the World: or in Greek, "TO PNEUMA KOSMOU", which has a numerical value of  $1080+666$  or 1746. Likewise, the value of the expression for a "grain of mustard seed" in Greek (KOKKOS SINAPeOS) produces the value of 1746 as does the "Glory of the God of Israel" (e DOXA TOU TheOU ISRAeL).

The numbers 666 and 1080 also appear in connotations other than those of the Anti-Christ and of the Holy Spirit. The number 666 represents a world ruler in general, a tyrant or an emperor. It also represents the positive or active charge of solar energy, the male principle, the Chinese "yang" and the alchemical sulphur. The number 1080, on the other hand, represents the counterpart of 666, the moon, water, and the unconscious, human imagination, prophesy and intuition. It also represents the feminine principle, the Chinese "yin" and the alchemical mercury. (Mitchell, op. cit.)

Another combination of two numbers produces the familiar number for Jesus Christ: 888. (In Hebrew the

name "Jesus" means "Savior" or "Messiah".) "Jesus" in Greek (using our English transliterations) is IeSOUS" (the Greek letter "iota" being equivalent to the Hebrew letter "yod" which is translated herein as "J"). By substituting numbers for these Greek letters we obtain 10, 8, 200, 70, 400, and 200, whose combination produces 888. But even more impressive is the derivation of the number for the man-God from the Hebrew words for "Moses" and the name that God gave to Moses at the burning bush, "I Am that I AM". ("Moses", incidentally, in Hebrew means "drawn from the water". I will leave it to your own discretion whether you take his name to signify his being taken as a baby from the bullrushes along the Nile or from the symbolism developed in "Reality - Part II" of Moses being a symbol of the evolution of human self-consciousness which is drawn from the water of the primitively unconscious human psyche.)

(The following is taken from "The Source of Measures" as found in H. P. Blavatsky's "The Secret Doctrine", Vol. II, p.468.) The Hebrew for the name of "Moses" is "MShH", ("Moshe" would be a better English translation than Moses) whose number is therefore 40+300+5 or 345, while "I AM that I AM" in Hebrew ( a variant of JHVH) is "AHJH ASHR AHJH", becomes 21+501+21 or 543, the reverse (or complement) of 345. Together they form the man-God combination of 345+543 or 888!! Even more curious is the fact that when Moses asks to see his face, God tells him that no man has ever seen His face and lived, but He will show him His "backside" (543 being the "backside" or mirror image of 345).

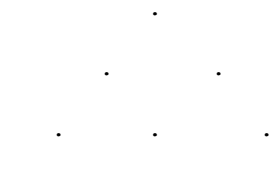
Another well-known number-name combination is the Gnostic name "Abraxas", which was widely used in the Middle Ages by the Alchemists and was engraved on many talismans during that period. In our transliteration the Greek word is "ABRAXAS", which has a numerical value of 1+2+100+1+60+1+200 or 365, the number of days in the year. It is not surprising, therefore, that Abraxas is identified with the Sun, the solar year, or with Sun gods such as the Persian Mithras. To the Gnostics (particularly the Basilidians) the name represented the 365 "Aeons" or Spirits of the Days that constituted the Gnostic universe gathered together in one composite personality.

"ABRAXAS is symbolic of five creatures, and as the circle of the year actually consists of 360 degrees, each of the emanating deities is one-fifth of this power, or 72: one of the most sacred numbers in the Old Testament of the Jews and in their Qabbalistic system." (Manly P. Hall, op. cit., p. 69). (The Mayans also personified numerical divisions of time as gods. - Carl Jung, op. cit., p. 42.) To understand how the Jewish Qabbala arrived at the notion of the 72 names of God, the 72 powers of God, and the reverence they placed on the number 72 one must look at the Jewish Tetragrammaton and translate its letters into numbers:

J	= 10	= 10
J H	= 10 + 5	= 15

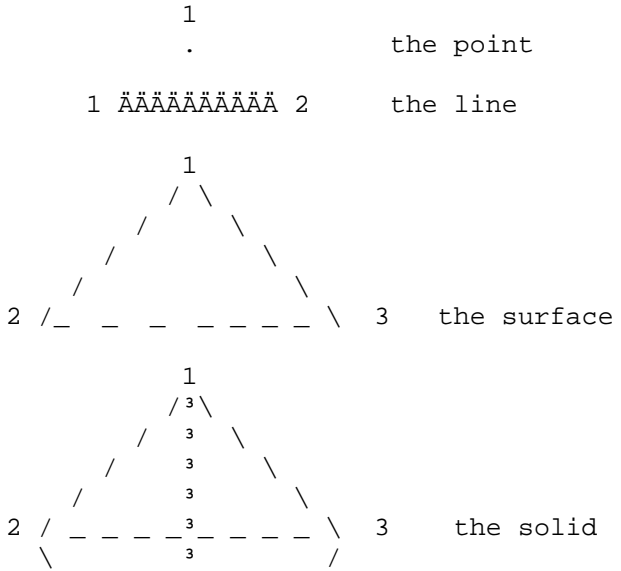
$$\begin{aligned}
 J \quad H \quad V &= 10 + 5 + 6 = 21 \\
 J \quad H \quad V \quad H &= 10 + 5 + 6 + 5 = 26 \\
 \text{The Great Name of God} &= \overline{72}
 \end{aligned}$$

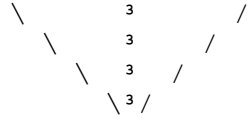
The Tetragrammaton (the four-lettered name of God, JHVH) has been discussed earlier in "Reality - Part II", but to understand the above formulation we need to consider the "tetraktys" of the Pythagoreans (6th century B.C.) which also consists of a pyramid, but of dots instead of letters:



The Pythagoreans attached the highest importance to this tetractys of ten dots for to the discerning mind it revealed the mystery of universal nature. "By connecting the dots of the tetractys nine triangles are formed. Six of these are involved in the forming of the cube. The same triangles, when lines are properly drawn between them, also reveal the six-pointed star with a dot in the center. Only seven dots are used in forming the cube and the star. Qabbalistically, the three unused corner dots represent the threefold, invisible, causal universe, while the seven dots involved in the cube and the star are the Elohim - the Spirits of the seven creative periods. The Sabbath, or seventh day, is the central dot." (Manly P. Hall, op. cit. p.68). The four rows also represent the elements of form: the single dot at the apex of the pyramid represents the point; the second row of 2 dots, the line; the third row of 3 dots, the surface; and the fourth row of 4 dots, the solid. (ibid p. 67).

This relationship of number to form can be demonstrated by the number of points required to generate the figures:





Not only are the elements of form generated by the tetractys, or pyramid of 10 dots, but also the fundamental harmonic ratios found in music - the ratio 2:1 forming the octave; 3:2, the sesquialter or interval of the fifth; and 4:3, the sesquitercian or interval of the fourth. Pythagoras is credited with being the first to establish the numerical basis of all harmony. He is said to have been passing a metal-working shop where the braziers were hammering a piece of metal on an anvil using various sized hammers. Upon noting the different tones produced by the hammers he constructed a four-stringed device whose tensions were varied by hanging weights on them in the proportion of 12, 9, 8, and 6. He thereby discovered the interval of the octave (12:6), the fifth (9:6), and the fourth (8:6). (ibid p.81). Pythagoras also taught that "The world was brought forth out of chaos by sound or harmony and constructed to the principles of musical proportion." (from "The Sacred Word and its Creative Overtones" by Robert C. Lewis, 1986 p. 10).

Plato elaborates even further on this process in his dialogue, "Timaeus", that God "finding the whole visible sphere [the world] not at rest, but moving in an irregular and disorderly fashion [chaos], out of disorder he brought order." He then "put intelligence in soul and soul in body" [of the world]. He compounded the soul of the world from three elements: the "same" [indivisible and unchangeable], the "other" [divisible, changeable and material], and the "essence" [partaking of the nature of both the same and the other]. "He took the three elements of the same, the other and the essence and mingled them into one form. . . . When he had mingled them and out of three made one, he again divided the whole into as many portions as was fitting, each portion being a compound of the same, the other and the essence. And he proceeded to divide after this manner: - First of all, he took away one part of the whole [1], and then he separated a second part which was double the first [2], and then he took away a third part which was half again as much as the second and three times as much as the first [3], and then he took a fourth part which was twice as much as the second [4], and a fifth part which was three times the third [9], and a sixth part which was eight times the first [8], and a seventh part which was twenty-seven times the first [27]. After this he filled up the double intervals [i.e. between 1, 2, 4, 8] and the triple [i.e. between 1, 3, 9, 27] . . . so that in each interval there were two kinds of means, the one exceeding and exceeded by equal parts of its extremes [e.g. 1, 4/3, 2 in which the mean 4/3 is one-third of 1 more than 1, and one-third of 2 less than 2], the other being that kind of mean which exceeds and is exceeded by an equal number." (Great Books, Vol.7, p.448-9)

One conclusion which comes quickly to mind upon reading this somewhat "bizarre" account of the creation of the world soul (and by extension the world and the universe) is that the process of creation, like music or speech, involves the issuing forth of a vibratory force

which includes both discrete units (i.e. frequencies or numbers) and also a well-defined relationship (i.e. laws, principles, harmonies) between the discrete units. For example Bode's law (which is a series of numbers whose relationship is governed by a mathematical formula) predicts rather well the mean distance of the planetary bodies from the sun (at least until the orbit of Neptune is reached). Further, as shown in the table below there is a close correspondence between the seven notes of the diatonic scale in music (i.e. C,D,E,F,G,A,B) and the seven colors of sunlight as seen in the rainbow or produced by diffraction through a prism (See Robert C. Lewis, op. cit. p. 118-119):

Musical Notes	Frequency (cps) *	Ratio to Lowest Frequency	Light Colors	Frequency (trillion cps)**	Ratio to Lowest Frequency
B	494	15/8=1.88	Violet	780	1.79
A	440	5/3=1.67	Indigo	730	1.68
G	392	3/2=1.50	Blue	675	1.55
F	349	4/3=1.33	Green	620	1.43
E	330	5/4=1.25	Yellow	555	1.27
D	294	9/8=1.13	Orange	495	1.14
C	262	1.00	Red	435	1.00

\* Musical frequencies based on international tuning to A above Middle C of 440 cycles per second.  
 \*\* Light frequencies based on mean of range of frequencies defining that particular color.  
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Thus, not only are form and harmony derivative from the concept of number, but also color. This should give us new insight into some perhaps familiar quotations:

- All things are disposed according to the numbers.  
(Pythagoras)
- Thou [God] hast ordered all things in measure, number and weight. (Apocrypha - Wisdom 11:20)
- He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing.  
(Isaiah 40:26)
- The very hairs of your head are all numbered.  
(Matthew 10:30)
- He gave to each a number and a name which only he knew who received it. (Revelations 11:17)
- In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him [the Word] and without Him was not anything made that was made.  
(John 1:1-3)

Through faith we understand that the worlds were framed by the Word of God, so that things which are

seen were not made of things which do appear.  
(Hebrews 11:3)

And therefore we must not despise the science of numbers, which, in many passages of Holy Scripture, is found to be of eminent service to the careful interpreter. (St. Augustine, "City of God" )

We find confirmation of the use of harmony, proportion and numbers in the very elements around us that compose our physical world. The arrangement of the elements in the periodic table shows a recurring pattern of seven basic characteristics with an eighth group similar to the first, making a striking parallel with the musical notes in the diatonic scale surmounted by the eighth note exactly one octave higher than the fundamental tone. Although the current model of an atom is no longer as simple and as elegant as the model introduced by Bohr, it still contains many insights into the composition of all matter (from the Latin "materia" which in turn is from the familiar Latin word "mater" meaning of course "mother".)

Bohr's conception, as you may recall from your high school physics, is that all atoms are composed of three elementary particles: protons, neutrons, and electrons. The protons and neutrons (if any) are located in the nucleus of the atom (which make up nearly all the mass of the atom) with each proton having a positive electrical charge. The electrons, on the other hand, have a negative electrical charge exactly the same in magnitude as the proton whose number normally is exactly equal to the number of protons in the nucleus. An atom therefore is normally electrically neutral. The electrons array themselves in orbits or shells around the nucleus. The number of shells required depends on the atomic number of the atom, but in no event are more than seven shells or orbits required. The number of electrons in the outer orbit or shell ranges from 1 to 8 (with the single exception of Palladium, which contains 18). (Now for a statement that confirms the harmony in all creation.) "The chemical characteristics of an atom are associated with the number of electrons in the outer shell" (Van Nostrand's "Scientific Encyclopedia", p. 104) In other words, all elements can be characterized by a number from 1 to 8. Further, (and this to me is even a more remarkable confirmation) "an outer shell of 8 electrons is . . . correlated with chemical inertness." (ibid) The numbers 8, 9, and 10 therefore corresponding to the three dots at the extremities of the tetractys being the invisible trinity not used in the construction of the cube or of the visible universe.

The physical universe, therefore, like the seven notes of the diatonic scale in music or the seven colors of the rainbow, can be reduced to patterns of elementary numbers. While it is true that atomic physicists have now identified more than 100 subatomic particles and talk about electron orbits in terms of "probability waves", the elegance of the Bohr atom remains as a valuable model to enable us to comprehend the incredibly small world of the microcosm and to marvel at its simplicity of structure no less than at its complexity.

If all of these analogies of number to the elements of form, harmony and light, and even to the basic structure of matter seem rather abstract and difficult to follow, consider the modern electronic computer (which after all is just a human invention). It can play games (even an advanced level of chess), understand and respond to spoken commands, sense changes in the environment and take appropriate actions (e.g. controlling temperature in a home or office building). It can even compose and play music that is virtually indistinguishable from real instruments and speak intelligible phrases. It can check your spelling, offer synonyms, create form letters, convert words from one language into another, machine and inspect parts, guide rockets to the moon and beyond, etc. etc. In short, computers can do most of the things that its creators can do, and some even better and much faster. How is it able to do all of these marvelous tasks? - by the conversion of all input to binary numbers (+ or -, on or off, 0's or 1's) and by being able to process thousands, even millions of these numbers, every second. Do you imagine that the Creator of the universe is less capable of using numbers in the process of creation than we mere mortals are? Not very likely, is it?

Not only does the Creator use numbers in the creation of the very atoms that constitute the known universe, but He uses them in his higher creations also - in the very structure of life itself. Scientists have only in recent years discovered the "secret of life" which lies within the heart of every living cell: the molecules of deoxyribonucleic acid - DNA for short. These molecules are not only able to replicate themselves and the cells which contain them, but in some cases are even able to replicate an entire organism, of which the individual cell is but an infinitesimal part, through the process of "cloning". The DNA molecule is a marvelously constructed double helix "consisting of two long chains of alternating phosphate and deoxyribose units" which are "joined by hydrogen bonds between the complementary bases adenine and thymine or cytosine and guanine, each of which projects toward the axis of the helix from one of the strands where it is bonded in a sequence that determines individual hereditary characteristics." (Emphasis added) (American Heritage Dictionary, p.354). In other words, the DNA molecule is a coded pattern formed by four chemical groups which is strung the entire length of the molecule. Nature thus codes living cells by means of a "base 4" numbering system while man creates and reproduces his marvelous feats on the computer by using "base 2" numbers (binary digits). For simplicity in coding these binary digits ("bits" for short) are grouped into patterns of eight bits called "bytes".

Each cell of the organism, regardless of its specialized function as muscle, bone, skin, nerve, blood, etc., contains the genetic code of the entire individual. In man there are about three billion DNA nucleotides comprising the 100,000 or so genes which are packed into the 46 chromosomes in each individual cell. The National Research Council is recommending that the Federal Government begin a 15-year project to map the complete

sequence of the human genetic code. To even record such a code will require more than one million pages of text after all the segments have been decoded. (See "The Next Step in Human Biology", Joan Beck, Tulsa World, March 13, 1988.)

Is it not also passing strange that the secret to the mystery of life contained in the coiled double helix of DNA is remarkably similar in shape to the caduceus - one of the oldest symbols known to mankind? Today the symbol of the caduceus, with its two serpents coiled around a staff in a double helix surmounted by two wings and a knob at the top of the staff, is used primarily by the medical profession and the healing arts. In ancient times, however, it was the staff of Mercury, the messenger of the Gods, who was the indispensable third party in the act of creation.

The glyph for the planet Mercury, you may recall, is a combination of the glyphs for the sun and the moon with a cross placed below them. The sun and the moon in turn are symbols of the primal pair: Purusha and Prakriti in Hindu lore, "yang" and "yin" in ancient Chinese symbolism, and Osiris and Isis in Egyptian theogony. Similarly, with the staff of Mercury (Hermes, as he was called by the Greeks) the heads of the two serpents represent the primal pair and a third head added to the top of the staff represents the part played by the Trinity in the process of creation.

In the words of the alchemical philosophers: "Mercury has to be ever near Isis, as her minister, as without Mercury neither Isis nor Osiris can accomplish anything in the Great Work." (H. Blavatsky, op. cit., Vol. I, p. 388.) The well-known Kabbalist, Eliphas Levi, likens the caduceus to "the astral light", "the body of the Holy Ghost", and "the girdle of Isis which twines round two poles" (ibid, p.253). So the double helix wound around a central axis is an ancient as well as a modern symbol of the creative process.

In esoteric symbolism the caduceus stands for the involution of spirit into matter and the evolution of matter back into spirit in an endless cycle (ibid, p. 549-551). This lemniscate-shaped figure also survives as our modern figure "8" and lying on its side as the symbol of infinity. It is not surprising therefore that the number 8 symbolizes a higher order of things, the completion of one cycle and the beginning of another (a new octave), and the awakening "of a new consciousness and manner of living" in man. (C. Helene, op. cit., p. 66).

This cyclical motion of spirit into matter and of matter back into spirit (which was dealt with in Reality - Part I) is one of the central tenets of the ancient as well as modern metaphysical teaching. It is the central theme in the teachings of Lao Tsu (Taoism) and in the philosophy contained in the "I Ching". This ancient Chinese system, incidentally, uses a combination of three "yin" and/or "yang" lines as its fundamental symbol (called a "trigram" by modern translators). Since each line can be either "yin" (divided) or "yang" (undivided), the trigram represents a number in a "base 8" code. (Two

possible modes for each of the three lines yielding two to the third power or eight possible combinations in all.)

In the "I Ching" two trigrams are combined into a six line symbol (called by the translators a "hexagram"). The number of unique hexagram patterns possible is therefore 64 (two modes for each line raised to the sixth power). Each pattern of six divided and/or undivided lines is thus equivalent to a unique number from 1 to 64 expressed as a "base 8" number. Not surprising, therefore, is it that the "I Ching" is said to be a universe in miniature and to imitate the way that the "Tao" produces the "many things"? Confucius reportedly said that if he had fifty extra years added to his life, he would spend it studying the "I Ching" ("The Book of Changes" or the law of cycles).

In the philosophy of the "I" the "yang" lines (which symbolize the spiritual or male polarity) change into the opposite "yin" lines (which symbolize the material or female pole) by movement upward through the hexagram (from the unseen trigram to the visible one) while the female "yin" lines turn into "yang" lines by moving downward through the hexagram (from the visible to the invisible) in endless cycles of involution and evolution.

This notion of one set of forces or lines moving downward while the other set moves upward is analogous to the vision of Jacob when he saw angels ascending and descending a ladder stretched between heaven and earth. It was expressed also by the Greek philosopher, Heraclitus, as the principle of "enantiodromia" - the tendency of all things to turn into their opposite. "From the living comes death; and from the old, youth; from waking, sleep; and from sleep, waking; the stream of creation and decay never stands still." "Construction and destruction, destruction and construction - this is the norm which rules in every circle of natural life from the smallest to the greatest. Just as the cosmos itself emerged from the primal fire, so must it return once more into the same - a double process running its measured course through vast periods, a drama eternally re-enacted." (As found in "The Basic Writings of C. G. Jung", p.247) Carl Jung similarly found that a one-sided attitude expressed by the conscious personality inevitably evoked its opposite in the unconscious mind which often later came forth into consciousness and replaced the previous attitude. (e.g. The apostle Paul, who before his conversion persecuted the Christians, later became one of their most eloquent protagonists.)

Similar ideas permeate the Pythagorean teachings on numbers. The fundamental division of numbers begins with their categorization as either "odd" or "even". Odd numbers represent the spiritual or male forces while even numbers constitute the material or female forces. (Remember Plato's account in the "Timaeus" of the formation of the world soul from two sets of numbers - one based on powers of three and the other on powers of two.) Consequently, the Pythagoreans taught: "When thou sacrificest to the celestial gods, let it be with an odd number, and when to the terrestrial, with even." (Plotinus in "Numa Pampilius", Great Books, Vol 14, p.57).

The principle of cyclic movement is also found in the concept of numbers. In our base 10 system, for example, the series 0, 1, 2, 3, 4, 5, 6, 7, 8, 9 repeats itself in the units position with every successive series of 10 numbers (e.g. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19). Reference has already been made to the number 8 as symbolizing regeneration, a starting over at a higher octave in the spiritual ladder. St. Martin makes a similar statement about the concept of "enantiodromia" or cyclical movement in numbers:

"Man fell by proceeding from Four to Nine, and can only be restored to himself by returning from Nine to Four. The passage from Four to Nine is the passage from spirit to matter, which in dissolution, according to numbers, gives Nine."

(As found in C. Heline, op. cit. p.74).

To explain this rather cryptic saying of St. Martin's consider that the number of integers from 4 to 9 inclusive is 6. The descent into matter, therefore, similar to the account of Creation found in the Book of Genesis, takes place in six distinct periods or "days". Likewise, the ascent from the deepest level of matter back into spirit takes another six steps, making twelve steps in all before the cycle is completed. This is shown most dramatically by the astrological progression of the earth in its annual journey around the sun through the twelve signs of the zodiac - beginning with the fiery, creative sign of Aries (which originally coincided with the vernal equinox - the first day of Spring) and ending with the dissolution of all forms in the watery and mutable twelfth sign of Pisces.

To understand why St. Martin begins this cycle with the number 4 requires a return to the Pythagorean teachings on the "tetractys" of ten dots arranged in the shape of a pyramid with one dot at the top, two dots on the next row, three on the third and four on the fourth. The three corner dots, as you may recall, represent the "threefold, invisible, causal universe" or, in other words, the operation of the Holy Trinity in the process of creation. Therefore, the descent into matter or the material world begins with the number four. Or, to put the idea another way, the last row of four dots represents the emergence into the realm of solids from the realms of thought and form. (The aboriginal elements of Fire, Air and Water condensing into the fourth and solid Earth).

To understand how matter (i.e. 4) becomes 9 in dissolution also requires an understanding of the cyclical nature of numbers. The cycle usually begins with the number 1 and ends with the number 10. St. Martin, however, begins his cycle with 4, the number in which spirit first emerges into physical manifestation, and when he reaches the number 9 instead of proceeding directly to the number 10 (which being  $1 + 0$  is equivalent to the number 1) he begins the ascent from matter back to spirit by retracing his steps from 9 back again to 4. To reach the number 1, therefore, where all forms dissolve into the original and unmanifested unity requires passing through the numbers 4, 3, and 2 for a total of 9 (i.e.  $4 + 3 + 2$ ).

There are two additional concepts besides the law of cycles that may help to clarify the role of numbers in the never ending process of creation and dissolution: (1) the hierarchy of spiritual beings (or spirit forces) associated with the concept of numbers; and (2) the ways in which these beings (or forces) combine or work together to produce "the many things", as Lao Tsu describes the manifold universe.

To grasp the connection between spiritual forces and numbers recall two quotations which were cited above:

"In symbolism, numbers are not merely the expressions of quantities; but idea-forces, each with a particular character of its own." (J. E. Cirlot)

"Behold [He] who hath created these things, that bringeth out their host by number: he calleth them all by names . . ." (Isaiah 40:26)

Each level of creation, therefore, involves a numbering and a naming process, one number and one name for each being. ("The world hath many centers, one for each created being . ." - Thomas Mann, Joseph in Egypt). To know the name and/or number of an entity, therefore, is to be able to call it forth, to use its power to produce results in the visible and sensible world. ("As above, so below.") Just as strings or tuning forks are able to vibrate in sympathy with a sound with which they are in harmonic agreement, so too does the vibratory force of a certain number and/or name cause a sympathetic response in all things in harmonic alignment with it.

"God thundereth marvelously with his voice; great things doeth he which we cannot comprehend." (Job 37:5)

To give you an idea of what is meant by "hosts" in the above quotation from the prophet Isaiah, consider that within and surrounding every star is a spiritual being of great splendor, power and glory (an idea not all together impossible for those who believe in an immanent as well as a transcendent God). Such a being within our own solar system is exemplified by our own star, the Sun, and is known in the Ancient Wisdom as the "Solar Logos". In our "little" galaxy of stars, known as the "Milky Way", there are an estimated 200 billion stars (i.e. 200,000,000,000). "And Milky Ways in turn are as numerous as grains of sand on an ocean beach!" (Guy Murchie in "The Music of the Spheres", p.162)

If your mind is not already reeling over trying to calculate how many grains of sand there are on an ocean beach, multiply whatever number your mind can conceive of by 200,000,000,000 stars per galaxy (if ours can be considered typical), and you will have some idea of what Isaiah meant about "bringing out their host by number". If indeed there are such beings as "Stellar Logoi", there well may be "Galactic Logoi" and "Super Galactic Logoi", etc., etc., etc. . . . ad infinitum. At the other end of the spectrum stands Man, a mere speck in a sea of space which is, for all we know, infinitely large; and the chemical code for his body alone, as we discussed earlier,

would take over one million pages in base four numbers to completely define. How much larger therefore must the number be to describe a being as exalted as a "Solar Logos"?

Nor does the word "hosts" refer only to those beings which have a material aspect. The religions of the world abound in descriptions of the "heavenly hosts": angels, archangels, seraphim, cherubim, etc. and even "spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12), not to mention the multitude of earthbound and infernal spirits which inhabit the lower stratas of creation (e.g. sylphs, salamanders, undines, and gnomes). God is indeed "The Lord of hosts", as the psalmist calls him. (Psalm 24:10). Three groups near the top of the pyramid of invisible beings deserve special mention, however, since they make their appearance in many religions, both ancient and modern: (1) the Holy Trinity; (2) the tetramorphs (the four holy animals); and (3) the seven spirits that sit before God's throne.

The Holy Trinity has been dealt with earlier in Reality - Part I, but its occurrence in religions other than Christianity and Hinduism was not covered there. Therefore, it would not be out of place to list herein a few of the names used by various religions for the three beings or "gods" which correspond closely to the "God in three persons" of Christianity (based on E. Norman Pearson's "Space, Time, and Self", pp.88):

RELIGION	FIRST PERSON	SECOND PERSON	THIRD PERSON
Christian	Father	Son	Holy Spirit
Hebrew	Kether	Binah	Chochmah
Hindu	Siva	Vishnu	Brahma
Egyptian	Amun-Ra	Horus	Osiris-Isis
Zoroastrian	Ahura-Mazda	Mithra	Ahriman
Scandinavian	Odin	Thor	Freya
Druidic	Taulec	Fan	Mollec
Phoenician	Anu	Ea	Bel

Often the first person in the trinity is considered to be masculine, the third person to be feminine, and the second person androgenous (i.e. bisexual). Also the first person is sometimes called "the destroyer", the second person, the preserver", and the third, "the creator". ("I am the vine", says Jesus, "and my father is the vinedresser.") In the language of the ancient wisdom they are referred to as the First Logos, Second Logos, and Third Logos ("Logos" being Greek for "the word"). Perhaps it would be of interest to read one account of how these three beings interact in the creation of the universe:

"Coming forth from the depth of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on himself a limit circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of His activity, thus outlines the area of his Universe. Within that sphere the Universe is born, is evolved and dies; it lives, it moves, it has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom; all-pervading; all-sustaining, all-evolving;

He is its source and its end, its cause and its object, its center and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything and everything in Him. Thus have the sages of the Ancient Wisdom taught us of the beginning of the manifested worlds."

"From the same source we learn of the self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being; from Him the second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven: Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypally exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe."

(From Annie Besant's "The Ancient Wisdom")

Perhaps St. John's Gospel now becomes more meaningful when he says: "In the beginning was the Word [i.e. the Logos] and the Word was with God, and the Word was God; he was in the beginning with God; all things were made through him, and without him was not anything made that was made." (John 1:1-3)

The tetramorphs, as you might suspect from its Greek etymology (i.e. four-formed), signify four-fold beings. Like the Holy Trinity the tetramorphs are on one hand separate beings, but on the other just one being with multi-faces or modes of behavior which function as an integrated whole. The most vivid description of the tetramorphs is found in the vision of the Old Testament prophet, Ezekiel:

"As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. . . . And the four had their faces and their wings thus: their wings touched one another; they went every one straight forward, without turning as they went. As for the likeness of their faces, each had the face of a man in front; the four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle at the back. . . . In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and from among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures darted to and fro, like a flash of lightning."

"Now as I looked at the living creatures, I saw a wheel upon the earth beside the living creatures, one for each of the four of them. As for the appearance of the wheels

and their construction: their appearance was like the gleaming of chrysolite; and the four had the same likeness, their construction being as it were a wheel within a wheel. When they went, they went in any of their four directions without turning as they went. The four wheels had rims and they had spokes; and their rims were full of eyes round about. . . . And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness as it were of a human form. . . . And upward from what had the appearance of his loins I saw as it were the appearance of fire and there was brightness round about him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about." (Ezekiel 1:4-28)  
(See also Revelation 4:6-8.)

In Christian teaching the tetramorphs have been likened to the four apostles: Matthew (the winged man), Mark (the lion), Luke (the ox) and John (the eagle). In ancient Mesopotamia and Sumeria we find a similar grouping of four "animals" with the exception of a peacock being substituted for the winged man. In Chinese animal symbolism the dragon corresponds to the lion, the unicorn to the bull, the turtle to the man, and the phoenix to the eagle.

"In esoteric thought the four beings can be interpreted symbologically as follows: the eagle is air, intelligence and action; the lion is fire, strength and movement; the ox is earth, labor, forbearance and sacrifice; and the winged man is an angel symbolizing the intuitive knowledge of truth." (J. E. Cirlot, "A Dictionary of Symbols", p. 321). Since intuition arises from the subconscious mind, which Jung and others identify with the symbol of water, there is thus a close parallel between the four holy animals and the four primary elements of matter revered by the Greeks, alchemists, gnostics, etc. (i.e. eagle = air; lion = fire; ox = earth; and winged man = water).

That the tetramorphs derive from a higher spiritual source is apparent in Ezekiel's vision by the heavenly man seated on the throne above the tetramorphs. Similarly the four apostles are unified by the symbol of Christ and are often depicted by artists with the Christ figure either between the four apostles or above them. Likewise "the relatively common habit of dividing a country into four provinces implies the same basic idea. Ireland used be called the 'Island of the Four Kings' these Kings corresponding to four regions, with a fifth in the center where the High King reigned, like the Pantokrator among the four symbols." (ibid p.320).

"Megalithic culture . . . was given to expressing the struggle of the gods against the monsters that, from the beginnings of creation, sought to devour the sun. When they formed cosmos out of chaos, the gods, in order to safeguard what they had created, placed the lion on the celestial mountain and posted archers at the [four] Cardinal Points to ensure that none might disrupt the cosmic order." (M. Hall, op. cit. p.319) Also "to the

[American] Indian the number four has a peculiar sanctity, presumably because the Great Spirit created his universe in a square frame." (ibid p.193). Similarly in the Jewish Qabbalah the cherubim "are the spiritual guardians of the four rivers of life flowing from the effulgency of the Creator. When the twelve tribes of Israel encamped in the wilderness, the banners of Rueben (the man), Judah (the lion), Ephraim (the bull), and Dan (the eagle) were placed at the four corners." (ibid p.125).

The tetramorphs are thus intimately connected to a higher, unifying principal. Often this is symbolized by a single figure of the deity, as illustrated above, but also by the three figures of the Holy Trinity. This is sometimes symbolized by an equilateral triangle inscribed in a square. It also "finds expression in a great many monuments designed upon the basis of a square, walled in space with three towers in the center - the Escorial [in Spain], for instance." (ibid p.320). One can thus extend Lao Tzu's account of the creation to say: "From the Tao [the unmanifest God] came One; from One, Two; from Two, Three; and from Three, Four." (the same as the idea behind the Pythagorean tetractys). Consequently, it is almost universal that cultures have adopted four-lettered names for their supreme deities: the tetragrammaton, "JHVH" (Jews); "Nebo" (Assyrians); "Bouh" (Samaritans); "Teut", "Isis", and "Ptah" (Egyptians); "Atma" (Hindus); "Odin" (Scandinavians); "Orsi" (the Magi); "TheOS" and "Zeus" (Greeks); "Jove" (Romans); "Esar" (Ancient Turks); "Deus" (Latin); "Dieu" (French); and "Gott" (Germans). (See HPB, op. cit. Vol. II, p. 602 and C. Heline, op. cit. p.27.)

In addition the idea was taught by Pythagoreans: "Each of the Holy Four must be of himself threefold." (As found in C. Heline, op. cit. p.103.). Since four multiplied by three equals twelve, we find many symbols and cycles connected with the number twelve; and since the sum of four and three equals seven, there are also many symbols and cycles which relate to the number seven. It is not surprising, therefore, that in the process of creation we find not only the Holy Trinity and the Holy Four "animals" or spiritual beings at work as an unfolding of the original unity but also the Seven Spirits before the throne of God (or "angels of the seven churches" as they are called in Revelation 1:20). "The Hindus speak of them as the 'Seven Prajapatis' [or Saptarishis] (Lords of Creation); the Zoroastrians, as the 'Seven Amesha Spentas' (Immortal Holy Ones). In Egypt they are termed the "Seven Mystery Gods". The Hebrew Kabbalah calls them the "Elohim" or the "Seven Sephiroth" [who proceed from the original three: Kether, Binah, and Chochmah]. In the Theosophical concept the term 'Seven Planetary Chain Logoi' is generally used." (Pearson, op. cit. p.70-71). To the alchemists, gnostics, etc. they were the spiritual beings symbolized by the seven planets (i.e. the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn).

While it is true that English translations of the Bible say that "In the beginning God created the heavens and the earth" (Genesis 1:1), the Hebrew word translated as "God" is "Elohim", which elsewhere is often translated as "gods" or "angels". (e.g. In the King James translation

Psalm 8:6 "Elohim" is rendered as "angels".) It is understandable why Christian translators would prefer the translation "God" in order not to convey the idea that there could be multiple gods involved in creation. Also one of the major tenets of Judaism is: "Hear O Israel: the Lord thy God, is one Lord." (Deut. 6:4) Hence to say: "In the beginning the gods created the heavens and the earth" would seem to be at variance with one of the fundamental principles of both Judaism and Christianity. Other religions, however, (notably Hinduism and Buddhism) seem to be less troubled with the concept of a hierarchy of gods or sons of God being an integral part of the process of creation.

Yet nearly all Christians (except Unitarians) believe in the concept of the Holy Trinity, or "God in three persons". Surely it is not inconceivable, therefore, that God can also manifest as the tetramorphs (four beings in one) or as the hebdomad (seven beings in one). To the Pythagoreans God is symbolized not only by the unseen trinity of the three corner dots of the tetractys but also by the other seven dots which represent the Spirits of the seven creative periods. (vide supra p.7). Even the Christian New Testament makes references to the "sons of God" (e.g. Matthew 5:9) and the Jewish Old Testament speaks of the "morning stars" and the sons of God playing an active part in the creation of the earth:

"Where wast thou when I laid the foundation of the earth? declare if thou hast understanding.  
Who hath laid the measures thereof, if thou knowest?  
or who hath stretched the line upon it?  
Where upon are the foundations thereof fastened,  
or who laid the cornerstone thereof?  
When the morning stars sang together,  
and all the sons of God shouted for joy?"

(Job 38:4-7)

Also in the very account of the creation where the word "Elohim" is translated as "God" and not as "gods", He says (or "they" say): "Let us make man in our image, after our likeness; . . . in the image of God [Elohim] he created him; male and female he created them." (Gen. 1:26-27). Thus in the very same sentence where "Elohim" is translated as "God" the first person plural forms are used three times. Furthermore, man is created in "our" image as being both "male and female". If man is created in the image of God he must also be, like God, a threefold, fourfold, sevenfold, and, according the Pythagoreans and Jewish Kabalists, even a tenfold being. Furthermore, if we follow this concept to its limit, we must conclude that just as God's spirit animates the entire cosmos, so does the spirit within man animate the universe of trillions upon trillions of living cells which constitute his physical body. He is, therefore, like God, a being who is composed of many beings which are arrayed in a hierarchy in which they "live and move and have their being."

Thus, as was shown earlier, the three billion nucleotides in every cell in the human body are organized

into something like 100,000 genes which in turn comprise the 46 chromosomes (23 pair) located within the nucleus of each cell. (Germ cells contain only 23 chromosomes, however, so that when male and female cells unite they will again possess the diploid number of 46. Since one half of the genetic material comes from the father and one half from the mother, when the germ cells undergo reduction from the diploid to the haploid number, there would be 8,388,608 possible kinds of sperm, and 8,388,608 kinds of eggs [2 to the 23rd power]. The possible types of fertilized eggs therefore would be 70,368,744,177,644 [8,388,608 times 8,388,608]. Thus, the chances of producing an individual with identical genes from two different eggs, even with the same mother and father, would be next to impossible. Identical twins, however, both have exactly the same set of genes since they develop from a single fertilized egg.)

Each of the trillions of cells that compose the human body, in turn, are organized into specialized systems which enable the organism to function as an integrated whole. Thus, we find seven primary systems within the body, each of which is a marvelously intricate mechanism for maintaining itself and working in harmony to maintain a balance between each system. These seven systems are: (1) the skeletal system; (2) the muscular system; (3) the nervous system; (4) the respiratory system; (5) the digestive system; (6) the circulatory system; and (7) the reproductive system. These seven systems in turn are derived from the three original germ layers (the endoderm, the ectoderm, and the mesoderm), which are formed from a single fertilized egg (the zygote). Hence once again we find a hierarchy of being which begins with a single cell and ends with that marvelously complex creature known as man composed of trillions upon trillions of individual cells.

We can therefore truly agree with the psalmist when he says:

"For you yourself created my inmost parts; you knit me together in my mother's womb.  
I will thank you because I am marvelously made; your works are wonderful, and I know it well.  
My body was not hidden from you while I was being made in secret and woven in the depths of the earth.  
Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book.  
They were fashioned day by day when as yet there was none of them.  
How deep I find your thoughts, O God!  
How great is the sum of them!  
If I were to count them, they would be more in number than the sand.  
To count them all, my life span would need to be like yours."

- Psalm 139:12-17

The ancient wisdom teaches that man also has seven psychic centers, one for each of the seven principles or

dimensions of which his being is composed. ( No wonder then that the number seven plays such a prominent part in number symbolism.) As was discussed in Reality, Part I, each of these centers (called "chakrams") are associated with various glands and organs. The relationship of these psychic centers with their corresponding glands, dimensions and principles is as follows:

	Chakram -----	Gland -----	Dimension -----	Principle -----
1.	Root	Sexual	Physical	Kundalini
2.	Spleen	Lyden	Etheric	Prana
3.	Navel	Adrenal	Astral	Lower Emotions
4.	Heart	Thymus	Animal Soul	Higher Emotions
5.	Throat	Thyroid	Human Soul	Intelli- gence
6.	Brow	Pineal	Spiritual Soul	Wisdom (Love)
7.	Crown	Pituitary	Universal Soul	Will (Courage)

The functions of the endocrine glands corresponding to the various dimensions, principles and "chakrams" are still only partially known to medical science. (e.g. the pineal is considered to be a vestigial gland for which man no longer has any use.) However, it is known that they secrete hormones which enter the body through the circulatory system where they affect such things as growth, reproduction, energy levels and metabolism in general.

The "chakrams", while considered by most twentieth century scientists as nothing but mystical "mumbo-jumbo", can actually be seen by those in whom the "third eye" (i.e. the pineal gland) has been opened. Rather than seen

as completely separate, however, they appear within an "aura" of bands and patterns of color surrounding an individual, which change in color and intensity as his thoughts and emotions change. The chakrams act much as do electrical transformers in allowing voltages from one level to be stepped up or down to another. In this manner what is felt at the physical level can be experienced at the emotional, mental and spiritual levels as well. Also by virtue of the chakrams impulses from the higher levels can be transmitted downward where they are perceived as thoughts, feelings, and physical sensations. It is thus by virtue of the chakrams that communication is possible between the higher and lower levels.

In an analogous manner communication between man and higher beings is attained. The process requires that the energy of "kundalini", which enters the body through the chakram attuned to the physical realm, be brought up the

spinal cord and transmuted into the energy of the next level by the chakram operating at that level. This process is repeated until finally the master chakram, located in the pituitary, is reached. It is possible to open these centers out of order, however, through the use of hallucinogenic drugs or by improper training. This can leave one open to control by demonic and earthbound discarnate beings and can also result in a variety of psychological problems - even psychosis. There are various schools of yogi and metaphysics which teach safe methods of transmuting this energy of "kundalini", but for those raised in a Christian environment saying the Lord's Prayer while in a quiescent state is also a safe method of stimulating the chakrams in the proper order. (See my "Nature of Reality - Part I", p. 23-24.) Metaphysically, Jesus also warns about opening these centers improperly or prematurely: "No one comes to the Father (i.e. the pituitary chakram) except by me." (i.e. the Christ center located in the pineal gland.); and "Truly, truly, I say to you, he who does not enter the sheepfold (i.e. the kingdom of heaven) by the door (i.e. the Christ center within you) but climbs in by another way (i.e. by opening another center), that man is a thief and a robber." (John 10:1).

There are also correspondences between these seven principles and dimensions within man and the universe. These ideas, formulated in the middle ages, were based on Aristotle's conception that the earth was a globe in the center of the universe which was surrounded by seven concentric spheres, each ruled by one of the seven visible "planets". Surrounding these seven spheres (or levels) was an eighth sphere representing the region of the "fixed" stars. (They were called "fixed" because they were not observed to move relative to one another as were the seven "planets".) Also there were various metals that corresponded to each of these planetary spheres, as well as their spiritual counterparts (i.e. the archangels or the Elohim) and the seven major members of the Universal Man. These correspondences, beginning at the level next to the earth are as follows: (See M. Hall, op. cit. p.144)

Planet	Metal	Archangel	Member of Universal Man
-----	-----	-----	-----
Moon	Silver	Gabriel	Cerebrum (Head)
Mercury	Mercury	Raphael	Pulmo (Lungs)
Venus	Copper	Anael	Renes (Kidneys)
Sun	Gold	Michael	Cor (Heart)
Mars	Iron	Samuel	Fel (Gall)
Jupiter	Tin	Zachariel	Herar (Liver)
Saturn	Lead	Oriphiel	Splen (Spleen)

The idea of metals associated with the planets is no doubt borrowed from the medieval alchemists while the ideas of archangels and a heavenly man appear in many religions, both ancient and modern. The correlation of archangels with the creative spirits of Elohim has already been discussed, but perhaps a few words on the idea of a universal or heavenly man may be in order here.

Reference was made earlier to Plato's dialogue, "Timaeus", wherein he describes the process of God

creating the world by putting intelligence in its soul and then the soul in its body (vide supra p. 8); and elsewhere he refers to the "world animal", an entity that lives and breathes no less than do other animals or men. Recently, scientists have resurrected and made respectable this ancient idea by naming it the "Gaia hypothesis" and thereby elevating "Mother Nature" to more than just a figure of speech. The idea of God himself in the form of a man, however, while found in many ancient myths and religions, is clearly a primitive idea which we label today as simply "anthropomorphism".

Nevertheless, both Christians and Jews have been taught to call God, "Our Father", which certainly perpetuates the idea of the Heavenly Man, as do the visions of Ezekiel and the revelations of John on the island of Patmos. One of the fundamental doctrines in Christianity is the doctrine of the incarnation whereby God becomes man in the person of Jesus - truly God and truly man - thus establishing the fundamental identity of God and man. Jesus himself taught that "the Father and I are one"; that "He who has seen me has seen the Father." (John 14:9); and he prayed that all men "may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21). Christians also believe that the Church is the body of Christ and that all believers are members of that body. Lastly, both Jews and Christians believe that "God created man in His own image, in the image of God created He him . ." (Genesis 2:27). According to some authorities this refers to a "Heavenly Adam" , the archetypal man, and not one of flesh and blood. (See M. Hall, op. cit. p.121). Therefore, the idea of the Heavenly man persists today as well as in ancient times.

Some writers also attempt to identify the seven planets, archangels, etc. with colors and musical notes: (See Robert Lewis, op. cit., p.118.)

Archangel	Planet	Musical Note	Color
-----	-----	-----	-----
Samael	Mars	C	Red
Michael	Sun	D	Orange
Anael	Venus	E	Yellow
Gabriel	Moon	F	Green
Zachariel	Jupiter	G	Blue
Cassiel	Saturn	A	Indigo
Raphael	Mercury	B	Violet

Others attempt to correlate the planets with numbers. There is not much agreement in this effort, however. An obvious ordering of the planets (since we no longer follow the Aristotelian scheme) is in the order of their distance from the Sun (i.e. Sun, Mercury, Venus, Moon [i.e. Earth], Mars, Jupiter, and Saturn). The most widely used ordering of planets, though, which is both ancient and modern, is the familiar sequence of the days of the week.

(See my "Reality - Part I", p. 22 for the correlation between the Teutonic and Roman names of Gods.)

- |    |         |              |      |
|----|---------|--------------|------|
| 1. | Sunday  | (Sun's day)  | Sun  |
| 2. | Monday  | (Moon's day) | Moon |
| 3. | Tuesday | (Tyre's day) | Mars |

- |    |                         |         |
|----|-------------------------|---------|
| 4. | Wednesday (Woden's day) | Mercury |
| 5. | Thursday (Thor's day)   | Jupiter |
| 6. | Friday (Freya's day)    | Venus   |
| 7. | Saturday (Saturn's day) | Saturn  |

Perhaps some commentary would make these correlations of planets and numbers more meaningful:

### 1. The Sun

"The Monad is the beginning of all things." - Pythagoras

"One is masculine. One is Fire. One is the unity from which all manifestation proceeds."

(C.Helene, op. cit., p.1)

The circle (the zero or naught) represents the unknown and unknowable being within which all manifestation arises while "one" represents the point of light in the center - the First Logos, the Father, the creative principle. Hence as the Sun is the center of our system, the source of all life and light, it corresponds to the number "one".

As the source of light which originates at the center of the cosmic circle, the Sun becomes not only the means whereby the eyes of all creatures are able to see but also the aperture or eye of God as well. Thus "in India, as Surya, it is the eye of Varuna; in Persia, it is the eye of Ahuramazda; in Greece, as Helios, the eye of Zeus (or of Uranus); in Egypt it is the eye of Ra; and in Islam, of Allah." (Cirlot, op. cit., p.302).

### 2. The Moon

Two is feminine. Two is water. Two is Mother (i.e. Mater). Hence Two is also Matter, the reflection of Spirit, as the Moon seen by the reflection of the Sun.

Sun and Moon, as noted earlier, are representative of the primal duo, Purusha and Prakriti, Osiris and Isis, yang and yin. After God had created Adam as a complete being, a unity, in His own image, he took a rib from Adam's side and used it in the fashioning of Wo-man (i.e. taken from man). - making two out of that which was originally one. Similarly, in the biblical story of creation on the second day "God said 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament." (Genesis 1:6-7)

The Moon, therefore, is symbolic of the separation of the original unity into two opposite poles - Spirit and Matter, Good and Evil, Heaven and Earth, etc. It also symbolizes the Second Logos, the matrix or womb within which all things are generated (vide supra p.18), "the Mother from whom proceeds all the life-germs". (HPB, op. cit., Vol. II, p.139).

### 3. Mars

Three is the mystical union of fire and water, the

offspring of Spirit and Matter, the Third Logos, the divine Son, the Heavenly Man, Adam-Adami in the Chaldean scriptures, Adam Kadmon in the Jewish Kabala, "the first emanation of the Father-Mother or divine nature. Adam-Jehovah, Brahma and Mars are, in one sense, identical; they are all symbols for primitive or initial generative powers for the purposes of human procreation. Adam is red, and so also are Brahma-Viraj and Mars - God and planet." (HPB, op. cit., Vol II, p.43).

Since blood is also red in color, Mars is associated with war, death and destruction as well as with the generative and procreative powers. However, as noted by the author of "The Source of Measures", Mars "being the god of war and of bloodshed was but a secondary idea flowing out of the primary one of shedding of blood in conception for the first time." (ibid, footnote p.43-4).

This shedding of blood in the conception of a Third by the primal pair of Spirit and Matter is confirmed by St. John: "For there are three that bear record in heaven: the Father, the Son, and the Holy Ghost; and these three are one. And there are three that bear witness in earth: the spirit [i.e. fire or Father], the water [i.e. Mother], and the blood [i.e. Son], and these three agree in one." (I John 5:7-8).

Another indication of Mars as the initial procreative agent comes from Astrology. Mars is the ruler of the zodiacal sign of Aries, which always begins on the vernal equinox, the first day of Spring. Thus Aries as well as Mars are primary symbols for the beginning of new life.

#### 4. Mercury

The number four is the process of bringing the creative upper trinity into the realm of manifestation - from the invisible into the visible, from the realm of ideas into concrete form (vide supra p.7). As discussed previously, there is a heavenly Tetrad as well as its reflection in the basic elements of the ancients: fire, air, water and earth. The Tetragrammaton and names of God contain four letters, which are also symbolic of the number four.

Four is also the middle number between one and seven. As such it represents the unity between the upper and lower triads. Mercury (also called Hermes by the Greeks and Egyptians, Woden by the Anglo-Saxons, and Odin by the Scandinavians) typifies the being placed between two realms. He is the messenger of the Gods and thus is pictured with wings on his helmet and on his feet. Furthermore his staff, the caduceus, is also surmounted by a pair of wings. Because of his ability to travel rapidly between the opposite poles of creation, he is viewed as being "mercurial" (i.e. volatile or changeable). This duplex nature results in his often being pictured as both male and female (i.e. a hermaphrodite). His glyph or symbol, therefore, is a composite of the ones for the Moon and the Sun together with the cross, which is symbolic of the number four. It is not surprising then that Mercury is "known from ancient times as 'quadratus' [i.e. fourfold]." (C. Jung, "Alchemical Studies", p.278).

In an alchemical axiom attributed to Maria Prophetissa (the sister of Moses): "One becomes Two, Two becomes Three, and out of the Third comes One as the Fourth". (ibid, footnote, p.151). Mercury is thus a symbol of the "aurum philosophorum", the gold of the philosophers, or the "lapis philosophorum", the philosopher's stone. In modern terms Mercury is a symbol of the Self, which lies at the end of the process of individuation. Similarly, "The Gnostics declared that the Triangle, or 3, is God, and that 1 is man, whereas the 4 is God in man. To the man who is God-like we may therefore ascribe the awakened spiritual powers of 4." (C. Helene, op. cit., p.27).

## 5. Jupiter

Jupiter is the supreme deity of the ancient Romans. As such he is the god of the heavens manifesting himself especially in atmospheric phenomena such as rain, thunder and lightning. As the father of lesser gods, his name is a contraction of "Jovis pater" (i.e. Father Jove). To the Greeks he was Zeus and to the Scandinavians, Thor. The fifth day of the week is named for him and he is the fifth planet in distance from the sun.

To the ancients that which was above the four primary elements of fire, air, water and earth was "aether", which filled the upper regions of space. It permeated everything and was the non-material or spiritual ground of the four elements. Hence aether was called the "quintessence" (i.e the fifth essence). Since Jupiter was ruler of the sky and heavens from which came the aether, he was called by Virgil, "Pater omnipotens AETHER", "Father of the great Aether" (See HPB, op. cit. Vol I, p. 331) and "Father-AETHER" by the Greeks (ibid, p.423).

This symbol of a fifth as a unifying and underlying principle of four elements was alluded to earlier in Ezekiel's vision of God seated on a throne above the Tetramorphs and by Christ often pictured in the midst of or above the four apostles. (vide supra p.19-20). It is not surprising therefore that to Christians "Five stands for the Christ, or the spirit, resurrected from the tomb of matter. Four is the cross upon which 1 is crucified. Only as the lower nature is subjugated or crucified does the ego begin to rise toward freedom through a recognition of its innate divinity." (C. Helene, op. cit., p.35).

Five is also symbolic of the "hierogamos" or heavenly marriage of the alchemists (Carl Jung calls it the "Mysterium Coniunctionis"). It represents the union of 3 (Heaven) with 2 (the "Magna Mater"). (See Cirlot, op. cit., p. 222.) Since odd numbers are considered masculine and even ones feminine, we can also think of this as the union of the separated male and female elements - a prerequisite in regaining "Paradise Lost". Perhaps a little Greek mythology concerning Zeus (i.e.Jupiter) can help us understand what this "mysterious conjunction" of male (3) and female (2) is all about.

Zeus became ruler of the gods by killing his own father, Cronus (Saturn), as Cronus in turn had become ruler by killing and castrating his father, Uranus. "The

goddess Metis became pregnant by Zeus, and an oracle prophesied that the child would depose him, as he had deposed Cronus, and as Cronus had deposed Uranus. Zeus thereupon incorporated Metis by swallowing her, and gave birth to Pallas Athena who sprang fully armed from his head. Thus Cronus-Saturn came to represent inescapable karmic retribution: he was killed by his son as he had killed his father. Zeus-Jupiter however avoided the retribution and remained chief of the gods. He resolved the karmic problem by merging the male and female in one body: and the offspring of this alchemical union was 'Wisdom'. (R. Metzner, "Maps of Consciousness", p. 124).

To those who see nothing relevant in the year 1988 to the ancient concept of the four aboriginal elements and the transcending principle of the "quintessence", do you not find it strange that the greatest minds in the science of physics today are bent on discovering the principle which unites the four fundamental forces in the universe - a theory which will combine the forces of gravity, electromagnetism, the strong and the weak nuclear forces?

## 6. Venus

Just as Mars represents the procreative principle in the upper triad (symbolized by the number 3), Venus, his feminine counterpart represents sexual procreation in the lower and earthly triad. As a reflection of her heavenly partner, she is symbolized by double his number ( $2 \times 3 = 6$ ) and is universally known as the goddess of love, beauty and fruitfulness. Venus to the Romans, she was Aphrodite to the Greeks and similar in attributes to Ishtar of the Assyrians, to Astarte of the Phoenicians, to Atargatis of the Syrians and to Belit or Mylitta of the Babylonians. Aphrodite was married to Hephaestus (the god of fire), but by her lover Ares (Mars) she became the mother of Eros (the god of love and sexual desire) and Harmonia (the goddess of harmony and music). (See Encyclopedia Americana, Vol. 2, p. 57).

Six was called a perfect number by the Pythagoreans because the sum of its factors (1, 2, and 3) is the same as the number itself. Hence they "assigned to 6 the perfections of all parts." (C. Helene, op. cit., p. 48). Thus they dedicated the number 6 to Venus (ibid p. 46).

On the sixth day of creation God created man as "male and female". Venus, therefore, is also associated with Eve and the mother principle. In Greek mythology she arose from the foam ("Aphros") of the sea into which the blood of Uranus fell when Cronus wounded him. Hence the Greeks gave her the name, Aphrodite. She also was known sometimes as "Anadyornene", which means "rising from the sea". This is similar to the derivation of the name, Mary, which is derived from the Latin word "mare", meaning sea. Not surprising then that the sixth sign of the zodiac is assigned to Virgo, the Virgin.

Since all even numbers are divisible by two, Venus (as  $3 \times 2$ ) has a dual nature. In Greek mythology she was known not only as Aphrodite Pandemos, the goddess of all the people and of carnal and earthly love but also as

Aphrodite Urania, goddess of the heavens, the patroness of pure and heavenly love. (Encyclopedia Americana *ibid*).

Similarly, "in the Tarot [pack of 22 trump cards] the sixth hieroglyph is called 'The Lovers', and is represented by a young man standing between two female figures. One is crowned with the leaves of the vine, symbolic of sense intoxication; the other is crowned with flowers and represents wisdom. Every ego must choose which of these feminine attributes he will develop within himself, for Aphrodite or Minerva [Athena], the lower and the higher feminine within, are each struggling for recognition and conquest." (C. Helene, *op. cit.*, p. 53).

## 7. Saturn

"And he [God] rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in Creation." (Genesis 2:2-3)

Therefore, the fourth commandment of the Jews says: "Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates." (Exodus 20:8-10)

The ancient Romans celebrated a holiday (whose etymology means "holy day"), wherein no one was allowed to work, called the festival of Saturnalia in honor of the god Saturn whose reign on earth was called "the golden age", an era of happiness, prosperity and peacefulness. Originally lasting only one day "Under the Caesars it lasted seven days. . . During its continuance no public business could be transacted, the law courts were closed, schools kept holiday . . . and all ceased from their various occupations." (Encyclopedia Americana, Vol. 24, p.316)

Is it a coincidence that the Jewish Sabbath and the Pagan Saturday (i.e. Saturn's day) both fall on the seventh day of the week or is there a connection between them? Again the encyclopedia provides some insight: "The Sabbath appears to have been an institution of religion long prior to Moses [and his receiving the ten commandments]. It is sometimes said that it was borrowed by him from older nations such as the Egyptians. Such Latin writers as Seneca and Ovid gave intimations that the veneration for the seventh day had found some favor among the early Romans." (*ibid* p. 78-9)

Thus the first six "days" of creation are all active while the seventh is a "day" of rest. The number seven, as you may recall, is symbolized by the invisible point in the center of the interlaced triangles of the Star of David and of the Seal of Solomon. In the constellation of the Pleiades (called the Seven Sisters, who were the seven daughters of Atlas) only six stars are visible. The seventh, called the Lost Pleiad, is invisible. Similarly in the colors of the rainbow only six are prominent. The

seventh, indigo, is nearly invisible. In fact, Sir Isaac Newton, whose experiments with the prism led to his discovery that sunlight was composed of varying colors, at first identified only six. He later added indigo (blue-black) as a seventh color. Saturn is identified with indigo (vide supra p. 26).

In alchemy the planet Saturn is identified with the "nigredo" (i.e. blackness) and melancholy. ("Melancholia id est nigredo". Melancholy it is black. - C. Jung, "Alchemical Studies", p.355n). Therefore someone who has a gloomy temperament is known as "saturnine". Black is the absence of color and like indigo practically invisible in the spectrum of refracted light. Saturn is the last in the series of seven days and last (i.e. seventh) in the sequence of the visible "planets". Because he is dark and the end of a sequence, he is also associated with death. He is therefore often pictured as the grim reaper whose bony fingers hold the scythe. To the Greeks he was known as Cronus, the father of Time. Cronus was known as the devourer who eats his children because Time is the inevitable victor over every creature and condition. As Pascal says: "Our nature consists in motion. [i.e. changes with time] . . . complete rest is death." ("The Great Ideas - A Syntopicon", Vol. II, p. 896).

But just as the seven notes complete one cycle or series in music with the eighth note beginning a new cycle at a higher level or octave, so does Sunday (Sun's day) follow Saturday (Saturn's day). He is therefore only apparently the end and in reality close to the beginning. "The darkest time is just before the dawn" goes an old saying. In mythology Cronus is the son of Uranus, the symbol of heaven and the father of the Titans of whom Cronus was the youngest. The planet Uranus is identified with the number eight and also the eighth sphere of Aristotle which lies beyond the seven visible planets.

In the cycle of numbers you may recall that the last three (8, 9 and 10) represent the invisible triad from whom spring the Elohim, the seven creative spirits who bring the visible world into being (vide supra p. 7) in seven periods very much like the creation story found in the first chapter of the book of Genesis. In the Hindu cosmology the universe is also created in six periods of active evolution and during the seventh, which they call a "Day of Brahman", the universe remains unaltered (i.e. inactive, passive). They teach that the Day of Brahma lasts, however, for a period of 4,320,000,000 years. (See HPB, op. cit., Vol. I, p. 447). Following this seventh period is one called the "Night of Brahman", or the "inhalation of Brahman" when the universe collapses on itself and returns to its original state. This period lasts for the same period as the "Day of Brahman", which would imply a total cycle time of 34.56 billion years (8 times 4,320,000,000). Although this concept was developed by the Hindus thousands of years ago, it is quite consistent with the modern theory of cosmology called the "Big Bang", which many speculate will result in an eventual collapse when the forces of gravity become greater than the initial forces of expansion. Since the best estimates are that the universe is only 10 to 20

billion years old, we shouldn't have to worry about it for another 15 to 25 billion years.

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The above correlation of planets and numbers has largely my own analysis and conjectures to support it. However, I did find an historical attempt to correlate numbers with planets by the construction of magic squares. "A magic square is a square divided into equal smaller squares, each containing a term of a series of integers, the sums of the numbers in any horizontal, vertical, or diagonal line being the same."

"They were known in India and China before the Christian era. Talismanic virtues and occult properties were ascribed to them by the ancients. They were engraved on metal and stone and worn as amulets, as in India to the present day. Mediaeval astrologers and physicians were filled with superstitions in regard to magic squares. They associated the squares of the orders 3, 4, 5, 6, 7, 8, and 9 with the astrological planets Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. A square containing one cell symbolized the Deity; one of the second order not being possible, signified the imperfection of the elements (air, earth, fire and water)." (Encyclopedia Americana, Vol 18, p.118)

"What was at first merely a practice of magicians and talisman makers has now for a long time become the serious study of mathematicians. . . It was considered possible that some new properties of numbers might be discovered. . This has in fact proved to be the case, for from a certain point of view, the subject has been found to be intimately connected with . . the Infinitesimal Calculus, the Calculus of Operations and the Theory of Groups." (ibid, p.121)

In case you wish to make an amulet containing the magic square of your favorite planet, they are reproduced below together with the corresponding seven wonders of the ancient world. (Taken from J. Mitchell, op. cit., p.155-157)

Saturn (Solomon's Temple)
-----
3 4 3 9 3 2 3
-----
3 3 3 5 3 7 3
-----
3 8 3 1 3 6 3
-----
Sum of any row, etc.= 15

Jupiter (Statue at Olympus)
-----
3 4 3 14 3 15 3 1 3
-----
3 9 3 7 3 6 3 12 3
-----
3 5 3 11 3 10 3 8 3
-----
3 16 3 2 3 3 3 13 3
-----
Sum of any row, etc.= 34

Mars  
(Towers & Gardens)

Sun  
(Colossus at Rhodes)

of Babylon)

3	11	3	24	3	7	3	20	3	3	3	6	3	32	3	3	3	34	3	35	3	1	3	
3	4	3	12	3	25	3	8	3	16	3	3	7	3	11	3	27	3	28	3	8	3	30	3
3	17	3	5	3	13	3	21	3	9	3	3	19	3	14	3	16	3	15	3	23	3	24	3
3	10	3	18	3	1	3	14	3	22	3	3	18	3	20	3	22	3	21	3	17	3	13	3
3	23	3	6	3	19	3	2	3	15	3	3	25	3	29	3	10	3	9	3	26	3	12	3
Sum of any row, etc.= 65											3	36	3	5	3	33	3	4	3	2	3	31	3

Sum of any row, etc.= 111

Venus  
(Tomb of Mausolus)

3	22	3	47	3	16	3	41	3	10	3	35	3	4	3
3	5	3	23	3	48	3	17	3	42	3	11	3	29	3
3	30	3	6	3	24	3	49	3	18	3	36	3	12	3
3	13	3	31	3	7	3	25	3	43	3	19	3	37	3
3	38	3	14	3	32	3	1	3	26	3	44	3	20	3
3	21	3	39	3	8	3	33	3	2	3	27	3	45	3
3	46	3	15	3	40	3	9	3	34	3	3	3	28	3

Sum of any row, etc.= 175

Mercury  
(Pyramids)

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

-----  
Sum of any row, etc.= 260

Moon  
(Temple of Diana at Ephesus)

3	37	3	78	3	29	3	70	3	21	3	62	3	13	3	54	3	5	3
3	6	3	38	3	79	3	30	3	71	3	22	3	63	3	14	3	46	3
3	47	3	7	3	39	3	80	3	31	3	72	3	23	3	55	3	15	3
3	16	3	48	3	8	3	40	3	81	3	32	3	64	3	24	3	56	3
3	57	3	17	3	49	3	9	3	41	3	73	3	33	3	65	3	25	3
3	26	3	58	3	18	3	50	3	1	3	42	3	74	3	34	3	66	3
3	67	3	27	3	59	3	10	3	51	3	2	3	43	3	75	3	35	3
3	36	3	68	3	19	3	60	3	11	3	52	3	3	3	44	3	76	3
3	77	3	28	3	69	3	20	3	61	3	12	3	53	3	4	3	45	3

-----  
Sum of any row, etc.= 369

You will note that the sequence of the planets is in the ancient order developed by Aristotle beginning, however, with the visible planet most distant from the earth: Saturn, and ending with the closest one: the Moon. The sum of the numbers in the squares produces some interesting results. For example, in the 8th order square assigned to Mercury the sum of all the 64 numbers in the square is 2080 (i.e. 260 in each row times 8 rows). Mercury (the Greek Hermes) is sometimes called the "first born". The translation in Greek is "O PROTOTOKOS", which when the numerical equivalents are added together produces the number 2080 (vide supra p.3). Similarly, he is sometimes called "the artificer's fire", which in Greek is "TO ENTECHNON PUR". Again the numerical sum of the letters is 2080. The Greek word for "light" is "PhoS" whose numerical sum is 1500 (i.e. 500+800+200). The Greek word for "fire" is "PUR" whose numerical sum is 580 (i.e. 80+400+100). Not surprisingly, the combination of "light" and "fire" is 2080 (1500+580). (See J. Mitchell, op. cit., p.155-7).

The sum of the numbers in the square assigned to the Sun is 666 (111 in any row times 6 rows), the familiar number associated with the Anti-Christ. However, 666 as you may recall (vide supra p.5) "also represents the positive or active charge of solar energy, the male principle" etc. The Sun also stands for fire, spirit, the First Logos, the root of all being prior to its being differentiated into the opposite poles of spirit and matter, good and evil, and the Christ as well as the Anti-Christ.

Thus while the sum of any row or column in the magic square associated with the Sun (111) when multiplied by 6 produces the number 666, when multiplied by 8 produces 888, the number of IeSOUS (Jesus), the God-man. The number 666 in this context stands, therefore, for mortal, sinful, and earthly man, while 888 stands for the immortal, sinless, and heavenly man. Since the first man was created in the image of god, he also was sinless and immortal. Therefore, Jesus, who was both truly God and truly man, is called the Alpha and the Omega, the First and the Last, the beginning and the end. One cannot help but wonder what the number half way between these polar opposites of 666 and 888 signifies (i.e. 7 times 111 = 777). Since my knowledge of the Greek language is very limited, let us see what we can learn from the numbers 6, 7, and 8 since 666, 777, and 888 are but triple repetitions of these underlying numbers.

"The early Christians taught that 6 represented sex or sin." (C. Helene, op. cit., p.48). As discussed earlier the number 6 is also associated with Venus, the goddess of love and earthly passion. (It is from Venus that we derive the word "venereal".) The number 8, as we have seen, is identified with Uranus, the god of Heaven. It is also known as "the resurrection number . . . and carries the high power of the Golden Christ Ray." (ibid, p.65). By lying it on its side it becomes the symbol of infinity. It is also the beginning of a new octave in music, and the awakening "of a new consciousness and manner of living" in man. (vide supra, p. 13). So far the nature of the numbers 6 and 8 appears to be consistent with our interpretation of the numbers 666 and 888. What can we infer then about the nature of 777 from the number 7?

Between the earthly Venus (6) and the heavenly Uranus (8) lies the gloomy Saturn (7). The nature of Saturn, you will recall, is not only dark but also signifies the seventh day, the cessation from labor, and the absence of activity. Since motion is the nature of life (to paraphrase Pascal), the absence of motion (i.e. complete rest) signifies "death". The way from the mortal man (6) to the immortal man (8) requires the soul (like the pilgrim in Bunyan's "Pilgrim's Progress") to pass through "the Slough of Despond". The mystics call it "the dark night of the soul"; in mythology it is known as "the night sea crossing; and in alchemy the "nigredo". The Old Testament tells us about Jonah's three nights in the belly of the whale while the New Testament tells of Christ's crucifixion and portions of three days in the tomb during which he descends into hell to free those held captive there.

In Greek mythology Uranus bound his sons, the Titans, (which in Greek is TEITAN and is equivalent to 666 - vide supra p.4) in Tartarus (i.e. Hades) before Cronus (Saturn) was able to free them and take Heaven by storm. In the Egyptian initiation mysteries a candidate "who successfully passed through all the trials, . . . was tied on a couch in the form of a 'Tau' [cross]. . . He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said . . . to descend into Hades . . . and do works of charity to the

invisible beings; . . . his body all the time in a temple crypt or subterranean cave." (HPB, op. cit., Vol. II, p.558). Also "basic to the antique mysteries . . . is the identity of marriage and death on the one hand, and of birth and the eternal resurgence of life on the other." (Carl Jung, "Mysterium Coniunctionis", p. 461). Or again from the New Testament: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24)

All of these examples point to the necessity of a death preceded by chaining to a rock or nailing to a cross prior to the ascension into heaven (or in the case of the initiates a change in the state of consciousness). Now if we only could find a Greek word equivalent to 777, we could confirm (or extend) our conjecture about the nature of this intermediate condition. . . . Perhaps I should go back over my notes once more. . . . Aha! What is this? The number "6 was formerly represented by a character, now obsolete, which stood for the double consonant 'ST'. [vide supra p.3] Therefore, 'ST' can stand for either 6 or 500 (200 + 300). Thus [the Greek word] STAUROS can have the value 777 or 1271 depending on whether 'ST' is valued 6 or 500." (J. Mitchell, op. cit.). And what is the meaning of the Greek word, STAUROS? - a cross! So there you have it. Between mortal, unregenerate man (666) and immortal, heavenly man (888) lies the cross (777).

The cross, although a symbol of great significance to Christians, is one of the oldest symbols known to man. "Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called 'Chrests' (from Chrestos, man of tribulation and sorrow). Says E. Levi: 'The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabalistic, and represents the opposition and quaternary equilibrium of the [four] elements.'" (HPB, op. cit., Vol II, p.562).

The cross is symbolic of the fall of spirit into matter as well as the triumph of spirit over matter - hence the chaining of Prometheus to the rock by Zeus (Jupiter) as punishment for stealing the fire from the Gods for the benefit of mankind. (The word, Prometheus, in Greek means "forethought". Hence his chaining to a rock is analogous to man's expulsion from the Garden of Eden after eating the fruit of the tree of Knowledge and the development of his own ego and consciousness.)

Still the cross is the quintessential symbol of Christianity and a reminder not only of the death and suffering of Jesus on the cross at Calvary but of his glorious resurrection on the third day. "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." (Romans 6:5) Therefore, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it." (Matthew 16:24-5).

In the words of a familiar hymn:

"In the cross of Christ I glory  
Tow'ring o'er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime."