

Martinus Center Klint



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WEEK 5

GREAT THOUGHTS IN DAILY LIFE

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GREAT THOUGHTS IN DAILY LIFE

The road to initiation goes through our daily experiences – not secret lodges. Everything that we experience is to our advantage in the long run. The cosmic analyses are tools for helping us to interpret and understand the meaning of daily events. The details of life will gradually reveal themselves to be a language, an education in the art of living.

Excerpt from Livets Bog, vol. 3

The Number System – Sections 1011-1051

Great thoughts in daily life



1011. What we are witnessing in the form of the sequence of numbers

So what are we witnessing in the form of the sequence of numbers? We are witnessing nothing less than an ingenious language, with which we are able to express both the “temporal” and the “eternal”, both the “fixed point” and the “movement”. Indeed, this numerical language is so perfect that it even tells us about the structure of life itself, namely the spiral cycle. The number system is a symbol for the principle of cycles, and exists in reality only by virtue of the fact that it is in itself a cycle.

1012. In the language of numbers there must also be “subjects” and “verbs”, just like in the language of the letters of the alphabet

As we know, the number sequence has only ten numerical letters, namely the numbers from zero to nine. Of these first ten numbers, only the numbers from one to nine count as numbers. So why is it necessary to have the zero before the number one? Well, why is it necessary that we say “I” when we want to express situations that we have ourselves created? Why do we, for example, say “I thought”, “I wrote”, “I went”? Why are we not content to say “thought”, “wrote” and “went”? *Is it not because these words by themselves would be totally incomplete or meaningless? In such a situation would we not have to ask ourselves “who” or “what” thought, wrote or went? The least we would have to do would be to reform these incomplete words by adding a word or sign for the “something” that thought, wrote or went. But as we would not know this “something”, we would therefore for example have to put an “X” in front of the words in question so that it would read “X thought”, “X wrote”, “X went”. But what is this “X” in this situation other than the alphabetical sequence’s “zero”? In order for the words to have a meaning, that is to say, in order for the words to be able to express the two contrasts that are needed for a thing to be an experience and thereby an account of something, we would ourselves have to create a sign for the missing contrast. An*

account that expresses only one contrast is no account at all. An account can exist only as an expression of a “movement’s” relationship to a “fixed point”. It is this fact that forms the basis of every sentence in a language. In every sentence there therefore has to be a “subject” and a “verb”. Otherwise it would not be a sentence. The subject expresses the “fixed point”, while the verb expresses the “movement”. But just as the language of alphabetical letters can be perfect only when it expresses a “movement’s” relationship to the “fixed point”, so too can the language of numbers be perfect only when it expresses the “movement’s” relationship to the “fixed point”. It becomes all the more obvious when one understands that in life nothing else whatsoever exists. And something that does not exist cannot possibly give rise to an account. If the sequence of numbers is going to express a meaning at all, that is to say, if it is going to be an account of something that exists, it must also be subject to the same laws as the sequence of alphabetical letters. A sentence written in numbers must also be an account of the “movement’s” relationship to the “fixed point”. It must also have a “subject” and a “verb”. And the “subject” in the language of numbers is nothing other than the number 0, while the “verb” is actually all the other numbers. This in turn means that the “zero” is the number or “word” around which all the other numbers can be placed and brought to the point where they express a meaning, in exactly the same way as the “subject” is the word around which other words in the language can be brought to the point where they express a meaning. Just as the subject in its deepest analysis is an expression of that which is absolutely without movement, that is to say, the “fixed point” or the “I”, so too is the “zero” in its deepest analysis an expression of the same “fixed point”, the nameless “something” in existence that is able to think and exercise its will. And no sentence or number can possibly appear that does not have as its purpose to give expression to this nameless “something’s” situation.

1013. “Subjects” and “verbs” in the language of numbers

As we have said, there has to be a subject and a verb in order to be able to form a sentence or to make sense, such as for example “I thought”. Consequently a sentence cannot be made up of less than two words. *The same applies to the language of numbers. Also here there must be at least two numbers in order to be able to make perfect sense. The shortest sentence that we can write with numbers therefore looks like this: “0 1”. Here the zero is the “subject” and the one is the “verb”. Admittedly, in everyday speech we leave out the zero and write only the number 1, but this means that the numerical sentence in reality has no meaning. It would be the same if we were to leave out the word “I” from the sentence “I wrote”. As the word “wrote” expresses some form of “creation”, we know that a “creator” must exist, and we therefore place a term expressing this “creator” in front of the word “wrote”. If this “creator” is unknown to us, we must, as already indicated, place an “X” before that word. As the purpose of the number 1 is to express the contrast to, or the opposite of, infinity, this number would in itself have no meaning were it not in conjunction with a mark expressing this infinity. If there existed only “that which is limited” or “finite”, it would not be necessary to indicate it. But as “infinity” is just as great a fact as “that which is limited”, there also has to be a term with which one can express this fact. And this term in the language of numbers is nothing other than the number “zero”.*

1014. Why the zero is seen as an expression of “nothingness”

“Infinity” is therefore the “fixed point” around which all other numbers move. Any number whatsoever is merely an indication of the relationship of “that which is limited” to “infinity”, an indication of the difference between “that which is limited” and “that which is unlimited”. But as the “zero” is the term that expresses “infinity” in the language of numbers, every number is therefore the same as an expression of a specific relationship to “zero”, in the same way that the verb in a sentence is an expression of a specific relationship to the subject of the sentence. And just as the sentence would have no meaning – indeed would not be a sentence at all – if we left out either its subject or its verb, so

would a number or a “sentence” in the language of numbers be incomplete or without meaning if we left out either the zero or the other numbers. If one leaves out the numbers in a numerical sentence and writes only zero, all one would be expressing would be “infinity”. But to express infinity is in reality the same as to not express something perceptible, since “infinity” cannot be perceived. It cannot be expressed as “large” or “small”. It has no measurement in length or thickness. It has no age. It is not “white” or “black”. It is not “yellow” or “green”, since, by virtue of its identity with the universe, it simultaneously comprises all contrasts, and is therefore nameless or equivalent to “X” in its eternal nature. And this is the reason why human beings sometimes mistakenly see its fundamental expression, the “zero”, as an expression of a “nothingness”. But we know from “Livets Bog” that an absolute “nothingness” cannot exist, but that what we express as “nothingness” is in reality the “imperceptible”, but nevertheless definitely existing, “something” beyond perception. The “zero” is therefore an unshakable indication of this “imperceptible something”.

1015. The mission of the other numbers

As the other numbers express the opposite of this imperceptible something that exists and are an indication or expression of the terrain or area of “that which is limited” in a given situation, a “numerical sentence” must therefore give expression to both the “infinite” and the “limited”. It should be an expression of the fact that “that which is limited” stretches from “infinity” to “infinity”. And this is what occurs when we write, for example, 0 1. The zero stands for “infinity” or “that which is nameless”, whereas the number one stands for the area of “that which is limited” in a given situation. But as “that which is limited” is not “eternal” but “temporal”, as it is not a “fixed point” in the absolute sense but is “movement”, or something that can be changed, it can, as an opposite to the “infinite”, change from one situation to another. In order to indicate these specific situations they must have specific signs. These specific signs we have in the remaining numbers. If we write 0 2, we have thereby indicated that “that which is limited” is appearing in a different situation than that indicated by 0 1. The same applies equally when we write 0 3, 0 4 etc. The only reason

why we take out the zero is because we are all so well acquainted with what these numbers mean that we have absolutely no need to be reminded of the “infinity” that they are a temporal rendition or materialisation of. Something similar applies in the language of alphabetical letters when we abbreviate, for example, the word centimetre to cm. or kilogram to kg.

1016. If the number system was not an indication of a cycle

Whereas the zero is an expression of the “fixed point”, the remaining numbers are, as we have mentioned, an expression of “movement”. And as all “movement” is a cycle, the numbers, being expressions of “movement”, must therefore also reveal themselves as expressions of a cycle. And this is exactly what we observe. Were this not the case, the language of numbers would in no way whatsoever be a true expression of eternity; it would be an extremely incomplete expression of the universe, in fact it would be nothing short of one

single great untruth.

1017. The table showing the structure of the number system. Why there are only ten number letters in the numerical alphabet and not a new letter for every new unit that appears in a counting

In the appended table of the number system we will have the opportunity to see how this is an expression of the spiral cycle, the “fixed point” and the “movement”, and is in fact an expression of the “living being” itself with its fate element, talent kernels, its past and present and its identity with eternity etc.

In the first row at the top of the table we have the number system’s 10 numerical letters: 0, 1, 2, 3 etc. up to number 9, after which we see a new row beginning with the numbers 10, 11, 12 etc. up to number 19. We can clearly see that the same numerical letters appear here as in the row above, with the addition of a number one in front of each of them, after which we give the number a new

| | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|------|--------|---------------------|---|--------------------------|-------|----|---|----|---|----|---|----|---|----|---|----|-----|
| G | | | | | 0 | - | 1 | - | 2 | - | 3 | - | 4 | - | 5 | - | 6 | - | 7 | - | 8 | - | 9 | ..T |
| | | 1 | 0 | | 0 | - | 11 | - | 12 | - | 13 | - | 14 | - | 15 | - | 16 | - | 17 | - | 18 | - | 19 | ..T |
| | | 2 | 0 | | 0 | - | 21 | - | 22 | - | 23 | - | 24 | - | 25 | - | 26 | - | 27 | - | 28 | - | 29 | ..T |
| | | 3 | 0 | | 0 | - | 31 | - | 32 | - | 33 | - | 34 | - | 35 | - | 36 | - | 37 | - | 38 | - | 39 | |
| | | 4 | 0 | | 0 | - | 41 | - | 42 | - | 43 | - | 44 | - | 45 | - | 46 | - | 47 | - | 48 | - | 49 | |
| | | 5 | 0 | | 0 | - | 51 | - | 52 | - | 53 | - | 54 | - | 55 | - | 56 | - | 57 | - | 58 | - | 59 | |
| | | 6 | 0 | | 0 | - | 61 | - | 62 | - | 63 | - | 64 | - | 65 | - | 66 | - | 67 | - | 68 | - | 69 | |
| | | 7 | 0 | | 0 | - | 71 | - | 72 | - | 73 | - | 74 | - | 75 | - | 76 | - | 77 | - | 78 | - | 79 | |
| | | 8 | 0 | | 0 | - | 81 | - | 82 | - | 83 | - | 84 | - | 85 | - | 86 | - | 87 | - | 88 | - | 89 | |
| | | 9 | 0 | | 0 | - | 91 | - | 92 | - | 93 | - | 94 | - | 95 | - | 96 | - | 97 | - | 98 | - | 99 | |
| H | 1 | 0 | 0 | | 0 | - | 101 | - | and so on until 199 | | | | | | | | | | | | | | | |
| I | 2 | 0 | 0 | | 0 | - | 201 | - | " | " | 299 | | | | | | | | | | | | | |
| J | 3 | 0 | 0 | | 0 | - | 301 | - | " | " | 399 | | | | | | | | | | | | | |
| K | 4 | 0 | 0 | | 0 | - | 401 | - | " | " | 499 | | | | | | | | | | | | | |
| L | 5 | 0 | 0 | | 0 | - | 501 | - | " | " | 599 | | | | | | | | | | | | | |
| M | 6 | 0 | 0 | | 0 | - | 601 | - | " | " | 699 | | | | | | | | | | | | | |
| N | 7 | 0 | 0 | | 0 | - | 701 | - | " | " | 799 | | | | | | | | | | | | | |
| O | 8 | 0 | 0 | | 0 | - | 801 | - | " | " | 899 | | | | | | | | | | | | | |
| P | 9 | 0 | 0 | | 0 | - | 901 | - | " | " | 999 | | | | | | | | | | | | | |
| Q | 1 | 0 | 0 | 0 | 0 | - | 1001 | - | " | " | 9999 | | | | | | | | | | | | | |
| R | 1 | 0 | 0 | 0 | 0 | 0 | - | 10001 | - | " | " | 99999 | | | | | | | | | | | | |
| S | 1 | 0 | 0 | 0 | 0 | 0 | - | 100001 | - | " | continuing into eternity | | | | | | | | | | | | | |
| F | E | D | C | B | A | | | | | | | | | | | | | | | | | | | |

Table showing the structure of the number system

name. A number one in front of the zero we therefore designate as “ten”, and a number one in front of the number one in the first row we call “eleven”, and in front of the next number in the same row we call “twelve” and so on. What is it we are witnessing here? Why are there no more than 10 numerical letters? Why do we not express the sequence of numbers with one single endless series of completely new letters? Is it not for precisely the same reason as that which determines that in language we also have only a certain limited number of letters? Why do we not have in language just one “letter” for every single expression? We would then be freed from having to learn to “spell”. But would it not be easier to remember the meaning of a small, limited number of letters, and the possibilities of using them, than it would be to remember the thousands of letters we would have to juggle with if we would ever be able to read or write a book, the text of which consisted solely of one single sign for every expression? And who has the kind of memory that is needed to count up to even a million, if the counting did not consist of a repetition of the same numbers? If a million could be written only with a new sign for each of its units, it could be written down only with the help of a million of these signs. And how would we find room to write all these down? The account books would have to be so large that they could perhaps be manoeuvred only with the help of a jack, and the offices, if such a number system could be used at all, would have to be enlarged to the size of gigantic halls even for the smallest of businesses.

1018. Why the numerical system and the alphabetical system express “eternity”

As became clear from the preceding paragraphs, it is not for nothing that the structure of language, whether in the form of numbers or alphabetical letters, has gradually had to form itself so that it is completely analogous to the structure of life itself. *As life is, in itself, infinity or eternity, a phenomenon that is intended to express or symbolise life must likewise be of such a nature that its manifestation is without beginning or end.* And such a manifestation lies within the officially recognised alphabetical language as well as the numerical language. It is true that both our alphabetical language and our numerical language

have a “first” letter and a “first” number, respectively the letter “A” and the numerical letter 0 (zero), but this identity of theirs is not something fixed or unalterable. These two letters often appear as respectively the “last” letters or numbers in an account, just as they can also appear as a link in the middle of the account.

1019. The ingenious thing about the structure of the number system is the principle of repetition, whereby this system constitutes a “spiral cycle”

The ingenious thing about the structure of the number system is the principle of repetition. A counting is merely one single continuous repetition of the numerical alphabet, combined with an indication of the repetitions. When we come to the number 9 we have used the whole numerical alphabet. If we want to go on counting, we have to begin from the beginning until we once again come to the number 9, and so on continuously. But in order to account for and give expression to our repetition of the use of the numerical alphabet, we also have to allow the repetitions to be included in the counting. We indicate this counting of the repetitions by the numbers in front of the zero. When, for example, we write the number 10, we are thereby expressing that we have already used the numerical alphabet for one round and are now about to begin to use the alphabet in a new round. The number one therefore expresses the previous use of the alphabet, whereas the zero denotes the new or present use of the same alphabet. When we write 11, 12, 13 etc., the same thing applies. The number one still indicates the previous use of the alphabet, while the second number expresses how far we have come in the new use of the alphabet. When the second use has been completed, we indicate it by placing a number two in front of the zero, just as we place a three in front of it when the third use has been completed, and so on. The first number in the numerical word therefore expresses how many repetitions of the numerical alphabet we have completed, while the final number continues to indicate our position in the current repetition. When we, for instance, write 52, this means that we are expressing that we have used the ten numbers of the numerical alphabet five times and are now at the third number in a new use of the alphabet. In every counting we therefore have to count

twice. We count how many times we have used the alphabet before the current use, just as we also have to count how many units we have arrived at in this last-mentioned use. In the attached table one can see these countings indicated by vertical and horizontal lines, marked respectively with the letters B, C, D, E, F and T. To the right of the column with the zeros there appears the horizontal counting, in which each of the 9 letters of the numerical alphabet constitutes a single unit, whereas the zero on the other hand does not count as a unit in itself but constitutes the “fixed point” in the number system. When, for example, we write 10, it is not the zero that is counted, but the number one to the left of the zero. It tells us that in front of the zero in this situation all the ten letters of the alphabet have been used. This use is entered into the counting as a 1 in front of the zero. But since in this situation there do not appear any units in a new use of the alphabet, this fact is indicated by a zero. If we write, for example, 22, we are expressing the fact that in this situation there appear two whole uses of the alphabet plus the use of two units in a new use. If we write 30, we have completed three rounds of the alphabet, but have not yet made use of any of the units in a new use of the alphabet and once again we have to indicate this with a zero. As we have seen, there are therefore two countings, namely, one counting of the completed rounds of use of the alphabet and one counting of the single units or numbers that the rounds represent in each new and still not entirely completed round in the use of the alphabet. Each time that we in our counting have used the 10 numbers of the numerical alphabet we can come no further, since the alphabet, due to the previously mentioned practical reasons, has no further numerical letters. So every time we come to the number 9 we have to write a zero again. But in order not to lose sight of the nine units that, with the help of the numerical letters of the alphabet, we have acquired in our table we have to, again with the help of the letters of the numerical alphabet, hand them over to the new round of the counting. And we do this by expressing these nine units with a number one, and by placing this one, as we have mentioned, to the left of the zero. This number one differs from the number one on the right hand side of the zero in that it expresses a complete utilisation of the alphabet or a complete cycle, whereas the number

one on the right hand side of the zero merely expresses the utilisation of one single unit or local point in the cycle.

But in the counting of all the completed rounds or cycles in the utilisation of the alphabet we arrive at the number 9 and have to begin with zero again. (See the number columns to the left of the zero column). And here we can observe the formation of a kind of cycle, in which each of the previously mentioned cycles constitutes merely a single unit. These new cycles also have to be counted, causing us to once again arrive at the number 9, whereupon the counting has to go in cycles or repetitions that in turn cause new cycles to arise that appear in continuously larger and larger sizes stretching into infinity. But since in every counting we therefore have to begin with zero and end with zero, this use of the ten letters of the numerical alphabet constitutes, as we have already mentioned, a “cycle”. Every counting is therefore a passage through repetitions of “cycles”. But since we in the case of each cycle take the value of the previous “cycle” into the new one, this latest “cycle” is not entirely the same as the previous one. The counting is therefore not a continuous passage through the same “cycle” but is a journey through new interconnected “cycles” or “circles”, and in this way it should be expressed as a passage through a “spiral cycle”.

1020. The numerical letters express collectively cycles and individually the units within these cycles, whereas the zero constitutes the “fixed point”

The number system’s “spiral cycle” thus constitutes 9 units, for which each of the nine numerical letters is an expression. The zero, on the other hand, does not express a unit, but is, as already mentioned, the “fixed point” or the unshakable, structural centre of the system. Consequently when we write 10, the number one signifies that we have passed through 1 “spiral cycle”, and the zero that we are just beginning a new “spiral cycle”, in which we have not yet passed any units. If we write 11, here too the first number one denotes that we have passed through one cycle, while the number one on the right means we have passed one unit of the new cycle. If we write 25, for instance, the number 2 denotes that before entering the present cycle, we have completed 2 cycles, while the number 5 denotes that we

have passed 5 units of the present cycle. By means of the lines with which we have indicated the position and value of the numbers on the table, one can clearly see that the zero is the “fixed” point or centre of the number system (see section A). Each horizontal sequence of numbers to the right of the zero column denotes a single cycle. The individual numbers on these lines denote, as we have said, the units that make up the cycle in question, as well as those of previously existing cycles. The numbers on the left of the zero column express how many cycles there are before the one in which the number itself is placed. The number 9 before the zero column therefore indicates that there are nine cycles before the cycle that is shown immediately to the right of the zero column opposite the number nine.

1021. *How the cycles of the number system are of different sizes or degrees*

Reading from the top downwards, the sequences of numbers in the columns to the left of the zero column indicate the actual number of cycles. In this counting we also come to number 9 and have to continue with zero again, thus enabling us to witness that the number system goes on forming completely new cycles. In these cycles the preceding cycles are simply units. These new sections we have marked with the letters G, H, I, J, K, L, M, N, O and P. Each of these new sections is made up of 10 cycles or 10 complete rounds in the use of the numerical alphabet. Each of these rounds therefore comprises merely one unit of the new section. These units are counted in the vertical series of numbers in column B, immediately to the left of the zero column (see section G). But in this counting we also come, as we have said, to number 9 again and so we have to use once again the number 0. But when, in counting these units, we have completed one round in the use of the numerical alphabet, we must indicate the fact by inserting a one before the zero. And here in our counting to the left of the zero we have the number 10. But 10, that is to say, one and zero in front of the original zero – which constantly marks the starting point or the centre or “fixed point” of the counting – results in the numerical concept that we express as 100 (see section H). The number 100 indicates that our counting represents one round in the use of

the numerical alphabet in the counting of cycles, the units of which are composed of the individual numbers or numerical letters. We find these latter cycles to the right of the zero column in the horizontal lines. As these cycles are the first to be counted, we will express them as “1st degree cycles”. But as 100 in itself thus comprises one round in the use of the ten numerical letters of the numerical alphabet in the counting of cycles, 100 can also be characterised as a “cycle”. We have such a cycle in section G. In this cycle each of the horizontal cycles or 1st degree cycles (marked T) comprises a unit. The counting of these latter cycles is shown vertically in section B. The section marked G therefore comprises, as we have mentioned, 10 of these cycles and thereby constitutes a cycle of larger size than 1st degree cycles. We will therefore express such a section as a “2nd degree cycle”. But 10 of these cycles, that is to say the numbers from 0 to 999, will in turn form an even larger cycle. We will express these as “3rd degree cycles”. In such a cycle each individual “2nd degree cycle” constitutes merely one unit. The counting of the “2nd degree cycles” is shown vertically in section C. And it is these cycles that are indicated in the sections G, H, I, J, K, L, M, N, O and P. But, as we have said, 10 of these cycles make up a “3rd degree cycle”. This stretches, as we have said, from 0 to 999 and appears in section Q and is enumerated vertically in column D. But on account of the number system’s principle of repetition 10 3rd degree cycles also form a cycle. The first of these cycles extends from 0 to 9999 and is expressed in section R and is enumerated in column E as a “4th degree cycle”. 10 of these large cycles in turn form a larger cycle, of which the first stretches from 0 to 99999 and is shown in section S and is enumerated in column F as a “5th degree cycle”. *And just as we have seen that the structure of the number system has formed cycles of greater and greater degrees, so will this structure naturally continue to form larger and larger cycles for all eternity. “6th degree cycles” are equivalent to 1,000,000, “7th degree cycles” equivalent to 10,000,000 and “8th degree cycles” equivalent to 100,000,000 and so on. For every number the counting adds to the left of the original zero, a cycle of a higher degree comes about. And the structure of the number system is so ingenious that we can continue counting and counting in this way*

without ever coming to the absolutely final number, just as this same system reveals itself as being, as we shall see in due course, without any absolute “beginning”.

1022. Why the first cycle is designated as “zero”

That the number system’s first letter is a “zero” and not a “one” is one hundred per cent proof that the number system’s “beginning” is an illusion. But let us take a further look at the appended table of the system. We begin our counting with 0 in the top row and continue up to 9. We have now used all of the alphabet’s ten numerical letters and have completed one round or cycle in the use of the numerical alphabet. Such a round we call a “1st degree cycle”. In section G we can see 10 such 1st degree cycles. Their correct designation consists of the zero and the number to the left of the zero in every cycle. And so we can see that according to the structure of the number system the first cycle is expressed as 0,0, while the next is expressed as 1,0 and from then on 2,0 – 3,0 – 4,0 and so on up until 9,0, which is shown on the table as being the last 1st degree cycle.

So how can it be that here we have ten cycles and yet we refer to the first of them using the number “zero”? *Is this not solely due to the fact that one cannot express the existence of a phenomenon before this existence has come about? The full existence of a cycle has not been completed or concluded until it has passed the last unit of the cycle, namely the letter 9. But if this existence is not complete until the number 9 has been passed, the expression of this existence can appear only after the number 9. A thing that does not exist cannot give rise to an expression of its existence. But once the cycle has passed its final unit – the number 9 – its existence has become a complete reality. And it is this reality that is expressed as or designated by the number 1 to the left of the zero in the subsequent cycle.*

1023. The zero as the expression of “the divine something” or “X1”

At this point we have been given a first tiny glimpse into the fact that behind the zero there is hidden not a “nothing” but a “something”, a “something” that was revealed or acknowledged in the subsequent spiral cycle. And consequently the zero, no matter where it is placed

in the number system, can never be made to express an absolute “nothing”. If it appears in connection with a number, it expresses “something”. And if it appears totally by itself, it also expresses “something”. It then expresses nothing less than the whole universe, infinity and eternity. For with which other numbers would it be possible to write these eternal factors? Do not these phenomena express all existing contrasts at one and the same time? Are they not at one and the same time the largest and the smallest, the coloured and the uncoloured, the beautiful and the ugly and so on? But something that constitutes everything that exists at one and the same time is above manifestation or beyond accessibility to sensory perception, without its existence therefore being brought to an end. But something that exists that is inaccessible to sensory perception can be expressed only as a “something that is”. And wherever the zero appears by itself it can exist exclusively as an expression of the analysis that applies to the “divine something”. And this brings us to the fact that the first letter in the numerical alphabet by its very nature expresses nothing other than the eternal “something that is”, that is to say “X1” or the I in the living being and the universe. And having arrived at this recognition, we have obtained a key that fully opens up or reveals to us the so-called “mystery of numbers”.

1024. The numbers from 0 to 9 as an expression of the living being’s single terrestrial life and death. This terrestrial life as a “1st degree cycle”

So what kind of “mystery” is it that is contained in the number system? *Might it not be precisely the fact that this system contains, as we shall see, the entire cosmic analysis of the living being and thereby of life?*

We have already seen that the zero is the “fixed point” in the number system. The numbers are placed around the zero and are given their specific meaning according to whether they are placed to the right or the left of the zero. In the table showing the structure of the number system we can see that the zero forms a column of its own. This is marked with the letter A. The system begins with the first zero from the top. This means that it begins with the “fixed point” or the I. But this is also the case with the living being’s terrestrial life. Before this being can be truly counted as being on the

physical plane, it has to be “born”. We must therefore express its existence before this birth as its “zero-existence”. After this birth it lives on, day after day, year after year, and it “develops”. But what does it mean that it “develops”? Does it not mean that it puts more and more experiences behind itself, gathering within itself facts and personally experienced events? But is not what is taking place here precisely the same as a “counting”? And does this “counting” continue to take place onwards in a straight line, that is to say, does the individual continue to have the same physical expression, the same organism, the same thoughts, the same mental disposition throughout all eternity? Absolutely not. It meets so-called “death”. And after this is not its physical existence expressed as having come to an end? But it can then be expressed only as “zero”. But an existence or manifestation that goes from “zero” through a manifestation to “zero” again, is nothing other than a fulfilment of that which is expressed in the series of numbers from 0 to 9. It is a “1st degree cycle”.

1025. The number system expresses the “fate element”, “talent kernels” and the “ladder of evolution”

But we know that the living being cannot die. We know that after physical death it passes over into a “spiritual” existence, and that it takes with it into this existence the mental value of all its experiences, the sorrows as well as the pleasures, from the physical earthly life that has come to an end. It has collected together this mental value, in the form of “talent kernels”, in an eternal spiritual organ that we know as the “fate element”. But is not this precisely what the number system is an expression of? What is the area to the left of the zero other than an expression of the I’s spiritual domain, and what is the area to the right of the zero other than an expression of the being’s physical domain and experiences? Are not the spaces in this spiritual area the same as the I’s “fate element”? What do the numbers in these spaces represent? Do they not represent the values or sum totals of the details from the I’s preceding physical cycle or earthly life? And do not these values have an influence on the new cycle or earthly life? When we write 11, 12, 13, 14 and so on, is it not the value of the previous cycle that, in the form of the number one, is added to the numbers in the present cycle? This value thus characterises or forms the present

cycle. But a mental value that has come about and that characterises the cycle or the earthly life is the same as a talent kernel. The numbers in the spaces to the left of the zero are therefore, without exception, expressions of the I’s talent kernels. These are enriched in every cycle or earthly life and carried over into the next earthly life. And a better illustration of this than that expressed by numbers cannot be given. Here nothing is lost. In this way the values of each cycle are inevitably carried over into the next cycle or earthly life, enriching it with their qualities. Each earthly life is thereby of greater value or more perfect than the one preceding it. But such an increase in perfection is the same as growth or evolution. Numbers therefore reveal to perfection the phenomenon we know from “Livets Bog” as the “ladder of evolution”. What can possibly express this better than the appended table showing the structure of the number system? Can we not see in the table that the numbers in each cycle are of a higher and greater nature than those in the preceding cycle? Is not every evolutionary step bound to have the same characteristics? If the opposite were the case there would be no steps in evolution.

1026. The number system expresses “reincarnation”, the “temporal” and the “eternal”, as well as the zero’s identity with the same namelessness as that which causes the I to be an “X”

In the number system’s G section, which we have been discussing, we have already in the A column seen how the zero constitutes the “fixed point” or the I. We have seen how the numbers also express death and how the new cycle, that is to say, the new earthly life, is characterised by the preceding earthly life’s values. But in this way the number system is, on account of its principle of repetition, or its cycles, a one-hundred-per-cent expression of “reincarnation”. By carrying over the values from one cycle to another, in the form of the numbers in the spaces to the left of the zero, the number system is, as we have shown, an equally perfect expression of the “fate element” and “talent kernels”. As the rows of numbers to the right of the zero, that is, the 1st degree cycles, express the individual details or local units of the material counting or the cycles, which means the purely material “results of weights and measures”, and the numbers to the left of the zero at

the same time express the spiritual result that is extracted from the material results, which in the form of a talent kernel survives death and is transferred to the fate element and from there to the new cycles, the numbers are therefore for us expressions of both the “temporal” and the “eternal”. The zero column thus constitutes the domain of the I, between the “temporal” and the “eternal”. This shows clearly how the zero in itself is totally unaffected by the numbers. A better expression of the essential nature of the I cannot be manifested. In its essence the I is not large or small, beautiful or ugly, heavy or light. It has no analysis. But is this not precisely what the zero in the A column demonstrates? The numbers in the spaces around the zero change, but the zero is always the same, whether it appears in the first or the last section of the A column on the table. Just like the I, it has in itself no analysis and is therefore equal to “X”.

1027. Through 0 the number system expresses that which in the spoken language is the same as “X” – the I’s creative ability

But since the system shows that from this zero or “X”, movement takes place, namely, 1, 2, 3, 4 etc., and “movement” is in turn the same as “creation”, this “movement” is therefore here an expression of the I’s “creative ability”. But as the numbers directly express only the result that is produced by this creation and only indirectly express the creative ability itself, the creative ability has therefore no direct expression in material form. We are therefore forced to express it here as “X”, which in turn means, as a spiritual phenomenon. But if it is equal to “X” it is, in the language of numbers, the same as zero. And we have to place this zero in the empty space at the top of the B column as shown in the next table, which is a table specifically about the zero. In the B column this zero cannot be dispensed with in the counting of the 1st degree cycle that appears there.

1028. The number system expresses through the zero or X “that which is created”

As mentioned above, the horizontal series of numbers or the 1st degree cycles are expressions of “movement”, in that they constitute the counting of 1, 2, 3, 4 etc. But as this “movement” has to begin on the spiritual plane, since its first number, the zero, cannot express anything “temporal” or “physical”, and its

presence in the number system is nevertheless absolute necessary, it becomes clear that “movement” or the counting has in reality absolutely no physical or temporal “beginning”. The beginning that we denote with the number 1 is in the absolute sense merely an illusion. The zero shows that it can exist only as a continuation of some previous, but now physically invisible, cause. It is therefore the result of something that has gone before it. And as its physical conclusion can also exist only as an illusion, since this conclusion cannot take place without passing on its result to the spiritual plane, which means in the numbers to the left of the zero, and this area sets its mark on a new physical cycle and so on continuously, all the cycles to the right of the zero column, which are the same as “movement” or “that which is created”, are therefore also by nature nameless. Anything that in the absolute sense has no beginning or end, can be expressed only as “X”.

1029. The number system expresses “the triune principle”

And we have thus found in the structure of the number system a living expression of the same three “X’s” that we know from earlier analyses in “Livets Bog”. The zero in the A column is the same as “X1” or the I. The numbers in the spaces to the left of the A column are the spiritual values that are carried over in the counting, that is to say the result of the “movement” or the material things that, as “talent kernels”, together form the individual’s “creative ability” and are therefore identical to what we express as “X2”. The numbers to the right of the A column, which express the purely physical results or “that which is created”, and which in the absolute sense have no beginning or end in that they continue on the spiritual plane, are therefore the same as what we know as “X3”. The number system is, as we have seen, an expression of the most outstanding analysis of life or existence, namely the living being’s unshakable structure: the “triune principle”.

1030. The number system expresses “microcosmos”, “macrocosmos” and “mesocosmos”, the beings’ organs and details in “macrocosmos”

We know from “Livets Bog” how the I experiences life as an eternal journey through larger and larger spiral cycles. And is this not exactly the same as that which takes place pictorially

during a counting? Have we not seen in section 1021 that the series of numbers continues indefinitely, forming larger and larger cycles? And is it not therefore the expressed image of life itself? If we look backwards in this counting, we can see that the series of numbers diminishes and becomes smaller and smaller cycles, finally becoming nameless at zero. If we look forwards, we can see that the series of numbers proceeds in ever larger and larger cycles, vanishing similarly into zero or the unknown. But is this not the very view that corresponds to the view of microcosmos and macrocosmos? If a being finds itself, for example, in the Q section of the counting, then this section will be an expression of mesocosmos, whereas the preceding spirals or cycles in the counting will express microcosmos, just as the subsequent cycles will represent macrocosmos. The numbers in the preceding cycles will thus express the being's organs and micro-individuals, while the numbers in the subsequent spirals will represent the details of the macro-individual within whose organism the being itself experiences life, or in which it "lives and moves and has its being".

1031. The structure of the number system and Symbol No.7 in "Livets Bog"

But since the counting reveals itself to be a summing up of the values of the preceding cycles around the zero, it is in itself, as already mentioned in section 1025, a precise expression of what we in "Livets Bog" call the "ladder of evolution" and that we have symbolised in symbol no. 7 in volume 1. In this symbol we see a section of the various cycles of life symbolised as a series of steps. The coloured area farthest to the right can thus be expressed as the ordinary counting. It depicts a series of small steps. Twelve of these steps comprise a larger step, as shown in the symbol's central field. These twelve steps would in fact be expressed in the number system's field from 0 to 9. We have used the number twelve here merely for practical reasons in connection with the particular way we have had to interpret the details within these particular steps. But this in no way alters the symbol's identity with the principle of the number system. The principle of repetition is the same. Whether one uses the number 9 or any other number in the number system as the turning point in the counting is

| | | | | | | | |
|----------------|---|---|---|---|---|----------------|-----------------------|
| | | | | | | | 0 |
| X (0th degree) | | | | | | 0 | 0 ₁ 1--9 |
| G (1st degree) | | | | | 0 | 1 | 0 ₁ 1---99 |
| H (2nd degree) | | | 0 | 1 | 0 | 0 ₁ | 1-----999 |
| Q (3rd degree) | | 0 | 1 | 0 | 0 | 0 ₁ | 1-----9999 |
| R (4th degree) | 0 | 1 | 0 | 0 | 0 | 0 ₁ | 1-----99999 |
| S (5th degree) | 0 | 1 | 0 | 0 | 0 | 0 ₁ | 1-----999999 |
| | | F | E | D | C | B | A ₁ |

Table showing the meaning of the zero

consequently of no importance in this connection. The cyclic principle of the number system is the same. Whether a person dies as a child or as an adult, whether they are one year old or ninety when they die, does not alter their life's identity with the cyclic principle of the number system. The small steps in the symbol's coloured field farthest to the right are therefore analogous to the number system's 1st degree cycle, whereas the larger steps in the symbol's central field are analogous to the number system's 2nd degree cycle. Here too we can see how the number system's principle of repetition becomes apparent. Six steps here form a larger step, which is illustrated by the violet-coloured steps farthest to the left on the symbol. And with these steps we already, in the symbol, find ourselves in the macrocosmos, with the steps continuing upwards into the gigantic or infinite, just as the first degree steps in the symbol naturally do not constitute the very first. They will contain within themselves the microcosmos. Something that exists, regardless of how small it is, must consist of "something". This "something" must in turn consist of "something", which again must consist of "something" and so on. "Something" cannot consist of "nothing". The microcosmos must inevitably be present in every form of "something". We can therefore never, no matter what the situation, be faced with an absolute beginning or an absolute conclusion of a manifestation or a created thing. It will always be an effect of a preceding cause, just as it will be the cause of a subsequent effect and so on continuously into eternity.

1032. A special plan showing the meaning of zero. The formation of cycles and degrees in the number system as shown in the plan of the zero
Every manifestation therefore gradually appears out of infinity and gradually disappears again into infinity. It is therefore the part of an object that is one with infinity that we do not perceive or see and that we therefore sometimes express as "nothing" and, as far as life is concerned, as "death". And it is this very part of the manifestation that we express as zero in the number system. But since no form of "nothing" can possibly exist, the zero is thus in fact an expression of "something". This is what we will be able to see in the special table showing the meaning of zero that follows.

The counting begins with the zero in the

X section of the A column. It is evident from our previous analyses that this counting takes place with the help of the ten letters of the number alphabet: 0, 1, 2, 3, 4 etc. Each time these ten numbers have been used, the counting begins again from the beginning, but each time we have used the ten numbers of the alphabet, we have completed a cycle. Each of these cycles has to be interwoven into the counting, and this occurs in the B column. The numbers in this column, in connection with the zero in the A column, constitute the counting of the first cycles, and are expressed as 10, 20, 30, 40 etc. The numbers to the left of the zero show how many times we have used the alphabet's ten numbers and express whole cycles (1st degree cycles).

In the table of the zero we can see the first cycle in this counting indicated by the number 10 in the G section. But in this counting we also come to the number 9 and we have thereby used all ten numbers of the number alphabet. But in doing so we have, as the reader already knows, completed a new cycle (2nd degree cycle). The counting of these cycles appears in the C column and are expressed as 100, 200, 300, 400 etc. In the H section of the table we have the first of these cycles. In this way the counting continues, as explained previously, by forming larger and larger cycles. The next cycles (3rd degree cycles) are thus counted in the D column and are expressed as 1000, 2000, 3000, 4000 etc. The first of these cycles is placed in the Q section. The next cycles (4th degree cycles) are counted in the E column and are expressed as 10,000, 20,000, 30,000 etc., the first of which we find in the R section. In the table there is one more section showing cycles (5th degree cycles). These are counted in the F column and are expressed as 100,000, 200,000, 300,000 etc. The first of these is placed in the S section. *In its formation of ever larger and larger cycles the number system expresses exactly the same principle as that which makes the experience of life an eternally on-going journey through larger and larger spiral cycles.*

1033. What the zero above the number one means in the various columns in the plan

In the A column no counting takes place. Here we have constantly the unchanged zero that corresponds to the eternally unchangeable I in the living being. In the G section the

counting of the cycles begins, which means that here we have to use the ten numbers of the number system. Here too we have therefore to begin with zero. It is this zero that we see at the top of the B column in the X section. The counting will, in its connection with the zero in the A column, therefore be expressed as 00, 10, 20, 30 etc., down through the B column. The zero in the X section of the B column is therefore, in reality, a part of the counting in this column. In the same way, as can be seen in the table, the countings in the other columns likewise begin with a zero in the section above the number one. In the counting of the F column that begins with 100,000, we see that there is also a zero above the one in this column, which, according to the correct usage of the number system, there has to be. This in turn means that everything that appears in the sections above the S section in the table, which is the same as 99,999 units, will be expressed merely as “zero” in this counting. How can this be? Here one should remember that everything that the numbers express from 0 to 99,999 constitutes the first 5th degree cycle, but this cannot be indicated until after the number 99,999 has been passed. As long as there is still one number missing, and, for example, the R section consists only of 99,998 units, the 5th degree cycle is not complete. With this number the R section consists only of 9 complete 4th degree cycles and 9,998 units, while 10 whole cycles or 99,999 units are needed in order to form one single 5th degree cycle. Not until this number of units has been passed can this cycle be included as no.1 in the counting of the 5th degree cycle. And we indicate this first 5th degree cycle by the number 100,000, while the next cycle of the same degree will be included in the counting of the F column as no.2, and will be indicated as 200,000 and the next as 300,000 and so on.

1034. The number system expresses both “birth” and “death” as illusory

This counting proceeds in the table’s F column where the first cycle is indicated by a number one. *But this great cycle has not miraculously suddenly come into being out of “nothing”. It has come about only gradually by counting 99,999 units or by completing 10,000 1st degree cycles, or 1000 2nd degree cycles, or 100 3rd degree cycles or 10 4th degree cycles. All*

these units or cycles cannot form a 5th degree cycle as long as there is missing just one unit. All these units are present in the R section in the table, but this section is actually the expression of 4th degree cycles, that is to say, it is the place where all the units below and including the number 99,999 belong. This section is therefore, in a way, full, and according to the structure of the number system cannot contain more. The number nine is the alphabet’s final number. And any further counting consequently has to return once again to the first letter or number in the number alphabet, namely zero, and from there continue with a new use of the alphabet’s numbers, namely 1, 2, 3, 4 etc. up to 9. This new use of the numerical alphabet must inevitably form a new section in the counting. And it is this new section that we have marked as section S. The R section in reality contains the contents of the first 5th degree cycle, but as we have seen it cannot be counted there, which is indicated by the zero in the F column in this section. The first cycle of the S section is therefore gradually created within the R section. But here it is not independent; here it does not count. Here it is like an embryo in the mother’s womb that slowly and naturally grows towards its birth. In passing the number 99,999, it is finished with the R section and passes over as an independent unit into a new cycle. This passing of this number is the same as its “birth”. After this it has become a unit in a new and larger cycle or section, which in turn will be a mere unit in a still larger cycle or section, and so on continuously.

But in reality this “birth” cannot come about without also being an expression of “death”. The connection between the zero and the R section has ceased to exist, which was absolutely necessary in order for the zero to be released from this section and become an independent unit in a larger cycle. The R section therefore has ceased to exist, but its numerical value in the form of the number one has been carried over to the new position of the zero. But is this not precisely a picture of the living being’s “death”? Here the zero is an expression of the living being’s I, while the R section is the organism it has outlived and the worn out life-form connected to it. At “death” the I separates from this organism and the worn out, physical life-form it has been connected to, but takes with it the value of its experience in the form of talent kernels into the new existence, which is

then characterised or shaped by the talents emerging from these talent kernels. The numbers therefore in fact express that an absolute death does not exist for the I itself, but only for “created things”, which means for that which has never ever been “living”. But since in its absolute sense “death” can befall only that which is already dead in advance, it is an illusion. It can take place only in the form of a “new birth”. But the numbers also express that “birth” in the absolute sense, that is, as something identical to the creation of a new I, is also an illusion.

1035. The zero is the same zero in an infinite counting, just as the I is the same I in an eternal existence

Just as the numbers show that the zero in the A column is unaffected by the placing of the numbers and is the same zero all the way through the counting, so is the I also the same throughout all the lives and cycles. If the zero in the A column were not the same zero throughout the counting, what would stabilise the counting and make it an absolute expression of reality? But is it not just the same in the case of the I? If it were not the same I throughout the lives, what would stabilise the accumulation of talent kernels developed through experience and practice? If there were no I behind the experiences, what would collect and add up the values of these within itself? But if the I therefore exists, it must in itself be something other than experiences, which are in turn the same as “matter” or “movement”. But if it is something other than “movement” it can be only “stillness”. And if it is “stillness” it is bound to be eternally unchangeable. And if it is unchangeable, it will survive all lives and thus be the same I throughout an eternal existence, just as the zero is the same zero throughout an eternal or infinite counting.

1036. The number system expresses the law of cause and effect

As well as having expressed both the principle of embryo formation and birth and “death” in the living being, the number system has also shown us that the zero does not signify a “nothing” but a “something”. The zero in the F column’s R section, for example, covers the emergence of the first 5th degree cycle in the same way that the zero in the B column’s X section covers the emergence of the first 1st degree cycle. In other words the zeros at the top of the

columns thus cover the initial cause of the cycles. Every one of the cycles is an “effect” of this “cause”. And we are therefore able to see that the number system is an expression of the law of “cause and effect”.

1037. The number system expresses desire, thought and will

But, as has been shown, even though the zero at the top of every column to the left of the A column cannot exist without being an expression of – not a “nothing” – but a “something”, the zero in the A column, which is the alpha and omega of the number system or in a way its first and last number, will however not be an expression of some absolute “first beginning” or “first cause” of cycles. As it appears before the very first number 1 of the number system, it does not count at all, and for that reason it has escaped many people’s attention. But why should this zero not signify “something” in just the same way as the zeros in the other columns? Is it not precisely this analysis of the zero that we have seen in these columns? It is the case with every one of them that they cover the beginnings of a new section, which, once it is completed, will be indicated by the next number in the number system, the “number 1”. The formation of this section must inevitably take place before “something” can arise that can be expressed by the “number 1”. As long as this “something” is not completed it still belongs to “that which is unmanifested”. Only when it is completed can it be expressed as “manifested”. And it is this manifestation that we express with the “number 1”. The zero therefore expresses, as we have said, “that which is unmanifested”. But since this “unmanifested something” is also “something”, it cannot consist of “nothing”, and since it at the same time proves itself to be something that grows and becomes a manifestation, that is to say, becomes something that can be “counted”, which, in turn, is the same as something that can be “sensed”, this emergence has therefore an intention or use. It fulfils a purpose. Without this emergence sensory perception would be totally impossible. And without sensory perception every form of experience of life would be equally impossible. But since this emergence indicated by the zero reveals intention, it thereby reveals a “wish”. All the zeros in the columns to the left of the A column are therefore not only

expressions of “that which is unmanifested”, but also expressions of the fact that “that which is manifested” is desire, thought and will, these phenomena being in turn the same as the living being’s consciousness. Desire is the same as a “wish”. Thought is the same as the “sensation” of the wish. And will is the same as the “implementation” of the fulfilment of the wish, which in turn is the same as “manifestation”.

1038. The causeless cause

But if consciousness, and consequently wish, thought and will, are revealed under the zero in the columns to the left of the A column, it confirms that there must be “something” that “wishes”, “thinks” and has “will”, since these phenomena cannot exist as independent entities, but have long since been documented as the very “characteristics” that make a “something” into a “living being”. This “something” exists before the process or emergence that takes place under the zeros in the columns to the left of the A column. It cannot be covered or expressed by these zeros. These zeros merely cover this “something’s” characteristics, that is to say its consciousness. It must therefore have its own expression. But as it in itself does not belong to that which is manifested, it can be expressed only as zero. And as it does not express the same as the zeros in the other columns, it cannot be placed in these columns and must therefore have its own column. We therefore find this zero in the A column.

This zero has brought us to “something” that lies above consciousness, “something” for which consciousness is a tool. We have arrived at the “creator” itself. There exists no deeper cause behind a creation. *As this cause is in itself the source of creation, it cannot be a result of creation. But if it is not a result of creation and yet nevertheless exists, it has existed eternally. It is not therefore the result of some preceding cause. It is “causeless”. Through the zero in column A, the number system therefore shows us the “causeless cause”.*

1039. The number system expresses the “sign of the cross”

Furthermore, we have seen in our dealings with the structure of the number system how its use required a double counting, namely a counting of the units of the cycles and a counting of the cycles themselves. In the table of the zero, where the principle in the structure

of the number system is set up as it occurs naturally, the counting of the units in the cycles takes place horizontally, whereas the counting of the cycles takes place vertically. These two countings thereby form the “sign of the cross”. *Without these two forms of counting the structure of the number system would be imperfect; it would in fact be an absolute impossibility and certainly not constitute the identity with life, infinity or eternity that it now demonstrates. But with these two forms of counting, the number system, just like the analyses in “Livets Bog”, expresses with the “sign of the cross” perfect manifestation.* The numbers in the horizontal counting in the sections to the right of the A column express the material results, while the vertical countings in the columns to the left of the A column express the spiritual values or essences from previous spirals or cycles. They are therefore in complete agreement with our previous analyses of the “sign of the cross”, from which it is evident that the vertical beam of the cross symbolises the supporting results concerning the manifestations of life, and thus the “something” that exercises will, while the horizontal crossbeam in the cross symbolises the results of weights and measures (see the sign of the cross in the table, shown by the dotted lines).

1040. The number system expresses the being’s past, future and present

If we now imagine a being whose stage of development places it in that section in the table that we have expressed as the Q section, this section will denote its present earthly life. In the A column of this section we find this being’s I in the form of the zero. The numbers on the right are its material organism and experiences, whereas the numbers on the left are its consciousness, fate element and talent kernels. From the zero in the A column a line extends to the zero in the H section and to the zero in the R section. *This signifies that for the being in question these sections are “zero sections”. The first is the being’s “past”, whereas the second is its “future”.* The being has the values from this “past” in its present life in the form of talent kernels, the particular standard of development of its current consciousness, or the values that are expressed in the positions in the Q section.

1041. *If the materialist was just as hopeless in his attitude to the number system as he is in his attitude to the cosmic structure of life itself*

To the extent that this being is a materialist, if it is at all, it will deny the whole of its existence before the zero in the H section, just as it will deny its future existence after the zero in the R section. These sections are therefore expressed by this being as the “unknown”. It has no ability to see beyond these two defining points in its eternal existence. It does not even acknowledge its true I, its talents and consciousness as true spiritual realities, but refers to them as purely material phenomena identical to the purely physical phenomena, or that which is expressed in the numbers to the right of the A column in the section in question. That such a being’s view of itself, its eternal existence and consequently of the structure of the universe is nothing other than a totally dismal delusion is laid out here with extreme clarity in the number system. Everything that lies beyond the zeros in these two sections cannot be sensed with physical senses, just as the values of the sections that come before the being’s present section, whose values are expressed to the left of the A column, cannot be sensed with physical senses either, but are perceived only indirectly as being present. It is therefore quite natural that the being will grope its way to find the cause behind the existence of these values (the talents, character or disposition) and perceives these values as the effects of totally different causes than the true or absolute ones. Such a being will be, for example, a “faithful” adherent of the belief that one “inherits” such values from one’s parents, and will be more or less unconsciously an equally “faithful” adherent of the view that everything in Nature comes about by itself, despite the fact that human beings’ own level of consciousness or area of creativity can confirm exclusively that nothing whatsoever can create itself. Its awake day-conscious knowledge therefore embraces only those things that belong in the Q section from 1 – 9999. It has the possibility of turning into its own knowledge only that which lies within this area, which is in turn the same as all material phenomena, or everything that can be expressed in weights and measures. In truth, a desolate view of the world and a primitive knowledge of its own immortal, divine nature. Imagine how wretched or hopeless the counting would be if this being were as

helpless in its use of the number system as it is hopeless in its attitude towards the structure of life itself. In denying reincarnation, it would be denying every form of repetition in the counting of the numerical alphabet. And the result would have to be that its numerical horizon would have to begin with zero and end with 9. It would not even be able to count its ten fingers. The being would find that everything that represented a number greater than 9 would be “uncountable” and more or less impossible to grasp, and it would therefore to a corresponding degree more or less deny its true numerical value.

1042. *The number system shows us the difference between the analyses and attitudes to life of the materialist and the truly wise or high-intellectual human being*

But thanks to the divine laws, the modern human being has long since, in the purely material, physical field, learnt to “count” perfectly, which means he is able, with the help of the perfection inherent in the numerical alphabet, to catalogue infinity, which can be nothing other than life itself. A counting that cannot continue into infinity can never ever be anything other than a picture of one or another small, local feature in life, but not life itself. And thanks to these same divine laws the materialist or the “non-believer” will also advance, in a way that is equally perfect to the way he now uses the number system, so that he is able to use the letter-alphabet and bring it to the point where it expresses a cataloguing of infinity. It is this perfection in the placing of language, and consequently of the ability to think, in relation to one’s attitude to life that radiates from mankind’s wisest individuals. And it is this cataloguing that we know as life’s cosmic analyses. These analyses differ from those of the materialist in that they express life both within and beyond the area of the zero as shown in the table of the zero. Everything that lies outside the numbers in the Q section to the left of the A column is therefore, without exception, of a cosmic nature, in other words of a spiritual or eternal nature. To exclude this cosmic nature from material phenomena makes them lifeless and false. And every being is bound to live with a false view of existence as long as it is unable to use the alphabet of language in the same perfect way as it is now possible for human beings to use the alphabet of

the number system. And as long as it is unable to use the alphabet of language in the same perfect way, it will not be able to form its thought so that it is identical to the structure of life or eternity. And in that case the language is not complete. What comes out of the being's mouth is then still merely the unarticulated sounds of an animal. Only when absolute truth is embedded in these sounds will it be an echo from heaven that vibrates from the depths of its soul.

1043. The number system expresses “the twelve basic answers”

We have therefore now seen how the number system is a true expression of infinity, and thereby a perfect expression of life, the living being and the universe. *In fact this system was so perfect that in reality there is nothing that is not or cannot be expressed in it. We have seen how it expresses life's greatest analyses or answers. And there is in reality no limit to how much detail it can give us in its expression of life. In fact, the fate of every human being, every type of character, every kind of thought, every conversation or communication can be found in or expressed in the world of numbers.* But it is not our task to go further into these details. We will therefore in conclusion just point out how the structure of the number system has shown us life's twelve basic answers. Numbers are an expression of a counting. That which can be counted is nothing other than life's details, matter or that which exists. *The counting is therefore an expression of “something that is” and is thereby an expression of life's basic answer no.1.*

We have already seen how numbers expressed “cause and effect”, whereby they in turn represent life's basic answer no.2.

We also saw how the number system expressed the “sign of the cross”, or perfect manifestation, which is in turn the same as life's basic answer no.3.

As the number system at the same time revealed to us logic, intention or planning, and these phenomena are in turn the same as thinking or the creation of ideas, it is in itself an expression of life's basic answer no.4.

We have therefore seen that the number system expressed to us the I, its consciousness and organism, phenomena that together are the same as the living being, which is in turn

the same as life's basic answer no.5.

But as the number system showed us the I, the organism and matter, which is perceived by the living being as “I” and “it”, it therefore expressed to us life's basic answer no.6.

Likewise the number system showed us the “causeless cause”, which is life's basic answer no.7.

Through its expression of the “triune principle”, the number system contained life's basic answer no. 8. And as this principle constitutes the analysis of the son of God as well as of the Godhead, it therefore also gave expression to its appearance in “God's image after his likeness”, or life's answer no.9.

In addition, the number system showed us how death was an illusion and thereby expressed for us immortality, or life's answer no.10.

As a result of the number system's principle of cycles, in which the counting can be maintained only by returning to the zero, this return resulting in the zero registering the values of the preceding cycle, this registering being the same as the “formation of fate”, the number system thereby expresses life's basic answer no.11, or more precisely “whatever a man sows, that will he also reap”.

But as the number system has therefore shown us that everything is logical and perfect, in that the living being is immortal, it determines its own fate and can be struck only by the fate it has itself caused, the result or value of which can be of benefit to it only in its new cycle or terrestrial life, the number system therefore also confirms for us life's twelfth and final basic answer, or the divine words: “Everything is very good”.

1044. Why the ability to count began to be important for the being. The emergence of “the desire for entertainment” or the artistic side in the being

And we have thus arrived at a very interesting and irrefutable confirmation of the cosmic analyses' identity with absolute truth. *To the advanced seeker of truth, it can only be a confirmation of the cosmic analyses' identity with this truth when a system that has admittedly been created by human beings, but quite without the intention that it should express life's highest cosmic analyses or world picture, has not been able to avoid being a living expression of, or identical to, these analyses. The fact that*

this agreement between the cosmic analyses of life and the structure of the number system cannot be “accidental”, but is on the contrary an expression of an intrinsic, unshakable connectedness, is merely what the formation of the number system confirms for us. So how did the number system come about? Is it not so that terrestrial human beings already at an early stage had begun to feel it increasingly necessary or a condition of their existence to be able to express the objects and phenomena of daily life in “numbers”? Once their ability to think broke through, their life became more and more complicated. There were more and more details to reckon with. As long as the being was still a primitive animal, life was so simple and uncomplicated that instinct could in a way manage the few phenomena that it was necessary for the being to be involved with. An animal obtains its food wherever it can be found. It does not have to bring along a certain amount of money or things with which to barter. It does not have to “trade”. Equally, keeping count of its mate and offspring was not so necessary that it needed an ability to “count”, since the natural urges in the form of the parent principle and power principle could be relied upon to regulate that aspect of the being’s behaviour. Likewise, concerning its relationship to friends and enemies, instinct was the chief regulating factor. So it was only when the being had evolved to the stage when real thinking began that life became more and more complicated. There then began to arise things or details created by this ability to think that could not be understood so directly through instinct alone. These things were created by a rudimentary faculty of intelligence and must therefore in turn be analysed by means of intelligence. And the more developed the thinking faculty became, the greater the number of these phenomena it was able to create. And eventually a living day-conscious field was formed in the being’s consciousness, in which the details were not the original desires for self-preservation, but were more and more “desires to entertain”. These “desires to entertain” have gradually become what we today know as “art” and “science”.

1045. The artistic side of the being turns into the instinct of self-preservation. The ability to count is one the instinct of self-preservation’s first forms of art

These desires are today so advanced that they have now become absolutely vital elements in their originator’s instinct of self-preservation. This means that true artists and scientists cannot be without the enjoyment and pleasure to be found in these endeavours, even if they could earn a living through some other occupation. If you were to take this form of manifestation or experience of life from them, you would kill their zest for life. They would pine away. They would be plants in the wrong kind of soil. Here is something for the authorities involved in work-allocation to think about. And this brings us to the difference that there is between human beings and animals. Whereas the animal in reality does not desire anything other for its zest for life than its food and its mate, these two phenomena in human beings have degenerated or retreated into the background to the extent that the new interests, which have no relevance to the two previously mentioned phenomena, have become the dominating factor in the individual’s zest for life and thereby in its instinct of self-preservation. We cannot go any further into this matter here but will just mention that “counting” is one of the instinct of self-preservation’s first forms of art that is based on thinking. And it is a matter of course that, just like all other great and noble abilities, it has come about only gradually.

1046. At the boundary of what the animal can clearly distinguish in terms of plurality

In the form of instinct or automatic functioning the being as an animal being can already clearly distinguish itself. It must therefore be said that it can sense or perceive “one”. Next it can, apart from itself, also distinguish its mate, which means it understands the concept of “two”. As it also knows the difference between its mate and a foreign being, it therefore also senses the concept of “three”. As it can also, to a certain extent, differentiate between its own offspring and those that are not its own, it can therefore partly understand the concept of “four”. And here we have to a large extent reached the limit of what an animal can achieve regarding its ability to clearly distinguish plurality. And this is in reality also all it needs for its instinct of self-preservation.

Obviously it cannot express this faculty that it has in numerical concepts. As an animal it does not have any particular need for them in its instinct of self-preservation. It is only when the being's "desire to entertain", that is its artistic side, has become its instinct of self-preservation that it becomes able to express its understanding or sense of plurality in the precise terms made possible by the number system. The artistic side of the being is actually in itself merely a well-developed ability to reveal or communicate. All art is created or has come about from the urge to communicate. For one reason or another, one feels joy in creating things and thereby seeing one's thoughts manifested in matter.

1047. *Terrestrial human beings' development of the language of numbers has reached perfection. Their development of the language of letters will gradually reach the same perfection. This perfection constitutes the cosmic analyses of life*

But manifested thoughts or ideas can be only the same as a communication, whether we call this communication "writing" or "speech" or whether we express it as a "painting" or "sculpture". *It therefore became more and more of a vital necessity for the being to be able to communicate with fellow beings and to give expression to its own innermost being or its own life. And it is the development of this faculty of communication that will culminate in what "Livets Bog" describes as perfect manifestation or neighbourly love. But before the being can reach this culmination it must consciously or unconsciously be in possession of the experiences that will remove all the aversion or the ability to be opposed to the object of this love, and thereby be in contact with the laws on which the whole universe is based. Either consciously or unconsciously, it has to be at one with these laws, which is the same as being at one with the Godhead or appearing "in the image of God after His likeness". And the language of letters as well as the language of numbers are in reality two of the oldest phenomena in this artistic side of the being. And as we have seen, human beings' development of the language of numbers has already reached this previously mentioned perfect standard, in which this language is in harmony with the laws of the world and with the Godhead. And it is this same perfection that*

will now gradually also be the case in relation to the spoken language and the language of letters. As we have learnt through the cosmic analyses in "Livets Bog", this language can also express the structure, laws and principles of the universe, culminating in the highest and most perfect answer that can possibly exist, namely, that which appears as God's own view of existence and which is expressed in the concept: "Everything is very good".

1048. *The emergence of the number system and its perfection*

As we have already mentioned, the language of numbers has become as perfect as it is, only through a gradual development, just as human beings have never consciously had it as their aim that the number system should constitute these cosmic analyses. It has come about only through greater and greater demands being placed on the system, with the result that the system has gradually had to be improved in such a way that it has been able to fulfil the complicated demands that arise in everyday life. Initially as animals, the beings were content with the previously mentioned instinctive view or differentiation of plurality. Only later did it become necessary for beings, who were beginning to think, to define more and more finely the pluralities that were closest to them. They had their ten fingers as a yardstick. But the demands became greater and stronger. They had to deal with pluralities that far exceeded what could be expressed on ten fingers. And they had to improve the system in such a way that they could both count and express pluralities with an even greater number of units. But as the horizon steadily expanded and human beings became able to see pluralities with an ever greater number of units, this being an on-going process, the beings naturally eventually came to the point where they were forced to discard any system of counting that could be used only within a limited scale of measurement. They could not possibly be satisfied until they had discovered a system that could never ever be too small and with which they could count endlessly. And it must be said that human beings have succeeded in this to perfection. With the present number system it is possible to count or express all the units that are able, or will ever be able, to be perceived by a being. The purpose that human beings intended with the number system was in reality

merely to create a system with which they could express all possible units of plurality, which are actually the same as “numerical sizes”. And in their effort to create such a system, they unconsciously managed to create a system out of which the analysis of infinity and consequently of the living being and the universe appeared in all its majesty, since a plurality consisting of all numerical sizes can appear only as identical with the absolute expression of everything that exists.

1049. Human beings’ use of the alphabet of letters is on the way to becoming just as perfect as their use of the numerical alphabet

It is this same striving, which finally made the language of numbers perfect, that is now in evidence in relation to the language of letters. The purpose of the language of letters is to create a system with which one can express immediately the details contained within one’s own consciousness. And here too, a certain degree of perfection has been reached. This perfection, like that of the number system, is based on the alphabetical system. But what the language of letters expresses is quite a bit more complicated. Whereas with the language of numbers one wishes or intends to express only the presence of units in the number of pluralities, with the spoken or written language one wishes to express the particular colouring and structure of the units. Hence it is much easier to count – one, two, three etc. – than it is to describe every single unit’s particular little world. Regarding their ability to use the alphabet of letters, terrestrial human beings are still quite some way behind their ability to use the alphabet of numbers, even though with the latter ability they can of course still make serious mistakes in counting. But just as human beings’ horizon widened and an increasingly greater and greater demand was made on the efficiency of the number system, which reached its culmination only when the system was so perfect that it could express all numerical sizes, so too is human beings’ ability to use the linguistic system under continual growth and will culminate only when it expresses the colouring of all sizes of numbers, which constitutes exactly the same as infinity and thereby the analysis of the universe and the living being, or in other words, the cosmic analyses of life or existence. Not until beings can express these analyses, that is to

say, the absolute truth behind all illusions, will they be satisfied with their linguistic ability and not until then will the use of this ability have culminated. Until that time the beings will have to continue changing concepts and expressions as well as the view of life and existence that depends upon them. These phenomena can therefore be considered as merely “relative” or local details in their own consciousness. They still live only in the “temporal” reality. Their speech still cannot manage to express the “eternal”. And as long as it does not do so, absolute satisfaction, that is to say, absolute peace and bliss, will be impossible.

1050. Why the structure of the language of numbers confirms the perfection in the cosmic analyses in “Livets Bog” of the universe or the living being

The reason we have investigated the analyses of the number system here has been in order to demonstrate how the world picture in “Livets Bog”, which was created through cosmic analysis, was completely analogous to a world picture or expression of life or eternity that was in reality created by Nature itself, since it was not thought up by any human being. Human beings have certainly formed the number system, but they have been quite unconscious of the fact that in doing so they have created an expression of the highest cosmic analyses of life. The conscious part of this creation of theirs was devoted entirely to the creation of a perfect system of counting. And they were compelled to shape or alter this system until it was one hundred per cent in contact with Nature, until then it could not serve its purpose perfectly, and until then human beings were not satisfied. It ought to be self-evident that it had not reached this perfection and could not satisfy human beings until it had become identical to the cosmic analyses of life itself. That the world picture in “Livets Bog”, quite independently of any knowledge of the mystique of the number system, became a conclusive answer that corresponded exactly or was identical to the world picture manifested by Nature itself in the number system, must surely, as already mentioned, be a guarantee of an inherent divine stability in the structure of the world picture in “Livets Bog”, as well as in the number system. Did we not see that human beings’ manifestation of the number system was not perfect until it became

in itself a correct expression of life itself, that is to say, of life's own cycle from darkness to light? And is this not the case with every kind of manifestation? Can anyone point to a manifestation that can be an absolutely true, and thereby perfect, expression of absolute life as long as it can become "obsolete" or be subject to a definite "beginning" and "end"? Such a manifestation can be nothing more than a tiny, temporary, shining "comet" in the eternal cosmic heavens. One day it will be extinguished, but eternity will continue.

1051. When the being becomes able to use the alphabet of language in just as perfect a way as he now uses the numerical alphabet, he will be one with "the way, the truth and life"

And as long as a tongue is able to express only infinity, eternity and omnipotence in truths

that pay heed to only time and space, it is still not the absolute analyses of life that are being formed by this tongue. The sounds of the being still constitute only the cries of an animal lost in the jungle as it calls for its herd. Once neighbourly love is able to bring a being to the point where it can arrange the alphabet of language into such words and sentences that, just like the structure of the number system, they form the analysis of the universe and thereby of life, the Godhead's own eternal voice will then be heard freely sounding from the being's lips. The being will then be beyond time and space. It will then be one with infinity, eternity and omnipotence. It will then be "the way, the truth and the life".