

Tsolyáni Numerology

*by Korumtai hiMettukeng
Translated by Firu ba Yeker*

Glory unto the Eternal Gods! Visitations of Effulgent Radiance unto the Ineffable Eye of the God-Emperor Whose Wisdom is Eternally Omnipresent and Immanent Within the Spheres!

Today I set down the beginnings of my subject: the Secret and Subtle values of the Numerals and the Mystical and Magical Properties Appertaining unto Them with humility and fear of Divine Retribution should I err in my telling.

Know that the Tsolyáni numerals emerge from the Engsvanyáli system and before that from Ancient Llyáni and certain orders that preceded even these. To the merchant these numerals are but countings; to the record-keeper they are naught but devices of convenience; to the priest they are flickerings of Divine Wisdom by which we humble creatures can dimly perceive the workings of the Minds of the Almighty Gods...

In ancient days the numerals were written and read from right to left, as with our alphabets. One wrote first the digit (1 through 9); then if the number were large, one wrote the sign of the larger unit (e.g. 100, 1000, etc.); then one wrote again the sign of a digit; then the symbol of the decade (i.e. 10); then at last the smallest digit (1 – 9). Thus, 3,567 = 3 + 1,000, 5 + 100, 6 + 10, and 7. This number therefore needed seven symbols to inscribe. The modern practice of writing only a 3, a 5, a 6, and a 7 and reading the thousands, hundreds, and decades from the positions

of these symbols is an abomination and a stench in the nostrils of the Gods and is to be avoided by all who seek purity and salvation in the paradises of **Teretane!**

The latter-day Engsvanyáli did also develop a symbol of nothingness, representing nothing (a true zero). This cannot be, for to represent nothing is to say nothing! Gods of Pavár! How can one utter nothing? Such is to come too near the despicable heresies of the Pariah Gods... In any case, the uttering of this symbol has been largely restricted by our Excellent Priesthoods to the figuring of mighty distances and formulae. It is astronomical and mathematical, and such uses fall within the limitations of purity and do not transgress.

The mystical uses of the ancient numerals are limited to three processes: Knowing, Averting, and Harmonizing. These shall I now delineate hereinunder.

Knowing: To know a thing is to recognise its name. Not its ordinary name, but its secret name, that by which it is called in the Halls of the Gods. Every thing and every being and every divine essence possesses such a name. To know a name is to know power. And how are names to be found out? The average object possesses no power, and its name is thus the same as its usual name in the mage's tongue. Hence, a pebble is a pebble, a leaf a leaf, and a brick a brick. Should these have mysterious properties beyond their seemings, they may indeed have secret names. These can be

discovered with a Spell of High Ascertainment.

An animal's name is usually the same as the ordinary name of the species, although valued pets and hunting beasts, etc. may be gifted with secret names by their owners. A human's (or other intelligent being's) appellation is guarded, usually, and is not the same as his or her or its ordinary name, being given by some elder, clan-father, or clan-matriarch in the North. The name of a Prince or Princess is provided by the Divine God-Emperor. A secret name once given cannot be changed, and it is confided to a child upon reaching age of majority, whereupon it may be written upon a jewel or stone and buried in a secret place. A Divine Essence always has a secret name, whether it be a God, a Demon, a Spirit, or Other. These names cannot be known via spells, and they are only gifted by the will of their owner — or by the command of some higher essence.

To Know: add the letters of the name — only the secret name — upon a parchment and trace their meanings as given hereunder.

To Aver: add the letters of the name again and again, dropping all redundant numerals each time (from large to small). When one has but one digit remaining, this is the Numeral of Averral and it grants power upon the thing or essence whose sign it is.

To Harmonise: do as just above for Averring, but contemplate the Higher Mysteries of each number found, striving ever to reach that exact harmonic with the Inner Eye of the Mind. This results in extreme bliss and the illumination of the Spirit-Soul.

The letters of our Tsolyáni alphabet are counted according to an order that is said to have been the procession of the Singer of the Involved Vision at the Battle of Dórmoron Plain in the Time of the Immortal Gods. This order is as follows:

k=1, p=2, t=3, q=4, ch=5, f=6, ts=7, tl=8, s=9, b=10 (i.e. 1 + a decade symbol), g=20, d=30, kh=40, j=50, v=60, sh=70, z=80, m=90, r=100 (i.e. 1 + the hundred symbol), ng=200, gh=300, w=400, n=500, th=600, y=700, h=800, zh=900, dh=1,000 (i.e. 1 plus the thousand symbol), ' (the glottal stop)=2,000, ss (s)=3,000, hl=4,000, l=5,000. The word-initial vowels are: i=6,000, u=7,000, a=8,000, e=9,000, o=10,000, y=20,000, au=30,000, ai=40,000, and oi=50,000. The vowels within a word or at the end of it are not counted. Should still larger numerals be wanted, one starts again and underlines a letter k for 60,000, a letter p for 70,000, etc.

To Know is to seek the truth of some thing, event, person, or Divine Essence. When all of the numerals of a secret name are set down side by side, the mage may make secret squares and magical diagrammes with them according to the books of **Chaitlar** and other texts that give this art. At last one will find a set of meanings that cannot be gainsaid.

To state a date or time or hidden numeral, one has only to write down the numerals for this in the form of letters. Adding vowels to make the construction pronounceable then produces a magical word by which one gains power over that event, etc. This is done with

dates of birth, death, and the like, as well as with times and mathematical formulae. **Fisanmu** of Paránta states that the vowels used may be chosen at random and interspersed in the consonants as one wills, while others claim that only two vowels should be employed, and these should be alternated after every consonant: e.g. the year 1,294 = dh (1,000) + ng (200) + m (90) + q (4). The result, dh-ng-m-q, might be spoken as “dhangmuq,” “dhungmiq,” etc. by **Fisanmu**, and — using only “a” and “o” — as “dhangomaqo” by the other scholars who have written about this practice.

The numerals themselves possess higher meanings:

1 is unity, power, coming together;
 2 is female, loving, secretive, cherishing, and sincere;
 3 is male, mighty, vainglorious, brave, and adventuresome;
 4 is transcendent, mysterious, beyond this plane, Godlike and abstract;
 5 is related to death, earth, filth, sorrow, and decay;
 6 is thoughtful, bright, clever, and wise;
 7 is dark, malignant, cold, and turgid but ever-moving;
 8 = devious, calculating, powerful in knowledge, selfish, and unknown;
 9 = fiery flaming, destructive, transitory, violent, and final;
 10 = lascivious, female, wild, carefree, duplicitous, and free;
 100 stands for elderly persons, priests, kings, captains, and warriors;
 1,000 for ships, palaces, goods, trade, and daily matters;
 10,000 symbolizes children, youth, enjoyment, pleasures of this life, and the love of one’s heart’s desire.

The sign for one million is rarely used in these esoteric calculations; it may stand for a God, a Demon, or a Higher Harmonic of Destiny.

1 is white and of Lord Hnálla;
 2 is sapphire blue and of Lady Avánthe;
 3 is scarlet and of Lord Karakán;
 4 is golden yellow and of Lord Belkhánu;
 5 is dark brown and of Lord Sárku;
 6 is grey and of Lord Thúmis;
 7 is purple and of Lord Hrüü;
 8 is deep azure and is of Lord Ksárul;
 9 is red-orange and is of Lord Vimúhla; and
 10 is emerald green and of Lady Dlamélish.

To elaborate upon the method of Averal: one writes out the numerals of the secret name of one’s object. These are then inspected for duplicates: e.g. **Kalkuman** = 1 (k) + 5,000 (l) + 1 (k) + 90 (m) + 500 (n). First one drops the duplicated “k;” the sum is then 5,591. These four numerals are written out, and their sum (ignoring hundreds, thousands, decades, etc.) is found: 5 + 5 + 9 + 1 = 20. (**Thurchagga** of **Koyluga** would have us drop one of the two fives before completing the addition, but this is clearly quaint and reflects his rustic heritage.) One next adds 2 + 0 = 2. The number that has been found is a 2: the person or object is as described above. Power can be had over him/her/it through the teachings of Lady Avánthe. (**Thurchagga** would produce 5 + 9 + 1 = 15, which would be added again to give 6 — an identity of Lord Thúmis. This would be thoroughly silly!)

Averal is also used to identify the innate essence of a secret name and hence of the object, being, etc. to which it appertains. To know, for example, that our Beloved God-Emperor’s clan-name of Tlakotáni = tl(8) +

$k(1) + t(3) + n(500) = 512 = 5 + 1 + 2 = 8$ — a glorious finding of our Prince of the Blue Room, Lord Ksárul, upon whom be forever Glory and the Shining of Azure! Ah, it is an excellence beyond compare!

Harmonising requires a mage who is also able to sense the power and vibrations of the integral Universe and to set his or her soul to vibrating accordingly. This is done through internal contemplation. Thus to find a secret name and to then prepare a parchment of its universal value is the first step; one then makes all things harmonious and contemplates, breathing in and out until the sacred harmonic is achieved. Thus, for example, to harmonise with Lord Ksárul, one sits upon a deep indigo mat in a blue room, within the magical diagram called the Interlocking Squares of **Djareva**, with candles that are filled with a chemical that makes them glow blue (or a lantern with blue glass windows). One faces west, which is the direction of Lord Ksárul's sleeping place, and one holds out one's hands to the north and the south. Then one takes the sound "tl" (the letter representing Lord Ksárul's numerical value) into one's heart and mouth. One utters "tlaaaaaah!" in a soft and expiratory fashion until one's breath is gone, then one repeats the process, visualizing the numeral and the "tl" over and over until the harmonic is achieved. With some this requires fasting and penance, with others only repetition; a few succeed immediately, but such are rare.

Lady Avánthe and Lady Dlamélish advise the pairing of males and females while both strive to complete their harmonics; Lord Karakán contemplates a sword, and Lord Vimúhla a bowl of flames. Lord Sárku's adepts gaze upon a skull, and Lord Belkhánu's people stare into a mirror of

perfect gold or into a yellow sapphire, a topaz, or other citrine crystal. Lord Thúmis is found by looking upon a grey or silver mirror, a moonstone, or a grey cloth inscribed with his name in black. Lord Hnálla gazes upon a diamond or pure transparent crystal, while Lord Hrüü is sought by seeking him through a purple amethyst.

More gems and devices may be added, but simplicity is better for the true seeker. The attainment of the true harmonic requires contemplation and is not a "ritual" as such. Thus it is best if this deep contemplation not be mingled with aught else: e.g. even though males and females are both brought together for Lady Avánthe's and Lady Dlamélish's contemplations, they should be surfeited with sex first and not actively seeking one another during this harmonising. The process can be deleterious if interrupted or broken off too abruptly.

Perform all things as commanded by the Immortal Gods. Seek and Know. Love Harmony and be of the Many Planes!