Letters, Numbers and Heavenly Names

A Comparative Thesis on Hebrew Gematria, Angels, Solomon, Vedic Speech, Zoroastrian Order and Modern Number Patterns

Numbers in these traditions can encode, enumerate, organize and interpret. This thesis follows the exact operations and documents before proposing cross-tradition connections. It combines reproducible Hebrew calculations with a broad work-and-witness register, translation routes and a defined research programme.

12 chapters / 62 document records / 73 source entries / 15 worked name calculations / 72 reproducible letter groups

Expanded research edition / modern number patterns and tarot origins. This is an expandable selected corpus, with review and translation status stated for each record. It is not a claim that all manuscripts or every mystical book have been read.

Companion: learn.babylonencyclopedia.com/research/hebrew-gematria-and-sacred-names/

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1 / What kind of knowledge can a number carry?

The thesis and its method

This thesis examines how selected Jewish, Solomonic, Vedic and Zoroastrian texts use language and number to describe an ordered world. Its central argument is that a number becomes meaningful through an identifiable operation and a textual setting. Adding letter values, counting a group of beings, arranging a calendar and describing the stages of consciousness are different operations. Their comparison becomes stronger when those operations remain visible. A shared total can be established arithmetically; shared meaning requires interpretation; a claim of historical transmission requires a dated chain of evidence.

Sources: N01 / N39 / N41

The research question is therefore precise: where do the texts themselves connect letters, names, heavenly beings and number, and what can we reproduce from their instructions? We begin with Hebrew gematria, then compare it with letter combination, angel-name formation, Solomonic catalogues, Sanskrit number notation, Vedic cosmic imagery and Iranian liturgical enumeration. This is a substantial selected-corpus thesis and an expandable register. No finite first catalogue can establish that every manuscript and religious document has been identified.

Five evidence levels organize the inquiry. A calculation is reproducible from a declared spelling and rule. A textual teaching is supported by a locatable passage. A historical assertion requires evidence about people, copies and dates. A comparative interpretation places separately identified sources in conversation. A physical or clinical claim requires an operational definition and independent observation. Moving between these levels should be an explicit argument rather than an invisible assumption.

For each source we distinguish the work, the surviving witness, a printed edition, a translation and our reading of a particular passage. A title attributed to Moses, Enoch, Solomon or an angel records a claim within a tradition. It does not date the physical paper or identify the actual compiler. A catalogue entry verifies a described holding; it does not mean the whole book has been translated or that its supernatural claims have been experimentally demonstrated.

Sources: N26 / N28 / N32

Babylon’s devotional centre remains the Father and Yeshua, alongside the dignity and sovereignty of every person. The comparative work makes room for each tradition to speak in its own terms. It treats Babylon’s connections among letters, the inner life and restoration as authored spiritual interpretation. People remain free to examine, question and choose. No numerical total assigns a reader shame, inherited guilt, spiritual deficiency or an unavoidable destiny.

2 / The twenty-two letters: number, spelling and method

What is actually being calculated?

In the standard Hebrew table, the first nine letters carry units, the next nine carry tens, and the last four carry hundreds. A letter's alphabetic position is consequently different from its standard value once the sequence reaches Kaf: position eleven, value twenty. The five final forms ordinarily retain their base-letter values in this method. Some other systems give those final forms extended values. Any result must identify which rule it used.

Sources: N01

The calculator accompanying this thesis provides standard values, ordinal positions, reduced individual letter values and an explicitly labelled extended-final-form option. The reduced method shown reduces each letter to one through nine, then adds the results. It displays that sum without silently reducing the entire word again. Spelling out letter names is another method, often called milui, and requires a separate spelling table. A spelling of a letter name can itself vary.

Sources: N01

Take the exact unpointed spelling אהבה: Aleph, He, Bet, He. Its sum is 1 + 5 + 2 + 5 = 13. אחד, Aleph, Het, Dalet, also totals 13. These are checkable calculations. An interpretation relating love and unity can then be considered as interpretation. The calculation alone does not identify which author intended that relationship or establish that every word totalling thirteen means love.

Sources: N01

A particularly strong historical example concerns the 318 retainers in Genesis 14:14. Eliezer, אליעזר, totals 1 + 30 + 10 + 70 + 7 + 200 = 318. Rashi transmits a rabbinic interpretation connecting that number with Eliezer. Ibn Ezra calls the name calculation a midrashic approach and maintains the literal count of the retainers. Recording both positions reveals a real interpretive conversation rather than a unanimous ancient rule.

Sources: N10 / N11

The text-processing rule matters. This study counts the consonantal Hebrew letters and excludes vowel points, cantillation, spaces and punctuation. It does not automatically translate an English name into Hebrew or decide whether a missing vowel letter should be supplied. A transliteration chosen after seeing the desired result can manufacture a match. The reproducible record therefore preserves the original input, normalization, value table, sequence of terms, total, source and interpretation separately.

Alphabetic artistry also exists without summing letter values. Psalm 119 organizes twenty-two alphabetic stanzas with eight verses in each, producing 176 verses. Its alphabetic architecture is a visible literary fact. Explaining why a poet uses an ordered alphabet is a literary and theological question. The stanza count does not by itself constitute an encoded prediction.

Sources: N47

3 / Formation, the heart and the paths

How do letters become a cosmological language?

Sefer Yetzirah opens with thirty-two paths and describes ten sefirot alongside twenty-two foundational letters. The letters are grouped as three mothers, seven doubles and twelve simples. These classifications are explicit features of the text. The word sefirot and its later diagrammatic treatments need their own historical context; one should not silently read every later Tree diagram back into the earliest wording.

Sources: N03

The next chapter describes letters through articulation and combination. An accessible mathematical illustration is the set of unordered pairs of twenty-two distinct letters: 22 × 21 ÷ 2 = 231. Counting both orientations instead gives 462 ordered pairs. That mathematical distinction makes the demonstration intelligible. Establishing exactly which reading a particular manuscript transmits remains an editorial task, because paragraph divisions, recensions and numerical readings can differ.

Sources: N04

The Bahir supplies a much more specific gematria bridge: lev, לב, heart, totals Lamed 30 plus Bet 2, or 32, and a passage links this with paths and a parable of chambers. We verified that passage at section 63 in the digital edition used here. The same edition's section 95 contains different wording. An attractive number can otherwise lead a researcher to cite the wrong passage when editions use different numbering systems.

Sources: N05

This offers Babylon a sound point of entry into its language of the heart. The ancient passage actually connects the heart-word and thirty-two paths. Babylon's twelve rooms of the heart are a further authored interpretive framework. Thirty-two paths, twelve rooms, twenty-two letters and ten sefirot can be placed beside one another, while preserving which source states which relation. A human heart's anatomy is a different subject and requires anatomical evidence.

Sources: N03 / N05

The Zohar expands the landscape of scriptural and letter interpretation, but a responsible reader must identify the passage and edition. Stanford's Pritzker project produced twelve translated volumes, and its editor describes reconstructing an Aramaic text from manuscript evidence. That editorial work is part of how the modern reader encounters the tradition. The existence of a large translation series does not mean every related composition, recension or manuscript variant has been translated.

Sources: N33 / N34

The immediate next step is a correspondence ledger: Hebrew wording, numerical operation, passage locator, named commentator, surviving witness and Babylon interpretation. Planetary or zodiacal correspondences belong in the same ledger with their own edition and source. This permits a wide comparison without turning a modern composite into a single ancient document.

4 / Angels, divine names and the evidence of 314

What do the names establish in their own texts?

Michael and Gabriel are named in Daniel. The spellings used here calculate to 101 and 246 respectively. The biblical passages give their narrative roles; the arithmetic displayed in this thesis is our calculation. We do not claim Daniel states those gematria totals or assigns them the modern functions sometimes found in online angel charts.

Sources: N12 / N13

Raphael's self-disclosure belongs to Tobit, whose canonical status and textual history differ across religious communities. The conventional Hebrew spelling shown here totals 311, but the English passage is not evidence that this exact Hebrew spelling survives in an original autograph. Uriel and Raziel also require source-specific spelling histories. Under the displayed spellings אוריאל and רזיאל, both totals are 248; the numerical match alone does not make them the same figure.

Sources: N14 / N19 / N28

A firmer traditional numerical connection appears in Rashi's commentary on Exodus 23:21. The phrase about the divine name being within the messenger is connected to Metatron, and the commentary explicitly associates מטטרון with שדי, Shaddai. Both total 314 in the standard table. Here the link is not merely a modern calculator discovery: a named commentator gives the numerical association in a locatable passage.

Sources: N06

Sanhedrin 38b is essential context. Its discussion rejects the inference that the heavenly intermediary should be worshipped. Thus equal numbers and delegated authority do not erase the textual distinction between the messenger and God. The Talmudic discussion, Rashi's gloss and later Metatron literature should be entered as related records with their respective dates and genres.

Sources: N07

Hekhalot writings, the Hebrew Book of Enoch and works of ritual names supply a much larger angelic vocabulary. They do not form one uniform book. Davila's 2013 translation contents identify Hekhalot Rabbati, Sar Torah, Hekhalot Zutarti, Maaseh Merkavah, Merkavah Rabba, shorter macroforms and Geniza fragments. The edition record for Odeberg's 1928 Hebrew Book of Enoch identifies another translation route. Those are genuine coverage leads; their contents pages are not substitutes for reading every angel list.

Sources: N25 / N26

Each angel entry in a research database should preserve the name in its source script, variant spellings, language, role, passage, edition, manuscript and numerical method. Similar Romanized names may hide different letters. Conversely one name can recur in different literary roles. The evidence becomes richer when an encounter in a vision, a liturgical invocation and a modern personal reading each keep their own category.

5 / From three verses to seventy-two letter groups

What is old wording, and what is a later operation?

Exodus 14:19-21 narrates movement at the sea crossing: the messenger, the cloud and Moses' action. In the digital Hebrew text used for this study, each verse contains exactly seventy-two letters after stripping pointing, cantillation, spaces and punctuation. The counts 72, 72 and 72 were independently recalculated. The words remain the biblical text; the grouped-letter extraction is a separate operation applied to them.

Sources: N09

Rashi on Sukkah 45a describes a rule that selects the first letter of the first verse, the last letter of the middle verse and the first letter of the last verse, continuing correspondingly. That yields seventy-two three-letter groups. Using base-letter forms, the first is והו and the last is מום; the raw final-form glyphs are retained in the audit data. Our companion dataset records all seventy-two results and their source positions, enabling a reader to reproduce the extraction rather than trust a copied chart.

Sources: N08

The three-letter groups should not automatically be called seventy-two distinct angels already named in the Exodus narrative. Agrippa's Occult Philosophy III.25 supplies an explicit later layer: adding El or Yah to groups in the seventy-two-name scheme produces angelic names. It also embeds correspondences within its own early-modern cosmology. This is an important written connection, with its own author, period and textual choices.

Sources: N24

Likewise, a list of seventy-two spirits in the Goetia is not the same object as seventy-two extracted groups or an angel table. A proposed one-to-one correspondence needs a source that actually pairs the entries, along with the order and spellings used. The shared count is a starting observation. It is not a substitute for the pairing document or proof that all three lists came from one original chart.

Sources: N23 / N24

Several practical audit questions follow. Which consonantal edition supplies the verses? Are final letters treated as their base forms? Is the middle verse reversed by letter order rather than visual screen position? What suffix is added, and in which source? Does an edition change a He to a Het, omit a name or reorder a list? Each decision can change both the written name and its sum. A transparent table records the decision instead of silently repairing it to fit a theory.

For Babylon, the sea crossing, restoration and inward reflection can form a meaningful teaching narrative. That narrative is clearly attributed to Babylon. The textual evidence supporting the letter extraction is then linked beneath it. Keeping both levels available gives the learner access to the teaching and to the exact operation from which the comparison begins.

6 / Solomon: wisdom, discernment and the later catalogues

Which Solomon text is speaking?

The biblical starting point is discernment. In 1 Kings 3, Solomon asks for an understanding heart for judging. The wisdom summary in NABRE 1 Kings 5:9-14, numbered 4:29-34 in many other Bibles, speaks of proverbs, songs and knowledge of living things. These passages establish the literary portrait of a wise king. They do not contain the later Goetia catalogue or a standard table of Hebrew angel-name totals.

Sources: N15 / N16

Wisdom 7:17-22 provides the especially clear connection relevant to this inquiry: knowledge of the world, times, the sun's changes, seasons, years and the positions of stars is taught by Wisdom. Its speaker adopts a Solomonic persona. The USCCB introduction attributes the work to an anonymous Jewish author probably in Alexandria, writing in the later pre-Christian period. The historical king, the book's speaker and the compiler of a later manuscript must therefore remain separate fields.

Sources: N17 / N18

The Testament of Solomon offers a different literary scene. In the selected Conybeare translation, Michael delivers the ring under divine authority. The king interrogates spirits about their actions and the powers that constrain them. In paragraphs 72-76, a group of thirty-six spirits and a decanal sequence connects heavenly divisions, bodily afflictions and names including Michael, Gabriel and Uriel. This is evidence for what that literary tradition says, not a demonstrated medical explanation.

Sources: N19

For the present thesis, the Testament's detailed pairing of a named harmful agency and a counteracting name is important. It gives us a structure that can be catalogued: entry order, spirit name, domain, restraining name, wording, manuscript and translation. A reader can then test whether the sequence matches another edition. We have not yet completed that critical manuscript concordance, and missing or damaged entries should remain visible.

Sources: N19

The Key of Solomon is a separate textual family. Its edition inventory names multiple witnesses; the public Sloane 3847 transcription is dated 8 April 1572 and includes strong Christian material. Such a witness cannot be treated as a Hebrew manuscript written by the biblical king. Its value lies in the specific evidence it preserves for later reception of Solomonic authority, prayers, names, figures and ritual organization.

Sources: N20 / N21

The Lemegeton is another compilation, known in its presented form from the seventeenth century. Its parts include Goetia, Theurgia Goetia, Ars Paulina, Ars Almadel and Ars Notoria; manuscript contents can vary. The seventy-two-spirit catalogue belongs to its Goetia part. Thirty-six in a Testament passage and seventy-two in a later catalogue are different textual facts. A developmental relationship requires comparative evidence, not only the arithmetic 36 × 2 = 72. Qur'an 2:102 adds a distinct Solomonic reception: it clears Solomon of disbelief and discusses Harut and Marut at Babylon. Its theological account deserves comparison in its own terms.

Sources: N22 / N23 / N51

7 / The Jewish mystical library: what exists, what is translated

A route through works, witnesses and editions

A broad library begins by separating related titles. Sefer Ha-Razim and Sefer Raziel are not interchangeable. Morgan's 1983 English translation of Sepher Ha-Razim is identified in the SBL publication record, with sections associated with six heavens and the divine throne in the seventh. Its transmission story names Raziel, Noah and Solomon. That story belongs to the work; a modern reconstructed edition and its translation have separate histories.

Sources: N27

Sefer Raziel survives in different compilations and copies. The Posen Library describes a 1701 Amsterdam printed edition and an account of revelation to Adam. The British Library separately catalogues Or 12286, nineteen Hebrew folios dated 1600-1799, with digital images currently unavailable. A University of Southern Maine holding provides a printed Hebrew book download. Those are three different records. The repository upload date must never become the date of the old book.

Sources: N28 / N29 / N30

The Sword of Moses illustrates why translation gaps need precision. The Gaster route identifies a historical English translation but warns that holy-name material is marked with X rather than transcribed. The Comprehensive Aramaic Lexicon describes a corpus segment, revised textual references, and Harari's 2012 translation. A genuine omission in one translation is not evidence that the entire work remains untranslated. The next task is to compare that named segment against the newer edition and its witnesses.

Sources: N31 / N32

Hekhalot literature and 3 Enoch require another division from 1 Enoch. The Charles translation of 1 Enoch 6 counts two hundred descending Watchers, chapter 9 names heavenly intercessors, and 72:1 names Uriel as guide to the luminaries; 72:32 states a 364-day year. Angelic groups, named figures and a calendar total do different work. They should not be merged with the Metatron literature under a single undifferentiated title Enoch.

Sources: N25 / N26 / N49 / N50

This thesis's register therefore records review states: selected passage read, translation identified, catalogue only, or further collation required. Translation status has separate categories: identified published translation, partial or selected text, coverage not yet verified, or no translation located in the sources searched. The last state is a search result, not proof that a translation does not exist. Manuscript images unavailable online are an access condition, not a verdict about a custodian's motive.

The initial expansion queue includes further Bahir and Zohar passages, commentary recensions of Sefer Yetzirah, Abulafia's letter-combination writings, Gikatilla's works on names, Shiur Qomah material, amulets and Geniza fragments. These are research families to identify and collate next, not falsely completed book reviews. A comprehensive project grows by adding verified identifiers, witnesses and editions while preserving the exact boundaries of what has been read.

8 / Vedic speech, number and cosmic order

What is comparable, and what needs its own language?

The Vedic comparison begins with speech and order rather than a substituted Hebrew alphabet. Rigveda 1.164 presents cosmic riddles involving wheels, spokes, metres, birds and speech. Verse 11 includes twelve spokes and 720 paired offspring. A calendrical interpretation relates the paired count to days and nights of an idealized 360-day year. The numerical imagery is locatable in the hymn; a modern tropical-year measurement is a different proposition.

Sources: N35 / N36

The same hymn's verses 23-25 place poetic metres in the cosmic discussion. Here the operative units are syllables, metrical patterns and ritual speech. That is a meaningful comparison with another tradition that treats language as formative. It does not make a Sanskrit syllable identical to a Hebrew letter or prove that a particular Hebrew value table is the hidden key to the Veda.

Sources: N36

The institutional Vedic Heritage account places Vedanga Jyotisha in the practical task of fixing the days and hours required for Vedic sacrifice. It notes recensions and difficult passages. A rigorous chronology should distinguish an astronomical configuration used in an argument, the proposed composition of the text, a physical manuscript and its modern edition. A ritual calendar rule should retain its intended context before being used to date all ancient history.

Sources: N37

The Mandukya Upanishad offers a philosophical structure: A, U and M are related to aspects of experience, followed by a fourth described beyond the ordinary measures. The IIT Kanpur text locates the argument in sections 8-12. This is a sound starting comparison for consciousness and sound. It is not the same mathematical operation as adding the standard values of Aleph and Mem.

Sources: N38

Sarma's study of Katapayadi and word numerals gives an especially concrete counterpoint. Indian astronomers and mathematicians encoded numbers in meaningful words or consonants, using decimal place value and a units-first convention. Such an encoding can transmit a specific number in verse. To decode it one must know that system's consonant values, reading direction and conventions. Importing Hebrew summation would yield a different operation and usually a different result.

Sources: N39

The widely recognized number 108 also requires a source and function. The Vedic Heritage account describes the Muktika enumeration of 108 Upanishads. That verifies a particular canonical list and its reception; it does not prove that all listed works were composed together or that every later use of 108 has one origin. Our catalogue records this as an enumeration case, with further work needed for additional mantra, rosary and astronomical claims.

Sources: N43

9 / Zoroastrian names, the sevenfold and the ordered year

How do Iranian sources organize heavenly and ethical life?

Zoroastrian material is particularly valuable because number, divine qualities, liturgy and cosmic time meet within identifiable texts. Yasna 1 invokes Ahura Mazda and names Vohu Mano, Asha, Khshathra, Spenta Armaiti, Haurvatat and Ameretat. These names belong to their Iranian theological and linguistic setting. Translating the whole class simply as Hebrew angels can conceal the roles the texts actually give them.

Sources: N40

Haptan Yasht contains both a sequence of named beings and an explicit sevenfold formulation. The question “six or seven?” therefore requires a stated grouping: whether one counts a named set in a passage, includes Ahura Mazda in a theological presentation, or follows a later exposition. The text and its grouping should be displayed together. Agreement on the numeral seven does not supply a one-to-one mapping to seven Hebrew double letters or seven named archangels.

Sources: N41

The Bundahishn supplies a further, later cosmological layer. In the selected West translation, chapter 2 names twelve constellations and twenty-eight subdivisions; chapter 5:7 describes a cycle of 360 days plus five Gatha days. Chapter 1 organizes a cosmic conflict in large periods of time. These are literary and calendrical structures whose internal relations can be examined. They are not a newly measured age of Earth or an automatic conversion to Babylon’s human-era clock.

Sources: N42

The most useful comparison asks a common set of questions of each tradition. What is being counted? Which names occur? Is the passage a liturgical invocation, narrative, calendar rule or philosophical exposition? What physical witness supplies its wording? Are we translating a source-language category or importing an outside label? This preserves similarities that can be demonstrated and differences that may prove equally instructive.

The Iranian and Vedic materials also warn against making an English sound-alike do the work of historical linguistics. Shared or related forms need language-specific analysis, dated attestations and contextual meaning. A number calculated from a modern Hebrew transliteration of an Avestan name is a calculation on that modern spelling. It is not evidence that the Avestan author composed the name using Hebrew gematria.

For Babylon, a comparative treatment can place good thought, speech and action beside its own commitment to restoration and truthful inquiry. The proposal is a reflective conversation among named sources. It does not oblige a living community to accept Babylon’s theology, nor does it turn ancient conflict language into a judgement against present-day people.

10 / Repeated digits, angel numbers and modern authors

Where do 111, 333, 444 and 11:11 acquire their present meanings?

Modern angel-number interpretations require a publishing history of their own. The 2005 Hay House book Angel Numbers advertises coverage of 0 through 999; catalogue metadata credits Doreen Virtue and contributor Lynnette Brown. A 2008 attributed article points back to number-sequence teaching in Healing with the Angels, for which a 1999 edition is identified. That trail supports a modern publishing sequence, not a claim that 2005 was the first time anyone gave a repeated number spiritual meaning.

Sources: N52 / N53 / N55 / N72

An earlier, different route is Solara's author-hosted account of an 11:11 event in January 1992. It establishes a documented community account before the 2005 guide. It does not independently establish a supernatural doorway, its participation figures, or a direct line of influence from Solara to every later author. Earliest surviving evidence located in a search is a boundary on our knowledge, not a certificate of invention.

Sources: N56

The 2008 sample associates 111 with manifestation, 333 with ascended masters, and 444 with angelic support. These are that author's assigned readings. A digital display, a Hebrew word sum and a tarot rank remain different objects even when the same digits appear. The explorer records short attributed descriptions rather than reproducing a copyrighted number dictionary.

Sources: N52

Older number philosophy is also diverse. Aristotle describes and criticizes Pythagorean claims about number, harmony and the world. Balliett's work is catalogued as published in 1908; the inspected fifth-edition title page says 1917. In that witness, the English word ORANGE totals 33 and is reduced to 6, while 11 and 22 receive separate treatment. One cannot assume that every modern teacher preserves the same totals or exceptions.

Sources: N57 / N58 / N59

Repeated digits and modern authors / continued

Decoz's current account distinguishes 11, 22 and 33 as master numbers, with other repeated doubles placed in a different category. His account of 13, 14, 16 and 19 uses a karmic-debt category. These primary practitioner statements locate present rules. They do not date the invention of the rules or establish that the Vedas, Sefer Yetzirah or Solomon taught them. Babylon does not turn those labels into inherited guilt, punishment or a hierarchy of human worth.

Sources: N70 / N71

The strongest bridge to Hebrew is an explicit operation. Aleph alone has the standard value 1, whereas its spelled name אלף gives 1 + 30 + 80 = 111. שלג, snow, gives 300 + 30 + 3 = 333, while the Psalm's full token משלג includes an additional mem. מקדש, sanctuary, gives 40 + 100 + 4 + 300 = 444. These are real, reproducible sums; none establishes a historical derivation of a modern angel-number message without a document making that link.

Sources: N69 / N67 / N68

Revelation 13:18 supplies another distinct use of 666. Its institutional commentary discusses a Hebrew rendering of Nero's name and the 616 manuscript variant. Modern alternative readings of 666 are later interpretations. Neither a receipt nor a clock reading can identify a person as the beast, establish a curse or diagnose an unseen force.

Sources: N66

No finite catalogue can contain every integer, every clock format and every meaning assigned by every author. This edition indexes selected patterns and provides arithmetic for other decimal inputs. Published 0-999 coverage is recorded as a book's advertised scope, not as 1,000 entries individually verified here. Unknown meanings remain unknown, with a clear route for extending the register.

Sources: N53

11 / Tarot numbers, Hebrew correspondences and angel decks

When are these ideas joined, and which source makes the connection?

Surviving Italian tarot cards belong to the fifteenth-century material history documented by museum collections. Their existence is separate from later claims that the whole pack came from ancient Egypt or from an unchanged Hebrew revelation. An old image, a later correspondence and a contemporary use each need their own evidence.

Sources: N60

The 1781 eighth volume of Monde primitif supplies a specific early occult reception route: Court de Gébelin's tarot essay and the accompanying essay associated with de Mellet. The BnF facsimile is identified, with full French collation still open. The book's Egyptian-origin proposal is a historical claim made by its author, not proof that an Egyptian deck has been recovered.

Sources: N61

Lévi's nineteenth-century writing supplies another stage. Waite's bibliography describes the construction of Dogme et Rituel on the major tarot keys and lists an 1854 publication date. Bibliographic records also refer to later parts and editions. The project should collate those witnesses rather than turn one date on a museum overview into the first date for every component of the system. This is a research route through editions, not an assertion that Lévi invented all number mysticism.

Sources: N62 / N60

Waite's own represented card order makes a concrete comparison possible. I is the Magician, III the Empress, IV the Emperor, VIII Strength, XI Justice and XXI the World, with the Fool at zero. Other orders exist. Four suits contain ten numbered cards and four court cards each. A card's rank of three is not the decimal sequence 333, and a method for counting repeated cards in a deal is not automatically an angel-number dictionary.

Sources: N63

Contemporary angel-themed products create an explicit publishing intersection. Hay House lists a 78-card Angel Tarot edition by Radleigh Valentine dated 19 June 2018. It separately publishes Kyle Gray's Angel Numbers, dated 19 November 2019, describing repeated clock sequences. These specific editions show that tarot, angel imagery and number guidance coexist in modern publishing. They do not establish that every tarot reader uses the same book, that the 2018 edition was the first angel deck, or that a particular 444 interpretation occurs in its guidebook.

Sources: N64 / N65

For each proposed connection, the database needs the deck title, creator, edition or ISBN, card or page, exact number rule and the earlier source it cites. A claimed lineage from Solomon through Hebrew letters to a particular modern reading remains unresolved until the intervening documents are identified. The present tarot crosswalk records card ranks and source boundaries; it does not fill the gaps with a guessed genealogy.

Babylon's practice remains inward-facing: stop using tarot or a number pattern to read another person's energy. An image may prompt a person's own reflection. It cannot speak over another person's words, establish their intentions, remove their choice or obligate someone to remain in harm. The useful question is what perspective and action the reader can freely choose now.

12 / A larger map, with the evidence left visible

Findings, limits and the next research programme

The strongest established links are specific. Hebrew letter values support reproducible sums. Rashi gives an explicit Metatron-Shaddai association. The Bahir explicitly connects heart and thirty-two paths. Rashi describes the seventy-two-group extraction from three Exodus verses. Agrippa gives a later angel-name formation rule. These findings are stronger than an unsourced list because a reader can follow each operation and its textual setting.

Sources: N01 / N05 / N06 / N08 / N24

Solomon's reception is a central thread rather than a single unchanging manual. Biblical discernment, Wisdom's knowledge of time and stars, the Testament's interrogations, the Key's manuscript family and the Lemegeton's later organization each preserve different evidence. Their relationships should be studied through dates, witnesses, wording and actual pairings. The historical argument grows when one can identify how a later author reused an earlier passage.

Sources: N15 / N17 / N19 / N20 / N22

The wider comparison reveals recurring human efforts to relate language, heavenly order, memory and conduct. Vedic cosmological verse, Sanskrit numerical notation and Iranian liturgical enumeration contribute distinct operations. A plausible comparative thesis does not need to pretend that all operations are identical. The differences help explain what a number does within a community: remember, enumerate, interpret, classify, coordinate ritual or express a vision of order.

Sources: N36 / N39 / N40

Two additional routes deserve expansion. Qur'an 7:180 concerns divine names, while a named hadith in Bukhari gives the count of ninety-nine; the verse and report must remain separate. The I Ching offers a different structural example, six-line figures whose binary possibilities total 64. These routes belong in the comparative register, without claiming that either uses the Hebrew calculation taught here.

Sources: N44 / N45 / N46

The immediate research programme is to collate the full thirty-six-spirit sequence across Testament editions; identify an actual witness for any claimed seventy-two-to-seventy-two angel/spirit pairing; compare Hebrew spellings across angel-name manuscripts; document the precise omissions in historical translations; and acquire complete, lawfully usable critical editions where only contents or catalogue descriptions are available. No new letters, fees or commissions are claimed by this thesis.

A three-witness goal should seek independent evidence rather than three copies of one chart. For a name relationship, that might mean the primary passage, an independently transmitted manuscript or edition, and a separately reasoned commentary or historical study. When only one line of transmission is available, record one. Independence, provenance and the ability to check the operation matter more than filling three boxes.

Appendix A / The twenty-two letters

Standard values shown beside alphabetic positions. Final forms use their base-letter values in the standard method. The online calculator explicitly labels the extended-final-form option.

Letter	Name	Position	Standard value
א	Aleph	1	1
ב	Bet	2	2
ג	Gimel	3	3
ד	Dalet	4	4
ה	He	5	5
ו	Vav	6	6
ז	Zayin	7	7
ח	Het	8	8
ט	Tet	9	9
י	Yod	10	10
כ	Kaf	11	20
ל	Lamed	12	30
מ	Mem	13	40
נ	Nun	14	50
ס	Samekh	15	60
ע	Ayin	16	70
פ	Peh	17	80
צ	Tsadi	18	90
ק	Qof	19	100
ר	Resh	20	200
ש	Shin	21	300
ת	Tav	22	400

Sources: N01

Appendix B / Worked calculations

Ahavah / love

אהבה / 1 + 5 + 2 + 5 = 13

Calculated spelling; comparison with unity is a contemplative reading.

Sources: N01

Ehad / one

אחד / 1 + 8 + 4 = 13

Equal standard value to ahavah; a numerical match does not establish a historical relationship by itself.

Sources: N01

Lev / heart

לב / 30 + 2 = 32

The Bahir explicitly connects heart and thirty-two paths.

Sources: N05

Malakh / messenger or angel

מלאך / 40 + 30 + 1 + 20 = 91

Lexical calculation; not a personal rank or diagnosis.

Sources: N06

Shelomoh / Solomon

שלמה / 300 + 30 + 40 + 5 = 375

This standard spelling totals 375; the number alone does not prove authorship of a text.

Sources: N15

Worked calculations / continued

Hokhmah / wisdom

חכמה / 8 + 20 + 40 + 5 = 73

Written without an additional vav; spelling must be fixed before comparison.

Sources: N03

Michael

מיכאל / 40 + 10 + 20 + 1 + 30 = 101

Hebrew name attested in Daniel 10:13; value computed here.

Sources: N13

Gabriel

גבריאל / 3 + 2 + 200 + 10 + 1 + 30 = 246

Hebrew name attested in Daniel 8:16; value computed here.

Sources: N12

Raphael

רפאל / 200 + 80 + 1 + 30 = 311

Conventional Hebrew spelling shown for comparison; not presented as a Hebrew autograph of Tobit.

Sources: N14

Uriel

אוריאל / 1 + 6 + 200 + 10 + 1 + 30 = 248

Conventional Hebrew spelling used; the Testament passage here is read in translation.

Sources: N19

Worked calculations / continued

Raziel

רזיאל / 200 + 7 + 10 + 1 + 30 = 248

Conventional Hebrew spelling; equal total to Uriel is our calculation, not a claim that the sources identify them.

Sources: N28 / N30

Metatron

מטטרון / 40 + 9 + 9 + 200 + 6 + 50 = 314

Rashi explicitly associates this spelling's value with Shaddai.

Sources: N06

Shaddai

שדי / 300 + 4 + 10 = 314

314 in the standard method. The shared number does not erase the text's distinction between God and messenger.

Sources: N06

The four-letter divine name

יהוה / 10 + 5 + 6 + 5 = 26

10 + 5 + 6 + 5 = 26; supplied as a textual calculation, without an invented pronunciation.

Sources: N09

Eliezer

אליעזר / 1 + 30 + 10 + 70 + 7 + 200 = 318

318 is a documented interpretive case; Rashi and Ibn Ezra do not handle it identically.

Sources: N10 / N11

Appendix C / Seventy-two letter groups

The source verses each contain 72 consonantal letters in the chosen digital text. Group n uses positions n, 73-n and n in Exodus 14:19, 20 and 21 respectively. Final forms are normalized to base forms for the displayed groups. Exact raw glyphs and positions are preserved in the companion data. These are letter groups; angelic suffixes require another documented rule.

Sources: N08 / N09 / N24

Group	Letters	Sum	Group	Letters	Sum	Group	Letters	Sum
1	והו	17	25	נתה	455	49	והו	17
2	ילי	50	26	האא	7	50	דני	64
3	סיט	79	27	ירת	610	51	החש	313
4	עלמ	140	28	שאה	306	52	עממ	150
5	מהש	345	29	ריי	220	53	ננא	101
6	ללה	65	30	אום	47	54	נית	460
7	אכא	22	31	לכב	52	55	מבה	47
8	כהת	425	32	ושר	506	56	פוי	96
9	הזי	22	33	יחו	24	57	נמם	130
10	אלד	35	34	להח	43	58	ייל	50
11	לאו	37	35	כוק	126	59	הרח	213
12	ההע	80	36	מנד	94	60	מצר	330
13	יזל	47	37	אני	61	61	ומב	48
14	מבה	47	38	חעמ	118	62	יהה	20
15	הרי	215	39	רהע	275	63	ענו	126
16	הקמ	145	40	ייז	27	64	מחי	58
17	לאו	37	41	ההה	15	65	דמב	46
18	כלי	60	42	מיכ	70	66	מנק	190
19	לוו	42	43	וול	42	67	איע	81
20	פהל	115	44	ילה	45	68	חבו	16
21	נלכ	100	45	סאל	91	69	ראה	206
22	יוי	30	46	ערי	280	70	יבמ	52
23	מלה	75	47	עשל	400	71	היי	25
24	וחהו	19	48	מיה	55	72	מום	86

Appendix D / The document register

62 work, passage, macroform, notation, reception and witness records. These are distinct record types, not 62 books read in full. No claim of every number, every deck or every mystical document is made.

D01 / Exodus: the sea crossing

Jewish / biblical / Passage / Selected passage read

14:19-21

Next: Collate the normalized letters with a named manuscript facsimile.

Sources: N09

D02 / Exodus: the messenger and the Name

Jewish / biblical / Passage / Selected commentary read

23:20-21 and commentary

Next: Collate verse, Talmud and Rashi in dated witnesses.

Sources: N06 / N07

D03 / Genesis: 318 and Eliezer

Jewish / biblical / Passage and reception / Selected commentary read

14:14

Next: Compare Rashi, Ibn Ezra and the cited rabbinic antecedents.

Sources: N10 / N11

D04 / Daniel: Gabriel

Jewish / biblical / Passage / Selected passage read

8:16

Next: Add manuscript-specific name spellings.

Sources: N12

D05 / Daniel: Michael

Jewish / biblical / Passage / Selected passage read

10:13; compare 12:1

Next: Read each occurrence before combining its role.

Sources: N13

Document register / continued

D06 / Tobit: Raphael

Jewish / deuterocanonical / Passage / Translation route located

12:15

Next: Compare textual versions and the relevant fragment witnesses.

Sources: N14

D07 / Psalms: the alphabetic poem

Jewish / biblical / Literary structure / Structure identified

Psalm 119

Next: Audit stanza initials in the chosen Hebrew edition.

Sources: N47

D08 / Pirkei Avot and Bartenura

Jewish / rabbinic / Teaching and commentary / Selected commentary located

3:18

Next: Compare interpretations of gematriot across commentators.

Sources: N02

D09 / Rashi: Metatron and Shaddai

Jewish / rabbinic / Commentary / Selected passage read

Exodus 23:21

Next: Check manuscript and print variants in the name spelling.

Sources: N06

D10 / Sanhedrin: Metatron

Jewish / rabbinic / Talmudic passage / Selected passage located

38b

Next: Compare the intermediary discussion with later reception.

Sources: N07

Document register / continued

D11 / Rashi: the seventy-two groups

Jewish / rabbinic / Commentary / Selected passage read

Sukkah 45a:2:2

Next: Collate extraction order and divine-name terminology.

Sources: N08

D12 / Sefer Yetzirah

Jewish / mystical / Work / Selected chapters read

Chapters 1-2

Next: Compare recensions, gate numerals and planetary attributions.

Sources: N03 / N04

D13 / Sefer HaBahir

Jewish / mystical / Work / Selected passage read

Digital section 63

Next: Build an edition-numbering concordance before more citations.

Sources: N05

D14 / Zohar

Jewish / mystical / Work family / Translation identified

Pritzker translation; exact passage pending

Next: Locate the relevant letter/name passages and their witnesses.

Sources: N33 / N34

D15 / Hekhalot Rabbati

Jewish / mystical / Macroform / Translation identified

Davila 2013, text from p.51

Next: Acquire and read the named translation and its apparatus.

Sources: N25

Document register / continued

D16 / Sar Torah

Jewish / mystical / Macroform / Translation identified

Davila 2013, text from p.169

Next: Identify the exact name lists and source manuscripts.

Sources: N25

D17 / Hekhalot Zutarti

Jewish / mystical / Macroform / Translation identified

Davila 2013, text from p.199

Next: Record variant spellings and passage boundaries.

Sources: N25

D18 / Maaseh Merkavah

Jewish / mystical / Macroform / Translation identified

Davila 2013, text from p.253

Next: Read its liturgical sequences in the named edition.

Sources: N25

D19 / Merkavah Rabba

Jewish / mystical / Macroform / Translation identified

Davila 2013, text from p.311

Next: Separate the macroform from other chariot texts.

Sources: N25

D20 / Hekhalot shorter macroforms and Geniza fragments

Jewish / mystical / Fragment groups / Translation identified

Davila 2013, pp.349 and 381 onward

Next: Create fragment-level records rather than treating the group as one book.

Sources: N25

Document register / continued

D21 / 3 Enoch / Hebrew Book of Enoch

Jewish / mystical / Work / Translation identified

Odeberg 1928

Next: Compare the selected angel passages with later critical scholarship.

Sources: N26

D22 / Sefer Ha-Razim

Jewish / ritual names / Work / Translation identified

Morgan 1983; heaven sections and angel-list appendix

Next: Acquire the edition and compare its reconstructed text with witnesses.

Sources: N27

D23 / Sefer Raziel

Jewish / ritual names / Work family / Catalogue / edition routes

Multiple manuscripts and printed compilations

Next: Identify the recension before assessing translation coverage.

Sources: N28 / N29 / N30

D24 / British Library Or 12286

Jewish / ritual names / Physical witness / Catalogue only

19 folios; catalogued 1600-1799

Next: Request current image/access status and item-level references.

Sources: N28

D25 / USM JUD MS 12

Jewish / ritual names / Printed witness / Download route located

Printed Hebrew book and photocopy

Next: Read the title page and establish the edition and print date.

Sources: N29

Document register / continued

D26 / Sword of Moses / Harba de-Moshe

Jewish / ritual names / Work / Translations identified

Gaster 1896; Harari 2012

Next: Collate omitted-name segments and the newer textual basis.

Sources: N31 / N32

D27 / Tree of Knowledge manuscript route

Jewish / ritual names / Institutional research lead / Catalogue / article lead

British Library article, 2020

Next: Read the full institutional article and identify every cited shelfmark.

Sources: N48

D28 / 1 Kings: Solomon’s discernment and wisdom

Solomonic / Biblical passages / Selected passages located

Chapters 3 and 5 in NABRE

Next: Keep differing chapter numbering visible.

Sources: N15 / N16

D29 / Wisdom of Solomon

Solomonic / Literary work / Selected passage read

7:17-22; introduction

Next: Keep author, Solomonic speaker and copy dates distinct.

Sources: N17 / N18

D30 / Testament of Solomon

Solomonic / Pseudepigraphic work / Selected passages read

Conybeare paragraphs 5 and 72-76

Next: Collate the complete thirty-six sequence against critical editions.

Sources: N19

Document register / continued

D31 / Key of Solomon / Clavicula

Solomonic / Work family / Edition and witness routes

Mathers edition; Sloane 3847 transcription

Next: Compare each name/figure with original manuscript images.

Sources: N20 / N21

D32 / Lemegeton / little key

Solomonic / Compilation / Selected contents read

Five-part scheme; Goetia catalogue

Next: Document differing manuscript contents and actual pairings.

Sources: N22 / N23

D33 / Agrippa, Occult Philosophy

Early modern reception / Work / Selected passage read

III.25

Next: Compare the 1533 print's Hebrew tables with later translations.

Sources: N24

D34 / Rigveda: cosmic riddle hymn

Vedic / Indian / Hymn / Selected translation read

1.164.11, 23-25, 48

Next: Collate Sanskrit wording, metre and a modern critical translation.

Sources: N35 / N36

D35 / Vedanga Jyotisha

Vedic / Indian / Work and recensions / Institutional orientation

Ritual timing text attributed to Lagadha

Next: Acquire a complete named edition; separate epoch from composition.

Sources: N37

Document register / continued

D36 / Mandukya Upanishad

Vedic / Indian / Work / Sanskrit locators reviewed

8-12

Next: Add a named translation and compare philosophical readings.

Sources: N38

D37 / Muktika's 108 Upanishad list

Vedic / Indian / Canonical enumeration / Enumeration route

Institutional account of the 108-work list

Next: Collate the Muktika text and distinguish the dates of listed works.

Sources: N43

D38 / Katapayadi and word numerals

Indian mathematical / Notation traditions / Selected research read

Sarma 2012, pp.38-40

Next: Work through a dated astronomical or inscriptional example.

Sources: N39

D39 / Yasna

Zoroastrian / Iranian / Liturgical collection / Selected translation read

1:1-2

Next: Compare Avestan text, translation and later interpretations.

Sources: N40

D40 / Haptan Yasht / Yasht 2

Zoroastrian / Iranian / Hymn / Selected translation read

1-3 and 13

Next: Record grouping rules for the six/seven question.

Sources: N41

Document register / continued

D41 / Bundahishn

Zoroastrian / Iranian / Cosmological work / Selected translation read

Chapters 1-2 and 5

Next: Compare Iranian and Indian recensions before combining chronologies.

Sources: N42

D42 / Divine names in Qur’an and hadith

Islamic comparison / Separate source units / Selected passages located

Qur’an 7:180; Bukhari 6410

Next: Add named commentary and Arabic spelling rules before numerical comparison.

Sources: N44 / N45

D43 / I Ching / Book of Changes

Chinese comparison / Work / Primary translation route

Six-line figures; first hexagram

Next: Compare the numerical structure with a named Chinese text and commentary.

Sources: N46

D44 / 1 Enoch: Watchers and Heavenly Luminaries

Enochic comparison / Separate work sections / Selected translation read

Chapters 6, 9, 20 and 72

Next: Collate angel names and calendar numbers with their distinct physical witnesses.

Sources: N49 / N50

D45 / Qur’an: Solomon and the angels at Babylon

Islamic comparison / Passage / Selected translation read

2:102

Next: Add named tafsir and preserve the verse’s distinction among Solomon, devils and the two angels.

Sources: N51

Document register / continued

D46 / Aristotle on Pythagorean number philosophy

Ancient Greek comparison / Primary philosophical account / Selected translation read

Metaphysics I.5

Next: Compare the report with surviving early evidence; do not attribute digital-clock guides to Pythagoras.

Sources: N59

D47 / Balliett's number philosophy

Modern Western numerology / Work and edition / Selected facsimile read

1908 work; inspected 1917 fifth edition

Next: Collate first edition before dating each rule to 1908.

Sources: N57 / N58

D48 / Solara's 11:11 account

Modern spiritual movement / Author/participant account / Selected author text read

1992 sample and January event narrative

Next: Seek independently preserved contemporary event notices; do not infer later authors' dependence.

Sources: N56

D49 / Healing with the Angels

Modern angel-number teaching / Book edition / Edition identified; chapter collation pending

1999 edition; retrospective account of number chapter

Next: Read the exact chapter in the exact edition before assigning its individual entries a 1999 date.

Sources: N55 / N52

D50 / Virtue and Brown: Angel Numbers

Modern angel-number teaching / Book edition / Coverage identified, not whole dictionary read

Hay House 2005; advertised 0-999 coverage

Next: Acquire a lawful edition and record each reviewed entry without republishing the dictionary.

Sources: N53 / N72

Document register / continued

D51 / Angel Numbers 101

Modern angel-number teaching / Book edition / Edition identified

Hay House 2008

Next: Compare its rules and entries with the 2005 book.

Sources: N54

D52 / Virtue’s attributed number-sequence article

Modern angel-number teaching / Dated web article / Selected article read

Displayed 5 July 2008

Next: Find archived captures and compare later alterations; preserve the displayed-date limit.

Sources: N52

D53 / Italian tarot witnesses

Tarot history / Museum objects and orientation / Museum records described

Fifteenth-century collection objects

Next: Create individual object records and compare early rank ordering.

Sources: N60

D54 / Monde primitif VIII: two tarot essays

Tarot occult reception / Printed volume / Facsimile route identified

1781; pp.365 and 395 onward

Next: Collate both authors’ exact Hebrew and Egyptian claims in the French pages.

Sources: N61

Document register / continued

D55 / Lévi through Waite’s bibliography

Tarot occult reception / Bibliographical research route / Selected bibliography read

Bibliography VII and differing nineteenth-century editions

Next: Locate and collate original parts, title pages and Hebrew-to-trump assignments.

Sources: N62

D56 / Pictorial Key: ranks and suits

Tarot occult reception / Primary author text / Selected structure read

1910/1911 editions and digital transcription

Next: Compare original title page and the card-order discussion, including other decks.

Sources: N63 / N62

D57 / Angel Tarot Cards: Valentine edition

Modern angel tarot / Publisher edition / Publisher description read

ISBN 9781401955960; 19 June 2018

Next: Obtain this guidebook and the earlier product-family edition; do not substitute one for another.

Sources: N64

D58 / Kyle Gray: Angel Numbers

Modern angel-number teaching / Publisher edition / Publisher examples read

ISBN 9781788173476; 19 November 2019

Next: Collate distinct meanings with earlier writers before claiming transmission.

Sources: N65

Document register / continued

D59 / Decoz's master and karmic-debt categories

Modern Western numerology / Named practitioner explanations / Selected primary explanations read

Current web accounts; historical first use unresolved

Next: Find dated editions for the 11/22/33 triad and 13/14/16/19 category.

Sources: N70 / N71

D60 / Revelation: 666 and the 616 variant

Christian textual comparison / Passage and commentary / Selected passage and note read

13:18 and editorial note

Next: Collate the relevant physical witnesses and distinguish commentary from biblical wording.

Sources: N66

D61 / 111 / 333 / 444 Hebrew comparisons

Jewish / calculation comparison / Spelling-specific worked cases / Calculations and source wording checked

אלף / שלג / מקדש

Next: Find a dated commentator if claiming an intentional cross-tradition relationship.

Sources: N69 / N67 / N68

D62 / Decoz's single-digit archetypes

Modern Western numerology / Named practitioner account / Selected archetype descriptions read

Current 1-9 overview; updated October 2026

Next: Locate dated earlier editions and compare schools; never infer a person's character from a digit.

Sources: N73

Appendix E / Research gaps

No new emails, paid orders or translation commissions were sent for this thesis.

P1 / Solomon's thirty-six

Collate all thirty-six entries, omissions, restraining names and manuscript variants in the Testament.

Sources: N19

P1 / A real seventy-two-to-seventy-two pairing

Find the specific dated witness that pairs each angel with a Goetia entry; preserve both orders.

Sources: N22

P1 / Name spelling and 314

Collate Metatron spellings in Rashi, the Talmud and Hebrew Book of Enoch witnesses before numerical comparison.

Sources: N06

P1 / The missing X material

Compare Gaster's omissions with Harari's translation and its manuscript basis; identify exactly what is supplied.

Sources: N32

P1 / Raziel recensions

Establish the USM print date and content, and current access to BL Or 12286; do not merge the compilations.

Sources: N28

P2 / Formation correspondences

Build version-specific tables for gates, mothers, doubles, simples and planetary attributions.

Sources: N04

P2 / Hekhalot coverage

Obtain the complete Davila edition and create passage/witness records for each name list.

Sources: N25

P2 / Vedic text and metre

Add a named modern translation and Sanskrit collation for Rigveda 1.164, with exact counting conventions.

Sources: N35

P2 / Indian coded numbers

Choose a dated Katapayadi example and reproduce its place-value decoding.

Sources: N39

P2 / Iranian groupings

Compare Yasna, Yasht and Bundahishn passages without treating their names, chronology or enumerations as one list.

Sources: N41

P1 / Before the 2005 guide

Collate the exact Healing with the Angels number chapter and independently preserved early 11:11 notices before assigning first-use dates.

Sources: N55

P1 / Meaning-by-meaning genealogy

Find the first dated, inspectable witness for each 111 / 333 / 444 interpretation; a publication date for a whole book does not date every modern paraphrase.

Sources: N52

P2 / Tarot and Hebrew assignments

Collate 1781 essays, Lévi editions and specific deck guidebooks; distinguish actual citations from a shared count of twenty-two.

Sources: N61

P2 / Master and karmic categories

Identify the dated first editions for the full 11/22/33 and 13/14/16/19 schemes; preserve disagreement and the reader's dignity.

Sources: N70

Appendix F / Source register

These are locatable readings, editions, institutional records and research leads. A source record states its review depth. Research-only captures and the supplied private teaching document are not reproduced.

N01 / Chabad: What Is Gematria?

Letter-value table; methods; limits of interpretation

Institutional teaching reviewed; represents a particular Jewish explanatory approach.

N02 / Pirkei Avot 3:18 and Bartenura

Comment on gematriot: calculation of letters

Relevant commentary located; the meaning of the earlier Mishnah term has interpretive history.

N03 / Sefer Yetzirah, chapter 1

Thirty-two paths; ten sefirot; twenty-two letters

Chapter obtained through the public text API; digital text is an edition, not an autograph.

N04 / Sefer Yetzirah, chapter 2

Letter combination and the gates passage

Chapter obtained; paragraph numbering differs across editions. Mathematical illustration uses unordered pairs.

N05 / Sefer HaBahir, section 63

Heart / lev, thirty-two paths and the chambers parable

Exact API section checked. Section 95 in this digital edition is a different passage; retain edition-specific numbering.

N06 / Rashi on Exodus 23:21

Comment בקרבו שמי כי; Metatron and Shaddai

Relevant Hebrew and English commentary obtained through the public text API.

N07 / Sanhedrin 38b

Metatron discussion and rejection of worshipping the intermediary

Relevant indexed passage reviewed; distinguish the Talmud from Rashi's explicit numerical gloss.

N08 / Rashi on Sukkah 45a:2:2

Ani va-ho and Exodus 14:19-21

Full selected comment obtained through the public text API; describes the letter-selection rule.

N09 / Exodus 14:19-21

Three consecutive verses in the sea-crossing account

Digital consonantal text acquired. Counting only Hebrew letters gives 72 / 72 / 72 in this text.

Source register / continued

N10 / Genesis 14:14 and Rashi

318 retainers and the Eliezer interpretation

Selected commentary located; interpretive attribution retained.

N11 / Ibn Ezra on Genesis 14:14

Comment on the 318 / Eliezer reading

Digital commentary obtained; records a different approach to literal and midrashic reading.

N12 / Daniel 8:16

Gabriel and the interpretation of a vision

Hebrew and English verse obtained; spelling used in the worked calculation.

N13 / Daniel 10:13

Michael in the heavenly conflict narrative

Hebrew and English verse obtained; spelling used in the worked calculation.

N14 / Tobit 12

Raphael’s disclosure, especially 12:15

Primary translation route identified; not a Hebrew autograph or a universal canon statement.

N15 / 1 Kings 3

Solomon’s request for discernment

Primary biblical passage; read alongside the different Solomonic corpora.

N16 / 1 Kings 5

Wisdom, proverbs, songs and knowledge of nature; NABRE 5:9-14

Numbering corresponds to 1 Kings 4:29-34 in many other editions.

N17 / Wisdom 7

7:17-22; times, seasons, stars and Wisdom

Selected passage and notes reviewed; verses are not a Hebrew gematria table.

Source register / continued

N18 / USCCB introduction to Wisdom

Anonymous author speaking in Solomon's person

Institutional introduction reviewed; its approximate date is an editorial assessment.

N19 / Testament of Solomon, Conybeare translation

Paragraphs 5, 72-76 and the thirty-six-spirit sequence

Selected primary translation read; paragraph numbering follows this digital edition, not every modern edition.

N20 / Key of Solomon, Mathers / Peterson edition

Editorial manuscript inventory and two-book structure

Edition and manuscript descriptions reviewed; full manuscript collation not performed.

N21 / Sloane 3847 transcription

The Clavicle of Solomon; dated 8 April 1572 in the edition

Public transcription identified; compare original images before drawing letter-shape conclusions.

N22 / Lemegeton, Peterson edition

Introduction, manuscript witnesses and five-part contents

Editorial history and contents reviewed; not a document from the biblical king's lifetime.

N23 / Ars Goetia, primary text

Numbered catalogue of seventy-two spirits

Catalogue structure checked; names and counts must remain tied to a particular witness.

N24 / Agrippa, Occult Philosophy III.25

Deriving angel names using Exodus letter groups and El / Yah

Primary early-modern text read in English translation; a distinct historical layer from Exodus and Rashi.

N25 / Hekhalot Literature in Translation, Davila (2013)

Title and contents: major macroforms and Geniza fragments

Two-page publisher title/contents scan reviewed; identifies translation coverage, not a full reading.

Source register / continued

N26 / 3 Enoch, Odeberg (1928), edition record

Hebrew Book of Enoch; edition and linked digitization

Bibliographic record reviewed; a 1928 edition is not the composition date of the work.

N27 / Sepher Ha-Razim, Morgan (1983)

SBL publication record; six heavens and seventh throne section

Publisher-supplied description and contents identify an English translation; full edition not acquired.

N28 / Sefer Raziel, British Library Or 12286

19 folios; catalogued 1600-1799; Hebrew

Institutional record reviewed. Digital images marked unavailable; this is not evidence that no translation exists.

N29 / Sefer Raziel, USM JUD MS 12

Printed Hebrew volume; repository download route

Holding and download availability checked; print date and full text not independently collated. Repository posting date is not the book's date.

N30 / Sefer Raziel, Posen Library

Amsterdam printed title page, 1701

Bibliographic orientation reviewed; image reuse is restricted and no image is republished here.

N31 / Sword of Moses, Gaster (1896)

Introduction and notice of omitted names

Historical translation route identified; X marks omitted name material rather than an untranslated whole book.

N32 / Comprehensive Aramaic Lexicon: Sword of Moses

Text basis, partial corpus coverage and Harari 2012 translation

University lexicon record reviewed; distinguishes the practical segment from the complete work.

N33 / Zohar: Pritzker Edition, Stanford

Twelve-volume translation project

Institutional project description reviewed; exact coverage of a particular passage still needs checking.

Source register / continued

N34 / Establishing the Text of the Zohar, Daniel Matt

Publisher-hosted account of manuscript-based editorial work

Editorial account identified; not an assertion that every Zohar-related work is translated in one series.

N35 / Rigveda 1.164, Vedic Heritage Portal

Shakala recension; institutional Sanskrit/audio route

Public institutional entry located; the page's legacy-script display was not used as a new critical edition.

N36 / Rigveda 1.164, Griffith translation

Verses 11, 23-25 and 48

Selected historical English translation reviewed; keep translation and later interpretation distinct.

N37 / Vedanga Jyotisha, Vedic Heritage Portal

Ritual timing, Lagadha attribution and recensions

Institutional orientation reviewed; does not fix a manuscript or composition date by itself.

N38 / Mandukya Upanishad, IIT Kanpur

Sections 8-12; A, U, M and the fourth

Institutional Sanskrit text locators reviewed; this is an Upanishadic argument, not a Hebrew letter-value system.

N39 / S. R. Sarma, Katapayadi notation (2012)

Revue d'histoire des mathématiques 18, 37-66; especially pp.38-40

Research paper's introduction and notation discussion reviewed; no complete survey of all Indian numeral systems claimed.

N40 / Yasna, Mills translation

Yasna 1:1-2; liturgical invocations

Selected historical primary translation reviewed; Avestan and Middle Persian layers remain distinct.

N41 / Haptan Yasht / Yasht 2

Sections 1-3 and 13; named beings and sevenfold formulation

Selected Darmesteter translation reviewed; its wording and grouping are edition-specific.

Source register / continued

N42 / Bundahishn, West translation

Chapters 1-2 and 5: twelve constellations, 28 divisions, 360 + 5

Selected historical translation reviewed; mythic chronology and astronomical measurement are different claims.

N43 / Upanishads, Vedic Heritage Portal

108-work Muktika enumeration and principal Upanishads

Institutional account reviewed; a canon list is not a cosmic measurement or evidence all works are equally early.

N44 / Qur’an 7:180

Divine names

Passage reviewed; the verse does not itself enumerate a list of ninety-nine names.

N45 / Sahih al-Bukhari 6410

Report concerning ninety-nine names

Named hadith located separately from Qur’an; no universal spelling/value table inferred.

N46 / I Ching, Legge translation

First hexagram and six-line structure

Primary translation route located; sixty-four binary six-line possibilities are a mathematical comparison, not a Hebrew decoding.

N47 / Psalms 119

Twenty-two alphabetic stanzas, eight verses each

Biblical structure used for a count illustration; no hidden-author claim is attached.

N48 / British Library: Tree of Knowledge

Zsofia Buda, 19 August 2020; manuscript study route

Institutional repository record reviewed; full article and manuscript are follow-up leads, not newly translated here.

N49 / 1 Enoch, Book of Watchers, Charles translation

Chapters 6, 9 and 20

Selected primary translation reviewed; name spellings and manuscript traditions require separate collation.

Source register / continued

N50 / 1 Enoch, Heavenly Luminaries, Charles translation

72:1 and 72:32

Uriel and the stated 364-day scheme reviewed; an ideal calendar is not a new modern year measurement.

N51 / Qur’an 2:102: Solomon, Harut and Marut

Solomon’s exoneration and the two angels at Babylon

Selected Clear Quran translation reviewed; detailed tafsir and variant-reading work remains separate.

N52 / Doreen Virtue: Angel Numbers, attributed article

Displayed 5 July 2008; introduction and number examples

Selected attributed article read. Its retrospective publication story is an author claim; its displayed date does not prove first composition.

N53 / Virtue and Lynnette Brown: Angel Numbers, 2005

Hay House; ISBN 9781401905156; advertised 0-999 coverage

Bibliographic and publisher-description coverage identified. Individual entries of the whole book were not read. Brown’s credit is also recorded by the British National Bibliography-derived catalogue.

N54 / Angel Numbers 101, edition record

Hay House, 2008; edition-specific titles and ISBNs

Edition record reviewed; this is a later guide, not evidence that all repeated-number beliefs began in 2008.

N55 / Healing with the Angels, 1999 edition

Hay House, 1999; ISBN 9781561706402

Edition metadata reviewed. Virtue’s 2008 article points back to number-sequence material here; the 1999 chapter has not been collated page by page.

N56 / Solara: 11:11 Inside the Doorway, sample

Author-hosted excerpt; copyright 1992; January 11, 1992

Primary participant/author account reviewed. This records an earlier 11:11 spiritual movement; participant totals and supernatural claims are not independently verified.

N57 / Balliett: The Philosophy of Numbers, catalogue

Library of Congress; 1908 publication record

Institutional date and holding record reviewed. The facsimile used for passages is a separately dated fifth edition.

Source register / continued

N58 / Balliett: The Philosophy of Numbers, fifth edition

Title page 1917; copyright 1908; printed pp.30-31 and 104-105

Selected facsimile passages reviewed. ORANGE is reduced from 33 to 6; CREAM totals 22. This does not locate the first use of every modern label.

N59 / Aristotle: Metaphysics, Book I, part 5

Report and criticism of Pythagorean number philosophy

Primary philosophical text in translation reviewed. This is Aristotle's report, not a surviving manual of digital-clock messages written by Pythagoras.

N60 / Victoria and Albert Museum: tarot history

Surviving Italian cards and later occult reception

Museum collection-based history reviewed. The specific Lévi publication date on this overview is not used to collapse differing editions.

N61 / Court de Gébelin: Monde primitif, volume VIII

1781; Du jeu des tarots, p.365; de Mellet essay, p.395

BnF facsimile route and Wikisource index verified; full French essay collation remains open. A route to the source is not a new proof of its Egyptian-origin claim.

N62 / Waite: Pictorial Key, bibliography

Lévi and earlier occult writers; bibliography VII

Selected primary author bibliography reviewed through a digital transcription; original edition comparison remains open.

N63 / Waite: Pictorial Key, card structure

Contents and four suits; numbered trumps; dated 1910/1911 editions

Selected primary transcription reviewed. The represented ordering puts Strength at VIII and Justice at XI; not every deck shares that order.

N64 / Hay House: Angel Tarot Cards

Radleigh Valentine; ISBN 9781401955960; 19 June 2018 edition; 78 cards

Publisher's current edition and description reviewed. This date is not asserted to be the first angel-themed deck or the original edition of this product family.

N65 / Hay House: Kyle Gray, Angel Numbers

ISBN 9781788173476; 19 November 2019 edition; examples 4:44 and 12:12

Publisher's description and selected examples reviewed. Author-specific teachings, not a universal ancient dictionary.

Source register / continued

N66 / Revelation 13:18 and editorial note

666; note discusses Hebrew name calculation and 616 variant

Primary translation and institutional commentary reviewed; name interpretation is distinguished from the verse itself.

N67 / Exodus 25:8, sanctuary

Consonantal word מקדש

Verse obtained through public text API. The 444 value is calculated here; the verse does not give a modern recurring-number message.

N68 / Psalm 51:9, snow

שלג as the lexical base in משלג

Verse obtained through public text API. The base word totals 333; the prefix mem makes the full written token total 373.

N69 / Tzvi Freeman: The Aleph, Chabad

Aleph as 1; spelled letter name Aleph-Lamed-Peh as 111

Named Jewish explanatory teaching reviewed. Its calculation is distinct from interpreting a sighting of 1:11 as an angel message.

N70 / Hans Decoz: Master Numbers

Author’s current 11, 22 and 33 scheme; reduction rules

Named practitioner’s primary explanation reviewed. First publication date of this webpage and first historical use of the whole triad have not been established.

N71 / Hans Decoz: Karmic Debt Numbers

Author’s current 13, 14, 16 and 19 category

Named practitioner’s primary account reviewed. This is a belief-system label, not evidence of inherited wrongdoing or a diagnosis of a reader.

N72 / Angel Numbers: contributor and contents record

British National Bibliography-derived record; Hay House 2005; Lynnette Brown contributor

Contributor and contents metadata reviewed; bibliographic record, not a full-text reading.

N73 / Hans Decoz: single-digit archetypes

Author’s 1-9 overview; marked updated October 2026

Selected archetype descriptions reviewed. A practitioner’s symbolic characterizations are not measured behavioral predictions or a basis for judging another person. The update date is not an origin date.

Appendix G / Same digits, different operations

A sum, a sighting and a card rank are separate evidence types. The following short modern readings are attributed to the selected 2008 article, not to the biblical authors or to every tarot reader.

Pattern	Attributed modern reading
000	Divine unity; a cycle returning.
111	Manifestation and attention to thought.
222	Reassurance and faith.
333	Proximity of ascended masters.
444	Surrounding angelic support.
555	Significant change.
666	Rebalancing material preoccupation.
777	Encouragement and approval.
888	A phase approaching completion.
999	A call toward life purpose.

Sources: N52

111 / Aleph, spelled as a letter name

אלף / 1 + 30 + 80 = 111

The single letter א remains 1. This is a spelled-name operation.

Sources: N69

333 / Snow, lexical base

שלג / 300 + 30 + 3 = 333

Psalm 51:9 writes משלג; its full token totals 373. The base-word comparison is explicit.

Sources: N68

444 / Sanctuary

מקדש / 40 + 100 + 4 + 300 = 444

The verse attests the word. Its 444 total is our calculation, not the modern angel-message reading.

Sources: N67

The 0-999 range is a published book's advertised coverage. Its complete dictionary has not been reviewed or reproduced here. The companion explorer calculates decimal reductions for other inputs and leaves unverified meanings unassigned.

Appendix H / A dated publication trail

Fifteenth century / Surviving Italian tarot cards

Material objects precede later occult origin stories.

Sources: N60

Nineteenth century / Lévi's tarot correspondences

Waite lists 1854; parts and later editions require separate title-page checks.

Sources: N62

1910 / 1911 / Waite's Pictorial Key editions

Ranks and suits in a named author's tarot system.

Sources: N63

1999 / Healing with the Angels edition

Number chapter described retrospectively in 2008; original chapter collation remains open.

Sources: N55 / N52

2008 / Attributed article and Angel Numbers 101

Concrete short examples and a later guide supply separate witnesses.

Sources: N52 / N54

2019 edition / Kyle Gray's Angel Numbers

Publisher identifies clock-pattern examples in a later author's system.

Sources: N65

1781 / Monde primitif, volume VIII

Specific printed tarot-origin and divination essays; full French collation remains open.

Sources: N61

1908 / 1917 / Balliett's work and inspected edition

Catalogue publication year differs from the fifth-edition facsimile date.

Sources: N57 / N58

1992 / Solara's 11:11 account

Author-hosted sample records an earlier repeated-clock spiritual movement.

Sources: N56

2005 / Angel Numbers

Published guide advertises 0-999 coverage; not all entries reviewed.

Sources: N53

2018 edition / Angel Tarot Cards

The publisher lists this 78-card edition. Earlier product-family history is a follow-up.

Sources: N64

Research continues on exact first uses, first-edition readings and explicit borrowing. A publication date establishes that edition, not the first occurrence of every idea it contains.