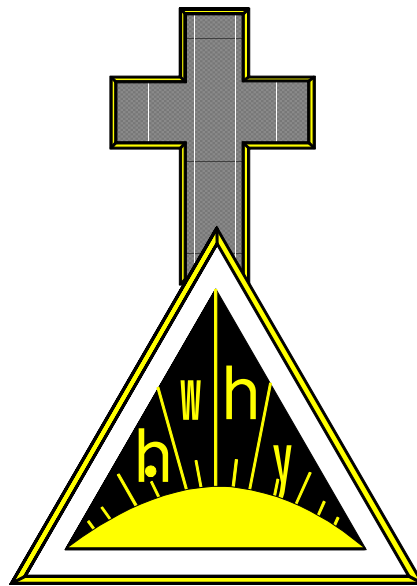


The Hermetic Order Of The
GOLDEN DAWN Intl.

**HIGHLIGHTS OF
INTRODUCTION TO THE
QABALAH UNVEILED**



THEORICUS 2=9

According to Mathers, the Qabalah is defined as "Esoteric Jewish Doctrine." It is called Qabalah and originally spelled QBLH, which is derived from the root word QBL pronounced as Qibel, meaning to receive. This basically means that the information or esoteric tradition was handed down by word of mouth. In Chaldee, Greek, and Hebrew, there are no separate numerical symbols. Thus every word is a number and every number is a word. Mathers selected the Roman letter "Q" to represent the Hebrew letter q. The precedent for this particular spelling is Max Mueller's "Sacred Book of the East." Mathers reminds us that Hebrew is almost an entirely consonantal alphabet. The vowels are primarily supplied by small points and lines below the letters.

The Qabalah has its origins in Judaism, but is not strictly Jewish by any means. The Qabalah has captured many great minds of Christianity as well as those of the Neo-pagan movement. Some people that have been captured by the study of the Qabalah were Ramon Lully, a celebrated scholastic metaphysician and chemist who died in 1315; John Reuchlin, a renowned scholar and reviver of oriental literature in Europe who died in 1522; John Picus De Mirandola, a famous philosopher and scholar who died in 1494. Then of course we have the famous Cornelius Agrippa, the distinguished philosopher and divine physician who died in 1535, and John the Baptist Von Helmont, a remarkable chemist and physician who died in 1644. Robert Fludd, the famous physician and philosopher who died in 1637 was also responsible for the invention of the Ouija board. Then there is Doctor Henry Moor who died in 1687. Not to mention Nostradamus, Michelangelo and countless other men and women who have achieved great stature in their personal as well as spiritual lives. Other more recent people would include S.L. MacGregor Mathers, Aleister Crowley, W. B. Yeats, Dion Fortune, and Paul Foster Case. Most of these men and women received their Qabalistic studies from the Golden Dawn system of Theosophy.

Legend has it that the Qabalah was taught by God to a select company of Angels. These Angels then formed a theosophical school in Paradise. It was after the fall that the Angels most graciously communicated this heavy doctrine to the disobedient children of Earth, to furnish them with the information and knowledge so that they could return to their pristine nobility. So in other words, the first Qabalist was Adam, following him was Abraham. When Abraham moved into Egypt, the Egyptians picked up the Qabalistic doctrine as well. One thing that we must remember about the Egyptians is that they were an evolving esoteric society that constantly was changing. Their deities were evolving as their knowledge was being evolved. So in a lot of Egyptian mysticism, we do see the influences of Qabalistic doctrine. Moses himself was initiated into the doctrine of the Qabalah in his birth land of Egypt. However, he actually received his knowledge of the Qabalah from Angels.

A lot of this is a mythological way of expressing how the oral tradition was passed down from one generation to the other. Perhaps we would be best to say that our first early Qabalists were David and Solomon. They in fact were initiated into the Qabalah. No one ever dared to write down the Qabalah, at that time, until Schimeon Ben Jochai. This information then was passed on to his son Rabbi Eleazar and his secretary Rabbi Abba as well as their disciples. All of these teachings composed the celebrated work called *Zohar* (Zhr), which means "The Book of Splendor." This is probably the largest storehouse of Qabalistic doctrine and material.

The Qabalah is classified under four headings:

1. The Practical Qabalah
2. The Literal Qabalah
3. The Unwritten Qabalah
4. The Dogmatic Qabalah

The Practical Qabalah deals with talismanic and ceremonial magic. The whole of the Golden Dawn system is in fact an elucidation of this topic. Next, we have the literal Qabalah and it refers primarily to the study of GMTRIA, in English gematria, and the study of notarikon (NVTRIQVN), and lastly THMVRH which is pronounced Temurah. Gematria works on the numerical value of words. Words of similar numerical value are considered to be explanatory of each other. This theory is extended to phrases as well. Thus the letter c is equal to 300 and may be likened to the word Ruach Elohim (RVCH ALHIM), which means the Spirit of the Elohim. So consequently these two words have the same numerical value of 300. Therefore they are likened to be similar to each other. The numerical value is R=200, V=6, CH=8, A=1, L=30, H=5, I=10, M=40 which then gives the total of 300. Another example of this is the word Metatron (MTTRVN), and the name of deity Shaddai (SHDI). Each equals the number 314, so that one is really being taken symbolically of the other.

Notarikon is derived from the Latin word "Notarius," meaning a shorthand writer. There are two forms of Notarikon. In the first method every letter or word is taken for the initial or the abbreviation of another word. An example is AGLA which is used in the L.B.R.P.. It is a notarikon which stands for "Atah Gibor Liholam Adonai." Translated, this means, "Thou art Great Forever my Lord." The second form of Notarikon is the exact opposite. In this method, the last letter is used to form a word.

Temurah is permutation, where a letter is substituted for another letter. Thus from one word a totally different word may be formed. The alphabet is bent exactly in half. One half is put over the other, and by changing alternately the first or first two letters at the beginning of the second line, twenty-two commutations are produced. These are simply called the Table of Combinations.

| | | | | | | | | | | |
|-----------|-----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| 11 | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| K | I | T | Ch | Z | V | H | D | G | B | A |
| M | N | S | O | P | Tz | Q | R | Sh | Th | L |

This first method is called Albath (Albth) and it is the most common and prevalent method of Temurah. There are twenty-one other methods of Temurah. For the serious student who would apply some time and effort into this, some time should be spent in reading various selected Qabalistic writings on this, even MacGregor Mathers "Intro to the Qabalah" would suffice. It is not the intention of this lesson to go into in-depth study of these twenty-one various methods. In addition it is not necessary at this time to expose the extended version of this lesson. There is however one important method called, "The Qabalah of Nine Chambers", or Aiq Bekar (AIQ BKR).

| | | | | | | | | |
|--------|----|---|-------|----|----|-------|----|---|
| 300 | 30 | 3 | 200 | 20 | 2 | 100 | 10 | 1 |
| SH | L | G | R | K | B | Q | I | A |
| 600 | 60 | 6 | 500 | 50 | 5 | 400 | 40 | 4 |
| M (f) | S | V | K (f) | N | H | Th | M | D |
| 900 | 90 | 9 | 800 | 80 | 8 | 700 | 70 | 7 |
| Tz (f) | Tz | T | P (f) | P | Ch | N (f) | O | Z |

You will notice the affinity between the letters in each chamber. According to Mathers: "Sometimes this is used as a cipher by taking the portions of the figure to show the letters they contain, putting one point for the first letter and two for the second etc.. Thus the right angle containing AIQ, will answer to the letter Q if it has three points within it. Again a square will answer for H, N, or K (final), according to whether it has 1, 2 or 3 points consecutively within it. So also with regards to the other letters, but there are other ways of employing the Qabalah with the Nine Chambers." Mathers then points out an example of Temurah called ATHBASH (ATHBSH). It is found in Jerimiah XXV. 26. The word Sh, Shk, Sheshakh, symbolizes , Babel (BBL).

It is not critical or important for testing for you to have mastered the Qabalah of the Nine Chambers or ATHBSH or any other methods, however this is a study that you may wish to pursue on your own. You should be able to find several Qabalistic doctrines such as the *Zohar*, *Sepher Yetzirah* and the *Bahir* and traditional kosher books on the Qabalah that will give you some concept of how to work with the subject of Temurah. Again, for testing it is merely important that you understand that it is part of the Literal Qabalah.

The next type of Qabalah is the Unwritten Qabalah. This is the Qabalah that is never entrusted to writing but is communicated orally. This Qabalah is not allowed to be written down though most of it has been in recent years. Part of the unwritten Qabalah in addition is really an elucidation of what we now call the "Internal Qabalah." The theory holding here is that approximately seventy percent of the Qabalah must be learned internally, not externally through the use of books.

The final type of the Qabalah is the Dogmatic Qabalah. Within this doctrine is contained the doctrinal portion of the Qabalah. The basic four are the *Sepher Yetzirah*, the *Zohar*, the *Sepher Sephira*, and the *Asch Metzareph*. The *Sepher Yetzirah* is known as the Book of Formation and is ascribed to the patriarch Abraham. It is basically a commentary on the ten numbers and the twenty-two letters of the Hebrew alphabet, otherwise called the thirty-two paths. The *Zohar* or Splendor is another large voluminous book with a tremendous amount of information within it. It is probably the most quoted of Qabalistic books. The *Asch Metzareph* or Purifying Fire is the Hermetic and Alchemical Fire.

The Qabalah is designed to solve the following questions:

The Supreme Being, his nature and attributes.

Cosmogony.

The creation of Angels and man.

The destiny of man and Angels.
The nature of the soul.
The nature of Angels, demons and elementals.
The import of revealed law.
The transcendental symbolism of numerals.
The peculiar mysteries contained within the Hebrew letters.
The equilibrium of commentaries.

There is a significant amount of other information covered in MacGregor Mathers *The Qabalah Unveiled*. We also highly suggest you purchase this book as additional reading. As one of the co-founders of the Golden Dawn, his writings at times reach deeper and explain more than most other commentators. However, at times it can be a little dry. Nonetheless it is still worth the time it takes to read the information. We will not cover the other information given in the "*Introduction to the Qabalah Unveiled*" because it is covered in other lessons. As a matter of fact, much of the information that was touched on in this lesson will be covered in more indepth study in future lessons.