

Introduction to Qabala

In his translation of the Zohar, de Pauli said: "Qabala is the esoteric knowledge of the Israelites." This definition may be considered satisfactory if one knows that Qabala is undoubtedly the first attempt to the unitary answer on nature and the universe. Furthermore, it answers the three key questions:

- Where do we come from?
- Who are we?
- Where are we going?

To date, Qabala still contradicts the current thinking of the scientific community. However, there is already the beginning of a rapprochement between them. For example, astronomers have found that matter has a general tendency to organize. On this point, Qabalists and Alchemists are agreed. Alchemists and Qabalists say it is consciousness that created life and that life creates and organizes matter for the needs of its evolution. Thus, consciousness is the underlying force organizing matter.

What are the sources of Qabalistic knowledge?

SOURCES OF QABALA

The fundamental book of Qabala is the "Sepher Yetzirah" or Book of Creation. This small booklet literally does not exceed three or four typed pages. The French National Library has several copies of dates and different origins, but the texts are remarkable consistent.

The second book of the Qabala is the "Sepher Zohar" or Book of Splendor. In fact, this is a quite messy comment of the Sepher Yetzirah and its interpretation. The Zohar is a voluminous work that totals about six times our standard dictionary. The oldest Latin translation known to date is that of Pico della Mirandola (1463-1494). There is a condensed Latin version from Knorr Von Rosenroth entitled "Kabbalah Denudata". This "Qabala Unveiled" was translated into English by MacGregor Mathers around 1918.

There are still two small works of fifty pages considered part of Qabala: a book called "Aesch Mezareph" which is an alchemical interpretation and a lesser-known book called "the Chaldean oracle" which is a magical interpretation.

One can rightly wonder why the little "Book of Creation" is the cause for gestation of the voluminous "Book of Splendor." This is because the Sepher Yetzirah is written with a hieroglyphic alphabet and structure of this writing mode provides a very high concentration of information. Therefore a literal translation of this kind of text is impossible. It is therefore useful to explain how this type of language works.

LETTERS IN HEBREW ALPHABET

In our modern alphabets, letters that form a word have no connection with the meaning of the word; it is a mere convention, variable according to the language. Thus, in Latin, "mensa" has not the same letters as "table" in English but those two words mean the same object. In the hieroglyphic languages, each letter represents a principle, rule, law, an energy, and the

meaning of a word requires integration of the sum of the letters that compose it.

For example, consider the name said in the unpronounceable words of Hebrew:

YOD HE VAV HE.

We have:

- **YOD** which means the universal phallic principle
- **HE** means being
- **VAV** means the attraction to duality, first appearance of the possibilities of free will.

HE VAV HE is therefore the principle of being that evolves through temptation, the feminine principle of creation.

YOD HE VAV HE is the androgynous being, the man-god before separation of the sexes, the man of Unity. The man in the separation of sexes is the man of duality.

Consider also the order of letters, for example, in **ALLAH**, we have Aleph Lamed Lamed Aleph and this name has two meanings:

- **AL** (Aleph-Lamed) where Aleph (energy or space) amplifies or expands under the effect of Lamed (the principle of amplification or extension). In "**AL**", Creation materializes.
- **LA** (Lamed-Aleph) where energy decreases, where space contracts. In "**LA**" Creation is dematerialized. Reversing the place of Lamed represents the reversal of the action in this principle.

Three mother-letters are the three fundamental principles of creation: **ALEPH**, **MEM**, and **SHIN** whose symbolic translation is Air, Water, and Fire. As an aside, note that in the uncreated, the three letter-principles are Aleph, Yod, Nun.

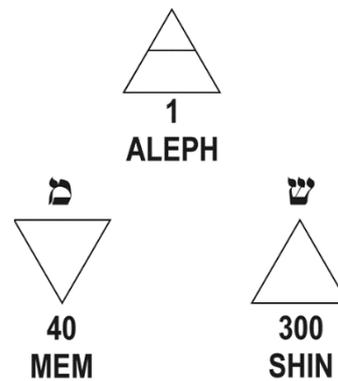
Then there are the seven letters called double, namely:

BETH, **GIMEL**, **DALET**, **KAPH**, **PE**, **RESH**, **TAV**. These letters represent the seven double laws that govern the universe. Symbolically, a traditional planet is assigned to each letter. A good study of these letters exist in the treaty "Seven Secondary Causes" by Abbot Trithemius.

The third letter category is called simple letters, they are 12 in number, namely:

HE, **VAV**, **ZAYIN**, **CHET**, **TET**, **YOD**, **LAMED**, **NUN**, **SAMECH**, **AYIN**, **TSADDE**, **QOPH**. Each letter is assigned a symbolic sign of the zodiac, but in reality these 12 letters represent the necessary and compulsory succession of 12 evolutionary stages to advance a degree in l'évolution, whatever the object considered be it mineral, plant, animal, or human being.

3 MOTHER LETTERS



7 DOUBLE LETTERS

ב	beth	2	☾	levanah
ג	gimel	3	♂	madim
ד	daleth	4	☉	shemesh
כ	kaph	20	♀	nogah
פ	pe	80	☿	kokab
ר	resh	200	ש	shabbathai
ת	tav, tau	400	ז	tsedek

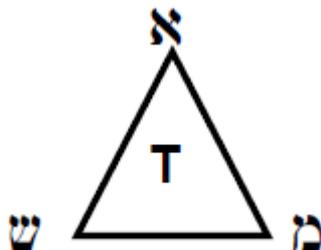
12 SIMPLE LETTERS

ה	5	he	Aries
ו	6	vav, vau	Taurus
ז	7	zayin	Gemini
ח	8	chet	Cancer
ט	9	tet	Leo
י	10	yod	Virgo
ל	30	lamed	Libra
נ	50	nun	Scorpio
ס	60	samech	Saggitarius
ע	70	ayin	Capricorn
ץ	90	tsade	Aquarius
ק	100	qoph	Pisces

THE CREATION OF THE WORLD ACCORDING TO QABALA

Before studying the Qabalistic conception of the Universe, we stop to consider the general principle of Creation, always symbolized by a triangle.

Here, triangle T symbolizes the created world.



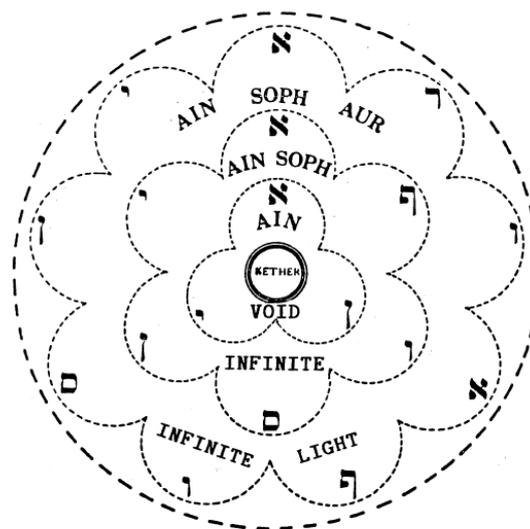
At its apex Aleph is the primordial subtle energy, hence the symbolic name of Air. Under the effect of consciousness, this energy differentiates into two separate principles: Shin, active

principle, symbol of Fire, and Mem, passive principle, symbol of Water. The amount of positive energy of the active is equal to the amount of negative energy of the passive. This is the origin of all symmetries in nature, shape or energy.

Qabalists say, firstly, that the differentiation made under the effect of consciousness will not be annihilated by the junction of the two elements, and secondly, that the obstacle of the passive element allows the active element to find a point of resistance causing a denser degree of manifestation of energy. So from differentiation to differentiation, the first energy condenses gradually to the state of dense Earth matter. Brahmins say if Brahma closed his eyes for a moment, all creation would immediately be annihilated by the neutralization of opposites. In the same idea, Qabalists and Alchemists say that the active positive energy is the soul of beings and things and that condensed negative energy is the matter of their bodies. In a sense, in this concept antimatter as defined by science would be the soul of things.

Qabala divides the universe into two parts: on one side Un-manifested Infinite, the Uncreated, and on the other side the manifested finite, the created. An intermediate buffer zone allows the passage of Infinity to the finite and prevents instantaneous destruction of the finite by direct contact with the infinite.

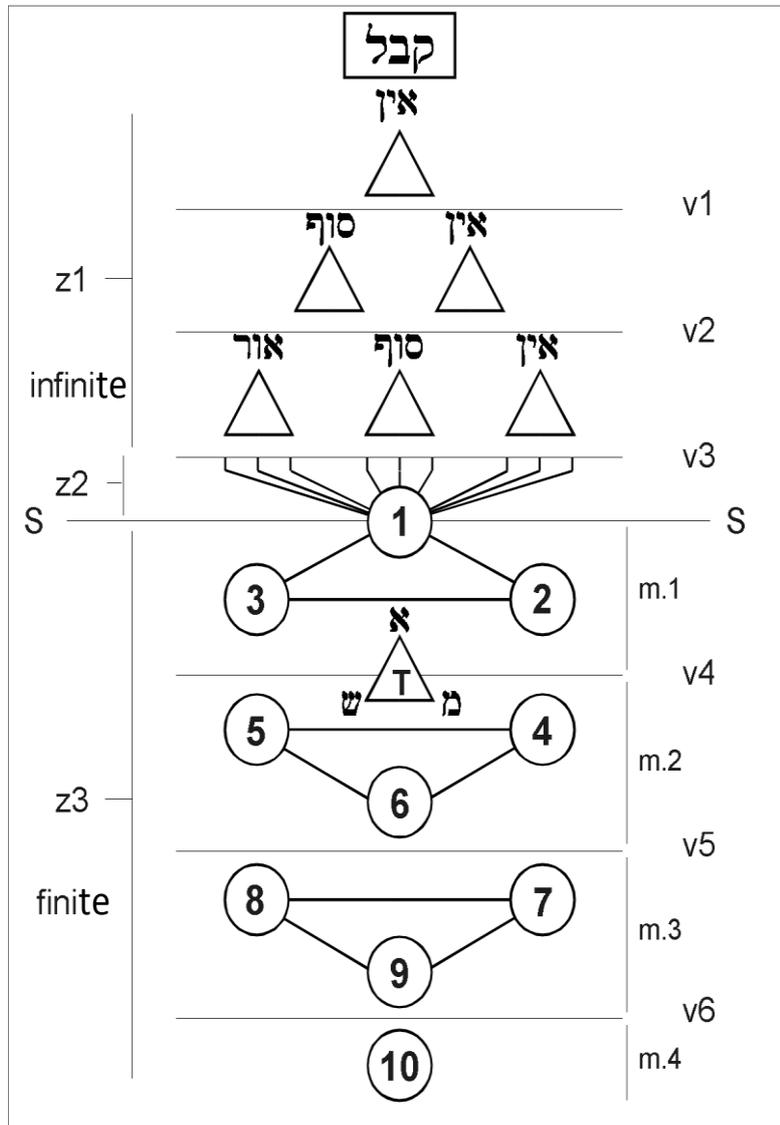
KETHER and the VEILS of NEGATIVE EXISTENCE



Modern science believes there is nothing before the start of manifestation. It considers that before what it calls the Big Bang occurred there was neither time nor space nor energy. To Qabala, what is "before" is the infinite, not yet manifested, whose Hebrew name, Ain Soph, can be called Space of the Naught.

Our physical intellect can only have approximate views, and more or less false, of this environment because our intellect cannot conceive what is outside of time and space. This is why it is said to be the Naught. However, through inspired or revealed texts, we can try and describe the un-manifested: the ultimate Consciousness operates on itself a first differentiation and thereby "loses some of its Infinity" thereby a first protective veil is created.

Under this first veil (V1) the three principles of the first differentiation Aleph Yod Nun operate a sort of reflection on themselves and thus appears a second passive triangle, Samech Vav Pe. The direction of the letters, different here from the direction of the letters in the manifested (except Aleph), suggests that the second triangle is, in the Infinite, the germ of manifested space.



A second veil (V2) is then created and below appears a new triangle, reflection of the other two, Aleph Vav Resh, who is light, or at least the germ in the Infinite of what will be the energy in the finite.

The third veil (V3) marks the boundary of the non-manifested.

Some schools call “Negative Existence” what is included behind these three veils. In this area under the protection of the third veil, the nine potential principles of the Infinite (represented by the nine letters of the three triangles located between V1 and V3) converge to a point, the tenth principle. This point allows them to cross the limits of the Infinite to manifest in the finite. This tenth point, the lowest of the Infinite, highest finite, is named Kether (Crown) in ancient texts.

Z1 – Zone of INFINITY, the un-manifested: NEGATIVE EXISTENCE
 Z2 - Zone of passage from INFINITE to FINITE
 Z3 – Zone of the Finite or manifested world
 S - Separation line between the manifested and un-manifested
 V1 V2 V3 - The three veils of NEGATIVE EXISTENCE
 V4 V5 V6 - The 3 veils of the manifested world
 m.1 – Unitary world in the manifested World
 m.2 m.3 m.4 - Dual worlds in the manifested

The Hebrew letters:
 On top, the word Qabala
 Then the 9 principles-letters of the un-manifested
 Triangle T: three principles-letters of the manifested
 Circles 1 to 10: the SEPHIROTH

THE MANIFESTATION IS CYCLICAL

It is conceivable that black holes in astronomy are the points of passage where, to date, gigantic energy currents seem to engulf to disappear forever.

We have reason to think that Kether was not always the same as it is today. Several traditions of the East or the West say the creation and manifestation is cyclical. Thus, if we divide the cosmic day in 24 hours, there are 12 hours of materialization, and 12 hours of dematerialization. These same traditions agree that in this cosmic day, our present is about 4 o'clock in the afternoon. It is therefore conceivable that during the first 12 hours, the black hole is actually a flash of light, of energy, that creates the manifested world. At noon, the light stops and the hole becomes black, the energy returns to the Negative Existence. Each hour of this day probably having an order of magnitude of half a billion years.

THE 4 MANIFESTED WORLDS

We are now entering the manifest. This is the world of the finite. However, in Qabala it is divided into four worlds and a huge difference exists between the first and the other three worlds.

This first world Atziluth (m.1) is a unitary world. Although finite, space and time are not yet differentiated and it is a world of Eternity where consciousness remains in an eternal present. This world is the Garden of Eden, so badly interpreted in the Bible. Here, the separation of the sexes is not yet achieved, and man is androgynous.

In the world of Eternity, man, too is eternal. Kether floods this world of energy and this energy, differentiated into two, gives the consciousness of man in this world, wisdom and intelligence (2 and 3 in m.1). In the infinite light transmitted by Kether, infinite seeds of consciousness arrive in Atziluth. In this unitary world, without space or time, the evolution of consciousness is not possible. So necessity requires that these seeds of consciousness go through the veil of the Abyss (V4) and therefore enter the worlds of duality. This duality will gradually densify, and the symbol of seven days of Creation represents the seven stages of space-time densification.

Gradually the seed of consciousness is formed by descending into increasingly dense material worlds. On the seventh level, on the seventh day, man sleeps, spiritually speaking, because after crossing the two veils, (V5), of the second death, and (V6), of birth and death, consciousness has lost touch with the spiritual worlds. Consciousness is blinded by the opacity of the dense matter of our world. Cutting the link between conscious physical and higher interior states ensures a freedom that allows man to start building the elements of a free being.

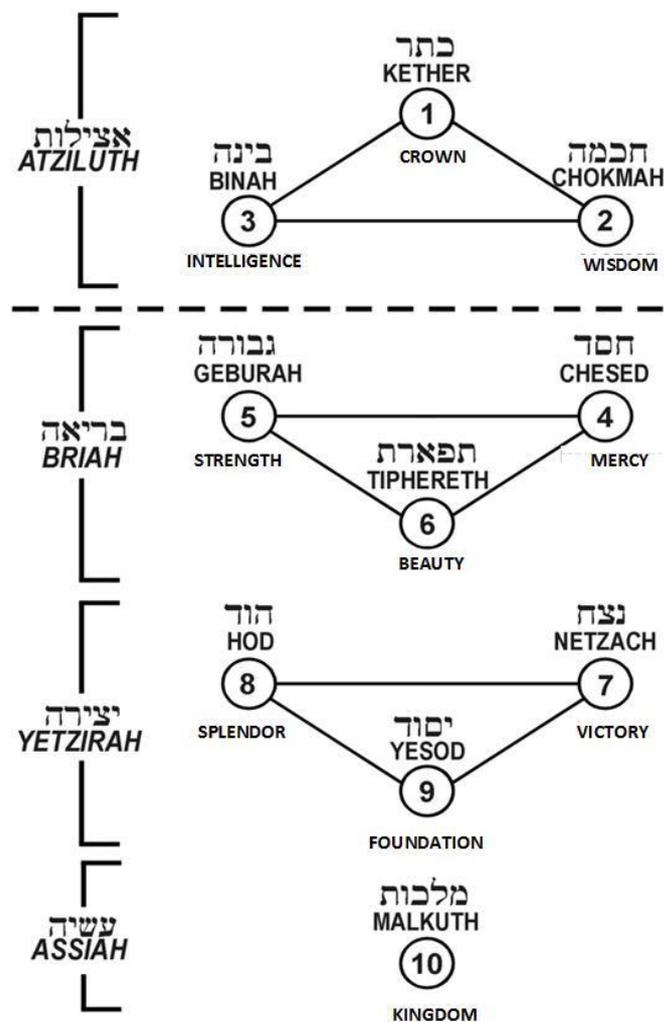
The division of energy into ten levels and distribution of these ten levels into four worlds is general in Qabala for all things that exist in the three kingdoms. Life and consciousness have a different manifestation for each reign, and their growth goes from mineral to plant to animal. But a Qabalistic concept tricky to understand says that "everything is in everything." Thus, in each of the ten energy levels, or in Qabalistic terms ten Sefiroth, are the nine others and in each world are the three others. The energy, regardless of the kingdom, always travels down the same path in numerical order of the Sephiroth. To illustrate, in the "Aesch Mezareph" alchemical book of the Qabalah, gold has ten names, each gold grade being assigned to its priority Sephirothic level.

The four manifested worlds of Qabala are named. The first, Atziluth, was already mentioned. It includes three Sephiroth (1, 2, 3), meaning that in man there are three levels of consciousness. In this world, the human consciousness is triune. This is the world of creative archetypes.

The next levels (4, 5, and 6) form the world of duality, named the world of Briah, in which there is still a triune consciousness but this time it simultaneously accesses three densities of space-time. Briah is the world where thought embodies the possibilities of Atziluth archetypes.

Levels 7, 8, and 9 form the world of Yetzirah, the world of Creation. It is the image of the previous world but denser. The veil between Yetzirah and Briah is called "the second death" and its crossing is similar to the veil of birth and death in our world.

The fourth world, Assiah, is the densest, and is our world of physical matter. Having only one Sephira, here consciousness accesses only a single space-time.



THE TEN SEPHIROTH AND THE FOUR WORLDS

PURPOSE OF QABALA

What is the practical work of the Qabalah? To rid each Sephiroth of the corruption and impurities accumulated during involution towards matter. Then, using the energy of Kether, to make the veils transparent in order to give back the perception of the whole universe to our consciousness.

Thus, according to Qabalah, man is a being whose consciousness originates from the creative force of the universe itself. Man is a voluntarily fallen god whose aim is acquiring, by himself and his freedom, the structures that will gradually bear the contact with Infinity.

Man must therefore create himself in the image of the origin of his essence. Universal balance, reflecting universal justice, makes it so that each one can only be the son of his deeds. Therefore after animating stone, plant and animal, this seed of consciousness accesses the state of man. In the state of man self-consciousness is granted and his path will gradually continue until his return to the Infinite where there will be a universal Man-God.

Jean DUBUIS

NB: the attributions in the diagrams are those of the Sepher Yetzirah.

Qabala or Kabbalah?

Both spellings are found according to the authors.

Jean Dubuis decided to use the first, especially for the Hebrew letter Qoph whose meaning implies a knowledge of the totality of the universe. The second spelling uses the Hebrew letter Kaph whose meaning suggests guidance on physical life by black or white magic, this implies an occult knowledge and not a total inner knowledge.