

## LESSON FIVE

## NOTARIQON

Notariqon is the second of three primary methods of the Literal Kabbalah covered here. Its origins are expressed well enough in the root of the word, which is the Latin "notarius", meaning shorthand writer. It is a method comprised of two basic forms, which are the exact opposite to each other. The idea is to take a word and form a sentence from it utilising each letter as the first in each word of that sentence. The opposing form consists simply of taking the first letter from each word in a sentence and from these letters constructing a word which is interpreted as a key synthesis of the sentence meaning, or the container of a mystery to be unravelled. It is easy to see how these two techniques back on to each other, one being the means of access to the other.

Here are some examples of Hirachyb (the Hebrew word HRChYB - 'to expand'), largely derived from McGregor Mathers' excellent introduction to the 'Qabalah Unveiled'. Starting with BRAShYTh (Berashith, the first word of Genesis) every letter of it is made the initial of a word, and so we obtain BRAShYTh RAH ALHYM SHYQBLV YShRAL ThVRH, read as "Berashith, Rahi Elohim Sheyequebelo Israel Torah"; In English: "In the beginning Elohim saw that Israel would accept the Law."

In this connection some more very interesting specimens of

Notariqon are formed from this same word BRASHYTh, as given by Solomon Meir Ben Moses, a Jewish Kabbalist who embraced the Christian faith in 1665 and took the name of Prosper Rugere. These all have a Christian tendency and by their means Prosper Rugere converted another Jew, who had previously been bitterly opposed to Christianity. The first is BN RVCh AB ShLVShThM YChD ThMYM - "Ben, Ruach, AB, Shaloshethem Yechad Thaubodo", translated as "The Son, the spirit, the Father, ye shall equally worship their Trinity". Next, BKVRY RASHVNY ASHR ShMV YShVO ThOBVDV - "Bekori Rashuni Asher Shamo Yeshuah Thaubodo", translated as "Ye shall worship my first-born, My first, Whose name is Jesus. Thirdly, BBVA RBN ASHR ShMV YShVO ThOBVDV - "Beboa Rabban Asher Shamo Yeshuah Thaubodo", translated as "When the Master shall come Whose Name is Jesus ye shall worship". Fourthly, BThVLH RAVYH ABChR ShThLD YShVO ThAShRVH - "Bethulh Raviha Abachar Shethaled Yeshuah Thashroah", translated as "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed. And fifthly, BOVGTh RTzPYM ASHThR ShGVPy YShVO ThAKLV - "Beaugoth Ratzephim Asattar Shegopi Yeshuah Thakelo", and translated as "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body". The Kabbalistic importance of these sentences as bearing on the doctrines of Christianity can hardly be over-rated.

In working with more of a Kabbalistic theme given below are two more examples of what can be derived from BRASHYTh, followed by more examples derived from other words.

BL RVCh ASHYN ShChR YM ThBL - "Bel Ruach Ashin Shacher Im Thebal", translated as "The Lord with Spirit laid foundations for the daybreak to come upon the Sea and greet the World". BRAM RChM AVR ShThYYM YLVDH ThVDAaH - "Bram Rachim Avar Shathyim Ilavidah Thavidoh", translated as "Created he them a Womb of Light in Two for the birth of consciousness."

Turning to the title of the 6th Sephira ThPARTH, or Tiphareth, we have: ThChYYH PAaM ALYM RBH ThChVLH - "Thachiih Pom Alim Ribah Thichavilah", which is "In this Rebirth the heart-beat tunes to the Gods, thus grow great in the time of coming into force". A second example of Tiphareth turns from a micro-cosmic to more macrocosmic domain as in: ThVKYVTh PZ ASVK RYNH ThAaLVMH - "Hevakivath Paz Asivak Rinah Tholivamah", which is "All inner nature is Gold, a Cup abounding with the music of Mysteries".

We move now to the Hebrew word for the Pillars which is AaMDVM, or Omadivem. Some possible derivations are: AaRYGH MBVKH DMY VSTh MThNGD - "Origah Mabvikah Demy Vasith Methinaged", meaning "A yearning from confusion found rest in a regulator of all contrary". Secondly there is AaRB MQVH DRK VDAVTh MAZNYM - "Orb Miqevah Derek Vedavith Mazniym", which equates with "The Mixture from the Fountain of Living Waters know the Path by the certainty of balance". A third example of AaMDVM is AaSHRTh MRKZ DVMY VMThQBL MQBYL - "Oshirath Merkez Divemi vemithqabal Miqebil", which is "In a group of Ten the centre knew quietness with both Active and Passive".

We shall now examine the possibilities of this method in exploring a numeral. In this instance we will choose the number seven which in Hebrew is ShBAaH (Shiboh). Shiboh is often spelt without an 'H' but we shall include this letter in our example to facilitate a full expansion of meaning. Firstly, ShGYA BRASHyTh AaVNH HMVTzYA - "Shigya Berashith Ovenah Hemvatzya", translated as "These exalted in the Beginning of the seasons of the Bringing Forth One". The second example is ShBAaThYYM BRAM AaVMQ HShLYM - "Shibothiim Bram Ovamiq Hashalim", which is "Sevenfold He created them unto profound depth and in perfection".

Proceeding on to another area of the Old Testament we will examine Exodus, Ch XIV Verse 20. The English translation of this verse is "And it came between the Camp of Egypt and the Camp of Israel; and there was the Cloud and the darkness, yet gave it light by night, and the one came not near the other all night". It has been considered that with Hebrew text or writing, the first word of its first sentence (sometimes the sentence itself) is the title thereof, by virtue of its descriptive capacity. A clear instance of this is BRASHyTh of the Old Testament. The first word of the above verse, VYBA (Vibah), which is translated as "And it came" expands to: VGVMR YYChVDYVTh BLAaM ALHYM - "Vagivimar Yichevedivath Blom Elohim", which is "And so, on to the end exclusiveness made a stranger of Elohim"; a second example is VBKN YHVH BMH AVPN - "Vibakin Yehovah Bimah Avipen", which is "Accordingly Yehovah formed the cloud for the Way"; and thirdly, VAaD YRD BRA ALVHY - "Vod Irad Bra Alvihy", or "An

Assembling came down and created within the Divine".

These examples should be quite satisfactory in indicating the essential process in Hirachyb, again these are only really practical in partnership with clear discrimination. Meditation on the results such as those above is also invaluable in yielding inner content which adds refinement to your technique.

Using the BQYTzR (from the Hebrew Beqitzar meaning "to abridge") method of Notariqon on ChKMA NSThRH - "Chokmah Nesethrah" which means "the secret wisdom", take the initials of these two words, Ch and N we form the word ChN - "Chen" meaning "Grace". The same method can also apply with HRY ARRT - "Heri Ararat" or "The Mountain of Ararat". The two first letters of these words make up HA - "Hah" which is "Behold!". Clearly not all sentences or phrases reduced in this way yield actual words, one possible way of tackling this is to reverse or rearrange the letters derived. An example of this is RVCh ALHYM - "Ruach Elohim", "the Spirit of God". There is no such word as RA in Hebrew, but AR (Ar) exists with the meaning of "Light", or as a root word "to flow". Also: MShVSh KL HARTz - "Meshavesh Kel Haretz", which means "the joy of the whole Earth". From this one can formulate the word MKH (Mikah) though its meaning (a beating, striking) is more of an example of an antithesis turning up. A rearrangement of the letters gets around this and provides KMH - "Kemeh" which translates as "Warm, friendly, heat".

Another instance of a phrase reduced to contain its own

description is QVL ShVPR - "Qivel Shaviper", "the Voice of the Trumpet", it's two initial letters spelling QSh - "Qesh" meaning "gather together". The various names of God have many underlying meanings. Taking the following sentence as an example: AChD RASH AChDVThV RASH YHVVDVThV ThMVRThV AChD - "Achad Rash Achadivathev Rash Yihavadivathiv Themavirithav Achad" which is "One is His Beginning; One is His Individuality; His Permutation One". This yields from the initial letter of each word ARARYTA - "Ararita", one of the principle names of the Divine One.

Another variation within Beqitzar lies in using the letter ending each word to construct a new word, or using the middle letter of the words. Further combinations of the first, last, or middle letter can be assembled with the only proviso being that one is consistent in whatever pattern is used to choose and arrange the letters. Consider these examples:

VYAMR ALHYM - "Vyamar Elohim", "And God said" (Gen.I,3.); the final letters spell RM - "Rem" or "High, Lofty". HR TVB - "Har Tiveb", which means "Goodly Mountain" (Ex.III,25.) is rendered RB "Rab" - "to strive". Working with middle letters, we have from SBA DSBYn - "Siba Dasbin", which is "The Ancient among the ancient", the word BB - "Beb", meaning "a vein". From ShFTh ShQR - "Shepeth Shiqar", meaning "the lip of the liar" comes PQ - "Paq", a word meaning "stumbling block".

With phrases containing evenly lettered words, the solution is simply to make use of the two nearest the centre. Using

ShBAaTh YMYM - "Sheboth Imim", which is "the seventh day", we derive BAaMY, though it is not a word in itself, as AaM BY - "Om Bih", it translates as "by bringing together attend to self", relating well to aspects of the sabbath. When combining several letters from each word, such as ChBLY LYDH - "Chebeli Lidah" meaning "the pangs of childbirth", from which we take the first and last letters and assemble the word LChYH - "Lechyh", translated as "strong unto living".

To complete this section on the Beqitzar method of Notariqon, we will return to Verse 20 of the 14th Chapter of Exodus. Working from its Hebrew form: VYBA BYN MChNH MTzRYM VBYN MChNH YShRAL; VYHY HAaNN VHChTzK, VYAR ATyHLYLH, VLAYQRB ZH ALYZH BLYHLYLH - we can derive, using the basic technique of extracting first letters: V B M M V M Y V H V V A V Z A B.

The first sentence of the Verse reads: "And it came between the camp of Egypt and the camp of Israel; its initials (of the first seven words) provide us with MV MBVYM - "Mev Mebavim", translated as "the very staging...". The second sentence is: "and there was the Cloud and the darkness", the letters derived being VHV. These rearranged produce HVV - "Hivav", which is "for the linking together". The third sentence is "yet it gave light by night", the accompanying initials being V and A. Here we have the word AV - "Av", which is "either with" (sometimes also meaning "desire"). The last sentence is: "and the one came not near the other all night", its letters are VZAB. There are two possible interpretations of these, the first is ZB AB - "Zeb Avi",

which is Hebrew for "flow or", and the second is AB ZV - "Ab Ziv", translated as "The Father or this".

Joining these derivatives together yields "The very staging for the linking together either with the flow or...", or alternatively "The very staging for the linking together either with the Father or this". Both are equally valid, depending on how they are read; they are also clearly unfinished in keeping with the verse itself not containing the whole picture. For further clarification you could either utilise other methods mentioned, such as working out a complementary sentence from the middle or last letters, or obtain from a good Hebrew Bible the accompanying verses, and experiment with them. You may also like to experiment with VYAMR ALHYM YHY AVR, translated as "And the Gods said, let there be Light".