

Yi'Oh'Wu'Me'Uh'Me

A Holy Name from the Book Shoreshei HaShemot, and a Practical Guide to Understanding and Using Holy Names

By R. Ariel B. Tzadok
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כִּי לֹא כְצוּרֵנוּ צוּרִים וְאֵינֵנוּ פְּלִילִים:
יְאֻבּוּמִים יֵאֻצְאוּלָּךְ

יְיֵאֻצְבּוּמֵוּוֹ אֲבִימֹל

עַסְפִּיחַל אֲשֵׁרִיחַל עַמִּיחַל אֲשֵׁתֵחַל עַסִּיחַל

Introduction

The operations of “holy Names” are not a function of magic. Rather they are a function of directed consciousness, specifically the merged mind/soul power that emanates from Sekhel Tenudah, oscillating consciousness.

Sekhel Tenudah is the state of mind where the analytical intellect (the sefirah Binah) merges with, and interacts with, the intuitive psyche (the sefirah Hokhma).

When the conscious mind (Binah) taps into the intuitive (Hokhma) and withdraws psychic material from the higher dimensions (which is accessed by the intuitive psyche), this is Ruah HaKodesh, Divine inspiration.

However, when the analytical intellect (Binah) seeds the intuitive psyche (Hokhma) with archetypal imagery and primordial sounds, these take root in the unconscious psyche, and projects therein a focused force that in time grows, matures, and eventually brings into psychic fruition that which the individual intellect sought to materialize here in the physical world.

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In order to manifest psychic content into physical form, one must dispel of all magical thinking, and understand how the actual powers of the human mind/soul operate through the various forms of consciousness that we possess.

I am now going to introduce you to a holy Name and teach you how to realistically put it into use, with the intent that the results claiming to be associated with its usage may indeed come to physical fruition.

The source that I am using for this Name is the book, Shoreshei HaShemot (The Source of Names, Jerusalem, 1990 one-volume version, page 30I; Yod, Siman 6I). Normally I do not quote in detail the sources from where I extract holy Names to teach. However, in this instance, it is proper for me to do so.

Normally, I provide my students with tools and the instructions for their use. Here I not only want to provide said tools, and the instructions for their usage, I also want to provide a proper analysis and understanding of these workings. Therefore, reference to the original text is necessary so that one can see what the limits of what the original text says. One can read a text, and understand its words, all the while totally not understanding the text at all.

A mere recitation of holy Names expecting them to perform magic is nonsensical. Such beliefs might even go over the line into activities forbidden by our sacred Torah. The Torah Way does not embrace magic, but it very well embraces a profound understanding of the psychic mind and how said mind interacts with higher dimensions and with those entities who reside there.

I have long advised my students that one can recite all the holy Names that one may chose. They can be recited out loud, by anyone, at any time, and in any format. No magic will occur. No angels (or demons) will appear. Nothing at all will happen with the exception of a violation of Halakha (Jewish Law). We do not go around haphazardly reciting holy Names. While mere recitations do indeed do nothing, nevertheless, there does exist the danger that certain unstable individuals might suffer negative psychological effects from such sacrilegious behaviors.

With this admonishment in place, let me proceed to outline the Names that we will here address. We will reveal its source, and its declared function. For the record, we will mention the different versions of angelic names included herein, but we will not elaborate on the various choices. A single selection will suffice.

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In conclusion I will outline a procedure for how this Name and its angels are to be properly “invoked.” In other words, I will outline the proper psychological mindset, and verbal practices that one can recite. If one follows all the directives given herein, will one be able to manifest wondrous things? This is a question that no one can answer. Only the individual can create the necessary psychic reality that will manifest into the desired physical form(s). So, while I will provide the procedure, the results are in the hands of the individual. This is the truest form of “magic;” a magic that is not at all magical.

Source of the Name

We begin with a Biblical verse. Deuteronomy 32:31. The verse states:

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים:

“For not like our Rock is their rock; and our enemies are criminals.”

So, what about this verse is special? Why can we extract a holy Name from here, as opposed to any other verse in Torah? The answer to this is based upon an ancient teaching (midrash) that the entire Torah (Five Books of Moses) is a concentric whole, and that together it spells one long Name of God.

Of course, the letters of the Torah spell out the words, sentences, chapters, and books that we read today. But it is a well-kept secret of the Kabbalists that this is not the Torah's original primordial form (Reference the lesson of the Baal Shem Tov, in the book BST, V'zot Kaberuka 4). Essentially, all the letters of the Torah can be extracted from words and sewn together in accordance with certain forms (ways) that have been passed down for centuries.

Two of these unique ways is to take a specific verse, and to extract from it either the initial letters of the words of the verse (reshei tevot), or the final letters of said verse (sofei tevot). Combine these, or any combination thereof, and that is how a holy Name is structured. The source of our present Name, the book Shoreshei HaShemot, is full of letter combinations that are formed in accordance with this procedure. All of them are considered holy Names.

With regards to this verse in question (Deut. 32:31), we are going to form our holy Name by using first the sofei tevot (last letters), and then for the second Name use the second letters of each of the words.

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Now, why with this verse are we forming the Names specifically in this way, as opposed to any other way? The text does not say. For the most part, of the many texts that deal with holy Names, none of them elaborate as to why Names are formed in one way, and not in another. Granted there are exceptions. Some letter combinations are formed as such because of the numerical significance (gematria). Other reasons also abound.

Essentially, following the basic guidelines elaborated here, one can essentially form one's own holy Names out of the letters of the Torah. Yet, while one can do this, for what purpose would such a holy Name serve? Without a purpose and a direction, a holy Name is nothing more than a bunch of sounds, holy sounds, yes, but sounds without direction and thus without “magic.”

There are two types of revelation in the world of Kabbalah. There are the teachings received directly from an authoritative Rabbi, and then there are revelations that come from no human being.

With regards to holy Names, we have many traditions. Some of the Names, the more famous, popular ones, such as the 22, 42, and 72 letter Names of God have come down to us through many centuries. Their exact source of origin may not be known.

Granted, the 72 triad Name of God is formatted from the three 72 letter verses in Exodus, but who was the first Rabbi to orient the verses in front-back-front format and to form the triads?

Who was the first to format the 42 letters of Abaga Yitatz? By the time these Names appear in the Book of the Angel Raziel, they are already formatted, and subject to commentary, however abstruse the commentary may be.

These Names came from somewhere. Some one individual was the first to implement their use. Somehow this one, long-ago forgotten person(s) received this information. Most likely the revelation somehow “popped” into their heads. But this was no mere coincidence. Revelations of this nature are sought through the practice of meditative techniques involving chants of holy sounds, and holy Names. Before a set of holy Names is discovered, its revelation came through the usage of even older known holy Names.

Holy Names come to their revealer through revelation from a higher source through an altered state of consciousness. So, when we turn to the book Shoreshei HaShemot and

see hundreds of pages of holy Names, we can rest assured that some of them have been passed down through the ages from earlier books, and others of them are revelations of individual Rabbis, who received them personally while in a meditative trance.

With regards to the Names that we are about to learn, it appears that they are of this revelation category. While they may appear in other books, the origins of their revelation appear to be Heavenly, and not Earthly. In all cases like this, to ask questions like why this, and why not that are superfluous. Heaven does not reveal the “whys” of things. Therefore, the order of this Name comes from the sofei tevot, and the second letters of the verse in Deuteronomy. Why? Because! Period. No further questions of this nature need be asked.

The Text

At this point let us turn towards the text of the Shoreshei HaShemot itself.

יְאוּבֹמִים יְאֲצוּאֵלֶּהּ הַשֵּׁם הַרְאֵשׁוֹן יוֹצֵא מִסֹּת כִּי לֹא כְצוּרָנוּ
[דברים לב לא] וכו', והב' מאותיות שניות
של הפסוק הנזכר, וצריך לשלבם כזה יְאֲצוּצְמוּוֹאֲמֵלֶּהּ, נ"א יֵאֲצוּצְמוּאֹלֶם
נ"א יֵאֲצוּצְמוּאֵלֶּהּ וְלִדְעֵתִי אֲב"א שְׁשֵׁנִיהֶם ט"ס וצ"ל כמו גירסא ראשונה.
וכחו לכל דבר שבעולם ובלי טהרה עם מלאכיו עֲסִפִּיאלֶּהּ נ"א סוֹפִיאלֶּהּ
אֲשֵׁרִיאלֶּהּ עֲבִיאלֶּהּ נ"א טְבִיאלֶּהּ נ"א סוֹפִיאלֶּהּ אֲשֵׁתֵאלֶּהּ עֲסִיאלֶּהּ נ"א יוֹפִיאלֶּהּ
(אֲב"א בִּס"א מ"כ הַנ"א עֲבִיאלֶּהּ וְבִס' מְדוּיִק מ"כ הַנ"א מְבִיאלֶּהּ),
להעלות חמה ולנקום נקם ולש"ח ולהוציא מים במדבר.

The text (source quoted above) begins with the Name itself.

יְאוּבֹמִים יְאֲצוּאֵלֶּהּ

Yi'Oh'Wu'Me'Uh'Me and Yo'Ah'Tza'Wa'Ah'La.

(please remember that Hebrew is read from right to left)

The first Name comes from the sofei tevot; the second Name from the second letters. The text continues to say that the two Names need to be knitted together. This is a very well-known process with regards to all holy Names and is commonly used.

We begin with the Yod of the first Name, followed by the Yod of the second Name; we continue with the Alef of the first Name followed by the Alef of the second Name. We follow this procedure with all twelve letters from both Names. We then create a new holy Name, which is:



Yo'Yo'Ah'Ah'Wa'Tza'Me'Wa'Wa'Ah'Me'La

The text continues to offer two alternate spellings for the Name, but the author is quick to dismiss these two as being mistaken forms.

It is at this point that our author reveals the usage of the Names. “V'Co'kho L'col Davar Sh'b'Olam, U'bli Tahara.” Its power is for everything in the world and without [the requirement of] ritual purity.

The text then says that the Name works along with its angels. While enumerating the names of the angels, our author does note that there are here variations, which he does not appear to clarify.

The angelic names used with this holy Name are:

1. Ngasafiel or Sofiel
2. Ashriel
3. Ngamiel or Tamiel or Sofiel
4. Ashtael
5. Ngasiel or Yofiel

In a final comment, the author mentions two other angel names that I do not consider to be relevant for our discussion.

So, with the variants of angel names, how is one to choose from them what is the correct order? In many cases this is a formidable task, requiring one to be quite well-versed in Hebrew, Kabbalah, angelology and gematria. However, with this list a pattern emerges right away that I believe reveals the correct order.

The first angel’s name begins with the letter Ngayin (Ayin). So too do the initial variants of the third and fifth angels. The second and fourth angel names begin with Alef. There is a consistency here, a pattern: Ngayin, Alef, Ngayin, Alef, Ngayin. The

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pattern makes senses; therefore, the initial choices of names appear to be the correct ones.

Also, maybe it is only a curiosity, but then again, being that we are dealing with Kabbalah it may be so much more, but the gematria (numerical value) of the initial five letters of the angel's names is 212. This is the same gematria of the word Zohar, the Hebrew word for brilliance, the same as the title of the great Kabbalistic text. Also 212 is the value of "HaOhr," The Light. Again, there is always significance in numbers. We should not be surprised to find such significance here, and to use it to help us decide and define what needs to be decided and defined, in this case, the proper order of angelic names.

Now, with the holy Names being outlined, their angels identified, and its purpose known, how are we to practically proceed to put this all together into a structure that may actually work to manifest actual content here in our physical world?

The Procedure

Our text outlines the Names, including the angelic names. It says what the Names are to be used for. But nowhere are there any instructions given here (or anywhere else for that matter) that describe step-by-step what exactly one is supposed to do with all this information. This glaring lack of instruction should be obvious to all. Without any such instructions, individual readers of this text (and other books like this one), often will innovate practices based upon their best guesses as to what to do. Sometimes this works, but most times, it does not.

Granted, with some other Names elaborate practices are outlined. However, many of these practices sound more like superstition and folklore more than actual spiritual instructions. Again, we need to remind ourselves that there is no such thing as magic as it is conceived in the popular forum. We need to be careful not to fall into the trap of adopting a type of magical thinking, not recognizing a relationship between cause and effect. The danger of this type of thinking is very real. This type of magical thinking is indeed forbidden by our Torah, and great Sages such as Maimonides went to great efforts to root it out of the collective Jewish psyche.

Our procedure is not magical, it is psychic. Psychic reality is one known since ancient times and was the source of revelation to the Biblical prophets and Rabbinic Sages. Higher dimensional realities were something that our Ancients interacted with on a regular basis. Their experiences were not based on hearsay, superstition, or folklore.

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Ezekiel's chariot vision was not a close encounter with an alien spacecraft; it was a psychic perception of the operations of a higher state reality, unseen and unseeable to the naked human eye.

Authentic psychic operations of the mind/soul operate within the context of cause and an effect, just like any other scientific activity. True, we may not at present fully understand how things operate in the psychic, unconscious domains, but we do see the results of the operations, so we know what is real and what is not.

Let me compare this by way of example to forms of modern communications technology. Today we speak to one another using cellular phones. This technology operates on the sending of cellular waves through the air from the point of transmission to the point of reception. We all use this technology and thus we all know that it works. It is not magic! No one can visually see the cellular waves flying through the air, but we all know that they are there, nevertheless. We are all familiar with the concept of cell towers and the like. We all know that cell calls need the apparatus of the technology to work. Again, there is no magic here. We cannot just pick up a cellphone and magically expect it to work. Without the underlying system necessary for its usage cellphones simply will not work. And so it is with the usage of holy Names. The analogy is most fitting.

In order to put our Names into actual, functional practice, we need to understand the operations of the human psychic mind. The secrets of these operations are detailed to us in numerous Kabbalistic works. However, these secrets are veiled under layer upon layer of metaphorical language and coded terminologies. Without a full understanding of the code, one will not be able to crack the code and extract its underlying messages.

Using holy Names operates in accordance to sound psychological, psychic principles. One of these principles is Sekhel Tenudah that was referenced in the introduction to this essay. The source of Sekhel Tenudah (oscillating consciousness) is the Sefer Yetzirah (1:4), which states, *הבן בחכמה וחכם בבינה*, "*Hevin B'hokhma V'hakham B'binah, Understand with wisdom, and be wise with understanding.*"

To repeat what was stated above, Sekhel Tenudah is the state of mind where the analytical intellect (the sefirah Binah) merges with, and interacts with, the intuitive psyche (the sefirah Hokhma).

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Essentially, the rational intellect seeds the intuitive side of consciousness with a thought. Thoughts in the rational mind are formed with words, which represent concepts and ideas. Thoughts in the psychic, intuitive mind must be in the form of imagery, and deeply felt abstract forms. Abstract forms are why we have holy Names in the first place. We can always use the rational intellect to create coherent thought patterns and then take steps to materialize them. This is what we do every day. However, in order to have an influence upon the psyche, we cannot operate in the way that the external world operates, we need to work essentially in reverse of it.

In the external world, we influence the world from the inside out, from thought to action. In the internal world, we influence thought, both our own, and those of others, from action to thought. The action here is the recitation of the holy Names and our passionate projection of intent that our desire and will take effect through the medium of the Force that is represented within the sounds of the holy Names being verbally resonated. As one can imagine, this process can be compared to taking up a loaded gun. Only those properly trained and stable should ever attempt to do this.

Sekhel Tenudah

Let us now turn to our holy Names and apply to them Sekhel Tenudah. Let us put into practice the holy Names in our attempt to use them to accomplish the tasks to which they are being directed.

To begin with, it is important that we do not fall into the mental trap of the academics. It is an easy temptation to think repeatedly about the form and structure of the holy Names in this natural world, how they came about, what is their history, and what is said about them in the many books. This type of contemplation is certain to short-circuit (disconnect) the psychic power within the Names and cause them to not perform.

And why is this so? I could expand here and provide an entire discourse on psychology and the workings of the human mind. But such a digression takes us far off the topic at hand. Indeed, such digressions are part of the problem that I am describing. Stop over-thinking this! We are trying to jump-start right-brain, intuitive psychic thought. To do this, we need to quiet the rational analytical hold on consciousness. We need to start thinking in imagery instead of with concepts. Sekhel Tenudah is the beginning of this process.

Whenever we try to crystalize the fluid thought forms of the psychic realm, we are essentially entrapping them in finite forms. This is a terrible slow-down when we are trying to speed-up. Taking the fluid and unseen, and turning it into the rigid and seen is exactly what the episode of the Golden Calf was all about. Academics repeat this same mistake all the times that they seek to make rigid in thought the fluid ways of spiritual reality. (Reference the Book of the Ba'al Shem Tov, V'et'hanan 69).

Let us begin with the holy Names. We will see that our author provides for us two different forms of the Names. One form is the two sets of the Names (letters) by themselves.

יְאֹבִיּוֹם יְאֶצוּרֵאל

The second form is the two Names (sets of letters) knitted together in classic Kabbalistic fashion.

יְאֶצוּצְבוּרֵאוּבֹמֵאל

Which one should we use? The first one? The second one? Maybe both? How should we use them? Maybe we can combine them all in some way?

How many questions did I just raise here? Too many! This type of thinking is what I warned about a moment ago. This is not the way that we proceed. We proceed without questions, regardless of how much our rational intellect demands to know.

Now, here is where Sekhel Tenudah begins! This is the only question that one may ask. What is the right and proper procedure – for me personally – to proceed? With regards to the proper use of holy Names, there is no one Halakha (law) applicable to all. Sekhel Tenudah begins with the individual learning to become acquainted with one's own personal way, which is a reflection of one's own personality. This foundational rule was well-known since Talmudic times. It is the underlying reason why the Halakha of learning Ma'aseh Merkava (as recorded in the Talmud, Hagigah, Chapter 2), requires that one can only be taught one-on-one from master to student. Each personality is unique, and each individual must seek that path which is personally the correct one. One cannot learn this from a book. One cannot be told what this is. One must come to experience this for oneself. Sekhel Tenudah begins with your individual, personal mind, and your personal, individual passion to make contact with the spiritual realm –

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for real – and to use the reality of this experience to cultivate an influence to accomplish and manifest the task or goal at hand.

So, how shall we begin? This is a trick question! WE do not begin. YOU do! Get it? We will begin by looking at the Names. One thing about them is that they must be recited, out loud. Should they be chanted? Should they be whispered? Should they be recited like a mantra, or maybe like a song? I warned you about too many questions! There is no right or wrong here. There is only YOU, and what works best for YOU. So, YOU must know yourself, and ask yourself; “what works best for me?”

With this being said, I will now offer you one way of working with these Names. Remember what the purpose of our practice is. We are trying to focus our attention onto the object that we seek to be fulfilled. The Names are a means unto this end; they are not an end unto themselves. Again, remember, there is no magic! Merely reciting the Names, however many times will accomplish nothing unless they are properly used as the tools for directing your consciousness in the way of Sekhel Tenudah.

Let us begin with the point of focus: what is it that you wish to accomplish? Without this focus, nothing will work! What is it that you seek? With this one must be realistic, and not ridiculous.

Do not ask for a fancy new car, lots of money, a trophy spouse, or any such wasteful expressions of superficiality. These types of desires reflect poorly upon the one who seeks them. And those who dwell in the higher dimensions will frown upon the one who seeks to enter their domain to acquire power only to waste it upon such frivolous pursuits. Such meaningless pursuits are a good way for one to gain unwanted attention from higher dimensional forces, who will all too easily turn one’s request for a blessing into a curse upon one’s own head. Take this matter seriously!

Let us use as an example that one wishes to pursue wisdom so that one can gain clearer insights into the world at large, and to use said insights to help better the world, and consequently, oneself. This goal, and those like it are welcomed by the higher forces and assisted by them. With one’s goal firmly in mind, one absolutely must be able to verbalize it. I cannot overly emphasize how important this initial step is.

What is it that you seek? Say it! Recite your request in a form of prayer to God, and to God alone. We do not pray to angels, or any other force. We speak to God alone and ask for the Divine to use its authority to direct Heavenly powers, but we never seek to

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wield this authority ourselves. Baby speaks directly to Parent and does not seek to coerce older siblings.

This proclamation can be in a form of prayer. Just remember, there is no set rule to this. One can and must format one's own prayer, and in one's own native tongue. One must speak from the heart, giving expression to the inner emotions and passion that one has.

Without the passion from within the psychic channel cannot be opened. So, one must really feel what it is that one seeks, and not just ask out of curiosity, or for academic reasons. Remember, the angels are involved, they will not only serve as conduits for the energetic forces to flow, but they will also serve as accusers to prevent that flow for those whom they can energetically see to be unworthy.

Here then is an example basic prayer:

“Ribbono Shel Olam (Master of the Universe), May it be your will that I be granted favor in the eyes of Heaven, and that I be assisted here in accomplishing my task which is: (fill in the blank). May the Power of Heaven assist me in accomplishing (fill in the blank), amen.”

Now, with these words specifying your focus and intent, we can now begin Sekhel Tenudah and add in the holy Names.

We begin with an addition to the above prayer. We begin with words like these.

“May the power of Heaven assist me in accomplishing (fill in the blank) by the Power that channels through your holy Names:

יְאוּבוֹם יְאִצְוֹאֵל

Yi'Oh'Wu'Me'Uh'Me Yo'Ah'Tza'Wa'Ah'La

One then begins to recite these Names over and over again, visualizing them as if they were the messenger upon which your request is sent into the higher dimensions.

Repetition here is key. If one can, formulate your prayer in a poetic form, so that its words can rhyme. The prayer along with the Names can be chanted, sung, or recited in any other respectful form. No yelling or screaming or acting disrespectful.

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Our focus is to communicate with our own inner psyche, not some external unseen entity. One should avoid any behavior that might indicate that one seeks to communicate with an external entity, because this might draw the attention of an external entity who may not be well disposed towards the individual or the individual's goal.

Privacy and modest is important. Do not perform your ritual in front of anyone. It must be done completely in private. Indeed, it is even best that you do not tell anyone that you are doing it at all.

How many times should the Names be recited depends entirely upon the individual and the circumstances of the moment (and remember they must be recited out loud, be in in a regular voice, a song, chant, or even whisper).

As one recites these Names, one must have in mind the object of what one seeks. One must, as if, ask for what one seeks using only these two Names as the only form to express one's inner passion. This is the first step of Sekhel Tenudah.

You are using your conscious mind to perform this action and allow this action to “take on a life of its own.” This technique is how the rational mind communicates with the psychic mind, opening the channel of communication. But this is only our first step.

Once one has established a functional working format for using the two Names above, one can add to it the knitted form of the Name:

Yo'Yo'Ah'Ah'Wa'Tza'Me'Wa'Wa'Ah'Me'La

Again, one must chant it over and over again in any melodious form that one finds suitable for one's personality.

One might ask, why do we need both forms of the Name, the initial sofei tevat, and second letters, and now this knitted form of the two joined? The reason for this is that by doing so we are sending a subtle message to the unconscious.

The two Names are distinct and separate sound harmonic vibrations. When we merge the two sounds, we merge their concepts. This is a psychic statement of unification. We

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are calling upon these primordial sounds, this specific expression of one of the many Names of God to be directed towards fulfilling the specific goal that we seek. When we knit the letters together, we are intensifying the energetic imprint that the unconscious mind sees.

The conscious mind understands the body of the Torah, and how these letters were combined to form words. We are now transferring from the physical body of the Torah to the astral body of the Torah, its inner essence, its soul. This is the level of Torah in its original format, which still exists today in the higher dimensions.

Knitting the letters enables us to speak Torah in the language of its origins, or what some may describe as angelic language. Again, this is no reference to any external source, but rather to our own individual unconscious. For it is that part of our individual minds that resides in higher dimensions, that part of our mind that we need to access and influence.

The prayer and initial structure of the two Names speaks to the Binah aspect of Sekhel Tenudah. Like I said above, this was Step 1. This is what the Sefer Yetzirah referred to as Hevin B'hokhma. The chant of the knitted Name takes us from the concrete to the abstract. The unconscious mind recognizes the difference and sees it as a shift from the body of Torah to its astral soul. This then is Hokhma aspect of Sekhel Tenudah and is thus Part 2, Hakham B'binah. And we are still not yet finished.

One recites one's prayer, and chants; recites the one form of the Names and then the next. There is no rule as to how this is to be done; one must allow oneself to be open to one's own feelings and inner guidance. When one remains calm and serious and allows oneself to truly feel one's own inner needs, one will figure out the right way to recite all this, the right way for the individual.

Repeating the recitations, of course, may be done over a course of days if need be. And each time, one may indeed perform the recitation differently. As long as one is sincere, and is truly trying to reach one's goals, then Heaven will bless one's endeavor.

If, however, one tries to mock the system by trying to rationalize it or transform it into a rigid ritual performed by rote in a mechanical way, one will forever miss the point and again short-circuit the psychic system of Hokhma consciousness. The result of this will be a mind closed off to the higher realms, with all the resulting spiritual blindness that will result. Take this ritual seriously! It is not an experiment, or a game.

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Remember, we are transmitting a message into the unconscious. The message that we are sending has both a body and soul, language, and energy. The body and language are the holy Names that we are reciting. The soul and energy are the internal passion and mental focus on the inquiry at hand. Do not lose focus of what it is that you are trying to achieve! Do not focus so much on your verbal recital that you forget the purpose of your recital in the first place. Focus on the recital at the expense of the passion to receive will deplete your soul of the necessary psychic energy that one needs.

While one is reciting the holy Names one can also use visualization to assist in building psychic passion. Do not visualize the holy Names! They are just the tools. They are a means to an end, not the end itself. Visualize what it is that you desire to receive. Crystalize its image in your intellectual thoughts and your emotional feelings. Feel it coming to you. Feel as if you already have it. Attract it to you. The holy Names are the navigators that will transcend the limitations of space-time to assist in bringing about this accomplishment.

Some individuals have a hard time creating a full mental picture in their minds. While this is unfortunate, it is not unsurmountable. If you cannot visualize a mental image of what you seek, you can at least make-believe feeling what it will feel like to receive it. Feelings here are very important. Using holy Names requires passion. This is the gasoline that makes the engine run.

The intent of the ritual is that the constant and repetitive recital of the Names and prayers activates Sekhel Tenudah and allows the conscious mind to drift off into the unconscious, be it in a trance, a daydream, or even just falling asleep. This shift is what we seek. Keep this in mind when you decide for how long you should repeat the recital.

For a moment, as if in a daydream, you might doze off for a few seconds, and in that very moment, have a feeling as if you are having a quick dream, as if something is trying to talk or communicate with you. If you experience this sensation, then indeed you have started to make contact. This is the state that we seek to achieve.

From the moment that you doze off, you may receive a thought, a feeling, an idea that will stay with you upon your snap back into consciousness. If you do receive this, then you have made contact, and the unconscious is sending you a message. The message, like dream language may be baffling and confusing, but nevertheless this is the way that the unconscious speaks to the conscious mind. The language of communication is always visual and emotional.

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Once you can achieve a state of “dozing-off” the work in the unconscious arena begins. This dozing off is the closing down of the Binah aspect and the opening of the Hokhma aspect (which transcends consciousness, and why we call it, the unconscious).

While in the momentary dozing-off state one may indeed receive a thought, idea or feeling about something that one is directed to do in this physical world. If so, upon snapping out of the daydream/trance, contemplate well what this is supposed to be. Try to make the best sense out of the dream language imagery that one often receives. Again, this is Sekhel Tenudah, Hevin B'hokhma. Take time to contemplate your experience.

Do not be too literal! Feel your way through this, do not over-think it! Do not be in a rush to feel something that you cannot. Repeat the ritual, doze off again, again and again if need be, until you can sense something concrete with some sense of clarity and definitiveness. This going back and forth from contemplation to trance and from trance to contemplation is the Sekhel Tenudah process: Hevin B'hokhma V'hakham B'binah.

It is only with the reception of this psychic state that we can finally take the influx received from the unconscious mind and begin to direct it through the psychic realms, and into manifestation here in the physical world. This is accomplished with a two-fold method. Manifestation must take place physically, this we know. But prior to physical manifestation there must first be its psychic manifestation. Soul and energy must always precede body and form.

To accomplish this, we make use of the psychic forces that underlie physical matter. We tend to personify these forces and call them angels. It is now that we can focus on the usage of the angelic names.

Part of the ritual is to call upon God, through the holy Names, to direct the five angels associated here to work of the soul energy component of what one seeks at the same time that one works on its physical manifestation. Remember, we create the body, and God sends His angels to form its soul. This is why we call upon the angels when we act with holy Names.

Angels may or may not be actual individual entities of energy indigenous to the astral plane that we are entering and interacting with. These angels may be entities, or they may be forces. We simply do not know. To us, one or more of them may appear in the

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dream imagery that we receive in the dozing-off state. Yet, the form through which they can materialize can be anything. We do not seek direct contact with the angels for we recognize that they, like the holy Names themselves, are merely tools in our hands, and a means to an end. Again, we must always focus more on outcome than on input. As long as our input is proper, so too should be our outcome.

Now, prior to our discussion on the proper procedure for adding angelic names to our use of holy Names, let me digress momentarily to discuss angels in general, and their involvement with us in particular.

Remember, we do not call upon angels in any direct manner to intervene in our lives and to coerce matters to shift in accordance with our will. Angels are what they are, either beings or forces. Whatever they are, one thing is for certain, they exist by Divine design to perform and fulfill the tasks to which they are assigned. And we can rest assured in the knowledge that no angel exists exclusively to serve the will of man.

Angels dwell in a higher dimension. As such it is only natural for them to be able to see things and to interact with things that are beyond our scope of experience and knowledge. Be this as it may, in the service of the Divine, they can act with tremendous power.

As we seek through the holy Names to bring about the manifestation of a physical matter here in this world, it is the angels who first must bring out its “spiritual form” in those domains indigenous to them. Body and soul, form and force must always go together. Remember this, force and soul alone are like a ghost. Body and form alone are like a corpse. Both ghosts and corpses can do nothing alone. The body needs the soul, and the soul needs the body. This is how the fabric of the universe is formed.

Let us return now to the addition of angelic names to our ritual. We previously discussed performing the ritual recitation of the holy Names along with our personal prayer that focuses on that which we are seeking to achieve or receive. We outlined a prayer structure, which again, mind you, must be personalized, as something similar to this:

“Ribbono Shel Olam (Master of the Universe), May it be your will that I be granted favor in the eyes of Heaven, and that I be assisted here in accomplishing my task which is: (fill in the blank). May the Power of Heaven assist me in accomplishing (fill in the blank) . . .”

And now, let us expand this prayer to include the holy Names and the angelic names.

*“Ribbono Shel Olam (Master of the Universe),
May it be your will that I be granted favor in the eyes of Heaven,
and that I be assisted here is accomplishing my task which is:
(fill in the blank).*

*May the Power of Heaven assist me in accomplishing
(fill in the blank)*

*by the power inherent in the Names,
Yi'Oh'Wu'Me'Uh'Me Yo'Ah'Tza'Wa'Ah'La,
Yo'Yo'Ah'Ah'Wa'Tza'Me'Wa'Wa'Ah'Me'La
materialize this what I seek.*

*And send your angels
Ngasafiel, Ashriel, Ngamiel, Ashtael and Ngasiel,
whose reshei tevot manifest The Light of your Zohar in the astral realms
to form for me the energy body of what I seek.*

*And may it be your will
Ribbono Shel Olam (Master of the Universe),
Yi'Oh'Wu'Me'Uh'Me Yo'Ah'Tza'Wa'Ah'La,
Yo'Yo'Ah'Ah'Wa'Tza'Me'Wa'Wa'Ah'Me'La
that You guide my heart, mind and thoughts
to know and understand your Will
and how I may best serve you and Heaven,
and bring to materialization this what I seek
from your most Gracious Hand,
Amen, may it be your will.”*

This is just an example of how a prayer can be formulated. Exact wording can be personalized. Remember, the exact wording is superfluous. What is important is that the proper procedure be followed, the correct intent be present, and that the pure passion of the sincere heart be directing all. With all these pieces in place the Sekhel Tenudah can begin its work to start building and bringing about the sought-after prize.

Final Instruction and Conclusion.

Reality is far more than what we know. It reaches into realms that most of us do not even know exist. There are higher domains and dimensions. We can call them spiritual

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or psychological. Names do not matter. What we believe about these domains does not matter. All that matters is what is, regardless of our knowledge, or our beliefs.

Long ago we were taught, where one thinks is where one is at. While we affirm this teaching, we must also acknowledge its realistic limitations. Yet, as we must place limits upon believing the ridiculous, we must at the same time not put such limitations upon believing in the incredible or the miraculous. Holy Name and angelic ritual recitals can and do work. But they will work only for those who have sincere faith in them. The doubt of the sceptic sabotages one's own ability to transcend beyond self-imposed mental restrictions.

There is the great words of the prophet Habakuk (2:4), “the righteous will live in his faith.” The Talmud (Macot 24) says that this one statement can be considered to sum up the whole Torah. Faith is an essential component in the performance of this ritual. Indeed, faith is a vital factor for life itself.

In this world one's personal accomplishments come about through great efforts and hard work. And yet, even with the greatest of efforts, one cannot always succeed in accomplishing what one seeks. With regards to unimportant matters pertaining to this world, we are counselled to accept and be satisfied with our portion in life. This is sound and wise advice. However, there are those matters that require a more intense and active involvement of higher forces, simply because all lower forces combined are not capable of providing what is necessary and needed. It is at such times like this that we turn to the use of holy Names, prayers, and invocations.

The ritual outlined in this essay was not revealed for the sake of providing one with some form of spiritual entertainment or experimentation. This ritual, when performed with proper and sincere intent and form can indeed have a tremendous effect upon hidden and unseen forces that may indeed contribute to the materialization of that which one seeks. Remember, there is no such thing as magic, other than the magic of the human mind and consciousness that reaches into higher dimensions of mind/soul.

Your own inner mind knows your true thoughts; thoughts that your own conscious mind may be totally unaware of. It is these true inner thoughts that guide us, and speak to us about higher things, if we allow ourselves to be open to hear them speak in that language which is unique to them (Hokhma).

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Imagery, symbolic behavior, and the acting out of deeply felt beliefs is the language of the unconscious, the way of dialogue with the soul and the spiritual plane. One needs to speak the language in order to communicate in it.

Many believers in the spiritual plane will often turn to many different forms of rituals in the belief that these symbolic practices have an influence upon the higher realms. Some may burn incense, or light candles. Others may wear special clothing, or fast, or abstain from one or another form of activity (usually sex). Many books will give instructions for these practices in conjunction with the recitation of Names, be they holy or angelic. Many perform all these accoutrements of spirituality and believe them to have power. Whether they actually have such power or not is of course subject to many differing opinions. Like with the ritual described above, one must explore and discover what works for one's self and to practice that which has most personal meaning for the individual. It is the faith in this that will activate one's practice and fill it with the only real magic that we will ever have.

In conclusion, I have outlined here the entire ritual practice as outlined in the book *Shoreshei HaShemot*. I have gone far beyond the text to show you how this all works, and how you can make this work for yourself. Again, I warn you, do not overthink this. Do not play with this, or experiment with it. All such activity is doomed to failure and maybe worse. Heed wise advice; don't mess around!

Now that you know what to do, and what you can do, it is up to you to do it. Focus upon what it is that you seek. Make sure that it is something real and sincere, and nothing superfluous and nonsensical. And go to work! No further details do you need. Although books will offer you many more details, they are not necessary here. Do not allow yourself to be distracted by them.

Now, off you go! Practice this and see for yourself in your personal faith how the Hand of God will be a blessing in your life. All you need to do is to open yourself up to receive the blessings. PEACE.

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