

KosherTorah School

for Biblical, Judaic & Spiritual Studies

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The Holy Names & their Usages

Jewish “Magic” Course, Semester 3

with R. Ariel B. Tzadok

A Ten-Hour Audio Course

Course Outline

Class 1 – The 72 Triad Name of God, Lesson 1, from Pardes Rimmonim of Rabbi Moshe Cordevero. The origins of the 72 triad name. The Zoharic explanation of its boustrophedon structure. The sefirotic relationships. Two different sets of vowels. Relationship of the pasukim, triads and letters. The meaning of the number 72. An overall explanation of how the name is understood in the theoretical school of Kabbalah, to distinguish this understanding from our following lessons showing the magical/prophetic properties of the name in Raziel, Abulafia, Vital and Zacuto.

Class 2 – The 72 Triad Name of God, Lesson 2, from the writings of R. Eliezer of Worms. Sefer HaShem, the book of the Name, and a special formula for using the Names in a ritual for healing. Sefer Raziel HaMalakh, the three orders of the Names and how in groups of 7 they are used for individual purposes, included are the Names, the invocations, and hints as to the proper hours and days when each is to be used. This lesson clearly shows the contrast between the theoretical school and the magical school.

Class 3 – The 72 Triad Name, Lesson 3 from the writings of Abraham Abulafia and Hayim Vital. An overview and comparison from Rabbi Vital's Shaarei Kedusha and original insights from Rabbi Abulafia's works, Hayei Olam HaBa and Sefer Heshek. An overall usage of the 72 Name as a meditative tool, with the two Rabbis describing two differing forms for its usage. This class is an excellent review of the Abulafia techniques, which include active imagination and cultivating inner dialogue with one's higher self and spiritual guide.

Class 4 – The 72 Triad Name, Lesson 4 from the book Shoreshei HaShemot of Rabbi Moshe Zacuto. Rabbi Zacuto was a secularly trained cosmopolitan Rabbi in the 17th century, living mostly in Amsterdam and Venice. Yet, as a Kabbalist, he authored this text which is unique as it serves as an encyclopedia for all holy names known at the

time. In review of the 72 Name, Rabbi Zacuto references traditional material from Cordevero (covered in class 1), and some material from Vital (covered in class 3). The Rabbi then strikes out and adds outright magical material from sources not named. He includes various usages for each name, with angelic associations. He then proceeds to outline other forms of combining the three verses that construct the name and gives magical formulas for their usage. We conclude with looking at yet another name of 72 made up from three different verses from the first chapter of Ezekiel.

Class 5 – Ana B'koah, the Name of 42, Lesson 1 from Pardes Rimmonim, Sefer HaKana and the Shoreshei Shemot. The similarities and differences between these three texts. This Name is unlike the 72. It is not mechanical, it is authentically alien. Like the 72, the 42 corresponds to angelic names, but unlike the 72, the 42 has two sets of names, one of which are familiar “el” names, and then another set of stranger, unfamiliar names. How these names are used, how the 42 is merged with YHW and not YHWH as is the 72. This is the name associated with creation, how this is so. The secret of the vessels, angels, Elohim that brought forth this universe.

Class 6 – Ana B'koah, Lesson 2, magical uses of the individual names from Sefer Shoreshei Shemot.

Class 7 – The 22 Letter Name from Birkat Kohanim in Pardes Rimonim, the 12 letter Name from Sefer Refuah vhayim mYerushalayim, the name on the staff of Moses. From Rabbi Nehuniah ben Hakana in Pardes Rimonim, the names of Heaven and Earth in the Hekhalot tradition, Araritah and Ahoy.

Class 8 – Alphabetical List of Other Names, including Malakhim from Sefer Shoreshei Shemot. The psychology of psychic projection that makes these types of activities actually work. The secret of the “prince of the cup.” Gazing into a full cup to seek images that will communicate hidden knowledge. This was the practice of the magical cup ascribed to the Biblical Joseph.

Class 9 – The Alphabet of the Angels. Selections of Names and Practices from Shoreshei Shemot. Select Names include Dikarnosa, Taftafya, Tzamarkad and others. Also covered is the pendulum meditation, in full details. Review of angelic letters, paleo-Hebrew and their relationship. Readings from Sanhedrin 21, with regards to what was the original script of the Torah. According to Rashi, it might have been angelic script. Using the Mezuzah as an amulet of protection.

Class 10 – Laws of Using Kabbalah Ma'asit. Readings from Rabbi Hayim Vital. Sha'arei Kedusha, Section 3, Chapter 6 defines for us what is Kabbalah Ma'asit, and thus also defines what it is not. We see that Kabbalah Ma'asit does not include the usages of Holy Names. Sha'ar HaMitzvot, Shemot also repeats the warnings of the Sha'arei Kedusha, but adds an important detail. One who meets a certain criteria as outlined in the Talmud, (Avodah Zara 35b) can and should use Holy Names. We review this Talmud

for clear elucidation. We then proceed to review Rabbi Hayim's own use of Kabbalah Ma'asit. We learn how to call upon the dead to come to one in a dream (Sefer Peulot). We see the original "body of God" Shiur Komah in Rabbi Hayim's commentary to the magical text Brit Menuha, and we conclude with Rabbi Hayim's references to which angels perform which function, and how they are called upon. This is the final class in Semester 3.

Course Details

The cost of the course is \$200.00.

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