

Shadow Tree Series
Volume 2

**THE BOOK
OF
SACRED NAMES**



Jacobus G. Swart

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The “Shadow Tree Series” comprises a unique collection of Western Esoteric studies and practices which Jacobus Swart, spiritual successor to William G. Gray and co-founder of the Sangreal Sodality, has actuated and taught over a period of forty years. Having commenced his Kabbalah studies in Safed in the early 1970’s, he later broadened his “kabbalistic horizons” under the careful guidance of the famed English Kabbalist William G. Gray.

“The Book of Sacred Names” is a practical guide into the meditational and magical applications of ancient Hebrew Divine Names. Perpetuating the tenets of traditional Kabbalists who recognised the fundamental bond between “Kabbalah” and “Magic,” Jacobus Swart offers step by step instructions on the deliberate and conscious control of personal life circumstances, by means of the most cardinal components of Kabbalistic doctrines and techniques—Divine Names!

The material addressed in this tome derives from the extensive primary literature of “Practical Kabbalah,” much of which is appearing in print for the first time in English translation.

Sangreal Sodality Press

74 Twelfth Street, Parkmore 2196, Gauteng, South Africa



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Dedicated to Norma Cosani

“LIFE, BE THOU ONE! Created and Consumed by Thine Own
Consummation of the Love Thou Art!Welcome indeed are they
that enter with entitlement our closest circles of companionship.”

—William G. Gray (*The Sangreal Sacrament*)

Shadow Tree Series

Volume 1: The Book of Self Creation
Volume 2: The Book of Sacred Names

Contents

| | |
|--|------------|
| Introduction | i |
| 1. Ru'ach — Names of Power | 1 |
| A. <i>Kabbalah Ma'asit</i> & Holy Names | 1 |
| B. Divine Speech & the Foundation of Life | 13 |
| C. Levels of Being & Levels of Meaning | 17 |
| D. <i>Otiot</i> : Sacred Signs | 30 |
| E. <i>Shemot</i> : Hebrew Divine Names | 67 |
| 1. אָדירירון (<i>Adiriron</i>) | 69 |
| 2. אָדנאי (<i>Adonai</i>) & אֶהְיֶה (<i>Ehyeh</i>) | 72 |
| 3. אַכַּתְרִי'ֵל (<i>Achatri'el</i>) | 80 |
| 4. אֱלֹהִים (<i>Elohim</i>) | 89 |
| 5. אַרְאֲרִיתָא (<i>Ar'arita</i>) | 99 |
| 6. צוּרְטַק (<i>Tzurtak</i>) | 102 |
| F. <i>Shem ha-Meforash</i> : The Explicit Name | 104 |
| 2. Esh — The Forty-Two Letter Name of God | 121 |
| A. <i>Ana Bechoach</i> Prayer | 121 |
| B. Adjurations & Incantations | 142 |
| 3. Mayim — The Name of Seventy-Two Names | 185 |
| A. Arcane Origins | 185 |
| B. A Biblical Spin-off | 194 |
| C. Magical Applications | 216 |
| D. Divine Attendants | 313 |
| 4. Afar — Magical Remedies & Hebrew Amulets | 329 |
| A. The Path of Pain & Pleasure | 329 |
| B. Magical Techniques for Health & Healing | 336 |
| C. <i>Kame'ot</i> for Protection | 355 |
| D. Universal <i>Shiviti</i> Amulet | 365 |
| E. Amulets for Wealth & Happiness | 435 |
| Addendum: A Kabbalistic Year | 443 |
| References & Bibliography | 445 |

Illustrations

| | |
|--------------------|---|
| Cover Illustration | Universal <i>Shiviti</i> Amulet |
| Page 31 | <i>Alef</i> construct |
| Page 57 | <i>Tzadi</i> construct |
| Page 58 | <i>Tzadi</i> — <i>Sefardi</i> glyph |
| Page 63 | Double <i>Shin</i> |
| Page 88 | <i>Achatri'el Kame'a</i> |
| Page 97 | <i>Elohim</i> Square |
| Page 99 | Magical Protection Seals |
| Page 118 | Divine Light Patterns |
| Page 141 | Forty-two Letter Name Worksheet |
| Page 144 | <i>Ana Bechoach Menorah</i> |
| Page 159 | Hands & the Ineffable Name |
| Page 204 | Fingers shape during <i>Birkat ha-Kohanim</i> |
| Page 211 | Hebrew Glyphs with <i>Tagin</i> |
| Page 211 | Ineffable Name with Decorative Crowns |
| Page 211 | Ineffable Name with Circles & <i>Tagin</i> |
| Page 213 | <i>Tetragrammaton Tetractys</i> |
| Page 274 | Ineffable Name with twenty-four Circles |
| Page 315 | Angels <i>Sanoi</i> , <i>Sansanoi</i> and <i>Semangelof</i> |
| Page 350–351 | <i>Abracadabra</i> Amulet |
| Page 352 | <i>Abrakal</i> Amulet |
| Page 357 | <i>Chamsa (Hamsa)</i> |
| Page 366 | Universal <i>Shiviti Kame'a</i> |
| Page 373 | <i>Adonai</i> Permutations Squares |
| Page 376 | <i>Sator</i> Square |
| Page 377 | <i>Sator</i> Hebrew Squares |
| Page 378 | <i>YHVH</i> & <i>AHYH</i> Permutations Squares |
| Page 385 | <i>Taftafyah</i> Square |
| Page 387 | <i>Ashtzei</i> Magical Glyphs |
| Page 390 | <i>Agala'a Kame'a</i> |
| Page 397 | Canterbury <i>AGLA</i> Amulet |
| Page 407 | Protection Incantation Square |
| Page 412–413 | <i>Shiviti Kame'a Magen David</i> Complex |
| Page 415 | <i>Shiviti Kame'a Shem Vayisa Vayet</i> Complex |
| Page 416–422 | <i>Shem Vayisa Vayet</i> Constructs |
| Page 425 | <i>Agrippa Tzamarchad</i> Amulet |
| Page 426 | <i>Yohach Kalach Achatri'el</i> Amulet |
| Page 430 | <i>Taftafyah</i> Hexagram |
| Page 431 | <i>Taftafyah Shadai</i> Hexagram |
| Page 435 | Abundance & Protection <i>Kame'a</i> |
| Page 436–441 | Abundance <i>Kame'a</i> Construct |

Hebrew Transliteration

There are transliterations of Hebrew words and phrases throughout this work. In this regard I have employed the following method. The Hebrew vowels are pronounced:

- “a” — like “a” in “father”;
- “e” — like the “e” in “let” or the way the English pronounce the word “Air” without enunciating the “r”;
- “i” — like the “ee” in “seek”;
- “o” — like the “o” in “not” or the longer “au” in “naught”;
or again like the sound of the word “Awe”;
- “u” — like the “oo” in “mood”;
- “ai” — like the letter “y” in “my” or “igh” in “high” or like
the sound of the word “eye”; and
- “ei” — like the “ay” in “hay.”

The remaining consonants are as written, except for:

- “ch” which is pronounced like the guttural “ch” in the
Scottish “Loch” or the equivalent in the German “Ich,” and
- “tz” which sounds like the “tz” in “Ritz” or like the “ts” in
“hearts.”

In most cases an apostrophe (') indicates a glottal stop which sounds like the “i” in “bit” or the concluding “er” in “father,” otherwise it is a small break to separate sections of a word or create a double syllable. For example, I often hear people speak of *Daat* (Knowledge), sounding one long “ah” between the “D” and the concluding “T.” The correct pronunciation is however *Da'at*, the apostrophe indicating that the term comprises actually two syllables, “dah” and “aht.” In this word a quick glottal stop separates the one syllable from the other. As a vowel it is the same sound made when one struggles to find the right word, and say something like “er.....er.....er.....”

One further rule is that the accent in Hebrew is, more often than not, placed on the last syllable of the word. Of course there are numerous instances which disprove this rule, but it applies almost throughout Hebrew incantations, e.g. those found in Merkavistic literature, etc.

Introduction

I believe an introduction to a text of this nature should be employed to “introduce” the reader to the contents of the book in a general manner. However, I wish to commence this introduction by directing attention to that which you will not find in this tome. In this regard, I believe clarity to be of the utmost importance, since the title “*The Book of Sacred Names*” might mislead the reader into expecting a dissertation on the use of “Divine Names” throughout the religious traditions of the world, whereas this volume is limited to selected Hebrew “Sacred Names” only, i.e. some of those found in the vast literature comprising “*Kabbalah Ma’asi*” (Practical Kabbalah).

To avoid any misunderstanding amongst Christian readers, *Yeheshuah* (יהֶשׁוּעַ), the purported Hebrew “name” of Jesus, the Christian saviour, which I briefly addressed in “*The Book of Self Creation*,”¹ and to which I made equally brief references in this book, is not included amongst the “Divine Names” discussed here. The reason is that this Christian construct is not a Hebrew name, but a Renaissance invention. It is clear that over two thousand years, the whole of human civilisation has been impacted, sometimes for good and many times for ill, by the overemphasis on the figure of Jesus as “god incarnate,” as well as by the constant drive to “christianize” everything. Whatever Kabbalah may mean to you, I have not seen anywhere in primary Kabbalistic teachings any reference to the exclusiveness of Jesus as a global avatar figure, or to him having had any Kabbalistic mission. I have personally no problem with what people think of Jesus as a “Messianic figure,” since all so-called “believers” are perfectly entitled to their viewpoints *applicable to themselves only*, in exactly the same manner as those who do not subscribe to the “divinity,” or even the “messiahship” of the Christian saviour.

Likewise, readers who might be expecting an elucidation of the fanciful pseudo-scientific rambling regarding Hebrew “Divine Names” by twentieth-century would-be “messiahs,” will

be equally disappointed. It is my intention in this work to share fundamental Kabbalistic knowledge, and to make this material as lucid and comprehensible as possible on both theoretical and practical levels. As a practising Kabbalist, the Warden of a brotherhood teaching Kabbalah, and as leader of a Kabbalistic Temple since 1980—where we work with Kabbalistic techniques ranging from *Yichudim* [Unification Practices involving Divine Names] to the invocation and identification with “Spirit Intelligences” commonly termed “Angels” or “Celestial Beings”—it is extremely important to me to discern the accuracy of that which I impart, and to be as unambiguous as possible regarding the material I share.

This does not mean that I ignore what modern teachers and authors in this field have to say on the subject at hand. However, I *do* believe that one needs to enquire seriously when viewpoints are diametrically opposite to those taught and revealed by serious teachers and practitioners of this Tradition over the past millennium. As the saying goes, one simply cannot be expected to “throw out the baby with the bath water.” Hence I will not relinquish my basic duty of sharing what I have received regarding this incredible Tradition, always acting within my capability and clarity of conscience.



A large portion of this book deals with “*Magical Techniques for Health & Healing*” (Chapter 4), all shared from the vistas of “Practical Kabbalah.” It is clear that “healing” is one of the great buzzwords amongst esotericists, and anything pertaining to this topic has “instant appeal” to buyers and readers, especially if one offers some or other “health product,” e.g. “herbs,” or a therapy which is easily accessible and which might have definite effects on the recipient. In this regard, during a conversation about health and healing with fellow Companions on a Yahoo egroup exclusively devoted to Kabbalah,² I was informed regarding a therapy titled “Attunement,” which apparently pertains to establishing an “alignment of the body and mind and heart with the natural forces of being, alignment in the body with the forces of Life from Source.” I was told that “It is a non-invasive therapy” which

“opens the sacred space for health, healing and well-being.”³

I suppose the term “attunement” has come to refer to a “non-invasive therapy” of some sort, but I am not aware of this term having ever been used exclusively in reference to such practices, or applied in this manner in Kabbalah. Of course, I must admit that even the word “Kabbalah” is today used in such a loose manner, that in many cases it has no meaning beyond the intentions of “hard sellers” wanting to conjure up obscure qualities, or, more likely, a vague “new-age” sense of mystery and power in the minds of would-be consumers regarding their merchandise, e.g. “*Kabbalah Water*,” “*Kabbalah Candles*,” “*Kabbalah Cosmetics*,” “*Kabbalah Jewellery*,” “*Kabbalah Accessories*”, “*Kabbalah Reiki*”, “*Kabbalah Tuning Forks*”—the latter being sold with or without “Attunement”, etc. There is but one fundamental factor behind this tommyrot, this being uppermost in the minds of those dollar-grasping razzmatazz ballyhooists—*cold hard cash!*

In the same manner as we are expected to acknowledge “Kabbalah merchandise” as part and parcel of “true Kabbalah,” I wonder whether, for example, Christians would do the same for say a “Christian Energy Drink” or, worse still, “Holy Ghost Water” or “Holy Ghost Cosmetics”! I have been studying Kabbalah and working its practical techniques for over four decades, and the only verdict there is on this “Kabbalah merchandise,” is that it comprises a pestilential plague foisted on us by those who want to cheat suckers out of their money, and who are preying on one of mankind’s deepest motivations—RELIGION!

My late mentor, William G. Gray, had quite a lot to say regarding the fundamental motivating factor behind “occult business consortiums.” The views he expressed thirty years ago are still quite apt in the current “mystical minefield” on the world wide web. He summarised the “esoteric swamp” quite succinctly, saying “unfortunately, the intentions of many would-be guides to the Inner Planes are more like guided missiles aimed at the seeker’s wallet. Seldom have so many sharks snapped so eagerly as the unsuspecting plunge into deep occult waters unsupported by anything except a well-inflated money-belt. From mystic supply shops to witch-covens, ‘Orders’ of this, that, and the other, stretch greedy hands toward the gullible. None but the truly poor in spirit could possibly navigate through such pirate-infested waters and

emerge enriched by the experience.”⁴

Having repeatedly observed how individuals, who are seeking something of spiritual value, and being offered nothing of the slightest importance, are being cheated out of their money, I concur with William Gray that “none of the catchpenny claimants to modern occult supermarketry can possibly provide anything except expensive entertainment or overpriced handicrafts. Nothing of a purely spiritual nature can ever be purchased or bartered. Thus, any claims involving the sale of spiritual powers, privileges, or specific properties, are by their very nature false.”⁵

I am certainly willing to look at Kabbalah from the broadest possible perspectives, however, as I have said previously and again reiterate here, there are many instances when what is claimed in the name of Kabbalah is actually unrelated to Kabbalistic teachings, and certainly not everything that is written regarding this Tradition can be simply accepted without serious consideration as far as factuality is concerned. Regarding my “hard-nosed stance” on this issue, I have been accused of sharing archaic, outdated concepts. Whether considered antiquated or not, it is my intention to share *primary* Kabbalistic knowledge and techniques. I openly admit that, as far as this vast Tradition is concerned, even after having been associated with it for more than four decades, I am still a novice and have seemingly still only just scratched the surface.

Now, as in the case of the previous volume, “*The Book of Self Creation*,” I am likely to repeat relevant information throughout this work, since I believe such reiteration to be important for a complete understanding of what is being shared, and secondly, my own training involved memorising large portions of texts and unpublished manuscripts, even complete books in certain instances, which ultimately led to an ability in which I can often recall verbatim what I have written or said previously. Thus, when I need to restate what was shared previously, I see no need to rephrase and will simply repeat verbatim where necessary, perhaps with some amplification to clarify ideas which might appear somewhat obscure.

This very tendency to reiterate my words, led to some calling me a “fraud who does not know what he is talking about,” and that I am using a “cut and paste” method in running my

“intellectually stunted community.” In this regard, I have no special desire to “prove them wrong,” as I could not care less for opinions which do not reflect on my person in the least. In fact, I don’t even care that I don’t care! What concerns me is that we are about to embark on a journey in which we will share some very controversial material, and this necessitates clarity regarding my personal stance, so that we may comprehend the very basis for sharing this information. I know perfectly well that one is bound to meet a number of people during ones life who will attempt to put one off ones stroke. I have also come to realise that if you let them do that, you will deserve all you get. I know now that the best way to deal with them is to dismiss their physical behaviour and insults like a spent match and carry on regardless, and not let them get at you and ultimately persuade you into believing there must be something wrong with you rather than with them. There is nothing wrong with you that you are not creating yourself, and there is nothing to be gained from making yourself miserable.

My intention is to bend over backwards in order to serve those who are trying to work with the material shared, or are seeking their individual ways by either accepting or rejecting the information in accordance with their own will. However, it is abundantly apparent that all that awkward and argumentative types want, is an opportunity to argue fruitlessly and pointlessly, which they could do with themselves any time they want. One should be aware that one will get troublemakers throughout ones life, since this is normal with any human grouping of whatever nature, and one just has to cope with this as one goes along. Which reminds me of a “saying” my late mentor, William G. Gray, told me was used in the British Army during the last World War. It was “*Non Illegitimus Carborundum*,” which is “idiot-Latin” for “Don’t let the bastards grind you down”—“*carborundum*” being a grinding substance. Crude, but crudities are often effective.

Now, the one thing I am determined not to do with this work, is to break myself up trying to sort out the problems of others, and I believe readers should take careful note of this point. I have learned that there is an answer to all difficult situations, and that answer lies in your reactions with the hassles you encounter, more specifically in your own handling of those reactions. Also,

1. that you do not have to worry if you make mistakes;
2. that you should learn from them;
3. that nothing in existence is ever wasted—unless you throw it away yourself;
4. that “experience” is something no one can afford to lose;
5. that we cannot blame people, ourselves, God, or anyone; and finally
6. that everyone has the ability to say “that is another experience under my belt, and I will get what value I can out of it.”



Regarding the manner of perusing and investigating the material shared in this second volume of the “Shadow Tree Series,” I would like to reiterate the recommendations I made in the introduction to the first volume. Before studying Kabbalistic material, one should sit in a restful, peaceful manner, with eyes shut for a minute or so, and meditate on these words:

“Open my eyes so that I may perceive the wonders of Your teaching.”

Whisper these words repeatedly, while allowing yourself to “feel” the meaning of the words you are uttering. Be careful not to go on a mental trip, which is trying to explain in your mind the meaning of the terms you are contemplating. Again, you should simply repeat them, and allow yourself to sense their meaning by experiencing what those words “feel like” inside you. Continue with this for a while, then read the lesson or sections you wish to study. It is a good idea to read a section in its entirety, without trying to perceive any specific meaning, then to pause for a few seconds, and afterwards attempt to understand within yourself the general meaning of what was being said. In this way you begin to fulfill an important teaching of Kabbalah, which tells you to unite two “worlds”—the inner and the outer within your own Being. By allowing yourself to “feel” the meaning of what you are reading, you learn to surrender to the words. You open yourself, again fulfilling one of the requirements of Kabbalistic study, which is to surrender the “me,” the ego, and to remove arrogance and bias.

You simply attempt to sense with your being what is being portrayed in the section you are perusing. This act is a serious step on the path of perfecting ones personality, because it stops the expansion of the ego, and increases chances of obtaining “True Knowledge.”

Now, before this introduction runs out, I had better address a criticism which was levelled at me after the publication of the previous volume in this series. It was said that an “introduction” to a book should be used to introduce both the contents of a book as well as its author, and that the reason for failing to let my readership know who I am, is based on an intrinsic desire on my part to remain an “enigmatic figure,” which is said to be a “subtle form of self-aggrandisement!” Therefore, with good reason, I am now going to blow my own trumpet loud and clear for all to hear. However, before doing so I would like to make it clear that I do not for one moment think that it would serve any purpose to do this from a basic need of “self-aggrandisement.” I know only too well that it is not what you think about yourself when lots of people are around that impacts most forcefully on your life, but what you think of yourself when nobody is around.

Talking of trumpets, I am in fact a musician, albeit not a trumpeter. Besides having made music my profession, and having played for hopefully appreciative ears, I like listening to my own performances. Why? Because I am good at it. There is nothing conceited about recognising ones own abilities. Even so, as I listen to every piece of music I perform, compose or arrange; as I surrender to the combination of melody, harmony and counterpoint, I discover more and more possibilities constantly unfolding like a vast kaleidoscope. That seems to happen also whilst I was writing this tome on “Sacred Names.” Besides recognising my personal abilities, I am constantly discovering new potentials. As wonderful as this may sound, and as grateful as I am for the fact that I am amongst the fortunate who claim to be enjoying what they are doing, I have to admit that I would not have had total access to the full “spectrum of possibility” as far as this art is concerned, if my consciousness was not expanded through highly specialised training. That is what allows me to recognise the

possibilities when they present themselves at any moment.

In other words, my personal satisfaction at being a musician derives from having investigated every aspect of what is termed “music,” i.e. having probed it with body, mind, soul and spirit. In fact, after having wandered far and wide in my quest to fathom the fountain of fame and fortune; after having experimented with sound in *this*, *that* and the *other* way; after having exposed myself to consonance and dissonance; after having listened to the opinions of musicologists, and the often better informed ones of much more simple folk, I completed the circle and ended where I started when my first music teacher leaned across and whispered in my ear, “The art of phrasing lies in joining together what belongs together.” Certain combinations work and others do not. How do I know this? Having been trained how to experiment with both the celestial sounds of angelic muses as well as the cacophony of demented harpies, I know what I am doing. I know my art from first hand, personal experience. Sound is second nature to me, and I know how to “join together what belongs together,” and since I am also a Kabbalist and a practitioner of what is called “Ritual Magic,” I acknowledge the same principle at work in these Traditions.

Contrary to the opinion of very narrowly focussed bigots, Kabbalah and Magic have been investigated and practised as one and the same topic by many orthodox, and sometimes not so orthodox, religionists down the centuries. From the time of say Eleazer of Worms in the 12th century to William Gray in the 20th, many Kabbalists have been Magicians and many practitioners of the “Magical Arts” have been Kabbalists. Separating these traditions is similar to separating ones body and soul, and then expecting to keep functioning effectively in this world. They belong together; and that is that! In fact, enough research and primary documentation is available on the subject of Kabbalah and Magic, to silence the most narrowminded and staunchest fundamentalist. I have included a fairly comprehensive list of these writings in the “References & Bibliography” of this text.⁶

So, as I am starting this book with a confession, I admit I am a Musician, a Kabbalist and a practitioner of Ritual Magic (without the Crowlean “k” suffix). I have been a Musician/Kabbalist/Magician for over forty years. In fact, I have found a soul of my own through Kabbalah and “Ceremonial Magic.” Like

music, it comprises my body, mind, soul and spirit, and what is more, as in the case of music, I like sharing these traditions again with hopefully appreciative ears. I like reading and listening to how I paraphrase and report these teachings. In fact, because I am sharing and listening at the same time, I have come to recognise when different levels of my being are speaking, or when in my state of total surrender, another consciousness such as William Gray, or perhaps a celestial *Maggid*, is able to use my mind and my mouth to expound concepts in such a way, that I am learning as much as those with whom I am sharing. I am teaching not only to impart information, but because I am questing for more illumination and clarity of consciousness in this Tradition I love so much, and which is as comfortable for me to wear as a pair of old slippers.

I also like talking and listening to myself. Why? Because I am good at it, or as a friend would have it, I like talking to myself because I like talking to an intelligent person, and I like listening to myself because I like listening to an intelligent conversation! Jokes aside, there is again nothing conceited about recognising ones personal abilities on physical, emotional, mental and spiritual levels. However, these abilities do not only pertain to talking about Kabbalah or Magic. I consider myself to be a “Practical Kabbalist.” In fact, I am constantly working many of the practical aspects of this Tradition. Even so, as I read, listen or express in ritual practice the different dimensions of Kabbalah and Magic; as I read and listen to every word I am sharing; as I surrender to the combinations of intention, meaning and expression, I am again discovering more and more possibilities opening up like a vast meaningful kaleidoscope, in which I am constantly discovering hidden potentials.

What I said about music applies also to Kabbalah and Magic. Here too I recognise that as grateful as I am for the fact that I can claim to be questing, without too much restriction, for my true Self within my natural “inner spiritual habitat,” I have to again concede that I would not have had full access to the entire spectrum of possibility as far as this Tradition is concerned, if I did not expand my consciousness through very specialised training, so as to embrace a much larger whole than what is normally accessible to the average human.

My personal satisfaction with being a Kabbalist/Magician

also derives from the knowledge that I have investigated as much of this Tradition as this brief incarnation into flesh has thus far allowed, and that I am afforded further opportunities to probe it with my body, mind, soul and spirit. After going on a goose chase around the world, wandering far and wide in search of the “right brotherhood” and the “right master,” with only a simple sign to guide me; after experimenting with rituals invoking angels and demons; after exposing myself to ambient atmospheres that were both consonant and dissonant; and again after listening to the knowledgeable notions of scholars, as well as to those who claim to be “adepts,” and equally again to the views of much simpler folk; I completed the “magic circle” as well, ending exactly where I started inside myself. This time round, William Gray was digging his finger into my solar plexus saying “The essence and end of all initiation in the Holy Mysteries is summed up so: ‘KNOW AND BECOME IN TRUTH THY SELF’.”⁷ At that instant I also heard the voice of my music teacher whispering “The art of phrasing lies in joining together what belongs together.”

I thank heaven for the good fortune that I met a teacher like William Gray who said “You have to become a living question mark. Don’t accept anything at face value. Search and research, until you find what fits.” He maintained that I should never try to “force-fit” ideas in conformity with the “cage of logic,” but to let things fall into a natural pattern, and then adjust my reasoning by trying to grasp how the underlying principles relate together. “The Art of Phrasing lies in joining together what belongs together” applies everywhere. Certain combinations work and others don’t.

Armed with what I believed was a good grounding musically, kabbalistically, and magically, I invoked the heavenly frequencies of the mentioned “angelic muses” and “demented harpies,” and had what appeared to be good results as well as a couple of quite unpleasant encounters, the worst of which lasted several years during which I was left almost totally debilitated. I kept questing for the “key pattern,” so to speak, and kept “joining together what belonged together,” until suddenly, literally overnight, everything was back to “normal.” Then I decided the time had come to share the information, and committed myself again to teaching. Eventually I was coaxed into putting pen to paper, and to share that which was passed in my direction.

Again, I do not expect you to buy everything written here, even if substantiated with enough primary textual evidence and hopefully solid reasoning. I believe you have to ultimately work with that which is comfortable for you. I do not intend disrupting the personal harmony of your being, or for that matter arguing the merits or demerits of this system in contradistinction with others, because that is inevitably a waste of time and effort. Thus, if you should find this book is not speaking to your heart and mind, simply discard it in whatever manner you deem suitable. Yet, for those who *do* want to experiment in a practical manner with the doctrines of “Practical Kabbalah,” I can only tell you from my own personal experience, that the material shared in this tome has been tried and tested by myself and others, and it works as smoothly and effectively as a well tuned Steinway Grand Piano for a pianist, or a top class Mercedes for a motorcar enthusiast.

At least, I can declare that the topics addressed have been practiced again and again, and just as I acquired my skill as a musician from first hand experience, I gained my mastery of working with the concepts and practices of Kabbalah and Magic through personal familiarity with “the art of joining together what belongs together”.....with an enormous indebtedness to the dedicated service of William G. Gray, my mentor in these mysteries, who regularly stepped in with carefully calculated guidance during those moments when I could not sort it all out for myself. Enough said about myself! Should you require me to identify myself beyond these words and my name, I would request you hand me a mirror and I promise to let you know if the image reflected in it is “me”!

In conclusion I believe some acknowledgment would be in order, since this work would not have reached this moment of readiness without the efforts of those Companions who have inspired my life during both the worst and very best of times. I offer my deepest gratitude to Gloria, “Light of the Mother God” and love of my life, who knows all about the magic of feeding ones heart.....*and* ones stomach; to William G. Gray who taught me the “Inner Ways of Truth and Goodness,” and whose name is ever on my lips; to Norma Cosani, Gidon Fainman, John Jones, Geraldine Talbot, Marq and Penny Smith, Francois le Roux, Gerhardus Muller, Ryan Kay and Ian Greenspan, who are yet teaching me the

meaning of commitment and companionship; to Marcus Claridge and Hamish Gilbert, who are dedicated to the “Great Work” in Britain; to Tünde Gelencsér and Bence Bodnar, my beloved and very patient Companions in Hungary, and without question to little Vilmos Bodnar, who is showing everyone that life is for living; to all my Sangreal Companions everywhere, not forgetting those “whose Identities are known unto Omniscience alone,” and whose incisive queries have inspired much of the material in this book.

I would also like to offer my most grateful thanks to my friend Jonathan Helper who helped me translate some very obscure Hebrew texts; to Uri Raz who freely communicated his insights into “Practical Kabbalah,” which greatly enhanced my own perceptions; and equally my deepest gratitude to Norma Cosani and Gerhardus Muller who have carefully scrutinised “the draft,” rectified spelling, advised on grammar, and who were instrumental in ridding this work of ambiguity.

Happy Reading!

Jacobus Swart
Johannesburg
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Chapter 1

Ru'ach — Air

Names of Power

A. *Kabbalah Ma'asit* & Holy Names

If I had uncomfortable forebodings pertaining to sharing some of the topics raised in “*The Book of Self Creation*,”¹ I am here filled with greater trepidation regarding the subject matter addressed in this second volume of the “Shadow Tree Series.” The reason is that “Divine Names” should be afforded the greatest respect and approached with absolute reverence. In this regard, Paul Tillich aptly wrote that “Calling on the name of God in prayer, for instance, can mean attempting to make God a tool for our purposes. A name is never an empty sound; it is a bearer of power; it gives Spiritual Presence to the unseen. This is the reason the divine name can be taken in vain, and why one may destroy oneself by taking it in vain. For the invocation of the holy does not leave us unaffected. If it does not heal us, it may disintegrate us. This is the seriousness of the use of the divine Name.”²

It is therefore especially important at the very inception of this book, to stress that one needs to ponder and approach the use of “Divine Names,” or “Words of Power,” with the utmost caution. Perhaps we should start with a similar attitude to that of the Islamic legend regarding God having a hundred names, and that only the camel knows the secret one, which if it were pronounced would end Creation that instant.³ This hidden Name is supposed to be all the Names of God pronounced simultaneously in absolute harmony. My own belief is that God has as many secret names as there are people to invent them, and the “Great Name” would be expressed when all humans come to full Knowledge (*Da'at*) of their “God-Name” at once, as they recognise their true Identity.

So you may well ask why I should be so uneasy considering the fact that I *am* treating the topic in question with the respect it deserves? Actually my concern pertains to the mindsets of end-users of the information shared in this tome. As a case in point, consider for example the current use and abuse of the “*Shem*

2 / The Book of Sacred Names

Vayisa Vayet” (called “Name of Seventy-Two Names”), e.g. tattooing portions of it on the bodies of certain celebrities of the popular music genre, who subscribe to the Kabbalistic notions of a modern-day religious cult.....

B. Divine Speech & the Foundation of Life

A very important point to consider when it comes to Hebrew Divine Names, is the fact that just as every letter of the Hebrew alphabet was, and still is, considered to be the “embodiment” of a Spirit Intelligence, each being an “Angel,” so to speak, so are Divine Names understood to be more than just personal identifications. It is believed that they actually *are* the respective qualities or aspects of Divinity hidden within their inner meanings,⁴⁷ thus the incantation of “Divine Names” would release, as it were, the special powers they embody. These Names are considered to be “Words of Power,” since they are both expressions of the “nature” of Divinity, as well as “Angels” or Spirit Intelligences, who direct those aspects of the Divine Nature encapsulated within them into actual existence. Naturally such Divine Names would be of particular interest to many readers, however we first have to master some basic concepts and teachings before we can focus on practical applications. What is at present of primary importance to us, is to understand why “Divine Names” are so important in both speculative and practical *Kabbalah*, and here the primary factor is the Hebrew alphabet and its use as an “archetypal language,” so to speak.

In Hebrew the alphabet is referred to as the *Otiot*. This is the plural form of the word *Ot* meaning both a “letter” and a “sign,” since each letter implies a unique spiritual power. Another point that must be considered is that each Hebrew glyph is a word comprising letters, and that every letter has a specific meaning. Each letter also signifies an associated spiritual power through its form, sound and *gematria*, the latter referring to the fact that every Hebrew glyph is also a number and that words with the same numerical value are understood to relate to each other. This is indeed a most serious subject, since as mentioned earlier, every single sign of the Hebrew Alphabet is considered to be the embodiment of a “spirit intelligence,” and thus there are extremely strict rules as far as the construction and writing, the actual calligraphy, of each letter is concerned.

In fact, the written Hebrew glyphs themselves are understood to be “living intelligences” with bodies, minds and souls. The printed or written letter, including its vocal expression, comprises the physical part of its manifestation, that is its “body,”

whereas in its essence it belongs to the subtle realm of *Maggidim*, the Angelic Messengers. In this subtle realm it multiplies, as it were, to create the manifested world of words, meanings and objects. In their primordial state of emanation the *Otiot* are the primordial frequencies of the Cosmos in that space (*Makom*) where all are one in the Eternal No-thing from whence all life emanates as *Light*.....

C. Levels of Being & Levels of Meaning

We will now investigate some of the Kabbalistic “methods of interpretation.” These were employed to reach a most profound understanding of the hidden meanings of Divine Names, and also as codes in the comprehension of sacred concepts.

1. *GEMATRIA*⁵²

As said, the letters in Hebrew are also numbers, i.e. each letter has a corresponding numerical value. It is believed the meaning of these letter/numbers relate to “cosmic forces.” In this regard, *gematria* (גִּמְטְרִיָּא) refers to the ancient art of calculating the numerical value of a word, by adding together the respective value of each of its component letters. Whilst the system, in its simplest form, is based on every Hebrew letter being a number, and that words with the same numerical value are considered to be related, the various uses of this data resulted in a number of complex techniques. In fact, *gematria* comprises a whole variety of ways in which the “relatedness” of words and sentences are calculated.

This topic, comprising different methods employed to reach a greater understanding of sacred writ, and to expand awareness of the relatedness of ideas through letter-number systems, is certainly valid and interesting. However, utilising such methods takes an enormous amount of “mental acrobatics” which might not only be very time consuming, but turn out to be as “dry as dust.” Hence I do not particularly care for the manner in which many claiming to be “specialists” in this branch of Jewish mysticism, are juggling words and numbers around in such obscure ways, that the average reader, unfamiliar with the intricacies of *gematria* and Kabbalistic ciphers, as well as with the fundamental reasoning of the “specialists” in question, is left in a state of utter bewilderment. It should be clear to everyone, that personal consideration and contemplation of the subject is only possible when one is able to establish connections between ideas, and one needs to comprehend how this is done. So in introducing this topic here, I am following a specific line of thought, so as to clearly elucidate the interrelationships of words and numbers as depicted in the various Kabbalistic letter-number techniques, rather than fostering confusion by throwing ideas around nilly-willy.....

2. NOTARIKON⁵⁹

The word *Notarikon* (נוטריקון) derives from the Latin *Notarius*, meaning a person who belonged to writer's class in the old Roman system, and who wrote by using single letters to signify words, thus it is a sort of short-hand, or system of acronyms. *Notarikon* is therefore a method in which the single letters of a word, become words themselves. For example the name *Adam*, comprising the letters א-ד-מ, can be read *Adam David Messiah*.....

3. TEMURAH⁶¹

Temurah (תמורה) is a method of codes, whereby letters can be interchanged. Such exchanging of letters are applied in accordance with certain rules.....

4. CHOCHMAT HA-TZERUF⁷⁵

The method of *Tzeruf* (Permutation) is truly remarkable. With this method one cannot only peruse related concepts, but equally the hidden messages within these special relationships. This means the letters of a Hebrew word can be permuted in several ways, in order to form other related words.....

D. *Otiot*: Sacred Signs

Alef is the first letter of the Hebrew Alphabet. Pronounced with a different vowel, the name of this glyph reads *Aluf* (Chief), referring to a person of elevated eminence. To the question “Who is Supreme Master?” we receive the answer “*Aluf* is the Holy One,” literally meaning that God is, as it were, the “Big Chief.”⁷⁷ The letters comprising the word *Alef* (א-ל-פ) also form the base of the Hebrew word “to teach,” as is written in *Job 33:33* “I shall teach you wisdom.” The two connotations of *Alef*, i.e. “chief” and “to teach,” are closely related. God is *Aluf* (Chief), since He “teaches” man understanding and wisdom, the aspects of the two higher spheres on the Kabbalistic Tree of Life. This is the plain meaning of *Jeremiah 3:4* which reads “You are the Chief (*Aluf*) of my youth,” that is, “you are the One Who directed and taught me from my childhood.” However, we are also warned in *Proverbs 6:28* that “The complainer separates the Chief (*Aluf*),” indicating that perpetual grumbling and protestation will generate contention, and that this will foster a division of the one who complains from the “Supreme Educator.”

Regarding the letter *Alef* being representative of the “Holy One,” it is worth noting that the spelling of several important Divine Names commence with this glyph, e.g. אָדֹנָי (*Adon*) and אֲדֹנָי (*Adonai*); אֵל (*El*), אֱלֹהִים (*Eloah*) and אֱלֹהִים (*Elohim*), אֲדִיר (*Adir*—“Mighty One”); etc., and likewise the names of a number of important “Divine Qualities” equally start with the letter *Alef*, e.g. אֵין (*Ain*—“Nothing”); אֹר (*Or* [*Aur*]—“Light”); אֶחָד (*Echad*—“One”); אֲנִי (*Ani*—“I am” or “Self”); אֱמֶת (*Emet*—“Truth”); אֶלֶם (*Olam*—“Eternity”); and many more. In fact, it has been shown that the letter *Alef* was constructed from a diagonal ו (Vav) and two י (Yod), one above and one below.



Adding the numerical values of its three component glyphs together totals 26, which is the *gematria* of the Ineffable Name (יהוה).

Since *Alef* indicates the “Divine One,” we intuit a deeper meaning to our own existence as reflected in the word *Adam* (Man). The *Talmud (Niddah 31a)* refers to three partners in the conception of a human being, i.e. “The father, the mother, and the Holy One, Blessed is He, Who gives the soul (*Neshamah*).” We are informed that the word *Adam* indicates this partnership, since it can be read אָדָם־נ (Alef Dam). We know that *Alef* refers to God, the giver of the Divine Spark, the *Neshamah*, the most sacred aspect of the soul, whilst the latter two glyphs, reading אָדָם (Dam—blood), denote the material elements dispensed to us by our parents. In fact, on closer investigation the *gematria* of the word *Dam* indicates both the father and mother to be involved in its production. The *gematria* of *Dam* is 44, the aggregate of the values of אָבָא (Av—“Father” [אָ = 1 + בָּ = 2 = 3]) and אִמָּה (Em—“Mother” [אִ = 1 + מָ = 40 = 41]). It is said that after Adam, our primordial ancestor, fell from grace, the letter נ representing his “Higher Self,” removed or distanced itself resulting in only אָדָם (blood) and mortality remaining.⁷⁸ Another elucidation of the word *Adam*, indicates it to be an acronym of אָדָם־נ (Adam—“a human being”); דִּבּוּר (Dibur—“speech”); and מַעֲשֵׂה (Ma’aseh—“deliberate action”), all qualities considered unique to humans.⁷⁹

Now, the order of the letters in a word also affords further meaning and greater insight. Commenting on the Hebrew words for “man,” that is אָדָם־נ (*Adam*) and אִשָּׁה־נ (*Ish*), we are informed that these indicate the importance of man, since in both words *Alef* leads and controls. In *Adam* the *Alef* (אָ) controls אָדָם (Dam—“blood”), and similarly in *Ish* the letter נ controls אִשָּׁה (Yesh—“existence” or “substance”). In both words *Alef*, the Divine Spirit, the “portion which is from God above,”⁸⁰ prefaced the physical “blood” or “substance,” hence the importance of a human being pertains to the truth that the Divine Self can direct and control the material self. It is in reference to this that Eliphaz Levi, the 19th century French Magus and Hermetic Kabbalist, said: “Spirit reflects itself in matter, and matter only shows itself to reveal spirit. Matter is the letter of spirit, spirit is the thought of matter.”⁸¹

E. *Shemot*: Hebrew Divine Names

There is a belief amongst Kabbalists and others within the Western Inner Tradition, that the Name of God contains the most intense concentration of Divine Force, and can thus be used for “Magical Intentions.” Of course, magical uses of Divine Names flourished in the Hellenistic periods prior to their mediaeval development among the Kabbalists, who simply continued and greatly expanded on earlier traditions. In this regard, it should be noted that in olden times there were actual “Initiation Rites” during which Divine Names were transmitted from a master to his disciple, and there were very old traditions on the pronunciation of these names, which still existed in France and Germany during the twelfth century.²⁴⁹

One of the regular objections I have encountered over the years that I have been teaching the subject of the magical usage of Divine Names, is that I am not sufficiently careful about the physical and spiritual “purity” of those with whom I share the material in question, and that such an oversight could endanger practitioners. Actually, when it comes to extending warnings, as far as the uses of Hebrew Divine Names are concerned, to a prospective practitioner of these traditions, it will not help much without also telling that individual that the greatest danger is his or her own “mentality” and personal conditioning, which should be kept in consideration at all times.

Many writings refer to the “purity of the practitioner” with nice instructions about taking a bath, salting the body and wearing a crispy clean robe (preferably white), but relatively few of them refer to the “purity of mind,” in other words “the purity of intent” which is VITAL! You can bathe, put salt in your bath water, and don as many clean garments as you like, but without the right mindset, the right *Kavvanah* or focussed attitude, all efforts may fall short of expectations, fail altogether, or might even turn out in an unintended and most unexpected manner.

This is one of the reasons why Kabbalists, both past and present, continually stress that we must enter an expanded and higher state of awareness. Opening yourself, or even allowing oneself, to expand ones consciousness so as to embrace a larger whole is still a very rare occurrence in this world, despite the efforts and encouragement of many teachers and visionaries. As it

is, Kabbalah refers to normal reasoning as *Mochin de Katnut* (the small, inferior, restricted and undeveloped mind), the “mentality of childhood.” In turn it calls an expanded state of consciousness *Mochin de Gadlut* (the great, superior, expanded and developed mind), “the mentality of adulthood.”²⁵⁰ As I stated elsewhere, “in the higher levels of consciousness there is much greater perception and comprehension of the splendour and harmony of the heavens,”²⁵¹ and equally of ones relationship with the “Whole.” Such a state of consciousness is of great benefit in getting exactly the right “mind set” if one wishes to beneficially use a Divine Name for a purpose which is directly associated with that Name.

There are truly a multitude of *Shemot* (Divine Names) in Kabbalah, starting with the earlier mentioned “*Monogrammaton*,” or “One-Letter Name of God” comprising the letter *Heh* (ה), and ending with the “Name of Seventy-two Names.” Since there are literally thousands of Divine Names in Hebrew, we might as well initiate investigation by scrutinising the magical uses of some of the most well-known ones, specifically those which are the foundation stones of magical practice.

As stated in the previous volume of the “Shadow Tree Series,” we should be most careful regarding such specialised uses of Sacred Names, since we are constantly reminded that handling them indiscriminately could destroy the practitioner.²⁵² In fact, we are warned that the employment of Divine Names necessitates proper preparation. Some Holy names may not even be uttered aloud, but should be expressed in the heart as a meditation, or strongly thought of while breathing out a long, slow breath, because “the Name of God creates and destroys worlds.”²⁵³

Now, before we venture into detailed investigations of some of the most important “Names of Power” employed in Jewish Magical procedures, let us by way of introduction peruse the significance of a few interesting Divine Names in “Practical Kabbalah.”

1. אדירירון (Adiriron; Adiryaron; etc.)

Regarding the pertinence of three very unique Divine Names in relation to the Eternal One, we are informed that “*Yah Achatri’el* is His Greatness, *Hadri’el* the God of Israel is His Holiness, *Adiriron* is His Power.”²⁵⁴ *Adiriron* is an ancient Divine Name of

great significance, especially since it is amongst the set of Names which had to be uttered 112 times before one could “go down to the Divine chariot,” or “descent” into the *Merkavah*.²⁵⁵

2. אָדוֹנָי (*Adonai*) & אֶהְיֶה (*Ehyeh*)

The Name *Adonai* (אָדוֹנָי) corresponds to the attribute of *Malchut* (Kingdom) on the sefirotic Tree of Life, and is affiliated with all the abundance traditionally associated with the latter, hence it is considered a very powerful Divine Name directly related to our sphere of existence. It is said that the abundance which this Name is channelling into *Malchut*, the “Kingdom of Manifestation,” derives from two Divine Names directly affiliated with this Name. *Alef*, the initial letter of *Adonai* (אָדוֹנָי) is said to refer to *Ehyeh* (אֶהְיֶה), the Divine Name of *Keter*, the Crown of Consciousness on the Tree of Life, whereas the *Yod*, the concluding letter of *Adonai*, refers to *YHVH* (יהוה), the Ineffable Name. The forces inherent in these two Names are said to combine in *Adonai*, from whence it is poured out as “universal abundance” into this realm of manifestation.²⁶²

Not only is “Divine Abundance” around us everywhere, there is an enormous spiritual benefit to be gained by linking with *Adonai*, the Divine Name associated with the realm of manifestation. In uttering this Name, besides enacting possibilities of improving mundane existence, or making the world a better place for all concerned, we are aligning ourselves with the whole of manifestation, and this activity will aid us into expanding our consciousness so as to embrace a much larger whole. Hence it is understood that it is possible for one to focus the “Divine Abundance” within ones own personal being, and then to become a living channel, literally directing spiritual power into the world. This is the meaning behind the statement that the *Tzadik* (the righteous person) is a “pipe and a bucket.”²⁶³

There are many *Hamshachah* (“Drawing Down”) techniques in which this can be achieved, and an important factor in being able to work such practices is, I believe, based on the ability to recognise the completeness of the Eternal Living Spirit all around us and throughout all existence. To cultivate such recognition, one should commence with the deliberate act of finding beauty everywhere, a topic which I addressed fairly extensively in the previous volume of this series.²⁶⁴.....

3. אַכַּתְרִי'אֵל (*Achatri'el, Akatri'el, etc.*)

The *Talmud* quotes Rabbi Yishmael ben Elisha saying “Once I went in to burn incense in the innermost chamber [of the Holy of Holies]. There I saw *Achatri'el, Yah, YHVH Tzva'ot*, and He was sitting on a high and exalted throne” (*Berachot 7a*), or the phrase from a *Merkavah Ofan* by Benjamin ben Zerah, an eleventh century *Ba'al Shem* who wrote “*Michael* roars and *Gabriel* clamours. *Uriel* shouts and *Raphael* bellows. *Hadarniel* extols and *Achatri'el* acclaims God's majesty. And I, the assembly of Israel, declare: ‘there is none like God!’”²⁷³

The Name *Achatri'el* (also *Aktri'el, Aktari'el, Achtri'el* or *Akatri'el*) meaning “Wreath-binder of God,” which Moses Gaster maintains to be a composite of the words “*Keter*” (כֶּתֶר—“Crown”) and “*Ari'el*” (אֵרִיאֵל),²⁷⁴ is again both a Name of God and an Angel.²⁷⁵ It features particularly prominently in the Hechalotic literature, in which *Achatri'el* is a guardian at the celestial gates. In certain instances this Name refers to an angel, e.g. in one fragment titled “*The Mystery of Sandalophon*” we read “Elisha ben Abuya said: When I ascended to the *Pardes*, I saw *Achatri'el Yah*, God of Israel, Lord of Hosts, sitting at the entrance of *Pardes* and one hundred and twenty myriads of ministering angels were surrounding him. As it is written: ‘Thousands upon thousands served him and myriads upon myriads stood before him’ (*Daniel 7:10*).”²⁷⁶ On the other hand, in the *Sefer Hechalot* (*3 Enoch Chapter 15b*), we read “In that time *Achatri'el Yah YHVH Tzva'ot* turned to *Metatron*, the angel of the presence, ‘Whatever he asks of Me, see that he not be turned away empty-handed’.”²⁷⁷ Here the Name appears as a reference to the Most High in person. Yet, elsewhere again *Achatri'el* is a secret Name engraved on the throne of glory,²⁷⁸ whilst in “*Sefer ha-Chochmah*” (*The Book of Wisdom*) by Eleazer of Worms it refers to the divine crown when it is “upon the head of the Creator.”²⁷⁹

4. אֱלֹהִים (Elohim)

Since this Divine Name comprises a most rudimentary Semitic appellative, one found in many ancient Near Eastern cultures, it might be prudent to start with its very earliest usages, or better still, with the earliest traces of the primary “*EL*” (“*IL*” elsewhere in near eastern writings) on which it is based. This name pertains to the oldest pantheon in Mesopotamia, tracing back to pre-Sargonic times.²⁹³

The name *EL* was used firstly as a generic reference to deities (similarly to the way we use the word “god” today), many of whom were associated with special sacred locations. Traces of such deities can be found in the Hebrew Bible, e.g the reference to “*EL Ro’i*” (“God of Seeing”) which Hagar encountered at the well “*Beer-lahai-roi*” (*Genesis 16:13-14*); or the patriarch Jacob’s interaction with the “*EL*” of “*Bet-el*” (“House of *EL*”) in Haran, where Jacob had erected a “pillar” (*Genesis 31:13*), etc. Such references to local “*ELs*” associated with sacred locales can also be traced in a variety of ancient near eastern texts. However, the name “*EL*” was also used as the name of a specific deity. In this regard, see for example the texts discovered at Rash Shamra, ancient Ugarit, like “*The Birth of the Gracious and Beautiful Gods*”²⁹⁴ devoted to “*EL*,” the primordial creator “father-god,” who has also been portrayed as the great “bull-god,” the beneficent “high god” of the Phoenician pantheon. The name “*Elohim*” has likewise been used as both a generic term for deities of a general kind and as a specific Divine Name, such usages being attested to in the Hebrew Bible itself, hence the translation “gods” is equally correct....

5. אר'אריטא (Ar'arita)

Whilst there is not an enormous amount of information regarding the acronym/name אר'אריטא (Ar'arita) in Kabbalah and Jewish Mysticism in general, what *is* available from “traditional” sources is very interesting and informative.³¹⁸

It would seem the “name” can be traced back to a group of thirteenth century mystics called the *Iyyun Circle*, so named after their most famous treatise the “*Sefer ha-Iyyun*” (“*The Book of Contemplation*” or “*Speculation*”). In fact, it is in this very book where we find that early reference to the term *Ar'arita*. The text reads: “The meaning of all this is clarified by what Rabbi Ishmael ben Elisha, High Priest in the Chamber of Hewn Stone, explained. For it is taught: Rabbi Ishmael said, ‘On that very day, we—I and Rabbi Akiba—were before Rabbi Nechunia ben Ha-Kanah, and Rabbi Chanina ben Tradiyon was also present. I requested from Rabbi Nechunia ben ha-Kanah the following: “Rabbi , show me the Glory of the Sovereign of the world so that His knowledge will be as clear to me as all His other effects”.’ He said to me, ‘Prideful one, go and let us examine the great ring which is inscribed with the heavens and whose name is *Ar'arita*, and [then] the ring of the earth, which is *AHW* (*alef-heh-vav*) [An entire text stemming from the 'Iyyun circle is devoted to this particular divine name. The name *AHW(Y)* is regarded as the true, primeval *tetragrammaton*, divided into two different biblical names—*YHVH* and *AHYH* (איהי [Ehyeh])—at the moment of the revelation of the *Torah* at Sinai — Joseph Dan], and I will show all of you.’ I went into the inner chamber of the Outer Holy Palace and I removed from there a book of Rabbi Nechunia ben ha-Kanah entitled *The Book of Palaces*, and thus did I find written in the beginning of the book: ‘Mighty in chambers and grandeur is He who sits above His Chariot’s wheels, sealed with “I am that I am” (*Exodus 3:14*), and with the great ring on which is inscribed the heavens, whose name is *Ar'arita*, which is His name.’ It is an abbreviation for “One is His foremost Unity, His first Unicity; His permutation is One” [*Echad R'osh Achduto R'eshit Yechudo Temurato Echad*]. He is One, Alone, Unique. The ring of the earth has the name *'HW*, an abbreviation for “He is and will be One” [*Echad Hayah Ve-yiyeh*]. Mediating between these two rings is *YHVH*. This is a “word

spoken on its revolutions” (*Proverbs 25:11*)’.”³¹⁹

It would seem that in the centuries which immediately preceded and followed the writings of the *Iyyun* Circle, discussions on the term *Ar’arita* are quite rare. The term was picked up by Cornelius Agrippa, and he made some attributions and claims for it which were not altogether associated with traditional Kabbalistic sources. It certainly did inspire the imagination of many who came after him, some of whom are not even aware that the essential basis of late 19th and 20th century “*Ararita*” fancies is to be found in the writings of this Renaissance magus.³²⁰

6. צורטק (*Tzurtak; Tzortak; etc.*)

The great Name צורטק, also written צורתק, is said to have been derived from the concluding letters of words in *Deuteronomy 32:3*, and from the initial letters of certain words in *Psalms 119*, as shown below:³²⁷

הצור תמים פעלו כי כל דרכיו
משפט אל אמונה ואין עול צדיק וישר הוא
צדק עדותיך.....ואדברה בעדותיך.....ראה
עניי.....טוב טעם ודעת.....קראתי בכל לב

Transliteration:

(*Deuteronomy 32:3*) *ha-Tzur t'mim po'olo ki kol d'rachav mishpat El emunah v'ein avel tzadik v'yashar hu.*

(*Psalms 119*) *Tzedek eidotecha.....v'adab'rah b'eidotechar'eih onyi.....tuv ta'am va-da'at.....karati v'chol lev.*

Translation:

(*Deuteronomy 32:3*) The Rock, His work is perfect; for all His ways are justice; a God of faithfulness and without iniquity, just and right is He.

(*Psalms 119*) Thy testimonies are righteous.....I will speak of Thy testimonies.....See mine affliction.....Teach me good knowledge.....I have called with my whole heart.

Other claims have been made for the biblical derivation of צורטק, however the ones presented above are the most plausible. We are also told that the Name *Tzurtak* is an abbreviation of “*Tzurat ha-Kodesh*” meaning “the form of the holy.”³²⁸ In this regard, it is written in the “introduction” to the “*Commentary on the Sefer Yetzirah*” attributed to the *Ra'avad*, that the Divine Name in question is the “Knot of Forms,” since all the “patterns” in the whole of existence were drawn by צורטק into manifestation via *Binah*, the sphere of “Understanding” on the sefirotic Tree.³²⁹ Commenting on this, Moses Chaim Luzzatto says that “to produce the separate creations in themselves, there has to be one power that governs the form in which they are designed, and this power stands over the separate creations themselves to maintain them in their appointed form.” He continues that this “power” is *Tzurtak*, which

“contains the power to bring forth the separate creations into actual being out of nothingness so as to be branches of it. This is because it is a unique kind of radiation that produces no other branches except separate creations, being out of nothingness, in accordance with the unique aspect of this power.”³³⁰ This means that the entire complexity of manifestation as a separate existence, is only possible because of the differentiating action of *Tzurtak*.....

Now, as indicated in the previous volume of this series, the Name *Tzurtak* is amongst a set of Divine Names which the early Merkavists had to utter 112 times, like a mantra, in preparation of the “Merkavistic Descent,” which is, as it were, a meditative inter-dimensional journey.³³¹ However, this special Divine Name is also used in *Kame’ot*;³³² is invoked to protect a pregnant woman in childbirth and against premature delivery,³³³ and since *Tzurtak* also governs the most “creative” aspect of man, which can engender the very best of goodness and the greatest evil in this world, i.e. the tongue, this Name is called upon to guard ones mouth against uttering bad speech. In this case, the power of *Tzurtak* is invoked by simply uttering with *Kavvanah*, with a focussed intention and mindset, the following incantation:³³⁴

יהי רצון מלפניך השם המושל על הלשון המסדר הדיבור
צורתק שתסדר דיבורי בפי שיהיה מקובל לכל השומעים
ולא יצא מפי אלא דברים אמתיים בראיות בדורות אמן
בן יהי רצון

Transliteration:

*Y’hi ratzon milfanecha ha-shem ha-moshel al ha-lashon
ha-m’sader ha-dibur Tzurtak shetesader diburi b’pi
sheyiyeh m’kubal l’kol ha-shom’im v’lo yitze mipi ela
d’varim amiti’im b’re’ayot b’rurot omein ken y’hi ratzon.*

Translation:

May it be your will the Name who rules the tongue, to set in order the speech in my mouth, to be accepted in the future by all those who listen to me, and that nothing flows from my mouth but only words of truth which are clear facts. *Amen*, may such be his will.

F. *Shem ha-Meforash*: The Explicit Name

This is the most sacred Divine Name in our tradition. In fact, we are reminded that all the “holy names mentioned in the *Torah* are all dependent on the four-letter name, *YHVH*. You might ask, ‘Is not the name *Ehyeh* the basis and the source of all?’ Then know that the four-letter name is like the body of the tree, while the name *Ehyeh* is the root of the tree, from which more roots spread and branches reach out on all sides. All other holy names are like branches and leaves that spread from the body of the tree, and each of the branches bears its own fruit.”³³⁵

It is again worth noting that the Ineffable Name derives from the terms *Hayah* (היה—“was”), *Hoveh* (הוה—“is”) and *Yiyeh* (ייה—“will be”). In this sense the *Tetragrammaton* expresses the entirety of “Being,” as well as the totality of time, space and events, and this is particularly important since, if we carefully consider our own status regarding the “Eternal Living Spirit,” it will be noticed that what all of us are looking for with our “Self-quests,” is a Deity which cannot be denied or evaded—a “Primal Power,” or “Fundamental Force,” one might say the “Energy of Existence Itself.” In fact, humanity has met this in a million different ways all pointing in different directions, and altering all the time as we evolve. What we are hoping to find is a “Constant of Consciousness,” or something which remains relatively stable, while everything else is subject to change according to our advancement of intellect and intuition.

About the only thing which comes into this category is our concept of numbers. I mean that our sense of “one, two and three,” etc., is the same now as it was 20,000 or more years ago. The whole idea of separate units which can be combined with each other, or related for particular purposes, was the beginning of our civilisation. Our “Initial Idea” of everything we encountered consisted of *this*, *that* and the *other*. In other words *combinations* of “Identity” which involved *counting*. 1.....2.....3.....and so on. Then it was a question of choosing a useful conglomeration of numbers to work with, and the obvious answer was *ten* because of our ten fingers. So the idea of the “Decade” arose, which is with us still.

When the idea of an alphabet emerged, such as *Ashurit* or square glyphs comprising the Hebrew alphabet, you can see

whence the idea of a God-Name arose if you start counting from the little finger of the right hand to that of the left hand like this:

| LEFT | | | | | RIGHT | | | | |
|----------|----------|-----------|----------|----------|----------|----------|----------|----------|----------|
| י | ט | ח | ז | ו | ה | ד | ג | ב | א |
| <i>Y</i> | <i>T</i> | <i>Ch</i> | <i>Z</i> | <i>V</i> | <i>H</i> | <i>D</i> | <i>G</i> | <i>B</i> | <i>A</i> |
| 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |

If you take the outside letters of the whole combination, that is little finger-thumb-thumb-little finger, you get *AHVE* (אָהֵוֹ), and by reversing *YVHA* (יִוְהָ). So there are the Three Letters of the Sacred Name *YHVH* (יהוה) plus an *Alef* (א) which is the letter/sign indicating “life/death” as a principle. Permute those letters and study their meanings in Hebrew, and you will get a lot of wonderful ideas, but what we are really placing as our Primal Power through this activity, is *our own capability of counting*.....

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Chapter 2
Esh — Fire
The Forty-Two Letter Name of God

A. Ana Bechoach Prayer

To comprehend the magnificence of the remarkable “*Ana Becho’ach*” prayer-invocation and meditation, we need to study it quite closely. Here is the Hebrew original:

אנא בכח גדולת ימינך תתיר צרורה
קבל רינת עמך שגבנו טהרנו נורא
נא גבור דורשי יחודך כבבת שמרם
ברכם טהרם רחמי צדקתך תמיד גמלם
חסין קדוש ברוב טובך נהל עדתך
יחיד גאה לעמך פנה זוכרי קדושתך
שועתנו קבל ושמע צעקתנו יודע תעלומות
ברוך שם כבוד מלכותו לעולם ועד

Transliteration:

Ana Becho’ach G’dulat Yeminchah Tatir Tz’rurah
Kabel Rinat Am’chah Sagvenu Taharenu Nora
Na Gibor Dorshei Yichudcha Kevavat Shomrem
Bar’chem Taharem Rachamei Tzidkatcha Tamid Gomlem
Chasin Kadosh B’rov Tuvcha Nahel Adatecha
Yachid Ge’eh Le’am’cha Pneh Zochrei K’dushatecha
Shav’atenu Kabel Ushma Tza’akatenu Yode’a Ta’alumot
Baruch Shem K’vod Malchuto l’Olam Va’ed

Translation:

Please now with might, with the strength of your right,
untie the bound.....

Accept our song, strengthen us, purify in awe.....

Awesome in grace, we who see you as One, guard from harm.....

Cleanse us and bless, mix mercy with justice, and always redeem.....

Holy power, in your great goodness, guide your people.....

Exalted unique, turn to us, who recall your holiness.....

Receive our cry, hear our plea, you know what is hidden.....

Blessed is the Name, glorious your kingdom, throughout space and time.¹

The *Ana Becho'ach* prayer, attributed to the Talmudic mystic Rabbi Nechunia ben Hakanah but deriving from a much later date, comprises exactly forty-two words. The last stanza, whilst not directly aligned with the “Forty-two Letter Name,” was appended as an affirmation of the entire prayer. In fact, this prayer is based on the very ancient “Forty-Two Letter Name of God,” which is invoked by the recitation of the *Ana Becho'ach* prayer. The initial letters of the words of this prayer spell the “Forty-Two Letter Name,” i.e.

אבגיהתצ קרעשמנ נגדיכש בתרצתג חקבטנע יגלפזק שקוצית

As you will notice, the forty-two letters are divided into seven groups of six letters each, and a variety of ways have been offered as far as the actual pronunciation of this Divine Name is concerned. Keeping in mind the dual vocalisations of the “double letters” contained in this “Name,” I was taught to utter them in the following manner:

*Avgitatz Karastan Nagdichesh Batratztag
Chakvetna Yaglefzok Shakutzit*

I remember thinking at the time that it did not sound like Hebrew at all, but rather like a strange ancient incantation in some long forgotten language, and I had a most eery sensation of very ancient primordial forces being invoked by their utterance.....

It is suggested that one harmonises oneself with daily and monthly cycles in which one pronounces the sets of letter combinations from the “Forty-two Letter Name” respectively associated with the current “zodiacal period” (month) and with the specific day. For example, during the period when the Sun is reaching its highest “exaltation” during mid-summer in the Northern Hemisphere, i.e. in *Leo (Aryeh)*, you would focus on the letter combination of the Divine Name associated with that month, which is אַבְגִּיטֶז (Avgitatz). In the Southern Hemisphere the same would happen in the sign of *Aquarius (Deli)*, and, as indicated earlier, the “Forty-two Letter Name” and the *Ana Becho’ach* prayer are usually recited after the bedtime prayers.....

B. Adjunctions & Incantations

According to those Kabbalists who are “wise of heart,” the secret behind the functions of the “Forty-two Letter Name” and the associated ruling “Spirit Messengers,” i.e. “Angels,” pertain to *Shem Taharah* (שם טהרה), the “Name of Purity.”³⁷ However, whilst this is indeed the case, it must be understood that before one can utter even one word pertaining to any practical application of these Names and “Spirit Intelligences,” one is required to keep ones mindset “pure,” i.e. to work each stage of the process with ones *Kavvanah*, ones focussed intention, exclusively concentrated on the task at hand, carefully avoiding being distracted by external or unrelated issues.³⁸

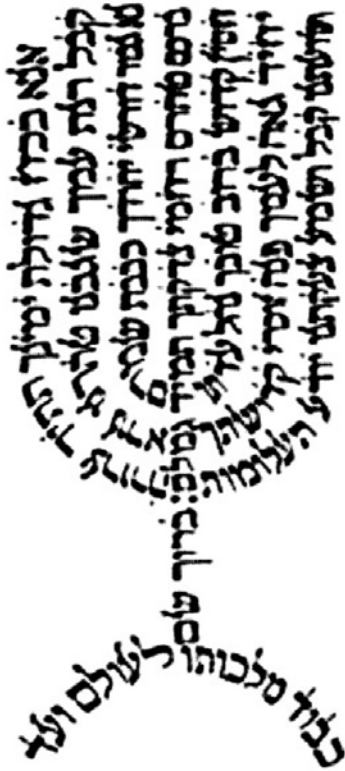
Now, before we investigate the “Forty-two Letter Name” in greater detail, we need to take careful note of the fact that, whilst this Name is understood to generally relate to *Gevurah*, the sphere of “Severity” or “Strength” on the kabbalistic Tree of Life, and likewise the “Name of Seventy-two Names” pertains to *Chesed*, the sphere of “Mercy” or “Lovingkindness,” each of the seven six letter combinations comprising the “Forty-two Letter Name,” as well as their affiliated stanzas in the *Ana Becho’ach* prayer, are respectively attributed to an associated *Sefirah* on the *Etz Chaiim* (Tree of Life), as shown in the following table:

| | | |
|-------------------------------------|---------|----------------|
| אנא בכח גדולת ימינך תתיר צרורה | אבגיתין | <i>Chesed</i> |
| קבל רינת עמך שגבנו טהרנו נורא | קרעשטן | <i>Gevurah</i> |
| נא גבור דורשי יחודך כבבת שמרם | נגדיכש | <i>Tiferet</i> |
| ברכם טהרם רחמי צדקתך תמיד גמלם | בתרצתג | <i>Netzach</i> |
| חסין קדוש ברוב טובך נהל עדתך | חקבטנע | <i>Hod</i> |
| יחיד גאה לעמך פנה זוכרי קדושתך | יגלפזק | <i>Yesod</i> |
| שועתנו קבל ושמע צעקתנו יודע תעלומות | שקוצית | <i>Malchut</i> |

The seven sets of six-letter combinations comprising the “Forty-Two Letter Name,” are believed to represent the “Seven Days of Creation.” Hence, in addition to their respective sefirotic attributions, each governs an “age,” so to speak:

| Name | Sefirah | Day | Time Period |
|--------|----------------|-----------|-------------------|
| אבגיכז | <i>Chesed</i> | Sunday | 3760 to 2761 BCE |
| קרעשמן | <i>Gevurah</i> | Monday | 2760 to 1761 BCE |
| נגדיכש | <i>Tiferet</i> | Tuesday | 1760 to 761 BCE |
| במרטג | <i>Netzach</i> | Wednesday | 760 BCE to 239 CE |
| חקבמנע | <i>Hod</i> | Thursday | 240 to 1239 CE |
| יגלפזק | <i>Yesod</i> | Friday | 1240 to 2239 CE |
| שקוצית | <i>Malchut</i> | Saturday | 2240 to 3239 CE |

It is very important to keep some of these details in mind when it comes to studying the magical applications of this Name, since you will notice the practical uses of the “Forty-two Letter Name” somehow relate to the quality of the sphere with which it is affiliated on the sefirotic tree. Regarding these “magical applications,” it should be noted that the “Forty-Two Letter Name,” as well as the *Ana Becho’ach* prayer, are employed for spiritual protection, hence they feature in their entirety in many *Kame’ot*, and there are a number of these finely crafted amulets preserved in several collections, of which very good photographic images can be found in a few well researched tomes dealing specifically with this topic.³⁹ I often like to browse through my own collection of works on Hebrew amulets, investigating and admiring the construction of these wonderful objects which, in many instances, were created for personal protection, health, or even for something as simple as plain good fortune.....and why not?



We should also note that the “Forty-two Letter Name,” as well as the *Ana Becho’ach* prayer, have been used for example in those very large, beautifully painted constructs known as “*Shiviti*” plaques and amulets. The Divine Name itself is often included in amulets designed to protect a mother and her newborn from any harm they might meet from malevolent spiritual influences.⁴⁰ As far as this “*talismanic*” use of the *Ana Becho’ach* prayer is concerned, the entire prayer was often written in the form of a *menorah* (sacred seven-branched candelabrum), as shown in the accompanying illustration.

We have thus far perused the “Forty-two Letter Name” mainly in terms of its division into seven groups of six letters each. However, the power of the

following practical applications pertains to this Divine Name being divided into fourteen sections, each comprising three letters. These are vocalised in a specific manner as shown in the table overleaf:

| | | | |
|-------------|----------------|-------------|-------------------|
| 1 אבֵּי | <i>AViGe</i> | 2 יתֵץ | <i>YaToTzi</i> |
| 3 קרֵעַ | <i>KaRo’</i> | 4 שֵׁטָן | <i>SaTaN’</i> |
| 5 נַגֵּד | <i>NaGiDa</i> | 6 יכֵשׁ | <i>YeiCheiSha</i> |
| 7 בֵּטָר | <i>BiTaRo</i> | 8 צַתָּג | <i>TzaTaG’</i> |
| 9 זֶקֶב | <i>CheKeVa</i> | 10 טִנֵּי | <i>Tin’I</i> |
| 11 יגֵל | <i>YaGaLi</i> | 12 פִּזְקֵי | <i>P’Z’Kei</i> |
| 13 שִׁקֵּוֹ | <i>ShuKoVa</i> | 14 צִיָּת | <i>TzoYaT’</i> |

The vowels employed were derived in their exact order from *Exodus 2:12* in the following manner:

וַיִּפֶן כֹּהֵן וְכֹהֵן וַיִּקְרָא כִּי אֲנִי אִישׁ וַיִּךְ אֶת הַמִּצְרֵי
וַיִּטְמְנֵהוּ בַחֲזֵל

Let us now turn our attention to the magical uses made of these three letter combinations.....

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Chapter 3

Mayim — Water

The Name of Seventy-Two Names

A. Arcane Origins

I am sure most readers of works of this nature will be well acquainted with “Numerology,” a very popular “occult science” in which the personality traits of individuals are ascertained, as well as their destinies determined, through the “reading” of their dates of birth, and the inspection of the letters comprising their names and surnames from letter/number perspectives. Of course, there is nothing unusual about this in Kabbalah, in which, as indicated earlier, letter/number systems are commonplace.

However, what is particularly interesting is the “power” certain numbers hold in the human imagination. We certainly know about the “hidden meanings” of 1, 3, 7, 12, not forgetting 13, in the minds of the general public, but what I find particularly curious is just why the number 72 should have been held in such high regard in the minds of the ancients? It is not as if it is being afforded the same honour in our day. I have perused the rationales of several authors regarding the popularity of the number 72 amongst ancient civilisations. These ranged from the number being 3×24 , which, seen in terms of hours, indicates exactly three days, and which is said to pertain to the “mystical burials” during the “initiation rituals” of early “mystery religions,” to this number suggesting some sort of a “compromise between Moon-goddess worship and Sun-god worship.”¹ Regarding the latter we are informed that “72 means three-times-three, the Moon’s mystical number, multiplied by two-times-two-times-two, the Sun’s mystical number, and occurs in solar-lunar divine unions throughout Europe, Asia and Africa.”²

I haven’t been able to authenticate many of these claims in terms of verifiable historical evidence, however there is certainly no doubt that the number 72 was greatly respected in the religious thought of ancient civilizations. Take Egypt as a case a point, with

its myth of *Osiris*, the dying god. It tells of a conflict between *Osiris* and *Seth*. The latter personality, being the brother of *Osiris*, was jealous of his brother's kingship and coveted the throne of Egypt. *Seth* schemed to kill his brother, and *Osiris* then underwent the process of death and rebirth in the age-old tradition of Sacred Priest Kings or sacrificed gods. It is related in the Egyptian saga how *Seth* constructed a magnificently adorned sarcophagus, and invited all to experience the inside of the coffer. When *Osiris* entered it, the match was perfect. Instantly the lid was shut, the god was enclosed and nailed in by the seventy-two helpers of *Seth*, after which the sarcophagus was cast into the Nile.³

It has been said that the number 72 is the number of creation and refers to the eternal life-death process of all existence, which would mean that *Osiris*' death was preordained, as was his rebirth in the manner of the dying and resurrected deities of the world. We are reminded not to forget the role of *Thoth*, the messenger of the gods, in this saga, since in Egyptian mythology it is this god with the head of an ibis, who introduced the ancient Egyptians to both the science of astronomy and the scribal arts. It has been related how *Thoth*, the keeper of records, acquired exactly a seventy-second portion of the light of the Moon, when he defeated the Moon in a board game. It is maintained that *Thoth* added five more days to the year, which originally comprised 360 days only, and it is said that he formed these extra days out of the light that he won from the Moon.⁴

It has been suggested that studying the relationship of *Thoth* to the number 72 provides the solution to the mystery of this number in ancient Egypt. Since this god brought the knowledge of astronomy to the Egyptians, it is claimed that the number 72 refers to that number in years, i.e. in what is known as the "precession of the equinoxes" in which the stellar bodies in the zodiac appear to move exactly one degree every seventy-two years.⁵ Some claimed that the number of the extra days, i.e. five referred to above, provides the vital clue in understanding zodiacal cycles. For example, if we multiply the number 72 by 5, the total is 360, representing the degrees in the zodiacal circle. If we divide in turn the number 360 by 5, the result is, as expected, also 72, referring to the 72 quinances or divisions of five degrees comprising the circle of the Zodiac. On the other hand, if we multiply 360 by 72 the result is 25,920 which refers to the exact number of years for

the circle of the Zodiac to complete its path in the celestial cycle called “the precession of the equinoxes.”⁶.....

B. A Biblical Spin-off

It should be noted, a major portion of what is termed “Practical Kabbalah” revolves around special meditational and ritual practices employed to open the heart and mind of the practitioner, this being understood to be a necessary prerequisite for anyone wanting to align with those special Spirit Intelligences from whom higher wisdom might be gained. In this regard, as I am sure you can imagine, there are numerous adjurations, incantations, and other ritual techniques which have been passed down the ages and preserved by serious practitioners, i.e. the *Sar ha-Torah* and *Sar ha-Panim* narratives in the *Hechalotic* texts of *Ma’aseh Merkavah*;³¹ the remarkable meditations of Eleazer of Worms,³² Abraham Abulafia,³³ Yehudah Albotini;³⁴ the *Yichudim* and *Kavvanot* of Lurianic Kabbalah;³⁵ etc.

A remarkable feature of this great literature, is the use of Divine Names to facilitate a direct communication with a *Maggid* (Spirit Messenger), or even with a *Bat Kol* (a Divine Voice [Daughter Voice]).³⁶ Linked here is a subject of very special interest, i.e. the *Shem Vayisa Vayet* known as “Name of Seventy-Two Names,” “Seventy-two Letter Name of God” and even as the “*Shemhamforash*.” The latter is actually a misnomer as the term “Ineffable Name” really refers to the *Tetragrammaton* (*YHVH*), the Divine Name incorporating the past, present and the future, and which we noted earlier is considered to be the most sacred of all Hebrew Divine Names.

Over a period of around thirty years I have collected a rather hefty and constantly expanding file comprising documents pertaining to this specific topic, some passed on to me in person by other investigators and practitioners, whilst the majority of which were drawn from the growing list of primary sources which have become available to the general public since the 1980's. What follows next is the final product of my very careful research into the “*Shem Vayisa Vayet*” termed the “The Name of Seventy-Two Names.”

Now, this Divine Name was derived from three verses commencing with the words *Vayisa Vayavo Vayet* (*Exodus 14:19–21*). These verses read:

(Verse 19) ויסע מלאך האלהים ההלך לפני מחנה ישראל
וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד
מאחריהם

(Verse 20) ויבא בין מחנה מצרים ובין מחנה ישראל ויהי
הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל
הלילה

(Verse 21) ויט משה את ידו על הימ ויולך יהוה את הים
ברוח קדים עזה כל הלילה וישם את הים לחרבה
ויבקעו המים

Transliteration:

(Verse 19) *vayisa malach ha-elohim ha-holech lifnei
machaneh yisra'el vayelech mei'achareihem vayisa amud
he-anan mip'neihem vaya'amod mei'achareihem*

(Verse 20) *vayavo bein machaneh mitz'rayim uvein
machaneh yisra'el vay'hi he'anan v'hachoshech vaya'er
et ha-lailah v'lo karav ze el ze kol ha-lailah*

(Verse 21) *vayet mosheh et yado al ha-yam vayolech
YHVH et ha-yam b'Ru'ach kadim azah kol ha-lailah
vayasem et ha-yam lecharavah vayibak'u ha-mayim*

Translation:

(Verse 19) And the angel of God, who went before the camp of Israel, removed and went behind them: and the pillar of cloud removed from before them, and stood behind them;

(Verse 20) And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

(Verse 21) And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

Each of these three Hebrew verses comprises exactly seventy-two letters, and from these were formed the “Name of Seventy-two Names.” The *Zohar* informs us that these three verses respectively correspond to three *Sefirot*, i.e. the first verse to *Chesed* (Mercy),

the second to *Gevurah* (Strength or Severity), and the third to *Tiferet* (Beauty or Balance).³⁷

As it is, the letters comprising the three verses were combined in a unique manner to construct the “Name of Seventy-Two Names.” Whilst the letters of the first verse were written in the normal Hebrew manner from right to left, those of the second verse were written in reverse order, i.e. from left to right, directly underneath the first line. Lastly the letters of the third verse were again written in the normal Hebrew manner from right to left, again directly underneath the second line. Afterwards the lines of letters were read in columns of three letters each, and so the “*Shem Vayisa Vayet*” or “Name of Seventy-Two Names” was discovered, each of its seventy-two Names comprising three letters as shown in the following chart:

| | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|
| 6 ללה | 5 מהש | 4 עלם | 3 סיט | 2 ילי | 1 והו |
| 12 ההע | 11 לאו | 10 אלד | 9 הזי | 8 כהת | 7 אכא |
| 18 כלי | 17 לאו | 16 הקם | 15 הרי | 14 מבה | 13 יזל |
| 24 חהו | 23 מלה | 22 ייי | 21 נלך | 20 פהל | 19 לוו |
| 30 אום | 29 ריי | 28 שאה | 27 ירת | 26 האא | 25 נתה |
| 36 מנד | 35 כוק | 34 להח | 33 יחו | 32 ושר | 31 לכב |
| 42 מיד | 41 ההה | 40 ייז | 39 רהע | 38 חעם | 37 אני |
| 48 מיה | 47 עשל | 46 ערי | 45 סאל | 44 ילה | 43 וול |
| 54 נית | 53 ננא | 52 עמם | 51 החש | 50 דני | 49 והו |
| 60 מצר | 59 הרח | 58 ייל | 57 נמם | 56 פוי | 55 מבה |
| 66 מנק | 65 דמב | 64 מחי | 63 ענו | 62 יהה | 61 ומב |
| 72 מום | 71 היי | 70 יבם | 69 ראה | 68 חבו | 67 איע |

It is interesting that all the letters of the Hebrew Alphabet, except the letter ג (*Gimel*), appear in the “*Shem Vayisa Vayet*.” It has been said this letter, the value of which is 3, is the “key” to this Name, since the seventy-two associated name-portions comprise three letters each. One could say that ג represents the user of the “Name of Seventy-Two Names.” Thus all the letters are employed when the Name is spoken: twenty-one letters to be uttered, and one for the one pronouncing the “*Shem Vayisa Vayet*.”

As noted, the verses from which the “Name of Seventy-two Names” is derived, pertain to the biblical saga of Moses stretching forth his hand to part the waters of the sea, whilst a “pillar of cloud” and “the angel of God” separate the Israelites from the Egyptians, their erstwhile oppressors. In fact, tradition would have it that Moses not only learned the “*Shem Vayisa Vayet*” at the “burning bush,” but there are actually statements to the effect that Moses used the “Name of Seventy-Two Names” to part the waters of the sea, which allowed the Israelites safe passage.³⁸ There were also claims that the Eternal One had in person edged this remarkable Name onto Moses’ staff.³⁹

Another notion, popularly promulgated in Christian and Hermetic Kabbalah as well as in Masonic literature, is that Jacob the Patriarch encountered these seventy-two three-letter names in the rungs of the ladder which he dreamed about, and which was “set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it” (*Genesis 28:12*). Some suggested that the very angels who were ascending and descending “Jacob’s Ladder” were equally numbered exactly seventy-two.⁴⁰

Having established the seventy-two segments of the “*Shem Vayisa Vayet*,” we are now faced with the issue of their actual verbal expression, of which there are a number of different ways in existence. Moses Zacutto addressed some of these in his “*Shorshei ha-Shemot*,” and offered the following vocalisations of the “Name of Seventy-two Names”:⁴¹

| | | | | | |
|---------------------|---------------------|-----------------------|----------------------|---------------------|---------------------|
| 1 <i>V'hu</i> | 2 <i>Y'li</i> | 3 <i>S'yat</i> | 4 <i>Alam</i> | 5 <i>M'hash</i> | 6 <i>L'lah</i> |
| 7 <i>Acha</i> | 8 <i>K'hat</i> | 9 <i>Hazai</i> | 10 <i>Alad</i> | 11 <i>L'u</i> | 12 <i>H'hah</i> |
| 13 <i>Y'zal</i> | 14 <i>M'bah</i> | 15 <i>H'rai</i> | 16 <i>H'kam</i> | 17 <i>L'u</i> | 18 <i>K'li</i> |
| 19 <i>L'vu</i> | 20 <i>P'hal</i> | 21 <i>N'lach'</i> | 22 <i>Yiyay</i> | 23 <i>M'lah</i> | 24 <i>Ch'hu</i> |
| 25 <i>N'tah</i> | 26 <i>Ha'a'a</i> | 27 <i>Y'rat</i> | 28 <i>Sh'ah</i> | 29 <i>R'yay'</i> | 30 <i>Avam</i> |
| 31 <i>L'kav</i> | 32 <i>V'shar</i> | 33 <i>Y'chu</i> | 34 <i>L'hach'</i> | 35 <i>K'vak</i> | 36 <i>M'nada</i> |
| 37 <i>Ani</i> | 38 <i>Cha'am</i> | 39 <i>R'ha</i> | 40 <i>Y'yaz</i> | 41 <i>Hahah'</i> | 42 <i>Mayach</i> |
| 43 <i>V'vala</i> | 44 <i>Y'lah</i> | 45 <i>S'al</i> | 46 <i>Ari</i> | 47 <i>Eishal</i> | 48 <i>M'yah</i> |
| 49 <i>V'hu</i> | 50 <i>Dani</i> | 51 <i>Hacheish</i> | 52 <i>Amam</i> | 53 <i>N'ni</i> | 54 <i>N'yat</i> |
| 55 <i>M'vah</i> | 56 <i>Pavi</i> | 57 <i>N'meim</i> | 58 <i>Y'yal</i> | 59 <i>Harach</i> | 60 <i>M'tzar</i> |
| 61 <i>Umab</i> | 62 <i>Y'hah'</i> | 63 <i>Ani'u</i> | 64 <i>M'chi</i> | 65 <i>D'mab</i> | 66 <i>M'nak</i> |
| 67 <i>Aya</i> | 68 <i>Chavu</i> | 69 <i>R'ah</i> | 70 <i>Y'bam</i> | 71 <i>Hayai</i> | 72 <i>Mum</i> |

Excepting the following variances: (14) *Mavah*, (20) *Fehil*, (21) *Nalecha*, (22) *Y'yay'*, (24) *Chahu*, (26) *Ha'i'a*, (36) *M'nad*, (37) *An'*, (38) *Ch'am*, (42) *Miyach*, (43) *V'val*, (47) *'shal*, (51) *Hachash*, (53) *Nina*, (54) *Niyat*, (56) *P'vi*, (57) *N'mam*, (58) *Yiyal*, (61) *Vamav*, (63) *Anu*, and (69) *R'ei*, the vocalisations Zacutto listed in his “*Shorshei ha-Shemot*” match those presented by Moses Cordovero in “*Pardes Rimmonim*.”⁴²

A variety of ways have been suggested as far as the vocalisation of this remarkable Divine Name is concerned. It has been proposed that each portion of the “Name of Seventy-two Names” should be vocalised with the vowels *segol–sh’va–segol*. Accordingly the intonation of the seventy-two Names would be *VeH’Ve*, *YeL’Ye*, *SeY’Te*, *EL’Me*, etc. In this instance the

vocalisation of the “*Shem Vayisa Vayet*” is aligned with the vowels of אֱהִי־יְהוָה (*Eh’yeh*), which is said to greatly increase its power.⁴³

In another instance, employing this Name as a meditation device, Abraham Abulafia, asserted each letter comprising the “Name of Seventy-two Names” should be vocalised with the vowel directly associated with the name of each letter, e.g. א (*Alef*) is uttered “*ah*”; ב (*Bet*) is pronounced “*Beh*”; ג (*Gimel*) is voiced “*Gih*”; etc.⁴⁴ Other variances remain in a number of manuscripts and publications dealing with the “Name of Seventy-Two Names,” however, some forty years ago I was taught to enunciate the “*Shem Vayisa Vayet*” in the following manner, which is effective, powerful and easily memorised:

| | | | | | |
|--------------------|---------------------|----------------------|---------------------|---------------------|---------------------|
| 1 <i>Vehu</i> | 2 <i>Yeli</i> | 3 <i>Sit</i> | 4 <i>Elem</i> | 5 <i>Mahash</i> | 6 <i>Lelah</i> |
| 7 <i>Acha</i> | 8 <i>Kahet</i> | 9 <i>Hezi</i> | 10 <i>Elad</i> | 11 <i>Lav</i> | 12 <i>Hahah</i> |
| 13 <i>Yezel</i> | 14 <i>Mebah</i> | 15 <i>Hari</i> | 16 <i>Hakem</i> | 17 <i>Lav</i> | 18 <i>Keli</i> |
| 19 <i>Lov</i> | 20 <i>Pahal</i> | 21 <i>Nelach</i> | 22 <i>Yeyay</i> | 23 <i>Melah</i> | 24 <i>Chaho</i> |
| 25 <i>Netah</i> | 26 <i>Ha’a</i> | 27 <i>Yeret</i> | 28 <i>Sha’ah</i> | 29 <i>Riyi</i> | 30 <i>Om</i> |
| 31 <i>Lekav</i> | 32 <i>Vesher</i> | 33 <i>Yichu</i> | 34 <i>L’hach</i> | 35 <i>Kevek</i> | 36 <i>Menad</i> |
| 37 <i>Ani</i> | 38 <i>Cha’am</i> | 39 <i>Reho</i> | 40 <i>Yeyiz</i> | 41 <i>Hahah</i> | 42 <i>Mich</i> |
| 43 <i>Veval</i> | 44 <i>Yelah</i> | 45 <i>Se’al</i> | 46 <i>Ari</i> | 47 <i>Eshal</i> | 48 <i>Mih</i> |
| 49 <i>Vehu</i> | 50 <i>Dani</i> | 51 <i>Hachash</i> | 52 <i>Omem</i> | 53 <i>Nena</i> | 54 <i>Nit</i> |
| 55 <i>Mivah</i> | 56 <i>Poi</i> | 57 <i>Nemem</i> | 58 <i>Yeyil</i> | 59 <i>Harach</i> | 60 <i>Metzer</i> |
| 61 <i>Umab</i> | 62 <i>Yahah</i> | 63 <i>Anu</i> | 64 <i>Machi</i> | 65 <i>Dameb</i> | 66 <i>Menak</i> |
| 67 <i>Iyah</i> | 68 <i>Chavu</i> | 69 <i>Ra’ah</i> | 70 <i>Yabam</i> | 71 <i>Hayi</i> | 72 <i>Mum</i> |

As can be expected, besides the many vocalisations of the “Name of Seventy-Two Names,” there are equally many variant uses of these “Names”

C. Magical Applications

The “Name of Seventy-Two Names” is employed in “Practical Kabbalah” for designs quite different from the earlier mentioned meditational uses. Further applications of this special “Name,” for example in prayer, “dream invocation,” prophecy, etc., can be found in works like “*Sha’arei Tzion*” by Nathan Neta ben Moshe of Hanover.⁷² Of course, since a “Divine Name” is for Kabbalists the strongest focus of Divine Energy in manifestation, the “Name of Seventy-Two Names” is highly favoured for its great potency. Yet, Moses Cordovero informed us regarding the power of the “*Shem Vayisa Vayet*,” that “Some of the ancients commented that by the combination and permutation of the Name of Seventy-two or other names, after a great concentration (*Hitbodedut*), the righteous man.....combines the forces and unites them and arouses desires in them, each to his brother as the *membrum virile* of man and his companion until there is poured upon him a great influx, with the condition that he who deals with this will be a well-prepared vessel and worthy of receiving the spiritual force. For if it is not the case, it will become cruel to be turned into a ‘degenerate wild vine’.”⁷³

Keeping that admonition in the back of our minds, we note that the “*Shem Vayisa Vayet*,” considered “holy and awesome,”⁷⁴ and most powerful, has been employed for a variety of “magical” purposes, sometimes to the great indignation of Rabbinical authorities. As it is, Abraham Abulafia himself vociferously voiced his disapproval and dismay at the magical usage of the “Name of Seventy-two Names.” In fact, in his denigration of such magical uses, he unwittingly shared a rather unsavory magical practice involving the “*Shem Vayisa Vayet*.” He wrote:

“I have found in one of the books, whose title I would like not to mention [explicitly]: ‘Whoever wants to bring a woman to him so that she will love him, let him pronounce the name of *VHV YLY SYT ALM*, frontward and backward seven times, in the night of Wednesday, during the first hour of night, which is the time of Saturn, and let him conjure *Kaftziel*, that is the angel presiding over that planet, by that name. At that time let him write four names on a parchment of a deer, without interrupting the writing

by any speech. Then, let him put the amulet on his neck as an amulet and then the woman, whose name and the name of her father he has pronounced, will love him a great love, by the virtue of that name.’ Similar things I have found in great numbers, and they are almost infinite; and these things have spread and reached the hands of great Rabbis, but they hide them in a scrupulous manner and they think that their treasury is replete with pearls. And they are very reverent [awesome] while studying the names when they need them.....”⁷⁵

Abraham Abulafia’s objection notwithstanding, the “Name of Seventy-Two Names” has been put to extensive magical usage over the centuries, as expounded in a variety of Jewish magical writings.⁷⁶ It is said that Kabbalists employed it in the construction of a *Golem*, and that the generation of the force that animated this artificial anthropoid, was the fully expressed and perfectly enunciated “*Shem Vayisa Vayet.*” In fact, the *Sefer Raziel*, a famous mediaeval Kabbalistic magical text, claims no magic is successfully worked without the support of this Name.⁷⁷

The Name is used in exorcism and other matters of a similar ilk, and thus it is understood that “whoever pronounces this name against a demon, it will vanish; at a conflagration it will be quenched; over an invalid, he will be healed; against impure thoughts, they will be expelled; if it is directed against an enemy, he will die, and if it is uttered before a ruler, his favour will be won,” etc. Yet, the same voice extolling its magical virtues, is also telling us that “whoever pronounces this name while he is in a state of uncleanness and impurity will surely be struck dead.”⁷⁸ Of course, included in this last statement of “uncleanness” and “impurity” are unclean thoughts involving any cerebration of ill intent, as well as feelings of the same. Therefore it is necessary that the practitioner should be mentally, emotionally and physically in a state of *Hishtavut* or equanimity, in order to employ Divine Names of this nature.

Now, I personally believe that before one can enact any of the practical applications of the “*Shem Vayisa Vayet,*” one needs to be mentally and emotionally aligned with all associated aspects. In this regard, I have found this easy to achieve with the seventy-two triplets by simply vocalising the entire set every day in the

form of a simple chant. However, we have to follow different routes when it comes to the associated elements, e.g. biblical passages, “Spirit Intelligences,” etc. As it is, the seventy-two letter triplets comprising the “Name of Seventy-Two Names” are respectively associated with seventy-two verses from the “*Book of Psalms*,” all said to be arranged by Rabbi Moses Isserles (*Rama*), in accordance with the “revealed truth” which Rabbi Moses Nachmanides (*Ramban*) passed on to his students.⁷⁹ Each verse is constructed from seven words only, comprises the Ineffable Name (*Adonai* in one instance), and reveals, in exact order, the letters comprising its associated triad from the “*Shem Vayisa Vayet*,” as indicated below by the larger glyphs in the Hebrew text of the verse associated with םןן.

These seventy-two verses from *Psalms* not only aid one in becoming fully aligned with the “*Shem Vayisa Vayet*,” but are also collectively employed to invoke the “spiritual forces” inherent in the Name. The “Name of Seventy-two Names” is said to open spiritual “gates of goodness and purity,” and is often employed in its entirety when requiring spiritual assistance, or needing relief and rescue from stressful circumstances.⁸⁰ In this regard, the associated biblical verses constitute an awe-inspiring prayer-incantation, which is equally employed for these exact reasons.⁸¹ Whilst it was oftentimes employed as a prayer of protection prior to undertaking a journey at sea or when travelling into deserts, or for travels in general,⁸² it was recommended that one utters this prayer every day, in order to protect oneself against anything disadvantageous happening to oneself during the day. However, it is worth noting that the great benefit of this prayer-incantation is that it purifies the soul.⁸³

D. Divine Attendants

Adin Steinsaltz eloquently informed us that “an angel is a spiritual reality with its own unique content, qualities, and character,” and that “angels are beings in the world that is the domain of emotion and feeling,” further maintaining that “an angel may be an impulse or a drive—say, an inclination in the direction of love or a seizure of fear, or pity, or the like.” He qualified this by saying that whilst “the essence of an angel, therefore, is defined by the limits of a particular emotion, in terms of itself,” that an angel “is not merely a fragment of existence doing nothing more than just manifesting an emotion,” but that “it is a whole and integral being, conscious of itself and its surroundings and able to act and create and do things within the framework of the world of formation.”²⁴⁹

In quite a different manner, Zalman Shachter Shalomi said in conversation with the Dalai Lama that “When we speak of angels.....we mean by that beings of such large consciousnessthat if an angel’s consciousness were to flow into my head right now, it would be too much for me.” Being quizzed by the Tibetan on whether there are both positive and negative angels, or generally more positive ones, he responded “It goes like this. Even the negative ones are positive. Their job is sometimes to create negative energy.....There are angels also for punishing and for testing. This is in our tradition.” Zalman qualified his statements regarding angels by saying that “Ultimately there are no angels, ultimately there is God. But the garment God wears appears to us as an angel. So God has a little finger, and the little finger, as it were, has a glove, and the glove has another glove, and the outermost glove is what we would call an angel, or what we would call a wind or a force in the universe. But what moves them is always the power of the creator.”²⁵⁰

In delineating angels to the Dalai Lama, Reb Zalman was using very visual allusions, and one would be tempted to think, as do most people, that angels are humanoid in “form.” As it is, there has been quite a dispute around this issue. For example, regarding the “nature of angels” Maimonides insisted they were incorporeal, entirely spirit, and that one cannot perceive them via the five senses. Maimonides further held that only prophets had “visions” of angels, and that such visions occurred mostly during sleep. On the other hand, Nachmanides countered with a set of examples

from holy writ, in which angels took on human form and even pretended to eat, i.e. when they visited Abraham (*Genesis 18:1–6*), and the saga of Jacob wrestling with an “angel” and being “blessed” with a limp (*Genesis 32:23–31 [24–32]*), or even the visions prophets had when they were fully awake, which, as far as Nachmanides was concerned, proved conclusively that angels can indeed be perceived through our normal senses, and that they can take on human form.²⁵¹

One should also consider that, despite the *Keruvim* on the Ark of the Covenant, and the many written descriptions of angelic forms in the Hebrew Bible, i.e. lightning shaped, “pillars of fire,” cloud, etc., depictions of angels in specifically humanoid shape are a relatively late phenomenon in Jewish writings. There was always a latent fear behind depicting celestial agencies, especially considering the biblical “graven image” taboo precluding such activities. However, despite this specific “thou shalt not” commandment, we do find representations of angels in, amongst others, those exquisite Jewish illuminated manuscripts.²⁵² It is quite certain that those very vivid descriptions of angels in human and other forms in the holy books of Judaism, have powerfully impacted the imagination of the ordinary worshipper, the indulgence of whose fantasising skills were being limited only by personal mindsets under the control of many centuries of careful cultivation and control.

Having drastically reduced a most serious and still debated topic to two paragraphs only, I would like to reiterate that each glyph of the Hebrew alphabet was, and still is, considered to be the physical embodiment of a “divine power,” i.e. an “angel,” the visualisation of which is understood to bring about definite influences on the individual participating in such an action. Furthermore, there is a tradition that the very name of an angel, or an angelic host, i.e. its actual visual depiction in the “fiery” shapes of the Hebrew letters, comprises the body of the associated angel or angelic host. Visualising a fully spelled out Hebrew angelic name in your mind was considered equivalent to being in direct contact with the actual manifestation of the associated “celestial entity” in this world. These “name images” are definitely a lot more abstract, and have been considered a lot “purer” than imagining humanoid forms with all the perceived “flaws” the latter might conjure up in the mind of the practitioner, e.g. those

extremely kitchy sentimental angelic images adorning not only the walls of numerous homes around the globe, but which are also employed to “enhance” hundreds of “angel” sites on the internet.

Of course, this delineation of the “image” of angels is not the ultimate definitive, and differences of opinion abound. There are certainly depictions of angels (often in strange forms) in primary texts, i.e. the birdlike images of the angels *Sanoi*, *Sansanoi* and *Semangelof* (or *Sana’ui*, *Sansina’ui* and *S’man’g’lof* according to the *Shorshei ha-Shemot*²⁵³) in the *Sefer Raziel*:²⁵⁴



Whilst there are several examples of angelic depictions in mediaeval and renaissance Hebrew manuscripts, there is something to be said for visualizing the embodiments of angels in the “pure” shapes of the letters comprising their Hebrew names. Angelic images are noticeably absent in the great primary works in which the nature of celestial angels are extensively addressed, e.g. *Brit Menucha*, *Sefer ha-Razim*, *Pardes Rimmonim*, *Emek ha-Melech*, my favourite *Shorshei ha-Shemot*, etc.²⁵⁵

Be that as it may, keeping in mind Zalman Shachter Shalomi’s analogy of angels being layers of “gloves” covering the “hand of God,” I will now attempt to delineate the “angelic forces” associated with the “Name of Seventy-two Names.” First there are the seventy-two triplets of the “*Shem Vayisa Vayet.*” Then, associated with these are seventy-two *Malachim* (Spirit Messengers), and furthermore there are two hundred and sixteen *M’shartim* (Spirit Attendants) respectively aligned with the two hundred and sixteen letters comprising the “Name of Seventy-two Names.” As it is, the seventy-two “Spirit Intelligences” are personifications of the respective letter triads comprising their names, and likewise are the two hundred and sixteen “Spirit Attendants” personifications of the two hundred and sixteen letters of the “*Shem Vayisa Vayet.*” All are, in turn, expressions of the

Light beyond all being from which material existence originates,
and to which all must eventually return.....

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Chapter 4
Afar — Earth
Magical Remedies
&
Hebrew Amulets

A. The Path of Pain & Pleasure

The entire idea of spiritual healing is based on the natural flow of energy or life force within our bodies, minds, souls and spirits. It is a matter of balancing all aspects of one's life into a condition of equanimity. Yet, every now and again, when one feels oneself to be in blissful harmony with that which is "within" as well as with that which is "without," just as one is galloping merrily along one's path, life suddenly and drastically pulls in the reins, bringing one to an abrupt halt in a most unexpected manner. We all know that this can happen in a number of ways, e.g. serious accidents, sudden onslaughts of illness, death, and let us not forget those psychological factors pertaining to human interrelationships, as well as global economics and our survival on this planet. Since time immemorial, the three life factors that affect us most drastically have been "health," "wealth" and "happiness," the latter mostly revolving around "matters of the heart." What is more, these factors appear to be related, and have a reciprocal influence on each other.

An unknown author reminds us that "Life is not measured by the number of breaths we take, but by the moments that take our breath away." Though we always expect those moments to be "gloriously" wonderful, they can be equally "ingloriously" uncomfortable and painful, as I have discovered a lot more than once in my own life. What is really mind altering in many instances, is when the "ingloriously" painful and the "gloriously" wonderful coincide, in order to reveal something of enormous personal value. In this regard, the rough must be taken with the smooth, and we either take things seriously, or refrain from acting

in a meaningful manner. What else is *Gevurah* (Severity) for on the Kabbalistic Tree of Life? As you probably know, the “Sphere of Severity” belongs to what is called the “Left Pillar,” and its counterpart, the “Sphere of Mercy,” is placed on the “Right Pillar.” These have been called the “Pillars of Wisdom.”

If we think this through somewhat, we note that a “pillar” is a support, and that the two opposing “Pillars” on the Tree of Life, beside showing the opposites between which we have to find our ways, also represent that which is metaphorically the “support” towards healthy living in this world. We need our “severities” and our “mercies.” We need both pain and pleasure in our discovery of the true “meaning of being.” Looking at “pillars” again, we may note that in ancient days people used to plant staffs into the earth to act as markers or pointers, to indicate the way when searching for a specific destination. In fact, we do it to this day with road signs, etc. Staffs planted in the ground also indicate “the end of the race,” and to those who observed cycles, the shadow of the staff indicated the movement of the sun, the moon and the stars.

Of course, we must not forget the “Middle Pillar of Balance,” which is represented by all who combine the opposing ways and principles within themselves, into what is called the “Way of the Mystic.” So there are really three Pillars on the Kabbalistic Tree of Life, with only the two outer Pillars of action usually indicated, since they exist as reality. The way of the “Middle Pillar of Balance” is certainly best, and it may already be implemented to some degree in our lives as we attempt to “marry” the two opposing “Pillars,” as it were, i.e. find within ourselves our ways between the experiences of pain and pleasure. This task must be achieved singly and independently by each soul who chooses this way of life. No-one can bring any individual who follows this path to a state of self-realisation. It must be achieved personally by the life-questing soul. We can be companions, sharing with each other, and providing the necessary support and love, but that is all.

In this regard, William Gray wrote “One could call them the Pillars of Pain, Pleasure and Peace. Our whole lives are mostly formed by bouncing between these ‘pillars’ and trying to keep a central course between them, so they are an excellent symbol of an average human’s progress. From an occult viewpoint however, these Pillars indicate the three broad paths of spiritual dedication

by which initiated souls seek ultimate light.”¹ This statement reminds me of the phrase in the *Sefer Yetzirah* which reads “There is nothing in good higher than Delight (*Oneg*—נענ) There is nothing evil lower than Plague (*Nega*—נענ).”² The words *Oneg* (“pleasure,” “delight,” “enjoyment,” etc.) and *Nega* (“plague,” “sore,” “disease,” etc.), being different arrangements of the same Hebrew letters, and expressing directly opposite life situations, are considered to be inherently related to each other.

We are told that “the essence of *Oneg* is the essence of the verse ‘a *Nahar* (river) went out from *Eden* to water the *Gan* (Garden), and from there it separates and becomes four main streams”” (*Genesis* 2:10), and that the word נענ (*Oneg*—“pleasure”) is an anagram of עדן (*Eden*—“satisfaction”); נהר (*Nahar*—“river”); and גן (*Gan*—“garden”).³ *Eden* is understood to be the source of blessing and abundance which, like the flow of a river (*Nahar*), is constantly channeling *Shefa* (Divine Abundance) into the recipient vehicles, i.e. all of us materially manifested in the “garden of life” (*Gan*). The abundance, represented by נ, is understood to be primarily undifferentiated, and that it is through ה, representing the river, that the abundance becomes channeled, differentiated as it were, or subdivided and separated into various streams. Yet, the letter *Nun* represents the quality of separation, and whilst it channels Divine Abundance into the “garden of existence,” it is itself in a position below the *Ayin*, the supernal abundant source of blessing. Therefore the “Abundance (Blessing)—Channel (River)—Recipient” process is the most beneficial one resulting in נענ (*Oneg*—“pleasure”).⁴

However, as indicated by the word נענ (*Nega*—“disease” or “plague”), adverse results ensue when the ideal pattern of the flow of abundance in life is interrupted. In this instance the source of abundance is subjected to the recipient, almost as if the one who receives the abundance is trying to gain control over the very source of blessings in life. Here ה, the power of separation, is placed in the position of dominance over ג, the recipient of the abundance, and נ the source. In this situation the *Nun* is understood to be completely out of control, and, since the “power of separation” impacts negatively on the recipient by halting the

flow of the undifferentiated *Shefa* (abundance), the end result is inevitably “disease.”⁵

Elsewhere it is explained that the *Ayin* (א) placed at the end of the word *Nega* (disease), indicates the uncontrolled increase of undifferentiated abundance in the realm of manifestation, e.g. the excessiveness of physical pleasures, the overindulgence of which is responsible for many diseases. So we see that too much *Oneg* (pleasure) can lead to *Nega* (disease).⁶

The teachings of our Tradition tell us that the letters comprising the word *Oneg* (אנא) represent the three levels of the soul in man. *Ayin* (א) means the “eye,” referring not only to the physical organ which “sees,” but to the “insight” of the intelligent one, the *Neshamah* (Higher Self) believed to be situated in the “head.” Kabbalistic tradition, speaking to us through the revelation of higher intelligence, tells us that the letters of the word *Oneg* (אנא) represents the various dimensions of soul in descending order, i.e.

- א (*Ayin*)—*Eden* (“Satisfaction”)—*Neshamah* (Higher Self)
- נ (*Nun*)—*Nahar* (“River”)—*Ru’ach* (Middle Self)
- ג (*Gimel*)—*Gan* (“Garden”)—*Nefesh* (Lower Self)

In *Oneg* (אנא—“pleasure”) the Higher Self (*Neshamah*), using the scrutiny of the *Ayin*, rules over the impulses of the lower manifestations of the Self, respectively the *Ru’ach* and the *Nefesh*. Here the “eye” of insight peruses the “pleasures” of the individual, and, for the benefit of the entire structure, initiates a measure of discipline and restraint over the enslaving desires and lower appetites. When, on the other hand, the insight of the Higher Self is lost and the individual is engulfed by the raw impulses of the *Nefesh*, the Lower Self, *Nega* (אנא—“disease”) is inevitably the most likely result.

The fundamental message is that imbalances between the “pleasure” and “pain” factors of incarnate existence, in which any one of these have an excessive preponderance, will inevitably generate conditions of disorder in ones life. In fact, all sickness derives from such imbalances. In any diseased condition our physical bloodstream is usually affected adversely, and *if* sufficient

“antibodies” can be brought to rally round, they normally tackle the disease-factor and deal with it effectively. Therefore there should be a spiritual equivalent, and assuming one can arouse these strongly enough, or somehow introduce them into the spiritual system, they ought to operate so as to neutralise disease factors. *If* these “spiritual anti-bodies” can be persuaded to cause a reciprocal action *physically*, they could be the basis of a “cure.” The idea is rather like an injection in principle.....

B. Magical Techniques for Health & Healing

1. MAGICAL HEALING & A CONSUMER SOCIETY

The employment of *Segulot* (Magical techniques or Spiritual Remedies) has generated heated reaction from “mainstream” religionists rejecting its use altogether, whilst the more esoterically minded consider such remedies to be most valuable and effective. Regarding the latter, Shlomo ben Adret, the great *Rashba*, wrote: “And I say that it was the kindness of the Supreme Being at the start of Creation to create in his world things that would ensure the health of the created beings, that if the existents happen to fall ill or for any other reason deviate from their natural perfection, these [things] are ready to restore them to their realm or to make them healthy. And He placed these forces in the essence of things found in nature, as may be attained by study, such as medications and aids known to scholars of medicine, or in nature based on properties but not attainable by study..... And it is not impossible that such a power should also be in speech, as in the case of amulets and similar things.”⁹

I am a firm believer in *Segulot*, *Refu’ot*, *Kame’ot*, in fact, in all things “magical” and “miraculous,” and I have personally derived great benefit from the use of *Segulot* for a variety of purposes. After all, my life to date has been all about magic, and long may it continue that way! However, in this regard one is so often faced with the dichotomy of “Divine Will” and “(H)human (W)will,” i.e. that “either or” situation in which those who are of the “man proposes, God disposes” persuasion maintain faith in the absolute imposition of “Divine Will” in the least of our human affairs, usually by a deity whose lofty existence is quite removed from us lowly earthlings, whilst at the other end of the scale there are those who avow with equal faith and fervency their belief in the absoluteness of “Human Will” as far as determining our material existence, i.e. life and destiny, is concerned.

I believe the truth regarding this matter lies somewhere in the “middle,” and that if everything is indeed “God,” as some Kabbalists maintain, the will of an individual must also be “God’s

will.” Of course, there are endless problems for those who allow their consciousness to embrace this line of thought, since then they are faced with all the rubbish humans have foisted on their own kind and environment, and having to acknowledge these to be the self inflicted injuries by “God” on “God”! *Oyoyoy!*.....I can hear the deafening roar of fundamentalist dismay at the other end of this page at such blasphemy!

Be that as it may, this book is not meant to address the religious contentions, but to focus on what is accurately termed “magical” or “miraculous” living factors. Those who consider themselves generally more “respectable,” follow passionate prayer to the Almighty One rather than intensive invocation of His subtle minions. We might note that the mainstream religionists have certainly no qualms in what they might be praying for, hence they will employ prayer for any personally justified purpose whatsoever. Again those who are more esoterically minded do the same with their *Segulot*, *Refu’ot*, *Kame’ot*, etc. Regarding the “ardent prayer” for all purposes approach, we might note the example of a fundamentalist religious organisation that started a “Pray at the Pump” action, that is “gas pumps” in the U.S. of A., and “petrol pumps” for the majority of humanity living beyond American borders. The intention was to implore Divinity, who has power over everything, to reduce gasoline prices. In this regard, one commentator remarked that “God is first answering the prayers of those who want people to lose weight by forcing them to walk and ride bicycles.”

Being a true believer in the “miraculous,” I am naturally intrigued by such quaint religious antics, and particularly by the keenness of those who pray so as to “twist the arm of the Almighty” into interfering with others in order to favour themselves. I am well aware that there would be arguments that such prayers are *never* for personal benefits, but that they are meant for the greater good of everyone! Besides, so what if these prayers were uttered for ones’ personal benefit only? After all, anyone praying is still hoping that they might turn “divine decision” into personal favour. I do not have an issue with that at all.

What interests me greatly are the actual mechanics of “prayer” and how a “god” can hear us. Having discovered the

“gateway to magic and miracles” *inside* myself, rather than in the actual prayer and external ritual, I attempted to address this in “*The Book of Self Creation*,” stating that the manner in which “God” hears us is “*through ourselves*, and to the extent that we are in contact with ‘God.’ On this planet *WE* are the ears, eyes and agents whereby He (She or It) knows man.”¹⁰ My fifty plus years of “praying” have brought me to the full realisation that Kabbalah was right all along in stating that *all* is God. In this regard, the late Israel Regardie related a delightful saga regarding a “*chela*” whose “master” had taught him that he was “God.” Mr Disciple was wandering absentmindedly down a road reiterating to himself “I am God.....I am God.....” Approaching him from the opposite end was a huge elephant, yet he was paying no attention and continued to recite “I am God.....I am God.....” Eventually, virtually at the instant of serious impact between man and beast, the master wrenched the wretch out of the way of the larger mammal, exclaiming “You idiot! Didn’t you see the elephant?” “But master” retorted the startled disciple, “I am God!” “So is the elephant!” returned the master. So you see, it is all a matter of perspective! I am “God,” you are “God,” the pump is “God,” the fuel is “God,” everything *IS* “God.” Never *all* of “God,” but still *part* of “God.” Everything *is* God but God *is not* a “thing”.....and neither are you!

Now, regarding the employment of “magical tools” in ones daily life, e.g. *Segulot* and *Refu’ot*, I would like to point out that my personal domicile is in Africa, a continent in which our normal three dimensional existence is comfortably shared with the multiple degrees of the “realm of the ancestral spirits.” The traditional African healer called a “*Sangoma*” or “*Inyanga*,” functions in what could be termed an “in-between” condition of consciousness, one in which he or she mediates between the world of physical matter and the subtle realms of spirit. Like other practitioners of “sympathetic magic” around the globe, the African medicine man, or woman for that matter, attempts to alleviate all manner of disease, whether of the physical, psychological or spiritual kind, employing unique remedies which they, under the guidance of the spirits of their ancestors, glean from their physical surroundings. These include special herbs, a variety of tree barks, skins, bones, teeth, and other bodily parts of various animals and birds, some rocks, insects, etc.¹¹

Whilst the average Westerner today might frown at such practices, it is worth considering that similar magical practices are to be found in the tribal medicinal traditions of our own ancestors, and much of these ancient folk customs have come down to us. It might be generally believed that the Hebrew Bible proscribed all forms of sorcery. This view is not quite accurate, since many distinctly magical activities abound in its sacred pages. In this regard, we have been informed that “to say that the Bible prohibits magic is to make no statements about primordial realms. The ancient Hebrews shared with their contemporaries the belief that certain rituals were approved by the gods and that others were disapproved.”¹²

We have also been reminded that “the interpenetration of religion and magic was even more pronounced in Jewish communities where....the problem of removing magic from religion was hardly an issue.”¹³ However, it should be noted that throughout Jewish history, the higher rabbinical authorities attempted to rid post-biblical Judaism of that which those who claimed to be “enlightened” called the gross, ungodly superstitious customs of their kinsfolk.¹⁴ Some of the mediaeval magical customs were indeed extremely crude, and many of these can be traced in the protection and healing recipes listed in the *Talmud*,¹⁵ not to mention in the primary literature of Practical Kabbalah.¹⁶

In this regard, it should be noted that we have “come a long way,” and have indeed transcended crude mediaeval customs....or have we? Judging by the popularity of the coarsest favoured “magic recipe” texts, these being mainly “for the millions” presentations in which the most tasteless magical practices are freely pandered without blinking an eyelid, it is quite clear that those very crude customs of our ancient forebears, are in fact being “idealised” rather than “transcended” in our day. Considering this, it would seem that the “magical apothecary” of the modern magician would still have to include items like the teeth of dogs and foxes, horns of she goats, and other assorted oddities.

These items are basically no different from the “magical inventory” of South African “traditional healers,” which may include the tooth of a hyena or of a lion; or suggestions that you apply to a wound some hair taken from the dog that bit you in order to prevent infection and rabies; or the dung of an elephant;

the skin of a puffadder; or the horn of a kudu; all very unhygienic yet remarkably effective and successful remedies amongst local inhabitants. This must appear quite revolting to moderns with their remedies “clinically distilled,” as it were, from plants, placentas, or from the genes of “the fowls of the air and beasts of the fields,” or perhaps “generically” manufactured and sold at lower prices, etc. The difference appears to be but the mindset of the “end-user,” and, of course, the quality of the product, albeit without the dried heart of a dove or “forefinger of a mummy”! However, as in the case of the greedy chemical companies controlling modern medicine, you will get from your local “*Sangoma*” or “*Inyanga*” the best service for the best price.....we hope!

What I am really trying to say is, that it seems to me there is little difference between our local African “*Sangoma*” with his or her herbs, bones, stones, assorted potions and ancestral spirits, and the medieval Kabbalist (including some moderns like myself) with his or her herbs, bones, stones, assorted potions, and unique “spirit intelligences.” It is but a question of angle of approach, semantics for lunatics, or simply that “sweet rose by any other name would smell like.....fish!”.....

2. HEADACHES, TOOTHACHES & OTHER IRRITATIONS

One has to admit that most ordinary folk prefer the quickest and easiest applicable technique, when it comes to ridding oneself of the niggling irritations of life, hence there are many thousands who will settle for a quick incantation for this, a special herb for that, the heart of a dove here, the tooth of a wolf there, etc., all supplied by the village “shaman.” Lest it appear that I am depreciating the value of traditional folk medicine, I readily admit that I have personally benefited from a simple magical cure for headaches since my earliest childhood, i.e. as far back as I can remember.

In fact, a while back I made the very startling discovery that the gibberish my paternal grandmother taught me when I was a youngster to help me get rid of headaches, was actually an Aramaic incantation used for the same purpose! What I found particularly disconcerting was the fact that, having resided

practically her entire life in one of the smaller towns of South Africa— where she died some years back at the age of 92 years, I cannot think of any reason why she should have known an Aramaic incantation, a copy of which was found on page 6 of the surviving fragments of a magical text retrieved from the Cairo Geniza (*K 1.117*).⁴⁰ I certainly never thought, nor would have dared, to query her about her peculiar gobbledegook speech, which she believed in with total conviction, and which to me, on hindsight, sounded more like “rapping” than what most people would consider to be an incantation. Admittedly, many incantations are vocalised in exactly such a rhythmic articulation of magical words and phrases.

How I wish my grandmother was alive now, so that I could quiz her on whence she derived her verbal cure for headaches. Be that as it may, the incantation goes:

| Geniza Incantation | | Inherited Version | |
|---------------------------|-------|---|---------------------|
| בּלֵא | אבלה | <i>OBLAH</i> | <i>BLO</i> |
| אבלֵא בּלֵא | אבלה | <i>OBLAH</i> | <i>BLO BLO</i> |
| לֵא בּלה | אבלה | <i>OBLAH</i> | <i>LO BLAH</i> |
| | אבלֵא | <i>OBLO</i> (<i>pause one beat</i>) | |
| בּלֵא | אבלֵא | <i>OBLO</i> | <i>BLO</i> |
| לֵא | אבלֵא | <i>OBLO</i> | <i>LO</i> |
| א | אבלֵא | <i>OBLO</i> | <i>O</i> |
| אבלֵא | אבלֵא | <i>OBLO</i> | <i>OBLO</i> |
| | אבלֵא | <i>OBLO</i> (<i>pause one beat</i>) | |
| [.....full name.....] לֵא | | For [.....full name.....] | |
| | | <i>(pronounce each of the following syllables on a separate beat)</i> | |
| בּלֵא | | | <i>BLO</i> |
| לֵא | | | <i>LO</i> |
| א | | | <i>O</i> |
| סלה | | | <i>SELAH</i> |

I was instructed to recite this rhythmically in a two-beat or “march”-like manner, similarly to the opening words of the chorus of the Beatles’ song “*Obladi Oblada*.”⁴¹ Hence in the table above, I have arranged the words of the incantation into two columns, these respectively representing the two beats, the first—the left column, the second—the right. The last four terms are uttered like a countdown, e.g. 3.....2.....1, with the final “*Selah*” being the release, so to speak.

Be that as it may, by the time I had become a teenager, who was not very keen to be known for using “unscientific gibberish” to get rid of headaches, I released this procedure to the remote recesses of my memory self, only thinking of it again when the Beatles’ came out with their song, which amused me no end. At the time I commented to a friend that they could have learned a lot more about the opening words of their song from my grandmother! When the Beatles’ song lost its dominance on the music charts, my grandmother’s headache chant was equally filed into the file of childhood obscurities in the back of my mind, and until fairly recently I rarely recalled this peculiar recipe for the alleviation of headaches. Then I chanced upon this very incantation in a publication of Aramaic incantations which survived the ravages of time in the Cairo Geniza.⁴².....

C. *Kame'ot* for Protection

I am sure many readers have encountered the much publicised “red string” which is sold at great cost as a centuries old “mighty object of great power” which will protect one against “*Ayin ha-Ra*,” the “evil eye.” This item is actually part of a tradition which started in the late 18th or 19th century, when Orthodox Jewish Women initiated the custom of tying the “*bendel*” (“ribbon”), or “*roite bendel*” (“red ribbon” or “red string”), to their left wrists.⁵³ This practice derives from those who pray at the tomb of Rachel, the Hebrew matriarch. The tradition is to encircle the tomb seven times with a red string, and then to cut the thread into pieces which are tied around the wrist as a protection against the “evil eye.” However, it was also believed that the shape of the red string represented a worm, which supposedly reminded wearers of their own lowly status, thus it would halt any prideful inclinations.

As it is, the many red strings worn by believers around the globe, were not necessarily cut from those strings twined around the grave of the great Hebrew matriarch. In many instances a simple red cotton string is wrapped seven times around the left wrist, and after it has been tied and secured, the *Ana Becho'ach* prayer, amongst others, is uttered seven times. Here it is understood that the number seven corresponds to the seven days of the week during which divine protection is constantly required. Otherwise this number is said to symbolise the seven emotional attributes; the seven “Holy Shepherds” who are constantly focussing and directing the Divine Presence, the *Shechinah*, into our world; the seven divine attributes represented by the seven lower *Sefirot*, and finally this number is considered most spiritual as it represents completion, fullness and wholeness. Tying the red thread to the left wrist is said to represent a deliberate subduing of ones base nature and dedicating it in service unto the Eternal Living Spirit.

An acquaintance of mine who resides in Israel told me of a woman who would sit at a bus station in Jerusalem, and who would pass a “red string” with a blessing to those who would give her alms. I do know that certain ultra-orthodox women put red strings into the cots of their infants to avert the “evil eye,” but I was informed by a Rabbi, who appears to be in the know, that this

was derived from the “*bendel*” custom, and he maintained was originally of pagan derivation.

There is of course the custom, well-known amongst the Mediterranean nations, of carrying pieces of azure glass shaped like an eye to ward off “evil glances.” In Israel some are sold attached to a red string. These blue glass “eyes” are often placed inside a *Chamsa* or *Chamesh* amulet, an ornately decorated and very popular item believed to provide protection from the “evil eye,” and one which is also regularly placed in the cot of an infant for protection against envious and resentful glances. In fact, I confess that two *Chamsot* are clearly visible in my own home.

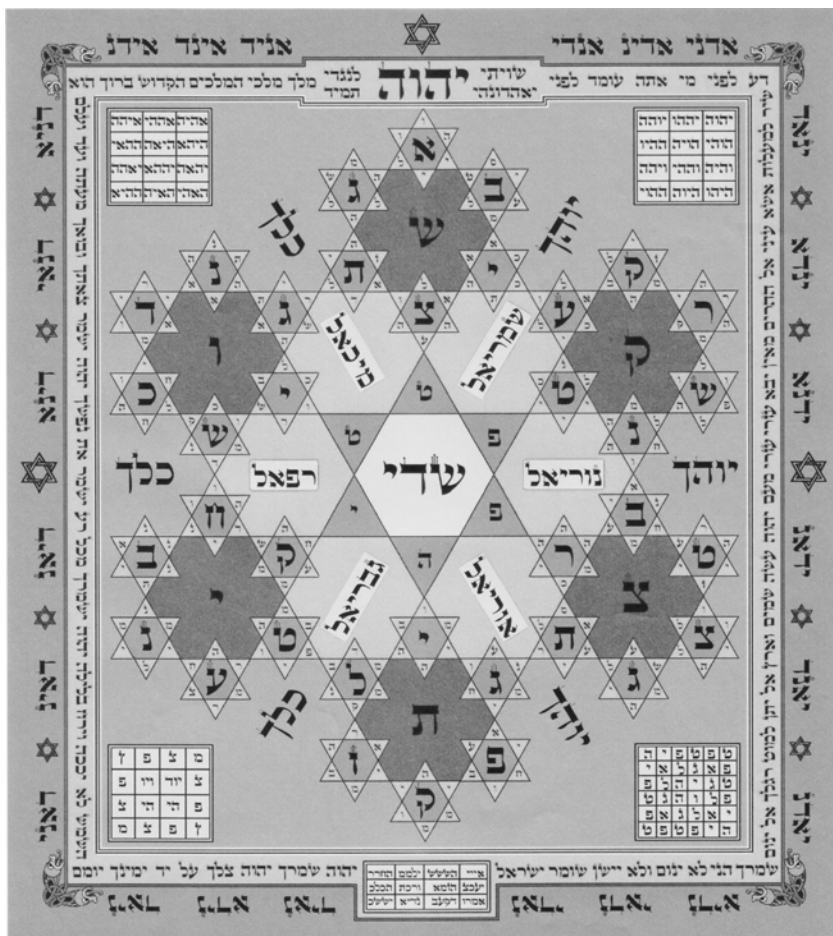


The terms *Chamsa* and *Chamesh* (popularly *Hamsa*) respectively refer to the number five in Arabic and Hebrew, which is a direct reference to the shape of the amulet, constructed to show the flat palm and extended five fingers of a hand. Literally the open hand and five fingers which traditionally pushes an enemy away. In this case the “hand” is decorated with blue, turquoise or red stones. The latter are also traditionally understood to be objects affording protection against malevolent intentions.⁵⁴

In Islam the same amulet is believed to be representative of the hand of Fatima, the daughter of the Prophet Mohammed,⁵⁵ whilst amongst Jewry it is thought to represent the hand of Miriam, the sister of Moses, but archaeological evidence seems to indicate this truly ancient “protective magical object” to predate both religious traditions referred to. We have some information of genuine pagan origins in this case, but then, as one of my Judaica lecturers at a local university pointed out, Judaism is riddled with paganism anyway. Apparently the amulet is supposed to portray the hand of a very ancient Middle Eastern goddess, warding off malevolent glances.⁵⁶

D. Universal Shiviti Amulet

Since we have been looking at the uses made of “Divine Names” and *Kame’ot* over the last millennium, I thought it would be expedient to investigate and analyse a 21st century “Shiviti” amulet, i.e. the one gracing the front cover of this text. Since I am the creator of this amulet, titled “Universal *Shiviti Kame’a*” I could certainly be considered to be most qualified to explain its construction, content and associated specialised uses as a “power object”:



We might commence our study of this Hebrew amulet by itemising its contents for easy analysis:

1. Top Centre

Positioned centrally directly below the top border, we find the following heading:

| | | |
|-------|------|----------|
| לנגדי | יהוה | שויתי |
| תמיד | | יאהדונהי |

All “*Shiviti Kame’ot*” procure their title from this segment of the amulet. The large four letters of the Ineffable Name, *YHVH*, are placed centrally. Reading it in conjunction with the upper set of words on either side and concluding the phrase with the word bottom left, we have:

שויתי יהוה לנגדי תמיד

Transliteration:

Shiviti YHVH l’negdi tamid

Translation:

“I have set *YHVH* before me always” (*Psalms 16:8*)

The remaining special Divine Name on the lower right is a composite of *Adonai* (אדני) and *YHVH* (יהוה), the letters of the two Divine Names having been, as it were, intertwined. Starting with the first letter (י), every second letter spells the Ineffable Name. On the other hand, commencing with the second letter (ה), every second letter will in turn spell *Adonai*, like this:

יאהדונהי—Combination of *YHVH* and *Adonai*

Transliteration:

YAHDVNHY

The visualisation of the Ineffable Name was considered especially powerful, and was developed into a very elaborate meditative system. To integrate the powers of more than one Divine Name, required an intertwining, of Divine Names, hence the Name *YHVH* and *Adonai* were conjoined in the following manner:

י ה ו ה (YHVH)

י נ ד ך (ADNY)

י ה ו ה ך נ ד י (YAHDVNHY)

This “Name” became known as “The Eight-letter Name,” and was often inscribed by Kurdistan Jewish scribes on metal amulets.⁶⁸ Its efficacy is said to be in the fact that the *gematria* of this Name is equal to that of the word *Amen* [י = 10 + ך = 1 + ו = 5 + ד = 4 + ו = 6 + נ = 50 + ה = 5 + י = 10 = 91; ך = 1 + ך = 40 + נ = 50 = 91].

There are a number of unusual vocalisations of this combination, each apparently employed for specific purposes, e.g. *Y’ahadv’nahi*, *Y’ahad’onahayi*, *Yo’ahodovonahoi*, *Yo’ahaidavanuheiyoi*, *Y’ahodovanaheiyoi*, etc.⁶⁹ The most useful and easily memorised articulation of this Divine Name is *Yahadonahi*.

A remarkable feature of ‘יהוהךנד’ is how it combines the spheres of *Tiferet* (Beauty) and *Malchut* (Kingdom) on the Kabbalistic Tree of Life. Comprehending this unification of these *Sefirot* in a practical manner, Kabbalists devised meditational practices said to affect a special “sacred marriage,” as it were, between the “male” and “female” aspects of Divinity, as well as the conjugation of those same aspects on lower levels. To facilitate the union “above,” so to speak, the Ineffable Name (יהוה) is conjoined with *Ehyeh* (יהיִהְיֶה), whilst the unity “below” is worked by a combination יהוה (YHVH) and יְהוָה (Adonai).⁷⁰

In delineating the flow of the primordial “creative force,” i.e. “Divine Light,” into manifestation, Aryeh Kaplan reminded us that in *Chochmah* the “Light” is undifferentiated. He mentioned that it is “only through the power of *Binah*, that it is divided into separate manifestations.”⁷¹ The undifferentiated outpouring of *Chochmah* is traditionally viewed as a “Father” principle, whilst the differentiated channelling of *Binah* is considered to be a “Mother” principle. As it is, the sphere of *Binah* is of particular importance to us. However, when queried regarding the Divine Name accredited to *Binah* (Understanding) on the sefirotic tree,

most students of Kabbalah would forthwith offer the name *Elohim* in response. Faced with the same query regarding *Keter* (Crown), the loftiest sphere on the Tree of Life, the reply would automatically and emphatically be *Ehyeh*. Of course, from one set of perspectives both these responses are accurate, however, the Name *Ehyeh* is also attributed to *Binah* (Understanding), and for very good reasons from both theoretical and practical Kabbalistic perspectives, e.g. in its employment in *Yichudim* (unification meditations).....

2. Inner Border.....

3. Outer Border.....

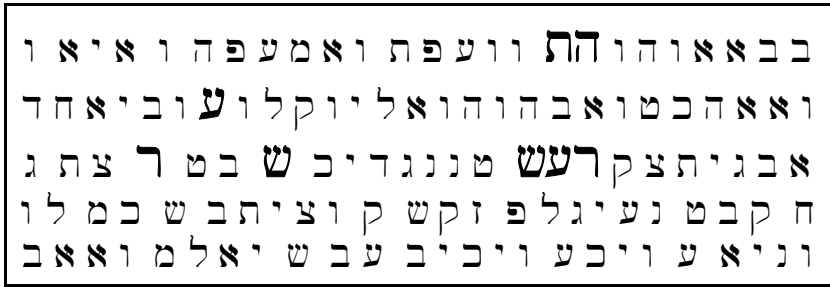
4. *Chotamot*: Magic Squares.....

5. Central *Magen David* Complex.....

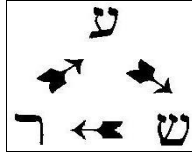
6. Positioned External to and Within
the Extensive *Magen David* Complex.....

7. Central *Magen David*.....

The individual, who employed this *Kame'a* in this most beneficial manner, informed me that he was extremely careful in selecting in the exact order the letters comprising the Hebrew word related to his objective. Furthermore, he ensured that the component letters were not located amongst glyphs which might trigger consequences countering his basic intention. Tracing the letters of the word הַתְּעַשׂר in the top column of the *Kame'a*, the first two letters of the chosen term, הַתְּ, are readily at hand in the first row, and what is more these letters are located with a *Vav* (ו), the sign of connection and continuation, on either side. Whilst the next letter, ע, the first letter of *Osher* (wealth) and *Ashar* (to be rich), also appears in the first row, the same letter in the second row was selected, since in this case the glyph is again conveniently supported on either side by a *Vav* (ו), as shown in the following illustration:



My associate carefully avoided the combination of three letters reading רעש in the third row, since these comprise a term which in this exact order reads *Ra'ash*, a word meaning “to quake,” “quiver,” “shake” and an “earthquake.” Besides, the letters are part of קרעשטן, the second set of six letters in the “Forty-Two Letter Name” which, we noted earlier, is sometimes read “*KRA SaTaN*” (“away Satan”)—all much too insecure and unpleasant associations when it comes to the fulfilment of the current objective. As it is, the remaining two letters, שר, appears in the correct successive order further along in the same row. What is more, they are conveniently positioned in such a manner under the selected ע in the second row, so as to form a triangle comprising the exact terms (*Ashar* and *Osher*) related to his specific intention, e.g.:



This kind of formula is well aligned with this *Kame'a*, in which portions of Divine Names feature in exactly this format. For example, note the portions of the “Name of Forty-two” appearing upside down in the circle located centre left in the *Kame'a*. Here we have the first three sets of this enigmatic “Name,” each set comprising the standard three letters. They are arranged in the shape of a triangle with three dots placed above the central letter of each group, like this:



Depicting those specific portions of the “Forty-two Letter Name” in this manner, reveals a fourth set of three letters from this Divine Name, as indicated by the triangle of dots respectively placed above the letters.....

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Addendum: A Kabbalistic Year

A. Daily/Monthly Cycle

1. After morning prayers (*Shacharit*): Visualisation and vocalisation of the twelve permutations and combinations of *YHVH/Ehyeh* respectively aligned with the twelve zodiacal signs — see page 107–119;
2. After bedtime prayers (*Kri'at Sh'ma al ha-Mitah*): Enunciation of the “Forty-Two Letter Name,” *Ana Becho'ach* Prayer, Divine Names, and Angelic Names respectively aligned with the days of the week and with related zodiacal periods — see page 132–142;
3. Enacting the appropriate daily portions of the “Universal *Shiviti* Amulet” at convenient times — see page 366–434; and
4. Following the “Blessing of the New Moon” on *Rosh Chodesh*: Vocalising of *Ar'arita* — see page 101–102.

B. Annual Cycle

Renewal activities on *Rosh Hashanah*

1. Perform *Tashlich* (“casting away”) ritual — see page 346;
2. Work “cutting the ties that bind” procedure — see page 391–392; and
3. Enact the “moderation of Divine Judgment” procedure on both *Rosh Hashanah* and *Yom Kippur* — see page 151–153.

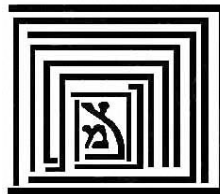
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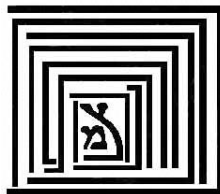
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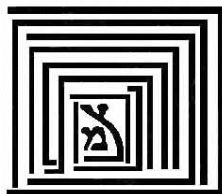
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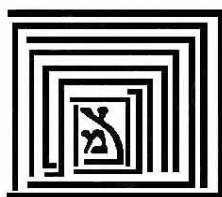
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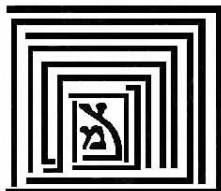
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