

The Usage of Holy Names

By Rabbi Ariel Bar Tzadok

This essay has been written to give you, the reader, an insider understanding of the prophetic mind and experience. Rather than deal with theory, herein is explained the experience of prophetic meditation. In order to successfully ascend above in Merkava style these lessons must be well learned. I have been very revelatory. I pray that you might benefit from my endeavors.

As we have learned elsewhere, a holy “Name” is simply a specific combination of sounds repeated aloud in a certain fashion. These repetitious recitations are designed to either alter the consciousness of the person performing them or to manipulate some form of change on a surrounding area or thing. However, mere recitations of holy Names, in and of themselves, serve no purpose and manifest no function. The correct “Names” must be spoken in the correct manner and be united with correct thought in order for these to unite and thus manifest an observable change in our space-time continuum. Focus of mind and concentration of sound are the keys to successful “mind over matter” meditations.

The meditational discipline needed to use holy “Names” is quite intense. Mind power is never appropriately and successfully “charged” until one is 100% emotionally committed to what one is doing. In our day and age such levels of commitment, to anything, are almost never found. By modern secular standards, absolute emotional commitment to a spiritual or intellectual conviction is considered to be fanatical. Fanaticism is a sign that one is almost crazy. Indeed fanaticism is an irrational state of mind. It is as if one is possessed.

Biblical prophets were often called “crazy ones”. Indeed many times their actions appeared quite irrational. The Bible is full of examples of prophets performing peculiar activities and justifying them as being the revealed will of G-d. Abraham was prepared to murder his son. Hoshea married a prostitute. There are other examples. Not only were prophets considered to be crazy, they were often hated and persecuted for their “fanatical” messages. Legend has it that Isaiah was tortured and executed by King

Menasseh. Jeremiah was thrown into a pit and left to die. Elijah was hounded and had to flee Israel. No more need be said.

If one wishes to walk the prophetic path of the holy Names, then one must be prepared for the inevitable transformation of consciousness and social rejection that comes along with prophetic authority. Prophetic training transforms the mind. Such transformations make the practitioner see the world differently. This powerful change transforms a prophet from a simple man of the people into a “man of G-d”.

Successful use of holy “Names” require that they be used in the manner in which the Biblical prophets ordained them to be used. Thought must manifest through a voice that is completely consumed with emotion and passion. One must travel outside of one’s mind and at the same time stay very well within it. This type of mental state is difficult to explain philosophically with words. It must be experienced to be understood. Yet, most are afraid of becoming “crazy” or worse, appearing crazy in front of their peers. This is why most will never be able to make use of holy Names, in spite of all that is written about them.

The safeguards against misuse of holy Names are thus ingrained within the nature of the system. Even the great 72 triad Name cannot be misused because if someone does not have proper focus of mind they will never unleash its power. Those that do have the focus have it because of their bond with G-d. Such a person indeed cannot misuse the names. On the contrary, such a person becomes expert in their usage and eventually merits the title of a Ba’al Shem Tov (master of the good name).

Jewish history is full of people who were Ba'al Shems, even though this title did not become well known until the 18th century when it was applied to the founder of Hasidut, Rabbi Yisrael Ben Eliezer. Indeed it was he who publicly taught much about this system that was beforehand only revealed to select few. Yet, while he taught the importance of mental focus and verbal discipline, he never publicly revealed how it was that he himself, personally, could perform his miracles. In other words, the techniques that enabled him to become a Ba'al Shem Tov he safely guarded.

Nonetheless, the founder of Hasidut, like the Biblical prophets centuries ago, faced hostile resistance from the established religious community. The Ba'al Shem was personally condemned, his works burned and his followers banned. Thousands of years have passed, and as King Solomon has said, there is nothing new under the sun. The Ba'al Shem faced the same opposition as did Abraham in his generation and the Biblical prophets in theirs. If one is to walk the path of the prophets by way of the Names then it is important to understand why this opposition always rears its ugly head. This requires an explanation about the different types of religious psyches.

There are two types of religious individuals: 1) those with direct experiences (the knowers) and 2) those who follow them (the believers). The believers do not have a direct experience of the spiritual plane that the knowers have. Nonetheless, they recognize the value of the knowers and thus become their students, disciples and followers.

A knower is one who personally makes the efforts and sacrifice to transcend the limits of self and to become a surrendered vehicle (a merkava) for G-d movement on earth. This individual, whether he is publicly known or a private figure, will attract to himself a following. This following is made up of those people who recognize the validity of the experience of the knower, yet who do not have what it takes to experience (and thus know) for themselves. Usually this is because they do not have the

stamina or discipline necessary to accomplish the meditative tasks.

Traditionally in Kabbalistic literature, knowers and believers have been compared to the sun and the moon. The sun is an emanator of light. The moon only reflects that which it receives. Once the knower has died all that is left are his teachings and his followers. If the followers have never learned how to know for themselves, then they are only reflecting the light of the knower. After one or two generations, the reflected light grows ever dim. What we are left with is religion by rote in place of Torah with direct, personal knowledge. This is what happened in the generations following the Ba'al Shem Tov.

In Eastern Europe at that period in time there were not many, if any, masters of the good name (Ba'al Shems), known to the people. Religious leaders tried with utmost sincerity to instill the love and fear of G-d into the hearts of the masses. Yet, the troubles of the times posed enormous challenges. The religious leadership became highly intellectualized so as to inspire scholarship throughout the community. They thought learning would become the answer to the woes of life. Unfortunately, not everyone is destined to be a scholar. This approach led many to become alienated from the religious establishment. Eastern European Jewry was thus ripe for change.

Along came the Ba'al Shem Tov. He taught the masses basic techniques of Kabbalistic prayer and meditation that would enable each individual to experience and know G-d personally. By performing voluntary spiritual duties over and above the mere minimums required by the letter of the law, the layman became enabled to experience "the light of the sun" directly and not through the filters of the yeshivas of the religious establishment. By no means was this any type of challenge to Jewish Law (G-d forbid). Yet, the religious leadership felt threatened by this new generation of "crazy ones." The religious establishment mocked the new knowers and considered them to be foolishly pious, performing all kinds of "nonsensical" meditative practices. So they

were derogatorily called the “pious ones,” i.e. Hasid.

The name stuck and a new movement was born. Yet, like any other movement, once the sun of the original Ba'al Shem Tov had set, all that was left was the light of the moon, which grew dimmer and dimmer with each passing generation. Today much of Hasidut is like those movements that originally opposed them: full of body, lacking of soul. Some might consider this view offensive. Yet, was not the Ba'al Shem Tov once also considered offensive?

It is important to know this brief psychohistory of Hasidut, for there is nothing new under the sun. The inevitable consequences of walking the prophetic path and using holy Names will be the misunderstanding by and eventual alienation from one's peers. Nevertheless, this is to be expected. This is part of the training. This is why this meditative path is called “hitbo'dedut”, which means isolation. While this label refers to a specific state of mind, it is also applicable to one's social state.

Manifestation of spiritual revelations and powers that come with holy name development is dangerous. Not only do others not understand you; they come to fear you. After all, you know something that others cannot know. You see things that they cannot. You have powers that others do not. They fear these things. For these reasons are sincere religious leaders stalked by opposition. Underlying it all is fear of the unknown and a jealousy for power undeserved. If the walker of the path is truly righteous, eventually one's good name will win out. Yet, while the darkness of opposition prevails, one must safeguard one's secrets.

For this reason has none of the work of the prophetic Kabbalist Abraham Abulafia ever been published. The work that he did is still too revelatory for today's public. Only those who make the efforts to find and study the original manuscripts benefit from these 750-year-old teachings. The Ba'al Shem Tov was such a person. He taught the public what they needed to know so that they too could personally experience the Divine light and to know the

“Face” of G-d. Yet, with all that the Ba'al Shem had taught, the path of the Names he safeguarded. Yet, now the time has come teach this path.

One Rosh HaShana eve, the Ba'al Shem Tov performed a meditation that enabled him to astrally project himself into the supernal realm known as the Garden of Eden. There he met the souls of many of the righteous, including the Mashiah himself. The Ba'al Shem asked Mashiah when he would come. Surprisingly, the Mashiah answered him and said that when the masses are studying his Torah (i.e., the teachings of the Ba'al Shem Tov) and are able to ascend even as he has, then the time will have come.

Today, Hasidut is taught all over the world. Whether it be Lubavitch or Breslov, the teachings of the Ba'al Shem Tov are found almost everywhere. Yet, something is still missing. None of these Hasidic groups teach how to ascend above as did the Ba'al Shem Tov. None of them know this secret. So while they are teaching *some* of the Ba'al Shems teachings, the crucial element within it is unknown to them. They are thus not accomplishing the messianic task.

What these groups do not teach nor practice is walking the prophetic path using the holy Names. The master, the Ba'al Shem did this. Yet, he was the sun, a true knower. Today's Hasidim, generations removed, only reflect the light of the moon, the moon being the various Rebbes that have come since the original Ba'al Shem Tov. The path of the prophets need be walked again. The Names need be spoken and the ascents made. In this way will we bring Mashiah.

With this necessary introduction I will share with you the beginning practices of how to use the holy Names.

It is not enough that one simply knows a name and has a procedure with which to use it. This is similar to having a fully equipped automobile, but having no gas to run it. The gas that runs the engine of holy Names is the passionate focus of mind upon that thing which the name is

supposed to provide. Anyone performing prophetic name meditations quietly and calmly will end up falling asleep instead of ascending into Heaven.

Rule one is passion. You must really, really want that which it is you seek. You cannot simply make trial runs with holy Names. They do not work. Without gas in the engine, the car does not move. Without passion in the recitals, names are just blabbering-meaningless sounds.

Passion is acquired in a number of different ways. One can study Kabbalah and contemplate the greatness of the Creator of the universe. One can listen to types of music that arouse (and not depress) the soul. Passion for G-d is best compared to a man's passion for a woman. Indeed, it is the same sexual energy being used, but instead of this energy being drawn down to one's genitals, the energy is elevated into the realm of mind (the seat of the origin of sexual desire, i.e., thought). One must not be afraid of experiencing sexual desires. Indeed, they must be felt and strongly so. Yet, the energy therein must be translated into holy applications. To waste energy means thinking about this or that member of the opposite sex and what physical pleasures could be had with her/him. Instead, one must ask, why do I have such feelings? Indeed the answer is I enjoy and CRAVE the pleasure. This answer is true and good. But then ask, what is it that I actually and truly crave? Is it the momentary act of sex? This is so fleeting, so unfulfilling. There must be more than this. Indeed, the pleasure sought is more than mere sexual desire. The sought after pleasure is for love.

Yet, what is love? Where does it come from? These are questions to contemplate in meditation. It is these questions when contemplated meditatively that arouse passion and craving for the source of love, which is G-d. Once one is properly charged, he will intensely desire to approach the Creator. One desires passion and mere intellectual beliefs are no longer sufficient. One wants to "know" G-d personally, even as Adam "knew" his wife Eve. Once passion is achieved, it can be specifically directed.

Where is G-d to be found? The answer to this we find in scripture. "The whole earth is full of his Glory" (Is. 6:3). Being that G-d is everywhere and in everything, one's focus must be fine-tuned and precisely honed in on a target. In other words, being that G-d is everywhere, where exactly is it that you wish to see Him? It is in that place then that you must look. The usage of a specific holy Name creates the doorway that opens up to us that place.

Holy Names are usually verses of scripture whose letters have been altered and made into what the eastern religions call mantras. The repetitious recitations act as a tool to assist the conscious mind in detaching from its sensory perceptions. The holy Name is like a strand of DNA; it is a precise code. Like a telephone number, it connects us with a specific aspect of G-d in creation. This aspect then begins to animate within the meditator. The meditator by continuing to repeat the holy Name loses contact with the outside sensorial world, attaches with the realm of the Divine through the specific name and thus becomes overwhelmed by the influx now rushing into his/her brain. Only the calm mind can surrender and allow the influx of rushing thoughts and feelings to enter without losing scope of self. Eventually the influx will overcome the restraint of the meditator who will then feel "possessed" by that channeling through him. Then the holy Name "speaks" through the meditator's lips. This is the reception of Divine inspiration (Ruah haKodesh).

This then is the procedure. Yet, what I must emphasize now is what exactly happens when the influx, which the Kabbalists call "shefa," begins to enter the human mind.

As is known, standard human consciousness deals with receiving perceptions from our senses, which are channeled into the brain and interpreted there. Through these interpretations, our intellectual faculty enables us to understand our environment. We are thus enabled to interact with the outside world in a manner that best suits our intellectual conclusions. However, the world of our senses must be disconnected in order for a higher mental

activity to occur. The higher mental activity above intellect is imagination.

Imagination is that function of the human mind that enables us to conjure up any form of reality and to mentally dwell there, regardless of our external physical surroundings. Indeed our imaginations can be so real that if one is outdoors in the winter cold, all the while deeply imagining about a summer beach, one might still sweat as if really in the sun instead of the actual reality of being in the cold. It is the power of mind that indeed controls everything. The dividing line between real and imagined events is quite thin and can be easily crossed. This is why holy Names work so well.

The function of the holy name is to solicit and encourage the indulgences of our imaginative faculty. We leave behind the sensorial world and go completely into the realm of the mind and the imagination. This is the realm where communication is not through languages of words, but through languages of picture images (archetypes).

This is where the danger lies. Only a strong and balanced mind, one that is free of guilt and other negative traits, can enter unscathed into the imagination faculty at prophetic depths. The prophetic depth of the imagination, which is accessed by the recitations of the holy Names, first reflects back to us a picture image our ourselves as we really look in the spiritual planes. Not many souls are capable of looking into themselves with such scrutiny. The mere flash of such an image is able to bolt a soul out of meditation and panic one into never repeating the process again. For those who experience this, it is best that they not try this path again. They are obviously not ready for it. Fear is the killer of the mind. One who fears one's self can never come to experience true fear, the awe of the Divine.

If one is able to overcome the shock of initial confrontation with self, the meditative state continues with what appears to be a long, silent state of calm where nothing seems to happen. This is a necessary passageway, but do not be

deceived by the apparent calm herein, for as the saying goes, this is the calm before the storm.

Suddenly, without any warning the meditator will feel very agitated. It will feel as if one is experiencing some type of seizure activity. One might begin to sweat profusely, or shake for no apparent reason and without control. One must remain calm. This is the penetration into the reception mode of the mind. The mind is now beginning to receive the spiritual influx (shefa), which I must remind you, is not merely symbolic energy; it is quite real and quite powerful. In certain circumstances it can strike out and hemorrhage the dividing line between the conscious and unconscious mind. In this case permanent psychosis can develop. Sometimes death can occur.

When this great fear and trembling suddenly falls upon you, be quiet and calm. Ride it out like a storm. Continue to repeat the holy Name mantra and repeat in your head, "I accept this and all that comes upon me as the price I must pay to stand before my Master. He is with me. Everything is all right."

What is happening now is a transition of consciousness into the higher realm of the fifth dimension, the realm of Mind. Herein are all different types of species who exist in the hyper-light speed universe (as discussed elsewhere). Now that you have entered their domain, by passing out of your own, you are now on your way to your mental destination.

Passage into the hyper-light dimension of Thought is very traumatic because the vibrational frequencies of that realm can not be received here in 4D space-time without 4D space-time becoming violently torn. The human mind, which inhabits all five dimensions, can make the transition. Yet, when G-d "came down" on Mt. Sinai, the whole mountain quaked, rumbled and smoked. In essence, it was breaking apart at the atomic level. If G-d "landed" on Sinai, the mountain indeed would have molecularly collapsed. Therefore, did Moshe Rabbeynu ascend to the mountain and, as our Sages said, stood half way between heaven

and earth. In essence, this is what we are doing during the meditation.

Irrational images blast forth on the screen of your consciousness. Pictures of many things that seem to have no logical rhyme or reason. Yet, without your rational mind comprehending why, deep down within, you intuitively recognize what it is that you are being shown. This is the prophetic state of connection. What you have connected with is the spirit of G-d that inhabits His "Name" upon which you called.

Many times these images feel more real to you than reality itself. In what appears to be a bent view of reality, you imagine space and time around you changing. You can visualize distant places moving together or bizarre events occurring. Maybe you see someone being healed from an illness or being raised from the dead? Maybe you are seeing a victory in a battle over an enemy in wartime or over another form of evil? Maybe you are simply receiving answers to long sought after questions about the meaning of life, the universe, and everything? All these things are possible, for where the mind is, there you are.

The power of G-d's Name, when connected to in appropriate fashion enables all these visions to be seen. Yet, they are more than just seen. They are created. The power of G-d's Name transports you into the fifth dimension, the dimension of Mind, where thoughts are things. Creations begin with and end with thought. As you come out of your trance, you find that your imaginary vision has been transformed into reality. This is the result of connecting with G-d in the fifth dimension of Mind and bringing the fifth dimension into play thus overriding the laws of the lower four dimensions. What I have just described here is the mental technology underlying what religiously we call miracles.

Needless to say, this type of experience has a life transforming quality to it. Once you have seen the universe from the fifth dimension, returning to normal four-dimensional space-time appears dull and constricted. Movement in the fifth dimension of Thought is instantaneous. Slowing down to movement in time and space

becomes ever more painfully slow. Your consciousness thus develops other values, of a higher nature.

The prophetic meditator is now accustomed to the methods of communication of the fifth dimension kind. Therefore, sometimes the prophet or meditator appears irrational or illogical by those who do not understand his broader scope of perspective. The prophet no longer intellectually and rationally explains what he is doing, for he communicates in the 4D world with a 5D method of communication: archetypes.

Archetypal picture language speaks for itself. The prophet or meditator, instead of giving a message through the spoken word, communicates through the more primordial language of image. This is the imagination function of the human mind. The prophet acts out the pictures that his mind receives. Needless to say, such actions appear quite bizarre to those unaware of what the prophet is doing.

Those who hear or see the prophet doing or saying what appear to be strange things interpret the prophet to be some kind of nut. Nevertheless, somewhere in the unconscious, they receive the message of the prophet. It is at this moment that trouble begins. The received prophetic message, whether it was from a Biblical prophet or from the Ba'al Shem Tov, acts within the individual unconscious mind. If there are any contents in the unconscious which are incongruent with G-d, this will become manifest by the person not being willing to receive, or tolerate the message of the prophet or meditator. Thus, the one who hears the message rejects both message and messenger, associating one with the other as being evil.

In reality, the evil experienced is none other than that of the rejecter himself. Unbeknownst to him, he is projecting his own evil onto the messenger. The receiver cannot receive the message from heaven, and in his own eyes, this is not due to any self-fault. So, rather than blame himself as not being able or worthy to see the Divine truth, he simply denies it as being Divine truth and uses appropriate zeal to cover

his tracks and persecutes the messenger and condemns his message. This is what happened in Biblical days and what still happens today with the likes of the Ba'al Shem Tov and Rabbi Abraham Yitzhak Kook.

I have digressed much to discuss and explain the necessary rejections that come when one walks the prophetic path of the Names. Usually it is this great hurdle of rejection most find impossible to bear. Yet, without it there can never be forward movement. I have already discussed what happens as the name procedure progresses. Now, let me discuss the techniques themselves. As always, I will not be (and never will be) revealing everything. Some things you must learn on your own, from your own Magid who will come and guide you, if you open up to receive him or her.

Procedural direction in the usage of holy Names will be entirely useless unless one is properly prepared psychologically to use them. This level of preparedness is what takes the most time. This is not because of how long and difficult the procedure is, but rather because it is so simple that many overlook it. The first step and the most important in walking the prophetic path of the names is acquiring the attribute of surrender. This can only come about if one has the passion to accomplish it, as discussed in the beginning of this essay.

The spirit of surrender is everything. Surrender is not an intellectual concept; it is a state of ego-less being. You cannot be concerned for your reputation or for the honor of your good name. You can forget about being called esteemed Rabbi, Doctor or whatever your title. You must become nothing. Only when you have emptied yourself can you then be filled. Only one who is void of self can be full of G-d.

Achieving a mind state of ego-less surrender does not require of one self-abasement. Do not ever degrade yourself or think yourself lowly or unworthy. On the contrary, recognize yourself as special and unique, but at the same time recognize that everyone else is also special and unique, each of us in our own way. Recognize that you are an integral part of the universal

matrix and that there is nothing more important in the universe than for you to perform that task for which you were created and that only you can perform to perfection. So if you were Divinely ordained to clean toilets, then do so with full fervor and know that the cleaner those toilets are, the happier G-d is, for you are fulfilling His will, that He has ordained for you. You might not be a Moshe Rabbeynu; but then again, he is not you. You will each receive that portion which is right for you in the World to Come.

After all, you would never be fulfilled being in the place of Moshe Rabbeynu, for then you could never be you. You must be you. In this, there is the greatest humility, even if you are Moshe Rabbeynu. When you are you then you can be someone who can serve G-d. For how can you serve G-d if you do not know who the "you" is that is to serve Him.

Know yourself, be yourself, and then be more. You have heard this teaching in the words of the Sage Hillel. He said, "If I am not for me, who will be, and if I am only for myself what am I?" When you are you then you recognize that you are indeed created to be a vessel for the Creator of the universe to fill. And fill you He will, with His Divine influx. All you have to do is receive it.

Another great hurdle necessary to overcome is the fear that something bad will happen to you if you experiment with holy Names. After all, the Ari'zal specifically forbade the usage of Kabbalah Ma'asit, and does this not include the usage of holy Names? The answer to this is no! It does not.

Kabbalah Ma'asit deals specifically with invocations of angels or demons to perform this or that task on behalf of the person. The Names, which we use, are letters of Torah, spoken from the mouth of G-d. We do not invoke any angel or other forces. We are not invoking anything or anyone. The usage of Names, therefore, has absolutely nothing to do with Kabbalah Ma'asit and is totally permissible. More than this, usage of holy names is totally necessary for ascent and this is something we all need more of.

Once arrogance and fear have been put aside and your heart is fully intent upon accomplishing this task, then (and only then) are you ready to successfully begin working with Names.

I have already outlined the specific procedure for reciting Names in another place. I will repeat it here. But before I do this, there is one more piece of advice I must share with you. You must have absolute determination to see this through. You must never, ever give up. You must never say that you are getting no where or that you want to take a few days break. All of these excuses are a poison, which will disable your future progress.

Your commitment to the practice must be fanatical. You must cling to it like breath itself. Never must a day go by when you are not investing vast amounts of time to think about and contemplate the holy Names with all their vast meanings. If you say that you do not have the time, then this path is not for you. The prophetic path of the holy Names will only open to those who put it first in their lives and everything else, including family and business, second. This is not a very rational move, but we are endeavoring to enter a supra-rational world. Unless you walk in the ways of that world, you will never enter it.

Continue working your job and being a good member of your family. Just remember, every night the hours between 1 a.m. and 3 a.m. belong to your true beloved. She will very jealously guard that which is hers, so make sure you give her what is due. And who is she, might you ask? Do you not know that I speak of the Shekhina? All the Names are Her Names, for She is the life of the universe in 4D.

I will repeat now the procedure for using the names. I will also include here a very powerful name that is good to use on a regular basis, every day. It will get you connected. It will also get you protected. This then is the Name.

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**Meditation Instruction
According To
Rabbi Ariel Bar Tzadok**

Introduction

The holy Sages of Israel have taught that the entire Torah is one long Name of G-d. Each and every verse of scripture contains within it special holy Names that can be used in prayer and meditation to supplicate G-d for the specific meaning of that verse. The form of these Names is many times simply the first letters of each word in the verse. Other times, all the letters of the entire verse are rearranged according to a special mathematical formula.

“For I, YHWH your G-d strengthen your right hand, [it is I] who says to you: fear not, I will help you” (Isaiah 40:13)

These words are the words of YHWH Himself, wherein which He promises to strengthen us and help us. This verse then is a powerful mantra to recite in order to manifest the reality of the verse.

This is the procedure:

One must become totally absorbed and lost in one’s thoughts about this verse and it’s various meanings and permutations. In order to accomplish this total focus of mental concentration certain practices are helpful.

- a) One must be completely physically comfortable. This entails wearing loose clothing and either sitting or lying in a place and position which is conducive to total relaxation.
- b) The area where you choose to meditate and pray must be quiet. All outside noise must be eliminated. Go into an enclosed room and lock the door. The best way to accomplish silent meditation of this sort is the choice of times. The best time to perform this meditation is between the hours of 1 a.m. and 3 a.m.
- c) Focus your mind on the verse: *“For I, YHWH your G-d, strengthen your right hand, [it is I] who says to you: fear not, I will help you”*

Repeat it verbally or mentally many times. Constantly remind yourself that by reciting the names emanating from this verse you create the reality of which the verse speaks.

d) Begin to recite the name:
בבפ תפף תפח תתח תתב ; תת ככח תפפ
פפח תפ ; תת תפף תת גת תפ

e) The method of recitation correlates with our breathing. With each breath, pronounce (out loud) one letter. In total, there will be 45 breaths for the 45 letters.

Forty-five in Gematria is Adam (mankind) and one of the spellings of the Name YHWH (MAH), the Name associated with Zeir Anpin, the “husband of the Shekhina.” This is why we pronounce this name. By reciting this, we are in essence becoming Z.A. on earth. The Shekhina is thus naturally drawn to us.

f) Visualize G-d as a powerful presence of light surrounding you. From above picture His right hand stretching forth to take hold of you. Feel the tingling as the Hand grabs hold of your right arm and lifts you up, out of your body into a spiritual realm.

Continue repeating the name and the visualization. Make it happen. Create the image in your mind and translate it from illusion to reality by the force of your passion and will.

g) Eventually you will grow fatigued. This is to be expected. Keep up the recitations and let your mind freely wander. Here is where you let your imagination go free. Do not worry about where it will go. The reverberations of the Name are already guiding your mind into another realm and another mode of consciousness, which we call the trance state.

You might find yourself falling asleep. This too is expected at first. It is during this sleep that you will have made unconscious contact with “above.” During this sleep, your mind (soul) will be taught many new things, including how to improve your achievements along this path.

Some do not fall asleep; rather they become very agitated, as if something is inside them wanting to

rip its way out. When this happens one must use the writing technique.

h) One should have pen and paper ready on a table in front of you. When this urge bursts forth upon you, pick up the pen and begin to write.

i) Do not pay attention to what it is you are writing. Do not think about. And whatever you do, DO NOT SLOW DOWN.

The spirit will use your body and hand to write out a message. Indeed many books of prophecy were written in this fashion. When this occurs, you will know that you have made contact.

Eventually the effect will wear off. You will “awake” as if from a dream. You might not remember writing anything, but before you will be words that came from above.

If this does not happen, wait a while. Discipline your mind, learn to visualize whatever reality you choose and then try again. Eventually you will make contact. With what or with whom, this time will tell. If one is to follow these procedures faithfully, along with full observance of the 613 mitzvot (to safeguard holiness), one will eventually arrive at the prophetic experience.

Conclusions

I have given you enough to contemplate and practice. Now it is up to you to perform. I have found that the greatest difficulty along this path is at the very beginning. When everything is so new and one has not yet cultivated intuitive direction the path of the names seems like an insurmountable challenge. Dismiss such insecurities from your mind.

Even when you begin the practices you will find much self doubt if you are experiencing anything. Do not doubt yourself. It is helpful to keep a spiritual diary. Record in it what you do and when you do it. Make sure you record your state of motivation and other peripheral events happening in your life at the time. After a while you will begin to see patterns emerge. These will help you to perceive your personal cycles of high times and low times.

Yes, like the seasons in nature our soul power fluctuates according to certain metaphysical laws. You will not learn about these from any book. You can only intuit them by observing your own being and state of mind. Eventually you will come to flow according to the course set for you by G-d's personal angel for your life. This, of course, is none other than your higher Self, your Neshama soul, in other words, you above, the real you.

Learn well the 22 letters and their correlations to time, space, soul, and consciousness. As you recite holy names, these correlations should come and haunt your mind. No, they are not ghosts, nor are they shadows, but they are archetypes. You are reciting the same letters that G-d spoke when He created the universe. In actuality, you are calling to them.

The specific combinations of letters form the specific molecular structure of things. It is with this that you make contact. So, what does this mean? It means that you are in touch with the underlying force that creates the fabric of everything in our space-time universe. Through the letters of holy Names, you can in essence re-program the molecular structure of any form of matter. Indeed, when properly trained through intuitive revelation, you can rewrite DNA chains with the power of your mind.

Do not worry! If you do achieve this high level, you won't unravel creation. G-d has enough safeguards in place to prevent that. Nonetheless, He does want us to try. We fear that we will cause metaphysical harm. This insecurity holds us back from ever accomplishing metaphysical good. It was for the performance of this good that the Adamic race was created. Only we can traverse 5D space. If the angels could do that, G-d would not have needed us or created us. But we *are* here and we have a purpose. It is time to stop believing in the teachings of others and to start experiencing and knowing for yourself. As Hillel has said, if not now, then when?

The Path of the Prophet

In order to walk the prophetic path there must be the prerequisite of balance in one's life. There

are many who attempt to become "holier than thou" and end up making the greatest of spiritual mistakes - one becomes so heavenly minded that they become no earthly good. Whenever one thinks that they have achieved the heights of spiritual perception, because they perform all the Kabbalistic traditions and rituals, know that such a one is usually delusional. Practicality must dictate.

My teacher Rabbi Meir Levi, zt"l was a most down to earth man. As holy and pious as he was, he was never too serious not to play a practical joke on me or too important to carry heavy bags of vegetables from the Mahane Yehuda outdoor market. He was on a very high level, being the foremost student of the head Kabbalist of Jerusalem. Yet, no one knew that side of him. He was simply "Rebbe" Meir to those of us who knew him and loved him.

This is why Kabbalists have never allowed young or single people to enter along the path. One has to be firmly grounded in the realities of this world before one attempts to ascend to another. The young (under 20) do not have enough life experience to understand this. Single people do not have the proper (sexual) balance to achieve prophetic congruity. "Balanced" means living a life of responsibility, of paying the bills and the like.

Once one is firmly grounded then they can take these following steps and not be psychologically harmed by doing so. These then are the real prerequisites for walking the prophetic path.

RaMBaM writes, interpreting the prophecy in the Book of Joel, that prophecy is to be restored prior to the coming of Mashiah. RaMBaM was very well aware of what was necessary to become a prophet. He wrote about these matters in depth in his *Moreh Nebukhim* (Guide for the Perplexed). Many other authors have also written much about how to achieve prophetic consciousness.

As with all branches of knowledge, prophecy science contains both theory and practice. Yet, theory here is not abstract principles thought to be true. Prophetic theory is the prerequisite

mental and social training that must be accomplished in order to make the prophetic practice of name usage function appropriately.

Prophetic techniques have been made public in English texts now for close to twenty years. As clear as some instructions may be, we still do not see any aspiring prophets simply because if there are any, they are not fully versed in the prophetic theory.

I find it necessary to close this essay revealing the deepest of prophetic truths, which when mastered, can indeed bring one to the doors of prophecy and to the gates of Heaven.

Prophetic theory can be summed up in three simple words:

1. **Kedusha (holiness)**
2. **Perishah (separation)**
3. **Hitbo'dedut (isolation)**

Yet, each of these three need simple explanations. Then they must be carried out.

Kedusha (holiness) is living a lifestyle wherein, which the Divine shefa (energy) can congruently align with your psyche through your body. Kedusha has to do with keeping our physical bodies pure. Therefore, what we put into them and how we treat them define for us Kedusha. Kosher laws and sexual laws are here prominent. One must be strict with these to maintain one's physical holiness. Only in this way can the spirit from above (which is a real energy force) find congruent polarity into which to connect.

One point that must be made clear is that Kedusha has nothing to do with righteousness. Righteousness is a characteristic completely separate from Kedusha. Righteousness has to do with a person's moral actions relating to other people. This does not align or push away energy because righteousness deals with horizontal flows of energy whereas prophecy deals with vertical flows.

I do not mention righteousness as a prophetic requirement any more than I mention breathing or eating. Of course, one needs to be righteous, just like one must eat and breathe. Yet, these are human requirements, incumbent upon us all.

Therefore, righteousness is not unique to the prophet and, therefore, not listed as a prophetic prerequisite. It is a human prerequisite. So long as the prophet is human righteousness must be a fore gone conclusion.

Perishah means separating oneself from the vain pursuits and connections in human society. Prophets are never ostentatious. They do not care about what some call "the finer things in life". Prophets, although they can be wealthy, still are very simple people, who separate themselves from everything but the most simple of life styles. They can live like kings, or they can live like paupers, both are equal in their eyes. Perishah (separation) means one is not attached emotionally or psychologically to anything in the world. Indeed, everything in the world is recognized as belonging to G-d. Nothing, therefore, belongs to us. How then can we be emotionally attached to anything? This state of mind, when applied to individuals themselves becomes our third prerequisite.

Hitbo'dedut (isolation) is a word charged with dual meaning. In many prophetic writings it is this word that is used to describe the meditative experience. Thus hitbo'dedut is understood as a mental isolation of mind and imagination. The mind is removed from any outside symbols, concerns and thoughts. This is the mind's isolation. But this is not the only interpretation, nor is it the most important.

Real hitbo'dedut, I have referenced above. It is accurately the hardest thing for individuals to do. Real hitbo'dedut is physical isolation and separation from others. It means living a life as a loner, as an introvert.

Solitary confinement is the ideal state for the aspiring prophet. He/she will spend hour upon hour, day upon day in absolute quiet. Therein is the blessing of the cessation of all external sensations, which act only to disturb mental isolation and concentration. RaMBaM's son, Rabbi Abraham wrote an entire essay on the values of hitbo'dedut. It is well worth reading.

It is no wonder that everyone who has received Divine inspiration spent the vast majority of

their time alone, communing only with nature, for there is the Glory of G-d to be found. The Ari'zal lived seven years in solitude upon an island in Egypt. He left it only to spend Shabat with his wife. After Shabat he returned to spend the week in solitude (hitbo'dedut). The Ba'al Shem Tov also spent long hours walking in the woods, alone and silent, learning to hear the Voice of the Glory. Years later, his great grandson, Rabbi Nahman of Breslov followed in these same footsteps.

Today, one who prefers isolation to social engagement is frowned upon and viewed as anti-social. Many negative stigmas are attached to such people, including suspicions of them attempting to harm others. Granted, our society today is full of dangerous people, many of whom are isolationists. But this is not the path of the prophet. Indeed, the prophet is never alone. While he/she always has G-d as a constant companion, his small group of peers also surrounds him. Even loner prophets have friends.

In Biblical times, prophets used to travel in groups. They would live together, learn together and practice together. Indeed it was the collective energy of the group that benefited each individual member. So powerful was this collective energy that even if one were not a prophet, yet walked too close to the prophets during their trances, the Divine spirit was contagious. It could actually leap from one prophet to whoever was physically closest. The Bible relates this event happening to King Shaul. Indeed it was asked about him, "is he one of the prophets?"

Prophets and the Divinely inspired have never acted in a way that is the social norm. They are not good family members by modern standards. They are a rare breed of people. So rare, in fact, that their numbers are hardly even noticed living among us.

Social introversion can indeed contribute to psychological splits in the psyche. But not all of these are necessarily harmful or bad.

Remember that the prophets were called "crazy ones" and so were the divinely inspired Hasidim. Sometimes, in order to become completely sane, one must first become a little crazy. As long as righteousness and holiness are preserved, this can be a good thing.

In conclusion, let me be very straightforward and blunt – until one has accomplished these three states of prophetic preparedness, all attempts to use holy Names will not accomplish the desired task. It is easy to sit down and recite a mantra. It is hard to get oneself into the proper state of mind that makes a mantra work.

All of what I have written here can be found in the texts that others have written throughout the ages. You will see my words in the writings of RaMBaM, his son Rabbi Abraham, Rabbi Abraham Abulafia, Rabbi Haim Vital, the Ba'al Shem Tov and others.

In this essay I have not concerned myself in being academic, in documenting every quote and source. This would have been counterproductive, for there is one last thing, regarding the prophetic path that I must share with you. You must learn to think for yourselves. This is the meaning of "chiddush" (a new teaching of Torah).