

Rabbi Yehezkel Nagar

# KABBALAH MEDITATION

## Delving into the Holy Names

Ana Beko'akh, Ayin-Bet (72) Names & Tikkun Hanefesh Soul  
Rectification

The path to security, joy, spiritual achievement, health, livelihood,  
couplehood, children, and more.

# **Kabbalistic Meditation**

*Annotation of the Holy Names*

# Rabbi Yehezkel Nagar

©

All rights reserved Rabbi Yehezkel Nagar Center for Awareness,  
Consultancy and Guidance, Israel Chezi45@walla.co.il  
The Center seeks to spread the wisdom of Kabbalah throughout the  
world

as the Zohar Book says: The merit of spreading the wisdom of  
Kabbalah among the populations will bring us the “compassion of  
redemption”

[www.michael-center.com](http://www.michael-center.com)

Author: Rabbi Yehezkel Nagar

Translating: Seree Cohen Zohar ; Editing: Ahuva Gasner

Special thanks: Thomas Curran, Moshe Avraham Ben Avraham

Cover design:

Layout:

Advice: Yitzhak Shapiro

ISBN 978-965-92717-5-7

First edition: 5780 – 2020

No part of this work can be reproduced in full or part by any means  
without the explicit written agreement of the author unless quoting a  
brief section and in unabridged from, citing the source

**הרב אליהו אבירז'ל**  
ראש אבות בתי הדין הרבניים ירושלים  
מחבר שו"ת 'דברות אליהו' מ' חלמים

ב"ה ב' תשרי ה'תשנ"ג

[illegible]

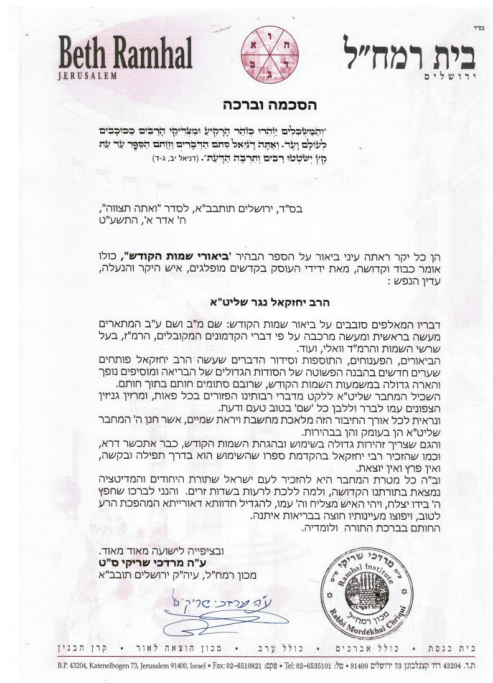
ביקניא פאלאנ"א

ע"ה ח' סיון ה'תש"ח



רח' דן 21, שכונת בקעה, ירושלים  
טל': 02-6724822 פקס: 02-6727369

With help of the Torah  
Rav Eliyahu Aberg'el



## “Perspectives and Blessings”

“Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.” (Daniel, 12, 3-4, is referring to

“End of Times”, “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. 2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt....3, and they...”)

With God’s help, Jerusalem, to be built quickly thesedays Amen,

“Ve’Ata Tetzave” portion, Adar 8th, 2019

I have read this wonderful explanation of the book “Kabbalistic Meditation Changes Reality”, a book of honor and holiness, written by my holy, dear, gentle and superior friend:

# Rav Yehezkel Nagar may he live long and happily, Amen

His excellent text deals with the explanation of the Holy Names and the 72 names of God that describe Genesis and Chariot according to the ancestor Kabbalists, Rabbi Moshe Zechut, the author of the Names Roots (shorshe hashemot), Ramad Valli and more.

The interpretations, explanations, additions and arrangement of things made by Rav Yehezkel open new gates in the simple understanding of the greatest secrets of Creation and add personal touch and enlightenment to the meaning of the Holy Names, most of which are absolutely unclear.

The author, may he live long and happily, Amen, succeeded to collect from our ancestors all the sayings and secrets and to find and clarify each Name daintily and knowledgably.

All along this book we see work of art and devotedness, and God has blessed the author may he live long and happily, Amen both with profoundness and brightness.

There is also a great need of caution while using and saying the Holy Names, and as Rav Yehezkel has mentioned in the Forward section of the book, its usage is like the manner of prayer and request, and should be handled as such.

And with God's help the author's aim is to remind the Jewish people that unity and meditation are already embedded in our Holy Torah and that there is no reason to go and look for them elsewhere. And I want to wish him that God's purpose shall prosper in his hand, and he will be a successful man and God is with him, to increase the happiness from the Torah and change evil to good, and his views will spread in good health.

Signed with the blessing of the Torah and its followers

And with expectation to great salvation.

Rav Mordekhai chriqui

שלמה יוסף מחפוד

אב"ד בד"ץ "עיר דעה",  
רב ומו"צ דשכונ' ונווה אחיעזר,  
בני-ברק.

בס"ד, יום ג' כסלו תשע"ה

דברי פירכה

הולל תעוזת ספר' ה'אל שמש הקדוש  
שער באב אצמ הממיר הרב יחזקאל  
לוי שליט"א ילד' מירב ליבאל'  
בעצתו רחל' רחל' רחל' רחל' רחל' רחל'  
והוא יתן. והוא יתן. והוא יתן. והוא יתן.  
בשבת' ואל' רחל' רחל' רחל' רחל' רחל'  
אברהם רחל' רחל' רחל' רחל' רחל'  
ומשל' ה' בידו יצא



Rav Shlomo Yossef Machfud

Greetings

I was asked to read the book "Kabbalistic Meditation Changes Reality" which was edited perfectly by Rav Yehezkel Nagar may he live long and happily, Amen, head of 'Michael Center' in Ra'anana in order to benefit his students and followers.

Indeed, I do not typically deal with Kabbalistical texts yet the Rav author deserves the blessing to glorify the Torah and God's purpose shall prosper in his hand.

**And those will stand on the blessing**

**רחל בת רבקה ומשה**

Rachel daughter of rivka and moshe

\*

**הדס בת יאיר ושרה**

Hadas daughter of Yair and Sara

**In memory of**

**אברהם בן אגבבה ומוניר ז"ל**

Avraham son of agababa and monir za'l

\*

**אלכסנדר בן חנוך (גניש) וחנה (גניה) ז"ל.**

Alexander son of Hanoch (Genish) Hana (Genia)

\*

**פאולין בת חיים ופשקה פילים ז"ל**

Paulin daughter of Peshke Phyllis and Haim



# Table of Contents

Foreword.....	4
How and why this book was written .....	5
Acknowledgments .....	12
PART ONE .....	13
Familiarizing with the genetic code of the universe for the purpose of creating a life of blessing.....	13
1 .....	14
Familiarizing with the genetic code of the universe for the purpose of creating a life of blessing.....	14
The secret of Hitbonenut for spiritual and physical Hasagah .....	32
How to perform the request for all letter combinations .....	44
3. Whoever passes this stage will find all things open for her or him, but if one does not expect this to happen, a long journey awaits .....	47
The Tikkun Hanefesh meditation.....	53
4 .....	55
The Book of Zohar reveals: This is the pipeline for creating abundance in your life.....	55
The Creator and Or Ein Sof .....	59
Part 2.....	69
7 Combinations and 42 Letters which make it possible to ascend beyond all negative energy in the world.....	69
2 .....	81
The key to freedom.....	81
3 .....	90
This is how your prayer should sound .....	90
Combinations: interpretations and kavanot.....	94
The first verse: sefirah of Khesed, by virtue of the Patriarch Avraham	94
The second verse: sefirah of Gevurah by virtue of the Patriarch Yitzhak	103
The third verse: sefirah of Tiferet in the merit of the Patriarch Yakov	110
The fourth verse: sefirah of Netzah in the merit of Moshe .....	113
The fifth verse: sefirah of Hod in the merit of Aharon the High Priest	116
The sixth verse: sefirah of Yesod in the merit of Yosef Hatzadik.....	118
The seventh verse: sefirah of Malchut in the merit of King David ...	120

The final verse: stated sotto voce.....	122
Requests through the application of the Mem-Bet combinations ...	123
Traits which reveal through the Ana Beko'akh prayer and the Mem-Bet name	126
PART 3 .....	133
72 Keys to bringing the abundance of light to every dark place in life	133
Ayin-Bet names of the Creator .....	134
Introduction.....	134
How to learn the names.....	145
The Creator's 72 – Ayin-Bet – Names.....	147
An explanation of the Ayin-Bet names.....	149
PART 4 .....	499
Special kavanot for health, abundance, and protection from the evil eye and negative energies.....	499
Part 5.....	508
The world of planets and zodiacs will not influence you if you acquaint yourself with their powers .....	508
Saturn : Shabtai .....	513
Jupiter : Tzedek.....	519
Mars : Ma'adim .....	523
Sun : Khamah .....	526
Venus : Nogah.....	530
Mercury : Kochav.....	533
Moon : Levanah .....	536
Sources .....	539
Table of Ayin-Bet names integrating the 3 tables (excludes final letters)	541
Table of Ayin-Bet names integrating the 3 tables (including final letters)	542
The benefits and requests relevant to each group of names.....	543

## Foreword



Any re-presentation of “Kabbalistic Meditation Changes Reality,” or as the book is known in Hebrew, Bi’oor Shemot Hakodesh (literally: Clarification of the Holy Names) is indeed just that. From the beginning of my studies in the mystical works as taught by my Rabbis and teachers, I sought ways of explicating the concepts detailed in Kabbalah in a language accessible to all. Discourse with attentive friends and teaching my own students eventually led to this book slowly taking shape. I found that adding examples was helpful for providing additional meaning in understanding the sagely Ben Ish Chai’s work (Rabbi Yosef Chaim of Baghdad 1835 – 1909), and in order to make the significance of the holy name more easily comprehensible by the public.

Please note that the proper Hebrew terms will be used in transliteration throughout the book, with an English translation provided in brackets the first time each term appears.

This book sets out the following topics: fundamental concepts, guidelines for preparing the soul, an explication of the mystical Ana Beko’akh prayer, an interpretation of the 72 Holy Names, an interpretation of the stars and signs according to “Sefer Yetzirah” (“Book of Formation”), the Tikkun Hanefesh meditation (Rectification of the Soul), and additional related matters.

These choices are due to the perception that the forces revealed in the letter combinations won’t be understood and internalized without the strength of faith that brings the soul to wonderment. When we are able to comprehend the holy names and the reasons behind the combinations, each of us according to our abilities, their secrets will begin to open up to us, as well as their holiness and benefits. The stronger our powers of faith, and our admiration and wonder at G-d’s works and the combinations that constitute part of his name, the greater the blessings that are drawn down through these names.

A note on the use of the word G-d. Respecting the requirement not to desecrate G-d's name, when writing it in Hebrew we drop one letter or insert an apostrophe to break up the full sequence. Writing G-d this way in English emulates the Jewish approach, keeping us aware of how deeply linked G-d is to all existence.

## How and why this book was written



This book was written as a way of revealing a stunning Kabbalistic (mystical) secret, one which provides a link to the Creator's blessing and abundance, one which had been known only to a very special few but can now be revealed and made accessible to all. This book is not meant to be read through once and put aside but to be used repeatedly, allowing you to reconnect again and again by referencing to the meditations and formulated requests. Connecting to G-d can become an inseparable part of your life in a reality where your life journey births new wishes and needs while helping you cope with difficulties. As long as we have souls within us, we never stop wanting, which means we must continue to handle the issue of coping.

Sometimes it seems that supernatural powers are needed to resolve our problems and challenges. From time to time we need to recruit all our resources, our intellectual and emotional capabilities, to overcome a problem. Sometimes we turn to experts but they're not always able to solve the situation. It may concern an issue related to couplehood, or health, financial stress, addiction, concern for a family member, and sometimes internal conflict. Our problem might be a lifestyle we find hard to alter, matters of mental health, anxiety, worries in general, or negative thoughts. Sometimes we just feel stuck, as though we've come up against the proverbial glass ceiling and can't seem to find a way around or through it.

Pain is subjective, and the sense of difficulty alters from one person to another. Sometimes an issue seems simple to others but to us, caught up in it, it appears to be unresolvable. Not everything can be solved logically or in practical terms, and sometimes, in order for the practical solution to succeed, a problem first needs a spiritual solution. Sometimes a miracle is needed: a solution that is beyond the laws of nature and logic. An example would be experiencing healing when doctors have said there's no chance.

This book contains Kabbalistic meditations, formulations of requests, and special benefits for all areas of life.

The main secret in this book is linked to a dramatic event in the Jewish people's history: Kriyat Yam Soof (the Splitting of the Red Sea) which occurred immediately after the exodus from Egypt. In fact, that event describes similar experiences we all have in life when faced with what seems like an insurmountable problem. In the exodus narrative, the Children of Israel reach the depths of despair, a dreadful sense of threat, certain their annihilation is imminent. To understand how fearful they were, we need to understand the entire development from the beginning of the liberation story, the Ge'ulah.

Towards the end of the long harsh exile, that period in which the Hebrews turned from a clan enjoying freedom into an enslaved entity, Moshe (Moses) comes to the fore to liberate his fellow Hebrews. Over the course of just over a year, ten plagues sweep through Egypt in a way that allowed the Hebrews to see and experience the wonders that G-d wrought for the sake of their release. The Children of Israel eventually exit Egypt with silver and gold, donkeys laden with the best there is, and begin their trek towards the Red Sea. The Children of Israel are in a state of extreme euphoria, free at last after 210 years of enslavement.

Just 6 days later, though, Pharaoh and the entire Egyptian army mobilize swiftly on their massive fleet of chariots, intending to force the Children of Israel's surrender and return. Picture the scenario: behind them, Pharaoh's fierce highly trained army. Before them, a massive expanse of water. The Children of Israel feel helpless: surely this is their end! They are gripped by a sense of fear and threat.

Their natural response is to scream, as the Torah notes: "And they shouted to Moshe..." They call out to him to save them. Moshe calls out, in turn, to the Creator, who answers: "Why shout to me? ... Talk to the Children of Israel and they shall journey." The Creator's answer seems very odd: after all, to whom should the people cry out? And how are they supposed to continue journeying if the sea is right there before them?

The Zohar explains that the Creator tells Moshe "to journey" because they have already been given the tools needed for coping with situations that require action beyond the realm of the natural. Moshe listens, and utilizes these spiritual tools. A miracle occurs. The waters split, and the Children of Israel pass "through the sea on dry land."

The spiritual tools with which the Creator has outfitted the Children of Israel are the Creator's holy names, and chief among them, the Mem-Bet name, comprised of 42 letters and formulated into the Ana Beko'akh prayer, and the Ayin-Bet name, comprised of 72 holy names, which are the focus of this book. These spiritual tools link to the Creator's power, to the supra-natural, the invisible and, in many cases, the intangible. We are blessed, in this 21st century, to be able to understand clearly that being unable to see something doesn't imply it is non-existent; rather, what we do see is the tip of the iceberg relative to what actually exists.

Were we able to meet face to face, I'd want to ask you when you last cried out to the Creator for help? Do you occasionally experience anger, fury, frustration, distress, or helplessness? Perhaps you did all you could rationally think of to solve your issue but nothing meaningful or significant eventuated? Perhaps you asked yourself why this was happening to you, and how on earth do you get out of the situation! But did you "shout out" or talk to the Creator?

I want to tell you that you actually have the power to create the force needed to reach liberty, if you only believe in your own ability to call this force up. Much like the process which took place as part of the exodus from Egypt, in which the beginning of the process to opening the gate of freedom is the "shout" to the Creator, a shout from the depths of the heart, even if utterly silent, is empowered by virtue of the Creator's names revealed in the book of Zohar, and their power is the power of the Creator whose light is revealed through them and their ability to alter the order within nature.

What is this "shout"? It is an awakening from below, from the created being, which arouses a force on high that then returns to us. It allows us to feel the Creator's providence towards each of us, much like a father to his children, and assures us that we are never alone. This shout can be silent, as in Hannah's prayer, in which "only her lips moved but her voice was not heard,"<sup>1</sup> or like the payer of Yom Kippur, the Day of Atonement, in which "a still small voice is heard." But it can also be a talk with the Creator, such as that conducted by King David, "I will pour my words out to him, I will tell him of my woes."<sup>2</sup>

---

1. I Samuel 1:13

2. Tehillim (Psalms) 142:3

The significance of this shout is in how it directs our concern, in all its raw and painful honesty, from the depth of our heart to the Creator. The Tractate of Taanit (Fasting) teaches us that during a drought, when special prayers are held requesting blessed rains, the person chosen as the public's delegate to lead the prayer is someone whose home is empty, someone who feels the pain of deficiency in a very personal way, so that his shout to the Creator will indeed be authentically expressed from the depth of his own feeling.

The prayer's formulation is: "Blessed... he who hears the shout." The shout therefore attests to a spiritual state of humility relative to the Creator, an understanding that there is no "rational" solution, but rather, a powerful wish for something beyond that. The shout therefore attests to the scope of pain and the person's wish for a miracle. This shout or crying out, to the Creator opens a communication with the Creator, and provides us with a sense of not being alone.

The Torah reinforces us repeatedly with the knowledge that we are the recipients of personalized providence from "the Creator, who hears the cry." Here are some of the many examples indicating this:

**In the exodus narrative we find:**

And they shouted out, and their distress rose to G-d (Ex. 2:23)

And I heard their shout by reason of their taskmasters, for I have known their pains (Ex. 3:7)

**The cry of the poor:**

For if they cry unto me, I will surely hear their cry (Ex. 22:22)

When one cries out to me, I will surely hear; for I am gracious (Ex. 22:26)

**The cry for healing:**

And Moshe cried out to the Lord, saying: 'Heal her now, O G-d, I beseech you' (Num. 12:13).

**The cry in war:**

And when you cry out to me, I will save you from their hand (Judges 10:12)

The book you hold in your hands guides you on how to shout, how to cry out to the Creator using those same names used by Moshe Rabbenu when the Red Sea was split. I wish to add a further point of importance, an insight that derives as a result of that miraculous splitting of the sea.



Before it occurred, we note the Creator telling Moshe that he should instruct the people to “journey on.” The Zohar explains that this references an internal journey, a journey of the soul, or as the saying goes, taking a leap of faith and believing absolutely that the miracle will occur, believing in the Creator’s strength, since the Creator is supra-natural. In other words, after we make our personal request, based on guidelines that follow later in the book, the time comes to relax, to release, to believe fully that the miracle will take place.

This book is based on Kabbalistic works which deal with explications of the holy names. They include works by the Arizal, by Rabbi Moshe David Valle, Rabbi Moshe Zaccutto, and many others. The book is arranged as follows:

**Part 1** deals with the Kabbalistic perspective that sees the combinations of letters in the Torah as encompassing the genetic code of the universe. These are the Creator’s holy names, and the powers contained in Hitbonenut (meditation) and Kavanah (focusing) to attain spiritual insights through the holy names. This section also includes preparation for spiritual insightfulness using the Tikkun Hanefesh meditation. Part 1 also clarifies spiritual terms and principles from the wisdom of Kabbalah, to assist your fuller understanding of this wisdom.

**Part 2** contains the combinations of the Mem-Bet (42 letter) holy name and the Ana Beko’akh prayer including an extensive explanation, kavanot, meditations and benefits.

**Part 3** contains the Ayin-Bet (72 letter) holy name combinations which Moshe used to split the sea, as well as an extensive explanation, kavanot, meditations, correct formulations of requests and benefits, and a special prayer that includes all the names and is suited to all days of the year.

**Part 4** Special Kavanot for Health, Abundance, and Protection from the Evil Eye and Negative Energie

**Part 5** presents the world of planets and zodiacs that will influence you if you acquaint yourself with their powers, and appropriate meditations, and a guide to the names, meditations and benefits.

May you be privileged to connect and be blessed.

Yehezkel Nagar

## Acknowledgments

I wish to thank **Rabbi Avigdor Dar, Rabbi Eliyahu Aberjil, Rabbi Mordechai Shriki, Rabbi Shlomo Yosef Mahpoud, and Thomas Curran** for having dedicated time to reviewing this book, providing support, and attestations. Thank you to all who assisted, especially my students, with the cost of bringing this book to publication, and especially **Dr. Rami Ben Yshai**.

To my children, Yehuda, Michael, Yosef and Miriam, and may you be blessed with depth of Torah understanding and enacting good deeds. May G-d extend your days with all the best there is. Special thanks to my wife and my partner in our journeys, **Tzvia Tziporah**, and may you merit great blessing and joy from your work.

I wish everyone health and happiness throughout their days, a life filled with goodness and pleasantness, and success in all you do.

Yehezkel Nagar

## PART ONE



**Familiarizing with the genetic code of the  
universe for the purpose of creating a life  
of blessing**

## ❧ 1 ❧

# Familiarizing with the genetic code of the universe for the purpose of creating a life of blessing

G-d creates using words and letter combinations.

“And the Lord said, ‘Let there be light,’ and there was light” <sup>3</sup> and again,

“And the Lord said...”

These statements continue until creation is completed through the power of speech and words, as we are taught:

“With ten statements the world was created.” <sup>4</sup>

G-d created the finite world from the infinite and continues to enliven it during every moment of the present with these ten statements which renew the worlds and constitute an ongoing process in which the infinite is adapted to a finite mode. Should G-d cease this process, even for a fraction of a second, everything would return to a state of the infinite.

According to an explanation in the Tanya, <sup>5</sup> the Creator’s light, which is the enervating vitality, is so great that the created beings are unable to absorb it. Therefore, this enlivening force filters from one stage to another through permutations and exchanges, letter combinations, numerical values known as gematria, and the Creator’s names. All are involved in concealing some of the divine lights until they are of an appropriate level to enliven the finite, in which all limited and material created beings exist and are therefore also enlivened.

Letter combinations were used to create the world and continue feeding vitality into it. Therefore, letter combinations are the genetic code of the universe, as we find in the Zohar’s explanation of how the

---

3. Genesis

4. Tractate of the Fathers 5:1

5. The Gate of Unity and Faith, chapter 1

Creator actually created: “Look at the Torah and create the world.” In other words, the Creator gazed at the letter combinations in the heavenly Torah and created the world.

We are also offered the following explanation:

“The Holy One, blessed be He, looked in this manner: as is written in Torah, ‘At the outset, G-d created the heavens ...’; he looked at this word and created the heavens. In the Torah it is written: ‘And the Lord said, ‘let there be light’. He looked at this word and created the light. And so forth for every word written in Torah: The Holy One, blessed be He, looked at it and did that thing.”<sup>6</sup>

The meaning and significance of the phrase “the Creator gazed” is that power was infused into the specific word to instruct its actualization. The power of the combination of letters comprising the word activates its inherent concealed ability, and because the Creator’s power is infinite, the action is immediate.

The Holy Arizal<sup>7</sup> revealed that the Creator’s names and attributions are the reason for the creation of worlds, “and it rose in his wish to create the worlds and form forms, and bring forth the wholeness of his actions and names and attributions, and this is the reason for creating worlds.” The Arizal explains that the Creator revealed the names in order to provide a direct link to the reason for creating the worlds. Since the worlds were created to fill the finite world with G-d’s blessings, our focus on the Creator’s names causes abundance and blessing to flow into our world.

Unlike those who claim that the Creator created the world, then left it alone “to manage on its own,” our sages explain that the ten statements are the genetic code which constantly renews these worlds. The phrase, “who in his goodness every day renews the actions of the days of creation,” appearing in the Shaharit (weekday mornings) service explains that the Creator is occupied with upholding the creation every single day.

Based on this assumption, a question arises about the need to create everything anew each day. In “Nefesh Hakhayim”<sup>8</sup> we find:

“But he, may his name be blessed, created and realized them from the infinite to the finite, with his all-encompassing power; thus, since then and to this day, every moment, their power of being realized and ordered and sustained is entirely dependent on what the Holy One, blessed be

6. Zohar Hasulam, the portion of Terumah, 5699

7. Rabbi Ashlag, The Ten Sefirot, Part 1, chapter 1

8. Nefesh Hakhayim, Part 1, chapter 2

He, continuing to stream his abundance into them by virtue of his wish to do so; and in each moment, they are filled with new light. But should the Holy One, blessed be He, remove his flow of abundance for even one moment, all would return to infinity.”

We see this clearly when we look at the blessing that says, “...the maker of great lights.”

It does not use the past tense, “...who made...” but a present continuous tense, indicating the ever-continuing act of deed.

The Creator indeed renews the world every moment of its existence but contrasting with this immense goodness we find the trait of absence. This is the moment during the 24 hour cycle in which the Creator seemingly disconnects, or, in terms of the infinite energies enlivening the world, he is described as angered, as formulated in the phrase, “A G-d of anger each day.”<sup>9</sup> What this actually refers to is a reduction in the scope of enlivening power sustaining the world to a minimum. This lessening is a necessity for two reasons: without it there is no room for free choice, and which would therefore cause everything to return to the state of the very first light. In practical terms from our perspective, it means that every day we must make the effort to reconnect to the Creator’s light.

Concerning the Torah, we’re taught that “if one abandons the Torah for a day, the Torah abandons that person for two.” By the same token, a person who does not connect for a day will find it necessary to work twice as hard to reconnect the next time around.

Every created being needs vital life force at every moment of its existence. It is like the air we need to breathe. The Creator infuses that life force into the human even when humans behave in ways that contradict the laws of the universe. The Creator streams the life force to us ‘on credit’, as it were, even to evil people, allowing time and space for each person to change.

The Zohar explains that what sustains the world is the light of Chessed (grace) which constantly flows from the Upper World to ours through the Ayin-Bet (72) names, even when our actions don’t justify this flow. Not by chance, then, that the gematria of Khesed is 72.

It’s important to keep in mind that when this book refers to “the holy name”, it means the combination of letters that links to, and reveals, blessing, which is the Creator’s light and positive energy and is always perfectly balanced. The Hebrew single word that means “his name,”

---

9. Tehillim 7: 12

(shmo) equates numerically to the word for “will” (ratzon). In other words, the very name itself indicates the Creator’s will, and the word “holy” (kadosh) is the opposite of “self”, the former implying receiving in order to give and the latter, wanting to receive only for one’s own self. In short, kadosh testifies to energetic balance.

### **Man creates using words and letter combinations**

“In the image of G-d he created man.”<sup>10</sup>

The unique power of humans, unlike all other created beings, is our capacity for speech. In Bereshit (the book of “Genesis”) we find that the Creator has created the human and imbued it with a trait similar to that of the Creator, as noted by “in his likeness.” We also find that the Creator breathes the breath of life into the human. The commentator, Onkelos, renders “breath of life” as “the spirit of murmuring,” or simply, the ability to speak.

### **How creation is carried out and the secret behind creation**

The secret of creation contains two important components in a process that reveals spiritual abundance, and the creation of a material reality.

1. The Hebrew letters: these serve as the key that opens doors to rooms full of treasures
2. The will in the human soul: the parts of the soul are like “a ladder set on the earth whose top reaches into the heavens.”<sup>11</sup>

### **The Hebrew letters: serving as a key to open the doors to rooms full of treasures**

Before we begin clarifying the names, it’s important to remember that the special letter combinations are known as holy names or the holy name. It is important to bring the words written by Rabbi Yosef Ben Abraham Jikatalia (1248-1305). He was born in Castile and was one of the great Kabbalists of 13th century Spanish Jewry. His work is titled “Shaarei Orach” (Gates of Light) and is considered one of the fundamental Kabbalistic explications. The Arizal described it as the key to esoteric comprehension. Rabbi Haim of Volozhin, student of the G”ra (the Vilna Gaon, Rabbi Eliyahu of Vilna) said that two fundamental books were needed to understand the esoteric: the Zohar and Shaarei

10. Gen. 1:27

11. Gen. 28:12