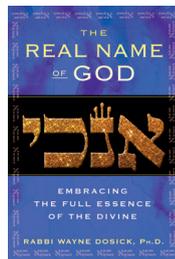


The Real Name of God
Embracing the Full Essence of the Divine
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THREE



GOD—FOUND!

אֱלֹהִים אֱלֹהִים אֱלֹהִים

THE MYSTERY is solved.

By re-imagining and re-framing the context of the Bible's original Hebrew text, and by translating the commonly accepted translations, we discover the real Name of God.

We will see that, in the biblical text, God's real Name is expressed in two voices—the Voice of God and the voice of human beings. When God's real Name is spoken in God's Voice, it is when God in the fullness of GodSelf—the Wholeness, the Totality, the Everything of Source—comes to the fore and reveals the great awesomeness of God's Being and the core of God's most important teachings and guidance.

And, when God's real Name is spoken in human voice, we will see that is when the speaker is fully in touch with the greatness, and the grandeur, and the soul-depth of the fullness of God Within.

SOURCE

Our first major premise in identifying the name of Source-God is that in Torah, *Elohim* is not—as we have always assumed—a

Name of God. Rather, *Elohim* is the office that Source's representative holds on Earth.

The *Zohar*, the central text of Jewish mysticism, understands this when it reframes the opening sentence of Torah. The familiar translation is: "In the beginning God (called *Elohim* in this text) created Heaven and Earth" (Genesis 1:1).

The *Zohar* retranslates: "With this beginning, the Unknown Concealed One created the palace. This palace [office] is called *Elohim*. The secret is: 'With this beginning, He [the Unknown Concealed One] created *Elohim*'" [to supervise Heaven and Earth] (*Z. Bereshit* 1:15a).

So: "In the beginning," we experienced the full Presence of Source in the Garden of Eden. But, after the fall of Adam and Eve—after the end of Earthly paradise—Source withdrew from Earth and, instead, appointed an aspect of Source to "stand in" for, to represent, Source on Earth—to act as God on Earth.

Just as the modern electorate elects a person to hold the office of president, so Source appoints an aspect of Source, a "deputy," or representative, of Source, into the office of *Elohim* for a particular length of time and a particular purpose. So, in Torah, we see the name and title/office YHWH *Adonai*, *Elohim* much like we would see the name and title/office, "President Kennedy."

The Torah itself provides affirmation. When God charges Moses with the task of going to Egypt to demand the release of the Hebrew slaves:

Elohim spoke to Moses and said to him, "I Am YHWH (*Adonai*).

"I appeared to Abraham, Isaac, and Jacob as *El-Shaddai*, but I did not reveal to them My name YHWH (*Adonai*)."

EXODUS 6:2–3

El Shaddai was Source’s representative, holding the office of *Elohim*, for the purpose of establishing the covenant with the patriarchs. Now, a new representative named YHWH (*Adonai*) is entering into the office of *Elohim* for the purpose of confronting Pharaoh and bringing the slaves to freedom. *El Shaddai* and YHWH are each an aspect of Source. Throughout time, Source has appointed a number of different aspects of Source to serve in the office of *Elohim*, based on what human beings and the world require at any given moment. We have not met the whole God—Source—because, since the Fall, Source has never permanently put SourceSelf into the office of Elohim. Source has been hidden away from us—both in Earth-based relationship between Source and human beings and, purposefully, in the text of Torah.

THE HIDDEN NAME REVEALED

Source—the real Name of God in the Bible—is אֲנוּכִי **ANOCHI** (pronounced **AH-NO-CHEE**; the “ch” is pronounced as a guttural, as in the name of the composer Johann Sebastian Ba**CH**; the “i” is pronounced as a long “e” as in bee or see).

The accent is on the last syllable, **Ah-no-CHEE**. But, in more colloquial speech, it is often pronounced with the accent on the middle syllable, **Ah-NO-chee**.

Anochi is literally translated from the Hebrew as “I.”

Anochi is “**I-Source**”—the Wholeness, the Everything, the complete Essence of God.

Anochi is not an original Hebrew word. Its root is likely borrowed from ancient Sumerian, where the *Anunnaki* were believed to be the gods of Heaven and Earth.¹⁶ In this pantheon, the head god, *An*, and his wife, *Antu*, had three sons—

En-lil, *Enki*, and *Nanna*. *En-lil* had a daughter, *Enanna*. Later, the Akkadians elongated the name *An* to *Anu*. In ancient Egyptian, the three letters ANX (others say: ANI or IKI) mean “the living,” or “alive,” indicating “Being-ness,” surely the first requisite and characteristic of a god—a living god who has the power to convey life. The Egyptian hieroglyphic character, ANKH, is the symbol of life—of conception, of lifetime on Earth, and of the afterlife. A later Jewish text (*Pesikta Rabbati* 105–106a) teaches that the Hebrew slaves in Egypt knew this Egyptian word.

The *chi* (*chee*) at the end of the word **Anochi** is either taken for emphasis from the Hebrew word *kee*, meaning “indeed,” or “surely,” or it is possibly taken from a related Semitic language, where it is a suffix meaning “I.”

The author(s) of the Hebrew Bible took in the name of Source from earlier civilizations, Hebraized it, and endowed it with the specific characteristics—particularly monotheism and covenantal relationship—that would make it unique to the early Hebrews.

In the Hebrew language, there is another word, *Ani* (ah-nee) that means “I.” *Ani* is a simple declaration of first person singular—the small self, the personal ego.

Anochi holds the much more complex richness of “I, Myself; the Wholeness of My Being; the ‘Me-ness of Me,’ the full ‘Essence of Source.’”

All this is affirmed in the word אָנוּכִי **Anochi** itself.

One of the beauties of **Anochi** is that it is a genderless Hebrew word. It holds the wholeness of both the masculine and the feminine aspects of God, the complete Essence of Source, of **I-Source**.