

KosherTorah Shavuot Essays

- * Erev Shavuot Contemplations
- * Happy Birthday To Torah
- * Directives for Spiritual Ascent for the Night of Shavuot
- MaYeT DaK – the Five Stages of Spiritual Ascent:
(Malkhut, Yesod, Tiferet, Da'at, Keter)
- * Prayer for Receiving Divine Guidance (Torah)

by R. Ariel B. Tzadok

Erev Shavuot Contemplations

By Rabbi Ariel Bar Tzadok

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Countdown-4

We never recognize
the best moments of our lives
as they are happening.
So often the great seems small,
and the small seems great.
No matter how hard we try
to expand our vision and scope
our mortality is not big enough to see
the grand scale of the greater image.
But then again,
is it really important
to see more than
what we need to see?

Most want to see the big
in order to be awed by it.
Most want to see the big picture
because it is entertaining.
True, it is exciting
to be entertained.
But there is more to the big picture
than being entertained by it.



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Seeing the big brings with it
an awesome responsibility.
Seeing the big
means to know the big.
To know the big
requires of one to act
upon that which one knows.
Seeing the big picture
is not big entertainment,
rather, it begins a big responsibility.

Responsibilities are funny things.
Some run to embrace them.
Other run to avoid them.
Yet, once a responsibility
have been given,
it cannot be taken away.
When one has a job to do,
then the job must get done,
and it must be done
by the one whose job it is.
This is not just the way of humanity,
this is the way of the universe.

We are all cogs in the great machine
that operates the universe
surrounding us (and the one inside us).
Remember the unity, all is One!
All are part of the greater whole,
each must do its share.
For in doing one's share of the greater whole,
one fulfills one's purpose
and one's responsibility.
There is no greater sense of personal satisfaction
than knowing that
one has performed one's job well.
This is how the universe operates,
and we are all integral parts
of this precious greater whole.

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It is said that,
one for all, and all for One.
This is wisdom, and this is true.
When one works to unite the whole
one is often unaware of
the importance of what one is doing
at the moment that one is doing it.
Many times the important moments
go unnoticed because
we think of them as just
everyday moments of
everyday life.
We fail to see the ripples
through time and space
caused by what we do.

But we do not have to see.
We do not have to know.
We do what we do because
this is what we do.
We think about what we do
and seek to improve
our performance in the short term
as we see it.
More than this need not be our present concern.

The universal way is the way of action.
Thought and speech are fine,
but they only prepare the way.
They themselves are not the way.
Commitment to action
is the beginning of responsibility.
This is why long ago,
the ancients cried out, "we will do."

They knew the way,
and cried out "na'aseh."
They called that way Torah,
and so do we say

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that this is kosher Torah.
June 6, 2016

Countdown-3

Which comes first
action or understanding?
How can one do
that which one does not understand?
Must not knowledge come
before knowledge is implemented?
This is obviously so.
Who can deny the logic
in this common sense?
And yet, there remains
a logic that defies common sense
by going beyond what is common.

Action must be preceded
by knowledge.
After all one must know
what it is that one is doing!
And yet, all too often we see
that many people
do many things
the likes of which
they seldom understand,
and if asked
would not be able to wisely respond
why they are doing
what it is that they are doing.

While everyone acts
in one way or another,
not everyone thinks,
before they act.
Some action is blind movement
without conscious direction and purpose.
Such action is always dangerous,
and a menace to others.

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Proper action with wise intent
requires of one
a commitment to the course,
regardless of what one does
or does not understand
about said course of action.
Sometimes the right thing to do
is the right thing to do
regardless of what one understands
about it at the moment.

Therefore, “we will do,”
must come before, “we will understand.”
A commitment to excellence
must precede any understanding
that may, or may not come later in time.

This is the essence of kosher Torah.
June 7, 2016

Countdown-2

It is said that
the shortest distance between two points
is a straight line.
This might be true
in math,
but life does not always follow
mathematical rules.
Life follows nature,
and almost nothing in nature
is straight, and uncomplicated.

Following nature's way
is easy,
if you first understand
what it is that I mean
when I say, “easy.”
Nature's way
is indeed complex,
and for the most part

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never straight, or simple.
But that which is complex
can also be easy.
It all depends upon
where one places one's focus.

Every path is made up of steps.
Every step along
the path of life
has its purpose and meaning.
Every step is a teacher.
Every step grants new insight.
When one follows life
by not complicating it
anymore than it already is,
one will eventually discover
that the path of life
is indeed easy to follow,
as long as one follows life's rules.

Did you not know
that there are rules to life,
and that natural laws
govern both the universe around us,
and the universe inside us?
Trying to make sense of
the rules of life
by observing them externally
will always be a difficult,
and arduous process.
Whereas, one who turns inwards
and seeks to understand
the external rules
through internal reflection
will discover the ease of nature's way.

The shortest distance
between two points
may indeed be a straight line,
but to every line

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there is distance.

To every line,

there is a path.

To every path,

there are steps,

one, two, three, four.

The path defines the Way.

Nature's path is inside us,

and Nature's path is

in the world around us.

We call nature's path

the Way.

We call the Way, Halakha.

Halakha is the way to go.

It is the Way we walk through life.

It is the Way we live

with one another.

Paths and Ways

do not have to be difficult

or confusing.

Sometimes the easiest way

to walk one's path

is to first close one's eyes

and see the path within.

This way it becomes easier

once one opens one's eyes.

For once the path within is foreseen,

then the path outside

becomes clear and evident.

This is the secret of the Way.

One who knows first

the internal,

will have no trouble

ascertaining the external.

This is how the Way becomes easy.

This is how Halakha

is to be understood, and learned.

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One step, two step, three step, four.
Learn the Way,
and then learn some more.
It is easy when seen correctly.
It is easy when followed properly.
Look within,
for the Way is there,
written upon your soul,
and etched into your heart.

This is the essence of kosher Torah.
June 8, 2016

Countdown-1

Life is confusing enough
without the many voices
of many others
telling everyone else
what they should,
and should not be doing.

So many voices cry out
to influence, and convince others
that this way or that way
is the right way,
and for some,
the only way.

Yet, the voices of the many others
with all their screaming,
their manipulations, and their threats,
cannot show to even one
the absolute truth of
anything that they say.

The many voices
each preach to their own choirs.
Each voice speaks to its own,
and seeks to bring others

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into their fold,
by hook, or by crook.

There is nothing wrong
with their being many voices.
Yet, when each voice
seeks to shout over the other,
and to drown out
what others have to say,
then such a voice
is a bad voice,
and what it says
should be ignored, and avoided.

There are many voices.
This is supposed to be for the good.
For the many voices,
when they sing together
in nature's harmony
discover the beauty of
the collective whole.
This discovery is the intent
of their being many voices
in the first place.

A long time ago
the Master of Heaven
spoke directly with humanity,
and revealed exactly
what it is that Heaven demands
from the denizens of Earth.

A long time ago
the Word of the Master of Heaven
was indeed heard.
Heaven's Voice spoke
and was heard
in the minds and hearts
of the many who were
sensitive to the Divine broadcast.

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Since that day
many have arisen to declare
what the voice of Heaven
had to say, and what it meant
by what it said.
Yet, who can declare that
which one has not directly heard?
Who can preach the word of Heaven
unless one first knows
the way of Heaven?

A long time ago
when the Voice of Heaven
rumbled from the mountaintops,
every eye saw only lighting,
every ear heard only thunder.
But in the mind and heart
of the ones open to receive it,
the Divine message
was implanted.

The message was implanted
in the very Image
that was placed there
in the beginning.
The Voice proclaimed,
there is a Way,
and it is not hard to follow.
Gaze around you
at the Works of Creation.
Gaze within you and see
the Work that you, yourself are.
When the inner vision
and the outer vision
match and align,
then you will see with clarity
that which Heaven
has implanted within you.

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Balance Heaven and Earth
inside you.
Merge head and heart
together as one.
See the path,
follow the Way.
You will know it
when you see it.
Just gaze within,
before you gaze without.
There is double meaning here.

This is the Way of kosher Torah.

June 9, 2016

Contact – Lift Off!

The Real Meaning of Matan Torah, Shavuot

Understanding the time of contact
is meaningless
unless one first understands
the meaning of contact.
A long time ago
in a land and place very far away,
far away in memory,
far away from thought,
contact was made again.

Yes, again!
The first contact
was not at the foot of the mountain.
This was the second time,
the second contact,
after the first contact was abruptly severed.
If not for first contact,
there could be no second contact.
Those who stood
at the foot of the mountain
arrived there after a long
and arduous journey

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that took them many centuries
and many life-times.

First contact long ago
was in a time above time,
and in a place that is no place.

This original state
was the beginning.

In the beginning

Mind was one,

Mind was collective,

Mind was whole.

The All was in the Mind,
and the Mind
was in the All.

Once the One Mind split
into its numerous parts,
the many mini-minds
found this place,
and this time.

They settled here,
detached, lost, and confused.

The process of restoration
began immediately,
and the first contact
prepared for the second.

At the foot of the mountain
second contact was made,
the One Mind again
reached out to reattach
its own broken parts.
Yet, reattachment, and reintegration
is a long, an arduous process.
It would take, by our standards,
thousands of years.

At the foot of the mountain
the One Mind

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again thought It's thoughts,
and each broken part
could hear the thoughts,
each in its own mini-mind.
When the Voice spoke
no words were heard.
When the Voice spoke,
the ear heard only thunder,
but each mini-mind
heard the words spoken inside it,
each heart saw the words
etched into its very essence.

At the foot of the mountain
each mini-mind,
encased in a body of flesh
was marked, and branded.
The thought of the One Mind
reattached itself, and could
be sensed in each mini-mind
that looked into its heart
to see the etching thereon.

At the foot of the mountain,
each body of flesh
was altered,
touched by the One Mind
genetically in every cell.
Every cell within every body of flesh
contained within it
the etching placed therein
by the One Mind,
by the very Finger of God.

The reattachment began long ago,
and follows its course,
as is only natural for it to do.
The Divine Program
will continue to run
until its completion.

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Each mini-mind
runs the program.
Each mini-mind
will complete its portion
of the program
as each is designed to operate.
Some operate fast,
some slow,
some somewhere in-between.
Why is it this way?
Only the One Mind knows
why It made Its program
the way that It did.
Each mini-mind
therefore fulfills, each its own.

That which is etched in the heart
can never be erased.
That which is etched in the heart
will continue to run the program,
and direct the path of each mini-mind,
until all are again reunited
in the Whole of the One Mind.

Learn here wisdom,
pay attention to the secret of your destiny!
Look within!
Read the Words etched upon your heart.
Know the Words,
and you will know the Voice that speaks them.

Even today,
we stand at the foot of the mountain.
A long time ago
there, the many mini-minds gathered.
Although our bodies have moved on,
and have given rise to many new bodies,
generation after generation,
still, we are all still standing

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at the foot of that ancient mountain.
Each mini-mind is still there,
and will remain there
until the reattachment is complete
and the One Mind is one again.

Learn here wisdom,
pay attention to the secret of your destiny!
Look within!
The secret of contact is this:
contact has never been fully broken.
Each of us is still attached,
some more, some less,
but we are all still attached.
Therefore, seek to discover
the attachment inside you.
Hear the Voice of the One Mind
inside your mini-mind.

Speed up the program,
if you so wish.
Nevertheless, we are all waiting.
We are all waiting for you!
You know what to do.
Look within and you will also see how.

Contact is here.
Contact is now.
Do not seek what you already have.
Rather, accept it, embrace it,
live it, and be it!

This is the life-blood of kosher Torah.
This is the secret of the Human-God bridge!

Silence! Contemplate! Discover! Know!
Peace!
June 10, 2016



Hag HaShavuot, Happy Birthday To Torah

By Rabbi Ariel Bar Tzadok
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Note: This essay was written in the year 5760 (2000), please adjust all dates herein accordingly.

This Shavuot marks the 3312th birthday of the Torah. While 3312 is only a number to us, look at what has happened in human history over the past 33 centuries. Although at Mt. Sinai, G-d gave the Torah exclusively to the Jewish people, where it became our national constitution, birthright and law, it has since become the foundation and moral gauge of almost every culture and law in the world. Even peoples as far away in time and place as Native Americans, the Chinese and other oriental cultures, everyone today knows about our Torah, our Moshe and our Laws.

Torah, we celebrate its 3312th birthday this Shavuot (for 5760). For over 33 centuries have the Sages of Israel studied this sacred work. You would think that by now every possible understanding of the Torah would have been squeezed out of it. However, herein lies the problem. To read the Torah and to understand its surface teachings is an accomplishment achieved by many. Yet, a point long emphasized from the days of the Biblical prophets to the teachings of the holy Mekubalim of today - there is much more to Torah than meets the eye. Like the depths of the ocean, the Torah conceals many secrets. Indeed, even with tens of thousands of religious texts written over the centuries, the true essence of Torah is as much a mystery to us today as it was 33 centuries ago.

What do we really know about the Torah? Granted, we know the 613 Laws that G-d has commanded us to observe. Barukh HaShem, we obey them. We know the stories about our ancestors. Barukh HaShem, we have learned many moral lessons from Adam & Eve, Noah, Abraham & Moshe and we apply those morals to our lives. Yet, is this all there is to the Torah?

Rabbi Shimon Bar Yohai, the great Talmudic Sage and author of the holy mystical Zohar states, that if all there was to Torah was its stories and morals, it would be quite an unimpressive book. Indeed, Rabbi Shimon says, if all there was to Torah was its surface, we could write a better Torah ourselves, today. However, Rabbi Shimon advises us, this can never be so. One must never underestimate the depths of the Torah. For as it is recorded in Pirkei Avot, "all is within It." Just what this "All" is has never been fully determined. Because in spite of all the study in Torah accomplished over the last 33 centuries, even the holy Mekubalim, the masters of mysticism admit, that the Torah has such depths, that even our deepest scans have just scratched the surface.



All we can say for sure about the Torah is that 3312 years ago, an incredible event occurred, mankind through the Jewish people was contacted by a Force not of this Earth and had an “extra-terrestrial” CLOSE ENCOUNTER far beyond anything in science fiction. This encounter was not with mythical little green men, nor with black eyed, bulb headed aliens in flying saucers. This encounter was with the Creator Himself, along with His entourage of angels. Judging from the description of this encounter recorded in the Torah and other related literature the Sinai revelation appeared more alien, bizarre, and “other-worldly” than anything described or portrayed in the modern entertainment media. The sight on Sinai that day was something for real “out of this world.”

While many have arisen over the centuries to debunk the otherworldly origins of the Torah, none of them has ever succeeded. With the discovery in our generation of the Torah Codes, even some scientists have come forward to make the claim that now there is proof that the Torah could not ever have been written by human hands.

Rabbis and Mekubalim have never needed scientific confirmation for that which they have always known. You see, the Rabbis have a psychic connection with Torah. Through their studies, the Torah becomes a part of them; it seeps into their souls and their consciousness. The Torah absorbs them; they do not absorb it. The Rabbis and Mekubalim, therefore, KNOW the Torah in the same way as “Adam knew his wife Eve” (Gen. 4:1). What Mekubalim have known (and used) for centuries, science is only now catching up.

In this last century, human technology has leaped forward more than in all of human history combined. Our understandings of science & cosmology, matter, energy and light have taken us from investigating the super-strings that underlie all subatomic particles to the big bang and the beginning of the universe. Never in human history have we as a race been so close to recognizing, and even deciphering the Hand of G-d in creation.

Yet, with all our scientific advancements, the general “super theory” about everything still eludes the scientist. My prediction is that even when science does discover their version of the “super theory of everything,” they will soon develop new understandings about what “everything” really means. They will discover that their new theories only create new questions. Thus onwards and onwards will science go towards an unknown and unknowable goal.

It is rather hard starting at the bottom rung of a ladder and to try to climb all the way to Heaven, especially when the ladder twists and turns (like the double helix in DNA), making the proper direction ever more so impossible to decipher. Would it not be nice



if indeed, “Someone” (at the top of the ladder) made contact with us and that “Someone” gave us some instructions on how to properly ascend? Well, contact with THE “Someone” who is “THE ONE” was made at Mt. Sinai. We received there and then in encrypted and coded form full instructions for the evolution of the human race and also our guide how to ascend to the stars. We have only one minor problem in achieving these lofty goals - we have not yet figured out how to decipher the whole message. Torah is and always has been an anomaly to anyone who has not bonded with it in the mystical sense, as described above.

Maybe what we need today is a new, non-surface approach to Torah study. We should acknowledge the profound depths concealed within the Torah and thus endeavor to study Torah with scientific discipline and inquiry. By this, I do not mean, G-d forbid, to insult HaShem by denying the validity and necessity of fulfilling the surface level Laws and moral lessons. On the contrary, we should encourage the exploration of HaShem’s Torah scientifically, in the laboratory, using computers, and every other understanding available to us in modern science.

In order for this course of investigation to be successful, to penetrate beneath the surface of Torah, one will have to be properly connected to its surface through complete observance of the mitzvot, with proper religious morals and values. Only when we start from the beginning of Torah can we ever expect to properly explore and discover the secrets of creation and science that lie concealed within Her depths. I am certain that if pursued correctly by G-d fearing, scientifically prepared and intelligent people, what will be found will be mind boggling. What we might reveal could only be called the Torah of Mashiah.

We know from Einstein’s famous $E=MC^2$ that there is a direct relationship between matter and energy. Matter becomes pure energy when it speeds up and approaches light. Indeed energy is light. Being that Torah is constantly referred to as the “Light of G-d,” we may wish to reexamine the Torah in light of modern science and apply to it all the lessons now known about the real structure of nature. We might discover previously unknown layers in the Torah, lying dormant, waiting for us to have reached the level of discovery.

Information, as we know, is acquired through learning. Learning, as we know, is the primary mitzvah of the Torah. By studying Torah, even at the trivial level we humans are presently able to understand, we make contact with the universal archetype, the foundation and source of humanity and creation. We touch G-d.



The Midrash teaches us that G-d looked into the Torah and created the world. Pirkei Avot tells us in the name of Ben Hey Hey that the Torah contains everything. If the Torah contains everything, as it does, than I expect “everything” to be found in the Torah to include all the laws of science, physics, chemistry, medicine, mathematics, astronomy, cosmology, metaphysics and everything else. There is much more to Torah than the surface level understanding of how to observe the commandments and to live moral, righteous and holy lives. The Torah reveals to us the Mind of G-d, the very thoughts, ideas and desires of our Creator.

Indeed, Torah does contain all this knowledge and more. Even in the story of the Garden of Eden, hidden gematrias (numerical values of words) form the Fibonacci numerical sequence for the creation of spirals. This mathematical formula is the basis of every spiral pattern in the universe from the shell of a snail to the entire Milky Way galaxy. All this is hinted to in the numerical values of the words spelling out the surface level Garden of Eden story. Who knows what else awaits our discovery? Who knows what questions we have not even thought of yet to ask, all the more so to seek their answers in the Torah.

In light of the awe and wonder of Torah, knowing as we do its extraterrestrial origins, how is then that its surface messages, i.e., the 613 commandments and moral guidance are all ignored repeatedly by people who should know better. Agreed, as human beings we have human frailties and earthly passions. We do not always think with our heads. Sometimes we do not think at all. I understand a person succumbing to earthly passions. As bad and wrong as it is, it is at least understandable. What I cannot understand is why we humans do not take advantage of our greatest gift and potential – our human minds.

The power of the human mind is endless. Scientists tell us that today humans use no more than 10% of our individual brainpower. If the smartest of us uses all 10% and has an I.Q. of, let's say, 200, then one who develops and uses his entire mind will have an I.Q. of at least 2,000. What a mind-boggling proposal! How would someone study Torah and perceive the world with a 2,000 I.Q.? What entirely new and unseen worlds and dimensions would such a person take for granted as we take for granted the air we breathe?

The holy Mekubalim have taught us that Adam, prior to the sin had such an I.Q. and lived such an extraordinary live. Quoting Midrash, the Mekubalim have said that Adam used the special light of the First Day of Creation to see from one end of the world to the other. This is interpreted as Adam having full use of his mental faculties. Alas for us, when Adam sinned with the Tree of Knowledge, Good and Evil, he lost his full potential,



he was shrunk in stature, mentally speaking, and became the man that we are and know today.

The purpose of HaShem giving the Torah to Israel on this Shavuot day was for us to study and learn it. By doing so, we would be opening long lost avenues in the mind, enabling us to expand our consciousness. Indeed, Jewish scholars have always been a cut above the rest. This is because of both, what we study and how we study. There is a secret method to the madness of constant Torah study.

Yet, with all due emphasis that I can place on Talmud Torah (Torah study), Pirkei Avot (1:17) has already said, "Lo HaMidrash Halkar, Elah HaMa'aseh" (it is not the study, but the practice that counts).

The only way to reach the depths of the Torah is through the surface of the Torah. HaShem, in His Divine Wisdom, knows and understands that the only way to correct the fallen human intellect is through the rectification of the human heart. Indeed, in order to grasp a glimpse of the essence of Torah one must first be in a state of complete bond, unity and harmony with its surface.

You guessed it! Unless and until one is observant of the mitzvot of the Torah and places Yirat Shamayim (fear of heaven) in their hearts, there cannot exist the necessary connection that leads one to full human evolution and personality individuation (fullness of self).

Make no mistake about it – the only way one can find oneself is to go to the source, the Creator of self – and this is none other than HaShem.

In order to get to HaShem one must follow the map that HaShem Himself has outlined for us. Along the route, there are 613 directions, some are right turns, and some are left turns. Yet, unless you follow the directions precisely, you will get lost! Why is it that so many people, Jewish and Gentile alike are so darn stiff-necked and rebellious, always thinking that they know better than G-d? These self-same people, not due to earthly passions, but due to a rebellious heart have messed up humanity for over 33 centuries (5,760+ years to be exact). When will we ever be free of them?

As we approach Torah's 3312th birthday, I ask that we contemplate Her wonder. I ask that we contemplate what it is that we are missing that we cannot know until we open our hearts to knowing. I ask that we give Torah the best birthday present She could ever receive from us – our compliance to HaShem's mitzvot.

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The Torah is indeed a living, vibrant and passionate FEMALE soul. We know Her best as the Shekhina. This is why Rabbis know the Torah in the same way as Adam knew Eve. The bond is one of passion. The study is energized by elevated libido. Once the earthly passions are disciplined, libido (sexual) force ascends into the heart, creating passion, love and desire to know the ways of HaShem. After years of study and observance of the mitzvot, one's inner and outer being is transformed. One becomes a new individual, an evolved soul.

In such a state the Shekhina, the Soul of the Torah now “modulates a frequency” which the evolved soul can receive. With this “psychic” connection, the true Talmid Hakham (Rabbi, lover of the Torah) is given passage to delve beneath the Torah's surface and to explore her inner depths. The experience is breath taking. This is an act of love that no man or woman can ever quite describe.

This is path of the true Talmid Hakham (Rabbi), the sincere Ben/Bat Torah (Torah-yeshiva student). Yes, women can also experience this level, even as did Sarah, Rivka, Rahel and Leah. Their life stories serve as examples to women how to live exemplary lives crowned by the mitzvot of the Torah. After all, the Shekhina dwells in them, more so than in we men. That is why we men must make extra efforts in Torah study and mitzvot observance – to attain the level and feeling of heart that is more natural to occur among women.

With all the turmoil in world Jewry and in Israel this special birthday holiday, let us take pause to remember the important things in life. Let us seek a glimpse of the “big picture.”

Shavuot tradition (with its source in the holy Zohar) dictates that we stay up the entire night studying Torah at this most auspicious time. According to the Kabbalah, there is a special order of readings for this night called the Kriyat Mo'ed, which sets into motion an alignment of spiritual energies that we call the Sefirot. I know that not everyone is aware of the Kabbalistic meditations for Shavuot. I know that not everyone has access to the order of the Kriyat Mo'ed (special readings). Nonetheless, whatever a person does and studies, make this night a special one.

Rabbi Haim David Azulai (the HiD'A) writes in numerous places that Shavuot night IS NOT a night like all others, therefore, what we study on this night should NOT BE what we study on all other nights. He very clearly states that Shavuot night is not the time to be studying Gemara or to read Mishnayot. One must follow the Kriyat Mo'ed he writes. It is essential.



For those of you with the opportunity to do so – do not miss your chance to touch the soul of the Shekhina this night, in that special way that only the Mekubalim can know.

For the rest of us, regardless of what course of study one takes; stay up the night; pray with the netz (sunrise) and take a little time out during the night to talk to HaShem. Contemplate His Majesty, wonder about all the secrets of the universe locked up and concealed within the Chumash (Torah) that you hold in your hands.

Give to Torah, a beautiful birthday present. Study Her, explore her, make love to her with your minds and your souls. Observe her mitzvot, see, and feel how wonderful being bonded with HaShem can truly be.

Hag Sameah.

Directives for Spiritual Ascent for the Night of Shavuot

MaYeT DaK – the Five Stages of Spiritual Ascent: (Malkhut, Yesod, Tiferet, Da'at, Keter)

by Ariel Bar Tzadok

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Shavuot is upon us. This is the time when we celebrate receiving the Torah on Mt. Sinai, so many centuries ago. It is taught that the night of Shavuot is an auspicious time when a dimensional vortex opens up that enables ascending souls to reach out, and make contact with worlds beyond our own.

Yet, with this being said, let me make it very clear that no one should have any fantasies or illusions of grandeur with all this. No one is going to have a vision of prophecy, and no one is going to experience the Merkava, as did Ezekiel. So, let's put the fantasies aside, and focus on reality. What we can expect is a dream, or vision-like experience that can really be different and deep!

So, ask yourself, do you really have the courage to embrace a real psychic, telepathic connection to Heaven? Do you want to learn how to lucid dream, and are you willing to put into practice what you will now learn? If so, then let us proceed.

We do not need long drawn-out philosophical discussions as to what we're doing, and why, or how, it works. I do not need to know how to build a cellphone, in order to use one, so too, I do not have to understand all the psychic and psychological principles in order to psychically make contact with beyond.



The mind ascends above upon a ladder of emotion and passion. Step one in ascent is that you have to really, really want it. Curiosity seekers will never go up. All they can do is to go down. When there is a will, there is a way, when there is no will, there is no way. You will have to want to succeed in order to do so.

Now, let's discuss the practical steps. I will use the metaphors of the Central Column of the Sefirot as our guide to spiritual ascent.

Malkhut

We begin with Malkhut, which represents our physical body and conscious mind. Both, our bodies and minds must be settled and grounded in order for any higher mental/psychic functions to occur within. Remember, everything happens within Malkhut. Everything happens to us, with us in our bodies. The only thing that travels (expands) is the mind.

To best settle the body for meditative ascent it is good not to be weighed down with an overly full stomach. Prior to meditative ascent, one should eat, but should not eat foods that can have a negative psycho/spiritual physical affect. Eating meats and other overly-processed foods are not helpful in the path of ascent. Practitioners of the Path of Ascent (benei aliyah) know that the reason why the tradition to eat a dairy meal, specifically on the first night of Shavuot, prior to the all-night meditation vigil was specifically to help prepare the body for the ascent.

All the other traditions about eating dairy on Shavuot, and the reasons for those traditions, miss the mark, and are unrelated to the meditative pursuit. Thus, one should refrain from eating meat for the Shavuot evening meal. Pay no attention to so-called opinions that disagree with this.

Once the body has been properly grounded. It is time to ground the mind. This is accomplished not by an actual grounding, but rather by ungrounding it. In other words, one has to be able to let go of concrete rigidity in thought. This is why this night is definitely not the time to be learning Halakha, Talmud or Gemara. Indeed, Pshat learning of any kind will, at this time, anchor the mind to rational intellectual thinking, and thus hinder the mind from thinking more abstractly, and to thus easily slip into a meditative mind-set of dream-like imagination.

Lighten up the body, and free the mind, this is what we can rightfully call Tikkun Malkhut, the rectification (and preparation) of the lowest sefirah, enabling that which is within it to now ascend to the Yesod.



Yesod

Yesod corresponds to libido/creative energy. As such it is sexual in nature. In order to help clear the Yesod, one's libido should be fully charged. This is why abstinence from sexual intercourse for a period of 24-72 hours prior to ascent is a good thing.

The abstinence builds up the passion and the internal energy. Rather than it being expressed physically to one's partner, the energy is instead absorbed and transformed from external expression into internal drive, passion and desire. This is the desire to ascend, the energy underlying it is creative libido.

To help assist arouse the energy, and to focus the mind on it, read poetry and/or wisdom literature, the kind that makes you positively feel a pit in your stomach. These are very beneficial to get the mind to begin merging feelings with thought, and to raise up focus and desire outside the comfort zone of Malkhut, and into the passion of Yesod. Arouse yourself to spiritual passion. Become emotional in a positive, constructive way.

Sometimes, thinking about a powerful song also helps. However, there are many kinds of music, not all kinds are helpful. We do not listen to music on Sabbaths and holidays, however we can mentally play the tune in our heads, or hum along with the lyrics. I have found that certain modern rock n'roll tunes are usually the best. I have found modern so-called Jewish music to be the worst. Forget all the "oye oye oye" nonsense, and concentrate on something much more primal.

Remember, since the days of the Biblical prophets, music has been used as a tool for spiritual ascent. It worked then, and it will work now. Remember to chose a tune with passion that arouses the libido. Keeping a tune in mind all day long helps to focus the mind on it. You don't have to wait for the time of meditation to start humming. Keep the tune and the passion in mind, all day long, if you can.

Tiferet

Once the body is properly prepared and one's emotions are fired with passion, it is now time to focus on the Tiferet. The Tiferet is the place within which is half conscious and half unconscious. It is the place within where the mind meets the heart.

In order to solicit some type of directed dream or vision-like experience, one needs to be thinking about the things one wants to contact. Within this context, it is helpful for one to first read, and then to contemplate any of the bizarre descriptions that we find in the Bible, with regards to Mt Sinai, or the later Merkava vision of Ezekiel. It is also possible to read some really abstract Kabbalah material. Even non-Biblically related



material can be used, whatever arouses the mind to awe and imagination. This is Tiferet, the heart, so feelings merged with thought are here the key.

In this Tiferet mindset many have also turned to using holy Names, angelic invocations and other Kabbalistic meditative devices. I have explained the usage of the these in my book, *Walking In The Fire*. I do not wish to elaborate on any of these here and now because their usage requires much training and preparations. They can indeed work and arouse much passion in the user. However, not everyone is trained in their usage, and not everyone can be trained in their usage. So, instead of focusing on holy Names and angelic invocations, I prefer instead to focus on other, easier methods more applicable to everyone. Remember, our goal is to have an actual dream-vision of psychic content. We do not need to use ancient rituals in order to accomplish a semblance of this.

Simply filling the mind with profound thoughts of wondrous extraterrestrial observations should arouse the mind out of its complacency. Remember, the more bizarre and the more puzzling, the more such ideas arouse the mind to imagination. Remember, Tiferet consciousness is the boundary between the conscious and unconscious, therefore what is your deepest conscious thought will be translated into your most surface unconscious thought. From there, such a thought can sink deeper into the unconscious, and thereby provoke a dream or vision.

The more your libido/creative/imaginative energy is involved in what you are thinking, then the more it motivates you further to desire, to dream, and to create in your mind. Thoughts are like building blocks, one leads to another. When we wish to delve into the unconscious, which is our “jump-gate” to higher dimensions, we have to start from the right place in thought.

From this right place, properly motivated with the desire to receive more, the conscious thought delves into the unconscious with a purpose and direction. The unconscious then takes this “passion for more,” and navigates deeper into the unconscious “higher dimensions” on a search/quest for more of what the conscious mind seeks. This is how we direct the mind in lucid dreaming. This is how we correctly focus on making right and true contact with “that” which is beyond.

Once we have properly motivated our thoughts and desires, we allow them to delve into the unconscious. This is performed in the simplest of ways. First, if one is so inclined, a proper dosage of alcohol can be helpful to relax the tenseness in the mind. A glass of strong wine, a beer, or if you are lucky enough, a little moonshine, goes a long way to open one up. Coupled with one's passion and desire for revelation, one will be able to



either fall into a sleep or a trance. Due to its hallucinogenic effects, marijuana/hashish, and the like, are a poison with regards to these practices. Stay far away from them.

Here is where we must separate from the common tradition associated with Shavuot night. In the wee hours of the morning, we actually do encourage a small, short, trance-like sleep. This is not meant to be a full night's sleep or even a full nap. Rather, it is supposed to be like slipping into a trance, or a temporary nodding-out. It is in this moment, when the conscious mind turns off and the unconscious turns on that we are making the ascent into the next realm, which we will call Da'at.

Da'at

Da'at consciousness is a place where there is knowing by not knowing. Sound confusing? It really isn't.

Da'at is knowledge that arises from within the unconscious, without any sensory input from the outside world. Da'at is also used as the Biblical word for sexual intercourse, as in, Adam knew his wife Eve. Da'at knowledge is not an intellectual, academic acquisition, or acknowledgment of information. Real Da'at is the intuitive, internal knowing of a thing. There has to be actual contact and integration with the subject of the knowledge in order for it to be said that one "knows" it. Da'at is like sex. It has to penetrate the mind and be felt throughout the entire body. Anything less than this is not Da'at.

When we go into a trance-like sleep, one empowered by our Yesod/Tiferet oriented passion for knowledge, we direct the unconscious to previously unknown revelations. These, in turn, rise up through the unconscious to a point just short of full consciousness. In this state the revelation is still in the standard form of dream language. This is the language of pictures, symbols, and metaphors. The message is felt as a deep impression within one's mind, an impression that goes far beyond intellectual awareness.

One sees Da'at within the images within one's mind, and then one feels the Da'at within every fiber of one's being. Although the imagery may not make perfect sense, and the revelations might seem to be bizarre at best, nevertheless, one with Da'at knows its truth, and can never be budged from it.

When one makes all the proper preparations and implements all the above, one may very well be able to induce directed dreaming and experience some sort of profound vision. While this may happen, I must say emphatically, there are absolutely no guarantees to this. Personal circumstances and individual personality orientations



make this easier for some, and harder for others. Either way, the old saying rings true, when there is a will, there is a way, and when there is no will, there is no way. Things really are this simple.

Internal, unconscious Da'at awakens within the conscious mind a sense of knowing something, as if it has always been known. Yet, Da'at is not always cognizable. Sometimes Da'at can be felt, but not explained. This is usually the truest form of Da'at. This form of Da'at touches the highest of realms possible for us mortal human beings to reach while still in the flesh. This is the level of Keter.

Keter

There is not much that can be said about Keter consciousness, simply because the term is an oxymoron. There is no such thing as Keter consciousness. In other words, Keter never becomes conscious. Keter is the ultimate source of being. It is the ultimate "I" within. It is the "I" before "I am," and therefore, with regards to it, there is no answer, there is not even a question.

Da'at and Keter are, in a sense, two sides of the same coin. Da'at is what can be known of Keter, whereas Keter itself can never be known. Keter can express an essence of itself, which is then perceived through the deeper realms of the unconscious (Hokhma and Binah). But this essence is only cognizable, as much as it can be in Da'at.

Therefore, the path of ascent begins with Malkhut and essentially ends with Da'at. Even though the Da'at itself is in touch with the Keter, our conscious minds can only tap into the Da'at. The Keter, while very much there, and very much broadcasting its influence, is still very much concealed within the very "center" of the unconscious. It is unknowable, all the while that it is calling all the shots.

Conclusion

When we make the proper physical, emotional and mental preparations, we can very possibly activate lucid dreaming, of the kind that may reveal to us spiritual insights, the likes of which we have been seeking for a very long time.

This process, like everything else, consists of trial and error. No two people are alike, therefore no two experiences will be alike. Yet, as long as one follows these general guidelines, one stands a good chance of accomplishing something.

Shavuot is an auspicious time. The doorways within are open and waiting for us to penetrate them, and to experience the wonder and awe that lay within the supernal palaces of delight.



Get your bodies, hearts and mind in balance, and ascend.

May God bless you and guide you on your journeys. Shalom.

Prayer for Receiving Divine Guidance (Torah) **Appropriate for Shavuot**

by Ariel Bar Tzadok

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This prayer can be recited at any time, in any number of repetitions. The more repetitions the better. It is good to recite it on the night of Shavuot when we celebrate the Giving of the Torah. It can be recited at other times as well. This prayer is an original formulation in English and I give my blessings and permission for it to be translated for personal use into any language of one's choosing.

“Ribbono Shel Olam, (Master of the Universe), Creator of All, I give thanks before You that I am Your creation, formed in Your Image and guided by Your Hand. May it be Your Will to open both my heart and my eyes and enable me to perceive Your Paths and how it is that You want me to live, to best receive Your blessings and to best shine Your Holy Light.

May it be Your Will that You enlighten me and align me with the Image of Your Holy Sefirot within me. Teach me what I need to learn, show me what I need to see, help me to accomplish all the goals that You have ordained for me to fulfill in this lifetime.

Master of the Universe, behold, You are the Source of all. All is in You and You are in all. Enlighten me so that I may see and experience Your Unity, enable me to live in harmony with Your Unity and to be guided by it and to flow within it at every moment and in every place.

May I be a clear and receptive vehicle for reflecting Your Divine Purpose. May Your Holy Light shine through me in everything that I think, speak, feel and do. Move through me and enable me to experience Your Holy Presence within me.

Ribbono Shel Olam, You created Your universe by the energies contained within vibrating sound. You “spoke” and what You “spoke” came to be. May it be Your Will that I serve as the receptacle for Your Divine Light and that by my reciting Your Holy Names, may I reflect Your Divine Light here upon Earth.



May Your Light shine and go forth to wherever it is needed and to wherever You desire.

Ribbono Shel Olam I thank You for revealing to us Your Sacred Word and Your special treasure of understanding that enables us mere mortals to make use of Your sacred Heavenly knowledge and power.

I call upon Your Sacred Name that is concealed in the words of blessings that you passed on to Your servant Aharon, brother of Moshe, through which You commanded him to bless the children of Israel in Your Name. As it is written, "May YHWH bless you and protect you. May YHWH raise His Face upon you and be gracious to you. May YHWH place His Face upon you be give you shalom."

May this Holy Name shine Your Holy Light here on earth and bring to us all peace. Behold I call upon:

יְהוָה בֵּיהֶן רֵאֵפֵי כְשֵׁן כִּיִּי
Yo'hey'wah Bey'yo'hey Re'ah'pey Ka'shah'Nu Ka'yo'yo

יְכוּ הֵנָּה וְחַלְ הֵיִי וּוּכ
Yo'ka'wah Hey'nu'ah Wa'hhey'lah Hey'yo'yo Wah'wah'kah

יְכוּ שֵׁיִי מֵלֵשׁ רֵאֵמֵי כוּל
Yo'kah'wah Shih'yo'yo Mey'lah'shah Rey'ah'mey Kah'wah'lah

יִזְכְּ אֲנִשׁ רֵפֵלֵי יְהוּ הוּמֵי
Yo'yo'kah A'nu'shah Rey'pey'lah Yo'hey'wah Hey'wah'mey

Shine forth the Light of G-d, shower upon us the blessings of Heavens, enlighten our eyes to know Supernal Knowledge, enable us to walk Your Paths and to do Your Will. Amen Amen Amen, may it be so forever and ever more, Amen."