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# SHAVUOT

## *Essays for the Holiday*

### *Celebrating the Receiving of Torah at Mt Sinai*

by Ariel B Tzadok

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#### **1. Hag HaShavuot - Happy Birthday To Torah**

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*Note: This essay was written in the year 5760 (2000), please adjust all dates herein accordingly.*

*Note 2016: As my personal education has been on-going, I have acquired new information since the time I wrote this essay. While I still consider this essay to be of good value, nevertheless, I have come to change my opinions on a number of issues, specifically with regards to the sanctity of the Zohar, and the value of its observances. I wish to advise every reader to decide for oneself which opinion, and what practices to embrace.*

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 legendary author of the 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 Mekubalim have taught us that Adam, prior to the sin had such an I.Q. and lived such an extraordinary life. 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 HaIkar, 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.

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 (Torahyeshiva 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 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.

## **2. Torah Beyond the Facade, In Honor of Shavuot, the Close Encounter that Brought Torah to Earth**

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What we know about our universe is ridiculously small. The theories and ideas we concoct about the true nature of reality are ridiculously skewed by the limited scope of our mental vision. The human race, in our present form is a small, primitive and almost insignificant form of life. So small and primitive are we that if other more advanced forms of life were to become aware of our existence, they might view us as being nothing of great significance, similar to how we might view the discovery of a new chain of bacteria.

We sit in arrogance and question whether or not there is life in outer space more intelligent than our own. In a universe that is billions of years old, we view our existence as unique and

paramount. Such sheer arrogance boggles the mind with its absolute idiocy. Maybe there is very good reason why we have not been contacted by E.T. if indeed contact has not already taken place. Maybe their idea of contact is radically different from our own. Maybe their idea of contact is to watch us under their version of a microscope. Maybe their idea of contact is to interact with us at a safely removed distance. A safety not required for them, but for us. Maybe they watch our development like we watch the growth of a cellular colony on a Petri dish in a lab.

You do not think that any of this is the case, do you? Then you are probably one of the enlightened uneducated who thinks he/she knows a whole lot about nothing. Whether you like it or not, there are forms of life in our universe far beyond the scope of our present level of comprehension. And your lack of belief in them has absolutely no affect upon their reality and the plans they unfold on a daily basis. Human history is replete with accounts of visitations of such highly advanced entities. In modern times, we have discounted these records of ancient history and have relegated them to the level of fantasy stories and make believe.

Yet, maybe there actually were ancient gods? Maybe there really is some truth underlying the stories about Zeus and Olympus, Odin and Valhalla, Krishna and the Mahabharata, the visiting Sons of God and Genesis 6? Ancient history is replete with records of such interventions and equally replete with records why such overt intervention had to cease. Although these records portray entities not too dissimilar from us, yet, these portrayals only maintain a limited record, a record written by psychologically primitive humans (equal to our present state of primitivism). What has survived for us today does not accurately describe to us anything about the true nature or reality of our visitors, if indeed they were just visiting.

No one should come to the ancient record of the receiving of the Torah at Mt. Sinai and view it in light of mythology and legend. On the contrary, the story begs to be seen in its actual light. According to every record of the event we have, in the Torah and in later legends, Sinai was an extraordinary close encounter of the most intimate kind. We were contacted from beyond our Earth, possibly from beyond our dimension. It cannot be denied that this contact, made at Sinai, has radically changed the course of human history. There is not one human being alive today whose life has not been radically altered by the events in world affairs that have unfolded due to the original revelations at Mt. Sinai.

Sinai gave us the Torah. How sad and primitive is it that after all these years, we are still as unenlightened as monkeys, we still come to view the Torah as being merely a book full of words. We sit and howl at it and never seem to get the message that Torah is extraterrestrial. It is not a book; it is only in the form of a book.

Compare it if you will to a CD computer disk. A primitive mind sees only a disk of plastic and recognizes its value only as a mini-Frisbee. Tell the primitive that this disk contains a wealth of information and he might accept what you say in faith, but his mind does not possess the capability to understand how and where the disk has all this information. Therefore, in his primitive mind, he concocts all kinds of stories and fantasies to explain to himself and others where the information on the disk lies and what it has to say. Needless to say the concoctions of the primitive mind are so far removed from the reality of what the disc actually contains that we cannot even compare the two. The primitive mind has no idea about laser inscribed grooves and the computer scanner needed to read them.

Maybe at some point, the owner of the disc will introduce to the primitive a computer, which will only be for him yet another device far outside his experiential range. The owner of the disc will then have to demonstrate how the disc actually works. The primitive will be completely lost, not recognizing what a computer is, what it is doing and how the disc is being read. He will certainly not be able to do anything with the wealth of information on the disc. The primitive is totally out of his league and experiential range. He will need to be educated from scratch. It will take a long time before he will become ready to make use of the information stored on the CD disk.

For him the CD used to be a gift from the gods, a symbol of worship and reverence. His primitive mind embellished the disc with all kinds of myth and legends. Now, he will have to learn that all he has built is just primitive infantile fantasies. He will have to grow up, mature and come to learn the truth, or better to say, the falsehoods about all the sacred cows that he has primitively worshiped for a long time. He will have to grow up out of his primitive state of infantile worship and begin his long path down the road of scientific discovery.

Let this analogy serve us to describe our relationship to Torah. We are the primitives and all our centuries of studying Torah do not even come close to accessing its true resources and information. Until the Givers return and teach us how to open it and use it properly we are as much in the dark as any primitive would be. Torah is no more a book than the information engraved on a CD. Information requires both a scanner to read and a mind to comprehend it. Torah information can be put into words, but those words only point in a direction.

One can write a book about a person. The book may even contain graphic details about the person, including his/her full psychological profile. Yet, this entire account, however detailed it may be still does not replace the actual living person and in spite of all its details, cannot contain everything there is to know about the person. Torah is such a "person," although it is certainly not accurate to describe her in human terms by calling her a "person."

Torah is a living breathing conscious sentient entity. It is a life-form beyond modern scientific definitions. Torah is not of our Earth or even from our dimension of space/time. Yet, Torah exists here among us. The book is its external form, its hologram. One can look on its surface and see one thing, a facade. Only once its veil is penetrated and its true extraterrestrial origins exposed can one ever come in contact with the true Living Torah.

Learning Torah requires of us to use the non-primitive side of our human mind. This is the faculty of higher human thought placed within us when the Torah/Bible states that we were created in the "Image of G-d." Essentially this mental element is itself extraterrestrial and non-indigenous to our natural genetic makeup. Essentially when this "higher" mental element was implanted within us, we were changed at a genetic level, allowing this "higher" element full access into every one of our genes. It has become indigenous to us. All we have to do is activate it. This requires of us an altered understanding of our relationship with information and knowledge.

Almost everyone can receive information. However, not everyone knows how to properly process the information received. It is easy to say, "I know this." It is much harder to honestly say, "I know what this means."

I emphasize here honesty, because many people say and really do believe that they know things that life and reality prove that they do not. When one has properly processed information one has successfully integrated that knowledge into one's behavior and choices. When such information is required we see it accessed and implemented in the choices that one makes. When we do not see such knowledge applied, then, in spite of one saying, "I know this," we see the truth that he/she knows no such thing.

Knowledge that is not properly processed and applied is like receiving a letter requiring an urgent reply and you not even knowing the language in which it is written. You cannot even read it all the more so respond to its urgent message.

Knowledge is far more than received information. Information must be processed and integrated before it can be called knowledge. The goal of the process of the integration of information, which transforms it into knowledge, is enlightenment. This is a state of mind and consciousness where one perceives the actual benefit and recognizes the transformational affect that the integrated information has upon one's life and thus in one's behavior and choices. One who actually sees more has more tools within one's repertoire with which to work.

Life on Earth is all about learning. We are sent here to learn. We stay here until we learn. Once we have learned what we have come here to learn, we graduate to the next grade, take the equivalent of a summer vacation and then go back to school, maybe back here on Earth and maybe in a completely different school.

Learning is never simply an acquisition of information. That can be received anywhere. Transformational learning is the integration of external information. The information is personalized and absorbed. It becomes part of the individual psyche, soul and mind. It forever alters and changes the individual. After is never like before. Not for naught does the Torah describe sexual intercourse as "knowing" the other. For just as sex integrates a level of experience far beyond the acquisition of mere external information, so too is all true knowledge so acquired.

One who does not learn from experience and is not transformed properly by the correct integration of information is said not to know anything, regardless of the amount of information one can recall. Information alone without integration means nothing at all. One for example, can memorize the entire Torah, however, unless one has actually internalized its message and has allowed oneself to transform, evolve and grow based upon one's new acquisitions, then merely reciting words and text mean nothing. Indeed, all the academic recall and analysis of the text only validate that one has learned from them absolutely nothing if all one can do is show intellectual prowess. Without integrated transformation, knowledge expanding consciousness, there is no knowing at all.

The problem acquiring true knowledge is that it requires change on behalf of the individual. It requires effort and growth. Generally speaking, people are lazy and are unwilling to make the necessary sacrifices to do what is necessary to truly become enlightened. Everyone wants to be in the right, everyone wants everyone else to agree with them and see all of existence through their own eyes. Needless to say that such shortsightedness and self-centeredness is not a successful recipe for a population of people to work together for the common good. Indeed, this attitude is the psychological foundation of what the Torah/Bible referred to as idolatry.

The individual is only one of many. The many form a collective whole that is comprised of many numerous and divergent parts. A whole that does not function as a whole is the definition of broken. Humanity therefore is defined as being broken. Unless this reality can be seen and experienced, then the emerging consciousness and conviction to correct what is broken will not be reached.

Enlightenment means seeing the true condition of things, not through the limited perspective of the self-centered individual but rather from beyond any individual limitations. One must see the whole as it is, and not just as expressed from the perspective of one of its pieces.

Acknowledging the condition is one thing, yet such acknowledgment does not allow insight into the true correction of the problem. Mere detached academic information without processed integration cannot produce the necessary knowledge needed to both recognize and correct a problem.

So, where does one go from here? If I were to give you the answer to this question, all I would be providing for you would be detached information of an academic nature. Words are now not what you need. What you need is an awakening and only you can do that for yourself.

You can close the books for now and instead open your heart. Rather than pray to G-d from a book try instead to pray from your heart. You do not need the words of others. You need to express your own.

You need to have the experience that there really is a G-d. There really is an Intelligence to the universe and that this Intelligence is Personal and permeable. It is everywhere and in everything, including every bit of each of us. G-d is not an old man with a white beard sitting on a cloud somewhere. Such ideas about a Supreme Being somehow being merely a super human is complete mythology. Most religious beliefs about G-d today are pure myth.

Within every subatomic particle in the universe, there is some form of information or knowledge that tells it that it is supposed to be a specific thing and act in a specific way. At every level, everything must contain this element of knowing. We can call this natural, but what made this to be so? Nature by definition did not create itself. Inherent within everything there is an inner component telling it what it is and what it is supposed to do. This inner most component of information or knowledge is what we call in the indwelling Presence of the Intelligent Designer. We call it G-d. In Torah tradition, we call this indwelling Presence of G-d, the Shekhina, which literally means the Indwelling.

G-d is a Sentience and a Consciousness. It is better to refer to G-d as an It rather than as a He. The older conventions are necessary for primitive minds who cannot conceive of extraterrestrial realities. However, after a number of decades of films and television, the majority of the world population can now conceive of ideas and think about realities which a century ago were inconceivable. We are at a point in collective human development where we can be introduced to more accurate and real concepts about the Intelligent Design of the universe and the Intelligence behind the design.

Access to this information, however, is not available through mere academic means. This is why modern science, crippled as it is by its lack of psychic, intuitive and meditative tools fails to acknowledge that which stares into its face on a regular basis. The day is coming soon, when the Givers of Torah will reappear and conclude the present stage of their operation with Experiment Earth.

At such a time of extraterrestrial intervention all facades will be removed and all humanity will be taught how to use the Torah properly. We will be taught how it is far more than a mere book or CD. We will see for ourselves the scientific realities underlying our religious instructions and not have to be told any more childish fairy tales about religion.

We have access to this level of truth right now. All we have to do is experience it personally and see it for ourselves. Silence your mouth and quiet your heart, close your eyes and open your mind. Seek the truth within. Do not think about it; just allow it to come to you. If you find your mind thinking and contemplating then you are already on the wrong path.

If you feel frustrated and lost, this is good. It is the first step. Yet, be careful, many never do take the necessary following steps. Enlightenment is a long and arduous path, few can navigate its twisting and winding path successfully. They always tend to be distracted by their intellects and their worldly desires.

Rightly did our Sages say that most people today have animal souls. Most today never take the necessary steps to achieve the consciousness of what it means to be human. So from one life time to the next the souls continue, learning a little bit here and a little bit there. Somewhere along the long arduous road they acquire tidbits of enlightenment. Little by little the soul matures and grows. In the end, after maybe some many millions of years and lifetimes, the souls will mature and become fully human. In a universe where time is measured in billions of years, many a few million here or there will not matter that much. I guess it is all a matter of perspective.

Torah transcends the minuscule Earthly perspective of a single human life span. One hundred years passes in less than the blink of the universal eye. Torah measures moments of time as we measure epochs of thousands of years long. Our life spans are minuscule, our consciousness is minuscule, what we can presently grasp is insultingly minuscule compared to what there is to be grasped.

The Givers of the Torah have never left us. They are working behind the scenes conducting what for them is Experiment Earth. We can choose whether or not we wish to believe this. But again, academic acknowledgment of detached, non-integrated information means absolutely nothing. In other words, it does not matter what we believe. Our beliefs will not change a reality simply because we choose to ignore it or deny it. If we follow the procedures as outlined by the Givers, then we can indeed learn how to commune with them. A great part of Experiment Earth is to see who from among our race can learn the skills of communications. For after this first baby step has been taken, we can then use our ability to communicate to learn, grow and mature. In time, we will grow up and become full adult citizens of the universe. When those of us who make this effort succeed in reaching our destined heights, only then will we discover what the rest of G-d's universe has in store for us.

For this was Torah brought down to Earth, to teach us how to communicate and what it is we need to do. Bonding with Heaven requires an open mind and an open heart. Start with these and work from there. Pray to G-d for direction and trust. The Givers are watching. They will intervene, but only if you first show your willingness to welcome and accept their direction and intervention.

Life is a long road; it does not begin at birth and certainly does not end with death. Sooner or later, however long it takes, even after many millions of years and incarnations, we will learn what it is we need to learn, each and every one of us. Experiment Earth is a race, to see who grows up first; for the first will reach higher than those who decide to come in last.

Follow Torah and see for yourself what will be. Just remember this, know the true Torah with true knowledge. Only then will you no longer have need for my words.

### **3. Directives for Spiritual Ascent for the Night of Shavuot**

#### **MaYeT DaK – the Five Stages of Spiritual Ascent:**

##### **(Malkhut, Yesod, Tiferet, Da'at, Keter)**

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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.

## 4. Prayer for Receiving Divine Guidance (Torah)

### *Appropriate for Shavuot*

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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:

יְהוּ בִּיה רֵאֵפֵי כְּשֵׁנִי כִּי  
Yo'hey'wah Bey'yo'hey Re'ah'pey Ka'shah'Nu Ka'yo'yo

יְכוּ הֵנָּה וְחַל הֵי וּכ  
Yo'ka'wah Hey'nu'ah Wa'hhey'lah Hey'yo'yo Wah'wah'kah

יְכוּ שִׁי מֵלֶשׁ רֵאֵמִי כוּל  
Yo'kah'wah Shih'yo'yo Mey'lah'shah Rey'ah'mey Kah'wah'lah

יִכְ אֲנֵשׁ רֵפֵל יְהוּ הוּמִי  
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."

The KosherTorah School



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