

MOVEMENT MANIFESTS THE CONCEALED TEACHER

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Movement, it is what takes us along a journey. We are constantly moving through space and time. Backwards and forwards, side to side, up and down we move from one physical place to another. Our three dimensions in space are actually six. In time we can only move in one direction, forward. This makes time, a fourth dimension that is actually the seventh. This is why space and time, represented in the Book of Genesis as “the Heavens and the Earth” were “created” in “seven days.” The number seven therefore is naturally sacred in that it represents the fundamental reality of the space/time continuum in which we live.

As we move through the three dimensions of physical space and the singular fourth dimension of time, we also move through a greater fifth dimension, the limitless dimension of the mind. The mind actually is an eight dimension. Yet, being that the mind is itself presently split between a knowable conscious and an unknowable unconscious, the dimension of mind is also partially revealed and partially concealed. The knowable part of mind is our eight dimension and is referred to in Torah as the great Yovel (Jubilee) and the secret of Yom Kippur (the Day of Atonement). The ninth dimension of concealed mind contains conceals within it the tenth dimension. These two together correspond to the Heavenly Temple and the Heavenly Holy of Holies at its center. We only enter these concealed domains at “times” of deepest meditation, that which transcends the conscious mind and is experienced within by the soul. The eight, ninth and tenth dimensions are the domains of the mind/soul. The first seven dimensions are the domains of space and time.

We human beings exist in all these dimensions simultaneously. We move through them all at all times. Although our movements in the higher dimensions might not be known to us, the movements flow nevertheless. We are guided in the higher dimensions by higher Forces presently unseen and presently unknown. This is not the time nor the place to address that which cannot be addressed. Rather we must focus on what we can see, what we can know and to where we can actually go.

Throughout our lives, as we move forward in time and we move physically from place to place. With each change of physical local comes a new chapter in life, as the Sages of old have said, “mishaneh makom, mishaneh mazal” (a change of location brings along with it a change in providence). Where we go and when we go there is not always a thing that can be planned in advance. As much as we like to believe ourselves in control of our own lives and destiny, to be honest, there is more outside of our control than is under our control. As much as we make our plans, Heaven often has other designs. We are locked into our seven dimensional space/time reality and seldom become aware of the influences of the higher dimensions upon the ones below.

Our passage through time and space is an intricate ballet of movement. We pass from one moment to the next, and move from one place to another. Although we may plot our course, there always arises that random element, a chaotic constant that always seems to bring about the fruition of

the wise words of the Scottish poet, Robert Burns who said, “the best laid plans of mice and men oft go awry.” Long ago wise King Solomon admonished us that while, “many are the thoughts in the heart of man, it is the directive of G-d that shall dominate” (Prov. 19:21).

While we move through our seven lower dimensions, it is the three higher dimensions that move the lower seven. Being that the two highest dimensions are unseen to us, we do not see or understand the flow of movement to which we are subject. We may use our eight dimension of conscious thought to look at our movements in the lower seven dimensions of space and time and indeed we will perceive some understanding and conclude such contemplations with wisdom and insight. But still, while we may understand some things, there are many more that we will not. Nonetheless, with or without our understanding it, a ballet of intricate movement occurs and dances us through life.

Those who look back over their past and contemplate where they have been and why, will see many things that are not seen as we pass through them. One will see successes and failures, good times and bad, hard times and happy times. Life marches us forward, as if operating on its own unfathomable schedule and cycle, depositing us from place to place as we move forward in our finite time. And as we move along, if we pause to take note, we will see that we have also traversed along the path of consciousness. As we move in space and time, so too do we move in consciousness. Movement in consciousness is its expansion, travel in the eight dimension and possible penetrations into the ninth. Mind travel is learning. As we travel through space and time we acquire new experiences. These experiences, if we pay attention to them, come along to teach us lessons about life, the universe and greater reality. Thus, our movements in the seven dimensions below are directed to enlighten us and guide us in our movement in the eight dimension above.

All of us travel this road. Some have gone far while others have not. But in the end, when all is said and done, we all see that we are not in the same mental place that we were long ago in past times or in past places. We all travel. Some will call this travel, change. Others will not call it such, but this is either out of denial or out of ignorance. We all have come a long way. But this is the purpose of life: to walk the path. So walk it, we do. Some go fast, others slow, but we all move along, in one way or another. This is Torah, this is the natural way or as we call it in Hebrew, Halakha.

The Torah (in Number 33) outlines the travels of the Children of Israel towards the end of their forty year sojourn in the wilderness, prior to their entrance into the Promised Land. To many who read these words, this rendition appears to be a mere history lesson recording the past, where the nation has moved, from one place to another. Yet, we must remember that movement through time and space also implies movement through consciousness. The forty-two stops along the way to the Promised Land, like the Land itself is much more than a physical reality. The passage itself is archetypal. Each of the stops was and is significant.

At each place, each time, the collective consciousness of the Israelite nation was stirred and deep lessons were planted into the ninth and tenth levels of the mind. Although these lessons are unconscious, concealed from our normal, conscious thinking minds, still those lessons reside deep within us and from time to time they send ripples of their message, streaming up out of the unconscious into the conscious mind. These messages from deep within ourselves stream to the surface of consciousness motivating our movements in life, directing us each to individually repeat the 42 stops of the sojourn in the wilderness, with the intent of bringing us individually to the inner “Promised Land,” a place of harmony and integration within, the true “home” of the soul.

The keepers of Torah secrets (the Mekubalim) have long held a teaching that the forty-two stops along the way to the Promised Land correspond to the mysterious 42 Letter Sacred Name of the Creator. This special Holy Name is itself a secret code or combination of letters that “were used by G-d to create the Heavens and the Earth.” In other words, this 42 Letter Sacred Name is the passageway through which the higher dimensions of the mind/soul channeled the Divine Will below creating and maintaining the seven lower dimensions of our space/time continuum. Therefore, meditation on this 42 Letter Sacred Name and its corresponding meanings is said to be the meditative device that enables the limited conscious human mind to transcend its sensory attachments to this space/time and to travel in the realms of the higher dimension of mind, to experience the higher realities that navigate and guide our existence even as G-d guided the Children of Israel through their sojourn in the wilderness.

While the actual technique of the meditations on the 42 Letter Sacred Name is reserved for those properly prepared to make such a mental/psychic/spiritual journey (ascent), there is another technique that even the most simple layman can take advantage of to solicit a connection to this sacred and concealed knowledge. The Kabbalists teach that the recitation of the names of the forty-two stops along the way to the Promised Land acts as a meditative device in its own right. The names of the forty-two places when recited in this meditative form is said to have a powerful influence over the mind, conscious and unconscious and may even assist one who is faced with physical illness. Each one of the location names is said to correspond to each letter of the 42 Letter Sacred Name. Thus when one recites each location name, one also contemplates the individual letter of the 42 Letter Sacred Name that corresponds to it.

Understanding what this all means and how and why it works is irrelevant. This connection occurs in the higher realms of the concealed ninth and tenth dimensions of the mind, of which we are unconscious. While we may not be able to cognize and understand why a meditative recitation of these names and the contemplation of a letter of a Holy Name has any influence upon us, our lack of insight does not hinder higher dimensional influences from acting and performing their function as ordained by the the Higher Influence.

In Hebrew, the 42 Letter Sacred Name is spelled (1)Alef, (2)Bet, (3)Gimel, (4)Yod, (5)Tav, (6)Tzade, (7)Kof, (8)Resh, (9)Ayin, (10)Shin, (11)Tet, (12)Nun, (13)Nun, (14)Gimel, (15)Dalet, (16)Yod, (17)Kaf, (18)Shin, (19)Bet, (20)Tet, (21)Resh, (22)Tzade, (23)Tav, (24)Gimel, (25)Het, (26)Kof, (27)Bet, (28)Tet, (29)Nun, (30)Ayin, (31)Yod, (32)Gimel, (33)Lamed, (34)Pey, (35)Zayin, (36)Kof, (37)Shin, (38)Kof, (39)Vav, (40)Tzade, (41)Yod and (42)Tav.

The forty-two stops in the wilderness (in the original Hebrew) are as follows. The above letters are associated with each corresponding name.

1. Alef, Ramses. 2. Bet, Succot. 3. Gimel, Etam. 4. Yod, Pi HaHerut. 5. Tav, Marah. 6. Tzade, Elim. 7. Kof, Yam Suf. 8. Resh, Midbar Sin. 9. Ayin, Dafka. 10. Shin, Alush. 11. Tet, Rifidim. 12. Nun, Midbar Sinai. 13. Nun, Kivrot HaTa'avah. 14. Gimel, Hatzerot. 15. Dalet, Ritmah. 16. Yod, Rimon Peretz. 17. Kaf, Livnah. 18. Shin, Risah. 19. Bet, K'helatah. 20. Tet, Har Shafer. 21. Resh, Harada. 22. Tzade, Makhelot. 23. Tav, Tahat. 24. Gimel, Tarah. 25. Het, Mitkah. 26. Kof, Hashmonah. 27. Bet, Moserot. 28. Tet, Benei Ya'akan. 29. Nun, Hor HaGadgad. 30. Ayin, Yatvatah. 31. Yod, Avronah. 32. Gimel, Etzyon Gaver. 33. Lamed, Kadesh. 34. Hor HaHar. 35. Zayin, Tzalmonah. 36. Kof, Punon. 37. Shin, Ovot. 38. Kof, Iyeh HaAvarim. 39. Vav, Divon Gad. 40. Tzade, Almon (Divlataymah). 41. Yod, Harei HaAvarim. 42. Tav, Arvot Moav.

“May it be Your Will that in merit of these Holy Names and the sacred codes concealed within them that You act towards Your creation with Your mercy and cleanse the air of Your world from all contamination and stench. As You long ago cleansed the Children of Israel in their wanderings, so too may You cleanse us today and guide us, keeping us safe, protected and blessed. May You protect us from all harm and heal us from all disease, be it illness of the body, of the mind or of the heart. Amen, may it be Your Will.”

This sacred tradition, like so many others like it, is directed to help the disconnected mind to reconnect to the higher dimensional realities and to solicit their power and direction into our lives. Again, I must emphasize that these meditative techniques call upon aspects and realms of the mind that are beyond conscious perception or understanding. Although they may not be seen or perceived with the physical eye, their influence is nonetheless the prime mover in our lives.

Our daily lives are full of such movement. Everyday, we flow through space and time. Everyday brings with it new experiences. Each day is a new adventure. Each day is a new learning experience. Each day we are spiritually and psychologically following the ancient path through the forty-two stops along the way to our individual inner Promised Land. We are each on a course. We are each being directed. The Director of all is leading us.

We cannot control the direction in which we are led. All we can do is either surrender to the Director and willingly following His Divine lead or we can choose to resist and be dragged along the route, kicking, screaming and complaining. One way or another, we walk the way and follow the path. This is inevitable and it is unavoidable. We cannot fight the higher dimensions that guide us here in the lower dimensions anymore than we can fight the laws of nature themselves that govern all dimensions, high and low.

Life is a long road and only G-d knows the way. When we silence our conscious minds from trying to understand that which is above and beyond understanding, only then can we access the awareness of knowing inner direction. This inner knowing is received from the higher hidden dimensions of the mind. If we remain silent and listen, maybe we can hear the inner Voice speak through the clutter of the confusion in our consciousness.

The meditation upon the 42 is one of the techniques that can assist us in learning this great lesson. When we contemplate our movements through life, we can see in them a reflection of the ancient movements of the Children of Israel in the wilderness. We can cultivate awareness and come to see that indeed G-d is guiding us at every moment and in every place. Our daily movements themselves serve us as a teacher, revealing to us the Hidden Hand of G-d. If only we would silence our minds from questions, we would then hear the inner Voice guiding us and revealing to us that path which is uniquely right for the individual.

This is the true way to go, the true Halakha (path). Only in this Halakha is G-d revealed here in these lower dimensional planes of space and time. One who is open to see will see. One who chooses to remain blind will not see, but will be moved nonetheless.

It is always best to know where one is going. It always helps for one to know where one has been. Movement is the teacher, the invisible Hidden Hand. Understand the movement and you too will see the Hand revealed.

Note: The original Hebrew prayer and teaching on this matter can be found in the Sephardi Mahzor Ohd Yosef Hai for Pesah, page 65.