

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 the 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.