



Traveling Without Movement

A Story and Lesson
by Ariel Bar Tzadok

In visions of the night, as I travel from one place to another, it is here that I meet the future King. Into his palace was I welcomed. Surrounded by his entourage, I bowed before his throne. He spoke to me and said...

"In days gone by, I spoke with your master Rebbe Yisrael and revealed to him that when the many can follow his passage into this place that this would be the sign that the Earth is ready for my Kingdom.

Over the years, the ears of many of his students have grown heavy and burdened. My teachings through him have become clouded and unclear. Therefore, I send you to strip away all pretensions. Share the truth as it actually is. Teach those who wish to approach how to do so.

As for those who will attempt to block the path and dismiss your words, know, that this is the way of Heaven. Each individual must come to recognize truth in their heart regardless of whatever clouds their minds. They must all learn to distinguish between the truth and the falsehood.

Only the individual can do this. No group will ever enter the Pardes, only the one; and he will enter and exit in peace. When I see my subjects come before me, only then will I come before them on Earth. Therefore, share this message.



Disregard the ridicule of the small. I have already shown you their end. Hide it, so others will not be persuaded thereby. Let each make his own decision. I await my subjects and I will surely judge and condemn those who call themselves my subjects when in fact they are those who rebel against me."

With these words, I felt a change around me and knew my audience had ended. What remained in my mind were the teachings of this essay. I believe the time has come to teach the path of ascent in its true psychological parameters and to do away with the religious myth that has clung to it for all too long.

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I am often approached by people who essentially beg me to teach them mystical powerful spiritual rituals that will enable them to perform and experience otherworldly deeds. I am rather amused by these requests and I recognize that the people seeking such these usually have no idea what it is that they are asking for.

Alternate realities are as much a part of life as is anything else. Like anything new, they are considered exciting and sought after. Yet, once one becomes accustomed to recognizing and living in parallel realities it becomes second nature. One thing about our parallel worlds must be understood from the start, they are in no way mystical or magical. Entry to them is not through some magical door or inter-dimensional portal. The way of passage is built into us, it is part of our nature and therefore, everyone has access to the other realms. Indeed, everyone does travel back and forth quiet regularly. Whether or not one does this in a conscious way and remembers the experience, this is another story.

While I can write on this topic enough to fill an entire book, I believe that doing so defeats the purpose. For passage into the other world is not a matter accessed by the intellect. You cannot learn how to travel from a book. Compare it, if you will, to martial arts. Martial arts are about movement, about feelings, about intuition. A good martial artist learns his forms, true, but if forms are all he knows, then his Sensei/Sifu will be first to tell him that he has not yet mastered anything. One can read a book about Karate/Kung Fu and even see the forms clearly portrayed within them within glossy pictures and detailed explanations. While I cannot speak for all fellow practitioners of the arts, for me at least, these descriptions, while all excellent, still cannot capture the spirit and flow of movement that comes with the doing and not just the learning. This example is the best I can use to describe the spiritual. Some things simply cannot be learned from books.

Movement between worlds; this is how one travels. Yet, let us be practical and understand the true nature of other worlds and the true nature of what it is that needs to travel in order for us to go there. First, know and understand that other worlds are by definition different from our own. Whether we are talking about other planets or parallel



dimensions (not to say that there really is a difference between them), we are still talking about distant places that operate under the laws of physics that dominate there.

Science knows all too well that other planets are not like our planet Earth. Gravity is different, the atmosphere is different, the nature of the terrain is different, and practically everything about another world is different from how our Earth is here and now. So then, if we wish to travel how shall we do it? Science today presents to us the need to create a sealed Earth-like environment in which we can contain ourselves and somehow transport this environment (usually in the form of a space ship) from point A to point B. Technology is pursuing this course of action, with whatever amount of success that you can rest assured remained classified information within appropriate government agencies.

Yet, in order to travel to other worlds, this containment technology is extremely limited. It would require an investment of so much effort only to receive so little return. Is there then a better way to travel than by us taking a piece of Earth along with us? The answer to this has been known and practiced here on Earth by cultures around the globe for millennia. Of course, there is a better way. The only reason why we need space ships and their expensive and limited technology is to enable us to travel taking a piece of Earth along with us so that our physical bodies can survive along within them.

Yet, what if we did not need to take our bodies along for the ride? What if we could somehow detach our consciousness from our bodies and somehow transport it to whatever other place and once there inhabit a body that is indigenous to that location? In this way, travel would be far less expensive and less complicated. We would be able to stay for as long as we wished and we would not have to worry about environmental incompatibilities or running out of supplies. Can you see where this is going?

Intergalactic travel and inter-dimensional movement has been going on forever. We are forever traveling elsewhere and beings from beyond have forever been traveling here. We and they do not need flying saucers or star ships because there is this other, better way to travel. In order to jump vast distances in space and even to penetrate inter-dimensional doorways, one does not use a space ship, but a rather different form of traveling device. In Torah/Kabbalistic literature, the nature of this travel is well discussed, however it is not formatted in the intellectual format of a manual for usage because this is not the way to do these things.

This mode of travel has been given different names through the centuries. In Biblical times, it was referred to as the Merkava. In the Talmud, it is referred to as the Descent into the Pardes. In later literature, mention is made of the Haluka D'Rabbanan, the inner body that exists within and yet permeates our physical one. Herein lies the key.

In order to travel beyond our physical limitations, we need to be able to release our consciousness from its present habitat of the physical body in a non-permanent



manner. Separating consciousness from the body is easy; all one has to do is kill the body and the separation is complete. Yet, this manner of disconnection is rather “over-kill.” Once done, it cannot be undone, and this defeats the purpose of any kind of travel. Therefore, death is not the answer. However, death does provide for us a clue.

Once we die, meaning once our consciousness is permanently released from the physical body, what type of form do we then inhabit? We inhabit what I referred to above as the Haluka D'Rabbanan body. Some today call in an astral body; others might call it a Chi body. The name and title is not important. What is important is for us to recognize that this is an aspect of our physiology and anatomy that transcends physical reality.

In other words that which makes us who we are, what we call our consciousness, or our soul (Neshama, in Hebrew), is somehow attached to our physical bodies for the period of time we call life on this Earth. The essential nature of our Neshama/soul/consciousness transcends anything physical. Its anatomical nature is not formed of matter, as we know it and therefore has no innate anchor to attach itself directly to physical flesh formed by the positively charged matter making up our universe.

In order for our Neshama to become attached to physical flesh, it must first inhabit a form that enables it to be fully functional. This is its first body, the Haluka D'Rabbanan. The nature of this body is physical, in a sense, but it is not made of physical matter. Rather, its material composite is made up of what we today will call energy. The type of energy I am referring to is a sort of electro-magnetic energy and it has many names. Yet, the composite of this body is not, I repeat is not, the life force energy of the universe, referred to in Hebrew as Nefesh and in the Orient as Chi. This energy body that houses our consciousness, this astral body, Haluka D'Rabbanan is in Hebrew referred to as the Ruah. It is the form given to the “breath of life” that G-d breathed into Adam back in Eden. It is what allows for the spiritual/physical connection to occur.

The physical body, like all matter in this universe is held together by an energy force. In Hebrew, this energy is called Nefesh, in the orient it is called Chi; still others have given it a modern name, Orgone. Whatever its name, it serves the necessary function of being the life force energy in our universe. This energy is a commodity; it is not personal, nor conscious. It can be compared to anything else of value. Indeed, this energy is the currency of our universe. All life depends upon it. One who has a lot of this energy is strong and wealthy, whereas one who lacks it is weak and poor. Nefesh/Chi/Orgone energy resides within the blood in the physical body.

It is the reason why blood sacrifices were performed in the ancient Temple. When one's blemished acts essentially stole Nefesh/Chi/Orgone from the universe, one had to repay. Life for life, energy for energy; this is the Law of the universe. This context will



also help us understand the numerous scripture verses throughout the TaNaKh that speak about the “poor of spirit.”

This Nefesh energy field is what holds matter together. It itself is not a conscious entity; however it can be manipulated and used by the Haluka D’Rabbanan body. This ethereal body of ours is nourished by this Nefesh energy. It is its food. The more that we do that cultivates Nefesh, the stronger, healthier and more powerful we become. Also, the abundance of Nefesh enables one easier access to one’s Haluka D’Rabbanan level of consciousness. This access is defined as the conscious manipulations of the mind through the processes that we have come to call meditation.

Therefore, in traditional Kabbalistic literature we are taught that there are three levels of soul, referred to as the NaRaN, standing for the Nefesh, Ruah and Neshama. Now we can understand them outside of theology, philosophy and religion and recognize them as the actual anatomical realities that they truly are.

Nefesh is the life force energy that holds the molecular structure of matter (and thus our physical bodies) together. Ruah is that second body, the Haluka D’Rabbanan made up on an energy field that is compatible with the Nefesh energy and serves to integrate and unite our Neshama souls with the physical body. This merger is thus enabled through the Nefesh/Chi/Orgone.

When the Nefesh is strong, the Haluka D’Rabbanan can manifest greater parts of the Neshama consciousness into the physical mind in the physical body. This is the sought after spiritual state that some call enlightenment. Needless to say, there are numerous levels and grades to his experience.

Understand this well. That which is our true identity is our Neshama soul. Our Neshama is attached to our Haluka D’Rabbanan, which in turn enters into the body. The Neshama soul emanates from a source outside of what we understand as space/time. Its source is from a dimension outside of the creation spoken of in Genesis. Due to this, only a small portion of our Neshama is actually able to squeeze itself into our Haluka D’Rabbanan body. This means only a fraction of our true consciousness is accessible to us even on the so-called astral plane.

When the Haluka D’Rabbanan body squeezes itself into the physical body of flesh and blood, our consciousness is even more so restricted. This is the reason why our minds are split between the conscious and the unconscious. Our conscious mind deals with our every day reality living in the physical body. Our unconscious takes care of a whole lot more, including the operations of the body, the maintenance of Nefesh/life-force energy and the relationship with the Haluka D’Rabbanan and the higher planes of consciousness.



In order for us to access areas of our being unknown to us in the flesh, we have to delve deep within our inner minds, within our unconscious, for it is here that we will find access to other experiences and knowledge, open to those levels of existence, while closed to the conscious mind. The procedure of entering this inner space and traveling therein is what our Sages called the descent before the Merkava. The Merkava is the archetypal image that signifies both connection and movement. Herein lies the secret to intergalactic and inter-dimensional travel.

The consciousness at the level of the Haluka D'Rabbanan is greater than that related to physical reality. This is simply because the Haluka D'Rabbanan is not limited to the physical body and can therefore see far beyond it, in both time and space. Remember, only the physical body exists in the relative dimensions of linear time and space. The Haluka D'Rabbanan body is native to another form of existence different from flesh and blood. It exists in its own realm and lives by the natural laws that govern that domain.

Therefore, one who can penetrate the layers of the mind and become aware of the consciousness at the Haluka D'Rabbanan level can actually see thing far away in both time and space. This is how prophecy was achieved and how psychic powers work. This has nothing to do with religion, theology or faith. This is a natural, organic and anatomical innate ability completely within the realm of human potential experience.

If one wants big muscles, one works out in the gym and one can develop a really strong body. The same principle applies to the mind. If one works out the mind and becomes a "mind-builder" by lifting the mental weights of meditational practices, one indeed develops tremendous mental abilities that truly enable one to be far more than can be possibly imaged.

Stripping away the conscious mind to become aware of the inner mind is no easy task. There are many confusing things inside our minds that can easily steer the aspiring soul off the path of truth. The most important lesson that one must learn when one attempts to expand one's mind into another realm is to know that on that other side, we are most definitely not alone.

The Haluka D'Rabbanan body inhabits its own universe just as our physical body inhabits this universe. Just as we are not alone in this universe, neither are we alone in any other. When we begin to experience an awareness of a higher consciousness one of the first experiences most have is the presence of others.

Now, these others, native to that place, do not always identify themselves, be this for good or bad. Compare it if you will to one waking up from a sleep. Who is surrounding him at the moment? This depends upon where he is sleeping and whom he surrounds himself with. This same principle holds true with the Haluka D'Rabbanan consciousness. Being that this level of body is not physical, the best way we can describe it is magnetic.



What it attracts (or repels) depends upon the nature of consciousness. Here is where good and evil come into play. In the Haluka realm, likes attract likes. Therefore, if you are truly a good person at heart, you will attract to yourself and be surrounded by like-minded good-hearted entities. However, the opposites is equally true, if deep-down at heart, one is bad, evil and selfish, one will attract like minded entities who will be as equally honest or deceptive as the individual himself.

This is why hypocrites who believe themselves righteous, who practice these techniques always have revelations from entities that only reinforce their false views and beliefs. This is the source of false prophecy. And the law in this case is rather strict, a false prophet is to be put to death. Deception in this world is bad enough, to reinforce it with power from a higher dimension is not tolerated. This is a violation of boundaries that Heaven does not tolerate.

Torah was given to us to teach us how to refine our psychological character and how to properly align both our bodies and minds to be correctly attuned to that place where our souls are supposed to ascend. One cannot ascend if one's physical body is not properly prepared through the physical observance of the mitzvot. This is why Torah commands us to do certain things, like wear Tefillin, eat kosher, observe laws of sexual purity and the like. The proper performance of these things aligns us internally so that when we ascend we can go to the proper places.

Now remember, ascent is a psychological trip, we are not going anywhere physically. We do not send our Haluka body out of our physical body to roam the Earth. Those who do this are usually predators looking to steal Nefesh energy from whatever weak and open sources they can find. This is the truth underlying vampirism, demonic attacks and the like. It is also the cause of certain psychological problems.

When we ascend properly, we seek to delve into the depths of our own unconscious minds. We must first penetrate and peel away all primitive and foolish thoughts, as well as repressed emotions and wishful thinking. In the Kabbalah, these are called the Klipot, the improper forms that surround and encase sparks of truth, light and life. We must develop mental discretion to recognize these and to dismiss them when they come to mind. This is what the Kabbalah refers to as the act of sifting the entrapped sparks from the fallen vessels. Only then can we expand into proper Haluka consciousness.

Know and understand that underlying all physical matter is the Nefesh/Chi/Orgone energy force that unites everything in the physical universe. This is not a statement of spirituality; this is a statement of scientific fact. All physical matter kind of like floats on top of this ocean of energy. The human Neshama whether expressed through the Haluka body or above it hovers over this energy field. The human Neshama is our true essence; it is our Higher Selves, often referred to as our Magid (spiritual guide) or Guardian Angel. Being that we are so detached and removed from knowing our own



inner essence, that same essence will initially appear to the novice as being someone else, when in fact, it is none other than our own Higher Selves.

We are a part of our Higher Selves and when we access consciousness to this we can see with the greater eyes that our Higher Selves can see. At this level, we can recognize and experience how the entire universe is structured and how everything floats in a way on this sea of Nefesh/Chi/Orgone. One recognizes through experience how all matter is essentially connected to all other matter and all matter is essentially under the control of the power of mind. When one's mind can hover over matter, one can see all, including the thoughts of others at the level of the physical world. This is how telepathy works and how both good and bad spiritual entities can know human thoughts. This realm is referred to by non-Jews as the Akashic Records. Our Sages also referred to this when they said that Adam, before the fall, could see from one end of the universe to the other.

One who therefore has control of the Neshama mind/soul can manipulate matter by sheer force of will. This is the explanation of prophetic and other psychic powers of mind over matter. Being that the Neshama mind/soul exists above the field of matter, it can also transverse it as a matter of choice. Indeed, the proper way to travel through both space and time in the physical domain is through the power of thought. Indeed, travel occurs at the speed of thought, a speed far greater than the speed of light. Again, the existence of mind travel has been scientifically proven in experiments made over twenty years ago in Europe. I say this to again emphasize these teachings are not just religious theology, what we believe to be true, they are far more than just beliefs, they are indeed facts, ones that can be tested and confirmed.

With regards to travel, it is not necessary for the Haluka body to leave the physical one. For indeed, through the Neshama mind/soul one can raise up one's consciousness out of the physical body and even out of the Haluka body and center oneself into Neshama consciousness. It is from this place that one can enter and exit in peace from the Pardes. This is the definition of descending before the Merkava. For when in Neshama consciousness one can naturally see and know all that one's Neshama mind/soul experiences from its standpoint of presence in a higher dimension. This is also referred to in Hebrew as Hasagat Ruah HaKodesh, Divine Inspiration.

When one can commune with one's inner Neshama mind/soul, one can indeed see beyond the limitations of time and space. This is the ultimate goal of mankind, the restoration of our original state of Adam, before our imprisonment in the realms of physical flesh (eating the forbidden fruit; the fall in Eden). The process for accomplishing this is rather easy to explain, however much more difficult to put in practice.

In order for one to cultivate the "mental muscle" one must perform mental exercises the like of which are well developed in authoritative meditative traditions. One must learn



how to detach one's attention from the distractions and attractions of this physical world. One must accept the statement and then learn to realize personally that our physical universe is truly just a veil that conceals a higher reality, a reality that is accessed not from the outside but rather from within.

Meditative techniques in the Torah tradition abound, they are found in all too many sources. The underlying connection between them all is cultivating the realization of the absolute singularity of the universe, that everything truly is connected and has one source, a source that we call HaShem, the Creator. This is the meaning of the Shema Yisrael. One must cultivate an awareness of this Singular Presence in everything and in every place. When one can come and see the underlying unity in all apparent diversity one has taken the first step is accessing this power and enabling oneself to become a vehicle for its focused manifestation.

The Nefesh/Chi/Orgone energy is the energy field that is an expression of this Singularity. It contains within it an even more refined spark of life. This essence of this Nefesh/Chi/Orgone is the Living Consciousness of the Creator indwelling within it. This indwelling we call in Hebrew the Shekhina.

After one has taken this first large step one needs to be able to peel away all of one's personal mistaken ideas, feelings and deeds (the klipot), for these attract to one all the hindrances of movement and vision one encounters along the path of awareness. This is psychology to the ultimate degree, where one must explore all of one's inner space and address and rectify all of one's inner personal problems and blemishes.

Needless to say, it is in this endeavor where most people fail. Instead of proceeding many will use the small amounts of acquired power gained and use it for selfish purposes. This is how witchcraft and the occult operate, and there are numerous entities in those other planes who seek every opportunity to connect with such wayward souls, in the attempt to steal their Nefesh/Chi/Orgone energy as well as to use these souls as agents to also steal from others. Nothing mystical or magical here, this is just another expression of what I refer to as spiritual mechanics.

Obedience to Torah therefore provides us a pathway through the darkness of the unconscious and brings us into the Light of Awareness. One needs a teacher who can guide one on an individual basis. This path cannot be walked in groups. It cannot be taught in classes. It cannot be performed in public. This is a private and personal endeavor. It is not geared towards changing the world, but rather to changing oneself. One who walks this path properly will know these things. One who chooses to err will draw different conclusions and as a result will ultimately bare the consequences of one's choices.

Let what I have written be sufficient for your contemplation.